

GOVERNMENT OF MADRAS

REPORT

OF THE

TAMIL UNIVERSITY COMMITTEE

1927

Evidence—Part II

MADRAS

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EVIDENCE TAKEN BY THE TAMIL
UNIVERSITY COMMITTEE

PART II

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* Asterisks denote witnesses who have given written memoranda as well.

PART II

ORAL EVIDENCE

I

Evidence of Sir P. S. Sivaswami Ayyar

Q.—It has been suggested by some of the witnesses whom we have examined that apart from the question of providing the Tamil districts with a university, in order to reform the Madras University as a unitary university confining its activities to higher research studies to an area of ten miles radius, it is necessary that another university should be established in the Tamil districts for looking after other colleges in the mufassal. Do you agree with that proposal?

A.—I understand from the question that the object of proposing a Tamil University is not for the purpose of promoting or encouraging education or furthering the cause of knowledge of the Tamil tracts, but rather to disburden the Madras University of a large portion of its duties, in order that it may do whatever work is left or assigned to it more efficiently. Apparently that seems to be the object. If it were possible for the Madras University to throw off all the mufassal colleges and restrict itself to the colleges in the Presidency town or say within a radius of five or ten miles and if by such restriction alone even apart from other conditions it would be possible for the Madras University to do its work more efficiently and to advance the cause of knowledge and education better, it might from the point of view of the Madras University alone be desirable that it should so disburden itself of a portion of its present work.

Q.—Don't you think from your knowledge of the Madras University as it is perhaps not under the new Act, that the very separation itself would advance the cause of education?

A.—In the first place, I was under the impression that the chief object of those who advocated a Tamil University was rather the improvement of education outside Madras than the improvement of education in Madras. That is the impression I was labouring under. If you ask me how the creation of a Tamil University would affect the Madras University, I may say I do not think that there is any established necessity for the formation of another university. I will explain myself at length. At present, the Madras University does not do very much of teaching work excepting in one or two directions. There are certain university professors maintained in the Madras University. They give lectures for the benefit of university students within the Madras city, and there are also certain lectures delivered, I believe, by the professors in the colleges which are open to the students of other colleges as well. Excepting in these two ways, I do not know if the Madras University is doing any other teaching work.

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Q.—The University Act now provides for the development of the Madras University as a teaching university. At the same time it provides for the formation of university centres in mufassal stations with a view to ultimately make them teaching universities. That is the scheme of the University Act, but I only put to you what a witness urged before us as one of the aims of forming a new university, to develop the Madras University to that ideal, as mentioned in the University Act.

A.—Supposing that it is desired to develop the Madras University as a teaching university within a radius of ten miles, I do not know what prevents the Madras University or the authorities responsible for it from developing it in that direction now except in regard to one matter. That is with regard to the burden imposed upon the University by the examination of candidates from a very large area. That imposes a great burden on the university. Apart from that burden which is imposed for discharging its function as an examining body, there is nothing to prevent the Madras University from providing instruction within this limited area.

Q.—In other words you think the Madras University itself can do all that?

A.—Yes: At the same time, it can also be an examining and affiliating university. That is my opinion. Practically that is what it is now.

Q.—Another scheme put forward by another witness is that we should develop unitary type of universities in different centres like Chidambaram, Trichinopoly, Madura, Coimbatore, i.e., that there should be three or four places entirely independent of the Madras University but that they should have a sort of affiliation between themselves. Only such of these colleges which accept the standard set up by this university should be affiliated to those centres, while all the others in the area should be left to the Madras University, so that each centre may specialise in particular branches of learning.

A.—That is, that there should be a federal university set up consisting of a number of unitary residential universities and being linked together by this bond that instead of each providing instruction in a large number of subjects, each will specialise in certain subjects, and that they will all co-operate with each other with regard to the supplementing of deficiencies in one university or the other. All those colleges which do not come under this scheme or develop into separate unitary universities as constituents of this federation of universities will remain within the jurisdiction of the Madras University. That is the other proposal, is that so?

The PRESIDENT :—Yes.

A.—We have to look at the question, I think, not so much from the abstract point of view as from the point of view of what is practicable. We have to consider the question from the point of view of the Madras University as was done in the last question and from the point of view of the new mufassal universities. From the point of view of the Madras University, we come back to this position again, that the creation of a federation of universities will only result in giving relief to the Madras

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University in regard to its administrative work by removing a number of colleges from its jurisdiction. Otherwise, it will not bring positive help or advantage to the Madras University so far as I can see. It may perhaps deprive the Madras University of a portion of its surplus fee income. From the point of view of the mufassal universities, the idea of federation may be desirable in the abstract; but after all, what does this federation mean? What are the obligations involved by the federation? I suppose the only obligation is to co-operate with each other in the designing of their courses of instruction and in admitting students coming from another area. But I do not know if that federation is necessary in order to enable any college or university to admit students from another local area than the one within which it operates. There is no restriction now with regard to the area from which students should be received. So far as the admission of students is concerned, we do not require a University or a law to admit students from one area into another area. They are already co-operating in that way. The only other advantage is that instead of each University providing courses of instruction in all the subjects which we generally associate with the idea of a university, each will provide instruction in a limited number of subjects, entrusting to others the work of providing instruction in other subjects.

Q.—There is also another advantage, of lecturers of one university going to other universities and delivering lectures there.

A.—My first remark was that there is nothing to prevent all that being done under the existing constitution. Even now, we can do all that, and even now as a matter of fact every college does not provide instruction in every subject. For instance in the Meenakshi College at Chidambaram, there are certain subjects in which it does not provide instruction. It does not provide instruction, for instance, in Geology, in Botany, in Zoology and so on.

Q.—At present we do not have various centres specializing in any particular branch of learning. For instance, there is no college where you can say that the teaching of mathematics is specialised. It may be good in one college or another, but we cannot say for certain where a particular art or science is taught. But here the idea seems to be to provide for high class professors and teachers and to give all the necessary facilities, so that a student requiring specialisation in a particular subject may go to that college straight which teaches that subject.

A.—I agree that the provision for advanced courses of instruction in certain subjects and the division of labour in university work are things desirable in themselves in the abstract. But there are limits to this kind of specialisation, and I think we must not be altogether led away by the analogies of the famous universities of Oxford and Cambridge. Assuming that a division of labour is desirable, it is only to a limited extent that it is possible. Take, for instance, the study of English. There is no university which can afford to neglect English. It must be taught in all universities. Similarly, I take it that the study of the vernacular must be more or less encouraged, and having regard to the keenness of those who advocate this Tamil University,

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Tamil must be encouraged by the colleges which are situated within the Tamil-speaking area.

Q.—But the idea of the witness who advocated this scheme is that Tamil should be specialised in a particular area, while Sanskrit in another area, and that various branches in Tamil, for instance medicine, engineering, science, etc., each one of them should be specialised in one locality.

A.—If the various constituent colleges of the university are all situate in one place like Oxford or Cambridge, then the suggestion may be workable; but here, the colleges are scattered over a large area, and it would be hard upon students to require them to go to one college for Tamil, to another college for History and to a third college for Mathematics and so on. It may be possible to smooth over some of the difficulties by special arrangements, but still you cannot avoid inflicting a considerable amount of hardship upon the students in separating the study of subjects which should be taught in co-ordination and correlation. Taking, for instance, the illustration that you gave about Tamil and Sanskrit, in spite of all that has been said in the country, I think there is a great deal of affinity between Tamil and Sanskrit, and I should very much like the two languages not to be separated but to be taught in the same place. This idea of antagonism between the two is one which ought not to be encouraged for the simplest of all reasons that they are not isolated languages. They are connected by close relationship.

Q.—But the idea of the witness who advocated this scheme seems to be that certain areas have peculiar facilities for certain languages. For instance, Madura or Tinnevely will be a very suitable centre for Tamil while Tanjore or South Arcot may be good for Sanskrit.

A.—I do not know in the first place that South Arcot is distinguished for Sanskrit learning. Even as regards Madura and Tinnevely, I am not aware if Tamil scholars have come from those districts alone.

Q.—The witness suggested Saiva Siddhanta philosophy, for instance.

A.—Yes, it may be; but if we look at the past history, we cannot support the theory that particular districts have developed particular languages.

Q.—A third scheme seems to be to develop each town into a university, all the colleges to be comprised in it; Madura to have a university, including all the colleges there, likewise Chidambaram, Tinnevely, Trichinopoly and so on. This was put forward by an official of the Education department.

A.—I should be in favour of the idea of creating or establishing universities in important mufassal centres, provided that the conditions necessary for the carrying on of the work of the university existed; but the difficulty which I anticipate is this: Suppose you converted Madura into a university centre. The question would be in what way would the teaching that would be given in the Madura College be different from what it is now. If you are not going to spend immensely more funds and if you are not going to have a number of

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experts and others to run the university both on the teaching and on the administrative side, then there is no use starting it. You will be simply doing the work that is now being carried on under another name which is no advantage. It is a mere sentimental view. But if on the other hand, as in the provincial towns and centres of England, there are rich men coming forward to endow universities as in Liverpool, Manchester, Sheffield, Bristol, etc., and establish chairs in all the various subjects or at any rate in many of the subjects which we associate with a university, laying emphasis if necessary upon those studies which are suitable to that region, then we can think of a university in important places, but so far as I am able to judge, the provision of the necessary funds is not in sight and is very, very remote. Then there is the further question that for the purpose of running a university properly, you require not merely a good teaching staff but also a number of well educated, cultured men able to find the necessary amount of leisure, and having the ability, inclination and culture to take part in the administration of the university. In most of our mufassal towns, there is a great paucity of such men and that will be a great obstacle to the development of the university in these places. A population of 30,000 or 40,000 cannot be regarded as very large. If you cannot find the necessary men, it will be very difficult. And even if we have such people, they cannot get in.

Q.—One other matter, Sir, I would like to have your opinion about is: It was suggested to us that we should not depend always on private charity or generosity and that this university should be a department of Government. They should trust the university as their agent and leave all their institutions under the control of the university and also provide the necessary funds by periodical grants fixed for a certain period, or a recurring grant every year. We were also told yesterday that it is being done in other provinces like Dacca and the United Provinces, where there are two kinds of grants, one a recurring grant, and the other fixed for a certain number of years all fixed by statute, so that they may not be subject to the vote of the Council.

A.—But there is a difference between those cases and the present one. Patna is the capital of the province of Bihar and Orissa, and therefore one can understand the idea of the desire to have a university, one for each province. Instead of the province of Bihar and Orissa having to depend on the Calcutta University, it is intelligible, I think, to have a university at Patna. So also in Dacca which was the capital of Eastern Bengal. The cases mentioned are all cases in which the universities are situated at the capital of the provinces. Excepting the denominational universities of Benares and Aligarh, I am not aware

Q.—What about Lucknow?

A.—Lucknow is the new capital of the province. Lucknow is the favourite residence of the Governor of the United Provinces. But I will not presume to decide upon the rival claims of Lucknow and Allahabad. With regard to the idea of having universities to which the Government may hand over their own institutions and make periodical and annual grants, I may observe that in the first place I am far from being satisfied with the amount of pecuniary help given by the

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Government even to the existing universities as they are. The Benares Hindu University does not get very much help from the Government. They have been making constant appeals to the Government to increase the subsidy, but the Government have not adequately responded, and similarly with regard to Aligarh. With regard to the Madras University also I do not think anybody can claim that the Government have been very generous towards the Madras University. They have been running the Presidency College. They are also running the professional colleges, i.e., the Law College, the Engineering College, the Medical College, etc. Apart from the fact that the Government are running these colleges and that they will make over whatever funds they are now spending on them to the new universities, I do not think that the Madras Government will increase the amount. Even as it is, I think, the Madras University is very much starved. It would be very well if it got a great deal more help from the Government. I do not believe in the idea of the Government coming to the aid of the universities.

Q.—What is your opinion regarding the possibility of translating all the sciences into vernacular and teaching them in the new universities to be established, carrying out the idea of the Osmania University in Hyderabad.

A.—I am told that it has been done to a large extent in the Osmania University. Some of my friends especially some who have a good knowledge of Persian and Urdu and the languages spoken there, have told me that the thing is a success. But I am not in a position to offer any opinion myself upon the success of their efforts to translate scientific works into Persian or Urdu. Even in Hyderabad I do not think they have made any attempt to translate scientific works into vernaculars like Telugu, Kanarese and Mahratti. Urdu is their court language, though it is the mother-tongue of only five or at the most ten per cent of the population.

Q.—Apart from the question whether such a translation of science into vernaculars may or may not prove a success, do you think there is a necessity for such a work to be undertaken?

A.—It is not a question upon which it is easy to give an opinion.

Q.—I do not think it is necessary to have all scientific works translated into the vernacular, especially for the reason that we are obliged to acquire a very good knowledge of English. I do not foresee the time when we can dispense with a very considerable study of English. If that time ever come, it might be necessary to provide ourselves with translations of science in the vernaculars. But I do not think there is any such thing at all within the range of practical politics. Then, it may be said whether that time will ever come or not, no nation can get on which is obliged to depend upon a foreign language as the medium of instruction. A foreign language may be one of the subjects of instruction, but need not be the medium of instruction. That is an idea which no doubt does commend itself to one on grounds of national sentiment, but I doubt very much whether it is practicable and whether it is necessary. Anyhow, our boys are obliged to learn English and we cannot dispense with it. And even if we carried out the idea of translating works into Tamil or Telugu or

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Urdu, I think it would be the greatest mistake possible to adopt new technical terms. I think whatever language we may adopt, we must use a common *lingua franca* for scientific purposes. For all technical ideas we must have a common *lingua franca*. You take any scientific work. As you turn over the pages, you will find that the terms used are practically the same, in all the European languages.

The RAJA OF RAMNAD:—Q.—Even if it is possible to make the translated word intelligible you do not feel that there is need for it, because all these scientific subjects will be learnt by people after getting a good knowledge of English?

A.—I should like to qualify it. Elementary science, so far as it is taught in the school classes, may well be taught in the vernaculars; but even there I have found from actual experience of the way in which it is taught in my own school that it would have been far better for the pupils to learn the English names of scientific objects than learning the Tamil equivalents, which are very often long and unintelligible. When the coined name is as unintelligible as the English name it is much better to use the English name which is known all the world over than the Indian name which is peculiar to our language. For example, the words corolla, pistil and ovary are translated into very unintelligible names. Even the political terms used in the vernacular newspapers are not easily intelligible.

Dr. S. KRISHNANWAMI AYYANGAR:—Q.—You pointed out in the beginning that the Madras University was doing nothing by way of teaching except in certain directions which you mentioned. Don't you think that these imperfections are due to the old Act and they exist now in the transitional stage?

A.—There is no advance on the work carried on under the old constitution.

Q.—Is it not unfair to judge of what the Madras University is intended to be by the Act of 1923 from what it is doing at present. It is doing nothing to be called a teaching university. It is doing something very different. We have not developed it yet.

A.—I am willing to take it from you.

Q.—For the present Madras University what is the ideal, a teaching university or an affiliating university?

A.—The question is not which is the ideal, but what is practicable.

Q.—Don't you think that the ideal of a teaching university with its ten miles radius and its constituent colleges to be developed along certain lines, is inconsistent with an affiliating university with its colleges in different parts of the presidency? In the circumstances it cannot do much to attain the ideal of a teaching university.

A.—You say it can do something; let it do that something. How is it incompatible with the affiliating function of the university?

The RAJA OF RAMNAD:—Q.—Can the university carry on both the affiliating and the teaching functions without detriment to either?

A.—It is quite possible to combine the two functions. The chief function of an affiliating university is to lay down courses of instruction

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and conduct examinations. That it is doing at present. The chief function of a teaching university will be to provide advanced courses of instruction in subjects and such instruction will be available to the students who are within the sphere of influence of that university. The two functions can be carried on side by side. The fact that the students of the affiliated colleges cannot take advantage of the facilities for teaching provided by the teaching part of the university does not make it incompatible. It only shows that there are some colleges within the jurisdiction of the university which are affiliated to the university but which cannot benefit by its teaching. I do not see any incompatibility or any antagonism.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—This antagonism exhibits itself at every step taken to improve the Madras University as a teaching university which would not benefit the mufassal colleges. The mufassal colleges do not want Madras to advance beyond their own stage.

A.—You mean there is jealousy on the part of the authorities in charge of the mufassal colleges against the colleges in Madras being allowed to go ahead of them in regard to facilities for teaching. If there is any such feeling of jealousy on the part of the mufassal colleges and if they interfere with the provision of special facilities for education here, then it might be possible to provide against it by legislation.

Q.—Instead of giving them also a voice in our organization don't you think it better to cut them off altogether and give them no voice in our organisation ?

A.—In your anxiety to get rid of undesirable company you are not thinking of the future or of the interests of that company. It is more like our treatment of the untouchables. In our anxiety to get rid of them we do not care what becomes of them.

Q.—We shall continue to watch their progress; if any centre develops sufficiently enough we shall create an independent university there.

A.—You say that you would still keep watch over the interests of the mufassal colleges in spite of their separation from you ?

Q.—Is that not the only way to prevent them from interfering too much with the affairs of the Madras University ?

A.—In that case your watching over their interests is not likely to be very keen if they become completely detached from you and become constituents of an independent university.

The RAJA OF RAMNAD :—Q.—Don't you think the separation will be beneficial to the Madras University ?

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Don't you think that the separation of the affiliated colleges in the Tamil area and forming them into a Tamil University would be beneficial to the affiliated colleges there ? I do not care what becomes of the Madras University.

A.—I do not think it will be beneficial to the colleges which are now affiliated to the Madras University to be disaffiliated and become constituent members of an independent university when conditions are not ripe for that consummation. It may be a relief to the Madras

[Sir P. S. Sivaswami Ayyar]

University ; it may be of some advantage to you, but it is not going to benefit the mufassal colleges in any way when the conditions necessary for the establishment of universities do not exist.

Q.—Do you think that the conditions necessary for the working of an affiliating university do not exist in a place like Trichinopoly or Madura ? Can we not give those affiliated colleges a separate organization and remove the incubus of these institutions from the Madras University ?

A.—I do not think that it will benefit the mufassal colleges. It would not be conducive to the advancement of education in the mufassal, if they are to be merely under the administrative charge of some body situated in a mufassal centre. The advantage that you consider will flow to the colleges in Madras by shaking off their undesirable neighbours or company is too slender a ground. As regards the mufassal colleges they do not suffer under the present arrangement.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—They suffer in many ways.

A.—I should like to have detailed knowledge of their sufferings.

Rao Bahadur P. V. SESHU AYYAR :—Q.—I do not think, from my knowledge of the various University bodies, that the mufassal colleges suffer in any way.

A.—I should like to know where the mufassal colleges suffer under the present arrangement and how they are likely to be removed by their being constituted into a separate university.

Q.—It happens that in any proposal for the improvement of the staff and affording of facilities for teaching in Madras they want that the outside ideal should prevail, which certainly is not conducive to its development.

A.—It is desirable to prevent this narrowminded jealousy from affecting the colleges in Madras. For that other steps can be thought of.

Q.—Allahabad University thought it necessary to cut away the affiliated colleges.

A.—We cannot decide whether the example of Allahabad is wise or unwise. At present it is possible to carry on both the affiliating and the teaching functions. Ultimately, more universities may develop in the Madras Presidency. For instance, if Sir Annamalai Chettiyar manages to endow a couple of crores to the Meenakshi College, I should be disposed to recognise Chidambaram as a university.

II

Evidence of Mr. C. Ramalinga Reddi, Vice-Chancellor of the Andhra University.

The RAJA OF RAMNAD :—We thank you for your written evidence ; we were compelled to give you this additional trouble in view of the fact that you have had peculiar opportunities regarding the formation of universities.

[Mr. C. Ramalinga Reddi]

Q.—You consider that a university should be started for the Tamil districts ?

A.—It is difficult for me to answer that question categorically. It would depend on what the nature of this new university is going to be like and the general conditions pertaining to its organization. I am in favour of a Tamil University. In this connexion we must consider its reaction on the nature of the Madras University. It must be allowed to develop on the lines of Oxford and Cambridge into a federal university confined to a manageable area, with, if possible, the Vice-Chancellorship rotating between the Principals of the various colleges. In the metropolis of the Presidency there are a number of well developed colleges which together can form a good university. Unless the Tamil University is established, the Madras University by itself cannot achieve what I consider to be its most desirable features. It is in the interests of the betterment of the Madras University itself that we should try to organize the Tamil University.

Then other questions arise : what type of university should this be and so on ? Before considering those questions I am anxious that the fundamental principle underlying the organization of State universities should be accepted and acted upon not only by the Government but also by the Legislature here. States organize universities in order that these universities may organize, conduct and manage collegiate and higher education as a trustee and agent of the Government. If that fundamental is not conceded I would not advise you to go on with this project. Why I like to emphasise this fundamental principle is this. Unfortunately, in India our development has been on different lines. We started years ago with mere examining and regulating boards, and the idea of a teaching side to the university, though it is constantly spoken of to-day, has not yet received sufficient materialization. True, Lucknow is the one place where the idea has been carried into full effect. Dacca too. In Patna it is said that the Government have handed over their colleges to the university ; but I cannot at present guarantee the accuracy of that. But what is happening in India at the present moment is this. Government are running their own colleges and the university is there merely as an examining and regulating body. This type is not now admitted to be a proper type. So, unless Government intend to use the university and not their own department for all such organization of collegiate and higher education as they may themselves in the interests of the people undertake, there is absolutely no use of having a university. (Dr. S. Krishnaswami Ayyangar : Allahabad has taken that line now.) Except in Madras it is the routine view of the world. What is the routine of the world is the revolution of Madras.

I shall examine the objections to this proposition.

When Government gives the money why should not Government organize itself ? It is obvious that this is a very erroneous contention. When Government creates the university I ask why should not the Government use the university for the purposes for which universities are used all over the world ?

And after all, it is the tax-payer's money to which the university, as the child of the Legislature, would have a better right than the department.

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The second contention is that universities should be started from private funds. I wonder in what Bedlam this proposition was discovered. It is true that the universities of Oxford and Cambridge received large endowments from various kings and nobles such as King Henry VIII. In America by a fundamental law of the constitution a certain proportion of the entire land has been set apart for the university. In addition to that both annual and periodic grants are given. In Japan, the Tokyo University is not the rival of the Government. That university employs 400 professors on its staff. All the expenditure is borne by the Government. If you ask why should the State do this, it is because universal experience has shown that the university is a better agent for this kind of work than the department. Now on what rational grounds has experience shown this? The university represents Government by collective wisdom; if not by collective wisdom at least by collective judgment of a number of people, whereas the department must naturally be run by one man. There is also the fundamental question of organization from the educational point of view. Under the departmental organization the colleges have been mere extensions of the high school system. They recruit them on their college records and appoint them as professors for life, just as high school teachers are. The staff should not be recruited on the basis of the college record but on the basis of accomplished research and originality. Unless we got such teachers our boys cannot have genuine university conditions of work. The departmental organization is not capable of doing that. Would departmental organization have recognized men like Professor Radhakrishnan, Dr. Krishnaswami Ayyangar and Dr. Raman? It is because that great man, Sir Ashutosh Mukerjee, started the Post-graduate College of the Calcutta University that he was able to build up real university life and achievements in Calcutta. These men have now become prominent. The university is a republic; it knows no boundaries, no nation or race. The university appointments are made after open advertisement and on a limited tenure; you never appoint a man for life; of course he must be eligible for reappointment. There must be some motive for work, and the path of genius should not be blocked up by mere seniorities. We have selection boards provided for in the Andhra University Act for the selection of lecturers, tutors, professors and so on. We must not appoint a man on his college record. We must consider the original work he has done. It is only then that there will be a difference between the conditions of life and work in the high school and conditions of life and work in the colleges and in the university. That would stimulate the student, but not this idea of stiff examination which is the prescription here. Mere stiff examinations are not going to improve the intellectual level of the country; they would lead to intellectual sterility and parasitism.

Another objection is this. If there are some colleges under the university and also private colleges, would not the private colleges feel that they are relegated to an inferior position and object? That is the old argument of the monkey and the two cats. In the Andhra University, with a view to the transfer of the Government colleges to the control of the university, we have provided that university professors

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and subordinates of the university shall not serve on the Syndicate, so that you may not have the possibility of an autocratic Vice-Chancellor. Private colleges would have representation on the Senate and the Syndicate. They will be part of the management. In the Andhra University the private colleges and the Missionaries have no objection to the university having any number of colleges. The future Dr. Miller of the Andhradesa, Rev. Dr. Roy Strock, who has got Rs. 10 lakhs to spend on education himself undertook to move the very proposition in the Senate. Moreover the management of a university is republican. Why should people object to the management of the university by the collective judgment of several persons in which there is a big elective element?

I am in favour of retaining the Academic Council. There is the Senate for the general management and setting down the policy, and Syndicate, the executive body, will look to the finances and the administration of the university.

The Act lays down the composition of the Selection Committee, and the selection of the staff will not be by the Vice-Chancellor alone. (The Raja of Ramnad : Will you have the Director of Public Instruction?) He will be there now; ultimately when the transfer is made he will not be there.

Another argument is that the university is young, that it should not be saddled with all the functions at once, and that it must be developed and then entrusted with all the functions. Now, what is chronologically young may be logically wise. It is impossible to start the university as a mere examining body for the first few years and then develop it into a teaching university. If the university can organise research course, why should it not be entrusted with the management of Pass course colleges? I am surprised that in spite of the power given by the Legislatures the Governments refuse to transfer their colleges. Is that chance to become a dead letter? The argument that the colleges must first be developed before they are handed over is wrong. The future management, viz., the university, must do the developing from the beginning; then only the whole development will be according to the model and the type. If you so distrust the university which is an expert body for the organisation of collegiate and higher education, why do you create the university? As regards the argument that it can only do with private funds it is self-contradictory. At present I cannot even conduct the Senate meetings and examinations with private funds. That argument is absurd unless you hold the view that no university should be incorporated until it had raised a fund of two or three crores. I am not one of those who ask for a university for the name of university. Let us have a real university or none at all.

Another important feature of the university must be its extramural functions, viz., extension work and publication work. For success in publication work, apart from the business aspect of a publication shop, there must be an atmosphere of teaching. Though in a sense Varsity publication is the work of one man, it has got the value of a work that has grown in the atmosphere of a corporate faculty. That is where the university publication has a special value. It is not

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written for the market ; it is written for the university. It is not a business affair ; the business part of it is there only to support the higher aspect of it. The university lecturers appointed for extension work must study under university professors for three months in a year. The subjects should be treated not in a political or propagandist strain but in a real academic strain. It should be supervised by the professors. It is not desirable that the university should be made to depend on others for the training of the lecturers. That is the case now in the Andhra University where we have to depend on the Government and other colleges for the training of our lecturers. Without teaching institutions of its own, the university will not be able to discharge well any of such modern functions.

Another fundamental principle is this. A mere regulating body in these days is an absolute fallacy. It would do more harm than good in issuing rules regarding the operation of which it can neither gain experience nor set an example. There will not be that sense of responsibility. For instance, experimental psychology was introduced as one of the subjects in the Madras University ; till now no college has taught that. This dualism, the divorce of regulation from execution should be done away with ; it is undesirable. Further, so long as there are two agencies, the university and the department, both dependent on Government for funds in this field, the university as a child of the Legislature may not be the favourite of the administration and will be starved. The department is likely to be the favoured rival. Though we have had the Presidency universities for the last seventy years not more than a lakh is given to the university, though the departmental budget on college education stands at many lakhs. The modern universities of Lucknow, Dacca, Calcutta, Allahabad get large grants from the respective Governments, while the older universities which did well as examining and regulating bodies get almost nothing. Instead of saying that the universities should depend on private funds—'the beggar's bowl shall be thy eternal dowry'—they must be treated as the department of collegiate education knowing that such autonomous corporations are the true means of success in this field. I do not want the future of any university to be at the mercy of any Government and I urge large statutory block grants.

Dr. A. LAKSHMANASWAMI MUDALIYAR :—Q.—Would you give any representation to the Government on the executive body of the university ?

A.—I am coming to the question of the amount of control which the Government may have.

It is conceded that Government should have some control. First of all it will have one of its officers, such as the Director of Public Instruction on the Syndicate. There is the control provided through the powers of the Chancellor in respect of Ordinances and Statutes. Detailed control over expenditure should be deprecated. The control should be limited to seeing whether the sums granted by the Government are spent on the objects for which they were granted. This control is exercised by means of the Audit Rules, and the present rules of the Madras University are very close and very detailed. Lord Bryce and Earl Balfour have held that even though the Government gave

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grants, and fully maintained the university they should not have detailed control over the administration of the university. Balfour was very emphatic on that point, and no finer educationist than he could be found. In the matter of the selection of professors, the Andhra University Act provides that the selection should be made by the Selection Committee, and the appointment by the Syndicate, thus securing a double scrutiny. These are the controls which, I think, are sufficient.

The RAJA OF RAMNAD :—Q.—Side by side with the creation of the Tamil University you want the reformation of the Madras University ?

A.—Naturally it will take place. The Madras University Act itself contemplates this. Without a Tamil University, the Madras University cannot fulfil itself.

To me questions regarding the type, the centre, language and other such matters are of minor importance. The fundamental principle is that the Government should make the university as the sole agency and the trustee (of course with any safeguards that they think desirable) of higher and collegiate education.

Dr. A. LAKSHMANASWAMI MUDALIYAR :—Q.—Would the political changes in the Legislature affect the nature of the grants to the university ?

A.—I do not think that political considerations can come in, because the university is a non-political body. But if statutory block grants are provided, this will disappear completely.

The witness said that it would not be desirable to bring Malabar within the ambit of the Tamil University. After a brief discussion it was decided that if Malabar was not left alone, it was better in the interests of the Madras University to affiliate it to the Tamil University rather than to the Madras University, which must be left free to develop on the lines of Oxford and Cambridge.

Mr. S. SURYANARAYANA SARMA :—Q.—Would it not be easier to start a new university on the lines of Oxford and Cambridge than bring the Madras University up to that model ?

A.—The Tamil University must have a regional jurisdiction. If you start a purely unitary university the affiliating function must still continue. The existing colleges there must be affiliated either to the Madras University or the Tamil University. It is ever so much better to affiliate them to the Tamil University. I am not deprecating the idea of the university concentrating its activities in one place. I am in favour of it. Even that will not put an end to the need of affiliation of certain colleges. What will happen to the existing colleges if you start a university like Oxford or Cambridge ?

Dr. S. KRISHNASWAMI AYYANGAR :—I think that Madras is much better circumstanced to develop on the lines of Oxford and Cambridge than any other university.

Dr. A. LAKSHMANASWAMI MUDALIYAR :—Q.—If Chidambaram has an affiliated college you may allow it to develop as an Oriental Institute.

A.—Wherever there are favourable conditions of life and work for any particular type of learning the university must encourage it to

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become a centre in that respect. What I am going to say here will apply to the conditions prevailing in the Tamil University area and not to the conditions prevailing in the Andhra University area. In the Andhra University we are claiming that all the Honours colleges should be started by the university because there are no such colleges there now, and concentration, always desirable, is feasible, if only Government would support the university view. But in the Tamil University area there are so many Honours colleges that it is better to recognize vested rights. If a centre like Trichinopoly has some private Honours colleges it is not practical politics to abolish them. That is why I have not recommended concentration of Honours and Post-graduate work in the Tamil University while I am in favour of it in the Andhra University. If the university sets up the model by its own institutions others will fall in line, and a high general standard will result.

The RAJA OF RAMNAD :—Q.—Could not private institutions concentrate ?

A.—I do not recommend a restrictive policy in the matter of concentration centres with regard to the Tamil University because there are already centres with Honours courses.

Dr. A. LAESHMANASWAMI MUDALIYAR :—Q.—Will there not be a feeling of competition between private colleges and University Colleges ?

A.—I have in part answered this already. But grant that there may be from the point of view of colleges, can there be any from the point of view of students ? Why bother about the position of colleges when the position of the students is alright ? If there is a rush of students to one place more than another, it will tend to tone up the institutions. Wherever there are eminent men, students will flock to those places. This is the law of a healthy Varsity life. We cannot get rid of eminent men for that reason.

Rao Bahadur P. V. SESHU AYYAR :—Q.—Which would you fix as the centre ?

A.—I have suggested Trichinopoly, but it is for you to decide.

The RAJA OF RAMNAD :—Q.—Would you tell us briefly about the possibility of teaching in the vernaculars ?

A.—I do not wish to say anything about the subject now, not that I have no views on it. We have appointed an important committee to investigate this important matter. In two or three weeks I shall communicate to you in writing my views on the subject.

There are one or two administrative difficulties in connexion with the formation of a new university in the Madras Presidency. For instance, in the Andhra University area there are no Honours Colleges, no Law College, no Engineering College, and no Agricultural college. The Madras University says that it would treat our students seeking admission into these colleges on the same footing as students from other universities and treat them on the principle of individual exemption. I consider it unfortunate. The Madras University was built up by the

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co-operative effort of all the districts ; it was a joint family. We therefore ought to be treated on a better footing than Bombay or Bengal in the matter of admission to such courses or institutions as are in the management of Government and are not provided in the Andhra University. I hope you will see that you are not let down in the new Act. This problem ought to have been anticipated by the Legislature. In equity we are entitled to the consideration. There should be a general exemption instead of this individual exemption.

Dr. A. LAKSEMANASWAMI MUDALIYAR :—Q.—Supposing a general exemption is granted, and it is found that the lines of development of the Andhra University are different from those of the Madras University?

A.—Then a new situation arises. As matters at present stand general exemption should be given. This should be only a transitional measure.

Another matter that I wanted to tell the Committee is this. So far as the Government colleges are concerned the staff is frequently transferred. A Syndicate member is transferred outside the area. So far as the Government colleges are concerned we cannot have a staff integral to the university. It is very important that the colleges should have staffs integral to the Varsity and this can be best secured by transferring Government colleges to the Varsity.

I have only so far dealt with the fundamental principles governing the formation of the new university for the Tamil districts, and I shall be glad to give evidence at a future date on any other points which the Committee may desire.

I hope that the problem of university organization and function will be viewed from the point of view of education and not of any so-called vested interests. There could be no higher vested interest than the highest and the truest good of our university students and the securing to them of real university conditions of life and work.

III

Evidence of Mr. N. S. Venkatarama Ayyar

The RAJA OF RAMNAD :—Q.—In your short memorandum which I am sorry could not be made available to the members as it was received rather late, I find that you are in favour of a university being founded for the Tamil Nadu and that of a federal type?

A.—Yes.

Q.—That is to say, the colleges in the several centres will be connected together as constituent colleges?

A.—Yes.

Q.—I suppose some one place must be the headquarters?

A.—Yes.

Q.—Do you contemplate, by going in for this federal type of university, that each college should be self-contained or that each

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college should specialize in particular branches of science? What is your scheme?

A.—Each college should be self-contained.

Q.—And providing teaching in all scientific subjects?

A.—On all subjects which their finances would enable them to provide.

Q.—Would you make a fair distribution among them and allow them to specialize in particular branches of learning? For instance, would you allow Madura to specialize in Tamil, Trichinopoly in Mathematics and Chidambaram in Sanskrit?

A.—I do not contemplate any such specialization at all.

Q.—When you make these colleges in the various places autonomous though they are constituent colleges of a single university, don't you think that if you give them the discretion not to specialize but to have certain branches of learning according to their means, you will be placing certain institutions under a disadvantage and the others under an advantage?

A.—I do not think so.

Q.—Take for instance the colleges in Trichinopoly. Suppose you allow them to provide facilities for higher studies in certain branches. For studying in those branches, a student in Madura will have no facility because the Madura college authorities may not find it possible to provide those particular branches of learning in the colleges in Madura. How would you therefore provide facilities for the students in Madura?

A.—The students will have to go to the centre where there is provision.

Q.—Don't you think that instead of that it will be better to decide once for all as to which centre should specialize in what subject, so that they may have a definite idea and programme of work, and the people in the country may also know where to go for higher studies in particular branches of learning?

A.—I will leave the colleges to settle things for themselves later on and won't force any selection by us. In course of time each centre will specialize in some particular subject and students will find out what those centres are and go there.

Q.—Do you contemplate, by this federal type, that some of the centres will eventually develop themselves into unitary types of universities?

A.—Chidambaram, Madura or Trichinopoly may do that.

Q.—So in view of that, you suggest a federal type of university to start with?

A.—Yes; it will be only a pioneer affair.

Q.—You are in favour of a university for the Tamil area; at the same time you have not said whether there is a necessity or not?

A.—There is a great necessity. I do not think I have stated it in the memorandum. The main features of the university should be: the

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spread of Tamil culture, Tamil research, the quickening of industries and also the employment of the Tamil medium in collegiate studies from as early a date as possible. These are necessary; otherwise, there is no need for a new university.

Q.—What is your reason for supposing that all these things may not be available under the Madras University itself?

A.—We see they are not available.

Q.—Can they not be made available under the Madras University?

A.—Madras sub-serves four linguistic areas. It is impossible for the Madras University to serve one particular linguistic area and give the necessary facilities.

Q.—Now that the Telugu area has been cut away, supposing the Malayalam and Kanarese areas are also cut away and Madras remains with the Tamil area, would you in that case contemplate the Madras University itself functioning in these matters, rather than bringing into existence another university?

A.—When the Tamil University has come into existence and when later on Mysore and Travancore attract the colleges in Malabar and South Kanara, the Madras University will become a truly residential university.

Q.—Why should it?

A.—I think that is what it purports to be even now.

Q.—It still retains its affiliating functions?

A.—When the new university has come into being and when the other linguistic areas have been attracted by Mysore and Travancore, then it will become a residential university.

Q.—But if the Madras University retains its affiliating function with respect to the mufassal colleges, what is the necessity for another university?

A.—There is a need for the Tamil University because it will specially look after Tamil culture, Tamil research and Tamil industries.

Q.—For the promotion of the Tamil language?

A.—Yes. I contemplate that Tamil should occupy the place which English is occupying in the Madras University at present, both as medium and as a subject of study.

Q.—What place will you give to English?

A.—For some time it will be a compulsory second language. For a few years it will retain its present character; but later on it will be the first language at the option of the student. In the course of a decade Tamil will become the first language. By gradual stages it is possible to make Tamil the first language. In the intermediate stage English or Tamil will be the first language and in the third stage Tamil will take the place of English. English afterwards may be one of the optionals. In my opinion English should be one of the three languages, namely Tamil, English and Sanskrit which the Tamil University should encourage.

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Q.—Even in regard to post-graduate studies ?

A.—Post-graduate studies through Tamil are not impossible.

Q.—How will you teach higher scientific works in the vernacular ?

A.—I contemplate using English terminology for a number of years to come, say 15 years, within which time there will have come into existence authorized equivalents in Tamil supplied by the university which would replace gradually and by instalments the English terminology.

Q.—That is to say, you will get text-books translated into the vernacular ?

A.—For about 15 years we shall use the English terminology. English words will be used in regard to scientific literature. The teaching itself will be in Tamil with or without text-books. If text-books are available, teaching will be with text-books. Later on, the books will come in when there is need for them. When there is a demand for them, surely there will be a supply and they will come in. That is why I provide about five years for the coming in of books.

Q.—You are the headmaster of a flourishing high school in a big centre in Chettinad ?

A.—Yes, it is a fairly flourishing school.

Q.—I will lay stress on the fact that it is a big centre in Chettinad ?

A.—Yes.

Q.—You are familiar with many important Nattukottai Chetti families ?

A.—Yes.

Q.—Is it your opinion that they are generally responsive to appeals on behalf of educational institutions as a class ?

A.—They are not.

Q.—Are they lovers of culture by instinct ?

A.—They are lovers of Tamil culture.

Q.—By Tamil culture do you mean the classics or the religious works ?

A.—I mean classics only secondarily, but primarily they are lovers of religious works.

Q.—So they are lovers of culture more out of piety than out of love of learning ?

A.—Somehow they love Tamil culture. Through the one they have come to love the other, i.e., through love of religious works, they have come to love the Tamil culture itself.

Q.—Your High School is financed mainly by contributions from a few individuals or from a large number of people ?

A.—Some 30 or 35 individuals have contributed.

Q.—Suppose this school is to be developed into a college, do you think there will be sufficient financial assistance forthcoming ?

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A.—If a Tamil bias is given to the education, then there will be response. It is the English bias that the present university has which makes them not care much for these institutions.

Q.—Is it because they do not themselves have the benefit of the English education to a large extent?

A.—Partly that; but they feel that Tamil culture should spread in the Tamil country.

Q.—Are they, in your opinion, competent without a knowledge of English or without a knowledge of high culture in Tamil, to form an opinion?

A.—I think they are not competent; but for some reason or other they have a partiality for Tamil. That does not preclude their love for Tamil classics.

Q.—In your opinion, are there patasalas in Chettinad for Sanskrit learning?

A.—Yes.

Q.—Surely they are not so much for the promotion of Sanskrit culture as for the propagation of religion?

A.—The Sastra patasalas are for encouraging advanced learning in Sanskrit while the Veda patasalas are for religious purposes.

Q.—Do they go in for these institutions with a view to promote the Sanskrit culture or do they consider it their religious duty to organize such institutions and give learning in the sastras? Is it out of piety or love of learning?

A.—It is really out of piety. But piety does not exclude love of learning. The chief element is piety.

Q.—In case we go in for a university for the Tamil districts with medium of instruction in the vernacular on the lines you advocate, do you think there will be sufficient financial response from the big Nattukottai Chettiars and monied people?

A.—I think so.

Q.—Adequately?

A.—I do not know exactly what adequately implies, but I think there will be response; because I know a university of that type was contemplated by one Mahipalampatti Kadiresan Chettiyar. He tried to establish a sort of university somewhere near Kunnakudi with Tamil taking the place of English; he wanted to have a university of the residential type with the western sciences translated into Tamil.

Q.—That particular gentleman was a very good scholar I know in Sanskrit and Tamil, but I am not by any means certain whether he had any acknowledged place among the important members of the Nagarathar community. He was not considered as belonging to one of the foremost families among the Nattukottai Chettis. But did his attempt succeed?

A.—He had not sufficient help, I mean people to help him with a scheme.

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Q.—If to-morrow a university on the lines you advocate comes into existence and we require 30 to 40 lakhs, do you think there will be sufficient response from the foremost members of the Nattukottai community towards the establishment of such a university?

A.—I do not think you will get 30 or 40 lakhs or even an adequate response from the Nattukottai community.

Q.—Is it because of their natural apathy for English education or education itself as a rule, or do you think they are somewhat preoccupied at the present moment?

A.—Their idea is that these universities should be mainly supported by the State.

Q.—So, another university must be founded with State aid?

A.—Yes, mostly.

Q.—Not from private philanthropy?

A.—No; that is their idea.

Q.—Then, do you think Sir Annamalai is an exception?

A.—I think so, a very distinct exception, to the ordinary run of Nattukottai Nagarathars and monied people in the matter of promoting culture.

Mr. S. ARPUDASWAMI UDAYAR:—Q.—You said just now that it would be enough to make provision for three languages, English, Sanskrit and Tamil. Will you exclude Telugu, Malayalam, Mahratti and Urdu? We have large sections of people in the Tamil districts who speak these languages.

A.—I would exclude them. We will concentrate only on three languages, i.e., I will make no provision in the university for teaching other languages. But at the same time I would not exclude those people from coming to this university. If they want to take up the other languages, they will have to go to other universities which specialise in those languages.

Q.—You want that existing colleges should become constituent colleges of the new university?

A.—Yes.

Q.—Therefore, you are not in favour of a residential university?

A.—No. The mainly State-aided university should be of an affiliating or federal type and those that depend upon private benefactions should be residential. Residential universities should be the outcome of private benefactions whereas the expansion of culture should more or less be the duty of the Government and universities intended purely for the expansion of culture should be State-supported. That is my opinion.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—Do you think unitary universities should not be State-aided?

A.—Unitary universities ought to be the outcome of private munificence.

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Q.—Why this distinction?

A.—Expansion of studies must be the care of the Government and intensification of studies must be the outcome of private munificence.

Q.—Where do you draw the line between the one and the other?

A.—Because the taxes come from a large number of people, I think Government money must be employed in the dissemination of knowledge over a large area.

Mr. S. ARJUDASWAMI UDAYAR :—Q.—Do you think it is the duty of the Government to see that university education also is widely disseminated?

A.—Yes.

Q.—What is the use of that spread out education without sufficient intensity?

A.—Spread of education is one thing and the making of new culture is another thing. The latter will be research work. The dissemination of old culture is the duty of Government.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You think that Government ought to be satisfied with very broad dissemination of old culture alone, in complete disregard of any advancement?

A.—The expansion of culture is a prior charge on the finances of the Government.

Q.—Then how does it come to be the duty of the private benefactor to give intensified education in any particular subject? Does it sub-serve any public end?

A.—We must begin with the expansion of culture in a particular area and afterwards, if we have the funds, we can take up intensified education.

Mr. P. V. SESHU AYYAR :—Q.—In the new university, you will admit students from other parts also. So it will cater to a wider area, although you specialize in Mathematics in Trichinopoly, Tamil in Madura, etc., but still students will be coming from other areas?

A.—Students seeking admission will be admitted.

Q.—If, as you say, students are to move from place to place and partake in the intensive culture, where do you draw the line between private philanthropy and State aid?

A.—I want State aid more in the case of the former and less in the case of the latter.

Q.—What is the nature of the relation between the two centres you suggest, Trichinopoly and Madura, and the other centres situated in other parts of the area?

A.—There must be only one centre. I think Trichinopoly will be more suitable, having regard to its geographical position.

Q.—What will be the relation between that and the other centres?

A.—They will all be equal. There may be specialization in a particular subject in the headquarters also.

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Q.—I want to know whether you have so adapted the instruction in your place as to meet the demand from the Chettis ?

A.—We teach the same thing there as elsewhere. We wanted to teach Book-keeping compulsorily in the IV and V Forms ; but they won't care for it at all.

The RAJA OF RAMNAD :—Q.—How many students are there on the whole ?

A.—We have got about 250 students, of whom 40 are Nattukottai Chettis.

MR. T. C. SRINIVASA AYYANGAR :—Q.—There was a question whether there would be any response to appeals for the university, and you said that there would be response, but that without the Tamil bias, the difficulty would be great ?

A.—Yes.

Q.—Has there not been a greater and an increasing perception of the advantages of English knowledge and English study in the Chettinad for some years past ?

A.—Yes, only to the extent that such English would give them a working knowledge and would enable them to understand telegrams and commercial news.

Q.—During the last 15 years, one high school was founded and is maintained by Chettis. There are two other schools in the Chettinad founded and maintained—one at Ramachandrapuram and the other somewhere else ?

A.—Yes.

Q.—They are on the English lines and are recognized by the Education department ?

A.—Yes.

Q.—Foundation for an English school has been laid at Pallathur ?

A.—Up to the V Form. It was founded five years ago.

Q.—Are there not two newspapers conducted and published by Chettis ?

A.—Yes.

Q.—The papers are edited far better in Tamil and are recognized by the people more than the English newspapers ?

A.—Yes.

Q.—At the same time the editorial service is as good as in the other papers ?

A.—Yes.

Q.—Have there not been recently large donations made to the Ramakrishna Students' Home and to high schools in several places ?

A.—They give donations to the Ramakrishna Mission, because they find the old Gurukula system obtaining there.

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Q.—Am I to understand that English education which is given in schools in which the Hindu religious side and a bias in favour of Tamil also exist will have greater sympathy?

A.—Yes.

Q.—A high school to be established in connexion with the Ramakrishna Students' Home goes by the name of Nagarathars because the school is founded entirely with the money given by them?

A.—Yes.

Q.—Recently they have also founded hospitals and dispensaries on the English system?

A.—Yes.

Q.—So you are hopeful that if a university acceptable to the ideals of the people is to be started, there will be an increasing response?

A.—Yes.

Q.—One reason why the Chetti people do not go to your schools is that their education is practically to suit their commercial purposes? The present system does not serve them properly. That is why they go to the indigenous schools?

A.—Yes.

Q.—And their general knowledge is obtained by private tuition?

A.—Yes.

Q.—There are two Nattukottai vakils now—one at Devakottah and the other at Madras?

A.—Yes.

The RAJA OF RAMNAD :—Q.—I suppose there are several graduates now?

A.—About four or five.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—The native arithmetic system may with advantage be introduced in the schools provided the department agrees to it?

A.—The department does not ban it even now. We do not teach the native arithmetic system.

Rev. Father CARTY :—Q.—In your school there are some 40 Chetti boys. Do they go up to the School Final standard?

A.—Most of them leave the school in the II Form and go to F.M.S. and very few go up to the School Final. The boys go away to F.M.S. to earn, very early in life. They get their knowledge both by private tuition, indigenous teaching and in the school if there is one near their home.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—The reason for their not going to the highest class is that they are sent away to foreign parts to learn the languages in which they have to trade?

A.—They want to serve as apprentices in their own firms.

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Rev. Father CARTY :—Q.—So it is more with a view to earn money ?

A.—Yes.

Q.—You regard Sir Annamalai as an exception ?

A.—Yes.

Q.—The others do not pay attention to higher education ?

A.—Very few do.

Q.—You said that if the Tamil bias is accepted, they would come forward in larger numbers ?

A.—Yes.

Mr. S. SURYANARAYANA SARMA :—Q.—Have you tried to teach any non-language subject in Tamil in your school ?

A.—I have tried, but no pupil came forward. We offered Tamil teaching, but nobody came up.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—Are there not many well read Tamil students, with the aid of very many private teachers ?

A.—There are many teachers and many students in Tamil. I know a score of them in Karaikudi.

Q.—Supposing we start an institution in the Chettinad with arithmetic and other subjects as now read by them with such additional advantages as modern systems may give—that is, conveying information for trade purposes—would there not be a larger aid by the Chettis themselves ?

A.—I should think so.

Q.—Nobody has attempted it so far ?

A.—Nobody.

The RAJA OF RAMNAD :—Q.—If they felt that by the coming into existence of such an institution their children would be benefited, what was it that stood in their way ?

A.—If there was an institution, they would have gone to it.

Q.—I would ask a hypothetical question. Is it that other people should not know their ways of transacting business ? Some such considerations should have stood all this time in the way of their providing a school of the type we have been discussing ?

A.—I do not think so. Their ways of accounting are known to the Brahmans under them and other classes of people. Their clerks are all Brahmans.

Q.—I do not mean that they want to have everything to themselves ; but they dislike others knowing their ways of keeping accounts, except their own clerks and other people connected with their business. Could it be due to their apathy to people who know that ?

A.—I think that cannot be the reason.

Q.—So they want somebody else to provide the institution. Is it lack of initiative ?

A.—Yes.

The PRESIDENT :—Thank you.

IV

Evidence of Mr. P. P. S. Sastru.

Q.— Will you kindly explain your evidence ?

A.— I would like to explain the federal type of university. If you just look at the Universities in England, you will see that generally people who take to definite sciences prefer Cambridge. Those who take to Arts, History or Languages, go to Oxford automatically. Those who take to Medicine generally prefer to go to London, Edinburgh or Glasgow. The central idea of all this is that these centres of learning have developed their tradition in particular branches of learning. When I say that I want a federal type of university for the Tamil area, what I mean is this: it should specialize in particular branches of learning. We have the case of Oxford, Cambridge and London being controlled by a single unitary body. At the same time we must have regard for the special conditions of the Tamil area where distance counts a great deal. In England it has been possible for unitary universities to develop particular subjects; so much so that under my scheme it may later on be possible to give freedom and autonomy to particular institutions to develop their own subjects. As a practical proposition I have mentioned the federal type. I give full opportunity for all the needs of a university and at the same time I take into consideration the particular needs of the Tamil area where sufficient impetus in the post-graduate department for the development of culture in all varied shapes can be given. I put forward this proposition as my final solution for this reason that it affords ample facilities for progress in the department of knowledge for which it caters. Even in the unitary type of university, the particular thing aimed at is corporate university life; and this is quite possible under my scheme of federal university. The only point is whether these centres will be sufficiently commodious for the development of a real corporate life? I think they will certainly be, because anything like 500 students are quite ample for an academic atmosphere. For my purpose, to start with, I would choose three centres, namely, Caidambaram, Trichinopoly and Madura. You have constituent colleges there already. I have no objection to include Coimbatore as the fourth centre, if it comes within the language area. I feel that it must be possible for the committee to convince the Government that there is no necessity to run the Kumbakonam College at all. They must close it down. It appears to me there is no necessity for Government to run any colleges, if the federal type of university is appreciated. They may as well take charge of the Coimbatore Forest and other colleges. Government are only caterers for the educational needs of the country; and when they give facilities for spreading education, they have no prestige to lose in closing down their institutions. If private munificence is ample enough at Coimbatore, Government can close even that college. About the Tinnevely colleges, Government may either close them or allow them to become affiliated to the Madras University. We do not rob the Madras University also of anything. Even in these three centres, if the people are really satisfied that the affiliating type is better, let them go on under the Madras University. I contemplate one of two possibilities. Either they will not develop their collegiate side at all or they will approach you with a request for starting a university to specialize in some branch not yet specialized, in other centres. I will

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accept the faculty of Agriculture for development by itself, and we can have even 28 universities, if necessary. The three centres I have mentioned should be statutorily made to develop subjects which are exclusive to them; they need not be overlapping because university revenues must be conserved and spent in the development of particular subjects. For instance, we cannot have duplicated laboratories.

Q.—Then, won't you admit other centres as time goes on?

A.—For that purpose I would have a University Commission to find out what facilities are available at a particular university centre, whether it is doing something more than what has already been sanctioned for it, and whether there are sufficient number of undergraduates for whom we could not possibly provide in our own centres. Then alone I would admit a new centre.

Q.—Supposing two colleges in the same centre develop different subjects?

A.—I would statutorily shut it out. I will say 'I don't want you.' In other words, I want concentration centres where I would restrict particular subjects to particular localities. If Chidambaram is to be given English and Sanskrit, no other centre will be allowed to develop those subjects till that centre is overflowing.

Q.—Laboratories have not been built in all these centres; they will have to be built.

A.—When a university is started, it will certainly have to be transitory for five years; but before that period I will give to any place grants if facilities are provided for by that time. You must have your own university courses. Do not call them Intermediate or B.A. Have your pass and Honours classes. You may approve of some qualifying examination to enter upon the university course of studies. I would have it only for the university course of studies, whether it be for three years or four years course.

Q.—So, your scheme is this: that the Madras University is to cater to the ordinary requirements of a college course; but for special studies only this new university is to be started?

A.—It will not come to it. My scheme is this: Real university education is to be catered for by the Tamil University, whereas the old examination type of university will be the Madras University. The Tamil University will function only for university education. I want to distribute the subjects to various centres, so that all subjects may be specialized in particular areas later on. Even then, the examination will be conducted by the Tamil University authorities themselves. The Madras University will have nothing to do with the examinations. For instance, take the National College at Trichinopoly. If it says 'I do not want these particular branches of learning' it can keep out. It will not be a bifurcation of the Madras University with two different functions. I want to minimise the chances of friction.

Q.—You are really creating another university centre for the Tamil areas? What is the difference between your scheme and the present Madras University?

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A.—Under the Madras University Act, my ideal is supposed to be approached in the Madras centre where there are constituent colleges. The real difficulty in the Madras University centre is that there is no correlation of work in that university centre between the constituent colleges concerned. A lot of waste is being made by the Government just to keep up their prestige. They are practically running a race; but in my scheme, as far as possible, people can live together in particular centres if they blend each other's work and not all make the other colleges feel in any way that they are being overpowered. My university centre simply means a prospective university in a particular branch of learning.

Q.—Can your scheme be defined as a group of unitary universities?

A.—It is more or less like that. Take university education in England. University education is catered for at Oxford, Cambridge, etc. That is what I say should be here also; but I want to avoid duplication in particular subjects. The chief object of the Madras University should be to encourage as many universities as possible. Then only there is some chance of developing unitary types of universities.

Q.—Are you in favour of the university taking over colleges, or do you think that work can be done quite as effectively with the present constitution?

A.—I cannot really contemplate a modern university with an administration that is different from the teaching side of it. The university itself must control both the administrative and the teaching side. Under my scheme, almost all the graduates will be automatic members of the Senate; no non-graduate will become a member of that body, and those who are actually engaged in the profession of teaching will be in the Academic Council, and the Syndicate will be simply an executive body. I do not want any non-educationalist being given a chance to mar the effect of the university. In Oxford, for instance, each college is certainly autonomous, but each college has got to contribute something, commensurate with its savings, towards the University fund. The university has control of the teaching side in this way that it has got its own University Professors and Lecturers who may be connected with the other colleges also. In the same way, here, the University English Professor at Trichinopoly may be a professor for the same subject in one or other of the colleges as well. But the rules and regulations framed should be subject to the general approval of the university authorities in such a manner that it will tend to make it obligatory on each individual college to do its level best to improve the whole. I would not ordinarily appoint a university professor from outside in any subject if he is already available in any one of the constituent colleges. If Physical Science is specialized in Trichinopoly, the Board of Physical Science may consist of all professors in that line. Then about finance, I would not start the university unless Rs. 5 lakhs can be raised by each centre. If I want three centres, there must be Rs. 15 lakhs. In my opinion, Government must come forward with an equal donation. Now they are spending a lot of money over each college, and if you look into the budget, you will find that for the next five years it will be quite possible for them to give a lump grant of Rs. 10 lakhs and be done with

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it. Both for library and development of the college, I would give money from the university chest. I would have nothing to do with the Government except for a statutory grant, just as in the case of the Dacca University or the Lucknow University. The colleges do not want any grant at all. They become the natural field of work for the university itself. If the university has taken Trichinopoly as its centre for Physical Science and they have donated Rs. 5 lakhs, it is the business of the university to see that all the graduates there are provided with the best laboratories, etc. There is the Bishop Heber College at Trichinopoly, there is the St. Joseph's College, and if they have any buildings for botany or zoology, I would supplement them with a particular grant, just as the Director is doing now. That also I would meet from the university chest. So, the minimum obligation for starting a centre is that there should be Rs. 5 lakhs forthcoming from the centre. Commensurate with the amount of money that they are able to give, we will again give them something; because we will have students' fees and other things. There is another source of revenue that I have indicated in my evidence. We can have our own tuition fees in individual colleges just as they have a sort of university dues at the Oxford University, to enable the students to have the privilege of listening to the lectures delivered by the lecturers on whatever subjects it may be. Not only is the expenditure on professorships and readerships met from the revenues on endowed chairs; but even for current expenditure, the university at Oxford levies this amount. It is only when you levy it as examination fee that there will be some sting. If you charge Rs. 7 for every term for each under-graduate, I do not think it will be felt at all. I estimate that there will be about 2,000 under-graduates undergoing education in the Tamil areas and if you give them this type of education they will certainly be willing to pay for it. So far as the others who are unable to pay are concerned, they can go to the other universities. At present Trivandrum costs only half as much as Madras. One of the chief objects in the disbursement of university funds should be to provide scholarships for poor and deserving students. There is the Sir Annamalai's College at Chidambaram. If he puts Rs. 5 lakhs into the bank, I am quite prepared to have it as a centre.

Q.—Who is to control the income derived therefrom?

A.—The income from it will first be spent by the management, but any additions to that amount from the university chest will be only if my conditions are first satisfied.

Q.—Do you expect the university to sanction the expenditure?

A.—Yes; otherwise I will disaffiliate it the next morning. The control should be practically by the university authorities. Only ordinary details of expenditure will be left to the management. Each college will have to submit its budget to the university. In the type of university I am suggesting the university will bear the brunt of the expenditure. I would make it incumbent on the management to pay the professors something; but whatever more is paid to them will be paid from the university chest. The management may say 'I will give him Rs. 500'. I will have no objection. I would compel each college to have a certain amount of staff within its limits and when

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that is not possible, I would give direct grants or proportionate grants, or something on the analogy of teaching grants. It is only the difference that the university will pay. We have got the Madras University which is practically not a university at all. I had also been to the Andhra University; but the Act gives too much power to the Government, and I think it is absolutely impossible for it to develop into anything like a good university.

Q.—But according to you, a man from Madura will have to go to Chidambaram which is far away from his place?

A.—They are now going to Benares and we have been to Europe all the way. It is the type of education that is imparted that should be the deciding factor.

Q.—You say you would force a particular college to develop a particular subject. Will it not create jealousy in the other colleges?

A.—I should think that such colleges should be closed.

Q.—But if a college has been all along giving efficient education?

A.—I would disaffiliate it and ask it to close down. As far as the staff is concerned, there is nothing to lose. They will be absorbed by the university; but as far as the management is concerned, if it cannot contribute enough and if it cannot co-operate, let it go.

Q.—You say the bulk of the expenditure in the shape of libraries, laboratories, etc., should be met by the university, without any responsibility being thrown on the colleges?

A.—But why should I waste my money when I can really concentrate on a particular subject in another centre? I do not believe that the under-graduates in a particular centre will suffer because of the absence of the other branches there. My whole point comes to this, that the centre should give Rs. 5 lakhs; and anything more that may be required will be paid out of the university chest. Under-graduates will not miss the academic atmosphere because of the absence of other under-graduates learning different subjects. Oxford has not suffered, because the best Mathematics and Science under-graduates are at Cambridge.

Q.—What would you do to develop oriental learning?

A.—I will have a post-graduate department to specialize in it to deliver lectures for the promotion of culture and research work, to award scholarships to enable poor students to continue and prosecute research to a successful end, a publication department where the imparting of knowledge will be facilitated by standard books approved by the board and where the results of research and other such literature may be made available. All this will practically become the work of the Council of post-graduate teaching. Under my scheme, fellowships will be for limited periods and lecturerships will be for limited periods. That is the best safeguard a university can have for the highest efficiency in its particular department of knowledge.

The PRESIDENT :—Thank you.

Evidence of Mr. S. Satyamurti.

Q.—Not having had the benefit of your views in writing, we wish to have your considered views on certain matters. May we know what your opinion is regarding the formation of a university for the Tamil districts?

A.—My view is that if it is to be a university of a federal or affiliating type for the Tamil districts, the present Madras University after the passing of the Andhra University Act would eminently serve that purpose and such requirements of Madras as may necessitate the creation of a teaching and residential university should be looked after by the Government and the Madras University between themselves. So far as the Tamil districts are concerned, I prefer the present Madras University with its traditions, its prestige and its position. I do not think that a new university of the affiliating or federal type without history or traditions will give the same status to its graduates; and I am strengthened in that opinion by the fact that I have ascertained that there is no kind of insistent feeling for a Tamil University, just as there is for an Andhra University in the Andhra districts. If I can speak for that part of Tamil opinion with which I am familiar, I think the people will be quite pleased to have the Madras University itself exercising its federal and affiliating functions.

Q.—You are conversant with the present University Act; and if, as that Act contemplates, you eventually restrict the function of the Madras University as a teaching university confining its activities to a radius of ten miles in and around Madras, will you be in favour of the formation of another university to deal with affiliated colleges in the mufassal, in case the Madras University itself cannot undertake the combined functions?

A.—I have thought about it carefully. My position is this: if a new teaching and residential university is to be formed in Madras evolved out of the Madras University, it ought to be formed by a separate University Act called the Fort St. George University Act or the Chennapatnam University Act, and the Madras University must continue with its federal functions for the whole province.

Q.—Would you create another Tamil University and call it by a different name?

A.—Yes, if you want a separate university for the Tamil districts.

Q.—If a different type of university is to be created for the Tamil districts, what should be, in your opinion, its function, structure or composition?

A.—I contemplate the development of new universities in the Tamil country. I want two kinds of universities in the Tamil districts as and when public opinion, support and funds are forthcoming, i.e., either teaching and residential universities of the western type like Oxford or Cambridge, say at Trichinopoly where we have already got three colleges and there is also scope for a technological institute at the Golden Rock provided they give sufficient facilities for our students there, or a university at Madura or better still at Chidambaram where, through the munificence of Sir Annamalai Chettiyyar we have already

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got an excellent college, to develop knowledge in particular subjects like Sanskrit, Tamil and English. I want also technological studies to be developed in Trichinopoly or, if you prefer, in Madura, where we have already got two colleges, or at Chidambaram if you like. But I won't force the pace. It should be left to local support and enthusiasm. The other type with regard to which I would even force the pace is the development of a real Tamil University in Madura where there is the Tamil sangam for which your distinguished father (the late Raja of Ramnad) has done a great deal. I think that if that is developed into a real university, we shall be doing a lasting service to the country.

Q.—May I ask you whether the earlier type that you recommend could not be achieved by the present Madras University itself? You are well aware that there is a scheme provided in the Act to start university centres to specialize in particular branches of science, with the ultimate view of the possibility of their developing themselves into regular teaching universities.

A.—I think it was a legislative compromise of an ugly kind forced on the Council by the exigencies of a political party which wanted somehow a Bill to be rushed through, and the Madras University Act enacted. The mufassalites were afraid that the mufassal stations would be left out in the cold. Therefore, as a sop to Cereberus the Minister said: 'We will give you this and that'. So far as I have studied the history of other universities, I do not think you can develop a university by creating merely so-called university centres. It seems to me that it will be a wrong and unhealthy kind of development. If Trichinopoly wants a university, we shall promote a Bill called the Trichinopoly University Bill; but a university centre such as that functioning under the Madras University will be an anomaly. It will satisfy neither party and you will find that Trichinopoly Colleges and students suffer by this kind of dual education.

Q.—What are your views about the Tamil University which you advocated just now? On what lines do you think it is to be developed?

A.—I should think it ought to be developed by Tamil being made the sole medium of instruction from the Aksharabyasam to the Master of Arts grade. I am giving that opinion after careful consideration of the objections and obstacles in the way; but I would provide a period of about ten years after the establishment of the university in order that the university may get translations. You will have heard that in the Osmania University they are doing that with Government subsidies. The university when it is formed, may translate text books for you. We may also give autonomy to the colleges to get teachers acquainted with the methods of teaching advanced science and other subjects in the medium of the mother-tongue. I may also tell you that there is not one word or one idea in any science, western or eastern, which cannot be given accurate and correct expression in the mother-tongue.

Q.—But to make it possible for the ordinary man in the street to assimilate the knowledge, would you be acceptable to retaining the proper names without rendering them into vernacular?

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A.—I would leave that to experts. As far as possible, we must use our own mother-tongue. I know, for example, that the modern English language is an amalgamation of various languages. I am in favour, if necessary, of technical expressions and proper names being adopted in the mother-tongue. But if you freely use Sanskrit, there is no need to have any English word. There is not one human idea which cannot be expressed in Sanskrit. Even technical expressions can be translated into Sanskrit.

Q.—But will they be easily understood?

A.—I won't insist upon translation in every case. If the experts feel that it is better to have such words in English, I will not stand in the way. Wherever scientific experts and Tamil experts think that the terms would lose their full sense by being translated into impossible vernacular words and where there are traditions round the words which will be lost in the translation, I won't insist upon their translation. I would rather retain them. At the same time, I am anxious that Tamil should develop. I want Tamil to be the medium of the highest scientific thought. Therefore wherever more than one European language have adopted a common term, I will adopt it. But I won't adopt peculiar terms of one language.

Q.—I take it that in the latter class of university you advocated, i.e., Madras, you will certainly have English as a compulsory subject?

A.—A modern language, either English, French or German. My own feeling is that in the Tamil University, Tamil and Sanskrit should be studied compulsorily at least by all Hindu students. English will be one of the second languages, or French or German; but for all practical purposes, I am sure that 99 per cent of the boys will take English considering its political and commercial importance.

Q.—It was also spoken to by some witnesses that English having become a world language, it ought to be given a prominent place in any type of university?

A.—I won't grant the premise because in my two visits to Europe I found that my knowledge of English was practically useless either in France or Italy. French is the continental language there, and I do not know about the other countries.

Q.—So, to summarize, you are in favour of Madras continuing to be of the affiliating type to deal with mufassal colleges. If Madras should have a teaching and residential university, you would rather create one university separate from the Madras University than convert the Madras University to that description?

A.—Yes, for this reason that I want all the prestige, the traditions and the distinction of the Madras University not to be lost to the Tamil districts or to the mufassal.

Q.—Then, you will start a university self-contained, of a unitary type, in a particular place like Trichinopoly or Chidambaram if and when circumstances such as finance, public opinion, local enthusiasm, etc., are all in evidence; or in the alternative, you will develop a purely Tamil University in a centre like Madura, giving all importance to the mother-tongue and teaching everything in the mother-tongue from the infant up to the highest standard; but not making teaching of all

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scientific works in vernacular immediately necessary; but you will fix a definite period within which all these scientific works should be rendered into vernacular and made available for being taught in the colleges?

A.—Yes, I would only add one thing, i.e., in that university special attention should be paid to Tamil philosophy, literature, medicine, and all the various directions in which Tamilians have distinguished themselves in the past or have contributed to the knowledge of the world. So far as history is concerned, it should deal with the Pandyan, Chola and Chera kingdoms, etc. It will be a self-contained autonomous Tamil University, promoted by a kind of Madura University Bill or something like that.

Q.—Suppose a Tamil University is established in Madura and another university comes into existence at Chidambaram by all the requisite conditions being fulfilled, would you have any inter-relationship between these two universities, because they happen to be in the Tamil area?

A.—I would leave that to future development; because it depends a great deal upon the kind of teaching provided in both the universities, the professors available, how far the instruction given in one place can be supplemented usefully by the teaching given in another place; but so far as university work is concerned, I would concentrate it in a geographical area.

Q.—Supposing universities of the first type are established at Trichinopoly or Chidambaram, have you any idea with regard to the medium of instruction there?

A.—There also I will insist upon Tamil being the medium of instruction. Otherwise, I do not see the point of developing these universities. But I won't insist upon the same short period as I suggested in the case of the proposed Madura University but would give a longer time. I look forward to as early a time as expert opinion thinks possible when any university in the Tamil districts either of the first type or of the second type, will have only Tamil as the medium of instruction.

Q.—It was suggested to us that three centres should be taken up, Chidambaram, Trichinopoly and Madura and that for higher work, each centre should be compelled to specialize in certain branches and that for the purpose of examinations each centre should have an academic body, provided there is a central academic body with representatives from the other academic bodies in the mufassal?

A.—That is creating a Tamil university for two or three places. In my judgment, it is an unhealthy design for somehow or other having a Tamil University. It seems to me that it would be a compromise by which we can say 'we have a university'. As an educationist, I cannot have much sympathy with it. It is much better to have the Madras University itself. So long as the Madras University continues, and I believe it ought to continue for a long time, it ought to spend a portion of its funds satisfactorily, by deputing its own lecturers and professors to supplement the instruction given in the various other colleges. It is right and it is necessary, and I am not in favour of the

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idea you suggested. I want the Madras University to continue to function as an affiliating and teaching university, because I am anxious, as a Tamilian, that we should not lose the prestige and the distinction of the Madras University.

Q.—The present university may be split up into two—one to cater for the constituent colleges and the other . . . ?

A.—I am giving evidence with regard to the Tamil districts. As to what the Madras University should or should not do, I do not feel called upon to give evidence. I do not think the Tamil districts stand to gain by a new university without any distinction, traditions or anything in favour of it.

Q.—But if the Tamil University is attached to the Madras University, cannot the Madras University develop on its own lines except in the matter of examinations ?

A.—I was just saying that so long as the Madras University continues to be of an affiliating and federal type, Madras must spend a portion of its funds for supplementing the teaching given in mufassal colleges. I want Madras to discharge its function towards the mufassal colleges.

Q.—But there would be some clash between the development of the constituent colleges on the one side and the development of the affiliated colleges on the other side ?

A.—I would gradually force the constituent colleges to insist upon having a university of their own.

Q.—You don't think the time has yet come for it ?

A.—I do not think so far as the mufassal colleges are concerned; but I have a different opinion so far as the Madras colleges are concerned. As to what the Madras University should or should not do, I am not now competent to say. So far as the needs of the Tamil districts are concerned, the Madras University should continue to be an affiliating university unless you develop it on the two lines I have suggested.

Q.—I understand you to mean that you would have the Madras University as the university for the Tamil districts ?

A.—Subject to these two developments I have just said.

Q.—You would let them develop into unitary universities ?

A.—I won't put any obstacle in their way to develop like that.

Q.—In which case you would let them develop independently of the Madras University ?

A.—The moment they feel that they are fit to form themselves into a university, I would suggest the passing of a Trichinopoly University Bill or a Madura University Bill, giving them full autonomy to develop on their own lines, but I won't give them federal functions.

Q.—So, you are satisfied with the Madras University, as an affiliating university for the Tamil districts, and if Madras wants a unitary type of university, it is the look-out of Madras ?

A.—Yes.

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Q.—If Chidambaram or Madura is to have a university of that description, it would look after the institutions in the town of Chidambaram or Madura?

A.—I will fix a geographical limit.

Q.—The other institutions, if they are not within that area, will remain attached to Madras?

A.—Yes.

Q.—Why should you be so very anxious that Madras, its prestige and its history should be the property of the Tamil districts and why should you leave Madras to develop on its own lines?

A.—If Madras chooses to remain within the Madras University and the educational experts can reconcile the needs of an affiliating university with the needs of a teaching university, I won't stand in the way.

Q.—As far as your experience goes, have you reason to think that the two can work together?

A.—No.

Q.—Would you say that it will be detrimental to both?

A.—I should think so.

Q.—Do you think that the Tamil districts should be separated from Madras?

A.—I would have the present Act repealed and a new Act formulated.

Q.—Don't you think that the Act contains many germs?

A.—It contains too many germs.

Q.—In what way would you revise the Act, so that both the affiliated and constituent colleges may be catered for?

A.—If educational opinion is in favour of a teaching and unitary university in Madras, I will at once have it and confine the Tamil University to a purely federal function. I feel strongly that unless the management of the Presidency College, the Christian College, the Pachaiyappa's College, the Women's College, the Law College, is to be handed over to the university, we can develop the university at all.

Q.—Have we not got Cambridge and Oxford in the hands of one set of people and yet the management in the hands of another set of people?

A.—It seems to me that the idea of developing any kind of residential and teaching university having half a dozen managements in Madras is impracticable.

Q.—It need not be unitary, but it may be something between unitary and federal?

A.—I do not believe in anomalies.

Q.—Oxford and Cambridge have as many as half a dozen colleges. They have got their own functions to discharge as colleges. Could not Madras develop along those lines?

[Mr. S. Satyamurti]

A.—Knowing the costliness of the Act and the way in which colleges spend money, I consider that unless we are able to make these colleges pool their resources, we will not be able to develop a satisfactory unitary university.

Q.—Don't you think that the Act has proved a failure by defective working? It is due to causes extraneous to the Act itself, and what is academically contemplated in the Act?

A.—Considering the speeches delivered by Dr. Meston and several others in the Senate and elsewhere, I am convinced that unless by law they are compelled to pool their resources, they will not do it. I will tell you another thing. The staffing in the colleges should be in the hands of the university. In the Presidency College they go on transferring people now and then and in the Pachaiyappa's College they are underpaying their men. What is the control the university is going to have over these colleges if in the staffing of these colleges it has no voice whatever? I may tell you this: I am not concerned with the particular method in which you are going to effectuate it; but my point in this. Unless the University has a decisive voice in the staffing of the various colleges, and in the arrangement of work in the colleges, I am afraid we cannot really develop a teaching university.

Q.—Can that not be done by stiffening the conditions and disrecognizing the college for shortage in respect of meeting these requirements?

A.—I know that power is still there but I am afraid the future composition of the Madras University bodies will be such, that I fear that in an anxiety to support one college against the other, they will play them off, and you will not have the minimum efficiency provided for. Therefore, I want to insist by law that you must have it.

Q.—That is the reason why you object to the so-called university centres?

A.—I did not like to say it, but it will tend to lower standards.

Q.—You seem almost to fix this as the minimum qualification that we want and it will continue to be always the minimum?

A.—My feeling is that the Madras University Act has not raised the standard even by one inch.

Q.—The Madras University Act has not yet begun to function in any one of its developments as yet?

A.—I entirely agree.

Q.—Will not the formation of another university help Madras also to develop?

A.—I am a Tamilian and I am profoundly interested in higher education in the Tamil districts. If by a kind of mistaken enthusiasm for Madras developing into a unitary type which is highly problematical and in view of the facts I have mentioned, I am asked to sacrifice the future interests of the Tamil Nadu for this hypothetical position, I cannot agree to it.

The PRESIDENT:—Thank you.

VI

Evidence of Mr. A. Ramaswami Mudaliyar.

The RAJA OF RAMNAD :—Q.—Is there necessity for a university for the Tamil districts ?

A.—I do feel there is necessity for two reasons ; firstly because the Tamil districts are in need of a separate university and secondly because the Madras University should be allowed to develop on the lines of a teaching university with its constituent colleges confined to a radius of ten miles from the city. The Madras University Act contemplates this. The mufassal colleges should be formed into a separate university. It must at the same time be recognized that the new Tamil University should not be a merely affiliating university. While the affiliating principle is largely predominant in the initial stage, it will gradually disappear and unitary universities should be formed even in the Tamil area. That is the idea with which the Tamil University should be started. From year to year an impetus should be given to the development of what are called concentration centres of particular courses of study in certain towns so that the charge may not be laid against the Tamil University that it is merely reproducing the undesirable features of the Madras University. In course of time more universities may be developed or more concentration centres may be developed. The Tamil area is now fit to develop certain concentration centres ; because there are only a few Honours Colleges, one at Trichinopoly and the other at Chidambaram. In course of time as more Honours Colleges spring into existence, it will be more difficult to develop concentration centres under the university. Then it will be very difficult to abolish vested interests. It would be difficult to force these centres to concentrate on certain subjects and abandon others. If we begin now, we can get rid of two difficulties. There would not be the feeling that one centre is more favourably treated than another. Each centre must be asked to develop on certain lines in certain subjects alone. The idea that every college must be an Honours College and an Honours College in every subject is entirely wrong. That every locality must provide facilities for the study of all the subjects is entirely wrong. While every centre must provide for a comparative low level of general university education, you must make these centres alone places of higher learning. There are first-grade colleges in places like Mannargudi and Coimbatore and you cannot eliminate their vested interests. It is of course difficult to mark the line where the general level of education ends and the higher learning begins. Of course a radical reform would be to close up some of the colleges ; but it is not practical politics and it would not be possible to pass a Bill through the House which would eliminate vested interests of the existing colleges. While colleges like Mannargudi College must not be allowed to develop Honours courses, they may be allowed, if facilities are afforded, to develop into special colleges. For example while the Coimbatore College should not be allowed to develop into a research institute, it must be allowed to develop a Forest College or Agricultural College. So far as the Arts course is concerned, it must satisfy itself with training pass B.A. students. I would pitch upon Chidambaram, Trichinopoly and Madura as concentration centres. I would not even take Kumbakonam ; though it has a history behind it, it will be noticed that Trichinopoly is not far off.

[Mr. A. Ramaswami Mudaliyar]

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Do you think that the Government can close its institution easily because there is no sentiment behind it, whereas a private institution cannot be closed so easily ?

A.—It is rather the other way. A private institution can be closed without any public agitation ; whereas a Government institution cannot be so easily closed.

Q.—You would, for the present, be content with three centres ?

A.—I am not keen on the number of centres. But these centres should be told what they are expected to do and in what subjects they are expected to specialize. The students must be divided between the various centres.

Q.—What is your view about teaching higher science in the vernaculars ?

A.—I do not think it is possible. It is alright up to the matriculation stage. Not only should scientific subjects be taught in English, but also continental languages like German or French should be taught to the students so that they may read the modern European sciences in the original languages themselves without depending on translations. Granted that you can translate the works into the vernaculars, some one must be spoon-feeding the students with translations perpetually.

Mr. S. SURYANARAYANA SARMA :—Q.—If the sciences are taught in the vernacular, the knowledge may be made available to the people at large. Instead of mere translations, original books on science and philosophy may be written by men who have learnt their subject in other languages and who know the vernaculars. Will that not be of great help ?

A.—You can disseminate knowledge only up to a certain extent. There is difference between dissemination of knowledge and higher culture. Mere knowledge of the vernaculars would not help the attainment of the knowledge to a great extent. Even a knowledge of English is not found to be sufficient for certain scientific subjects. For instance to study Medicine our students in the medical colleges should learn French or German. For Vienna and Berlin are the centres of modern medical knowledge, but not the English universities. I would therefore urge that so long as a knowledge of English is necessary for higher scientific studies, it is needless for us to go to Tamil.

The RAJA OF RAMNAD :—Q.—From what sources would you be able to find the necessary funds for the new university ?

A.—Very little will be available from private sources. Government must give grants to the new university. As regards the nature of the grant, the Legislative Council has control over these grants and it is therefore impossible to provide statutory grants to the university. In Oxford and Cambridge very little was provided by the State. But in 1921 the Balfour Committee revised the system and recommended a larger grant. Owing to the prestige of Lord Balfour who was a great statesman and academician, the grant was voted by the House without a debate and it has become almost a statutory grant.

[Mr. A. Ramaswami Mudaliyar]

Q.—Do you prefer a periodic grant or a recurring grant?

A.—In the case of periodic grants, there is this difficulty. In the beginning you would get far less and you would be stereotyping the small grant instead of depending on public opinion and the needs of the university from time to time. After all, in the Council with the responsible Ministers you can get what you really want.

Q.—Nor are you for making the university a department of the State?

A.—No, Sir.

Q.—You think that the Government should treat the university as their sole agent and trustee in the matter of higher education and collegiate education?

A.—Yes. The real fight in the matter of grants is this. The Government must not attempt to have detailed control over the grants given to the university. They should give a lump sum grant to the university for that body to spend as they liked. The State should not trench on the academic functions of the university. A convention like this should be set up here.

Q.—Is it possible to earmark a certain tax such as the profession tax for the purpose of expenditure on higher education?

A.—It is against the principle of finance.

Q.—Or surplus from trust funds such as those of devasthanams?

A.—It is possible to set apart a portion of it.

Q.—Any special educational cess?

A.—I do not think a cess for higher education will be popular or possible. If the Senate makes up its mind as to what it really wants, I do not think there will be any difficulty in getting the amount seeing the enthusiasm for a Tamil University. The net cost of running the university must come from the Government. The cost of managing private colleges must come from private funds. With regard to grants, while the details of what the grant is necessary for should be explained to the Government, the Government must content itself by merely placing the money at the disposal of the university. If the Government gives the university a certain grant for a specific purpose, say for creating a chair for a particular subject for one year, then the grant is repeated year after year and it becomes a statutory grant in practice. If the grant is made periodic, there is the advantage of the university having the unutilized grant in a particular year with itself. But that is a minor matter and can be arranged easily.

Mr. P. T. RAJAN :—Q.—How would you call the degrees; would you call them B.A., M.A., and so on?

A.—Yes, just as we say, B.A. (Madras), B.A. (Calcutta), we would call it B.A. of the Tamil University.

Q.—What name would you suggest for the university?

A.—I have suggested that it should be called 'Dravida University'.

[Mr. A. Ramaswami Mudaliyar]

Q.—Would that not exclude Sanskrit ?

A.—The country is Dravidian.

Q.—Is not the name “ Dravidian University ” better ? There is no university based on the language ?

A.—Probably.

Q.—Which would you have as the headquarters ?

A.—It may be in Trichinopoly.

VII

Evidence of Diwan Bahadur L. A. Govindaraghava Ayyar.

Q.—Could we have the benefit of your views on this proposal for a new university to serve the requirements of the Tamil districts ?

A.—I feel that a separate university may be necessary only if you are going to have a residential or unitary university. If it is going to be a mere duplication of the Madras University, I do not think there is any need for it at all.

Q.—Several witnesses have put forward various proposals. I shall just mention three types of universities which they have indicated. One is to have a teaching university of a unitary type, of course on the residential system for each town, that is to say, in towns like Madura, Trichinopoly or Chingleput, each one of them specializing in certain branches of science. They are also to have a common controlling authority of a university. That university deals only with these three teaching types of university scattered in different places, but the university will have nothing to do with the other colleges in the area which will remain part of the Madras University. That is one scheme. Another scheme put forward is to have simply the development of certain colleges in certain localities into universities self-contained, unconnected with each other or with other institutions. That is of a unitary type. The third proposal is the federal type, i.e., to have a university for the whole area, each centre specializing in certain branches of science. That will really mean the Madras University plus something. None of the proposals so far made excepting the first one where the other colleges will have to remain part of the Madras University contemplate the development of the Madras University to serve the mufassal needs. The last witness Mr. Satyamurti has put forward a fourth proposal, namely, the development of the Madura Tamil Sangam into a separate university and teaching everything there in Tamil from the alphabet up to the M.A. Honours. That is a separate proposal.

A.—Before I answer your question, I shall try to put in my own words the ideas you sought to convey, so that I might make sure that I understand you. There are four classes of universities that are being suggested. One is what Mr. Satyamurti has suggested now. Another proposal is to have certain colleges in the areas now under the control of the Madras University, which will be fairly autonomous and which will specialize in different departments of studies, they being co-ordinated with one another only in this sense that the general principles of management will all be under the control of a single body.

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The third proposal is, instead of these specialized places being all under the control of one agency, each will be allowed to manage things for itself. The other proposal is to have more universities like the Madras University with equal functions, the only difference between the Madras University and others consisting in their geographical limits. That is to say, you will have three or four universities functioning in the same manner as Madras, only the area of their jurisdiction being lessened.

So far as the scheme is concerned, I may generally state what my ideas are. In the first place, we have to recognize what the possibilities are that we can achieve. That will depend largely upon funds, primarily and secondarily also upon public opinion and the extent of public support that we might get. At present, possibly encouraged by the fact that there is the Andhra University, we have a solid volume of opinion for the establishment of a separate Tamil University. With reference to the first class, namely, that you take only separate university centres and have them co-ordinated together by a central agency, there is a great deal to recommend it to one's consideration; but I am afraid that we are not proceeding upon the right lines so far as they are concerned. My reason is this: either you must have, if you are going to have real universities, unitary universities wherein they are altogether autonomous or you must have federal universities. But if you are going to mix them together, there is no need why you should have a different university from the Madras University, and you can have all these improvements that are suggested in the Madras University itself by sufficiently developing it.

Q.—You mean by providing for university centres under the ægis of the Madras University?

A.—Yes, instead of your controlling agency being a separate one. There are certain centres; those centres will be fairly autonomous and they will be co-ordinated together by a central agency. The question is, what shall be that central agency? You will give the name of university or the functions of it only to that central agency. I do not see the need for having a separate centre without enlarging the functions of the Madras University for that purpose. The functions of the Madras University have been lightened now in consequence of the Andhra University having been established, and sooner or later the Madras University will have nothing to do with the Andhra University. That is my view with respect to the first type of university.

With reference to the three separate centres, that I think is largely a question of the needs of the situation. If you think that there are places sufficiently well equipped to justify having separate universities, that is, residential and unitary type of universities, I certainly have no objection; but I imagine that for a good length of time to come there may not be enough scope in the Madras Presidency for more than one university of that kind.

As regards the third scheme, I must say that I am decidedly against that being constituted for this reason that it is nothing but a replica of the Madras University and all the functions given to that

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type of university may as well be given to the Madras University itself. So that, I do not see any need for it. But there is a great deal of attraction in what Mr. Satyamurti has suggested, and to some extent I am in favour of it, i.e., to develop Madura or Chidambaram or any other place. I think that so far as Tamil goes, it requires considerable research and development work and that cannot be properly undertaken unless you make it the function of a university. Taking into consideration the need to resuscitate Tamil and also the fact of the importance that good teaching and good training will have in the upbuilding of the nation as a whole, it is very necessary that you should have a university which will try to help the dissemination of advanced ideas in the language with which the people as a whole are well acquainted. For that purpose, there is nobody better calculated to achieve it than a university; so that it is a good idea if only we can achieve it, to have a university whose medium of instruction will be the vernacular language, in this case, Tamil, including higher studies. I differ from Mr. Satyamurti when he says that there should be a second language which may be either German or English or French. I think the second language ought to be English compulsorily; Sanskrit no doubt is good, but if I am asked as to which I would make compulsory, Sanskrit or English, in addition to Tamil which must be necessarily compulsory according to the scheme, I would say though with great regret that it ought to be English from a utilitarian point of view. Taking into consideration other factors, it seems to me that we cannot dispense with English. Taking that there are two languages to be compulsorily studied—one Tamil and the other English, the question is, what shall be the medium of instruction. My own belief is that it is perfectly possible to make the medium of instruction the vernacular language excepting where the other language plays an important part. For instance, in certain cases we cannot translate English into Tamil nor can we translate Tamil into English. But I do not feel that there would be any considerable difficulty if only one has the will to bring into existence the necessary text-books for the purpose. I have had some occasion to see how far we can translate the technical expressions into the Tamil and other languages. With the help of Sanskrit, I think it is very possible to bring it about; and if there is any difficulty about it, I am in favour of the other suggestion of using terms which are now being accepted to indicate particular ideas in the English or other languages and making them part of the Tamil language, though there is the risk of hybridising the language; but that is a small risk.

Q.—So, you really prefer the first scheme?

A.—I prefer the last one. In fact, I will prefer No. 2, but that is I think somewhat impracticable, taking into consideration other conditions. I do not think we can afford to have more than one extra university at present, and we are not thinking of all time to come.

Q.—How do you think a university on the lines indicated in No. 4 by Mr. Satyamurti or on the lines of No. 2 could be formed and wherefrom is the necessary financial aid to come?

A.—That is the most difficult question that will arise. I fear that for a long time to come it must be the Government who must supply

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funds. I do not think we can expect public or private philanthropy to come to our aid, unless it be that rich men take a good deal of interest in it. I think the chances are much less in the south of the Presidency than in the north to have funds.

Q.—In the north the feeling for a university has been rather strong and it has been so for a long time?

A.—That feeling is due to a number of miscellaneous considerations. I am not sure whether merely academic interests were at the bottom of it; but it is unnecessary for us to discuss it. It is perfectly true that feeling is not quite so strong in South India for a separate Tamil University as it was in the northern part of the Presidency for an Andhra University.

Q.—You admit that the formation of unitary universities is impracticable under existing conditions?

A.—If that was the idea I conveyed by my statement, then it is not the one which I wanted to convey. What I mean is that there may be a possibility of having one unitary university. I do not think the present conditions will justify our having more than one unitary university outside Madras.

Q.—Don't you think that something over and above what we are able to get under the affiliating conditions in Madras is necessary? Supposing you foster responsibility for certain group of subjects in certain colleges. Do you not think there will be greater enthusiasm? They will strengthen their resources. If you make each college practically autonomous for teaching particular subjects and federate them together, would it not be gaining something?

A.—But I do not see how the Madras University is not equal to that work.

Q.—It has got a larger area to look after?

A.—It means that there is nothing in the constitution of the university or in the principles or foundation of it which is inconsistent with the working out of this idea. But what we require is a more efficient management and it may be that we would like to have larger staff. If that be so, it is certainly much easier from all points of view and much more desirable that you should have one central body like the Madras University dictating the policy and seeing to the execution of it by its own officers than to have different places which after all are only to be worked out on the federal idea.

Q.—Do you think it will be cheaper?

A.—Yes, that is what I am saying.

Q.—But the area itself will make it unwieldy?

A.—I do not think so, particularly when one-half of the area has been cut off.

Q.—Will it not do for the Tamil districts to select five or six centres and distribute all the university activities among them?

A.—Yes, if we take a larger area such as Malabar and South Kanara, we will be reduplicating the activities.

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There are two alternatives. The alternative that you are now examining to see whether it is practicable is this. There must be a separate university of three or four centres, each centre looking after particular departments of study and having considerable autonomy of its own and having a common organization for certain common matters belonging to all the three centres. If that is the idea, I should point out that it leaves the other places alone and their condition will not be improved by the constituting of this university. Supposing, on the other hand, you give that power to the Madras University, I do not see how the other institutions will suffer. In the latter case, a lot of expenditure can be avoided. It will also enable you to so manage matters, that when the stage is reached when it is possible for you to have separate universities the only thing for you to do is to disconnect them from the Madras University, so that each in its turn may be a self-contained university. It means the development of university centres with a view to the ultimate development of separate universities, provided the Madras University is properly developed.

Q.—Then you would be entrusting the Madras University with three distinct functions: first, the function of a teaching university, second, the function of managing the three distinct university centres which will in time become universities, and third, the purely affiliating function so far as the other colleges are concerned. Would it not prejudicially affect the teaching function of the university?

A.—You cannot altogether overlook the fact that if each of these functions is exercised separately, the extent of efficiency that will be thereby secured will be much larger than if they were all exercised by one and the same body. On the other hand, we will have to remember that we do not now begin with a clean slate. The university has been functioning as an affiliating university for half a century. We have not got unlimited resources. Moreover public opinion has not even now been educated to a sufficient extent to expect any large help from the public towards the formation and management of a new university. I think that a change in the circumstances or in the management of the Madras University will not prejudicially affect the ultimate interests of any of these universities.

Q.—Would you allow the Madura Tamil Sangam to develop into something like a university centre specializing in Tamil literature and philosophy and religion?

A.—I am sorry I am not competent to pronounce any decided opinion about the Tamil Sangam; but from what little I know of it, I think that the Chidambaram Tamil school will be of far more practical utility than the Sangam. The former undertakes teaching and is based on more scientific lines. I say I speak with considerable hesitation. I think that better teaching work is done at Chidambaram. We may take either the one or the other, whichever is found to be suitable to our requirements. I think that the work of the Sangam can be carried on in Chidambaram as well as in Madura itself.

Q.—But the history and the tradition of the Madura Sangam are not possessed by the Chidambaram institution?

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A.—I do not at all dispute it. It is all a question of the proportion of the relative advantages and disadvantages of each proposition. If you find that there is not much difference in practical utility, I would much prefer Madura to Chidambaram.

Q.—Do you advocate concentration also for Sanskrit ?

A.—I would prefer that it is done ; I thought that it was outside the scope of the Tamil University.

If Sanskrit also is to be studied in the Tamil University, I think it should be given an important part. But I won't give it such an important part as to make it the medium of instruction and a compulsory subject. A separate centre for that purpose is unnecessary.

VIII

Evidence of Dr. T. Ekambaram.

Q.—Can you tell us briefly whether you are an advocate of a separate university for the Tamil districts, subject to certain conditions ?

A.—I think the university should be of a federal type comprising the whole Tamil area not excluding the bi-lingual area in which a large number of people speak the Tamil language. For instance, Coimbatore will be a bi-lingual area.

Q.—You want a university of the federal type for the Tamil districts alone. You perhaps won't include in it a region like Palghat where Malayalam is the predominant language ?

A.—Yes.

Q.—Are those the only two conditions ?

A.—Yes.

Q.—Have you got any opinions to offer as regards the financial basis of the university ?

A.—I will only say that the requisite funds should be assured, I have got no other ideas to offer.

Q.—Do you really want a separate university for the Tamil districts ?

A.—I think so, because we cannot practically introduce vernacular as medium of instruction under the Madras University and I think it is necessary that it should be so introduced. My other reasons are that if you have an idea of developing the universities in Southern India, it is better to get away from the Madras University immediately and establish different centres where you can specialize in different branches of knowledge and make those centres grow gradually into independent university centres.

Q.—How many centres would you have ?

A.—I have mentioned in my statement about four or five centres, i.e., Trichinopoly for science, physics, chemistry and engineering, Coimbatore for natural science and agriculture, and I have mentioned the other centres without stating the subjects in which specialization ought to be carried on, i.e., Kumbakonam, Madura and Chidambaram. I am omitting Tinnevely.

[Dr. T. Ekambaram]

Q.—By the facts you have just mentioned, you seem rather inclined to relegate the other centres to the arts subjects ?

A.—Not necessarily ; because at present there are facilities for developing science in Trichinopoly and Coimbatore and that could be done there with smaller expenses than if you start new centres for science.

Q.—Simply because you mark out these as centres, would you prevent other centres being developed in the same subjects ?

A.—I would prevent other centres from developing the same subjects. There will be five centres to start with among which the different subjects will be distributed. Five is a tentative number. Once these are established, I would prevent other centres starting until enough reasons could be shown.

Q.—If so, what do you consider is the proper stage at which this specialization should begin ? Would it be from the beginning or would you go on to the pass B.A. ? One witness said that all the centres now training for the B.A. should go on, as the facilities are existing.

A.—I agree with you. That is my opinion too.

Q.—So that you will give education up to the pass degree, ultimately in all places where institutions or colleges are teaching ?

A.—I will limit university education to these centres which are fixed upon to start with.

Q.—Supposing there are other centres, would you disaffiliate them or would you help them on ?

A.—I will help them on to come to these centres.

Q.—What about the Tinnevely College ?

A.—I will shift it to Madura.

Q.—All the colleges there, and although they belong to various managements ?

A.—Yes.

Q.—Would you compel them to shift ?

A.—Personally I think it is possible. If it is impossible, to get the scheme through, I will include Tinnevely also as another centre. Where there are a number of colleges running and it is financially difficult to run them together, I will shift them.

Q.—Can you fix any number ?

A.—If there is one college, I will certainly shift it. But my main point is that there should be as few centres as possible. I think it is more a matter of convenience.

Q.—At present Coimbatore is, I think, only of the second grade. Suppose Coimbatore wishes to advance to the pass degree. We generally understand that development in Coimbatore would be only in forestry and other things ; but suppose Coimbatore took upon itself to develop natural sciences up to the pass degree. If we had already started these centres, would you afterwards allow Coimbatore to develop to the pass B.A. ?

[Dr. T. Ekambaram]

A.—I have no objection to any number of colleges being started in any centre. Once you fix a place as the centre, any number of colleges may be started there, but not outside.

Q.—Would you admit all affiliated institutions in your federal university?

A.—No.

Q.—What is the chief difference you make between the federal type and the affiliated type?

A.—In the case of affiliated college, it is the centre which has the authority to lay down rules. In the case of a federal university, each college shall conduct its academic affairs.

Q.—You will have one centre as the headquarters for the university?

A.—Yes.

Q.—Then how will the other centres control their academic work?

A.—Each college will have representatives on the academic council in that centre.

Q.—How will that be connected with the headquarters?

A.—The academic body will decide all academic questions as far as that centre goes. Each one of these academic bodies of the different centres will send in its representatives to a common academic body at the headquarters, and that body will advise all these bodies as regards the general principles to be followed.

Q.—In other words, you will divide university education into two parts; the actual academic administration will be carried on by the local centres, the headquarters centre being a co-ordinating agency to see that there is no wide difference between all the centres. The central headquarters body would have, in addition to this limited academic function, purely administrative functions and distribute funds.

A.—Yes.

Q.—What will be the kind of academic body that you want to create at the headquarters?

A.—It will consist of representatives from the different centres and some members from the Senate; something like the present academic council of the Madras University.

Q.—What about examinations?

A.—Each centre will have its own examinations for all the subjects and will recommend names to the university for conferring degrees.

Q.—Take English which is common to all the centres. Even there each centre will have its own examination?

A.—Yes.

Q.—If it comes to a question of examination fees, would you make them take the fees realized from running such examinations?

A.—They can go to a common fund and be redistributed.

[Dr. T. Ekambaram]

Q.—There may be some students for English examination, others for pass course in certain subjects; would you have the pass course examination as common?

A.—I will have different examinations. I would personally like that these are kept separately.

Q.—You spoke of the Tamil medium. Would you carry it strictly through?

A.—I mean the teaching of subjects in Tamil.

Q.—You want to abolish other languages being taught even as accessories?

A.—Certainly not.

Q.—Suppose that teaching is being carried on in Tamil. Would you insist upon the whole of the teaching instruments, the books, etc., being rendered into Tamil necessarily?

A.—Yes. Otherwise you won't be getting all the benefit out of it. It will be going only half way and it will not fulfil any purpose. I will give English the same place as we are giving to the vernaculars at present and that in order to get acquainted with the rest of the world.

Q.—Seeing that a man learns English and other languages also, is it absolutely necessary that you should make anything like an organized effort at rendering all necessary literature in Tamil. You may employ Tamil as the medium of instruction but you need not have all the literature in Tamil alone.

A.—You cannot have text-books beyond the B.A. degree, i.e., I refer to books which are needed for the pass degree. Beyond that, the honours man or the research man does not need any text-books.

Q.—In other words, would you have the lectures delivered in Tamil and allow references to be made in any language accessible to the student?

A.—As far as the pass course is concerned, the student must have text-books in the vernacular. Nobody can translate the references. It is not necessary to translate all the references.

Q.—There is a notion that Tamil should become self-contained and that it should be independent of the other languages of the world.

A.—I am not one of those people.

Q.—Do you think now that we can have vernacular as the medium up to the pass course?

A.—Not immediately. It is a practical thing that I am mentioning. You must start working at it immediately and it will take you about five years to have it actually started in the university classes, i.e., in the Intermediate. Then every year you can go on introducing it into another class, i.e., first year in the first class, second year in two classes and so on.

Q.—And you don't want any text-books for the honours course?

A.—The lectures will be in the vernacular as far as possible.

[Dr. T. Ekambaram]

Q.—As regards vernacularisation, would you borrow the English technical words or would you coin new words?

A.—I do not think there is need for coining new words.

Q.—There are some technical terms which have not got Tamil equivalents. Would you like to import all these terms into the Tamil language or would you coin new words?

A.—The point is that you can introduce them if you want, or you can manage with them for the present and wait for the time when a word will come into practice. I will certainly prefer some word derived from Sanskrit if no Tamil equivalent is available.

Q.—Don't you think that we should have a uniform nomenclature so far as the technical terms are concerned? The European names are more or less manufactured ones.

A.—I agree. The point is that it might lead on to faddism. If we adopt it as a general rule that all the terms should be derived from Sanskrit because it is the common language for the whole of India and people can understand such terms easily, faddism will come in. Just to safeguard against it, it is not possible to find out a vernacular equivalent; but if you are going to manufacture a technical term, I prefer it to be from Sanskrit rather than from English.

Q.—You say that for the pass course people may read references in any language they like. Is it possible, if they are acquainted with the English language, to read French, German or other European languages?

A.—As regards those which have been coined very recently, the older terms are absolutely different; but the newer terms have got a common origin. An honours man will have to acquire enough knowledge in one language to enable him to get through these technical terms.

Q.—But, because I know the technical terms in the English language, I may be able to read French easily?

A.—Yes, but so far as mathematics is concerned, it is only signs. As regards the vernacular medium, I find that the boys do not suffer very much on account of mathematics being in English, whereas in every other subject the boys are far below the standard at the time they come to the Secondary School Leaving Certificate. It is easier to learn mathematics in any foreign language than any other subject. In a very few years, all these borrowed technical terms in English will lose their shape once they get into the vernacular. A man who is studying Tamil grammar, synthesis and things like that, when he gets an English word adopted in Tamil, he loses sight of the root of the word. That being so, you being trained in English from the very beginning, you are able to find out a common root between a French, German or English word, because your knowledge of English is advanced enough. If I am getting all my knowledge in Tamil and if I get only these terms introduced in Tamil without an adequate knowledge of English itself or without being able to understand the origin of that word, its development, etc., then the possibility of my identifying an English word adopted into Tamil as a French or German word is very far. I think it is impossible.

[Dr. T. Ekambaram]

Q.—Don't you allow English to be a second language?

A.—Yes, to a small extent. But that will simply indicate that the word has been borrowed from English, and beyond that you cannot go into the origin of that word from any other language. Even now the English ending is different from the German or French ending. Once a word passes into Tamil, the English root cannot be possibly recognized afterwards.

Q.—So you will have English as one of the main second languages?

A.—Yes.

Q.—Are you contemplating education merely in the arts, or would you have any of these vocational technical lines?

A.—I do not think at the present stage we can take any of these technological courses.

Q.—Then what is the use of creating another university?

A.—I do not think every university is going to produce clerks. It is not the object of any university, and if the Madras University is doing it, there is something very wrong with it. That might also be one chief reason why we should have another university which does not produce any clerks.

Q.—What is the basis for your thinking that it will not produce clerks?

A.—Our experience of the Madras University should guarantee that the new university will not produce clerks.

Q.—But what is your basis for thinking that it will not produce clerks?

A.—I do not believe that any of these technological courses will provide jobs; because we do not want men with high technological knowledge in this country, and the introduction of new courses will simply increase the number of unemployed men.

Q.—That means to say that you do not want these technological courses unless there is a demand for them?

A.—No, I do not want them. If there is a demand from the people for knowledge, the university ought to provide for it.

Q.—How is to be provided?

A.—If the university is going to do it, it is not with a view to enable the students to find jobs. The cost of providing for technological courses will be enormous and it will not repay.

Q.—What departure then would you make from the Madras University?

A.—I do not really think it is the function of the university to find means of employment for graduates except to give them the knowledge that they seek.

IX

Evidence of Diwan Bahadur K. Rangachariyar.

Q.—Do you think it is time to think of an addition to the universities in Madras ?

A.—Of course there is necessity for a number of universities, not one ; at any rate, I think the time is ripe for starting a Tamil University. Only it should be quite distinct in its aim and method of working from the present Madras University.

Q.—What do you think are the defects in the Madras University ?

A.—I think the most important aim must be not to train people for employment, but to give education and make it purely useful. It must enable the *alumni* to assimilate and make it their own.

Q.—What do you mean by the term ' useful ' ?

A.—As soon as they learn a subject, their knowledge should be put to use. As soon as a student is turned out into the world, he ought to be able to make use of his knowledge. That depends upon the environments he is placed in and the whole thing depends upon the way in which the student progresses and what he is taught.

Q.—Do you think there is opportunity in the country for a man trained on the university ideals of knowledge to find practical scope for his knowledge ?

A.—Certainly ; there is always and there will always be enough scope. Supposing the ideal is fixed and if it is defined very clearly and made cut and dry so as to suit only a definite purpose, then it limits the scope and the number of people also will be limited ; but I do not think that is the function of the university. The function of the university is to develop knowledge and afford facilities for all kinds of knowledge.

Q.—You educate a certain number of people to a very high level of efficiency in botanical knowledge so that a finished product of the university knows all that is worth knowing about the subject and may be prepared and fit to conduct research work on his own lines and even add to the knowledge that exists on the particular subject. What would be the scope for the employment of that knowledge ordinarily ? Do you think there is scope for the practical application of that knowledge ?

A.—I think there is every opportunity for it if the man knows botany in such a way as to assimilate that subject. As now trained by the Madras University, a man trained in botany is not very good ; because the man as trained now possesses a good deal of unassimilated knowledge ; for instance, if a student takes botany, he knows more about European products rather than Indian products and conditions relating to India. He is clearly incapable because wherever he goes he learns only foreign things and everything dealing with foreign countries, and the general outlook that he gets is more foreign than Indian. That defect ought to be rectified.

Q.—But the question is, granting that you remove in your new university that class of defect and give the men knowledge of Indian plants and Indian conditions and Indian botany to a very high degree, how do you expect to utilize that knowledge in practical life ?

[Mr. K. Rangachariyar]

A.—That depends upon how he is brought up. In fact every profession that a man takes has got something to do with botany. Take agriculture : I think the great defect in it is that he could not realize the scientific ideas underlying plant life.

Q.—Then would you turn out your finished product of the university with a view to spreading the knowledge of botany to those whom it may concern ?

A.—I have nothing to do with what happens to him. The university is there only to train him.

Q.—You don't frame your scheme on the ulterior objects of life ?

A.—The ulterior object depends entirely upon the product.

Q.—Do you think that that could be obtained by a single university in the Tamil districts ?

A.—That is quite possible if the university moves in the right direction.

Q.—What is it that prevents such a thing in the Madras University ?

A.—There, the medium language is foreign and we are compelling our boys to learn everything in the foreign language. However clever he may be, it is impossible for him to assimilate the knowledge unless he goes far ahead, and by the time he actually goes far ahead, his energies are frittered away and he becomes thoroughly unfit to do any really useful work for the country.

Q.—So you agree with the previous witness that the first essential condition is that the medium should be Tamil ?

A.—The only condition is that, though not immediately at least in the near future, we must try to teach everything in the Tamil language.

Q.—If that condition is not granted, you will not have a university ?

A.—I won't have it. Then it would be much better to develop the Madras University itself.

Q.—Are you sure that students would come and join your institution ? Would they not like to continue under the Madras University ?

A.—It depends upon what sort of knowledge you impart to them in the vernacular. Are you not carrying on business in Tamil ? Why should it be difficult for anything to be done in Tamil ? We, English-educated men, make the village people understand that English is the best language and we ourselves do not know anything about vernacular and the reason is that we have not been given opportunities for developing the language. The only remedy is to resuscitate it ; perhaps in the transition stage it may be difficult. Of course there will be a certain amount of hardship in the beginning and some people will say that they want only English. Yet I say there is a large majority of people who do not know English at present. That fact must not be forgotten.

[Mr. K. Rangachariyar]

Q.—Would you restrict the jurisdiction of the university to any particular districts which may require that?

A.—I think no language other than English and our own language should be taught as the main subject. We must help the people to progress. We should never forget that the people have to learn Tamil and it must be the medium of instruction ultimately. Other languages should be taught only as secondary ones.

Q.—For that to be encouraged and to be appreciated by the people, is it not necessary that the court language also should be Tamil, communications should be in Tamil and so on? Without that you may not succeed; for instance, Cochin and Travancore were conducting their business entirely in Malayalam but now you find all their business conducted in English, with a translation in Malayalam. When English was not the court language, no paper was to be in English; but now most of the papers are in English. Nobody compelled them to introduce English; but that is because of the association of the rulers with the foreign Government.

A.—That may be necessary for people who are westernized, who are trading with the west and who are carrying on business but the vast majority of the people are not benefited by English. I am dead against mere translations of anything. If a work is to be of any use, it must be done originally in vernacular. People must think in the vernacular.

Q.—What is your opinion about publication of books in the vernacular?

A.—Very few take advantage of such books. They do not even think of them and they studiously avoid taking any vernacular. They think it is quite enough to know English. That is why there is some difficulty.

Q.—Do you think then that it is a practicable proposition to start with that?

A.—I do not know the practicability or the impracticability of it; it all depends upon so many things. If you want to set a thing right, the earlier you do it the better. As a practical thing, I would suggest that the medium of instruction should be Tamil. Text-books can be brought into existence immediately. It is a mistake to think that technical terms ought to be first coined and then people should be found to take it up. I say that if a man is serious, he can think in vernacular. When he wants to learn a particular thing, he must be shown the thing.

Q.—Would you be satisfied, as a practical measure, if we start a university and lay down that instruction should be imparted in all subjects either in Tamil or in English at the option of the lecturer?

A.—Certainly; we cannot ignore English at this stage.

Q.—Do you think it would advance your ideal? One professor may give lectures in Tamil and another in English.

A.—The main point is that gradually Tamil must become the medium.

[Mr. K. Rangaobariyar]

Q.—You may take it as the ideal, but would you give option now to the lecturer ?

A.—Ultimately I want all our lecturers to give lectures in Tamil. I think it will be possible in the course of about ten years.

Q.—Don't you think that for keeping a very high level of teaching, you will sometimes have to employ a certain number of teachers who may not be quite so good in Tamil ? For instance, there may be a Telugu or a Malayalam man who is very good in a particular subject ?

A.—He can pick up Tamil in no time just as we are able to pick up English in no time. I think it is very easy.

Q.—Supposing we want to invite men from outside to be temporary professors, you would be shutting them out by insisting upon this qualification ?

A.—You can call in anybody for a temporary purpose and for purposes of getting knowledge, you can hear anybody in any language.

Q.—Supposing there is an eminent man in a particular subject. Would you employ him for a period of five years ?

A.—I would extend the option to such a man ; he may be an eminent man ; but I do not think that brain progress is the monopoly of any particular individual.

Q.—But at any particular time, on a particular subject, one man may be by far superior to others.

A.—But there may be another man competent to follow him. He may be allowed to take it up.

Q.—Do you think that is the proper way of taking the best out of a particular man, i.e., by engaging him to do a particular work and depending upon his caprice and upon the particular character of his intellect ?

A.—It may not be ; but that should not be allowed to interfere with the general aim of the university.

Q.—So, you would have ultimately Tamil as the medium of instruction ; but you would not object to occasional expedients of this kind being adopted ?

A.—No ; any professor of any language may be requested to give lectures for the benefit of the university. Then the university will assimilate that knowledge and make it its own.

Q.—What kind of university would you have ?

A.—A teaching university.

Q.—And residential too ?

A.—Not necessary ; it is enough if the students are resident in the locality.

Q.—Are you in favour of concentration centres ?

A.—Different centres should concentrate on different subjects. Special consideration may be given to Trichinopoly because it has got special facilities. It may be a university itself ; it must provide facilities in more than one subject.

[Mr. K. Rangachariyar]

Q.—What about other centres which may not have so many special facilities ?

A.—For instance, Tamil literary studies may be concentrated in Madura. Ultimately Madura may become an independent university not necessarily teaching all the subjects but affording special facilities in some subjects only.

Q.—Supposing you have a university at Trichinopoly and also allow Madura to develop into a university, would you allow Madura to be affiliated to the Trichinopoly University ?

A.—In the first instance only.

Q.—Would you permit Madura to be affiliated to Madras at present ?

A.—It all depends upon the aims of the universities.

Q.—If Madura prefers to develop the Vernacular and Arts studies and then desires to continue with the Madras University, would you allow it ?

A.—No, I would not allow it; Madura University, if at all it is to be developed, is to be developed on different lines.

Q.—Are you in favour of a common organization or a local organization ?

A.—A common organization. My idea is that there must be one university in Trichinopoly which should teach certain branches of knowledge and at the same time control the other university at Madura and control the other colleges also by means of lectures, examinations, etc.

Q.—It will then be neither a unitary, nor a federal nor an affiliating university; it will be partly federal and partly affiliative. You want such universities in Madura and Trichinopoly ?

A.—I want that the whole control should be vested in one place.

Q.—What is your objection to make Madura and Trichinopoly two distinct universities of the unitary type and leave all the other colleges to be affiliated to the Madras University ?

A.—There is no need then for a Tamil University at all.

Q.—You may have three or more centres where unitary universities merely undertaking the teaching of certain branches of learning are started. All the other colleges in the whole Tamil area may continue to remain attached to the Madras University. Is it not possible to continue the function of the affiliation of colleges even though the Madras University becomes a teaching and unitary university ? In that case, the vernacular as the medium may be introduced in the affiliating side of the university ?

A.—The way in which it is taught is different. The aim of the Madras University is not cultural. There is thorough disappointment in the new changed conditions. If you want the university to be of any good to the people, you must tear away from the present condition.

[Mr. K. Rangachariyar]

Q.—Tear away a few centres like Trichinopoly, Madura and Chidambaram and have unitary universities there. Why should you interfere with affiliation to Madras of the other colleges ?

A.—Certainly, if people want a definite kind of university, we should offer them such facilities.

Q.—What is the object of simply transferring the existing state of things to another centre ?

A.—When a Tamil University is established in the Tamil country, the Tamil country should have nothing to do with the Madras University.

Q.—Are you not simply copying the present Madras University ? There seems to be no attempt to follow the lines of the Act of 1923. In the Madras University the constituent colleges are intended to give special training in certain subjects only. They will co-ordinate with each other in their educational efforts. You want the same thing in Trichinopoly ?

A.—As many subjects as possible should be taught in Trichinopoly. I am for one controlling centre. Of course, the other centres like Madura should be able to separate themselves when they like. If it is possible to have one centre it should be done.

Q.—You don't object to Chidambaram, Madura and Trichinopoly being mere university centres now and later on developing into universities ?

A.—No, I do not object.

Q.—Don't you think that the Act of 1923 intends the same thing and the same object can be attained by remaining in the Madras University itself ?

A.—No

Q.—What do you think of having the vernacular as the medium for sciences also ?

A.—There is no real difficulty at all. Before teaching about a thing we must show the thing to the students. We must not first attempt to coin words before writing Tamil works on science. We must straight-away go on writing and then the words will come.

Q.—What do you say to the difficulty of coining compounds from Tamil words, for instance, take an English word, carbon, carbonate, carbide, etc. Is Tamil language capable of doing so much ? Moreover no living language can afford to ignore the various influences upon it by other languages, and in order to express new ideas new words will have to be adopted from other languages ?

A.—If suitable vernacular words are not to be found and cannot be easily and intelligibly coined, then we may go to the English words.

X

Evidence of Mr. K. Subrahmanya Pillai, M.A., M.L., Advocate, Madras.

The RAJA OF RAMNAD:—Q.—You recommend that western sciences should be translated into the vernacular with suitable technical terms?

A.—As far as possible.

Q.—You want the vernacular medium for higher scientific studies also?

A.—Yes.

Q.—What is the type of university you want to establish in the Tamil districts?

A.—A federal type of university with each institution autonomous and independent of the rest.

Q.—As regards the headquarters of the university?

A.—I shall have Trichinopoly from the business point of view.

Q.—From what sources do you expect the funds to come in?

A.—Government must give grants. As regards the response from the people, it depends on the enthusiasm created for the ideals of the new university.

Q.—Would you recommend specialization and concentration of selected subjects in selected centres?

A.—Yes.

Q.—Would you have concentration centres for Sanskrit and Arabic also?

A.—Yes. Suitable centres may be chosen for specialization in these subjects. For instance, Sanskrit may be specialized in Tanjore or Kumbakonam; Arabic may be specialized in Nagore or in some other place where Arabic manuscripts are available.

The RAJA OF RAMNAD:—Q.—I very much doubt whether there are Arabic manuscripts in large numbers?

The Committee had a small discussion on the appropriate Tamil words for such English words as Archæology, Biology, Ethnology, Botany, Oxygen and so on. There was some disagreement as to the suitability of the Tamil equivalents.

The RAJA OF RAMNAD:—Q.—It is put to us that we should not attempt to translate the technical and proper names but that we should adopt them as they are in English. Also since the students are going to learn the English language for reading higher sciences, it is unnecessary to translate the expressions. What is your opinion regarding this aspect of the matter?

A.—I am for using the Tamil language even for the study of higher science. An attempt must be made in that direction in order to preserve the genius and tone of the language. A large number of technical terms will have to be coined.

[Mr. K. Subrahmanya Pillai]

Mr. T. C. SRINIVASA AYYANGAR :—Q.—In coining words you would have the Tamil roots as far as possible; if there are technical expressions which do not lend themselves to coining in Tamil, then you would import foreign words?

A.—Yes.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Instead of coining words, don't you gain advantage by using words which are common to the world? In Japan they have done so?

A.—My idea is this. If a large number of words are imported, the Tamil language will lose its purity and genius. In course of time literature will be forgotten in preference to science. Unless we place a restraint on the importation of foreign words the importations, will be too many and the language will lose its genius.

Q.—But the English language is flexible and getting richer?

A.—I am a purist. But if importation of foreign words is found to be necessary, it is much better to import words from foreign languages which are common to the world over than import from Sanskrit. The difficulty of unfamiliarity is all the same in both the cases; but in one case you have the advantage of having a word which is common to all the world over. But in any case the word you use must be in tune with the genius of the vernacular.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—Can we use scientific expressions which other vernaculars have coined in India?

A.—Better adopt a term which is common to all the world over than use any other word.

XI

Evidence of Diwan Bahadur P. Subbiah Mudaliyar.

Q.—You are in favour of the establishment of another university in the Presidency, if a portion of the cost should come from private sources. Do you think that public munificence would come to that extent?

A.—The landed aristocracy and the enlightened public—the educated men—should contribute.

Q.—In what way is the existing Madras University defective?

A.—There is no scope for research work and the study of technological subjects. There are too many graduates in arts. I would like to reduce the number of men going in merely for Arts courses.

Only pupils who show some special aptitude for the University course must be allowed to go in for the same. This aptitude must be found out in the S.S.L.C. course, as far as possible.

Q.—You want the university to fix the curriculum of studies for the high schools and you would not have an entrance examination after the high school examination?

[Mr. P. Subbiah Mudaliyar]

A.—Those who have shown a distinct aptitude for the University course, in the S.S.L.C. examination itself, may be admitted without further examination; others may be admitted after an examination. As a rule, they should be given some technological and industrial training.

Of course, if one is going in for education in the college for the sake of mere culture, let him go; i.e., one who would not go out for appointments.

Q.—Pupils should not be allowed to go in for University course unless they show some special aptitude. How can you find it out without a special examination?

A.—There are many subjects studied by the students in the high school classes. If a student is particularly clever in any one subject, he may be allowed to go up for the University course.

Q.—That also can be done by the present Madras University?

A.—Yes.

Q.—Do you want another university for the Tamil districts?

A.—Yes, if sufficient funds are forthcoming. The university must be at some distance from a town, but within easy access of it, as stated in my written answer.

Q.—Your idea is that the Madras University should be a teaching university confined to its ten miles radius with its constituent colleges and that there must be another university to look after the affiliated colleges from the mufassal?

A.—For the present, there may be one new university with all the colleges attached to it within the same premises, as stated in my written answer.

There may be a division of functions between the Madras University and the proposed Tamil University; if the Tamil University can provide for certain things, the other things may be provided for by the Madras University.

Q.—Will mere encouragement of technical and industrial education solve the problem of unemployment? Is not the unemployment more due to the absence of scope for employment rather than to the kind of education that is being given?

A.—It is not so much due to the absence of scope for employment as to the nature of the education that is given; anyway, technical and industrial education will be far more valuable than mere Arts education. For such training as could not be given in the university itself, students should go to firms and workshops. Necessary legislation should be undertaken to provide for that.

Q.—Don't you think that in England and other Western countries the technological universities came into existence only when the need for them was felt by a large number of manufacturing firms and industries? So also don't you think that there should be industries started in this country before you embark upon training a large number of men technically? Otherwise where will the trained students go for employment?

[Mr. P. Subbiah Mudaliyar]

A.—I believe that industries will come in when we have a large number of technically trained men. I am for establishing a university, which will give, besides literary education, technical and industrial education, instead of mere literary education.

Q.—What do you say to the unemployment among technically trained men, such as graduates of the Agricultural College?

A.—My view in this particular case is that these men have not got sufficiently practical training, with reference to local agricultural conditions.

XII

Evidence of Mr. N. Siva Raj, M.L.C.

Q.—Are you satisfied that there is an immediate need for a separate university for the Tamil districts?

A.—Yes, especially in view of the fact that the Andhra University has been started.

Q.—But independently of that, having regard to mere academic needs of the country, would you prefer the starting of this university?

A.—Apart from the question of the Andhra University, I think the Tamil districts require a university.

Q.—Would you be satisfied with the Madras University providing education for the Tamil country? Let us imagine that a Kerala University will come into existence; in that case would you leave the Madras University to meet the needs of education in the Tamil country?

A.—In that case, I would leave it at that.

Q.—In what ways do you think the Madras University does not meet the educational needs of the Tamil country?

A.—It is generally agreed that the university is a reflection of the cultural traditions of the public amidst whom it is situated. If that is the aim of the university, then I believe the Madras University does not function in that respect. I consider that the Madras University is not sufficiently promoting the cultural needs of the Tamil country.

Q.—Would you like to reform it in such a way as to meet that cultural need, or would you cut away from the Madras University and create a new university altogether?

A.—I would rather create a new university having regard to the extent of territory which the Madras University has to cover.

Q.—Have you got any other recommendation in favour of a separate university, apart from the area? Another witness put before us the fact that the Madras University has got a tradition and a growth and that it may be very difficult to move it out of its groove. And if we wished to promote the cultural mind of the country and develop it, it would be much better to do it in a new university?

A.—I agree with that view.

[Mr. N. Siva Raj]

Q.—Will you be satisfied with one university for the Tamil districts, having regard to the development of the institutions at the various places?

A.—Yes, from the financial point of view.

Q.—Apart from that, from the academic point of view, would you like to have only one university?

A.—I will be satisfied with only one university for the present.

Q.—Would you have that one university an all-round, self-contained, complete university, teaching all branches and located in one centre?

A.—I am not in favour of that type. I am in favour of the federal type. I really could not understand the difference between the federal type and the affiliating type.

Q.—The affiliating type is one where the governing body of the university consists of educating agencies which apply on certain terms and on those terms the university admits them to be members of its body?

A.—I am against that type.

Q.—In a federal type you have a number of centres, say Chidambaram, Madura, Trichinopoly and Tinnevely. Each one of them will manage all its academic affairs in its own way; but for certain common purposes they would come together on an equal footing, with equal franchise and constitute a managing body to manage only such of the common affairs as transcend the individual management in a particular locality; for instance, Tinnevely will manage practically all its affairs, Madura will do the same thing and so on. But they will all come together only for common purposes. So that, each centre will carry on its academic work to as high a degree as it can. That is the idea of a federal type. Would you have it?

A.—Yes, if that does not mean that the standard of one centre is lower than that of another centre.

Q.—For advanced studies, each one may manage its own affairs, examinations, curricula, etc., and will carry on research work, according to the facilities it enjoys.

A.—But I should like research work to be done only by the university.

Q.—Where will you locate your one centre?

A.—I should like Madura to be the university centre.

Q.—What are your reasons?

A.—I prefer Madura on account of its historic traditions, though it is a little distant and far away from the other Tamil centres. Only from the point of view of distance, I would prefer Trichinopoly; but still, because of its traditions, I prefer Madura.

Q.—If you choose Madura for the centre, would you have the centre in a place where educational facilities are inferior to those in the other centres which will have to depend on Madura itself? If you

[Mr. N. Siva Raj]

want a university at all costs there, it will mean that you should create educational facilities of a special kind which will involve some kind of delay ?

A.—I think in the federal type we need not worry so much about the educational facilities in a particular centre.

Q.—Would you have the university centre in a place which is not well provided and equipped ?

A.—I think it will be more useful to have it in a place where better educational facilities are afforded ; but I do not consider educational facilities or academic institutions to be absolutely essential to the centre of the university in the case of a federal type of university.

Q.—How many centres would you think of creating immediately for the federation ?

A.—About three or four, say Trichinopoly, Chidambaram, Coimbatore and Madura, each centre to comprise two or three districts.

Q.—If you would have each centre to be self-contained and if you do not contemplate each centre to have institutions outside the town, would you admit of institutions outside the town forming part and parcel of that centre ? For instance, if Trichinopoly is going to be a centre, would you admit Kumbakonam or Mannargudi or Pudukkottai into that centre ?

A.—Yes, I would certainly admit them. In these days of improved communications, I think it will be quite convenient.

Q.—Do you think that Trichinopoly should develop a co-operative type of institution among the three or four institutions existing there ? If so, do you expect the outside colleges to be affiliated to it ? Do you think such co-operation is possible between Kumbakonam, Trichinopoly and Mannargudi, or would you make a distinction between colleges lying within the town itself and those lying outside it ?

A.—So far as Trichinopoly is concerned, all the institutions there may form themselves into one, and the other institutions may be affiliated to Trichinopoly.

The witness asked what would be the position of the colleges which will happen to be situated outside the centres which may be fixed upon. He was told that they would all be affiliated to the Tamil University and they would have nothing to do with the Madras University which should be allowed to develop into a residential and teaching university confined to its ten-mile radius. Of course, certain districts in the middle such as North Arcot may be allowed to have their colleges affiliated to Madras or the Tamil University.

Q.—Do you want the Tamil University to develop on the lines of the Madras University Act of 1923 ?

A.—Yes. Of course, now colleges may come into existence, but they should not all be confined to the town itself. The university area must be extended and new colleges situated at some distance from the centre must also be affiliated. I would, if I can help, avoid all affiliation ; but in the present circumstances we cannot do so. My idea is

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that we may have four centres each autonomous in itself and coming together for certain common purposes and having a common organization for effecting those common objects.

Q.—How will the scheme be financed ?

A.—The scheme should be started with the aid of Government ; in the meantime I suppose that other sources of income will be found. Government must give block grants.

Q.—Can you suggest any means of inducing the private managements such as the St. Joseph's Mission at Trichinopoly and the management of the Chidambaram College to come forward with more funds for the sake of higher education ?

A.—No, I am sorry.

Q.—What amount of control should the Government have over the university ?

A.—While the Government should have control enough to see that the amount that it gives to the university is spent on the purposes for which the amount was given, it should not enter into detailed control of all the matters connected with the university.

Q.—Do you want the Government Colleges to be transferred to the control of the university ?

A.—Yes.

Q.—Do you want such colleges as the Kumbakonam College to move to places like Trichinopoly ?

A.—No. On the other hand, it should be affiliated to the Trichinopoly centre.

Q.—If the university itself offers to run the college, would you locate it at Trichinopoly or at Kumbakonam itself ?

A.—Wherever there are colleges at present, we must not interfere with their vested interests and traditions. I shall do away with affiliation to the extent only of not allowing new institutions springing up outside the centres. Old institutions must be allowed to continue and must be affiliated to the Tamil University.

With regard to the medium of instruction, I do not want that all the higher studies should be through the medium of the Tamil language. English must be the medium of instruction in the college course. It is not possible now to teach scientific subjects in Tamil. A day may come when it will be possible. At present to make vernacular the medium of instruction in the college classes would be to hamper progress.

Q.—Would you give option to the teachers to teach either in Tamil or in English ? Of course, this is done with a view to prepare the students for the day when everything will be taught in Tamil. Even then if in another place there is a professor of outstanding ability who does know Tamil he must be allowed to speak in English ?

A.—Yes, the option may be given if possible. I would give Tamil the first place in the university. English will come next. Such European languages as German or French will be optional languages.

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I do not know if it is possible to have Sanskrit as a second language. I would prefer that Sanskrit is also made a compulsory subject, but the difficulty is to study all these languages when the students have got some subjects also to study besides these.

Q.—Would you do anything specially for the promotion of the Tamil language and literature?

A.—With Tamil as the medium of instruction and also as a first language I do not think any more special treatment is necessary for that. We have the Tamil Honours itself.

Q.—In the present scheme we are having English as a compulsory subject. I ask what you would do for encouraging that traditional kind of Tamil learning with of course such modern improvements as you think best? Would you have anything like an organization for that? Such people do not know English and still they can attain a good knowledge of Tamil language, literature, philosophy and art?

A.—That would amount to perpetuating the old-world ideas. That sort of memorizing and studying by rote won't do under modern conditions.

Q.—Would you have any special organization for Sanskrit?

A.—No, it will be served by the Sanskrit Honours course.

Any training that is given to these Tamil scholars must be useful to the public.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—I have seen that the Tamil Sangam encourages a critical study of the Tamil literature and with all the knowledge of English possessed by us we are not able to attain that perfection and delicacy of expression which these pandits are capable of. Such men will be useful in the new university where you want highly learned men in Tamil?

A.—They must also have a touch of English.

Q.—Would you have special Tamil and Sanskrit colleges where without being encumbered by the study of several subjects the students must be left alone to study and improve the languages?

A.—Yes. My chief point is that in any attempt to improve the language the Tamil or Sanskrit pandit should have enough qualifications which would make him useful to the university. They should not be mere curies. For instance, if a man of science puts his ideas in imperfect Tamil to the pandit he must be able to clothe those ideas in good Tamil.

XIII

Evidence of Mr. S. Rajagopalachariyar.

Q.—Do you think that there is need for a university for the Tamil districts?

A.—Yes, I think there is.

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Q.—What are your reasons?

A.—I have stated my reasons in the written evidence. The present university during the last fifty years has done incalculable harm to the country; it has paid attention only to examinations. There is no use of turning out in the country any number of passed candidates without having regard either to their future prospects or to the benefit of the country. The benefit of the country is totally neglected.

Q.—In what way do you think you can improve these things by founding a new university? Can you not improve under the existing conditions?

A.—I cannot go on with the existing conditions. On account of its huge dimensions, this university is incapable of reforming itself. It cannot function satisfactorily for the requirements of this country.

Q.—Have you got any other reason for the formation of another university?

A.—No other reasons, Sir.

Q.—On account of its huge dimensions, you think Madras University must be split up into two?

A.—Yes, emphasising the examination side also.

Q.—If you want to start a university, would you start it for the Tamil districts as a whole, or would you have more than one university?

A.—There will be one university which will have its headquarters at Trichinopoly, and side by side, this examination functioning business can be conducted in three other places. There must be one university at Trichinopoly and it will have, as its parts, one at Chidambaram, another at Madura and a third at Coimbatore.

Q.—In what way would you connect those parts with Trichinopoly?

A.—There are at present university authorities in the Madras University like the Senate, the Academic Council and so on; and the representatives from the Tamil districts to the Academic Council may form themselves into an Academic Council in the new university, Members of the Senate may form themselves into another Senate, and so on.

Q.—So, your idea is to have a university at Trichinopoly, another centre at Coimbatore, a third at Madura and a fourth at Chidambaram, attached as centres; but later on to develop into universities. You will give them an organization for co-ordinating Trichinopoly with the other three centres, composed of the representatives of those centres at Trichinopoly?

A.—I want four centres, with Trichinopoly as the university centre, the other three centres to be dependent upon Trichinopoly. I will give each centre a separate organization for managing its affairs, in the place of the Senate, the Academic Council, the Council of Affiliated Colleges, etc. I will have local bodies consisting of the present representatives that are on the university bodies, all of them constituted

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into a body for that locality; for instance, Chidambaram representatives will form themselves into a body for Chidambaram, Coimbatore representatives for Coimbatore and so on. There may also be some members co-opted in every centre.

Q.—What would be the connection between Trichinopoly and the other three centres?

A.—Trichinopoly will have a co-ordinating organization consisting of representatives from the three other centres, the managing body to be compact, manageable and efficient for working.

Q.—How would you divide the functions for each body and what are the functions of the common body?

A.—The local bodies will function almost as concentrating organizations. It is only the residual, inter-relational or federal functions that should be referred to the common body.

Q.—Would you have all education to be through the medium of Tamil?

A.—Yes, right through to the top.

Q.—Would you stop with the B.A. degree or would you go higher up? In a university of a modern type we assume a post-graduate course also. Would you have that also to be in the vernacular?

A.—Yes, I should have research in the vernacular.

Q.—So that you will have no compromise and you want education in the new university to be from top to bottom in the language of the country?

A.—Yes, I think bilingual difficulties will not arise at all.

Q.—Would you exclude English?

A.—No. Because I am an advocate of vernacular medium, people think I will exclude it. I do not want that the superiority of English that it now enjoys should be belittled. I want it to be an important branch of education.

Q.—Would you make it compulsory for everybody?

A.—Not at all; I will leave it to option.

Q.—So, you will make English take the place of the second language?

A.—My view is that so long as secondary education is not given properly, secondary education being a link between elementary education and university education, there is no use of tinkering with university education. So long as the question of secondary education is not satisfactorily settled, there is no salvation to the country. But that is by the way.

Q.—Our question is what would you have for university education. Would you have everybody to study Tamil as literature?

A.—Yes, I want it to be studied by everybody. The only university that has taken my idea and adopted it is the Osmania University. I would like the new university to teach German, French and other languages also.

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Q.—Do you want all the students to study English, or would you leave it to their option ?

A.—I would make English of co-ordinate importance with German, French, etc., and leave it optional to the university students. I am strongly of opinion that if not immediately at least in the near future, everything that university students require would be available in the language of the country, provided research advances as rapidly as it should. The university should foster research in all departments with particular care and give it far more support than universities have given to it so far.

Q.—What are these universities to be ? Are they to be dependent upon Government or would you have them cut off from Government and quite independent ?

A.—Government control must be reduced to mere correction in cases of error and should not be of a more positive character than that. Government and the university having identical interests, there need not be undue interference from Government even where they give large grants for university education.

Q.—Would you have coined words for technical terms ?

A.—Foreign words can be accepted as such wherever indigenous or native words are not available. I am strongly in favour of it. I do not attach any importance to the question of the construction of buildings. I want to say a word about that.

We have, in South India, any number of buildings. Certain alterations can be made in them and they can be utilized. In every station we have got temples and temples are intended for the dissemination of knowledge. I do not believe in brick and mortar for the purpose of construction of laboratories. I want to utilize the present mosques, churches and temples as places for imparting education. I am supported in this argument by the fact that in England every university starts round a church. In Oxford there was a church at first before the university was started.

Q.—Do you think that can be done with our modern notions of university education ?

A.—I do not want to mix up in the communal question. We have got denominational universities. You seem to think that the moment I say that temples should be utilized, I will prohibit Adi-Dravidas from entering temples. I won't do it. I do not think any trouble will arise. Nothing is impracticable. Aviation and broadcasting are taught in the schools of all civilized countries. Technical subjects like agriculture, aviation, mining, etc., should be taught in the new university. All the subjects which will be useful to the country must form the subjects of teaching in the new university. Instead of hunting for new terms, the old books in the vernacular may be utilized. For proper research, about a hundred of the best intellects of the country may be collected and sent to various parts of the world, and when they return they will be very useful to our university.

The CHAIRMAN :—Thank you.

XIV

Evidence of M.R.Ry. Rao Bahadur C. S. Subrahmanyan Avargul.

The RAJA OF KANNAD:—Q.—What is your opinion regarding the feeling in the southern districts for a separate university?

A.—As far as I have been able to gather there is no feeling here that a university is wanted for the Tamil country. I have been connected with educational work for a quarter of a century as chairman of a municipality and vice-president of a district board, etc.

Q.—Do you think that the feeling has not made itself manifest in a tangible form or do you say that there is no feeling at all?

A.—With the exception of people who have been intensely engaged in education I have not found many people of the ordinary sort desiring for the establishment of a university for the Tamil districts.

Q.—A question like this requires some knowledge and experience of the working of the university and the working of the various colleges under the present university system. When such is the case, how can ordinary people without any knowledge of these matters have a voice in deciding the matter?

A.—As far as I am able to gather except a few people who write in the press and speak on the platforms on certain theoretical considerations the majority of educated men do not feel the necessity for a new university. The materials necessary for coming to a conclusion on this question are available to all the people. So long as the object in view of an average parent who sends his children to school is to enable him to earn a living, and not to seek knowledge solely, it does not matter whether the colleges are attached to the Madras University or to a Tamil University. There is no feeling for a new university. What is wanted is efficient colleges, efficient staff and proper equipment which will enable the students to earn a passport for employment and earning a living, and imbibe sound knowledge.

Q.—Apart from the question of enabling a student to earn his living in after-life, do you think that the present institutions as they stand are competent to spread our ancient culture and knowledge to our people?

A.—I am not one of those who think that we belong to a degenerate class. I am afraid that too much is said against the present day education. If we do not have as many public-spirited men, or men of research from our universities as we may desire, I submit that it is the same in every other country. You do not get research workers, philanthropists, or public-spirited men every day and in every place.

Q.—Do you think that among the educated classes an adequate percentage of people retain the vestiges of our own civilization and culture?

A.—Whatever may be outward appearance I am sure that the educated classes in their real life live according to the old standards. There is a strengthening of that feeling year by year.

Q.—When such is the state of things don't you think it is the duty of the Government to provide the necessary facilities for the realization of the feeling for the development of our culture and learning?

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A.—We have got sufficient facilities and we have only to work them up.

Q.—You recognize that there is feeling and that necessary facilities should be provided. Don't you think that a separate university modelled on these lines would be a more suitable vehicle than an old university established many years ago when the feeling for the ancient culture and learning was not so great?

A.—You have got that power to change the old university. Alter it in any form you like. A new university is not going to do it.

Q.—The Madras University having to cater not only to the needs of the Tamil districts but also to the Malayalam, Kanarese and other areas, do you think that Madras University will be a suitable vehicle to effect your object?

A.—So far as the advanced learning is concerned there is absolutely no difference between the Tamil, Andhra, Malayalam and Kanarese languages. The Andhra University came into existence on account of the agitation for an Andhra Province. I am an Andhra myself and let me say that the Andhra movement for a separate province came into being and was fostered by a handful of educated men who found themselves handicapped in competing with the Tamils in intellectual, industrial and commercial fields. So also with regard to the Kanara movement. To say that these movements were started and that separate provinces and separate universities were asked for for the promotion of culture is mere camouflage. I do not think that the fact that the Madras University has to look to the needs of the various linguistic areas is in any way a hindrance to the Tamil country. The Tamil can get on anywhere, even in Kamschatka.

Q.—You feel that that there is neither the need for a new university, nor can that new university in any way develop and foster our ancient culture better than the present Madras University?

A.—Exactly so. Ancient culture such as it is can be developed if you start a purely Tamil University where everything is taught in Tamil and that sort of training will give no scope for employment to the students who come out of the university either under Government or outside. Then only you will have pure unmixed Tamil culture. If you want to develop Tamil culture teach all the subjects such as Mathematics, Science, Astronomy and everything else in Tamil. Even in the higher courses have Tamil. I am not convinced it would do any good.

Q.—Side by side with the development of culture should not the university have as its objects to train statesmen, politicians, scientists, mechanics, engineers and lawyers so that the sum total of the activities of the university may be the betterment of humanity?

A.—You want only good citizens. The rest will follow.

Q.—Good lawyers?

A.—It is no function of the university to manufacture good lawyers or good doctors. The university must content itself with teaching the

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science of law and the basic science of medicine. There must be a separate examination for manufacturing lawyers and doctors. The university cannot be manufacturing motor-drivers and engine-drivers. The theory of these things may be taught in the university, while the practical working of it should be done outside the university. Even the Engineering College, I should think, should not be a portion of the university.

Q.—Is your objection to a new university on the main ground of lack of funds?

A.—I said that there is no need for it. On the other hand if you have funds enough I do not object to the starting of it.

Q.—Why should we have a university for the mere fun of it?

A.—To talk of universities for the development and spreading of culture will take a hundred years. It is only then that we can see people pouring in their money into the universities. I do not object to the starting of a university if it is to come out of private funds, thereby showing that the public that subscribe have felt the need for a university. My point is that the new university should not be started purely out of State funds. If the public feel the need and the need manifests itself in the shape of large contributions, I have no objection to the Government contributing a portion of the cost.

Mr. P. V. SESHU AYYAR :—Q.—How will the university meet the various requirements of the country if technological subjects are not to be taught there?

A.—The department of the Government will do that. Specialists appointed by the Government will do it.

Q.—What do you say to the new universities of Birmingham and Sheffield?

A.—There the universities are run by men of business and industries and there are large factories. Where have we got such men here? Only when the industrial position of the country is advanced technological institutes may be started here also. Even then a diploma will do. Because the university has got an adventitious value, all people want to go there. The veterinary man, the agricultural man and every one wants to be a member of the university.

Mr. P. T. RAJAN :—Q.—Would you insist upon a sound general education before the students take to industrial or technical education?

A.—Up to the high school or the intermediate class the students must study before they take to industrial education. A good working knowledge of English is necessary.

Q.—Would you increase the period that a student has to spend in the high school?

A.—Yes. The boy must be able to express himself clearly in one language. If he knows English only he must be able to express himself in simple idiomatic English. The mania for vernacular being the medium of instruction is due to the laziness and inability of the

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teachers to express themselves clearly in English. If you want to improve the vernaculars and have the vernacular as the medium of instruction send the students to a purely Tamil school. There is no good mixing Tamil and English, and forcing students to learn both.

Rev. Father CARTY:—Q.—Do you think that a large proportion of the students fail in the examinations and if so, to what do you attribute it?

A.—A great proportion of them fail in the examinations in spite of the better staff nowadays. It is due to the fact that there are many boys in the sixth form who are not fit to be in the fourth form even. Since a large number of institutions depend for their very existence on the fee income from boys they make the admission and promotions easier. In the Government colleges and schools where they do not depend on the fee income from students admissions and promotions are not so easy and hence better results are produced there. It is the fault of the management if so many students nowadays fail in the examinations. The grant-in-aid scheme of Government is at the bottom of the evil. Government should support high schools better.

Q.—What is your idea of the general education that is to be given to the students? Should it be of the old F.A. standard?

A.—There should be a change in the curriculum. With great deference I would say that specialization should begin after the intermediate course.

Q.—You insist on divorcing education in the university from education that is required for practical ends?

A.—I think that it is better to do so in this country.

Q.—You do not think that there should be a mixture of the two?

A.—No.

Q.—Do you agree that it is possible to have a thorough grasp of these matters in Engineering and Medicine without a practical application of the theoretical principles? For instance, in the study of Commerce and Industry such questions as currency and banking will come in and if the student studies them he will have an opening for employment. Do you think that even such subjects should not be studied?

A.—They may be studied.

Q.—In the matter of Engineering, nobody reads the subject for the sake of knowledge alone, but for the application of the principles in practical life?

A.—We have got a separate Engineering college there. In the Arts colleges you may lay the foundations for such studies. I do not want to add to the existing curriculum which will make it more technical.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—You don't believe in vocational universities?

A.—I believe a great deal in manual training and pre-vocational training and vocational institutions. I do not at all think that the

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university should have anything to do with it. The vocational institutions should be independent of the university and should have nothing to do with the university. Vocational courses may be introduced in the high schools and they may be continued even beyond the limits of the high school.

Q.—Would you teach such subjects as tinctorial chemistry in the universities?

A.—I would have special institutions teaching those subjects, but they should have nothing to do with the university. The university should only confine itself to theoretical instruction.

Q.—While giving a high general education in chemistry, one department of it may be tinctorial chemistry and some research students may apply themselves to this part of the subject. Would you allow this to be done in the university itself or would you ask them to do it outside the university?

A.—It is rather difficult for me to answer. If it is a special thing you may have it done in such places as Bangalore Science Institute.

Q.—While every college should provide for post-graduate courses in subjects like Mathematics, Geology, Botany, etc., if a specific practical application of a scientific theory or principle is to be tested in practical working it should be done in an institute not connected with the university?

A.—That is my idea.

MR. S. SURYANARAYANA SARMA :—Q.—Would you object to Government bearing the cost of a purely Tamil University for the Tamil districts?

A.—If the people of the Tamil districts show their feeling by contributing for it, Government also might give a grant to the university.

Q.—You think that the Government should otherwise have nothing to do with the university in the matter of financing it?

A.—No. It should not direct the tax-payers' money to a new university.

MR. P. T. RAJAN :—Q.—What is the degree of general education that should be possessed by a student for entering the Law College, or the Medical or the Engineering College?

A.—Since a good knowledge of English is necessary for a law course it is necessary that the law student should have completed at least the B.A. course. For the Engineering and the Medical courses since a smaller knowledge of English is enough, I would say that an intermediate student may be allowed to study these subjects in the Medical and Engineering Colleges.

Q.—Would you be content, as in the Inns of Court in England, with giving only an elementary knowledge of the principles of law in the college and leaving the students to pick up such knowledge as they can by actual practice in the court?

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A.—In England a man goes to the Inns of Court, because he has got the means to study law and in course of time by actually attending the courts improving it. But here students without any means or aptitude for law join the Law College. A poor man without great talents starts practice and in some ways he is forced to degrade the profession.

Q.—What remedies would you suggest to make the course costly and allow only fully equipped men come in?

A.—It is not a question of money only ; it is also a question of general equipment. Imagine an urchin of 21 years becoming a lawyer, without means or aptitude.

Q.—What will be the standard for medical students?

A.—If a student wants to join the Medical College for advanced study of medicine he must have passed through the Intermediate course ; for ordinary medical students the Secondary School-Leaving Certificate is enough. But there should be a selection among them.

Q.—Would you abolish the Intermediate courses and expand the High school courses and make them more efficient and elaborate?

A.—If you think it is possible for you to do it you may do it. But I do not think it is possible. Because the High schools are under private management and the managers want a large fee income and they admit all sorts of boys in order to get the fee income. But in the colleges it is somewhat better. You have got a certain standard there.

Q.—But that is only a practical difficulty.

A.—It is a very real practical difficulty. (Laughter.)

The RAJA OF RAMNAD:—Q.—What do you think of adopting the vernacular as the medium of instruction in the college courses?

A.—If you want you may have a Tamil Academy where you can teach in the vernacular. But even then there should be no such thing as the teaching of the sciences in the vernacular. This university should not be the Tamil Nadu University but a pure Tamil University. As soon as you cross the third form everything must be in English. English has come to stay.

Q.—Can you not translate technical expressions and proper names?

A.—You can do it, but who is going to value it. For the mere labour of love it may be done.

Mr. P. V. SESHU AYYAR:—Q.—You say that you are for an entirely Tamil University where no English is taught and where everything is done through the medium of the vernacular. Do you think that the country is in need of it?

A.—It is for you to decide. I want no new university.

Q.—In pursuing our course we have come to ask you what your opinion in the matter is?

A.—For a purely Tamil University very few will go. If you feed the students and clothe them they will go there.

Q.—Would you recommend the starting of such an institution?

A.—No.

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Mr. P. N. RAJAN:—Q.—Is it your idea that the university should foster National culture or International culture?

A.—It is difficult to define culture. A love and admiration for our ancient literature, civilization, religion, customs and manners and so many other things, an anxious regard for the future of our own people, for the welfare of our people, our attitude towards other people, other religions and other countries,—all these form a *portion* of what is called National culture. In that way, I do not think that the education that is now given to our students has in any way destroyed in the minds of right-thinking men that National culture. Of course there may be a few people who have not digested the education that is now given. They may not have National culture in them. But anyhow you cannot fix a course of study in order to create a spirit of National culture where there was none. You cannot make a man honest by taking him to the Honours course. The university is a place where certain subjects are taught. How much of these subjects will help the spread of National culture it is difficult to say.

The witness was thanked by the Committee and he withdrew.

XV

Evidence of Mr. K. C. Viraraghava Ayyar, M.A.

The RAJA OF RAMNAD:—Q.—Am I right in supposing in that you favour a federal type of university for the three districts of Tinnevely, Madura and Trichinopoly and a unitary type of university for the two centres of Kumbakonam and Chidambaram?

A.—Yes.

Q.—Is it your idea that these federal types should eventually become unitary types or should they remain as federal types for ever?

A.—The existing colleges in these three places may combine and co-ordinate with one another and each place may form a unitary type of a university centre.

Q.—Do you think that that idea cannot be worked out by the existing Madras University?

A.—In order to look after the local needs of the people in an effective way and save them from being hampered by the syllabus and the curricula of the Madras University which may not after all be suitable to meet the needs of all the various districts in the Presidency, the jurisdiction of the new universities should be limited so that the authorities of the university may have time and leisure to study the various problems and needs of the districts concerned.

Q.—What are the special characteristics of Kumbakonam and Chidambaram for the establishment of unitary universities?

A.—In Chidambaram the institution is the gift of one gentleman; in Kumbakonam also the college is a Government college. If the managements of these colleges hand over these colleges to the university to be constituted then, we can start unitary types of universities there. In Kumbakonam, for instance we can include, in addition, the

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Aduthurai farm and the Tanjore Medical School, in the scope of the university. But in Trichinopoly there is more than one college under different managements and it will be difficult to start a unitary type of university there.

Q.—If in a locality there is the enterprise of a single individual, that locality is fit for a unitary type of university. Is it your idea?

A.—Yes, provided the necessary facilities are there partly at least, now.

Q.—You would not necessarily restrict it to a place where there is a single college?

A.—No, not necessarily.

Q.—What is your objection to have unitary universities for all the districts including Chidambaram and Kumbakonam?

A.—The difficulty of distance will be very serious. A common control for all the colleges in the different districts is not a desirable thing.

Q.—When you advocate the federation of four or five districts in the south, what are your special reasons for objecting to such a federation in the case of Chidambaram and Kumbakonam?

A.—Because there are facilities there for working a unitary type of university. I advocate the federation of only the colleges in one district and not of the four districts in the south.

Q.—Do you mean to say that the organization is more perfect in Chidambaram and Kumbakonam than in Trichinopoly and in other places?

A.—Yes, more easy. My idea is that a unitary type of university is better than any other type. I advocate the establishment of that type in Chidambaram and Kumbakonam for the simple reason that the organization there is simple. It is not only because that you have single college in each place; besides that, there are other facilities, for instance, though Salem and Mannargudi have single colleges they do not possess the other facilities. In places like Trichinopoly where there is more than one college under different managements, the colleges while having a large amount of internal freedom, should combine among themselves, pool their resources in the matter of staff, library, laboratory, and building and other equipment. If any endowment is earmarked for any particular institution, then that institution might utilize it for its own purpose. But other funds must be pooled together for the benefit of education in that locality.

Q.—How do you think it possible in a place like Trichinopoly where there are various interests which are independent of each other? How can you by statute compel them all to pool the resources for a common purpose?

A.—Otherwise they will not be benefited by any federation, nor any new university possible.

Q.—While the university will not interfere with the internal management of each of these colleges, it will content itself by merely providing instruction in the post-graduate courses. Is that your idea?

[Mr. K. O. Viraraghava Ayyar]

A.—It should be possible in a place like Trichinopoly where there are 103 professors in all the four colleges. Of course a certain amount of freedom must be given to each institution to maintain its special individual characteristics apart from the common characteristics. As for instance in the matter of religious instruction the National College and the St. Joseph's College cannot be put together.

Q.—Do you think it will be possible to go through the post-graduate course with vernacular as the medium?

A.—It will not be possible to do it immediately; but in the course of five years it should be possible.

Q.—In the High schools?

A.—Already 61 High schools have adopted this system, I understand.

Q.—Whether you have suitable text-books or not, you will introduce the system in the High schools at once?

A.—Yes, certainly.

Q.—What do you propose to do in the college classes for the present?

A.—While I do not eschew the study of English altogether, I shall be willing to allow the student to get such knowledge as he could not get in the vernaculars through the medium of English.

Q.—Do you want that translation of scientific works should be undertaken on a large scale?

A.—Yes, translations and original works as well.

Q.—Do you think it possible to translate all proper names and technical expressions by coining suitable expressions in the vernacular?

A.—Yes. It is possible. Already we have adopted so many words from the vernacular.

Q.—Do you favour the scheme of transliterating the words without wasting much time in finding suitable words as it happens very often in the case of scientific expressions?

A.—The coined words are not so intelligible; we will have to transliterate 80 per cent of the technical words.

Q.—Do you think that the establishment of the university need not be deferred till sufficient funds are forthcoming from the public?

A.—Need not. We must create interest in the people. Only then they will endow funds. Once it is started it will go on. I have explained this at length in my memorandum.

Mr. P. V. SESHU AYYAR:—Q.—You generally favour a unitary type of university?

A.—Yes.

Q.—You recommend a federal type where there are already some colleges?

A.—Yes, more than one.

Q.—Is it your object that even that federal type of university should become a unitary type in course of time?

[Mr. K. C. Viraraghava Ayyar]

A.—Yes. I mean the federal type in the sense that the resources of the different institutions should be combined and pooled together as far as possible while giving a large amount of internal freedom.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—Will you please explain what you mean by the university catering to the local needs of the districts?

A.—For example, if the water of Kumbakonam is to be scientifically examined as to its suitability for drinking purposes we have now to go to Guindy. I want that the local college laboratory should be able to do it. If any scientific examination of a particular crop that is grown in a particular place is necessary, the local university should be specially able to do it. For instance, there is a man here who wants some knowledge regarding the manufacture of Glucose. Such matters should be dealt with by the local universities.

Q.—What prevents the existing colleges from doing such things?

A.—It is difficult for me to answer. I know that such things are not done and there is no facility for doing them. There is no mutual reciprocity of feeling which only a common organization can promote. I submit that the university must be a place where a study of the ancient archæological and epigraphical remains of each district, of the properties of the various local minerals and crops and their utility and of the various industrial possibilities should be conducted carefully in addition to other subjects. For these purposes there should be a university for each district which is competent and which will have sufficient leisure to study the local conditions of each district.

Mr. S. SURYANARAYANA SARMA:—Q.—Your idea to have a federal type of university in each of the three district centres amounts to having a unitary type of university. Does it not?

A.—Yes. It is a federation of colleges in a centre.

Q.—Do you want each centre to specialise in a particular subject, or do you want it to be self-contained?

A.—As far as possible each should be self-contained. I would not insist on specializing. I shall allow them to develop along the lines most suitable for each.

Q.—What do you say to Salem and Coimbatore being affiliated to the Madras University?

A.—I do not mind if they do so.

Q.—What are your reasons for not affiliating them to the Tamil University?

A.—This will be embarrassment for the new universities in the Tamil Nadu, if any one has to affiliate such colleges as the Salem College, the Pudukottah College and the Coimbatore College.

Q.—If they desire that they should be affiliated to the Tamil University?

A.—I am for giving freedom to the colleges to say whether they propose to remain with the Madras or Tamil University. In the latter case, it must bear the burden.

[Mr. K. C. Viraraghava Ayyar]

The RAJA OF RAMNAD:—Q.—So, if Chidambaram says that they will not be part of the Madras University or of any other university you are for allowing that freedom of choice. In that case, we may close our business now by a referendum.

A.—I do not think that Chidambaram will say like that. They may like to be a university by themselves.

Q.—As a matter of fact they said so. They prefer to be allowed to remain where they are or to have a university for themselves.

Anyhow this committee is not asked to investigate whether these institutions would like to be attached to any particular university or not. That was not one of the terms of reference.

Q.—Will not your object be more than fulfilled by the creation of university centres?

A.—Yes; the centres must be universities by themselves.

Q.—You will have a common board to manage the affairs of the university and that may be the Madras University?

A.—No, I do not want to have anything to do with the Madras University. My view is that such a connexion will not fulfil the object I have in view, i.e., the promotion of higher studies to meet the local needs of the various districts. Charters should be given them for independent work by legislation.

The witness was thanked by the Committee and he withdrew.

XVI

Evidence of Mr. P. Ramanathan.

Q.—Are you in favour of a Tamil University to serve the requirements of the Tamil districts?

A.—Yes.

Q.—You want that all subjects such as history, philosophy, commerce, industries and science should be taught in Tamil, if possible, all higher studies?

A.—Not immediately. But the attempt must be made to reach that stage in five or six years when more text-books and more professors must be made available.

Q.—What do you think of translating the technical terms and expressions from English?

A.—It is all a matter of detail. If you can find suitable words in Tamil you may adopt them; otherwise you may take words from English or Sanskrit.

My chief object is that the university should teach such subjects as rare carpentry, attractive carpentry and other industries, besides Dravidian philosophy, Hindu music, Dravidian religion and art and all that is worth preserving in the ancient Tamil land.

[Mr. P. Ramanathan]

Q.—What type of university would you prefer ?

A.—I would prefer first of all to start with an affiliating university, capable of developing into a federal university and ultimately into a unitary university. I am not content with a single university for the Tamil districts. There must be room for more than one in the long run.

Q.—Could you not remain in the Madras University and develop on the lines you have indicated ?

A.—We must be away from Madras if we want to achieve any result. The very location is very objectionable. The Coast district is not a suitable place for the development of a university.

Q.—Do you want the university to be a residential and teaching university ?

A.—It must be a residential and teaching university as the Madras University is intended by the Madras University Act of 1923 to be.

Q.—Where from can you hope to get funds for the university ?

A.—Partly from the State and partly from private sources.

Q.—Will it ever become self-supporting ?

A.—Certainly.

XVII

Evidence of Mahamahopadhyaya S. Dandapaniswami Dikshitar (in Tamil).

Q.—We have been deputed to enquire into the necessity for a Tamil University. Some people say that the Madras University should restrict its activities to the City of Madras or to the colleges within a radius of five or ten miles; and others say that the Tamil University, if established, should be for the main purpose of improving the Tamil language. What is your opinion ?

A.—Some people seem to think that the Madras University is catering to the needs more of the Madras City than of the Mufassal, and so I think that if another university is established in Madura or Trichinopoly, it would also be useful only to that particular place. I think that the Madras University is quite enough if it develops the various subjects. I also think that after gaining some experience of the Andhra University which has been recently established, we can think of a new university for the Tamil districts.

Q.—Supposing a new university is established for the Tamil districts, what do you think will be the difficulties ?

A.—I think by the splitting up of one university into two there will be some trouble, as both of them will have to be carried on with the existing revenues. To have two universities for carrying on the work of one university existing at present is not absolutely necessary. I think the advantages of having one university are greater and far

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outweigh the advantages of having two separate universities. I am of opinion that not only is another university not necessary, but it will be a positive hindrance. If, however, we can get as much capital as the Madras University has at present, I have no objection to have another university. Then only can we have the same facilities in the new university as in the present Madras University.

Q.—So, your view is entirely based upon capital?

A.—I should think so.

Q.—Supposing with the help of munificent people we are able to establish a new university, which place do you think is the best for the location of that university?

A.—First of all, I think there are not signs to show that we will get the required amount of money. If we are able to get the capital, we can have greater facilities with the existing Madras University by expanding it in various directions. If, however, a new university is really to be established, I think that the best place for the location of that university is the place which gives the largest amount of money for the purpose.

Q.—Apart from that, what in your opinion is the best place?

A.—I should think Chidambaram is the place best fitted for the location of that university.

Q.—What are your reasons?

A.—There are very many learned people here in Sanskrit and very many people have also come here from other places to learn and develop that language.

Q.—But Chidambaram does not seem to have a greater tradition than Trichinopoly or Madura?

A.—That may be; but Chidambaram has an equal tradition, and such tradition has become greater nowadays through the special efforts made recently in that direction. There have been many Tamil and Sanskrit pandits here, and even now there are many learned pandits both in Tamil and Sanskrit. First of all, I am decidedly against a new university and I think what can be achieved by the new university can be achieved by the existing Madras University. If, however, a new university is to come into existence, I think Chidambaram is the most suitable place.

Q.—Do you want only one more university or do you want to have any number of universities other than the one at Madras?

A.—If money can be found only at one place, it is best to have the new university at that place. If anybody is prepared to give money for a particular university, the donation should be utilized only for that particular university.

Q.—Don't you think that if a new university is established, apart from injuring the other existing university, it will tend to greater development of the new university itself in particular subjects and to greater encouragement of the vernacular in the Tamil districts?

A.—If really we are now labouring under any difficulties in the existing University Act, we can fight for our rights and have the Act

[Mahamahopadhyaya S. Dandapaniswami Dikshitar]

rectified, so as to give us greater facilities. If a new university is established, how can we know even now definitely that the new university will be really helpful to us in the development of the language which we expect it to develop? We cannot say definitely that the new university will be a success.

Q.—You said that if capital is available, a university can be established. If, however, sufficient amount is not forthcoming, don't you think we can expect money from the surrounding places and start a university in that belief?

A.—I think we must first of all ascertain whether any money will be available, and then start the university.

Q.—You say that in Sanskrit learned men have been always living here, that learned men have come here later and that even now learned men exist here and that many of the present-day learned men were educated at Chidambaram. Don't you think that a new Tamil University can be established with the sole object of developing such oriental languages?

A.—I think the Madras University itself can do that.

Q.—Do you think vernacular should be the medium of instruction?

A.—It is impossible in certain respects to adopt equivalents in the vernacular for foreign words and in certain cases it will be very difficult. There are certain ideas which are not at all current in this country, acquired by learned men in foreign countries, which cannot be immediately translated into the vernacular here. Unless you use those very expressions and popularise them, I do not think it will be possible to translate all of them.

Q.—Supposing we are prepared to coin words for such technical expressions, don't you think it will be possible to have the vernacular medium?

A.—I think it is easier to learn both Sanskrit and Tamil independently. Things which can be understood in Tamil should be taught in Tamil while others which can be understood in English should be taught only in the English language.

Q.—If a man does not know Sanskrit, can he not improve his knowledge of the history of his country and such important things without learning Sanskrit? Can he not do it with his knowledge of Tamil alone?

A.—To the extent possible, Tamil rendering of works in Sanskrit and other languages is necessary, as we are already having.

Q.—Supposing there are no equivalents found for certain foreign words, how do you think such translations can be effected?

A.—I think only to the extent possible it should be done. Otherwise, the words which cannot be translated can be borrowed from the other languages. It will however be more advantageous to learn that language itself than to learn those words alone.

[Mahamahopadhyaya S. Dandapaniswami Dikshitar]

Q.—But a man cannot learn all foreign languages whenever he wants to borrow certain words from those languages. Do you think whether those words themselves can be borrowed or whether they should be translated into the vernacular?

A.—I think technical terms may be imported.

The PRESIDENT :—Thank you.

XVIII

Evidence of Mr. K. Ramanujachariyar.

Q.—What is your opinion about the formation of a university for the Tamil districts?

A.—I have always considered that the Madras University of the olden days was covering too wide an area to be of very much use. It might have been made more useful if you had confined it to a narrow area.

Q.—Now that the Andhra University has been established and its area has been cut off from the Madras University, what is the position of the latter university?

A.—I think there is all the more reason for a Tamil University here. I will explain my reasons. The Andhra University is going to concentrate all its attention on the investigation of Andhra culture, Andhra civilization, Andhra history and Andhra royal dynasties and other things and there is no university where Dravidian culture can receive the very same attention. Therefore, it is necessary that a university should be started where Dravidian needs should be attended to and investigations and researches made, so as to throw light upon the ancient Dravidian civilization.

Q.—Could that not be accomplished by the Madras University?

A.—It cannot do it and it has not done it. It has been a university common to Malayalam, Tamil, Telugu, Kanarese and every other language. It has hitherto done no work in the direction indicated, so far as I am aware, except perhaps during the past few years.

Q.—Do you want to have universities by linguistic areas?

A.—I am in favour of having many universities.

Q.—Educationally or administratively?

A.—Linguistic, even though the province is a single province. My reason is that the people have got the same customs, traditions, culture and practically the same religion. So that, a university that will concentrate itself upon any particular language would do a lot of useful work.

Q.—Do you think in the matter of culture there is very much difference between the Malayalam area, the Tamil area and the Karnataka area?

A.—I think so for this reason: in the matter of culture, there must be considerable difference. That is why the Andhra University is a precursor to the Andhra Province. If that comes to be, I think it will be a good day.

[Mr. K. Ramanujachariyar]

Q.—Your plea for a university for a linguistic area is not established if it is for specializing a particular branch of learning?

A.—I say, particular culture. We ought to have some idea of the culture. It is not for a particular type of learning, but it is for a particular type of culture that I advocate it.

Q.—Do you mean to say that that type of culture has been neglected by the Madras University?

A.—Not on paper, but in practice it has been neglected. It is only by the professors that archæology and culture have been given some attention recently. I am aware of the existence of the department for a long time, but I cannot say I have read much of it. The general public has not been made aware of that. If copies of the work done had been sent to every professor in every college, something might be said to have been done; but all work has been kept in the archives of the Government.

Q.—According to you there ought to be a separate university catering to the requirements of the Tamil districts. Of what type should it be?

A.—The type of university depends upon a number of factors. It depends upon the historical antecedents of the place; it depends upon the area to be covered by the university; and it also depends upon the homogeneity of the people who are to be benefited by the university. Taking these factors into account, I do not believe that a unitary university will be possible for the Tamil districts because the districts are so wide, the area so large and the people so numerous that they could not be benefited if the new university is to be located in one place.

Q.—Will not the same arguments apply to the unitary type of universities?

A.—Yes; if we had enough of money, we might establish a university in every town; but seeing that it is not possible, we could go in for some other type of university.

Q.—You say so only on grounds of expediency apart from the question of money?

A.—In the present state of things, I do not believe it will be possible either for individuals or for Government to finance a number of universities in the Tamil districts. If the option were left to me, and if I had the purse in my possession, I would establish one university in Madura, one in Trichinopoly, one in Tanjore, one in Kumbakonam, one in Chidambaram and one in the north. Unfortunately, it is not possible, with the finances at our disposal, to think of a unitary type of universities for the Tamil districts.

Q.—So you will have only one university for the Tamil area?

A.—Yes, for the present.

Q.—Of the affiliating type?

A.—No; I am not for it. Under that type, one place will dominate over the rest and the others will occupy a subordinate place. As a matter of fact, we know what position was occupied by the mufassal

[Mr. K. Ramanujachariyar]

colleges before the recent Act was passed. Having myself been in Madras for a long time, I have no grievance personally; but when I went to Trichinopoly, I began to feel the difference.

Q.—What is the type that you will favour?

A.—I would prefer the federal type of university. I think it will answer all purposes.

Q.—Please explain your federal type?

A.—In a federal type, all the colleges must be treated as equal and all the colleges must have representation in the governing body.

Q.—They should be self-contained also?

A.—I will explain. All the colleges must feel that they form part of the governing body of the university. That feeling of power must be felt by them. They must not be allowed there as a matter of grace. To make my meaning clear, I will explain my own experience. In former days it was so difficult for certain colleges to get into the University Senate. In the days when there was nomination by Government, i.e. before 1904, it was very difficult for a college that was not in the good graces of the Government to obtain a place in the Senate. Even after the Act of 1901, certain colleges were put into the Senate partly by nomination and partly by other considerations, whereas the college in which I was working could not get in except by election. So, I think every college must feel that it has got a share in the governance of the university. I do not say that it must have an equal share. A big college may have more influence and a small college may have less influence; but all of them must have some right. No college should be left unrepresented. If so, there will be no trouble whatever about one college regarding itself as superior and another college as inferior.

Q.—You explain the federal type on its administrative side; but what about its academic side?

A.—I will come to it. If the colleges are made to feel that they are on an equal footing, then we can proceed to the way in which they ought to administer, the various branches of learning that they ought to engage in and such other things.

Q.—You will have the headquarters at one place?

A.—Yes; it does not mean that that place should have predominance over the other places. I think these are the essentials of the federal type.

Q.—Would you be prepared to have two different sets of colleges?

A.—I want that a big college should have more representation and a small college should have less representation; but every college should feel that it has got a voice. At any rate, before the Act of 1923 (with which I have no practical acquaintance, was passed, we had been in the university bodies more by suffrage than as a matter of right. We had been treated as intruders, and not as persons who had a right to be there.

[Mr. K. Ramannjachariyar]

Q.—What about the academic aids?

A.—If you mean what subjects the university should take up and what subjects a college should take up, I will say that if my own opinion is to be taken, I am certainly not in favour of all colleges in this new area duplicating each other and teaching the same subjects which will create a great deal of waste of money and energy, but I will have each centre to specialize in one particular branch of learning, so that Trichinopoly may specialize in one branch, Madura in another branch, Chidambaram in a third branch and so on, and the best possible instruction can be given in these subjects in these centres.

Q.—Do you mean to say that there will be no inter-collegiate rivalry?

A.—No, one man interested in one subject may become learned in that subject, while another man interested in another subject may become learned in that subject.

Q.—Would it not be better to have at least two centres working in wholesome emulation and trying to increase the standard? Supposing Chidambaram is specializing in archæology, how is the student in Tinnevely, where no archæology in the higher forms is taught, to know anything about it?

A.—You may as well ask how is the History student to know anything about Science or the Science student to know anything about History. We must try to have lectures delivered by the professors. If the centre that specializes in science wants to have the benefit of archæology, it must send for the professor in that subject to that place to deliver lectures on that subject. Just the same with Science. You cannot have both. If every college is to teach every possible subject, you can have professors of only mediocre attainments. I do not believe that any of us is for that.

Q.—Would you agree to a separation of the subjects into two grades, the B.A. and the advanced grade, teaching up to the B.A. being done in all the colleges within the area and specializing to be done only in the case of the advanced or Honours course?

A.—I am not for separating the lower from the higher grades of teaching.

Q.—Let us suppose that we have at Chidambaram Science, History and some other subjects. Suppose also that I want Chidambaram to become the centre for specializing in Science. Do you think that we should drop History?

A.—No, not for the pass B.A. All the subjects may be taught for the pass B.A., but what I say applies only to the Post-graduate course. I am not in favour of lower teaching being altogether separated from the higher teaching.

Q.—There may be some centres where there are no possibilities of developing higher grade teaching. Do you think that the students should come to that particular centre which specializes in the subject, for the higher grade?

A.—Yes, I call it the Post-graduate course.

[Mr. K. Ramanujachariyar]

Q.—Then you would have two sets of professors, one set attached to the university and a different set of professors employed by the colleges?

A.—That depends upon the funds placed at the disposal of the colleges. If you agree, I would leave the ordinary teaching to the college professors; but I would employ people of established reputation and tradition who have got a high standard of education, for higher teaching in all the colleges of that centre. For instance, if Chidambaram is to be the science centre, I would say, let the ordinary Science, History, Philosophy and other subjects be taught by the professors of the college; but let the Post-graduate course be taught by special university professors who have got a reputation and a standard of learning which is not ordinarily possessed by the other professors.

Q.—In that case, can the governing body be located at Trichinopoly?

A.—What does it matter if the headquarters is at Trichinopoly or at Chidambaram?

Q.—You say that the university should maintain its own professors for teaching the Post-graduate course. Why should the university maintain one set of professors for teaching science at Chidambaram, another set of professors for teaching history at Trichinopoly and so on, instead of having all of them at Trichinopoly itself and allowing the students to go there?

A.—If I say Trichinopoly, it does not mean Trichinopoly alone; it includes a good deal of area around Trichinopoly. All the colleges in that area may teach anything they like up to the Pass course; but when the students take to higher studies, they must go to the centre which specializes in that subject.

Q.—Then who is to teach in the lower standards?

A.—The ordinary teaching will be done by the college professors, while the higher teaching will be done by the university professors in any one particular area.

Q.—Then would you shut off all the professors in the college from rising to the university standard?

A.—I would not have the same men doing both the classes of work for this reason that when they get accustomed to the lower class, they come down to the lower standard.

Q.—The Calcutta Commission has raised that question?

A.—There need not be daily teaching in the classes. When a teacher is made to teach both in the high school and in the college, you will generally find that his teaching is inferior to that of a teacher teaching in the college alone. At any rate, I have always found it so.

Q.—Do you think that no change is necessary up to the graduate course?

A.—No.

Q.—In that case, three-fourths of the students in Chidambaram will belong to the graduate course and one-fourth to the higher course. Likewise, in Trichinopoly, in Madura, in Kambakonam and elsewhere.

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You say these higher studies should be taught by professors employed by the university. I assume that the headquarters is to be at Trichinopoly or Kumbakonam. My question is, why not this one-fourth in all the four places be concentrated in one place and taught under the auspices of the university straightaway? In that case, there will not be teaching for ordinary course but only for the higher course.

A.—But that will shut out a number of people who would find it possible to go to Chidambaram in order to receive the benefits of higher learning there and they would have to go to Trichinopoly, for the cost of living and the cost of education will be greater in Trichinopoly than in Chidambaram. Why I want a number of universities is that education should be brought nearer every man. I am a native of this place; and if there had been a college here when I was a student, I need not have put myself to the expense, trouble and separation from family and other inconveniences in having had to go to another place. And many more people would have had their education here.

Q.—If you have Chidambaram to specialize in history, how is a student at Tinnevely benefited in having to go all the way to Chidambaram instead of to a nearer place like Trichinopoly or Madura?

A.—You increase the area over which the trouble is spread, but I reduce the area under my scheme. Suppose there are 100 students in Chidambaram who are anxious to take up a particular subject not specialized there, made up of 25 students for history, 25 for science, etc. You will make all the people to go to one place for higher study; but under my scheme all the 100 need not go to another place; only 25 will have to go. Under my scheme, fewer people will have to migrate.

Q.—No, the number migrating will be the same; but they will have to go a longer distance under your scheme.

A.—According to my scheme, I won't make each college specialize in higher studies. Suppose you specialize in economics; you can send a professor of economics to the other places.

Q.—Is it your idea that for specializing in higher studies, the various places should send students to the particular centre, even though it may be a little more inconvenient and costly?

A.—Yes.

Q.—You want the university to go to the aid of the colleges?

A.—The university will only be doing its work.

Q.—How will you work up the scheme with reference to aided colleges? Take Chidambaram for instance; most of its charges are met by private bounty. Would you like the university to send its professors here to teach special subjects?

A.—If this is made a centre, I would like the university to send its professors here to teach the specialized course.

Q.—Apart from the university supplying the professors, cannot the university recognize professors of colleges and give them more facilities for professorship in a particular place?

[Mr. K. Ramanujachariyar]

A.—I think there will be a very small amount of work in any one centre.

Q.—Suppose Chidambaram specializes in mathematics, would you allow specializing in any other centre?

A.—That depends on the number of centres we choose. Ordinarily, I would not allow.

Q.—Once you decide that you won't allow others to develop particular subjects, having regard to the area of the Tamil districts and the vast distance of the existing ill-equipped colleges in many places where mathematics and similar subjects are taught, do you think that specializing in mathematics should be confined definitely to one place, or would you allow more than one centre to specialize in that subject?

A.—I would confine it to one place, because the expense will be less. It is on finance that the university is to be founded.

Q.—On its own merits and on grounds of possibility, regarding finance, you say so?

A.—If it is on its own merits, I would like every centre to specialize in every branch; but that is not feasible. It may be an ambitious scheme and it may be too ideal to be accomplished but if you leave that question to be governed by financial considerations, I think on the ground of economy, efficiency and concentration, one centre will be enough for one particular branch.

Q.—Would you have a general classification of science, arts and technical subjects, or among the science subjects themselves would you separate mathematics, chemistry, etc., from one another?

A.—That is a question which the new university must go into. It depends upon the number of centres we establish. Suppose you have only three centres in the Tamil districts; you cannot have one centre specializing in one subject alone, each will have to go in for two.

Q.—Having regard to the vast area and the way in which colleges though ill-equipped, have been going on and also having regard to the desire of many places to have more than one subject in which to specialize, do you think it would be sufficient if only one centre developed one subject?

A.—So far as the question of finance is concerned I am for a minimum of one at first, but I am not opposed to more than one centre specialising in any subject if the finances would allow.

Q.—How many centres will you recommend?

A.—It depends on the financial possibilities. If you simply ask me how many centres I would recommend, having regard to the academical position of each town, I would for the present have only three centres, one at Madurai, one at Trichinopoly and one at Chidambaram. I pass over the other places as subsidiary, because they have not developed sufficiently.

Q.—So, it cannot be one subject which each centre can take. Each centre will have to take up two or three?

A.—Mathematics does not mean trigonometry alone; it means many things which come under mathematics.

[Mr. K. Ramanujachariyar]

Q.—So, there may be two colleges in one centre and those two colleges may specialize in two subjects?

A.—Yes. I leave out Tinnevely because it has not been able to develop its second-grade college into a first-grade college, although it has been in existence for a long time.

Q.—Have you any other suggestion to make with regard to the subjects?

A.—I should leave for example, History, Economics and other allied subjects to Chidambaram, the development of the Tamil language and other kindred subjects to Madurai, and scientific subjects including Mathematics, etc., to Trichinopoly.

Q.—If you leave all the science subjects to Trichinopoly, would you object to the colleges dividing amongst themselves, the equipment and other things?

A.—I would require them to pool their resources and decide for themselves.

Q.—Would you not rather have one big laboratory?

A.—Yes. The work will be of a higher order. The professor will be of a more advanced type and the teaching of a higher class and the students will derive greater benefit, than those in the other colleges.

Q.—Would he not be subject to the control of the colleges?

A.—The university professor would not be subject to the control of the college; but that is a matter of detail.

Q.—Where would you have the headquarters?

A.—One place I would choose as the headquarters; but the meetings of the governing bodies might be held not in one place but in the several centres by rotation so as to remove any idea of superiority or inferiority. Each must think that it has as much responsibility and power as the other centre.

Q.—Where would you have the office, etc.?

A.—I would prefer Trichinopoly to any other centre.

Q.—May I know whether you would suggest Post-graduate research?

A.—The university research is Post-graduate study.

Q.—How many years would you suggest?

A.—That depends upon the nature of the subject. I can go on with research for any number of years; but I will put it generally at three years. That is however a tentative proposal. My feeling about the present Honours course is—I have no interest to serve and therefore you can take me to be impartial—I consider that the present Honours graduates turned out by the Madras University are not very much superior to the ordinary pass-graduates. I do not mean any reflection on any college or any person or any professor; but the present Honours graduates turned out are not very much superior to the ordinary pass-graduates. There are very many pass-graduates who are equal and sometimes even superior to the Honours graduates. The three years course now prescribed for Honours is not enough in my

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opinion. It is simply intended to make them go through the Honours course and make them Honours B.A.'s and to become, after a mere lapse of two years, M.A.'s—It is not proper.

Q.—Is it better that the student should dash at once through the specialized course or should go through the pass course in order to have some general education ?

A.—Before I explain, I will give out my own experience. When I was a professor in Pachayappa's College, I had to select tutors for History. I generally found that the pass B.A.'s were more suited to my work than the Honours B.A.'s. I found them more suited than the Honours B.A.'s, because their knowledge was wider—they knew more of European History, more of Constitutional History and more of other subjects, than the Honours B.A. students who were very good in their particular branch but did not possess sufficient width. If, therefore, you want to have the full benefit of the Honours course, you must make it longer.

Q.—Is it to be longer than the Post-graduate course ?

A.—Just as you like. If there is going to be a Post-graduate course, you may do away with the Honours course altogether. If my opinion is to be taken, three years are not enough. The students have not time to learn even the rudiments by that time and you go on loading them with a good deal of information; but when they go to the examination, they have not had time to digest it.

Q.—Do you think the same thing will apply to the science graduates ?

A.—I have no experience of science graduates.

Q.—About the federation that you propose, supposing each centre specializes in certain subjects can the instruction in all those subjects be in the hands of a faculty constituted in each centre ?

A.—If you mean whether the principal of the college should have some sort of control, I am not able to give an opinion on that point. If you mean in the highest course, I think the university will prescribe all that.

Q.—Do you contemplate the university professors coming periodically or continually sitting in the colleges ?

A.—If the professor gives satisfaction, he may be continued for any number of terms. The duration of teaching depends on the subjects concerned.

Q.—Teaching the students from day to day, or would you simply have a professor deputed for lectures on certain subjects just as the Madras University is doing ?

A.—Those professors will remain in that locality and lecture on those subjects. I do not say they should be tied down for so many hours every day. The professors will decide how many lectures are necessary.

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Q.—About higher studies, would you like to have teaching in English or in the vernacular?

A.—The only university so far as I know in India where vernacular is used as the medium of instruction is the Osmania University of Hyderabad. They use Urdu. The finances at the disposal of the Nizam are so enormous that he has been translating a good number of books from various languages into Urdu. But it would not be possible for the universities that we are going to establish to have those resources. It is therefore necessary that the lower class teaching may be in the vernacular; but in the college classes, the medium should be English. Make English the medium of instruction, and you must also make the students pick up an adequate knowledge of the vernacular. Neither should be excluded, but the medium of instruction in the college must be English.

Q.—Would you have vernacular up to the Matriculation stage?

A.—Yes; in the higher stages it must be English, at any rate for a long time to come.

Q.—Would you have vernacular medium as the ideal to be reached in course of time?

A.—We will be legislating for a distant future. I do not think it is necessary to think about it now.

The PRESIDENT:—Thank you.

XIX

Evidence of Swami A. S. Sahajananda (in Tamil).

Q.—What is your opinion about the establishment of a Tamil University for serving the Tamil districts?

A.—I think it is not necessary that there should be a separate Tamil University for the Tamil districts. Since the last Education Minister was an Andhra, he perhaps thought that an Andhra University should be established for the Andhra districts. My opinion is that even the Andhra University was unnecessary. As Madras itself is in the Tamil area, I think there is no necessity for a new university, unless there is a change in the function of the university that is to be started. That change should be in this respect that Tamil should be the medium of instruction, i.e., the mother-tongue, and that English should be the second language. Japan and other countries of the world impart education only in their mother-tongue. If that is to be the case here also, for diffusion of knowledge to the people of the country, the mother-tongue is best suited. I also think that the Madras University itself can undertake this work.

Q.—If a new university is started, where do you think it should be located?

A.—The place best suited from the point of view of finance would naturally be the best place. In my opinion, Government will not give any money unless we are going to give money ourselves. If we give

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one lakh, Government also will give one lakh. Under present circumstances, I think Chidambaram is the place best suited for the location of the university. If however private munificence is coming forward elsewhere, I have no objection to the university being started in any other place.

Q.—Do you think that all subjects should be taught in Tamil?

A.—Yes. All attempts should be made for that purpose. A committee may be appointed to find out vernacular equivalents to the foreign technical terms now in vogue, to write out text-books and to publish unpublished ancient works in the vernacular. The professors in the colleges teaching English, Science and other subjects should also be made to acquire a certain degree of proficiency in Tamil, so that the work of writing out text-books and using the vernacular as the sole medium of instruction may be achieved easily.

The PRESIDENT:—Thank you.

XX

Evidence of Pandit M. Gopalakrishna Ayyar.

The RAJA OF RAMNAD:—Q.—One reason why you think that another university for the Tamil districts is necessary is that the Madras University is dominated by Madras professors and Madras leaders and that no sufficient scope is afforded for the mufassal talent?

A.—Besides that reason there are other reasons why a Tamil University is necessary.

Q.—Is it a question of the sentiment of the Tamil people or is it one of necessity?

A.—Before the Andhra University was established it was one of sentiment merely; but after the establishment of the Andhra University it has become a matter of necessity. A university situated in the heart of the Tamil country will care more for the Tamil language and culture than one situated in a remote corner where all kinds of influences are at work. The Madras University cannot fulfil the purpose which the Tamil University is expected to do.

Q.—Why do you think that the Madras University will not fulfil that purpose?

A.—It has not done so till now.

Q.—You may make it do so hereafter. If your object is to give the mufassal professors an adequate voice in the affairs of the university and give sufficient encouragement to the vernacular studies, then the Madras University can attend to that. It would be far more easy for the Madras University to do it, rather than start a new university at a great cost. Now some of the witnesses had said that it was a mistake to have established the Andhra University and that was more a political move than really a step in the right direction academically considered. May I ask you therefore whether your demand for another university for the Tamil districts is based on sentiment or necessity?

[Pandit M. Gopalakrishna Ayyar]

A.—Far from any political move I am of opinion that another university here is absolutely necessary for the development and spread of Tamil culture. I am convinced that the Madras University cannot spread Tamil culture.

Q.—Your suggestion to have an affiliating type of university with Trichinopoly as the headquarters will only amount to a reduplication of the Madras University. Where is the benefit in such a course?

A.—An increase in the number of universities will not be without any benefit to the people. In the new university Tamil will be given a prominent place. All the subjects will be taught through the medium of the vernacular.

Q.—Up to what standard will you have Tamil as the medium of instruction?

A.—Tamil should be the medium of instruction up to the topmost class. A beginning should be made in the lower classes. A committee should be appointed and it should be entrusted with the task of paving the way for teaching the sciences and other subjects in Tamil. As far as possible technical expressions and proper names should be coined and where it is not possible foreign names may be imported.

Q.—Your object in having a separate university for the Tamil districts is to cut away from the Madras University which according to you is dominated by Madras professors alone. Don't you think that if the Tamil University comes into existence with Trichinopoly as the headquarters, Madura and other centres will complain that the Tamil University is dominated by Trichinopoly professors alone?

A.—Trichinopoly is nearer to Madura than Madras. Moreover since the university is situated in the heart of the Tamil country and since a separate university is started with the object of spreading Tamil culture, the complaint will not have the same force.

Q.—If the Madras University is transferred to Trichinopoly would you like it to function instead of the Tamil University?

A.—Yes.

Q.—Therefore, it is only a question of place?

A.—Not only that, the university must be in the hands of persons who are Tamilians by birth and who would enthusiastically work for its improvement.

Q.—Besides having Tamil as the medium of instruction throughout the course would you recommend any other special measures for the development of Tamil language and the promotion of Tamil culture?

A.—There is no need for any special measures.

Q.—But can you not get this done in the present Madras University?

A.—We have not been getting anything from the Madras University in the way of the encouragement of Tamil language.

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Q.—Don't you think that it is rather due to the fact that the university had to cater to the needs of various linguistic areas such as Tamil, Telugu, Malayalam and Kanarese?

A.—The Madras University has done nothing for any language.

Q.—What is it that you expect the Madras University to do for the Tamil language?

A.—It should have introduced Tamil text-books in greater numbers, encouraged research work in Tamil and conferred titles for really great works in Tamil language.

Q.—Do you think that all this cannot be hereafter done by the Madras University? It is only a question of having more funds. How will the establishment of a new university at a great cost bring about any better result?

A.—There is more scope here than in Madras. Madras could do nothing in a better way than the Tamil University, for the simple reason that the Tamil University will be situated in the south, in a place where, traditionally and historically, Tamil had a great place. The Tamil Sangams flourished in the south. The Tamil poets were born in the south.

Rev. Father CARTY :—Q.—You said that before the establishment of the Andhra University the question of the establishment of a Tamil University was a matter of feeling only, but now it is a matter of necessity after the establishment of the Andhra University. Don't you think that it is rather the other way about, that the question was one of necessity before the establishment of the Andhra University and one of feeling after its establishment, and that the feeling has been accentuated after the establishment of the Andhra University? I should like to know whether you look upon the establishment of the Tamil University as a question of feeling or as a question of necessity?

A.—What all I meant was this. There was no talk about the Tamil University before the question of the Andhra University was solved. Now there is a feeling that a Tamil University is necessary on the lines of the Andhra University. The question now is one of feeling.

Q.—Your reason for cutting away from the Madras University is to put an end to the authoritative nature of Madras over the mufassal colleges. Don't you think that the same complaint will be levelled against Trichinopoly if it is made the headquarters of an affiliating university?

A.—Trichinopoly being nearer to many parts of the Tamil country and having a large number of lovers of Tamil, the same charge cannot be levelled against the Trichinopoly University.

The RAJA OF RAMNAD :—Q.—Instead of having Trichinopoly as the headquarters of an affiliating university and affiliating all the colleges outside to that university, would it not be better if you have independent universities of the unitary type in Madurai, Trichinopoly and other centres? For this would eliminate the complaint of one centre predominating over the other.

[Pandit M. Gopalakrishna Ayyar]

A.—I have the least objection if universities multiply so that each district will ultimately take care of its own education. But until the time comes we must be content with an affiliating university with Trichinopoly as the headquarters.

Rev. Father CARTY :—Q.—You want that Tamil should be made the medium of instruction throughout the University course gradually. May I have an idea of the approximate time that you would fix before Tamil is adopted as the medium?

A.—It will take nearly a decade. It all depends on the availability of text-books and the capacity of teachers and professors to teach in Tamil.

Q.—Do you think that the activities of the Madras University in the matter of starting an Oriental Institute and arranging for special lectures in Tamil language, Literature, Philosophy, History and Religion of the Tamils, are not sufficient and that another university is necessary if your object is to be attained?

A.—I have not seen any good results flow from such activities as you have mentioned.

Mr. P. V. SESHU AYYAR :—Q.—Do you think that there is a real demand from the pupils and the parents to make vernacular as the medium of instruction? On the contrary do not the parents think that English is more paying and therefore it should be the medium of instruction? Have you not heard of cases where more boys resorted to English medium classes than to Vernacular medium classes in the same school?

A.—It may not be popular in the beginning; a certain amount of force is necessary to compel the students to go to the classes where vernacular is adopted as the medium of instruction.

The witness was thanked by the Committee and he withdrew.

XXI

Evidence of Rao Bahadur K. S. Venkatarama Ayyar.

The RAJA OF RAMNAD :—Q.—Generally, you are against another university being formed for the Tamil districts?

A.—Yes.

Q.—Is it because you think that the Madras University itself can adequately function, or because you think that no case has been made out and there is no feeling in the Tamil districts for a separate university of their own?

A.—There is a feeling, but how can you materialize it without funds or endowments.

Q.—So your position is want of funds. If funds are forthcoming, you will have a university?

A.—Yes. On merits alone, I agree that there should be a separate university. But what is the use of leaving the Madras University

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alone? How are you going to get endowments which the Madras University has got now? If you are able to get all that, by all means have a university.

Q.—But if Madras confines its activities to Madras proper and to a radius of ten miles, then is a separate university called for?

A.—Yes.

Q.—You are also in favour of a unitary type of university in various centres?

A.—Yes, for special subjects. They should be for higher studies in various branches of learning.

Q.—For the pass course, will you have one university for all the colleges in the famill districts or separate universities? By unitary type, you are really committing yourself to the position that each locality should have a university for the pass course?

A.—That will be the ultimate goal; but unless you have several colleges in each locality each of them developing itself, you cannot have a university later on. For example, there is an Agricultural College at Coimbatore. There may be another agricultural college in Tanjore. Both these may have to work together under one university. The pass course must also go on along with the agricultural education. When these combine together and you find that each can have a separate university, then you can have one.

Q.—Suppose there is a Veterinary College at Kumbakonam, another at Trichinopoly and a third at Coimbatore. These three will form a separate university?

A.—Yes, a university for each branch regularly, irrespective of centres.

Q.—You call it a unitary university?

A.—The ultimate goal must be that each must develop into a separate university.

Q.—Then, each agricultural college or engineering college would turn out into a university?

A.—Yes.

Q.—So also for each branch of science there will be a university?

A.—Not in one centre. You must specialize in one branch in each centre. There is no use of having an engineering college, an arts college, etc., in the same university.

Q.—Then you think there should be no other engineering college or agricultural college elsewhere?

A.—Yes. These can develop later on into separate universities. The agricultural college must also have its pass course side by side.

Rev. Father CARTY.—Q.—So each college should open all branches?

A.—One special branch and other ordinary branches. I do not like people going blindly to the pass course. General education must be given.

[Mr. K. S. Venkatarama Ayyar]

The RAJA OF RAMNAD :—Q.—So, in the syllabus for the arts course itself you would like to have these things imparted, along with the subject in which the students can specialize?

A.—Yes, that is my scheme.

Q.—Suppose Trichinopoly takes to engineering. The Trichinopoly college in the arts course should impart instruction in engineering and should permit the students to undergo higher studies in engineering as post-graduate course?

A.—Yes.

Q.—Then in Trichinopoly you will not allow any other science to be taught?

A.—I think each place must specialize in one branch of learning.

Q.—If you say there should be specialization in each centre in one subject, what is the meaning of your scheme?

A.—There are agricultural engineering, mechanical engineering and so many other kinds of engineering.

Q.—Your evidence is conflicting. You say you want one subject to be specialized in one centre.

A.—There may be different colleges in one centre so that there may be a healthy rivalry between some colleges.

Q.—Each of these colleges can develop ultimately into universities?

A.—Yes, in one place.

Rev. Father CARTY :—Q.—You will then have three universities in one place?

A.—Yes.

Q.—Suppose one of the colleges develops Engineering, another Agriculture, a third Veterinary science, and so on and suppose each college develops in its own line. According to your plan, we must have three universities in the same place?

A.—I have stated in my evidence that each centre should have only one subject.

Q.—You also make a distinction between pass course and specialized course?

A.—Yes. For agriculture there may be a diploma course, but that will be for students with the Secondary School-Leaving Certificate. For higher degree course I have suggested Intermediate. Up to the Intermediate certainly we can admit students; but in these special colleges that I have suggested, even up to the Intermediate standard the engineering or agricultural courses may be taught as optional subjects.

Q.—So, you mean to specialize even before you enter the special course after the pass course?

A.—Yes.

Q.—But do you expect that the Intermediate would be a general course common to all the colleges in the Tamil area?

A.—We will have to bring it to that gradually.

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Q.—But don't you think there is something strange in a principle which says that there shall not be any common general education within the university area? You say there should not be any general education common to all the university students at any stage.

A.—It will be common up to a certain standard. English and certain subjects might be common.

Q.—Do you mean that there are certain subjects common to all in the Intermediate?

A.—Yes.

Q.—Would you prefer that all students in the Intermediate should have some knowledge of mathematics, science, history, etc.?

A.—I should like some knowledge of history.

Q.—You don't recognize the utility of general education?

A.—I want it only up to secondary education standard. In the college course, everything should be specialized, even in the Intermediate.

Q.—No general education in the university course?

A.—No.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You want agriculture both in Coimbatore and Tanjore and you have said something about finding means for that purpose?

A.—I have said that the large chattram endowments may well be diverted for opening agricultural schools and colleges, and I am also for the diversion of the funds of the district board railway which is now thought of being sold away. The railway is bringing a dividend of about 5 or 6 lakhs every year, and I think that can be taken for this purpose.

Mr. S. SURYANARAYANA SARMA :—Q.—You seem to say that if the finances could be guaranteed, you would have no objection to start a university?

A.—Yes.

The RAJA OF RAMNAD :—Q.—Do you think it is fair to the taxpayer to utilize the railway tax for purposes of an agricultural university which is going to benefit the people of all the Tamil districts in this province?

A.—That is why I have suggested that the agricultural university might be located in Tanjore which is in the Tamil area.

Q.—Then why not the Tanjore people alone benefit by it? If you extend the railway system, you will be providing greater facilities in the matter of communications, etc. What is your reason for diverting the funds for educational purposes?

A.—Education will be available at every man's door.

Q.—But the tax-payer has paid only for railway facilities?

A.—When the funds are no longer necessary, why should they not be diverted towards this object?

[Mr. K. S. Venkatarama Ayyar]

Q.—Because they are going to sell the railway to the Government, you expect to get money and want to utilize it for this purpose?

A.—I do not want the corpus to be spent. I want only a portion of the income to be spent.

Q.—But if you spend the money on such purposes as this, where will be the corpus after some years?

A.—For the matter of that, you can lay out long distance metalled roads, to improve communications; but you don't do it, because the tax-payer's money was first given for a certain purpose. That purpose has been fulfilled. If you are going to open more railways, do so. If the railway company is going to take up the management, there is no question of the district board opening more railways. Then why not transfer a certain portion of the fund for this purpose, because it is the rate-payer's money contributed with a view to benefit him?

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Since you took the money from the tax-payer for the purpose of railways, you may be entitled to spend it only on railways?

A.—If the district board is willing to spend it on railways, by all means let it do that.

The RAJA OF RAMNAD :—Q.—We can of course make it statutorily possible, but what will be the justification for this Committee to put forward a proposal like that and ask the district board to pay money to the Tamil University which is going to benefit students from all the districts and not alone from Tanjore?

Mr. P. T. RAJAN :—Q.—If the board's money is to be spent, the board itself can open a university?

The RAJA OF RAMNAD :—Q.—Do you think there is a demand for a university in the Tamil country?

A.—Unless we are able to make Tamil the medium of instruction, there is no demand for it.

Mr. S. SURYANARAYANA SARMA :—Q.—Since you seem to count on the income from the corpus, would you not start a regular university itself instead of an agricultural university alone?

A.—I have already stated that if funds are available, we can start a university.

XXII

Evidence of Mr. K. S. Ramaswami Sastri.

The RAJA OF RAMNAD :—Q.—We have had the benefit of your views in writing, but we would like to hear you further on one or two matters. We find from the evidence that you are in favour of a university being started to cater to the needs of the Tamil districts. Do you think that the Madras University cannot function on the lines you would like the new university to function?

A.—It cannot.

[Mr. K. S. Ramaswami Sastri]

Q.—You are against having universities of a unitary type, and you want them to be of a federal type; but in that case you would like to reserve certain areas for specialization?

A.—I have stated that certain districts should specialize in certain subjects.

Q.—But will you promote inter-collegiate relationship for higher studies?

A.—If we want specialization and progress in a particular subject to a high state of efficiency, I think that we must sacrifice something else. We cannot have inter-collegiate amenities on a large scale. The question is, which is the better thing to be aimed at. I will go in for specialization even at the risk of not having inter-collegiate co-ordination.

Rev. Father CARTY:—Q.—I should like to know whether it is not desirable to have a sound and healthy rivalry between the centres. When you have only one centre specializing, there will be a kind of monopoly and you cannot get the benefit of a healthy rivalry.

A.—That is perfectly true; but unless we have got enormous endowments, we would not be able to hold a comparative examination.

Q.—So you will agree to the drawbacks?

A.—Until the country becomes much richer and is able to have parallel institutions in the same centre, I should think so. I think that it is only a transitional ideal.

The RAJA OF RAMNAD:—Q.—You say that Tamil should have a predominating place in the curricula of studies for the university. Would you limit it up to a particular standard?

A.—I will have it for five or ten years, say up to the VI Form. At the end of that period, I will not limit it.

Q.—Even for higher studies?

A.—Yes.

Q.—By undertaking an extensive scale of translation?

A.—Yes, by giving honoraria, we can have text-books in a short time.

Q.—Would you import expressions as they are, or would you coin new expressions?

A.—If it is possible, I would coin new expressions. Otherwise I would import. So far as technical expressions and proper names are concerned, I do not think there is any harm in doing that.

Q.—Would you like to have an entrance examination for the university course?

A.—I think that it is better to have, because I am suggesting that the entire high school management also should be taken over by the university; but if that is not to be, I would have a separate examination. I would have the whole education in the hands of a single body.

[Mr. K. S. Ramaswami Sastri]

Q.—So, you are against Government running their own institutions?

A.—I want a separate academic body which will be representative of the people.

Q.—So, you are distinctly against the formation of a unitary type of university or university centres being formed now with the prospect of their ultimately developing into unitary universities?

A.—My idea is that in course of time each particular college should become the nucleus of a university and it will develop into a university itself. In the fulness of time, it may become a unitary university, but I will start with the federal type.

Q.—You think if you start in each place a university, there may be difficulty of funds. To overcome those difficulties, probably you would start with a federal type and then eventually as facilities grow, you would allow those centres to develop into universities?

A.—Yes. When the Tamil University is started, the country will become richer by its starting and when the country becomes richer, it can afford to have more universities.

Q.—Do you think that the ancient Tamil language can, by some process, be made to convey modern ideas?

A.—I think so, because Tamil was responsible for one of the highest possible ancient civilizations and therefore it can be responsible for one of the highest modern civilizations as well. I do not think there will be any difficulty on that score.

Q.—Do you think that with the absorption of certain expressions from Sanskrit, the Tamil language, imperfect as it may be now in some respects, can be made to convey all modern thoughts?

A.—I think so. If Tamil can give us approved words, we can adopt them; otherwise we shall take words from Sanskrit. If both of them cannot provide the necessary words, we shall take them from any other language. We are not likely to suffer on that score.

Q.—It was suggested to us by one witness that Tamil as now spoken is hybrid?

A.—All living languages are hybrid.

Mr. P. V. SESHU AYYAR:—Q.—You said that high school education should be taken up by the university. Is there any country in the world where that has been done?

A.—I do not know, but if India is to make a departure in so many respects, it can as well do so here.

Q.—You want a Board of Higher Education not controlled by the Government, but controlled by the university. Would you leave high school education under that Board?

A.—Yes, to ensure a high academic standard.

[Mr. K. S. Ramaswami Sastri]

Rev. Father CARTY:—Q.—I think every Government does take interest in primary and secondary education with a tendency to the professional form of education. This is more generally taken as a non-university form of education?

A.—I quite realize that, but I want the whole education to be carried on as a unitary thing.

Q.—In all other countries, they prefer the duality to the simplicity which you propose?

A.—Which shows really that education is not so much academic as professional and therefore looked after by the Government, leaving the academic aspect alone to those who go into the academic sphere.

Q.—Experience of other Governments seems to show that they accept that view. Don't you think that Government is in a better position to see to that than a university whose purpose is really academic and nothing else?

A.—If the university consists also of men of affairs, how is the Government considered to be better able to control education?

Q.—Though they may have academic education as the ideal, they will have the whole field for which they have to prepare men in those professional lines, while it is not the aim of the university. You say that you are for putting the whole thing in the hands of the university?

A.—Yes; that is because I want to change the type of the university.

Q.—You are not afraid of mixing up?

A.—I want the academic people to mix up, so that they may come in contact with men of affairs.

DR. S. KRISHNASWAMI AYYANGAR:—Q.—The university ideal is promotion of learning for the sake of learning and ultimately for contributing to learning all the world over; whereas in a secondary system of education it is admitted that civilized countries generally have what is called compulsory education up to the elementary stage and secondary education also is more or less compulsory. Don't you think that Government is better able to carry that part of their work more efficiently than an academic body like the university whose main outlook is the promotion of learning? We want the best intelligentsia to come into the path of the university. Would you place all secondary education, whatever is the controlling body, under the university whose outlook is promotion of learning and nothing else?

A.—There could not be a preparation for life and a different preparation for knowledge. They should be put together. It must be a commingling of both ideals and that can be secured only by a unitary type of control.

MR. S. SURYANARAYANA SARMA:—Q.—Are you very much in favour of these technological studies being pursued as part of the university course?

A.—I see no other way by which it can be done.

[Mr. K. S. Ramaswami Sastri]

Q.—Is the difficulty due to want of trained men or due to want of work for trained men?

A.—I think the university must furnish the trained men and Government must co-operate with the university by finding work for the trained men.

Q.—If we start technological studies now, would we not be creating men in need of employment just as the present discontented B.A.'s?

A.—You may limit them to the need for trained men. If the Government and the university work together, we can limit the number of students.

Q.—In the Teachers' College, for instance, they ask for an assurance from the management of a school; but even then there is a certain amount of under-selling, etc. Don't you think it is rather premature to start technological courses without finding sufficient employment?

A.—I think Government should co-operate with a view to limit the number of trained students. I do not think that any difficulty will be felt. Of course, I know that some of the industrial enterprises have not been successful.

Q.—You would proceed very very cautiously, I take it?

A.—Yes; by limiting the number of students, we can do it. We can at least make the experiment. Whatever industry is already in existence in the various centres, for instance, dyeing in Madura, should be put on a higher basis. We must start a technological survey and find out which industry is capable of development.

Q.—Do you think it would justify university education on those lines, to begin with?

A.—I hope that with the co-operation of the people it will be successful.

Q.—About the need for a Tamil linguistic university, it has been suggested to us that with the Madura Tamil Sangam as a nucleus, a university might be started to do useful work. What is your idea?

A.—I would suggest that the Tamil Sangam might be a sort of Academy for Tamil studies, but that by itself cannot form the nucleus of the university.

Q.—In view of your own realization of the impossibility of starting universities, would you favour the starting of this university at least, in the first place to make experiments from the beginning to the end in Tamil and incidentally to revive Tamil literature and culture?

A.—If the other branches are to be given up, I would go in at least for that small measure; but I want the aim to be pitched high and worked up to.

Q.—If the federal type of university is possible, then would you make it a constituent element there?

A.—Yes.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—We have been speaking about the medium of instruction. Do you think there will be no

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difficulty about it? You just now said that a special kind of stimulus might be given to Tamil by initiating the sangam, etc. Would you like anything to be done for promoting the Sanskrit learning?

A.—I have stated that Sanskrit should be the second language. A study of it in the Madura Sangam will certainly give a new tone.

Q.—Would you like an institution like the Tiruvadi College where the main language is Sanskrit, to develop and take its place in the university?

A.—If it has not done so already, that is not the fault of the college. It all depends upon the standard of the university.

Q.—You would like such institutions to develop separately in oriental learning?

A.—I have stated that the Madura Sangam might become a centre of oriental learning. Of course the primary consideration will be that the Tamil Sangam should specialize in Tamil.

Q.—Would you have any institution specializing in Sanskrit?

A.—Oh, yes.

Q.—Would you have it separately?

A.—Yes, I would have it separately. Tamil should also be studied as a second language compulsorily because there is a mental divorce between the two.

Q.—In the high school study, it is optional for the students to answer their examination papers in the vernacular. Do you know how far it is successful?

A.—Optional things are never attended to. I would make everything compulsory.

Q.—For university course also?

A.—I said for ten years it might be optional. After that period, I would make it compulsory.

Q.—Without insisting on text-books, what is your objection to lecturers lecturing in Tamil?

A.—Without text-books the lecturers will be divergent in their lectures.

The PRESIDENT:—Thank you.

XXIII

Evidence of Mr. R. Swaminatha Ayyar, Kumbakonam.

The RAJA OF RAMNAD:—Q.—I have just gone through your written evidence and I find that you have not dealt with the question of teaching scientific subjects in vernacular. You don't seem to have adverted to that?

A.—I have only said: "It is an ideal to be kept in view, not being capable however of being worked up to in the near future." That is with regard to the vernacular medium. Then I say: "In view of the ideal, the university should encourage publication in Tamil of suitable books on information subjects."

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Q.—Would you adopt the technical expressions and proper names in the original language or would you coin new expressions ?

A.—Where coining is easy enough, we can do that. Where coining is roundabout and entails much difficulty, both on the part of the learner and on the part of the teacher, I believe it is much better to keep the original term. Of course a compromise is very necessary. In the hands of a sensible translator, I believe the difficulty can be easily got over.

Q.—You will have teaching and residential universities for the Tamil area ?

A.—The ideal must be a teaching university system, but for the present we may be content with the federal type of university.

Q.—And each centre may specialize in its particular branch of learning ?

A.—Yes ; when details have to be settled, certainly the university authorities must decide all that.

Q.—Are you in favour of the university taking up under its management all the Government colleges in the area ?

A.—I am afraid that the function of the proposed university would not admit of any such thing. Government may continue to manage its own institutions.

Q.—But Government may hand over its institutions and pay subsidies ?

A.—In that case it may be easy.

Q.—Will you favour that system ? On principle, do you think it is better that Government should not run its institutions in competition with the aided colleges, or do you think the institutions should really be under the jurisdiction of the university ?

A.—The latter is the ultimate ideal. I am for it. Then alone the university can organize its activities on the lines which appear best to it.

Q.—Is it your view that if the Government institutions are handed over to the university, the university can do its work better through those agencies rather than through the aided colleges ?

A.—Yes. It is perfectly possible, if the university is well organized and has a competent teaching staff, i.e., its own lecturers and professors. We must aim at it.

Q.—You have not suggested in your answer, so far as I can see, anything about the place. What place do you consider is most suitable for the location of the university ?

A.—In my fuller memorandum I have suggested that the centre which desires to have the headquarters of the university must contribute a lakh of rupees, so that the financial difficulty may be eased.

Q.—Will you set up a competition as to which place pays most ?

A.—I have simply suggested a minimum.

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Q.—Suppose five centres agree each to pay the amount ?

A.—Certainly that which will contribute the largest amount will have the university headquarters.

Q.—So you will put a monetary value upon it. You would not at the same time ignore other considerations, I believe ?

A.—Funds will certainly be one of the vital considerations.

Q.—But do you grant that the geographical situation of a place, its traditions, the existence of colleges—well developed and equipped, all these are to be sacrificed for the sake of money ?

A.—No. When greater facilities exist in one centre, I believe the departments of learning which relate to such facilities may be specialized there and the colleges in it may be asked to specialize in such subjects. Each particular centre may specialize in that particular branch or branches of learning for which special facilities already exist in it. We need not ignore the interests, traditions or the special facilities that exist in such a centre.

Q.—But money may come from a quarter where there are no facilities for opening a university ?

A.—I only talk of the headquarters of the university.

Q.—Don't you think that for the seat of a university, there should be at least some cultural atmosphere there ?

A.—All are federal colleges.

Q.—Where you find money is largely available, the atmosphere there may not be very prominent from an educational point of view ?

A.—Where you have a federal university, the colleges must be on a footing of equality.

Q.—But the seat of the university must be a place where experts congregate ; there must be a library, laboratory, a senate house, etc., and all these things must necessarily be in a particular place. Is it your opinion that these can be in a place where there are no facilities other than money ?

A.—I believe that it is possible to have the headquarters in any one of the four places I have mentioned.

Q.—What are the four places referred to by you ?

A.—Chidambaram, Trichinopoly, Kumbakonam and Madura.

Q.—Which one do you consider should be preferred over the others ?

A.—I would prefer Trichinopoly, because there are a number of colleges there. There is a much better atmosphere there than elsewhere. When I prepared my memorandum, I had only these four centres in my mind.

Q.—While advocating the establishment of a new university, are you of the distinct opinion that the Madras University, in whatever lines you may reform it, will not achieve the objects we have in view ?

A.—I do think so. I do not believe the Madras University can achieve the ideals of the Tamil University if one is organized on proper lines.

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Q.—Why not apply the same process and reform or improve the Madras University, so that it may function on the same lines?

A.—Its jurisdiction is far too wide. I do not think it will be possible.

Q.—Even after the formation of the Andhra University?

A.—In the interests of the Madras University itself, I make this suggestion. The Madras University may become an ideal university if another university is started in the Tamil area.

Q.—Do you want this new university as a consequence of the Madras University confining itself to a particular kind of work or do you want this university independent of that consideration?

A.—My feeling is that if all the Tamil districts combine and form a federal type of university, it can cater for the needs of the Tamil area much better than the Madras University, however well it may be organized.

Mr. P. V. SESHU AYYAR:—Q.—At the same time you think that Madras also will gain by this arrangement?

A.—Yes, it stands to gain.

The RAJA OF RAMNAD:—Q.—The specialization will come in the post-graduate course?

A.—The specialization will begin at the B.A. stage. Post-graduate studies must be properly organized in order that the university students, i.e., pass B.A.'s, having special aptitudes in particular subjects, may do research work.

Q.—It was suggested to us just now that even in the pass course lessons on special subjects should form part of the syllabus?

A.—It may provide for a small number of special subjects. For instance, I have no objection to agriculture being one of the special subjects for the B.A. degree examination.

Q.—But there may be no uniformity even among the colleges in the pass course. One college in the area can have that subject taught in the pass course; but another college may teach biology, or something else?

A.—If there is a decent demand for higher research work in agriculture, I believe the university may make some sacrifice and organize a higher research department in that subject.

Q.—In the pass course?

A.—Above that. The pass course should, as far as possible, be uniform; agriculture may, with advantage, form one of the B.A. subjects, since these are pre-eminently agricultural districts. If agriculture is to be one of the B.A. subjects, I have no objection; but, beyond that, it may be left to the option of the student seeking to specialize.

Rev. Father CARTY:—Q.—Do you mean to say that all the colleges should be handed over to the university or only the Government colleges?

A.—Only Government colleges. I do not *insist* upon the Government colleges being handed over to the university. If Government

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say. 'All right, you will manage our institutions, we will render you the necessary help in the matter' then I have no objection.

Q.—As regards the Tamil medium, I think you said that for the moment it is not practicable but that the preparation should be made. You say this only as regards the university course or with regard to the high school course also?

A.—In the high school course it should be the medium of instruction immediately. For the college classes, we must endeavour to progress step by step. The Tamil medium is what we ought to aim at.

Q.—Have you any particular view as to the method which you can introduce in the university in order to bring about the development of the Tamil language as medium of instruction? Is there any scheme which would like to propose?

A.—I would only say that if suitable Tamil publications, so far as the information subjects are concerned, are forthcoming, and if the university thinks that they are deserving of encouragement and patronage—and accords its patronage, then you can have the development of Tamil. If you think three or five years hence that the time is ripe, you may have the Tamil medium for the Intermediate also.

Q.—You say facilities may be obtained by encouraging publication. Do you think it is enough? Is it not the duty of an academy to develop the language, publish books, prepare courses and so on?

A.—I am not for starting a separate academy for that purpose. I only say that books in the vernacular on information subjects should be published and sufficient encouragement must be given by the university to people who publish such books.

Q.—Do you think you can come to any finality? In the "Hindu" some controversy has been going on as regards the technical terms. My impression is that it will be very difficult to finally settle the required terms.

A.—I would suggest that a committee consisting of experts may be appointed to bring about uniformity in respect of these technical terms.

Q.—What kind of status will that particular committee have in the university?

A.—I would say that the proposed committee should consist of experts in science. At the same time, they must have had teaching experience. University or college teachers having a special knowledge of the subjects with which the books required will have to deal, may compose the committee and such a committee would help much better than an academy consisting of pandits or other people lacking in experience.

Q.—Who is the final authority for it?

A.—That committee will be the final authority. When the committee says "these are the terms to be employed both in teaching and in writing" these terms will be final.

Q.—So, you would favour the establishment of a committee having final authority to decide the terms?

A.—Yes.

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Q.—Are you for a free system of thought or for the final authoritative system?

A.—I say the committee must be the final authority. It is the look out of the committee to obtain information from all competent gentlemen and then decide.

Q.—In the “Hindu” for instance, you find now and then various terms suggested. Who would be the final authority to decide whether those terms are correct?

A.—I think the committee should be the final authority.

Q.—Do you think even in the high schools teaching should be carried on in Tamil?

A.—The difficulty of the technical terms being translated in Tamil will continue for some time. But if we are to wait for that, we shall have to wait till eternity. Wherever it is not possible to translate, we can borrow the words from other languages.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You say the Madras University will not be able to achieve the objects of the Tamil University?

A.—I refer to jurisdiction.

Q.—Any other reasons?

A.—I think it cannot cater so well as perhaps the new university can for the needs of the Tamil districts.

Q.—In what manner?

A.—The jurisdiction of the Tamil University will be much smaller and it can cater better for the needs of the Tamil area. I do not think the Madras University can do it.

Mr. S. SURYANARAYANA SARMA :—Q.—I can understand your asking that each place that wants to be recognized as a university centre should give five or ten lakhs as minimum, but not your asking for a premium from the headquarters, because you are really having the idea of federation?

A.—What I suggested was that we should choose the headquarters according to the facilities offered.

Q.—Would you demand anything extra from the headquarters because eventually it may give them a handle for claiming extra privileges?

A.—If extra privileges be the object with which we are to start the university, I won't insist upon that. I simply say that we want money and we can demand it from the would-be headquarters.

Mr. P. T. RAJAN :—Q.—You talk of university centres. Do you refer to the seat of the university, or to a number of university centres in the Tamil area?

A.—I suggest a federal type of university and four centres for the headquarters, i.e., any one of four, viz., Chidambaram, Kumbakonam, Trichinopoly and Madura.

Q.—How many centres are you going to recognize?

A.—Centres for specialization?

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Q.—How many colleges are there to be federated?

A.—It depends upon the colleges in the various centres.

Rev. Father CARTY :—Q.—Apart from the administrative centre won't you recognize other centres?

A.—None, except centres of specialization.

Q.—You would allow all the other colleges also to continue to be affiliated or federated?

A.—Yes.

Mr. S. SURYANARAYANA SARMA :—Q.—Would the idea of federation be really effective unless each centre specializes in a particular subject?

A.—If the colleges think that they can specialize in particular subjects, we need not prevent them from specializing in those subjects. Otherwise, they will continue to be affiliated.

The RAJA OF RAMNAD :—Q.—Nor will you force them to close down?

A.—No.

Rev. Father CARTY :—Q.—Is it necessary to take them either as affiliated or federated?

A.—There is a very slight difference between federation and affiliation. Discretion may be given to the university itself to treat a particular college either as a federal or as an affiliated college. I am not for closing down any of the colleges for lack of facilities. A college which may be poor now may think that it can become rich five years hence. So, I do not distinguish between a big college and a small college.

The PRESIDENT :—Thank you very much.

XXIV

Evidence of Rao Bahadur N. Krishnaswami Ayyangar.

The PRESIDENT :—Q.—We have had the benefit of reading your written evidence in reply to the questionnaire; but we would like to ask you some further questions on certain matters on which you have expressed no definite opinion. In the first place, I should like to know whether you are conversant with the present Madras University Act?

A.—I am conversant with the present Madras University Act both from a perusal of the Act and from a study of the proceedings of the Senate as published in the papers from time to time.

Q.—One of the chief objects of that Act is to develop Madras into a residential and teaching university, mainly confining its activities to the colleges within a radius of ten miles. If that scheme should materialize, don't you think there is a necessity for a university to deal with the colleges in the Tamil districts?

A.—I do not believe that it is capable of achievement, i.e., Madras developing into what the University Act says it should be.

Q.—That is, in other words, you do not think Madras can afford to give up its affiliating function?

A.—It cannot.

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Q.—It has been suggested to us that the Tamil districts people have a peculiar kind of civilization, culture, habits, etc., and that the Madras University cannot adequately provide facilities for the development of such culture and civilization?

A.—I quite admit that the Tamil-speaking people have got their own culture and civilization. In South India I do not think there is anything very marked to differentiate from the culture of other places, but if you refer to Tamil culture by itself, I say there is a marked difference.

Q.—Do you mean Tamil literature?

A.—I say Tamil culture, as evidenced by the Tamil literature.

Q.—So that, even after the separation of the Andhra area from the Madras University, the Madras University has to deal with people in Malabar whose language is Malayalam, people in South Kanara where the language is Kanarese, etc. Don't you think that it will therefore be to the advantage and the development of Tamil culture itself if a separate university—let alone its type or its ideals—is established in one of the Tamil centres?

A.—My idea is that Malabar and South Kanara should be cut away from the Madras University, leaving the Madras University to function as a Tamil University; because there is a preponderance of Tamilians in the Madras University who form nearly 80 per cent. The Kerala people may have a separate university for Kerala, if possible. Take Kerala away and leave Madras to function entirely as a Tamil University.

Q.—Why do you think it is not possible to have a residential and unitary type of university in the Tamil country?

A.—Until you are able to provide adequately for all students that may seek higher education in all branches, it is impossible to think of a residential university to accommodate everybody.

Q.—Assuming it is possible to have half-a-dozen places, each one to specialize in a particular branch of learning, would you like those half-a-dozen places to be brought under the control of one university, call it a federal type or a semi-unitary type?

A.—If you mean that particular colleges should be given facilities to develop in particular subjects of study, I entirely agree with you; but a collection of all those colleges under the supervision of a single agency would not be a betterment upon the present state of things. I entirely agree that every college should develop on lines best fitted to it. For instance, one college may specialize in History, another in Mathematics and Physics, a third in Chemistry and in that way it would be more advantageous than each and every college trying to impart education in all the subjects.

Q.—The present Madras University Act provides for the development of certain centres as university centres with the prospect of their being made into full-blown unitary types of universities in fulness of time. Are you in favour of that scheme?

A.—If anything should be done towards developing a particular centre as a university centre in course of time, I should have no objection. But I think there is at present no place in which you can locate

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the headquarters of a university and no institution which you can transform into a university college. If, however, the policy is to develop one or more centres or as many centres as possible with the ultimate object of those centres forming a university, I have no objection.

Q.—So, you are in favour of the present provision in the Madras University Act being worked out ?

A.—Yes, if it could possibly be worked. But no evidence has yet been forthcoming as to whether any attempt has been made in that direction.

Q.—Even in that case, would you like that those various centres should specialize in various branches of learning ?

A.—I am certainly in favour of specialization.

Q.—While remaining attached to the Madras University as at present and before becoming university centres with the prospect of eventually developing into independent universities, would you like those centres to specialize in particular branches of learning ?

A.—I should certainly prefer specialization.

Q.—Suppose in all the various centres specializing takes place. Do you want that specialization even after the pass course ? Would you like facilities being provided in all the colleges up to the B.A. ?

A.—I would first of all insist upon a minimum amount of general knowledge before specialization takes place.

Q.—Specialization only in post-graduate course ?

A.—Not necessarily.

Q.—What is the minimum that you would prescribe ?

A.—The minimum should be the B.A. course for the present.

Q.—You say in answer to II (4) “if the proposed university is not to function in the development of knowledge and culture beyond the college course, it will serve no useful purpose”, etc. I will put it to you the other way. In case the university provides facilities for higher studies in research in special subjects in special centres, then will you be in favour of a separate university ?

A.—I would be in favour of a university which would function that way.

Q.—So, you would rather remain with Madras if Madras would do that kind of work ; otherwise you would break away ?

A.—Madras is expected to do that work ; but it has not been able to do that work. I do not think any university can take up that work in the near future. I think there is no use of duplicating the machinery.

Q.—Madras having in your opinion failed all this time to do that work, what is it that makes you expect Madras to do it hereafter ?

A.—If Madras has not come up to expectations or has failed in achieving anything, it is because of lack of resources, I mean financial resources. At present its mainstay is evidently what it gets from the

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people by way of examination fees which have been raised every now and then, so that the scale has become prohibitive. It has no other substantial resources to fall back upon in order to enable it to take a bold step in what it is expected to do. If that is so in the case of the Madras University, how do you expect a new university springing up, to be in any way financially better? If you can get a crore of rupees as endowment, by all means start a university at Madura to-morrow. You know the Benares University has had a large amount of donations given to it—I am getting the university journal. It is working even now at a deficit every year. I am not against a new university; if you have its resources guaranteed by anybody, by all means have any number of universities in every possible centre, you like.

Q.—Should that guarantee be that the money should be forthcoming at once or after a fixed period?

A.—Money should be coming whenever it is required.

Q.—Do you want the whole one crore at once?

A.—It may not be wanted immediately.

Q.—Or do you think it is enough if a crore of rupees is raised in a period of ten years?

A.—I am very diffident about what may be done ten years hence; for, men change, policies change, views change and everything changes. What is seen to-day is not seen to-morrow.

Q.—The apathy of the people does not change?

A.—With the greatest respect to the Raja, I would ask, how many gentlemen like you are prepared to subscribe each a lakh of rupees for the purpose. Where can you expect the money from?

Q.—With your experience, how many do you think are in a position to give donations?

A.—I know you have got your own demands which you must satisfy first before thinking of others. That is always the case with humbler people like myself. Each has got his own demands suited to his position, and it is very difficult for every man to make both ends meet.

Q.—Suppose we are able to suggest some sources of income which we could tap by undertaking the necessary legislation and make some receipts statutorily possible, in that case do you think you can proceed with the safe assumption that money would be forthcoming in the course of ten years?

A.—If I am guaranteed that the income will be stable and undisturbed, it will be alright; but income by means of statute will vary, because the statute itself can be modified. There must be some permanent income, untouchable by anybody. If you can guarantee that, then I will say, by all means have as many universities as India requires. You may have a university in every town. Given a free purse and unlimited resources, a university can function as such; otherwise it is all a tin university and nothing more. To-day the Government in power may give grants to you; but to-morrow or the day after, another set of people will say that the whole thing is rot and nonsense.

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Q.—Are you in favour of having a college at the headquarters of the university where higher teaching should be given ?

A.—I am unable to reconcile myself to the idea of a university without a college at its headquarters.

Q.—Why do you consider Kumbakonam as better suited ?

A.—I have not stated that it is the best suited university centre I shall be glad to modify my view if you suggest.

Q.—Take Trichinopoly, for instance. It is a central place in the matter of the existence of colleges, in the matter of geographical position, in the matter of railway facilities, particularly with the opening of the Villupuram-Trichinopoly line, etc.

A.—They are all of secondary importance. The more a university is away from a railway centre, the better. I have not the slightest doubt that Trichinopoly geographically is more central than any other place in the Tamil area.

Q.—In the matter of culture also, do you think it is suited ?

A.—I think it is in the course of formation.

Q.—I refer to ancient culture ; because it has been a seat of learning.

A.—I think it has a hybrid combination of ancient and modern culture. Even that is in the course of formation.

Q.—Do you think Kumbakonam has an established reputation for culture ?

A.—I have not said so ; but I have simply said that it has the reputation of having a college of longer standing and also an academic reputation.

Q.—But do you think that among the people the academic spirit is more manifest in Kumbakonam than in Trichinopoly ?

A.—I have not moved very intimately with people with academic spirit in Trichinopoly ; and I have specially guarded myself against any invidious comparisons. There may or may not be—and I do not say there is much of it here. The academic spirit here varies as the thermometer. For if there is a principal or professor in the college who does not think it *infra dig* to move with the citizens, then there is a small action and reaction and for some time the academic spirit is developed ; but if he comes as a recluse and does not avail himself of the opportunity which his position as principal of a first-grade college affords him to mingle with the common herd, then the academic spirit goes to a low degree.

We have had ups and downs.

Q.—And it varies with changing students ?

A.—The administration of the college and the growth of academic spirit in the city act and react upon each other.

Q.—Therefore, you cannot definitely say which place is to be preferred.

A.—I have stated almost clearly that none of the four places that I can think of can yet be considered to be fit for a university centre.

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Q.—You think that even to be university centres, these places are not suited ?

A.—I say they are not fitted to be the centre of the university, i.e., the place where the university is to be located and where the university is to maintain one or more university colleges.

Q.—But do you think they can now begin as university centres as contemplated by the Madras University Act and developed later on ?

A.—For my part I would allow them to go on competing and to run a race and see which of them develops the academic spirit and then examine the question five years hence and afterwards decide upon the place. You can put them on probation now.

Q.—Even for becoming university centres ?

A.—For anything which goes under the cloak of the university.

Q.—As a preliminary to a university ?

A.—As probation. In my opinion, it is too soon to think of these things at present. They may be allowed to develop.

Q.—In reply to question V (6), you have stated that the written language of the old days is not adequate to convey modern ideas. May we know what you really mean by that ?

A.—I will explain. All along, Bengalee and Telugu have made considerable progress during the last 100 years or even 150 years in the development of the language and Tamil has been stationary. The old Tamil spoken about 200 years ago or written at that time cannot be understood by the present generation without difficulty. The present-day working Tamil is a hybrid Tamil composed of Tamil proper and many other languages which it is difficult to differentiate from Tamil proper, so much so that the Madras University has had to recognize as Tamil equivalents certain expressions now found in the spoken Tamil literature as legitimately allowable in Tamil composition. I believe there is a publication in which all these things are mentioned. My opinion is that the Tamil literature of the present day consists either of very weak imitations of English novels in ordinary Tamil literature or reproductions of Tamil translations of Sanskrit literature ; but there is nothing in the Tamil language which one may call original composition during the last many years.

Q.—But what about ancient works like the Sangam works ?

A.—Very few people get at them. Still fewer people have opportunities to understand them. It is once in a generation that we get a Mahamahopadyaya Swaminatha Ayyar who brings out these works from obscurity and publishes them and it is once in another generation that we get a Dr. Krishnaswami Ayyangar to correlate Manimekhalai with historical events.

Q.—So, what is your remedy to make the Tamil language absorb all modern thoughts and convey them to the people ?

A.—I would suggest that one or more institutions should be started in appropriate places solely devoted to the development of Tamil literature, English occupying only a subsidiary place. Everything should be conducted in Tamil. Just as Tamil is now the optional

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language, English or Sanskrit should be the optional language. I have had an occasion last year to travel in the Travancore territory. Side by side with what are called English schools, there are vernacular schools also there in every centre. In the English schools, English is the predominating language and teaching is done in English; but in the vernacular schools everything is done in the vernacular. The same courses of study and syllabus are, I learned, kept for both, with a separate inspectorate for each. If that is possible in the Travancore country, I do not see why it is not possible in a few places in the Tamil districts where the whole thing should be in Tamil, Sanskrit or English being taken as a second or optional language.

Q.—Will you do that in the case of higher studies also?

A.—From the A, B, C to the B.A. course, I will have it. It will be an experiment now and if it fails, we shall certainly be profited by the failure.

Q.—So, we shall have to experiment it up to the B.A. and then judge by the result?

A.—Yes. You need not copy the present B.A. at all. You may cut out a course for yourself. I think it is a very long course at present from the commencement of a man's alphabet to the B.A. course, nearly fifteen years. I think it is perfectly possible to cut the period short if you specialize in Tamil.

Q.—But do you think you have all the necessary scientific text-books and the necessary translations at the present moment?

A.—We must get the scientific books, no doubt. If we have not got the books, I believe the professors can, without the books, help the students. For I know when I was in the college for a considerable time we had no text-books at all. We depended entirely upon the lecturers. It was only after the lapse of five or six months that a particular book was mentioned to us.

Q.—So, in the post-graduate course for specialization, you will not introduce the vernacular medium for some time to come?

A.—Except in Tamil or Sanskrit up to the pass course, I think it is unthinkable at present.

Q.—Then you will leave a man who wants to specialize in History to specialize in English alone?

A.—I think we must at present leave him alone. I do not think it is possible to insist on vernacular medium higher up when you cannot have it below. If it proves a success, then you can gradually extend it. I may also mention that students for the Secondary School-Leaving Certificate are given the option of answering some of the papers in the vernacular. I found the other day in one of the vernacular papers that the English was so badly translated that the student was in extreme difficulty. The whole of that paper should be cancelled. If the examiner cannot translate an English examination paper into Tamil properly, he does not deserve to be an examiner. It was said for "Answer any five questions" "கந்தசூக்குகதையாமல் பதில் எழுது" (answer not less than five questions).

[Mr. N. Krishnaswami Ayyangar]

Q.—You say in answer to question V (b) that you are not satisfied with the condition of things now prevailing in the Madras University. “There is so much of interlocking between the several component parts and so diversified are the functions that it is difficult to fix authority and responsibility.” Don’t you think that at once establishes a case either for reforming the Madras University or for starting a new university?

A.—If you end the Madras University and start another anywhere, I have no objection.

Q.—Does it come out of your belief that mending is not possible?

A.—Mending is quite possible and the sooner you do it the better. For one outside the Senate, the proceedings of the Senate are very unedifying. I am afraid several members of the Senate themselves do not know where they are and what they are asked to do. That is, at any rate, my feeling.

Mr. P. V. SESHU AYYAR :—Q.—You said you would welcome one or more institutions where Tamil should be the medium and Sanskrit or English the second language. Do you think there is a demand for any such institution now? If an institution is started now, will it be patronized and will it be popular?

A.—I think those who have developed culture will create a demand. There seems to be a confusion between a vocational university and a cultural university.

Q.—So, you think that supply itself will create a demand?

A.—The function of a university need not be vocational. It should be entirely cultural.

Q.—Will an institution started now be popular and will it be patronized?

A.—These things may not attract people at first; because the value of a degree now is in rupees, annas and pice; and for some time I think it must be so. But at present I believe there is a reaction because many a man has knocked himself against a dead wall and is coming back.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Don’t you think that the Tamil country has got a culture distinct from the neighbouring countries of Malabar and Andhradesa?

A.—I think so, Sir.

Q.—Don’t you think that there is any radical difference between the one and the other?

A.—There is difference, but I have not examined it with a view to find out if there is any radical difference and if so what the difference is due to. There are many things in common. There are also many points of difference, but I cannot profess to give an opinion as a result of any careful study.

[Mr. N. Krishnaswami Ayyangar]

Q.—My point is: don't you see that there is a difference in the character of the culture of the Tamil land and that of Malabar ?

A.—There is a characteristic difference between the Tamil culture and for instance the Malayalam culture. The language next akin to Tamil may be said to be Malayalam. Even between these two, there is a cultural difference.

Q.—Don't you think that that cultural difference would warrant a separate system of education ?

A.—I cannot say a separate system of education is necessary, but a separate treatment would be necessary.

Q.—Do you think that that will be subserved by the Madras University as it is at present under the 1923 Act ?

A.—I have already said that if you are going to have a Kerala University, the Madras University may as well function as a Tamil University.

Q.—At present one character of the Madras University is to function for Madras itself, its other character is to function for the Kerala and South Kanara. Do you think that is a combination either for the good of Madras or in the interests of Tamil culture ?

A.—If I understand your question aright, you want me to give an opinion as to whether a separation of the other two languages, i.e., Malayalam and Kanarese from the Madras University will develop Tamil ?

Q.—Even if those languages are taken away, the Madras University will still have two sides, one to function with regard to the constituent colleges within a limited area and the other to function in respect of the affiliated colleges throughout the Presidency. Will these two functions be promptly done by the Madras University ? That is my question.

A.—My answer to that is this : Any change that you suggest is, I am afraid, for reasons already given, a little too soon. The Madras University has been functioning fairly well till now. The presumption is that it will continue to function quite as well hereafter, if not better. Side by side, there must be development outside to fit any particular centre to become a university centre. When such development has become marked, then you can think of asking the Madras University to confine itself to its university area and then there will be a devolution of the rest of the authority to an authority competent to take its place.

Q.—Do I understand you correctly, if I say that you want Madras to be no more than a possible centre in the Tamil districts, and you would allow Madras to develop in the course of five years into something like a university centre ?

A.—I am not saying anything counter to the tendency that a university should, as far as possible, be a residential and teaching university. I am not against that principle, but that principle should be subordinated to the conditions in the country. If you have a residential and teaching university in more places than one, by all

[Mr. N. Krishnaswami Ayyangar]

means have it; but I say it is not possible, and therefore before you attempt any change or plan another university anywhere, you ought not to relieve that university of the function which it has taken upon itself, until you find some other body competent to take it. For instance, people going up a ladder first take hold of one rung with one hand before they take off their leg from another rung. I think you must first of all give sufficient opportunities to these four or five places where there are already well-established colleges to develop themselves, so as ultimately to fit themselves to become universities. The probation need not be very long. After a reasonable time if there is any body to shoulder the responsibility, then give it that responsibility.

Q.—You said that Tamil as it is at present is not adequate to meet the responsibility of becoming a language if studied by itself?

A.—I said ancient Tamil is not adequate to convey modern ideas. Of course I do not mean to say that you and I cannot understand it, but the ordinary man who is supposed to go to a university for its lectures will find it rather difficult.

Q.—At the same time, you recommend education side by side in Tamil and in English up to the B.A. degree?

A.—I said that with reference to particular centres with the ultimate object of having a Tamil University. My conception of a Tamil University is quite different from the conception of many. I understand it as a university in which the predominating feature is the Tamil culture, Tamil civilisation and the development of the Tamil language. If it is a university for the Tamil speaking area, it is that aspect I have answered till now.

The PRESIDENT:—Q.—For that purpose, do you think Madras will be a suitable place?

A.—I do not think it is not suitable.

Q.—One witness says that Madras is not capable of achieving the objects you have put now?

A.—I respectfully differ.

Mr. P. V. SESHU AYYAR:—Q.—Which place do you think is suitable?

A.—I would start a nucleus of the new university at a place which had a Tamil reputation in the past. That is Madura.

Mr. S. SURYANARAYANA SARMA:—Q.—Would you make the present Tamil Sangam a nucleus of it?

A.—Certainly I would. It can function as the foundation of an institution which may develop into a university.

Q.—In so far as such institutions are recognized, since you believe they can have their own degrees, what harm is there in recognizing them straightaway as a university?

A.—That will be a university of a different kind.

Q.—But having this idea in view, would you have any objection to the Tamil University being started with the Tamil Sangam as a nucleus?

A.—The Tamil Sangam as a nucleus should develop into an institute to be ultimately fit for a university.

[Mr. N. Krishnaswami Ayyangar]

Q.—Would you fix a period ?

A.—I am not intimately acquainted with the Sangam except through newspapers. This is a question which those who know the inner working of it should answer. I would, in this connexion, mention one thing. It is this: there is a Sanskrit College at Tiruvadi established through the munificence of the royal family of Tanjore. When it was originally a Sanskrit College, before the institution of the Vidwan and Siromani degrees, many pandits had gone over to that college who had a very sound knowledge of Sanskrit literature and the various Sanskrit shastras. After the institution of these Vidwan and Siromani degrees, the level of efficiency has gone down. The knowledge of the pandits has become superficial, but the assumption is inversely proportional to the narrowness of the knowledge. I do not wish, therefore, that any institute which you start on the basis of the Tamil Sangam should degenerate into a distributor of cheap degrees. Profundity of knowledge which we expect in all pandits who are now pandits and who pass under the name of distinguished pandits, and the idea of a degree seem to be very much apart from each other.

Q.—That is why I ask you whether it is not desirable that an institution like the Sangam should develop, that it should have from the start its own independent courses of study, independent ideals and an independent idea of the final courses ?

A.—I would very much wish, if you can, your starting to-day a Tamil University for the development of Tamil culture, Tamil literature, arts, sciences and research if you have the material and the resources. I distinguish between two kinds of universities. One is cultural and the other is territorial.

XXV

Evidence of Mr. P. T. Srinivasa Ayyangar.

The RAJA OF RAMNAD:—Q.—I see you are in favour of the establishment of a university for the Tamil districts ?

A.—Yes, and I have given my reasons.

Q.—You suggest a federal type of university and you also suggest that the headquarters should be Trichinopoly ?

A.—Yes.

Q.—What shall be the relation of the other colleges to the university established at Trichinopoly ?

A.—They will be component parts of the university.

Q.—Each centre specializing in particular subjects ?

A.—Each centre will of course be given facilities to develop on its own lines.

Q.—If in a particular centre there are four colleges under different managements, how would you co-ordinate their work ?

A.—I will give them freedom to decide for themselves.

[Mr. P. T. Srinivasa Ayyangar]

Q.—There may be centres with one college only and there may be others with more than one college. What will you do in the case of the latter?

A.—I will leave all those colleges to develop in the lines in which they think they can develop.

Q.—So, you do not place any restriction, such as that Mathematics should be developed in Trichinopoly only and all that?

A.—No. I won't say that in a particular centre a particular branch of learning alone should be specialized, even though there may be one or more colleges there. That is my objection to the present university which does not allow us to specialize in a particular subject in which we want to specialize.

Q.—Would you be prepared to permit a single college centre to specialize in more than one branch of learning, if it can afford it?

A.—Yes; I have no objection to such a college specializing in any number of subjects it wants.

Q.—Suppose Chidambaram where there is a single college, wants to develop as a centre. Would you only concede a federation?

A.—Yes, from which it may be possible to break away later on.

Q.—So, your suggested federation will be a preliminary now to developing a unitary type of university?

A.—Yes, if possible in several centres.

Q.—Are you in favour of the vernacular medium?

A.—Certainly, right up to the end of the course.

Q.—Even including post-graduate course?

A.—Yes.

Q.—How will you teach Mathematics, by what process? What are the facilities that you would provide for teaching Mathematics in the post-graduate course when you have not got the necessary textbooks?

A.—I will adopt foreign terms. That is what other languages also do.

Q.—In translations, would you retain proper names and technical expressions, or would you try to coin new words?

A.—Tamil has got many words borrowed from other languages. I would allow the borrowing of words. I think that no language can exist in this world without borrowing words from other languages.

Q.—Would you like the proper names to be translated?

A.—Translation of technical words requires a good deal of thought and care. Even after the bestowal of such care, you may not after all produce very good words, but that is a matter of detail. So far as borrowing of words is concerned, I may say that Tamil has done that all along.

[Mr. P. T. Srinivasa Ayyangar]

Q.—Will you start the medium of instruction immediately without waiting for translation of the text-books?

A.—I will start that as soon as possible and as much as possible now in Tamil. From the sixteenth century onwards the Jesuits have been preaching in Tamil.

Q.—So, you won't wait for the introduction of vernacular medium till all the text-books are made available. You probably feel that if teaching is immediately started in the vernacular, the text-books will come in?

A.—Yes, I think so.

Q.—Do you think there is a demand for the Tamil University from the people?

A.—That is a difficult question to answer. Unless I go about and canvass opinions, on the question whether there is a demand for such a university, I cannot answer. But from the point of view of patriotism, there is plenty of demand.

Q.—It may be that there is no feeling for a separate university, but there may be a feeling that by being attached to the Madras University, the colleges are labouring under obvious disadvantages?

A.—I may say that the professors of colleges and the students of colleges feel the oppression of the Madras colleges over the mufassal colleges. There has been that feeling since I began to be a student of a college.

Q.—Could you not overcome those disabilities by sending in more competent men from the mufassal to the Madras University?

A.—The only way of overcoming the difficulty will be to make the Madras University a federal type of university. Then the trouble may perhaps vanish.

Q.—So, you would give up his proposal for a Tamil University if the Madras University can be made into one of the federal type?

A.—There is another reason also. The Madras University is an over-grown monster so it cannot do its functions properly. It cannot examine or supervise the work of the colleges, and so it deserves to be broken into two or more than two universities. The starting of a Tamil University will be the first step in that direction.

Q.—Don't you think that it has been reduced in weight after the Andhra University was formed?

A.—The Andhra University was started to satisfy the sentiments of the Andhra people. Secondly, it was also due to the feeling of the Andhras that they were being defeated by the Tamilians in the race for life.

Q.—Do you think that the Tamilians eat more of the salt of the Andhras?

A.—That depends on the definition of the word 'Andhra'. But the present day Tamilians of course eat much more of the substance of the Andhras.

[Mr. P. T. Srinivasa Ayyangar]

Q.—You think that the migrated Andhras are greater in number?

A.—Yes; in every village you will find a Komutti or a Telugu man.

Mr. P. V. SESHU AYYAR :—Q.—You said that the Madras University does not allow the colleges in the mufassal to develop on their own lines. How is it? Has any college asked for any specialization, and has the Madras University refused that?

A.—The Madras University prescribes a certain syllabus and expects the colleges to work up to it. Therefore I think it is a restriction. We are more or less Cinderellas.

Q.—Have you asked for any special course which was refused by the Madras University?

A.—I cannot give an example.

Q.—The present Act itself defines university centres. That is perhaps what you have in your mind?

A.—The Madras University Act is not the last word in perfection.

Q.—You said there is oppression by the Madras colleges over the mufassal colleges. What kind of oppression is that?

A.—Since the constituent colleges dominate the university bodies through representatives, the freedom of the affiliated colleges is necessarily restricted.

Q.—Have you felt any oppression consequent on this restricted representation?

A.—I cannot say that. As a lover of liberty, I only feel restricted. Giving the colleges a status is absolutely necessary from the beginning.

Q.—You have no objection to the introduction or borrowing of foreign words and giving them a decent dress. What is the kind of dress referred to?

A.—I mean a decent form. Galileo must be காலிலியோ in order to show that he is a man. Borrowed words must necessarily adapt themselves to the phonetic structure of Tamil.

Rev. Father CARTY :—Q.—I think you hold that there should be centres in the federal university?

A.—I said there is room for the development of any number of centres.

Q.—By 'centres' you mean colleges?

A.—Yes.

Q.—The idea of a federal university implies a number of specialized centres each one of which will specialize in one form of knowledge. Will you agree that in a particular place there may be several colleges each one choosing the line which it finds itself best fitted to pursue?

A.—I think with special facilities a certain college would like to specialize in a particular subject and in that case you can allow that. But what I say is that a college must have a certain common work along with the other colleges, and then it must specialize in any particular subject.

[Mr. P. T. Srinivasa Ayyangar]

Q.—As regards specialization, you won't have specialization in any particular centre?

A.—Yes. I will have it.

Q.—Is it your idea that if there are several centres teaching Mathematics, one of them should be considered as the best and should be regarded, in the federal type of university, as the centre for higher study in Mathematics, although the other places also may work up to that standard?

A.—Yes. I will have one college to develop in Mathematics based on our own national Mathematics. Madura or some other centre might specialize in higher research work in Tamil literature; but the other centres also may teach a higher standard of Tamil.

Q.—In that case, will you suggest that Madura should be the centre for higher Tamil studies, although such higher studies may be pursued in other centres also?

A.—Yes. I am for any kind of higher research work in any centre.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—What would be the relationship between the other centres and the main centre?

A.—They will all form a federal type of university. The university will lay down the work to be done by the various centres and will be the co-ordinating body. The colleges will take orders from the Senate and the control of the university over the colleges will be only formal. If the colleges resent the formal submission of their accounts and other things to the university, they can keep out. The present university, I think, chokes all adventure.

Mr. S. SURYANARAYANA SARMA:—Q.—You are for having various centres and for specializing in one centre. Will there not still be domination of one centre over the others?

A.—The higher specializing I am speaking of will not normally be taken up by other centres.

Q.—Supposing it is taken up even by other centres?

A.—The question is so hypothetical that it is not worth while discussing.

The RAJA OF RAMNAD:—Q.—Supposing a new university of the federal type is founded for the Tamil districts, could you tell us what resources you would tap in order to get the necessary funds?

A.—For starting a Tamil University I do not think very much funds will be required. Each centre will have to provide its own funds; of course I expect Government to pay a decent grant.

The PRESIDENT:—Thank you.

XXVI

*Evidence of Pandit M Venkataswami Nattar, Bishop
Heber College, Trichinopoly.*

The RAJA OF RAMNAD:—Q.—You say that another university is necessary because the Madras University has not done anything for the advancement of Tamil language, literature and culture.

A.—Yes.

[Pandit M. Venkataswami Nattar]

Q.—Why should not the Madras University do it hereafter?

A.—I do not think it is possible for the Madras University to do it.

Q.—I want you to distinguish between catering to the needs of the Tamil people in the way of university education and developing the Tamil language and literature. Steps taken to cater to the needs of the Tamil people need not necessarily develop the Tamil language. The question is whether in the attempt of the Madras University to cater to the needs of the Tamil country the Tamil language is developed as a consequence.

A.—I think that the Madras University has not done anything for either the Tamil language or the Tamil people. The neglect of the Tamil language is itself a neglect of the Tamil people.

Q.—If therefore proper attention is paid to Tamil by the Madras University, will that defect be remedied?

A.—I do not think so.

Q.—Why do you not think so?

A.—I do not think that the Madras University can take all the measures necessary to develop the Tamil language. In order to achieve the object the following measures should be taken:—

- (1) Tamil should be taught to all compulsorily.
- (2) All the subjects should be taught through the medium of the Tamil language.
- (3) History, culture and civilization of the Tamils should be taught.
- (4) Facilities must be given for the poor people to study.

I believe that all these things cannot be done by the Madras University.

Q.—If the Madras University can do all these things, would you be content with it?

A.—If possible, the Madras University can be made to do all these things. But by its very nature I do not think it is possible to do it.

Q.—In adopting the vernacular as the medium of instruction, what would you do for proper names and technical expressions?

A.—We may translate words, or coin new words. We may borrow words from Sanskrit. If all these three things are not possible, English words may be borrowed.

Q.—Do you think that the new coined words will be as intelligible as the original words? Will they be understood by all the people?

A.—In one or two years people will come to understand them.

Q.—What do you say to such English words as are commonly in use and known to all the people, such as railway, motor-car, tramcar and so on? Do you want to retain them as they are, or do you coin words for them also?

A.—We see that in one or two years a number of coined words have come into use. Similarly in course of time the more new coined words also will gain currency.

[Pandit M. Venkataswami Nattar]

Q. - But in the English language all the words were not translated words and there are many words in English which have been merely borrowed from other languages.

A.—I want that as far as possible the purity of the language must be preserved. Translations must be undertaken on a large scale.

Q.—Translations may be undertaken for words representing things which are found in this country. For other words we would have to go to foreign language. You say that Mr. Manikka Nayskar and Mr. Subrahmanya Pillai have translated many works. Have you seen those translations?

A.—I saw some of them which were published in the papers and they are excellent. It is why I say that translation will be attended with success.

Q.—Are they intelligible to all the people?

A.—If those words are prescribed as text-books, the pupils will get themselves accustomed to them very soon.

Q.—Should not all the ordinary people know it?

A.—High learning cannot be attained by ordinary people.

Q.—If that is the case highly learned people need not depend on translations; they may read the works in the original itself.

A.—Even they need not concern themselves with these English words

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—Do you think that Tamil studies alone are enough?

A.—Study of the Sciences also is necessary. But all these things should be through the medium of the Tamil language.

Q.—Do you want that all these things should be taught through the medium of Tamil throughout the course?

A.—Not immediately, but gradually. For the first few years English is necessary. Afterwards it may be kept as an optional language. But other European languages such as German or French are not necessary.

Q.—Why do you want English?

A.—It is the State language and besides that all the sciences are now in that language. For some time the help of that language is necessary.

Q.—For how many years?

A.—For eight years after the formation of the Tamil University. After that English will become an optional language.

[Pandit M. Venkataswami Nattar]

Rev. Father CARY:—Q.—If the medium of instruction is to be Tamil only after eight years, for the present, things remain practically as they were. What is the object of starting a new university with English as the medium of instruction?

A.—I said that the period is eight years after the establishment of the new university and that period should be devoted to the preparation of text-books and lecturers in the vernacular.

Q.—Are you of opinion that Tamil can be made the medium of instruction at once in the colleges?

A.—A beginning must be made and as more text-books and lecturers are available Tamil should be adopted.

Q.—What are the students of the first set to do without text-books in Tamil?

A.—Such subjects as history may be taught in Tamil. It is very easy to do that, because they are so taught in the high schools and from the high school to the college it is only one step further. As time advances all the subjects will be taught in Tamil. As the necessity is felt, text-books will be forthcoming very soon.

Q.—Are these text-books to be translations of English and other works, or are they to be original works?

A.—The new university must create original writers in the various subjects. Naturally it will take a long time.

Mr. P. T. RAJAN:—Q.—You want to adopt Tamil as the medium of instruction and have English as a compulsory subject for the first eight years. After eight years would you leave out English altogether?

A.—English will occupy the same position as Tamil is occupying now under the Madras University. It will be an optional language.

Q.—Don't you want a common language which will enable the Tamils to move freely among other peoples and have transactions with them?

A.—At present though English is compulsory only four per cent of the people can have that advantage.

Q.—Through them all the rest will get the benefit. Now English is accepted as a common language all the world over?

A.—The English language does not appear to be a common language all the world over. In India it is so among the educated classes only.

Q.—For instance take the Indian National Congress. There must be a common language which all the different peoples can understand.

Again, though the development of the Tamil language is one of the duties we owe to the Tamil people, yet there are various other duties which we owe to the Tamil people and they require a knowledge of the customs, manners, history and tradition of the various peoples of the world. How can that knowledge be attained if we do not know English pretty well?

A.—At present there are many people who do not know even Tamil their mother-tongue. So it does not matter if many people do not know English.

[Pandit M. Venkataswami Nattar]

If a common language is needed that question may be considered after the period of eight years I have mentioned.

Q.—Why do you fix eight years? Why not ten years?

A.—Even for that period there will be the same objection.

Mr. P. V. SESHU AYYAR:—Q.—You have stated in your written evidence that the Madras University did not care for mass education and for the education of women. Why should the university care for the education of the masses?

A.—It is only on the basis of a widespread elementary and secondary education that a good university education can thrive.

Q.—Is it possible to make all the people attain to the standard of the university learning?

A.—The very nature of the university learning must be changed so that it may be within the reach of all.

Q.—In adopting vernacular as the medium of instruction what would you do with such English words as railway, motor car, and tram car which have become very popular and gained currency and are at the same time very intelligible to the people? Would you dispense with them and coin new words?

A.—But people do not write as badly as they speak. There is pure grammar and at the same time, the style in which fiction, history and ordinary prose are written does not conform to the standards of pure grammar. The purity of the language must always be the ideal to be aimed at.

Mr. S. SURYANARAYANA SARMA:—Q.—When there is so much unemployment among the graduates why do you want to encourage higher learning?

A.—I want university education to be completely remodelled and broadened. I expect an Agricultural and Industrial course to form a necessary part of the curriculum of every undergraduate of the new university. I would not have merely literary degrees.

The witness was thanked and he withdrew.

XXVII

Evidence of Mr. S. K. Uvasigamani.

The RAJA OF RAMNAD:—Q.—What is your opinion regarding the necessity for a university for the Tamil districts?

A.—As one who worked for the establishment of a university in Trichinopoly I should say that another university of an entirely different type from that of the Madras University is necessary for the Tamil districts.

Q.—What type of university do you want it to be?

A.—A teaching and residential type.

Q.—If Madras can do that will you be satisfied with that?

A.—That will be enough for Madras but not for all the southern

[Mr. S. K. Devasigamani]

districts. I am quite against an affiliating type of university. Whether there is one college only or more than one college in a particular locality, the university should confine itself to that particular place only. I do not also believe in a federal type of university.

Q.—How would you promote inter-collegiate relationship if you do not have a federal type of university ?

A.—For instance if two unitary universities are started in Madura and Trichinopoly, the colleges outside these centres or the college departments of these colleges should move into these centres.

Q.—Is your objection to remain with the Madras University based on the ground of the long distance between Madras and the major portion of the Tamil districts ?

A.—Not only that, there are others also. The colleges located at the headquarters have preferential treatment over colleges situated in the mufassal. There is again the question of the status of the second-grade colleges and whether they should be given the same status as first-grade colleges. Even among the first-grade colleges there is the further question of the status of the several colleges among themselves, whether a college of long-standing having a very large number of students on its rolls and teaching a very large number of subjects should have the same status as a new college with comparatively few students and teaching also comparatively few subjects. All these things will lead to misunderstandings and quarrels. However well-intentioned may be the efforts of the university to place all the colleges on the same footing, there will still surely be some difference. The new university for the Tamil area ought to be of the laboratory type where research work is undertaken on a large scale. Not much importance should be attached to the passing of examinations and securing of degrees. The Tamil University must be original in every way and conform itself to the genius of the Tamil people.

Q.—Why should you not allow Madras to provide for research work and leave the other functions to the Tamil University ?

A.—I think that the Madras University is trying to do something of the kind. Unfortunately it was started on wrong lines. It is much easier therefore to start a new university on right lines than to reform the old university which was started on wrong lines.

Q.—You said that you wanted to have a university started in Trichinopoly. Can we have an idea of the type of university that you wanted to have then ?

A.—My scheme was to make Trichinopoly the centre of a university of teaching and residential type, confining itself to the colleges in Trichinopoly itself. That university should be a completely autonomous body. After the new Madras University Act came into force it was suggested that Trichinopoly would soon be declared a university centre and that it was better that Trichinopoly should for some time be a university centre before it developed into a university. In that case it would be given full freedom in the matter of syllabus, examinations and text-books.

[Mr. S. K. Devasigamani]

Q.—What made you change your opinion ?

A.—Not that I changed my opinion, but I thought that a Tamil University for the whole Tamil area was a better idea than a separate university in Trichinopoly. It would produce men of thought and action, men that will be useful to the country.

Q.—Well, it is a question of having sacrificed a smaller interest for the sake of a higher interest. Still why do you want a unitary type of university for all the Tamil districts? You are against a federal type of university. You sacrificed your scheme of a unitary type of university at Trichinopoly for a scheme of a university for the whole Tamil area. Still you insist on having a unitary type of university for the whole area and are opposed to a federal type of university. How do you reconcile the two ?

A.—You may choose one or two places like Madura or Trichinopoly or Tinnevely to locate the university.

Q.—What will happen to the other colleges in the Tamil area ?

A.—I am against affiliation. These colleges might be shifted to the place where the university is to be located.

Q.—You want all the colleges in the Tamil area to move into the place where the university is situated ?

A.—Yes. At least the first-grade colleges.

Q.—Disaffiliate all the first-grade colleges from the Madras University and bring them to the centre of the Tamil University ?

A.—Yes.

Q.—Would it not be better to leave the colleges as they are and provide post-graduate courses alone in the university ?

A.—What then will happen to the colleges ?

Q.—They will be affiliated to the Tamil University. For higher studies the students will go to the university.

A.—That will be a compromise.

Q.—Will it not on the contrary make it a complicated thing ?

A.—Complicated thing is the best thing. My idea is that, for the present, at least all the college departments must move into Trichinopoly or Madura whichever is considered to be the seat of the university, so that people with unselfish motives might dedicate their lives to one particular place and not get scattered.

Q.—Would not that place the other places at a disadvantage by reducing the facilities for higher education ?

A.—Only people who have got the brains and capacity must come in for university education.

Q.—What is your objection to leave the colleges as they are and allow them to teach up to the pass course and provide for Honour courses in the university centre only ?

A.—There will be difficulty. There will still be affiliation.

[Mr. S. K. Devasigamani]

Q.—You will therefore have only high schools in all the other places and if a student wants to have college education he must move into either Trichinopoly or Madura whichever is fixed as the place of the university?

A.—Yes.

Q.—Would there not be five or six thousand undergraduates in one place?

A.—I want to reduce the number by raising the standard of admission. Ninety per cent of the present day college students are not fit to be where they are. Professors waste their time in coaching up students who are quite unfit.

Q.—Do you seriously believe that a scheme like yours which says that college education shall be made available to a few only and not to the large number of students as at present, will be received enthusiastically when the cry is for more liberal education and on a bigger scale?

A.—I do not think it will, but I want the education in the high school to be complete and all-round by broadening it and liberalizing it. In the VI Form there may be taught half-a-dozen branches of knowledge and a student may stay on in the VI Form two or three years taking up one or two branches every year so that by the time the student passes his Secondary School-Leaving Certificate, he must have a wide general knowledge and if he goes to the college he must do so for the sake of specializing and research work of a higher order.

Q.—In the specialized courses in the college, do you want vernacular to be the medium of instruction?

A.—In the Tamil University Tamil may be the medium of instruction but in the college where any research work is done, English may be the medium of instruction.

Q.—Seeing that the student who passes his Secondary School-Leaving Certificate has got a good knowledge of English, is it necessary for him to read the sciences in the vernacular?

A.—If he knows English well because of equal attention paid in the high school to the two languages, there will be no necessity for him to read science subjects in the vernacular. Up to the Secondary School-Leaving Certificate instruction may be in the vernacular. I do not thereby say that we want to neglect English though I want that Tamil should be given a prominent place. English also should be studied side by side.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Do you want to completely Tamilise the medium in your scheme of Secondary School-Leaving Certificate?

A.—Yes. At the same time English should be taught.

Q.—Would you be content with having English as an optional medium?

A.—No. English can make us united. By dropping English we lose touch with the rest of the world. We must not be cut off from the civilized world.

[Mr. S. K. Devasigamani]

Q.—After the broadened high school course, how many years would you have for a student in the university to take his degree?

A.—Three years.

Q.—Would you insist upon the students doing research work in the university for obtaining a degree?

A.—Not necessarily the whole time. But so much of research work should be done as is necessary for the students and the professors to find out whether the students have got aptitude for research work in the higher or Honours courses.

Q.—In insisting upon research work even for the degree course you want to adopt the German system. Would it not be better if you adopt the American or English system by which a student takes his degree first and then if he wants goes in for research work. Do you want degree before the research course or research course even before the degree?

A.—I want a combination of both the systems. Even for a Pass course there should be a certain amount of laboratory or research work.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—In broadening the secondary education and increasing the period by two years, is it your object to train the students for life?

A.—Yes.

Q.—Do you propose to have two types of education one preparing the students for the university course and the other preparing them for life?

A.—I do not want the university to have any control over the education in the high schools. Education in secondary schools must be self-contained and complete. It must not be dominated by the university. At the same time if the university wants to have efficiency it may fix a certain standard and select the students who come up to that standard for university courses. The Secondary School-Leaving Certificate Board should be made an autonomous body and not an advisory body as at present. There may be two standards of eligibility, a lower one for public services and a very high one for the university.

Q.—By adding one or two years to the secondary school course you hope to give an all-round knowledge to the students and compress the 18 years' course into a 16 years' course?

A.—Yes. That is my idea.

Q.—Now the whole course takes 20 years. Instead of devoting 10 years in the school course and four years in the college course, you want 18 years in the school and only two years in the college?

The RAJA OF RAMNAD :—Q.—On the contrary, is it not that you want 16 plus 1, 17 years in the school and in the case of those specializing in a college, three more years. Is that your scheme?

A.—Yes.

[Mr. S. K. Devasigamani]

Q.—Do you not want the B.A. pass courses in every place?

A.—According to my idea when the high schools are broadened and widened they will themselves be universities in course of time and there will be no need for a pass course. The high school students when they leave the high schools will be more than the present day pass graduates.

Mr. P. T. RAJAN :—Q.—Would you give sufficient education in the school course so that an Secondary School-Leaving Certificate would be able to get through any competitive examination held by the Government?

A.—My aim is to make an Secondary School-Leaving Certificate fit for ordinary service under the Government. Experts will be required for technical branches under Government service.

Q.—By merely adding one or two years to the course?

A.—Yes, and by broadening the course.

Mr. S. SURYANARAYANA SARMA :—Q.—Your objection to a federal type of university is that the headquarters would predominate over other places?

A.—Yes.

Q.—Suppose you select some four or five centres and make them specialize in particular subjects? Would that not give them autonomy?

A.—Let them develop into unitary universities. I want universities of the unitary type with first-class professors and first-class students. If the other colleges are unwilling to be transferred to these centres let them be affiliated to the Madras University until such time when they also may be developed into unitary universities.

Q.—You would concentrate in one place, develop a university of a unitary type and leave all the other colleges to be affiliated to the Madras University?

A.—Yes. The Tamil University should be in every way original in type and character, not a mere copy of Madras or Andhra University.

XXVIII

*Evidence of M. R. Ry. N. Tyagaraja Ayyar Avargal, Principal,
Maharaja's College, Pudukkottai.*

The RAJA OF RAMNAD :—Q.—I find that you are not in favour of another university for the Tamil area?

A.—Yes. My reasons are these. If it is going to be a mere duplication of the present Madras University while it will be an expensive thing it will decrease the efficiency by reason of each college getting less than before. The funds may as well be spent on the improvement of the existing colleges.

Q.—If the Madras University becomes a teaching and residential university?

A.—In that case another university will have to be established.

[Mr. N. Tyagaraja Ayyar]

Q.—What should be the chief characteristics of that university ?

A.—Just like the Madras University, but of course without any affiliating side to it.

Q.—What will be its main activities ?

A.—It will have to develop higher learning throughout the country. It will encourage to bring into existence a larger number of colleges in the interior.

Q.—Then it can only be of the affiliated type ?

A.—It should be of the federal type; in the affiliated type there are very many disadvantages.

Q.—Is it your idea that all these federal centres should ultimately develop into unitary universities ?

A.—It is just like a Solar system, a central mass throwing out different orbs or planets and as each rounds off, and as each college develops it will be a university. Centres like Trichinopoly, Madura, Chidambaram will become universities.

Q.—You are not against the establishment of another university provided sufficient funds are available. If money is found will it not conduce to efficiency if another university is started ?

A.—Yes.

Q.—Do you think that the Madras University as at present functioning is not helpful to the growth of the mufassal colleges ?

A.—I think that there is a certain amount of difference between what obtains in Madras and in the mufassal which is not at all to the advantage of the mufassal centres. I think that if another university is started the mufassal colleges will have more freedom. I am opposed to the affiliated type of universities for this reason that this difference would always exist. I am therefore for a federal type.

Q.—Would you specialize in particular subjects in particular centres ?

A.—The centres should naturally develop. We must not force the colleges to open more classes or close down certain classes. We must leave it to them. Some years ago nobody thought that Chidambaram would develop into a centre. It has now developed. Madura has got certain facilities, but, it has not developed like Chidambaram. Wherever there are facilities, opportunities should be given for specializing. There should be no restrictions for specializing in one or more subjects.

Q.—If there were three colleges for instance in a centre, would you give them the freedom to specialize in any subject they like or any number of subjects ?

A.—Even then I would leave it to the decision of the colleges concerned. It is all a matter of the relative strength of the staff and the students. If there are three colleges in a particular centre and if all the three want to specialize in a subject, say Mathematics, we may allow them to do so if a sufficient number of students are available in each college. For tutorial work the smaller the number of students

[Mr. N. Tyagaraja Ayyar]

allotted to each tutor the more efficient will be the work done. In the matter of special lectures and other higher courses they would pool their resources and have everything in common.

Q.—Will you use the vernacular as the medium of instruction in the college courses?

A.—Either in the pass course or in the post-graduate course in any subject, English must continue for a very long time to come to be the medium of instruction. Very heroic efforts may be made to introduce Tamil as medium but they may not succeed.

Q.—At any rate there need not be any prohibition from using Tamil as the medium?

A.—There is none now.

DR. S. KRISHNASWAMI AYYANGAR:—Q.—You are against affiliation and you recommend federation for this reason—that there will be equality among all the colleges?

A.—Yes.

Q.—You suggest that each centre should develop according to its own facilities and full freedom should be given to it in the choice of subjects?

A.—Yes.

Q.—What is the difference between your scheme and the present constitution of the Madras University which is an affiliated system? Of course in your scheme Madras will not be the headquarters, but, some other place will be the headquarters. What all you want is that these colleges should come together on an equal footing as equal partners in a common affair.

A.—Equality is not a mere sentiment. Even as regards the courses of study and so many other matters if all the colleges are given equal representation, there will be a natural distribution of facilities.

Q.—Do you mean to say that irrespective of the importance of the college, all colleges should be given numerically the same representation? For instance, do you want that the St. Joseph's College which has Pass and Honours courses in various subjects and is an institution of long standing should be given numerically the same representation as the National College which has only a few subjects in the Pass course and no Honours course whatever?

A.—I do not mean numerical equality, but equality of professors and advisers.

Q.—The present constitution also provides it. What difference do you expect to find between an affiliated Madras University and a federal Trichinopoly University in the matter of equality of representation?

A.—I want that more representation should be given to colleges which are out of the way and where only comparatively a few subjects are taught.

[Mr. N. Tyagaraja Ayyar]

Q.—Are not such colleges now represented in the Academic Council ?

A.—Not as much as is necessary. There should be more representation. In the federal arrangement the smaller colleges will get better opportunities for representation.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—Do you know that there is an amending Bill which if passed will safeguard the interests of the affiliated colleges in a better way ?

A.—It will make the university one of a federal type. Though nominally of the affiliated type, it will really be of the federal type.

Q.—Would you be content with that then ?

A.—Unless there is a real necessity, a new university is not necessary. If all the improvements can be carried out in the Madras University itself, the existing organization may continue.

Q.—If the Madras University develops into a teaching and residential university on one side and if, on the other side, in regard to mufassal colleges, it becomes a university of the federal type, will that satisfy your aspirations ?

A.—You may call them Madras University A and Madras University B, or you may call one the Madras University and the other the Tamil University. There is no difference in names.

Mr. S. SURYANARAYANA SARMA :—Q.—Is not the costly part of modern education the equipment of libraries and laboratories ?

A.—Yes.

Q.—In that case, if you allow all the colleges to specialize in any number of subjects they like will there not be unnecessary duplication of expenditure ?

A.—In actual practice, there will not be duplication. For instance, in the case of libraries, students require some six copies of a particular book, so that it may be available to all. Even then many students cannot get the books they want. Instead of constructing a single building and keeping all the books there, you may keep them scattered in different colleges. That will tend to diminish overcrowding. So long as there are students to make use of the facilities offered to them, there will really be no duplication. Decentralization will give more convenience for students to study quietly. So also in the matter of laboratory equipment.

The RAJA OF RAMNAD :—Q.—Are there sufficient facilities for founding a university of a unitary type in the Pudukottah State ?

A.—No. We have only about 150 students in the college classes. We have not got a number of colleges also.

Q.—Are there not a number of Pudukottah students reading in colleges outside Pudukottah ?

A.—A fair number.

Q.—Till now, have you refused admission to students for want of accommodation ?

A.—No.

[Mr. N. Tyagaraja Ayyar]

Q.—According to you, there is no prospect of Pudukottah developing into a unitary type of university?

A.—No. The immediate prospect is to develop the second-grade college into a first-grade college.

The witness was thanked and he withdrew.

XXIX

Evidence of Mr. S. S. Bharati.

The RAJA OF RAMNAD:—Q.—You say that the demand for the establishment of an institution for the promotion of higher culture among the Tamils has been accentuated by the establishment of the Andhra University. Kindly explain how?

A.—Even before the establishment of the Andhra University there was a demand for a separate university for the Tamil country. That demand has been accentuated by seeing the fruitful results of a separate university for the sister province.

Q.—Except the fact that the Andhra area has been cut away from the jurisdiction of the Madras University have you had sufficient experience of the working of the Andhra University to pronounce an opinion that the expectations have been more than fulfilled?

A.—It is not by actually watching the results of the working of the Andhra University. The mere fact that the Tamils see that the Andhras have achieved a university for the development of their culture and language has whetted the desire of the Tamilians for a university.

Q.—Is it your impression that the Andhra University is going to devote itself mainly to the development and promotion of Telugu?

A.—They are very keen to give Telugu as prominent a place as possible.

Q.—Does the Andhra University Act provide the necessary facilities?

A.—There is nothing which bars them.

Q.—Is there anything in the Madras University Act which prevents prominence being given to Tamil?

A.—Though there is nothing in the Act the present constitution damps all enthusiasm for Tamil culture.

Q.—Is that belief based on past experience?

A.—Yes.

Q.—Do you think that since the Madras University is now free from the duty of catering to the Andhra areas, it can function efficiently for the Tamil districts?

A.—Unless it is specifically declared that the object of the Madras University is to cater to the educational needs of the Tamil districts and to advance Tamil culture and language, I do not think that there is any chance of the university doing so.

[Mr. S. S. Bharati]

Q.—If the Madras University is made to readjust itself so as to suit your requirements would you be satisfied with it?

A.—Yes. I am not so sentimental as to have a university in a particular place for the sake of a mere university. I want that it should devote itself to the advancement of Tamil culture. If the Madras University can do that, I shall be content. All the same I feel that it is not possible.

Q.—Your feeling is brought about by certain omissions on the part of the Madras University than by anything else?

A.—By its neglect of Tamil culture.

Q.—But the function of the Madras University was never to promote Tamil culture as a special function. What I say is that it was not within its scope.

A.—It was never within its scope. If anything, it has steadily discouraged the study of the vernaculars.

Q.—Though you think that it is not possible to remodel the Madras University to suit your requirements, suppose it is possible to remodel the Madras University to that extent will you then be content with it. Will you even then say that it is not suitable to cater to the cultural and academic requirements of the Tamil people?

A.—Yes, if its object is the promotion of Tamil culture in harmony with the national progress of the whole country. But I for one think that it is not practicable to do so.

Q.—You think that the Madras University is not devoting sufficient attention to the promotion of Tamil culture, that it has not got sufficient academic atmosphere?

A.—No, it does not.

Q.—It makes no effort at any real cultural advancement?

A.—It really caters to the services in a large way and it helps the professions to some extent.

Q.—You grant that there should be a university to cater to these requirements also?

A.—Yes. If the Madras University continues its functions as such, other universities might have as their object the promotion of culture. I do not want either to kill the Madras University or to duplicate it elsewhere.

Q.—You would have federal type of university at first with the object of ultimately developing into unitary types of universities?

A.—Yes, centres which fulfil certain conditions should be allowed to develop into residential and teaching universities of the unitary type.

Q.—You want that instruction should be given in such subjects as industry, agriculture, engineering, dyeing. Do you want these subjects for specialization in the post-graduate courses?

A.—Not at all for the higher university courses. Perhaps a pass course, or even an ordinary diploma course will do.

[Mr. S. S. Bharati]

Q.—Do you want specialization in the post-graduate course in the medium of Tamil or do you give them the freedom to choose either Tamil or English?

A.—At first in the transitional stages I shall give them absolute freedom. They are competent to undertake specialization either through Tamil or through English. But we should work up to make Tamil the medium for all courses ultimately.

Q.—Can specialization go on without text-books in Tamil?

A.—Yes, it can go on with text-books in English. There would not be much handicap for want of Tamil text-books provided we do not ignore the peremptory need of hurrying up the preparation of text-books by means of translations and original works. It would set free the vast amount of energy that is being wasted by the young students in the early years of their school and college courses by having to read their subjects through the medium of a foreign language.

Q.—It has been put to us that higher studies can be through the medium of English if it is merely for the personal benefit of the student, but if that knowledge should be for the benefit of others also, and if it should be spread to a large number of people it should be through the medium of the vernacular. Do you agree that it is a sound proposition?

A.—It is not quite correct to put forward a proposition like that. No student can really have the full benefit of the education that he has received unless he is going to live in the midst of the people and spread it amongst them. But that is only a fraction of the benefit. Even for his own benefit it is much better that he learns these subjects in his own vernacular. This will save a lot of energy that will be otherwise wasted.

Q.—Let me put a specific question to you. Do you understand the Land Acquisition Act better in the original English or in the Tamil translation?

A.—As it is I understand English better; but I am sure if it is translated by men who know Tamil well, it would be much more easily understood in Tamil than in English.

Q.—You say that the present possibilities and the future scope point to Madura as suitable place. What do you mean by present possibilities?

A.—If you think of the finances, Madura can get more than Trichinopoly.

Q.—Do you mean to say that the people in Madura are more wealthy or more philanthropic?

A.—No, not that. But people feel greater sympathy for Madura than to any other place. If I go abegging for a Tamil University to be located in Madura I shall get more than for a university to be located in Trichinopoly.

Q.—Don't you think that in the matter of the location of the university you should not merely be guided by the sentiment of the people but also by the cultural atmosphere of the localities?

A.—In the matter of academic atmosphere Madura does not fall below the level of Trichinopoly. It may be that there are one or

[Mr. S. S. Bharati] .

two more branches of study in Trichinopoly than in Madura. If you take into account the Sanskrit patasalas in Madura and Ramnad the difference will be almost nothing.

Q.—What do you say to the future scope of development in Madura ?

A.—Mr. Wallace told us informally that he would be able to start a university costing about 20 to 25 lakhs in Madura and that he would contribute about ten lakhs if another ten lakhs is contributed in India. I feel that the sum can easily be collected and I do not see why we should despair of a Tamil University to be located in Madura. The amount can easily be collected.

Q.—That seems to be not an easy matter. Do you think you will be able to get 25 lakhs of rupees from the Tamil districts ?

A.—I do not despair of doing that ; with the President's princely help and active sympathy, we can work wonders.

Q.—Are you personally conversant with the efforts of the Madura College Board in the matter of collecting funds for the college ?

A.—I know the reasons why it has failed.

Q.—Would you have Tamil as the medium of instruction at first in the school course, then in the undergraduate course, and ultimately in the highest post-graduate course also ? You want that knowledge should be made available to the students who do not know anything about English ?

A.—Yes.

Q.—Do you want to make English a compulsory language ?

A.—Ultimately I do not propose to make English compulsory at all. There would be a chair for English. All the sciences must be taught through the medium of vernaculars.

Q.—According to your scheme it must be possible for a student to get his degree without any knowledge of English ?

A.—Yes. Do not students now get a degree without any knowledge of Tamil ? The same thing must be possible without a knowledge of English.

Q.—Certain witnesses advocated that French and German also should be taught to the students besides English. Do you agree with them ?

A.—Certainly they should be made available to the students as soon as funds permit.

Q.—In translating English works would you adopt proper names and technical expressions as they are or would you coin new words ?

A.—I should prefer to coin the words with the help of the Sanskrit language. Sanskrit will serve that purpose wonderfully well. I do not want that all the words should be borrowed from foreign languages.

[Mr. S. S. Bharati]

Q.—Supposing the residents of a certain locality say that if a unitary type of university is started there they would give all the funds necessary, would you favour the establishment of a university there?

A.—Certainly. I shall not oppose the starting of as many universities as we can afford to have.

Q.—If some place other than Madura can have all the facilities which Madura possesses?

A.—I do not object to the university being started there. I personally feel that Madura with the help of America, and with the help of the Tamil people and of our President will be able to start a university in Madura.

Mr. P. V. SESHU AYYAR :—Q.—You say that Tamil will become the Court language if we had autonomy. But the vernacular has not become the Court language in Cochin and Travancore even though they have autonomy?

A.—I do not want to talk politics. But I say there are reasons why it has failed in Cochin and Travancore.

Q.—Don't you think that English will be a good common medium all the world over?

A.—English can never be a common medium in India all over the country, unless by India you mean the handful of graduates? Hindi alone can be the common medium.

The advantages that you feel you are getting by having a sound knowledge of English is due to your slavery to the English and to the consequent slave mentality. The moment that Indian manhood is recognized that imaginary advantage of the study of English will disappear. While I admit that English may be studied by the Tamil people, I am not one who believes that it is going to become a common language for all India.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Don't you think that a common national consciousness will be fostered by the study of English?

A.—No, certainly not. The foreign language must very early be replaced by an Indian language.

Q.—How many languages will a student have to study? He must study Sanskrit, Tamil, English and so on?

A.—All the knowledge available in foreign languages must be made available to the Tamil students through the medium of Tamil itself. The Tamil brain will work wonders. When once the original stock of knowledge is made available—and that will take some time and trouble—the annual acquisitions in foreign countries can be easily made available to the students in and through the Tamil medium.

Rev. Father CARTY :—Q.—In your scheme an ordinary graduate will have to know four languages, Tamil, Sanskrit, English and Hindi besides other subjects?

A.—No, ordinary graduates need not know Sanskrit and English.

[Mr. S. S. Bharati]

Q.—For higher studies English will have to remain for some years more ?

A.—Yes.

Q.—In order to put modern ideas into the vernacular you said that they should have a knowledge of Sanskrit ?

A.—No. I do not think it is necessary. I know many words in Sanskrit without knowing where they come from. I have no knowledge of Sanskrit.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Don't you think that it would be infinitely better to have a common language like English which will also help the students to acquire western scientific language in the original source itself rather than have an Indian language ?

A.—It would be infinitely better to start with an Indian language which would ultimately become the lingua franca rather than go on with a foreign language ; I do not think that English will be so for a long time. In the beginning we may have professors with a knowledge of English. After 10 or 15 years there will be no need for us to resort to English at all as a medium of instruction.

Mr. P. T. RAJAN :—Q.—Would you teach Hindi as a lingua franca ?

A.—I would teach that simply as a common language which will be useful to people who travel about. It need not be part of a university course at all. If you want a common language, I do not think that every graduate need attain a very high proficiency in Hindi. A working knowledge of the language will do.

Q.—Take the case of a body like the Legislative Assembly. What language will people who want to go there have to learn ?

A.—A man who aspires to go to the Assembly must have a knowledge of Hindi or some common language. Hindi would be more advantageous than English. The latter would not reach a wide range of men. South India would more easily acquire a knowledge of Hindi than English.

Rev. Father CARTY :—Q.—You want funds for bringing out works in Tamil either in the shape of translations or in the shape of original works. You then want money in order to induce the students to take to a Tamil taught course in preference to an English taught course. For at present students prefer an English taught course to a Tamil taught course and students have also not taken advantage of the facilities for the study of Tamil language and literature. Wherefrom will all this money come ? Do you think that Rs. 25 lakhs is sufficient ?

A.—I think it will be sufficient, if we do not adopt the luxurious habits of the west. More money should be spent only on laboratories and libraries. To start with Rs. 20 lakhs will be sufficient for a Tamil University.

Q.—Should there not be something to induce the students to take to this course ?

A.—The attitude of the Tamilians towards Tamil is now a negligent one ; and if Government do not make any distinction between the two classes of graduates, the feeling will improve. Secondly, as the conditions change gradually there will be no difficulty.

[Mr. S. S. Bharati]

Q.—But is it not a fact that the people trained in the other line are not likely to get employment easily?

A.—Not necessarily, though it may be so now. But I do not want that the university should be the means of solving the problem of unemployment.

Q.—But students expect that the education they receive should not be of such a kind as to make them unfit for a career?

A.—Yes. In course of time when we get more and more autonomy, Tamil will become the recognized language of this province. You will then have Tamil engineers, Tamil lawyers and Tamil doctors and so on. I do not see that there will be any difficulty then. We must all work up to that ideal.

Q.—What will you do in the transition stage?

A.—The consciousness of the Tamils has been gradually awakened to the imperative need of having another university for the Tamils. And it is not solely due to the fact that every Tamil graduate wants to get employment. Unless Government changes its policy and conditions also change for the better, in the Tamil country, I leave all hopes of having a Tamil University for the Tamil country.

XXX

Evidence of Vidwan R. Raghava Ayyangar.

The RAJA OF RAMNAD :—Q.—You say that a separate university is necessary for the Tamil districts. Why do you want another university and what should be its chief characteristics?

A.—In ancient days all the universities taught in the national tongues. In India the state language (and the national language) was Sanskrit and the universities taught in Sanskrit. Religious literature also was in Sanskrit. In modern times also in all countries like China, Japan and Europe, the universities teach through the medium of the respective national languages. But unfortunately for India since it came under foreign rule the universities began to teach through the medium of the language of the rulers. Since English became the medium of instruction the knowledge gained through that language did not permeate to the masses. To remedy that defect a Tamil University which will have Tamil as the medium of instruction is necessary for the Tamil country. It is not merely the result of the establishment of the Andhra University. For in 1891 during the time of the father of the present Raja of Ramnad I was sent to see Mr. Ranganatha Mudaliyar at Madras with the object of discussing the possibilities of a Tamil University. The then Raja promised a contribution of a lakh of rupees for that project. This feeling has received a further stimulus after the establishment of the Andhra University. The present university teaches nothing more than to read and write the English language. It does not give any general culture to the majority of students. At present we have to depend upon foreign countries for all kinds of knowledge. There is no stimulus for advancement. We must

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not be mere dependants on other countries ; we must not merely be content with imitation and borrowing. Whatever knowledge is necessary for the advancement of the country and for the advancement of the individual soul must be made available in the country. The present university has no such ideals. Another university with such ideals must be started. The Madras University confines itself only to those who come out of the affiliated colleges and never cares for others outside those colleges. It has only helped some of its alumni to get employment. The Madras University, though aware of the attainments of men like Ravi Varma, Maha Vythianatha Ayyar and Sir V. Bashyam Ayyangar did nothing to recognize their talents. It did not confer any honorary degrees on them. The university should recognize knowledge wherever it is found and spread it to all the people. The university should teach Tamil, English and Sanskrit. A large portion of the sciences must be made available in Tamil. The difficulty will not be so great as is generally imagined. Language is only a vehicle to the thought of the mind. When the mind is full of thought, the language will come of its own accord. There must be an urge. People in foreign countries manage to do their business even without knowing the language of the foreign country. Missionaries preach the gospel to foreigners. In deaf and dumb schools ideas are conveyed to the students even without any language. We ought not to think that our language is too deficient to express any thought. If an attempt is made any language will prove itself equal to the demands made upon it. The difficulty is at present due to the fact that the professors are not able to express their thoughts in the language of the country. The university should have professors who will be able to express their knowledge in the mother tongues of the people. The greatness of such men as Tod and R. C. Dutt was due to the fact that they were well versed in the language of the country and also Sanskrit and they were able to express their ideas in the mother tongues of the people. With regard to the question of translations, countries like Japan and China have attempted translations successfully without any large admixture of English words. For us, we may try to coin words. If this is not possible we may borrow the words coined in the Indian languages such as the Bangalee, Sanskrit, etc. I do not believe that there are many words which will not be covered by these methods.

The university should be governed by men of learning. By men of learning I do not mean merely men of degrees. Learned men, whether with or without degrees wherever they are found must be recognized and honoured. Men should not get into the governing bodies of the university simply because they have given a certain amount of money to the university. Such men must be content with merely contributing the wealth and leaving the management to the learned men, and their munificence should only be recognized by Government.

Q.—What type of university do you want for the Tamil districts ?

A.—At first the university may be of the affiliating type. Then it may be of the federal type and lastly it may develop into a unitary type.

[Vidwan B. Raghava Ayyangar]

Q.—The present Madras University contemplates the starting of some university centres in places like Ohidambaram, Trichinopoly and Madura. If they are started will that not meet your purpose ?

A.—I agree that it will be enough.

Q.—Why then do you want another university for the Tamil districts ?

A.—If it is possible for the radical alterations I suggested to be effected, I agree. But I do not think it is possible. All the members of the governing bodies should be asked to go out. How it can be achieved, I cannot say. Nobody should be on the governing body of the university simply by virtue of his position or wealth.

Q.—Do you think that such a change is not possible now ?

A.—There must be some amount of sacrifice on the part of some people. If suitable alterations are made in the Madras University I shall be content with the Madras University.

Q.—Up to what stage should general knowledge be given to the students and when should specialization begin ?

A.—General knowledge should be given up to the pass course and specialization should begin in the Honours or Post-graduate course. Tamil, Sanskrit and English should be taught compulsorily up to the B.A. class.

Q.—In what language should the post-graduate students be taught ?

A.—All through the students should be taught in the vernacular ?

Q.—When a student has a knowledge of English what is the necessity for him to learn the sciences in the vernaculars ?

A.—From the beginning he has learnt Tamil and English. If he wants to learn the sciences for himself, if he wants to add to his knowledge he may do so through the medium of English. But when he wants to spread to the masses the knowledge which he has gained through English, Tamil is necessary. To utilize the knowledge for the betterment of the people vernacular is necessary, as the chief aim of a university ought to be the diffusion of knowledge amongst the masses with the help of a very small number of learned men.

Q.—What do you say to different centres specializing in various subjects ?

A.—Madura may specialize in languages, Trichinopoly may specialize in the sciences and so on.

Questioned by the committee as to the practicability of adopting the vernacular as the medium of instruction in scientific subjects, the witness said :—

“ I think it is possible to find suitable words and expressions in Tamil to denote the English technical expressions and proper names. Though some difficulty may be experienced in the beginning in course of time, as we go on using the new expressions they will become intelligible and clear. Even formulas such as H_2O and so on may be easily put in Tamil ”

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Mr. S. ARPUDASWAMI UDAYAR:—Q.—Do you think that there is sufficient prose literature in Tamil?

A.—Yes, there is plenty of it. There is also plenty of what is called metrical prose in Villiputturar's and Siddhir's medical and other works. They have metre; but they are mere prose. Prose like poetry need not have the same form in all languages. I may also mention Pratapa Mudaliyar charitram, Bharathavaahanam, Ramayana vachanam and Panchathantbram, as works of ideal prose style in Tamil.

Q.—Do you want a separate body to develop the Tamil language or do you think that the university itself will do?

A.—The university itself will do.

Mr. P. V. SESHU AYYAR:—Q.—What will you do with the symbols and other signs in Geometry and Calculus?

A.—Wherever vernacular symbols can be adopted I will adopt them. But where the symbols have no bearing on the language I shall adopt the foreign.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—In your scheme, what would become of the colleges outside Trichinopoly and Madura?

A.—I said that they would be affiliated now, and in course of time they would also develop into centres. Trichinopoly should be the centre of administration.

Mr. T. C. SRINIVASA AYYANGAR:—Q.—You have kept up your acquaintance with the English language?

A.—Yes.

Q.—You are also familiar with Sanskrit sastras?

A.—Yes.

Q.—You founded a journal and were the chief editor of "*Sen-
thamil*", the organ of the Madura Tamil Sangam?

A.—Yes.

Q.—This journal was devoted to science, art, literature and research. Your articles on literary and historic criticism and research and in the technique of the language have been appreciated by western scholars like Jules Vinson and by other oriental scholars and also by other Tamil scholars?

A.—Yes.

Q.—Your journal is the standard journal in the Tamil language and your articles have helped students pursuing historical research in South India?

A.—I hope so.

Q.—Has Professor Vinson of Paris contributed articles to your journal?

A.—Yes.

Q.—You are the author and editor of several classical works?

A.—Yes.

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Mr. P. T. RAJAN:—Q.—You said that the Senate and the other governing bodies of the university should consist of men of learning, not merely men of degrees. What is the test by which you would find out men of learning?

A.—Educated public opinion is the only test. Have we not recognized great men even without any test? How was this sub-committee appointed by the big committee? What test was applied? What I said was that election to the local boards, councils and other bodies often brings in men who are sometimes unable to discharge satisfactorily the duties of an academic body? So also the same thing will come in the Senate.

Q.—We do not dispute your main proposition. What we ask is, how it can be given effect to. Is the Governor to be asked to make the nominations, or are you going to prepare an electoral roll on which only people with certain qualifications can be put?

A.—A small committee of four men may be appointed. They should be such men whose judgment, honour and reputation are beyond question. They must be entrusted with the task of constituting the whole body. For instance, if the fathers of the St. Joseph's College are asked to send a representative, you may be sure that the representative will surely be a learned man. If you ask the Madura Tamil Sangam to send a representative, surely he will also be a learned man.

The RAJA OF RAMNAD:—Q.—But if a district board is asked to send a representative, he must be an undeserving man?

A.—I do not say that. But there are many difficulties in the formation of the district boards which bring about such anomalies.

Mr. S. ARPUDASWAMI UDAYAR:—Q.—Do you encourage music and painting in the proposed university?

A.—Yes.

Q.—You said that the university did not recognize the attainments of men like Ravi Varma, Vythianatha Ayyar and Sir Bashyam Ayyangar. But these men attained their proficiency not through the university but by outside it?

A.—But the university should have recognized them and made the best use of them. They should have arranged to put many pupils under them and make them also proficient.

The RAJA OF RAMNAD:—Q.—You said that you went to Mr. Ranganatha Mudaliyar in the time of my father with the object of asking him for the establishment of a Tamil University. What type of university was it?

A.—It was a university for the development of Tamil culture. The then Raja promised to contribute a lakh of rupees for that university if one was established.

XXXI

Evidence of Mr. T. V. Umamaheswaram Pillai.

The RAJA OF RAMNAD:—Q.—Have you perused the questionnaire?

A.—Yes.

Q.—What is your opinion regarding the necessity for the formation of a new university for the Tamil districts?

A.—I see a supreme need for developing the Tamil culture and Tamil learning; but I do not see the necessity yet for a Tamil University as such.

Q.—In your opinion, the development of Tamil culture and learning could as well be undertaken by the Madras University itself?

A.—Yes, it could be undertaken; but from our past experience of the doings of the Madras University we have lost faith in it.

Q.—So, unless it be for the purpose of promotion of Tamil culture and learning, in your opinion, the founding of a new university for the Tamil area is meaningless?

A.—Quite so.

Q.—Then, what shall be the type of university which you would set up, having as its chief function the promotion of Tamil culture and learning?

A.—I am for a unitary type in some well-chosen place.

Q.—You want a unitary type of university in one centre for the whole Tamil area or a number of universities in several centres?

A.—It may be difficult to find suitable men and the necessary money to start one university in every centre, as the Tamil country is at present situated. I would therefore rest content for the present with one university centre.

Q.—Therefore you will have in one place in the Tamil area a unitary type of university devoting itself to the promotion of Tamil culture?

A.—Quite so. The promotion of Tamil culture and the development and enrichment of Tamil learning should be the function of this university.

Q.—You will leave all other colleges in the Tamil area to remain with Madras?

A.—Yes.

Q.—Is this unitary type of university to be located in one centre?

A.—Yes.

Q.—Which place should be the centre according to you?

A.—Either Madura or Trichinopoly.

Q.—And which of the two would you prefer?

A.—Madura is perhaps the better place.

Q.—Why?

A.—Because Tamil learning has long been associated with Madura and the Principal of one of the colleges there—I think of the American

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College—wrote to me some days ago that he is very interested in promoting such a university and that he would go to America and other places and raise a large amount of money. The Madura Tamil Sangam and its distinguished President will also substantially promote its interests.

Q.—You refer to Rev. Wallace ?

A.—Yes.

Q.—Don't you think that for deciding the centre, it is not merely the historical association, but the existing cultural atmosphere that should be the reckoning factor ?

A.—I am of opinion that the academic atmosphere has to be created wherever the university is to be located. There is no academic atmosphere anywhere in this Presidency.

Q.—Does that mean that it is not present in both the places ?

A.—I think so.

Q.—Therefore, where is the demand for a university ?

A.—That is why I said that there is no necessity.

Q.—Even for the promotion of Tamil culture ?

A.—Yes. I want it in order to concentrate all lovers of Tamil learning in one place and promote Tamil learning. It is not merely the duty of the State but it is also the duty of every Tamilian to foster and develop the growth of Tamil.

Q.—Would not that object be secured by the promotion of Tamil Academies like the Madura Tamil Sangam and the Karanthai Tamil Sangam and by putting them on a proper basis ?

A.—The handicap is funds. If the Pandarasannidhis in the Tanjore district, the big landholders and well-to-do persons of the Tamil districts make up their minds, this could be done in no time.

Q.—If they should be put on a proper basis, both financially and otherwise, you will be quite satisfied and you will not think of a new university at all ?

A.—The hall-mark of a university carries with it certain advantages.

Q.—You can get the diplomas by affiliation ?

A.—They should serve the purpose equally well if the existing university keeps this ideal before it. This, I think, it has failed to do.

Q.—If these Tamil academies are put on a proper basis and are affiliated to the Madras University and recognized as affiliated institutions, you think that the object you have in view, namely, the promotion of Tamil culture and learning, could be achieved ?

A.—Yes, but the Madras University has not done anything so far to justify this expectation. It has therefore become necessary that a university having this ideal should be specially constituted.

Q.—Don't you think really if a university is to be established with one of its functions as promotion of Tamil culture, that Trichinopoly

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has better facilities than Madura for the location of that university in the matter of professors, colleges, students, etc., and the general desire among the people for higher culture ?

A.—But the authorities of the college must be in sympathy with the object of the university. For instance, there are a number of colleges in Madras ; but scarcely any of them send up any students for Tamil. There are also obstacles for the study of Tamil. The curriculum of studies devised by the Madras University is so deterrent for Tamil learning. The mere existence of colleges, students and professors is not conducive to the growth of Tamil learning, unless they keep this ideal before them and strive to attain it. This is wanting in Trichinopoly as everywhere else. Students and professors striving for this ideal are strewn throughout the land and that is why I advocate a unitary type of university where we seek means to concentrate all of them.

Q.—If, as you say, the Madras University does not take into account the conditions of the Tamil districts and prescribes its own course of studies which is unsuited to the Tamil area, don't you think that to suit the conditions of the Tamil area, a university based on different lines is at once called for ?

A.—It is in that view that I thought that a unitary type of university could be developed, so that gentlemen who have got this ideal in view may concentrate their efforts there.

Q.—But if funds are not an impediment, would you permit the unitary type of university to be developed in other centres also ?

A.—If it is feasible, I have no objection. The type of professors to serve the university should also be very limited in the beginning.

Q.—Why not Trichinopoly develop itself into a unitary type of university and also Chidambaram where you have all the facilities ?

A.—If the management of the existing colleges willingly takes it up, I think they could be developed.

Q.—So you are for the development of unitary type of universities in various centres ?

A.—Yes.

Q.—You won't allow any inter-collegiate relationship between these universities at the beginning at least, or in other words, make them of a federal type ?

A.—If a number of such institutions come into existence, they could be federated afterwards.

Q.—No. They should be federated first and eventually they should develop into unitary types of universities ; because at the commencement these centres may be lacking in certain facilities. Won't it be better to start with a federal type with inter-collegiate relationship, and eventually to develop them into unitary universities ?

A.—That may also be done.

Q.—Which do you think is better ?

A.—I think the latter is the better plan.

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Q.—What is your opinion about vernacular medium?

A.—Vernacular should be the medium and English should be a compulsory second language.

Q.—From what class?

A.—Throughout the course.

Q.—Including the college course?

A.—Including the pass-course and the post-graduate studies.

Q.—Even for specialization?

A.—Certainly.

Q.—Do you think you have got all the facilities for that, say text-books, etc.?

A.—We should be able to start with some of the sciences to begin with. In Tamil alone, we have got Tamil literature, grammar, medicine, Siddhantha-philosophy, etc., and all these subjects can be taught in Tamil. We need not go in for other languages in respect of these subjects.

Q.—What is the minimum qualification you would prescribe for a student to undertake specialization?

A.—Specializing must come after graduation.

Q.—So you want general knowledge to be imparted and that up to the B.A.?

A.—Yes.

Q.—Only if the student passes his B.A., he can specialize?

A.—Yes.

Q.—And you say specialization in vernacular can be taken up immediately because you can begin with Indian medicine, Siddhantha-philosophy, music, etc.?

A.—Yes.

Q.—You therefore think that we need not wait till all the other science books are translated?

A.—We need not wait for teaching the above subjects. But I will wait for the translation to be made of the books on the other sciences and then I will introduce them as text-books.

Q.—Even without text books, some subjects could be taught in the vernacular. In such cases also you will allow specialization in the vernacular?

A.—Yes.

Q.—Suppose a unitary type of university is founded, do you think sufficient monetary help would be forthcoming?

A.—That is a question for big Zamindars, Rajas and benevolent landholders. I think they are really patriotic gentlemen who are interested in keeping the Tamil culture alive. They won't allow all the learning to die out in their time.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—You want unitary universities for the Tamil district and you want also institutions to promote

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specially the study of Tamil. Will you work the two together or separately? Would you have the Madura Tamil Sangam as a separate university?

A.—If a university springs up at Madura, the Tamil Sangam will become part of it.

Q.—Don't you think you will have greater freedom to organize your own courses in such a way as to promote the best interests of Tamil by having the institution not entirely out of the control of the university, but fairly independent of the university?

A.—There is the Madras University to cater to the general needs of the country. I want only institutions that would specially promote Tamil culture and Tamil studies.

Q.—You seem to think that in the Madras University, Tamil studies are weighted with History and other things?

A.—History is no doubt helpful but there are students who want to go in for other sciences. They are willing to take up Tamil, but they are not permitted to do so.

Q.—Will you give me an illustration?

A.—My boys who want to study Mathematics are also willing to study the mother-tongue; but they cannot do it under the present regulations. At least till now there has been an impediment.

Q.—Provision was made for a group of people to carry on their studies up to the degree. But it is a well-known fact that very few colleges took up the subject and very few candidates appeared?

A.—That is because the current idea is that History graduates are not worth much. Mathematics graduates and Science graduates get a living generally.

Q.—What I want to point out is that candidates have not been taking it up in sufficient numbers in order to encourage the colleges to go up in that group. Are you aware of that?

A.—That is because boys care to go in for Mathematics and other subjects. Tamil must be a compulsory subject all through.

Q.—Do you think you will have enough students?

A.—Yes.

Q.—You will permit the Madras University to go on catering to that particular education that it now imparts and along with it, you want special Tamil promoting universities. Do you think there will be enough people going to these universities when the Madras University is available?

A.—If the graduates turned out by these universities would be employed by the Government in the archæological department and other departments, then I think there is enough scope.

Rev. Father CARY:—Q.—I believe your idea is to have a unitary university at Madura, a place well-known for Tamil studies, and that university will give its own degrees relating to all that pertains to Tamil literature, Tamil language, Tamil History, etc. In that case, would you leave the rest of the Tamil area to continue its relationship with the Madras University as at present?

A.—Yes.

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Q.—So, you would make a thorough separation between the two?

A.—Yes.

Q.—Assuming that there are not sufficient number of students, don't you think there should be sufficient amount of financial backing by way of donations, establishment of scholarships, etc., in order to encourage the study of the language?

A.—Yes, it is absolutely necessary.

DR. S. KRISHNASWAMI AYYANGAR:—Q.—But what will become of those graduates? They would simply become men who educated themselves for the mere pleasure of it?

A.—For the last so many years the Madras University has not produced renowned poets, philosophers or literary men of outstanding merit. There is a dearth in all departments of knowledge; and if we produce men of worth and outstanding merit, this work will certainly be recognized by the country.

MR. P. V. SESHU AYYAR:—Q.—You want the existing colleges to continue under the Madras University, but you want a unitary type of university only to develop Tamil culture and learning?

A.—Yes.

Q.—There is the Oriental Institute where Tamil is going to be one of the important subjects to be developed under the auspices of the Madras University? Will you be satisfied with it and see how far it is successful in attracting students, etc., before launching into another new university which will be more costly?

A.—Cost is nothing when we consider the supreme need of preserving a dying civilization, and I do not know what part this Research Institute is going to play hereafter. I want Tamil education to progress in all departments of human knowledge and not research alone in my type of university.

Q.—Would you like to have transliteration of foreign words or translation or coining of new words?

A.—When translation or coining of new words is impossible we have necessarily to transliterate.

Q.—Would it be feasible and desirable?

A.—It is only necessary that these words must take a Tamil garb. I do not hold the opinion of having everything in Tamil where that is not possible. Wherever it is possible or feasible we may retain Tamil words; and if necessary, we may take in other words also, always subject to the condition that those words have a Tamil setting and fit in with the genius of the language.

MR. S. ARPUDASWAMI UDAYAR:—Q.—I heard you say that Group VI is not very popular for the reason that students going in for Mathematics and Science think they can more easily secure employment than those going in for Tamil. Therefore, if the academy at Madura is improved, students going to that academy will go there merely with a view to improve their culture and not with a view to improve their life?

A.—I do not say that. Boys will not go there merely for love of learning. They must be given something to live upon. Only then

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can we get the students. There is, for instance, the Sanskrit school at Tiruvadi. If all the facilities are given there and if it has the hall-mark of a university, there must necessarily be a number of people to go there. Then there will be some value for the education imparted there, although Government may not employ the students in all departments of their activities.

Q.—The hall-mark of the university will be given even now for the Group VI students ?

A.—There are boys who have got a special taste for Science or Mathematics. If they care to study Tamil, they are not allowed to do so.

Q.—No, the fact is that the students do not come.

A.—Those that take Tamil have to study Indian History or something like that.

Q.—It is not so. It is for the sake of the Tamil people that provision was introduced. I think it is necessary, according to you, to study everything relating to Tamil culture. Supposing one wants to read critically classical works. He must be thorough in technical words and phrases. Once you become acquainted with philosophical and ethical systems which have once been prevalent in this country, making provision for the acquisition of Tamil culture means making provision for philosophy, etc.?

A.—You must read English also. I do not mean to say that in this University English and other languages should be banned. A study of English is absolutely necessary, I think.

Q.—I want to know whether it will be possible to so develop the Madura Sangam as to make provision for education in all these courses there ?

A.—If new institutions are to be started, I think the existing institutions can be remodelled to suit our requirements; the sole consideration is funds.

Q.—Do you think these institutions will be agreeable to transform themselves ?

A.—Yes, I think so. I am very particular about general knowledge. All that must be assimilated in Tamil. My type of universities will be universities only with the idea of promoting Tamil.

Q.—Will it not be possible to make such a provision for teaching all the courses in Tamil, if we have one or two centres ?

A.—Oh yes, it can be done.

Rev. Father CARRY:—Q.—Would it not be preferable to fix one centre and strengthen it financially and educationally ?

A.—Yes. If it is financially difficult or impossible to create more centres then we will rest content with one.

The PRESIDENT: Thank you.

XXXII

Evidence of Prof. K. Swaminathan, Chidambaram.

Q.—I find there is some conflict in your views which has not been explained sufficiently in your written memorandum. For instance, you say “I am totally opposed to the compulsory study of archaic Tamil literature by any student in a college”. Will you kindly explain it further?

A.—I am opposed to Tamil as literature being studied compulsorily in the college. It may be studied in the high school. In the college, we ought to give the student the widest possible option.

Q.—You say that you are in favour of Tamil being the medium of instruction in all non-language subjects in schools from to-day and in colleges in ten years’ time. Why?

A.—I want that History and Mathematics should be taught to the students in another ten years’ time in Tamil or in any other vernacular.

Q.—What event do you expect to take place during that period?

A.—We will give notice to the schools, and the Government and the university will have to prepare for this ideal.

Q.—Do you feel that there is a necessity for steps being taken at once?

A.—Yes.

Q.—Are you against Tamil being taught in the university classes?

A.—I contemplate two kinds of Tamil. I do not want anybody to read “Thirukkural” compulsorily; but I want everybody to learn things in Tamil or in his own vernacular, but not in English.

Q.—So, you contemplate the Tamil medium but you will take a little time?

A.—Yes; I should like a maximum period to be fixed and to be worked up to.

Q.—Do you think for that purpose a new university is necessary?

A.—I do not think so. I may say this; that so far as I am concerned, I think that the idea of having Tamil as the medium of instruction is not dictated either by a love of Tamil or by patriotism; it is dictated by the simple fact that all subjects should be learned by me and my countrymen in our own languages. The primary ideal with which I proceed is that the language should be used as the vehicle through which knowledge should go from mind to mind and that knowledge should go under certain conditions and standards.

Q.—Then you do not believe in the cultivation of languages as languages?

A.—Not compulsorily. That is, I want to give Tamil the same place which the English are giving to English, but that must be in course of time.

Q.—What are the preliminary steps that you would take?

A.—The high schools will have to teach in Tamil straight off. We must see that no one answers the Matriculation or School Final papers

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except in his own mother-tongue; if he is a Tamilian, he must answer in Tamil, if an Anglo-Indian in English, if an Andhra in Telugu and so on.

Q.—But you will have to provide text-books?

A.—Yes.

Q.—How would you provide for students who have to come from various parts of the Presidency?

A.—They will have to make their own private arrangements.

Q.—If the schools and colleges adopt the language of the place, they will be handicapped. You must make some provision for them?

A.—In working the details, some hardships will occur and will have to be faced. But is all education to be stopped simply because some Andhra student is stranded at Chidambaram?

Q.—You have stated that Tamil is a fast dying dialect and that it ought to be revived as a living tongue. Would you explain what you mean?

A.—It is so because higher teaching and higher thinking are not done in Tamil.

Q.—Is the Tamil that we speak a fast dying dialect?

A.—Tamil is a spoken language. As a spoken language, it has not got a literature to correspond to it. A language which cannot express all scientific ideas and highest thoughts is not up to the mark.

Q.—Do you mean that Tamil is not complete in itself and it has not got good expressions?

A.—The moment I begin to think my thoughts in Tamil, I would be improving the language. There is nothing like language apart from thought; thought is language. If one cannot conceive ideas in one's own language, then I say that that language is dying.

Q.—Have you not read the ancient books in Tamil?

A.—That is quite a different story. Chaucer is quite as foreign to the English student as English is to us. I think Kamban and Kural are to us what Chaucer is to the English student.

Q.—You want apparently to say that the natural growth of the language to reflect the sentiments and ideas of the people has stopped some time ago and that it has not kept pace with the times. Is that what you mean by 'dying'?

A.—If we make the mistake of imagining that we are giving life to Tamil by compelling people to read Tamil, then we will be accelerating the speed with which it ceases to be a good language. I have full faith now in the power of Tamil to revive itself, provided the language reflects all the current ideas of the civilized world.

Q.—You said that Kamban and Kural correspond to Chaucer. Do you mean to say that the literature that we have has no value for cultural purposes?

A.—I say they are as good as Greek and Latin.

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Q.—You say that Tamil should be the medium and that professors should give lectures in that language. Towards that consummation, don't you think that a study of the existing literature is necessary?

A.—No; it is necessary only for those people who may come out as teachers.

Q.—So, a study of that literature also is necessary?

A.—It will be necessary for certain people for certain purposes.

Q.—Then you are against a compulsory study of archaic Tamil? Your point is that the language should be so used that the greatest possible knowledge may be diffused among the people and obtained by the people. So, for the three reasons, i.e., the growth of knowledge, the easy assimilation of the knowledge and the easy advancement of that knowledge, you think the language of the country should be the medium. What is the way in which you will achieve that?

A.—Teaching in Tamil should be begun immediately in the high schools and answers in the examinations should be made only in the vernacular. I would have all the text-books written in Tamil by competent people. The university should take up regular teaching work up to the B.A. Pass degree in Tamil in ten years' time.

Q.—What are the methods by which it can be achieved?

A.—Book should be written by people eminent in the possession of the knowledge of the subject. I am not much interested in the growth of the language; but I think that people eminent in their subject may write such books although in the equipment and structure of the language, they may not conform to conventional standards.

Q.—Do you think that in writing text-books, a knowledge of the existing literature and of the conventional methods of expression of any particular idea would not be of any value?

A.—Yes, if they are written in the way in which the people can understand them. I think that whatever grammar is necessary for writing these books is already contained in the existing spoken Tamil.

Q.—Do you think small mistakes can be ignored?

A.—I am not very particular about that in writing the text-books. These text-books should be written and not translated. That is what I mean.

Q.—Would not a study of the literature be of value in a cultural way to those who write text-books?

A.—It will be of some value.

Q.—What portion of Tamil literature would you call archaic?

A.—To be perfectly frank, I feel that all Tamil literature studied in the college classes is archaic. For instance, works written by Pandit Swaminatha Ayyar may be more archaic than Silappadikaram. The life of Buddha which Mahamahopadyaya Swaminatha Ayyar has written is ordinarily understandable, though I consider it is more archaic than is really necessary.

Q.—Are there words there which to your remembrance could have been replaced by more familiar expressions?

A.—No, not by him.

[Prof. K. Swaminathan]

Q.—Among the poetical works and prose works, can you give us an example of archaic Tamil and an example of current Tamil?

A.—Yes. I use the word 'archaic' in a general sense. All written works in Tamil which deserve the name of literature are archaic. Nalavouba is of course less archaic. The earliest Tamil seems to me to be still present in our colloquial speech. In the text-books which are to be written, archaisms should be avoided as far as possible.

Q.—With reference to science, do you mean to say that the current works in English in science contain only such expressions as the common multitude can understand? Is it possible always to connote a scientific idea by current expressions?

A.—I put the thought and the expression together and I say that we must bring out certain thoughts.

Q.—When you say 'archaic' am I to understand you to say that the expression combined with the idea which it represents has become archaic? What you perhaps want is that expressions which have been in our literature, which might express similar ideas but not exactly the ideas which a modern science may connote, ought not to be attempted to be rendered in those expressions?

A.—I would leave it to the man who writes the book. If he thinks that is the best thing, let him do it. Only, you must take the man who is an expert in the subject.

Q.—You say you will be content with the Madras University with its low standards and general inefficiency. What makes you become dissatisfied with it?

A.—I am not myself satisfied with it, but I see that people are. If possible, I would like to reform the Madras University; and I think it is quite possible.

Q.—How do you say it is possible when, the other day when we wanted to introduce compulsory vernacular, the Academic Council did not pass such a resolution?

A.—My point is that any possible personnel which might go to constitute the Tamil University is already in the Madras University. I think it could be made possible and it must be made possible. There is no guarantee that the new university will do all that.

Q.—But what is your objection for the establishment of a new university?

A.—It will lower standards and affect the financial position of the Madras University. I have stated my reasons in my written evidence. In fact I am opposed to the whole idea of federalism.

Q.—Then, are you for the unitary type of universities?

A.—Yes, if they could be had in the fullness of time when the colleges develop themselves.

Q.—You state in your evidence "what is it that the Tamil University is going to do which the Madras University cannot". Your ideal is to have a university where Tamil should be the medium after ten years. Do you think that that ideal could be reached under the Madras University with its present constitution?

A.—I think it is possible. If it is possible for a Tamil University it should be possible equally for the Madras University.

[Prof. K. Swaminathan]

Q.—You have got Madras to cater for the whole of South India. You have also got constituent colleges there and affiliated colleges here. You have got the examining function in the Madras University and you have so many authorities there. When Tamil was sought to be introduced compulsorily as the medium of instruction, the Academic Council at its last meeting threw out that proposition.

A.—We need not re-duplicate the administrative machinery and we need not face the consequent lowering of standards. I think it is quite possible to reform the Madras University.

Q.—Do you consider that even if the Tamil University is started, these defects will continue there?

A.—Yes, I think so, just as in the case of the Andhra University. I think federation is merely another name for affiliation.

Q.—But as a consequence of the Madras University being developed into a residential university and ceasing to function as an affiliating university, would you set up a new university to function with regard to the mufassal alone?

A.—No, even then I would hang on to Madras.

Q.—In that case, Madras cannot develop?

A.—It can. They are having a School of Economics and a few professorships. They are going to have an Oriental Institute. The 1923 Act is a very good Act by itself; it may have a few flaws here and there in the details; but I think the Act itself is a splendid piece of work.

Q.—One of the objects of that Act is to create a residential university?

A.—I am in favour of section 53 being acted upon by the Syndicate when the time comes.

Q.—Unfortunately that idea has not been translated into so many words in the Act. It is only in the definition.

A.—I think the Act has laid down the process and it is for the Syndicate to send out a Commission to the various centres and ask them to report.

Q.—Even if the Madras University develops into a teaching university as in a way it is already doing, you will continue this affiliation of the mufassal colleges to the Madras University, except that you will bring into operation the provision regarding centres?

A.—Speaking for myself, I feel that it must be left to the Syndicate to say whether or not a particular place is fit to be a centre.

Q.—Then, you will develop that locality into a unitary type of university?

A.—Yes.

Q.—But even then you will have affiliation to the Madras University?

A.—Yes; but it will start as a centre in the beginning and then develop into a unitary type of university.

The PRESIDENT :—Thank you very much.

XXXIII

Evidence of Rev. Dr. J. S. Chandler.

There is need for a university for the Tamil area, not for one restricted to the development of the Tamil language. The latter would be a simple school or college. The university should be founded upon the natural advantages of the Tamil country and seek to develop them. It should be founded in a small way; it should be on broad lines, but should emphasize Tamil language, literature and religion. It should also extend its scope to industries such as the Sourashtra industries, brasswork, etc. It should extend over the whole Tamil area, include the Agricultural College at Coimbatore and so on. It can't be unitary or residential as Madras hopes to be.

Tamil studies would find a better centre at Madura than elsewhere. My experience of the Tamil Lexicon work has shown me the disadvantage of Madras for specialized work in Tamil. Madras is better suited for Sanskrit studies and for the study of other languages in relation to Sanskrit. The Madura Tamil Sangam should itself be a basis for the furtherance of Tamil studies, research in ancient Tamil history and so on. There is plenty of room for historical research in Madura, e.g., the change of name of the temple from Chockalinga temple to Minakshi temple, its probable relation to Sakti worship and so on. There is also necessity for the development of original literature.

I would suggest the name "Pandyan University".

A federal or affiliated type will suit; I do not feel qualified to judge between the two.

I wouldn't do away with English, for no university worth the name can afford to do away with it.

The interests of Madras University lie in a different line. Madras can have only a central influence, not a specialized influence. The Tamil people will support a university with greater interest if it is in their own land and specially intended for the development of Tamil culture, than if it is situated in Madras which cannot have such a special object.

Madura is the best place for the headquarters. It has more advantages than any other place for the attainment of the special object of the new university. Trichinopoly is geographically more central. The university cannot depend on counting buildings or institutions. Madura has a better cultural atmosphere; the very success of the present Tamil Sangam is a guarantee of that. I am not, however, irrevocably committed to Madura as the headquarters.

For the higher subjects, English should be the medium of instruction. There should be a large body of instruction through Tamil. The production of original works in Tamil should be encouraged by the new university. Tamil cannot become the medium of instruction throughout for the present.

There should be degrees in some technological subjects.

I do not believe in working on translations. It is advisable to keep the door open to institutions that want to experiment with the vernacular as the medium of instruction. Tamil is hospitable to other

[Rev. Dr. J. S. Chandler]

languages ; it will take and assimilate foreign words. When a technical word becomes known, Tamil easily adopts it I would admit foreign words, but with caution ; many of these words get tamilised and then they enrich the language.

I mean to have a university ; a Tamil Academy will not meet the case. The university should *start* with certain faculties ; South Indian History, Tamil religion, literature and language (in relation to the other Dravidian languages) and certain industries.

Colleges in other centres must have the same status as the colleges at Madura.

Q.—Would you not be merely duplicating what exists in Madras ?

A.—I hope Madras will restrict itself and develop more on the Sanskrit side. All the present universities are increasing. The establishment of a new university is not going to be an injury to another. I agree that the formation of a new university will also help Madras to develop on its own lines. I also feel that it is not worth while merely to copy Madras as it is at present.

I believe Jaffna Tamil is pure, but it is very restricted ; it hasn't been hospitable to words from other languages. Ceylon would be a most unfit place for the kind of university I think of.

XXXIV

Evidence of Mr. K. Rama Ayyangar.

The RAJA OF RAMNAD:—Q.—You say that another university is wanted for the southern districts because the Madras University limits itself to a small area ?

A.—Yes, yes.

Q.—If that restriction is removed would you be satisfied with it ?

A.—No. I think it is the duty of the Government and the public to see that education is spread widely and the largest possible number of centres are started. For that reason at least one more university is necessary for the south.

Q.—Will not that object be realized by the creation of university centres rather than by another university ?

A.—Though university centres are created the responsibility will even then rest with the parent body. Even then the parent body will have to deal with a much larger area than it could easily manage. I have also mentioned other reasons in paragraph 4 of my answer to clause I of the questionnaire.

Q.—Therefore you want another university for the Tamil districts even if the restrictions on the sphere of influence of the Madras University is removed ?

A.—Yes, yes.

[Mr. K. Rama Ayyangar]

Q.—I take it that you recommend a federal type of university with the object of developing some centres into unitary type of university in fullness of time?

A.—Yes.

Q.—Which are the places in the Tamil districts where there are facilities for developing unitary types of universities in fullness of time?

A.—Districts like Trichinopoly, Madura, Tanjore (including Chidambaram), Coimbatore and Tinnevely are areas which afford the facilities. The particular place for the location of the university may be decided later on.

Q.—Where will you first have the university to start with?

A.—I am definite about Madura. It should be chosen as the place for exactly the same reasons for which Penares was chosen to be the centre of the Hindu University.

Q.—Don't you think that the academic atmosphere of the locality is the chief consideration for deciding the location of the university?

A.—It is only one of the considerations.

Q.—As between Madura and Trichinopoly do you think that Madura has a greater academic atmosphere than Trichinopoly?

A.—I was myself a student of Trichinopoly college. I should think that Trichinopoly is absolutely unfit to be the centre of the university, because learning there has been more of the necessity kind than of the academic kind. The training of the mind in Madura is more of the university type we would desire than in Trichinopoly.

Q.—Don't you think that the university centre should be also geographically a central place?

A.—It is of course one of the considerations. But with the rapid development of railway communications in South India that consideration would almost dwindle into nothing. There will be no difference between Madura and Trichinopoly.

Q.—Is not the existence of colleges with a good record behind them at a particular place one of the important criterions in coming to a conclusion regarding the establishment of the university?

A.—Certainly it is a criterion.

Q.—As between Madura and Trichinopoly will not the latter place fare better than the former judged by this standard?

A.—In order to create a new atmosphere the university should be as far away from Trichinopoly as possible.

Q.—Do you want to neglect the four colleges in Trichinopoly with all their buildings, well-equipped laboratories, large endowments and a number of other educational facilities?

A.—Not at all. They will be used for one of the best branches of learning. Technological training should be given there. It will help to solve many problems before the Government.

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Q.—Do you think that sufficient funds will be forthcoming if the university is located in Madura ?

A.—It is possible to get. But the Government should make the amount come out. It is hidden and if proper encouragement is given the amount will be forthcoming. Some Acts also will have to be suitably amended so that more money may be forthcoming.

Q.—In what way do you want the Government to offer inducements to the people to make them contribute liberally ?

A.—What I mean is this. Acts like the Local Boards Act, District Municipalities Act, Religious Endowments Act, and Charitable Trusts Act must be amended so that some money may flow from those quarters to the university. The zamindars also should be induced to liberally contribute to the cause of learning. Philanthropists in the cause of education who give decent donations for certain chairs and so on should be given ample recognition by the Government in the shape of titles and so on. There are certain views regarding philanthropy with which I do not agree. Every inducement should be given for philanthropy to manifest itself to the benefit of the university.

Q.—As a practical problem I entirely agree with you. Do you think that on principle it ought to be encouraged ?

A.—Such encouragements should be given by the Government in a country like this where the Government is in foreign hands. Some people also objected to the starting of raffles for such educational and charitable purposes. I say that these may be adopted so long as they do not morally deteriorate the people and actually bring out of them their best part for the benefit of the people.

Q.—You have been in the public life of Madura for a long time. Is it your experience that people in the Madura district have adequately responded to appeals of this character ?

A.—While admitting that there is difficulty, I should say that I have not at all been disappointed in my expectations. When the work is carried on in right earnest and when the appeal is strongly supported in influential quarters there has been sufficient response from the public.

Q.—If I am not trenching upon any confidential matter may I ask you to say in what connexion the undertaking has been crowned with success in Madura ?

A.—I may quote the example of the collections for the Victoria Memorial Hall and Famine Relief Fund. They were huge successes. I may also cite the example of the collections for the War fund.

Q.—Will you please quote the case of an educational institution ? I am conversant with the efforts made in connexion with the Victoria Hall. It was done by the Collector of Madura and my father.

A.—I can assure the committee that the personal influence of the Collector was the least utilized.

Q.—Can you kindly give the example of an educational institution so far as Madura and Ramnad is concerned ?

A.—We started a campaign of subscription collecting for the Madura College, Madura. It was confined to the Madura Municipal

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limits. Later on it was extended to one district. Then a raffle was started for the same purpose. Considerable work could not be done as the main organizers of these campaigns had not sufficient time at their disposal to do the work. But owing to lack of enthusiasm on the part of some of the workers and a division in the ranks we did not progress as much as we ought to do. But for the amount of work done by the workers the response was more than adequate. Madura and Ramnad came forward with their support in an ungrudging manner. But all that requires energy, influence and enthusiasm.

Q.—In your opinion efforts in the direction of collecting subscriptions for educational institutions have been rewarded with satisfactory response, and if we make efforts in the cause of the Tamil University there will be an adequate response proportionate to the importance of the subject.

A.—Yes. But a university of the type that we require must have more funds than can be easily got from this source. To meet the balance I suggested that certain Acts should be suitably amended.

Q.—What is the amount that you will require ?

A.—Two crores at least. Rupees 50 lakhs will have to be forthcoming from Madura and Ramnad and other districts if we make adequate efforts in the direction of collecting subscriptions. I will request Father Betram to contribute to the Technological Institute to be started in Trichinopoly.

Q.—Government have asked us to tell them whether another university is necessary and if one is necessary whether the requisite funds will be forthcoming. I am bound to ask, if Madura is to be the centre of a university for the Tamil districts, whether sufficient response from the public of Madura and Ramnad will be forthcoming.

A.—Why not all the Tamil districts contribute ? Two crores will be required for the initial expenditure. Madura and Ramnad will contribute Rs. 25 lakhs. All the other districts will give an equal amount. The Government of Madras will give another equal amount. The Government of India an amount equal to the total.

Q.—You have made definite statements. There are three or four institutions on behalf of which appeals have been made for funds. One of them is the American College, Madura, and all the funds came from America and foreign countries. The others were in connexion with Madura College, Setupati High School and the Madura Tamil Sangam. On behalf of all these institutions there have been attempts made to raise big subscriptions. Except big donations from one or two sources do you think that the public have subscribed liberally for these causes ?

A.—I am sure they have done. There has been sufficient response for the efforts put forward. If more efforts were put forward more would have been easily forthcoming.

Q.—You consider that there has been an adequate response ?

A.—Yes, there has been an adequate response.

Q.—May I take the liberty of asking this question ? What was the amount that you wanted on behalf of the Madura College and what was the amount that you actually realised ?

A.—We wanted Rs. 5½ lakhs and we realised one lakh,

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Q.—Excluding the raffle collections?

A.—Why should we exclude raffle collections? The prizes that were offered were so insignificant that that motive would not have induced such a large subscription. We realised a subscription of about Rs. 4 (four) thousands from one Chettinad village alone and we would have collected the three lakhs if we had visited all the villages.

Q.—You were able to realise one-third of your requirements by appeal to public philanthropy?

A.—With so little work that extended only to less than one-tenth of the area to be tapped.

Q.—Is it that success that makes you think that you will be able to collect Rs. 50 lakhs for the Tamil University from these two districts?

A.—By united effort Rs. 50 lakhs would be forthcoming for the mere asking.

Q.—From my personal knowledge, I know that the response in the matter of the Tamil Sangam was not as you said.

A.—There again the work was limited. It was taken up by only one individual. Even he was unable to devote much time and energy. For the efforts made in that direction by a single individual the collection of Rs. 50 thousands was more than adequate.

Q.—If there is to be response there should be efforts on a wider scale. You think that the money is paid for the individual who goes about collecting the amount rather than for the cause for which help is sought.

A.—By united effort we could easily collect Rs. 10 lakhs. If I go abegging with the Raja of Rannad and men like Mr. T. C. Srinivasa Ayyangar and others, I can get Rs 50 lakhs in a few years. Of course the Acts that I referred to must be amended.

Q.—What is your opinion regarding the adoption of the vernacular as the medium?

A.—The pick of our educationists should form themselves into a committee to coin words for important technical expressions and proper names in scientific and mathematical books. They must begin the work immediately. The work of translation and writing original works should be undertaken also at once. The Andhra country is much in advance of the Tamil country in the matter of adopting the vernacular as the medium of instruction. We are not wanting in men here who would undertake the work for the smallest remuneration.

Q.—You want vernacular to be the medium of instruction even for specialised courses?

A.—While we do not want to give up English, it should become a medium of instruction for all the courses. A student should have enough knowledge of the languages to put his ideas as easily in the vernacular as in English.

Q.—You would not give a second place to English. You would equip a man merely to read, write and understand English and enable him to express his thoughts in English.

A.—A lot of time and energy is wasted by the students in the early days when they are made to digest their ideas through the medium of

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English. That must be put an end to. At the same time I do not like that Madras should in any way be inferior to other places in the matter of knowledge of English possessed by the students. It has already got a reputation for a high level of knowledge of the English language and no syllabus which would tend to deteriorate that knowledge should be framed. That only concerns the literature portion of the subject. But the language for sciences and other subjects should be the vernacular.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—Do you mean to say that Madura should be the headquarters of the university when you say that Madura should be the centre ?

A.—The academic and administrative portions of the university should be in Madura. Other centres might have representation.

Q.—Will you give autonomous powers in regard to the conduct of examination and provision for research work and so on ?

A.—Subject to the guiding control and supervision of the academic body here in Madura the centres might have autonomy so far as the particular subjects they specialise in.

Q.—You said that the training of the mind in Trichinopoly was more of the necessity kind than of the academic kind. Will you kindly explain how ?

A.—I myself was student of the college since 1886. All through my course I occupied a high place in the classes. But the training there was such that my inclinations were not for anything more than passing the examinations.

Q.—You say there was no cultural development.

A.—The question does not arise.

Q.—Why then do you blame the college ?

A.—I do not blame the college.

Q.—If a college had been established in Madura and you had joined it as a student the atmospheric conditions in Madura would have given you a different line of conduct ?

A.—Certainly.

Q.—Suppose some other college, not the St. Joseph's College, had existed in Trichinopoly and you had joined it.

A.—I should say that the professors in the St. Joseph's College are more or less raw gentlemen just come out of the school or college in order to toil all their lives for the sake of their students. They also work like students. Probably some of the students know more of the subject than the teachers themselves. The best alumnus of the college was Mr. L. D. Swamikannu Pillai. He attained very great proficiency in everything that he began to study. He was a very intelligent and industrious gentleman. With all that, I would have wished that he became a man like Mr. P. Seshadri who evolved into a poet or someone else who evolved or blossomed naturally into a mathematician or a philosopher.

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The RAJA OF RAMNAD :—Q.—You mean to say that Mr. Swamikannu Pillai was not great in his own field ?

A.—Not exactly. Mr. Swamikannu Pillai worked up by his energy and peculiar devotion to study to such an eminent position. But in the case of Seshadri the natural development has been driving him to such an eminent position.

Q.—Do you mean to suggest that if Mr. Seshadri had read in the St. Joseph's college he would not have come to such a position ?

A.—With great respect to the College I should say he would not have come to that stage.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—You speak of a time when the college was just establishing itself. Don't you think that the staff has considerably been improved by sending many of them for training to England and by various other means ?

A.—Since my leaving the college, the laboratories have been equipped splendidly. Probably no other college can compete with it from the point of view of equipment. With all that, I say that the atmosphere that I referred to, exists. It is a matter which I cannot explain better than by saying that the whole tendency of the students there has been only more of the mechanical kind than of the academic kind. I may be wrong.

Q.—Do you mean to say that the originality of the students is not encouraged ?

A.—Rather than allowing the faculties of the students to blossom naturally to their fullness they are worked up to the blossoming stage.

Q.—Is it due to the locality or is there any inherent defect in the system of teaching ?

A.—I cannot say anything more than this. For all the reasons for which the Hindu University was started in Benares the Tamil University should be started in Madura. I do not condemn Trichinopoly and all the great educational efforts that have been made there. According to my plan the subjects that Trichinopoly takes up will bring a great name and reputation to the Tamil University.

Rev. Father CARTY :—Q.—Even then the bad atmosphere will remain ?

A.—It must be removed.

The RAJA OF RAMNAD :—Q.—You said that the kind of education imparted there was purely mechanical ?

A.—That is why I have said that the technological portion of university's activities should be located in Trichinopoly.

Mr. P. V. SESHU AYYAR :—Q.—Can you say that the conditions in Madura are such that there is an academic atmosphere ?

A.—Certainly, Madura has never been out of it. You have not got even a bit of the necessity kind.

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Q.—Will you kindly explain how Madura possesses an atmosphere of the academic kind which Trichinopoly does not possess?

A.—Of the 7,000 students studying in Madura in all the high schools and colleges, except about 600 students in the American College, St. Mary's High school and the American Mission school, all the rest are allowed free to improve their faculties.

The RAJA OF RAMNAD :—Q.—He is not asking about the students?

A.—I am coming to the question. Except about 600 students the rest are allowed to gather their knowledge by their own efforts. Their tendencies also are made to fit in with the subject they learn. The self-development of the students is not at all curbed. There is no mechanical drilling. The atmosphere that has grown round Madura is conducive to such growth as will enable the boys to blossom in their natural course. There is not that strict supervision which is necessary for mass education and mass benefit. The university education must encourage natural development.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You want Tamil medium throughout the course and retain English at its present level. Only on the literary side you would have English and for other subjects you would have Tamil as the medium throughout the course.

A.—Yes, yes.

Q.—What are the advantages you expect to gain by the retention of English at the present level?

A.—Whatever may be our idea of Swaraj, even when that is attained we ought not to cut ourselves off from the great continents of the world. English should be preserved in order that we may be in touch with the continents in all our activities. For that purpose I do not want the level of English to be lowered in any way. We should be able to write and express ourselves with ease in English.

The RAJA OF RAMNAD :—Q.—You consider that the English language is more or less a world language and in order to be in touch with the outside world you must have a thorough knowledge of it.

A.—Yes. If the French language had all the translations of all the important works in the world, and if we happened to be under the French I would have recommended the French language?

Q.—You want to have English, because it serves as a medium for world communication also because it is the State language?

A.—Partly as the medium and partly because it is the State language since the English happen to be our rulers.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You consider that communication with Europe or America is inevitable?

A.—For knowledge to be perfect I should like to make it flow into my country from all parts of the world. All knowledge must be made available in India.

Q.—Do you expect to have English as the common language for the whole of India for internal purposes?

A.—I should prefer Hindi to be the common Indian language keeping English only as a secondary language. It is democratising to

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use English as a common language for India. So far as India is concerned English must sink into insignificance as compared with Hindi, in due course.

MR. T. C. SRINIVASA AYYANGAR:—Q.—About thirty years ago you were a teacher also ?

A.—Yes, I was one.

Q.—You are a vakil of thirty years' standing ?

A.—Yes, thirty-two years.

Q.—You were for several years on the managing body of the Madura College and of the institutions connected with it ?

A.—Yes.

Q.—You have been a Member of the Madras Legislative Council for two terms and a Member of Indian Legislative Assembly for 3½ years ?

A.—Yes.

Q.—You are connected with several institutions for the advancement of knowledge, such as the Tamil Sangam at Madura and several Sanskrit patasalas ?

A.—Yes.

Q.—In your experience regarding the financial aspect of these educational undertakings do you think that the people of Madura and Ramnad, especially the aristocracy, have responded adequately to appeals made by the management ?

A.—If appeals are made by influential men and if we start with our leading men the aristocracy and merchant classes will always respond to appeals and have responded adequately to all appeals made before.

MR. P. T. RAJAN:—Q.—You wanted certain Acts to be amended. May I know what is your idea ?

A.—For example take the Madras District Municipalities Act. The Act should be amended in such a way that if the municipalities chose to do so they might levy a cess for higher education. Or they must be allowed to help higher education in other ways. So also with the Local Boards. With regard to the Charitable Trusts Act, if only the Raja of Ramnad is given the freedom to divert all his charities to higher education I have no doubt he will do so at once.

Q.—Will that not be difficult in a way ?

A.—There may be some difficulty in some cases. But take the case of the charity boat plying between Mandapam and Pamban. There is no need for it now and the income derived from that charity may be utilized for higher education.

Rev. Father CARTY:—Q.—You are for having Tamil as the medium of instruction and yet maintain the present standard of English.

A.—I said that for the purposes of communication a knowledge of the English language is necessary. For that purpose a knowledge of Gothic Grammar and other intricacies of the science of English language is not at all necessary.

[Mr. K. Rama Ayyangar]

Q.—How will you preserve that standard of English knowledge if students do not go through the same course through which they are now going ?

A.—Let the boys study the same amount of English as they do up to the Matriculation class. Have a bit more of the extra studies ; make them do library work and let them conduct debating societies where they learn to talk in English. A good deal of energy will be saved when boys are taught through the medium of Tamil. Therefore the boys can study a few more English books. I do not want to take away anything from the present English studies.

Q.—You consider that the extra activities outside the class rooms, such as debating clubs and so on will develop the students powers of expression sufficiently without any special effort being made ?

A.—Yes.

Q.—Under the present system when English remains as the medium of instruction students know less of English than before. If therefore, English is removed from its position as the medium of instruction, will not the standard of English be still further lowered ?

A.—I do not want a fine standard of English to be kept up. I want that the vernacular should attain that fine standard. I do not mind if ideas are expressed in ordinary and unidiomatic English.

Q.—But you said that you would keep the present standard ; now you seem to say that you would admit any kind of English.

A.—So far as the power of expression in English is concerned, it should be preserved at the present level. But I do not want that all students should be able to write the finest English or poetry. If any student has got the knack of developing his talents and becoming an English poet I would be glad to allow him to do so ; at the same time I would not compel the average student of the university to possess such a knowledge of English.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—You would not insist on a study of grammar and the technique of the language ?

A.—Some little amount of grammar is necessary. The total omission of grammar as is done at the present time is a step in the wrong direction.

Rev. Father CARTY :—Q.—When you spoke of the atmosphere peculiar to Trichinopoly, was it your idea that there was a certain amount of drilling for the sake of passing examinations which was not conducive to the natural growth of the faculties of the student ?

A.—The main course there was drilling for passing examinations. If a hundred students in any other place will have their faculties naturally developed, only ten students will do so under the conditions prevailing in Trichinopoly. I may admit that there may be peculiar intellects.

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Rev. Father CARTY :—Q.—In the final result, is it not those that receive this kind of training that get better results than those that do not?

A.—As a matter of fact it is so. Your training gives much better result. But the university should not aim at that. It should aim at higher culture which is the main object of the university.

Q.—But is not higher culture more than mere self-reliance?

A.—My opinion is that in Madura education of the first-rate kind should be given. There may be a hundred other places where average university education may be given. But education of the first-rate kind should never be mixed with education of the average type. Education of the average type gives much better results than education of the pucca first-class quality which amounts to almost madness. But it is that madness which improves mankind much more than the average education.

Rev. Father CARTY :—Q.—Besides the mechanical training that is given to the students, is there not a sense of one's own responsibility in particular students who make larger use of these advantages than others?

A.—That is a small factor. Brilliant intellects will always come up. No atmosphere is necessary for them. You must not put students in an atmosphere where only by chance their faculties would blossom into perfection and fineness. A seat of learning of the highest type should be one where the faculties should blossom naturally without any kind of drilling on the part of the professors.

Q.—Is not drilling a matter of age? Do you think that no drilling is necessary in education?

A.—The college should train the students to learn rather than drill knowledge into them. The lines of guidance should be thought out in Madura and then Trichinopoly should be made to follow that line.

Q.—What about Chidambaram?

A.—My impression is that Chidambaram is the least fitted for these things.

Mr. S. SUBYANABAYANA SARMA :—Q.—What do you mean by "pucca education for its own sake"?

A.—It means education not only for one's sake. It is the development of faculties which in the natural course reaches the stage of as good perfection as possible. For example, people study to acquire philosophical knowledge, and after a number of years' study, it comes of its own accord; and then it is possible for them to dive into the depths of philosophy in all the branches, because of the perfection of the study. Then they think of the ideas put before them in a number of channels which I cannot think of. Such knowledge as has been acquired by natural improvement of the faculties is what I call "pucca education." Suppose a student goes to study under a teacher. He may be most submissive to the teacher, but he may not brilliantly come out with good and original thoughts. Thousand and one things may hinder him. Study for study's sake should be supplemented by the extreme qualification to grasp and develop.

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Q.—Then you mean it to be the perfection of a man's faculties?

A.—Yes, as far as is attainable.

Q.—When you are talking of these things, why do you think of unemployment?

A.—University education is meant for spreading knowledge wider, so much so that in clause (4) of my answer I have referred to that question; according to the area and its importance knowledge of the details will improve, and the main object is so as to answer unemployment also. The people in the whole area can either become experts or men of wisdom, in each branch. The object is not to make everybody a little bit of everything. It is not possible to have more than five out of a thousand students who may come under this class, and the remaining students also will have to benefit out of the knowledge imparted. I want therefore that a graduate that comes out of the college should devote at least a few days in the year to educating the public by giving lectures, etc.

The RAJA OF RAMNAD:—Q.—In addition to the amendment of the Acts, how would you favour a proposal to make every graduate in the Tamil area pay something annually towards the funds of the university?

A.—I would rather make them serve the university in a way for one year after they take their degree. They will be in charge of a particular section and thus help the other students. For example, an ordinary man who has little or no knowledge of hygiene may be instructed by graduates through lectures.

Q.—You don't favour the proposal that a graduate should be required to pay Rs. 2 or Rs. 3 per annum?

A.—No, except where he is benefited by a university pecuniarily.

Q.—Not by education?

A.—No, not by education. He might be benefited by research-work or scholarship. I would not ask an ordinary graduate to pay anything. I would like him to serve the university, of his own will.

Q.—Would you commute the fees he has now to pay for exercising the franchise into payment of a definite amount for a certain period; or in other words, would you spread the registration fee over a number of years?

A.—It is a matter of detail for the Senate. According to the conditions we are in, the Senate may impose that; but in the Act itself we may make a provision for considering this question.

Q.—We will have to suggest several sources which we can tap for finding resources?

A.—For university lectures, the levy of fees may be fair.

Q.—Can we not levy from the graduates a small sum for a definite period?

A.—At least so far as the Madras Presidency is concerned, I think it will hamper progress.

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Q.—How would you favour a surcharge on people who pay income-tax and who take to some profession? For instance, if a man pays an income-tax of Rs. 1,000, would you like him to pay Rs. 10 more as surcharge to the university funds?

A.—I shall have no objection to levy that from all persons who pay income-tax above a certain rate; but the question as to who should be given the power should be decided.

Q.—Would you likewise agree to the imposition of a surcharge on people who make profit by a profession which is the result of university education?

A.—I would like to fix a minimum below which I would not like to charge such people. After a person has established himself in the profession, it may be levied. For the knowledge that such people have gained through the university, you want the university to be helped; but when you levy profession tax for the health and upkeep of the city or town and the surrounding parts, I think the limit must commence only beyond a certain decent income.

Q.—You mean in the case of profession tax?

A.—Yes. In the case of income-tax, the surcharge should be on persons paying above Rs. 1,000 as tax.

Q.—Would you agree to divert certain fees which the Local Government receives from vakils for grant of sanads by the High Court, or at least a portion of it being given to the university, because it is the university that gives the vakils their qualification?

A.—I think that a similar levy of fees made for the examinations as a whole may be transferred to the university funds.

The PRESIDENT :—Thank you very much.

XXXV

Evidence of Mr. V. P. Subramaniya Mudaliyar.

The RAJA OF RAMNAD :—**Q.**—Are you in favour of the establishment of another university for the Tamil districts?

A.—Yes, I am for it.

Q.—Is it because you feel that the Madras University is not enough or that a new university will be an improvement on the existing state of things and will fulfil the purposes which many have in view?

A.—The Madras University itself in one of its resolutions stated that more universities are needed and that university centres should be started. In accordance with that resolution they have already formed the Andhra University.

Q.—It is not in accordance with it. The Andhra University was brought into existence because the people wanted it. Whether the Madras University was willing or not to allow the Andhra people to cut away from the Madras University, they were willing and ready to go. You want another university for the Tamil area because the Andhras have got a university for themselves?

A.—That is only one of the reasons. The other reasons are that the Madras University has English as the medium of instruction and that it is not centrally situated for the Tamil districts.

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Q.—If the Madras University adopts the vernacular as the medium of instruction then you would not demand another university ?

A.—If as much importance is given to Tamil as is at present given to English now and if Tamil is made the first language, one of my objections will vanish.

Q.—How then does the location of the University affect the kind of education that is given there ?

A.—Why then should we not have it in the Calcutta University ?

Q.—Calcutta is too far of, whereas Madras is not so far of ?

A.—If the Madras University is transferred to Trichinopoly or some place near that and if the first place is given to Tamil, I shall be satisfied.

Q.—Your objection to the location of the university in Madras is one which the university cannot by itself rectify ?

A.—Let it then form a Tamil University for the Tamil districts.

Q.—Do you think that the parents and the students feel the distance of Madras from the Tamil districts ?

A.—I don't know whether they feel or not : I have not made an enquiry of them. At any rate, I as a parent feel the distance of Madras. If there is another institution very near I would naturally prefer that institution to a distant one.

Q.—Not in all cases. Don't you see parents sending their children to the English universities ? It is surely not because there are no universities in India ?

A.—If the universities here were giving education of the same quality as is given in English universities, surely the parents would send their students only to Indian universities.

Q.—If Madras is considered to be distant to some people and if you locate it in Tanjore, will it not equally be distant to other people ?

A.—I said that Trichinopoly is the best place.

Q.—Therefore in that new university except in the case of adopting the vernacular as the medium of instruction, in all other respects you will copy the Madras University ?

A.—Not at all. I shall attach a vocational side to the university education, so that when the graduate fails to get an employment he will not be forced to suffer from hunger and will be in a position to practise a vocation and earn his bread.

Q.—Would you adopt the vernacular even for scientific subjects ?

A.—Certainly.

Q.—Would you coin new names and expressions for proper names and technical expressions or would you adopt them as they are ?

A.—An expert committee should be formed and the details of the matter should be left to that committee for decision. It appears that in Jaffna or somewhere in Ceylon there was a medical college which taught up to a stage corresponding to the M.B. degree of the Madras

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University. I was fortunate in getting some copies of the books they used which are all in Tamil. (The witness produced for the inspection of the committee some books on Anatomy, Medicine, etc.) You will see that the whole thing is written in Tamil and if to-day you want to impart instruction in Tamil to the medical students you have only to bring the book up-to-date by making some changes. This book is now more than fifty years old. The most practical subject of medicine is written in Tamil.

Q.—Do you think that the expressions used there were understood by the people?

A.—I am certain they ought to have been understood by the people. If students can understand English equivalents and Latin equivalents, they can also understand Tamil equivalents. It is rather the idea that is difficult and not the word.

Q.—On what basis was the coining of these words undertaken? (There was then a discussion on the suitability and intelligibility of certain words.)

A.—Though they might not have been understood by the ordinary people at once, I think they would have understood them in course of time. But I am not advocating any particular book or any particular expression. I am only illustrating that a particular science has been written in Tamil and that the book has been in use in a college.

Mr. P. V. SESHU AYYAR:—Q.—You said that these books were used as text-books for a medical college in Jaffna. If such an institution had existed before, why did it fail? People may think that if the enterprise is made here also, it may fail?

A.—There may be other reasons apart from the intrinsic weakness of the case. As in the case of so many other institutions, the enterprising man who first started the institution might have died and others might not have taken his place. Or, an autocrat might have come there and ordered that Tamil should not be encouraged and that English alone should be encouraged. It is conceivable that on account of these causes the institution might have failed.

Q.—I put it to you that there was no need for a book of this kind and as a consequence this book has ceased to be in use?

A.—If that were the cause, it might have ceased to be in use on that account. I am not able to say definitely.

Mr. S. KRISHNASWAMI AYYANGAR:—Q.—What would you want the new university to do on the vocational side?

A.—I shall not go into details. But I shall say this that if a body of students of our university are stranded on an unknown island, they must have such knowledge that will enable them to produce a United States of America there.

Mr. T. C. SRINIVASA AYYANGAR:—Q.—Regarding the possibilities of the Tamil language, you said that it was quite possible to render the Western scientific and cultural works into Tamil?

A.—Yes. I can speak with first-hand knowledge so far as the literary side of the question is concerned.

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Q.—You have rendered into Tamil verse Milton's Paradise Lost ?

A.—Yes ; a part of Paradise Lost.

Q.—You have also rendered into Tamil such books as Spencer on Education, and Chameleon. You have also written many books on Science in Tamil, especially in the veterinary branch ?

A.—Yes ; two chapters of Spencer's ' Education ' have been translated by me jointly with others ; my Tamil poem on ' Chameleon ' is an adaptation. The books have not been prescribed as text-books as veterinary education has been given through English. They were published for the use of cattle-owners.

Q.—You are a frequent contributor to Tamil Journals and you have made a critical exposition of some portion of Kamban and you are one of the foundation members of the Tamil Sangam ?

A.—Yes.

Q.—You devote your spare moments to literary pursuits ?

A.—Yes.

Q.—Has Bunyan's Pilgrim's Progress been rendered into Tamil by Mr. Krishna Pillai ?

A.—It is one of the successful works. I would only object to his use of Sanskrit words.

The RAJA OF RAMNAD :—Q.—Do you object to the use of Sanskrit words in Tamil poetry ?

A.—I shall not object only if the use be in moderation.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—Has Professor Sundaram Pillai written original works in Tamil Drama ?

A.—Yes.

Q.—Has he also rendered the elements of science into Tamil ?

A.—It is a survey of not only the sciences but also the philosophy of the western world. It is a comprehensive work in the form of sutrams and commentary, called நூற்பொருளை விளக்கம்.

Q.—Do you think that the intellectual advancement of the country is not possible unless Tamil is made the medium of instruction and is placed in an important position ?

A.—Yes. No university without such an ideal is worth establishing. It will merely be duplication of the existing university. The vocational side also should be emphasized.

Q.—Whatever be the type of the new university for the Tamil districts, you are satisfied if Tamil is made the medium of instruction ?

A.—Yes. There is so much of energy lost by reading the things in a foreign language. All that ought to be conserved and utilized for the purpose of acquiring knowledge.

Q.—Will the graduates of your proposed university compare favourably with the graduates of the Madras University ?

A.—Certainly, they have also in addition the knowledge of the vocational side of education.

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Q.—Do you expect to start the vernacular medium immediately or after some time during which preparations can be made?

A.—We can begin some subjects immediately. A Board should be constituted to prepare the ground for these things.

Q.—Can the Board be under the Madras University or should it be a separate body?

A.—From the outset, it should be dissociated from the Madras University.

Q.—Why should not the Board be under the Madras University till such time as it is able to dissociate itself and form into a working university?

A.—The present governing body of the Madras University is most unfit for developing Tamil by giving a prominence to it. I want separation at once.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—You showed some books on Medicine and Anatomy written in Tamil and used in Ceylon. They were probably written at a time when the knowledge of English was not so high as now and therefore there would not be so much use for those books now as at that time. What do you say to that?

A.—Some old educationist in Ceylon may be able to give you that information.

Q.—I want to know whether the high proficiency in Tamil you possess is the result of Tamil having been a compulsory subject or an optional subject in your school and college days?

A.—I learnt the whole thing by special study due to my personal interest in the matter.

The RAJA OF RAMNAD :—Q.—You contend that the Madras University did not recognize Tamil and encourage it by conferring degrees on men deeply learned in Tamil?

A.—Yes.

The witness was thanked and he withdrew.

XXXVI

Evidence of Sadhu Ganapathi Pantulu Garu.

The RAJA OF RAMNAD :—Q.—Do you think that another university is necessary to serve the needs of the Tamil districts?

A.—I think so.

Q.—What makes you think that it is necessary?

A.—I think that the Madras University is unfit to look after the development of Tamil culture. It has not till to-day done anything to respect anything because it is Tamil. It has not given any degree to any Tamil scholar because he is a Tamil scholar. It has created a great number of people who will swallow anything English with great gusto. Even the Tamil people who know no English use English in

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common conversation. All this is the result of the evil which is done by the Madras University, namely, the creation of a feeling of disregard of, if not contempt for, Tamil.

Q.—Could not the promotion of Tamil culture be undertaken better by academies rather than by a university which should aim at the development of all cultures and not merely Tamil culture?

A.—A Tamil academy will only be an addition to so many institutions of all sorts and conditions that are started by several publicists which after all do not command any respect. They work for some time and then they fail leaving behind them some libraries and so on. If Tamil culture is to be developed, it must be done by a university which is sufficiently endowed with funds. Otherwise it would not catch the imagination of the people. It is absolutely necessary that people should think that Tamil is worth having and learning. The Madras University has made the people think that Tamil is a prohibited thing and that the culture and language are not worth having. They think that Tamil has no place in the system of the languages of the world.

Q.—Do you seriously think that the Madras University did not recognize the greatness of Tamil scholars?

A.—Certainly. It did not confer any degree on Mahamahopadaya Swaminatha Ayyar, or Professor Sundaram Pillai or persons of that kind for their deep learning in Tamil.

Q.—What type of university therefore do you want?

A.—I want an absolutely unitary type of university.

Q.—What will happen to the existing colleges outside the centre of this university?

A.—These colleges do not spread any Tamil culture at all. While they teach a lot of things they do not endeavour to spread any culture at all.

Q.—From the cultural standpoint would you close them for some time?

A.—These colleges would continue to be affiliated to the Madras University and be doing the same work as they are doing now.

Q.—Will the new university have anything to do with these colleges?

A.—No, no.

Q.—You will not therefore liberate them from the Madras University?

A.—I do not want that pollution to come here, if you will permit me to say so.

Q.—On the contrary you would retain them with the Madras University?

A.—Yes, till the new university develops to a sufficient extent. We cannot help it.

Q.—Could you not have two sides to the university, the internal side looking after the teaching and allied duties and the external side looking after the affiliated colleges?

A.—I have two objections to that course. The first is that it will practically be a submission to the Madras University to some extent.

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I object to that. It also involves the likelihood that the university which has existed for a long time will have certain advantages which will catch the imagination of the people and its other functions newly taken up will become secondary in importance. Secondly, I want people of mature Tamil culture and they are of course very few who should be asked to give their attention to develop the new university altogether on new lines from that of the Madras University. I want a new unitary type of university in several places and if it is not possible we may have it in only one centre to start with.

Q.— Will it be a self-contained university teaching all the subjects?

A.— Step by step it must teach all the subjects. The ambition must be to teach all the subjects.

Q.— Will not the university lose the advantages of inter-collegiate arrangements if your type of university is to be established?

A.— No. Just as there are mutual relations between the Universities of Madras, Allahabad and Bombay and so on, the relation may be on an interuniversity basis.

Q.— Suppose there are unitary types of university in places like Tinnevely, Madura, Chidambaram, Trichinopoly and in one or two other places. Suppose, each university specialises in a particular branch of learning and there is also mutual exchange of professors and lecturers. What is your objection to that scheme?

A.— That would be splendid. In the University Act itself provision might be made for such correlation. I welcome such conferences and meetings among the various professors and the authorities of the university.

Q.— Would you permit the several centres to provide facilities in all the branches of learning, or to begin with as funds permit would you provide only one or two subjects which are most suitable to the environments?

A.— It all depends on the personnel of the first authorities of the new university. On that will depend a great deal. The personality of the men at the top counts a great deal. They should be asked to choose. They must have a consuming enthusiasm for the thing they work for.

Q.— You are in favour of having a unitary type of university in several centres. You also agree that there should be interrelation between them in the matter of the exchange of professors and lecturers, and also conferences among the professors and other university authorities. You also want that each centre should specialise in certain subjects to begin with. Would it not be better instead of having unitary types of universities at once in various centres which are merely unitary universities in name, to start a federal university of a few centres with constituent colleges in each centre specialising in particular subjects, and then allow them in

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fullness of time to grow into unitary universities? As a practical step would that not be a better scheme?

A.—I must say, "No" to that scheme; because I think that each university must develop from inside without absolutely any kind of extraneous influence. If you take other places and federate them, the idea of foreign influence comes in.

Q.—There is no question of foreign influence, no outside agency dominating the affairs of the institution. The internal administration of each centre is entirely autonomous. Only they will be members of an organic whole with equal rights and privileges.

A.—It is not a question of the internal administration that matters. It is a question of the conscious spirit, a knowledge that in a particular system of thought they are all one. There are very few people in our country who have got a love of our language, love of ourselves or love of our country. That is due to divisions among us. Nowhere else in the world do you find this phenomenon. It is due to too much love of imitation. A very heavy blow must be given to this imitation. Like the colleges that flourished in ancient days in the asramas of certain rshis centres of learning should develop; they should be enabled to grow into universities.

Q.—You said that as a practical measure a federal type of university which will ultimately evolve into unitary type of universities in various centres was a good thing.

A.—Suppose you have three centres one at Chidambaram, another at Trichinopoly and a third at Madura, there will be no advantage in the federation except in the matter of occasional conferences. That is the only kind of federation that I would agree to, if federation it may be termed at all.

Q.—But a single unitary university will cost considerably more?

A.—Certainly.

Q.—There is also another consideration. Certain localities may have more facilities and greater cultural atmosphere than others. Don't you think that a federal type of university is better?

A.—I appreciate that from the standpoint of feasibility and immediate practicability, federation may be easy. But I would even sacrifice the immediate creation of a university rather than give up the individuality of the institution. If according to my plan it will take 20 or 25 years to have unitary universities in several centres and according to your plan it will take only five or six years for the federal centres to develop into unitary universities, I should rather prefer to wait for 20 or 25 years and encourage the spirit of self-reliance and preserve the individuality than take to the other method. Individuality is another name for obstinacy and I think that obstinacy is necessary in matters of individual cultures.

Q.—What is your opinion about teaching in the vernaculars?

A.—Everything should be taught in the vernaculars and English should be tolerated only as a second language. From the lowest to the highest research course Tamil should be the medium.

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Q.—Would you undertake translations of scientific and other books or would you arrange for the writing of original works?

A.—The necessity there will be for translations at first. In Tamil Literature there are ever so many translations which are responsible for the stimulating of thought among the Tamil people. The *Aharadis* were the works of people who were not Tamils. When the university of the type I have described comes into being the translations which served in the earlier days will be thrown out afterwards.

Q.—You have been connected with the administration of a local boards for some years. Do you share the view that these local bodies have done nothing for the promotion of higher university learning?

A.—Yes.

Q.—Do you think that these boards will be able to give a handsome grant every year to the university if they are by statute asked to do so?

A.—The resources of these boards, to the extent to which they have been allowed to raise funds by taxation, are so slender that they would not be able to pay any grant.

Q.—Do you think that the Tinnevelly District Board, for instance, cannot afford to give Rs. 10,000 a year for the first ten years?

A.—They will gladly give Rs. 10,000, if statute would allow it but I submit there must be other methods of raising the necessary funds instead of asking the boards to pay.

Q.—It is only one of the sources to be tapped?

A.—While it will be taking away a good bit from the income of these boards, it will mean very little to the university itself.

Q.—Say, each board is asked to contribute Rs. 10,000 a year for ten years. It will come to Rs. 1 lakh. In the same way for twelve districts it will be 12 lakhs. All this from one source only is certainly a good round sum.

A.—If that is made compulsory, I think the people will gladly give it. It would not be an illegitimate demand. But it must be remembered also that several boards levy taxes for educational purposes and the sum realized out of that tax is not sufficient to meet the expenses of the education. This additional demand will of course tell upon that education.

Q.—Which do you think will be the centre, if only one unitary university is to be started?

A.—To my mind, Madura is by far more suitable than any other place. It was the seat of the Tamil Sangam. The genius of the Tamil people has something to do with the development of Madura. Considering also that our Tamil literature is mainly devotional and religious, location of the university in Madura will give an impetus which no other place can.

Q.—You think that in all these respects Trichinopoly is not suitable?

A.—It is very far behind Madura.

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Q.—Is it simply because there is no Tamil Sangam there ?

A.—I have also adduced another reason, i.e., the essentially religious and devotional nature of the Tamil literature and the devotional character of the people. If the university is located in Madura, the Tamil people will feel that it has been started under the blessing of Providence. I may also add that the life-work of Bhaskara Sethupati will not be forgotten by the people of Madura, and by the students of Tamil.

Q.—Don't you consider the geographical position of the centre with regard to the remaining districts, the means of communication, climate and other factors in the location of the centre ? Without being merely sentimental, we should also be practical.

A.—I would not attach too much importance to these things when I discuss the question of the establishment of a university. They may be important points when the question of establishing a market is considered. These means of communications are more or less impediments. A residential university must be in a place where no extraneous influence could affect the life of the students.

Mr. P. V. SESHU AYYAR :—Q.—I see you are for another university for the Tamil districts. What do you think of the idea of starting a Tamil Academy on the lines indicated by the previous witness Mr. Chandrasekhara Ayyar ? You have been listening to him.

A.—I think that there are some points of difference. I want the details to be worked out by an expert body. There should be a general body like the Senate. The Syndicate should consist of only learned men and scholars and by experience they should decide the questions on the academic side, i.e., what books are to be translated, what courses are to be prescribed and so on. It should not be the function of a committee like this, I think, to go into the details of the academic side.

Q.—You therefore want this committee to recommend the establishment of a university, but not to concern itself with the details of the academic side of it.

A.—Yes, I mean that. You can only indicate the schema. You cannot work out the details. They ought to be worked out by an expert committee of savants.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You said that the Madras University neglected Tamil. Is it your opinion that in this respect it has given any differential treatment to any other language ?

A.—No. It has been impartial in the neglect of all the vernaculars. It cared for English and English alone. If anything had to be done for the vernaculars, it did it in a condescending way and no enthusiasm was shown in doing it as in the case of English.

Q.—I do not see where the condescension comes in when the university provides facilities for the study of Tamil to all the students and when it offers a special group for the B.A. degree examination in that language.

A.—It reminds me of Cinderella. The colleges anyhow are not made to think that they can teach in Tamil and that their students can have their degrees in Tamil. Degrees in Tamil are not so highly

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valued as degrees in English. If a man who has specialized in Tamil is as highly valued as one who has specialized in English then I would not make this accusation.

Q.—Neither the university nor the colleges are responsible for the value attached to the degree. They can simply coach the students to the degree examination. The people who attach the value are to be found elsewhere. On the other hand the complaint is that candidates are not forthcoming even for taking advantage of the facilities offered to them for the study of the vernaculars.

A.—Others also may share the blame, but on that account the responsibility of the university is not small.

Q.—If you start another university for the Tamil districts and give Tamil a very prominent place, will the graduates of your university have a greater value then ?

A.—It all depends on the position given to the workers in the university. If you have mean buildings, pay petty allowances to the workers and do not plan things on a dignified scale, then there will not be the desired result. The Madras University should also recognize that graduates of this University are equal in every respect to their own graduates. There are a hundred other ways of doing this.

Q.—What can a committee like this do to create respect for learned men and to increase the value of graduates ? This depends upon the community as a whole.

A.—I confess this committee could do nothing. It is not intended that it should. The fault lay in the absence of those circumstances that have now brought about the formation of the present committee. We have no good organization, and we cannot work an organization by sacrificing individual opinions for the common good. Great scholars have been neglected. Men who can put their ideas in Tamil quite as well as English professors can put their ideas in English are neglected. The Tamil professor holds a position just a bit raised above that of a peon. Government should do a great deal.

Q.—You think that it is all a question of change of attitude on the part of the Government.

A.—Yes, there must be a thorough change in the angle of vision.

MR. T. C. SRINIVASA AYYANGAR :—Q.—You say that the present system of education where the vernacular is not the medium of instruction, resulted in intellectual sterility on the part of the graduates of the university ?

A.—Yes.

Q.—In answer to a question put by Dr. Krishnaswami Ayyangar asking what the university could do to raise the standard of the value of the graduates in Tamil and suggesting that it was the people and not the Government or the university who could do anything in the matter, you said that the university should set an equal standard of value to all the languages, to the oriental languages and the English language.

A.—Yes, that was my contention.

Q.—Will your scheme in which the vernacular is made the medium of instruction result in a wider diffusion of knowledge and culture in the land ?

A.—Certainly.

[Sadhu Ganapathi Pautulu]

Q.—Any educational system whether through the department of Government or through the university must aim at that object ?

A.—Yes. And time will produce the desired effect.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—You said that the Madras University had neglected Tamil language and culture and illustrated it by saying that it did not confer any degrees on men like Swaminatha Ayyar. Don't you see that the Government have recognized the merit of men like Swaminatha Ayyar and don't you know that they have also patronized men like Dr. Caldwell and so on.

A.—The university had nothing to do with the recognition of Swaminatha Ayyar. On the other hand it has been a sinner in not recognizing him. Dr. Caldwell was dead when I was born, perhaps. What did they do for Sundaram Pillai and a host of other Tamil writers of eminence ? What did the university do for Dr. Caldwell himself ?

Q.—Whose fault was it that recognition was not given to these men ? Is it the fault of the public, or of the university or of the very men themselves who did not ask for any recognition ?

A.—Perhaps it is the fault of all the three. I should certainly say it is more the fault of the university.

Q.—Suppose the university encourages the development of Tamil language and culture from to-day, do you think there will be a great demand for that course of studies ?

A.—In the sense that a large number of people would ask for it there will be no such demand. But among the thoughtful public who realize what ought to be the right thing to do there will be a great demand. Though not in large numbers it will be in sufficient numbers.

Q.—What prevents those men from establishing a university, educating the youths there and conferring degrees ? Will not the Government recognize that university ?

A.—We have been looking up to the Government to do many things. Our Government have been taking up more money from the people than many other Governments from their people. Only when the people become independent in point of money and thought can a new university be established.

Q.—By whom ?

A.—By the people, by the Government and by the university and by everybody.

Q.—You said that each district board can be asked to contribute Rs. 10,000 a year for ten years. I want to know whether the boards have enough funds to meet the cost of rural water-supply and elementary education and whether they are not starved at the present moment for want of funds ?

A.—I said it would be difficult.

Q.—Are you in favour of a statutory declaration like that ?

A.—The matadhipatis also must be asked to contribute.

The RAJA OF RAMNAD :—Q.—This is only part of a big scheme. I proposed also that every graduate should be asked to pay something and that there should be a surcharge on the income-tax.

XXXVII

Evidence of Mahamahopadhyaya Pandit V. Swaminatha Ayyar, Madras.

Madras is already doing good work ; if that can be improved, we may have all we want. If the Act (of 1923) makes any distinction between mufassal and Madras colleges (within the radius of ten miles) ; it will be better to have a new university. The new one should remedy all the defects in the existing Madras University, such as the following : Tamil has not received any encouragement, graduates are not able to speak and write Tamil and do not seem to be benefited by the study of Tamil which they seem to have studied under compulsion, for some material purpose. This is due to defective working of the university, besides the neglect of pupils ; due weight ought to have been attached to the pupils' proficiency in speaking and writing Tamil. Lack of appreciation of proficiency in Tamil exists along with unjustifiable recognition and exaggerated appreciation of those imperfectly educated in Tamil. It is possible to improve the quality of education by creating a good Tamil literature through translation. Pure Tamil education without English will be unsuited to the times, as it will have no economic value. Research is possible even without knowledge of English ; but English will be a very valuable auxiliary.

Madura and Chidambaram seem to be the best centres. These have traditional value also. Kumbakonam and Trichinopoly are only second best.

It will be better to concentrate all studies at one centre. Colleges at other centres may be affiliated, as to Madras at present. Research is necessary in ancient Tamil sciences such as architecture, sculpture, etc., which are now obsolete. Madura Tamil Sangam and other sangams may work as auxiliaries to the new university in undertaking research and translation. Proper names and words like pencil, tram-car, etc., may be taken over without translation. It is necessary to get for translation, experts in both languages—English and Tamil. Bodies like the Sangam will have greater interest, if working with and for a university. Tamil has also used words belonging to other languages (உரைச்சொற்கள்). I have been engaged in research work in Tamil for the last 50 years ; my indexes, introductions, etc., are themselves the material for further research in these days. The old Tamil works provide valuable material for reconstructing ancient Tamil history.

XXXVIII

Evidence of the Hon'ble Mr. Justice V. V. Srinivasa Ayyangar.

I am not in favour of another university, merely modelled on Madras or as a tit-for-tat to the Andhra University. Two things are possible : (1) specialization in Tamil culture, confined to the Tamilians, (2) a special type of university, intended for the improvement of the culture of the Tamilians. The first by itself may be achieved by the creation of new academies (oriental). The present day idea is to equip persons capable of making research in special departments to add to the sum of human knowledge, as opposed to the old ideal of creating men of culture. Madras does neither the one nor the other. Special emphasis should be laid on specialization (e.g., in science—theoretical and applied) for the purposes of research. Intellect and capacity do certainly

[Mr. V. V. Srinivasa Ayyangar]

exist in our part of the country. There is want of opportunity for its manifestation; that is my sincere conviction. "Something of everything and everything of something" should be the university ideal. Early specialization is to be highly deprecated. Specialization at the university stage is not objectionable. The S.S.L.C. as at present worked is bad, since the course should aim to give a general knowledge, both of the sciences and the humanities. The university course must be reserved for specialization in higher studies.

Separation from Madras will be necessary, for a university is an organic growth whose nature cannot be transformed. I favour concentration of different studies at different centres. Unless Madras is going to be a teaching university, there will be no difficulty in co-ordinating the different centres in the mufassal, but the variety of the vernaculars at Madras will not allow it to specialize in Tamil. There is no objection in principle to the co-existence of the affiliating and teaching functions. The trouble and expense of a new university can be justified only by its special ideals. The ideals cannot be attained by a mere federation of colleges. Affiliation and centralized teaching are not incompatible ideals.

It would be a good thing to remove the unhappy feeling of jealousy between the constituent and affiliated colleges. My idea of research work is independent of teaching for honours; it is post-graduate original work. It will be desirable to concentrate on honours and research work at one place. It is possible to make institutions in particular places specialize in particular branches. Each centre will have its own place in the university and will not be merely affiliated.

Some sanitary place somewhere near Madura will be the most suitable headquarters, because of the atmosphere and the tradition. The historical importance of Trichinopoly has to be dug out from ancient records. Trichinopoly is more central from the point of view of communications and other modern facilities. The present institutions there will have to go out of the congested part of the city.

The work of translation is a side-line which may go on gradually. In a few decades, the language may come abreast of the work. No university will be well-advised to do without English altogether; it is the *lingua franca* of the world. Translation should not be undertaken with the idea of superseding English, but that of making knowledge available to those who do not and cannot study English. No language is worth the name unless all the best knowledge in the world is available through that channel. Having regard to our national ideals and traditions we ought to develop our knowledge of Tamil; while for keeping in touch with the world, we must cultivate English. We have done nothing to make available in our language knowledge which is close at hand, though in other languages.

Translation and Publication Committees may be formed, one for each branch of knowledge. The work may go on even for half a century. The creation of a class of people well versed both in Tamil and some other language will be very necessary. But the partialities of the human mind being what they are, it is very difficult to get people who are equally proficient in both.

[Mr. V. V. Srinivasa Ayyangar]

The present defects are not due to want of demand in the country. Besides, supply may reveal or create a demand. There is a voracious appetite for Tamil fiction these days, for instance. The demand in Telugu is greater, for the national feeling among the Andhras is keener. Scientific works in English are written by those who have the mastery of adequate and precise expression in that language. Association with people who have entered into the spirit of the Tamil language is necessary in order that its genius and purity may be retained in the translation.

XXXIX

Evidence of Mr. P. A. Ganesa Ayyar.

The RAJA OF RAMNAD:—Q.—You say that after the formation of the Andhra University the need for a Tamil University may not seem very pressing. All the same there is a spirit of rivalry aroused in the people of the Tamil districts as a result of which there is a desire for a new university. Do you think that the feeling is based on that consideration only?

A.—Even that feeling has gradually subsided, since the Andhra University has turned out to be entirely different from what the people expected it would be.

Q.—Would that not be coming to a hasty conclusion about the success or the failure of the Andhra University and judging of the need for a Tamil University from that hasty conclusion?

A.—What I meant was that the Andhra University is not sufficiently funded and I do not like that a Tamil University should be started and allowed to starve. The Tamil and the Andhra people expected that the Government would come forward at least with ten, or twelve lakhs of rupees.

Q.—You think that the Government have not contributed that amount?

A.—So far they have not done so.

Q.—Don't you know that the money can come only in the shape of grants when the schemes are made ready and submitted to the Government by the university?

A.—If it comes piecemeal it will not have the desired effect. For a university of a unitary type annual recurring grants will do. But for a university of this type which has already got a number of colleges in the Andhradesa, piecemeal donations and grants will not go a great deal towards securing the objects for which the university is established.

Q.—Do you want therefore that big grants should be made all at once?

A.—Not only grants by the Government, but also private benefactions. By any means, the university should have a decent fund to start with.

[Mr P. A. Ganesa Ayyar]

Q.—Do you want to start the university first and then ask for funds, or do you first acquire the necessary funds and then start the university?

A.—Both should go on simultaneously. We should not start the university first and then allow it to starve. I said that the people were disappointed with the progress of the Andhra University. Besides the lack of funds there is another argument also. The Andhra University, in the matter of examinations and courses of instruction has been more or less a verbatim copy of the Madras University. This has dulled the enthusiasm of the Tamil people in the matter of another university for the Tamil districts. They are afraid that their university also would be allowed to starve.

Q.—If sufficient funds are forthcoming you are in favour of a university for the Tamil districts at once?

A.—Yes. The university should be of the federal type. There are very many advantages which a Tamil University can secure to the Tamil people by snatching away from the Madras University. But we should not by any means be starved.

Q.—What is the amount that you would require for the Tamil University?

A.—There are ten first-grade colleges in the Tamil area and calculating at the rate of seven lakhs of rupees for a college—no matter under whose authority it may be—there should be 60 or 70 lakhs of rupees. The capital should be invested and the interest thereof should be utilized for the expenditure.

Q.—What will be the annual income?

A.—Calculating at the rate of six per cent you will get about four lakhs annually.

Q.—Suppose you are assured of this sum annually will you be satisfied or will you still insist on having the capital?

A.—In the initial stages, for the first five years this sum will be enough. Later on more money will be required. We will require at least five to six lakhs a year. I do not think we can get six per cent interest. We would require a capital of more than 80 lakhs.

Q.—If you are assured of an annual income of rupees five or six lakhs why do you want the capital? Won't you be satisfied with it?

A.—Yes.

Q.—Would you then go in for a university of a federal type with several centres specializing in several branches of learning?

A.—The various centres should specialize in such branches of learning for which they are specially fitted. For instance, I would say that Trichinopoly should specialize in Mathematics and Chidambaram in History and so on.

[Mr. P. A. Ganesa Ayyar]

Q.—Is it your idea that in fullness of time all these federal centres should become unitary universities?

A.—Yes.

Q.—What is your idea about adopting Tamil as the medium of instruction?

A.—I think that for a very long time to come English should be the medium of instruction if we aim at efficiency. It may be introduced gradually in the S.S.L.C. classes. Even that will take a long time. But for the intermediate and the degree courses, I should like that English is retained as the medium of instruction.

Q.—In the meantime how will you pave the way for having Tamil as an efficient medium?

A.—A Tamil academy should be started at once. Specialists in various branches of science should be given encouragement to write works on the various subjects.

Q.—In this academy will you employ learned men who could write original works in Tamil or will you merely employ scholars for translating the English and other works?

A.—Both kinds of people should be employed and both processes should be adopted. To a large extent translation will be necessary.

Q.—In translation would you adopt technical expressions and proper names as they are or would you coin new words for them?

A.—I would leave it to the men engaged in the work to decide. They would adopt any method which would render the Tamil works intelligible, readable and instructive.

Q.—You say that a graduate should possess a knowledge of English. Where is the necessity for him to study the sciences in the post-graduate course in Tamil? He can very well learn the sciences in the original English itself.

A.—I am against the vernacular being the medium of instruction in the post-graduate courses. More than that, a large mass of western scientific knowledge is to be found in German and French and in order to understand those works from first hand sources I would insist upon every post-graduate student possessing a working knowledge of French or German.

Q.—Would you have those languages studied as optional subjects in the pass course or would you leave it to the post-graduate course?

A.—I am not for the study of so many languages in the pass course. I want an Indian language to be made compulsory in the pass course as much as English is made compulsory. If vernacular is to be made the medium of instruction some years hence I do not see any reason why Tamil should not be made a compulsory subject in the Intermediate class.

Q.—Is it merely a question of distance that makes you think that Madras would not be able to cater to the needs of the Tamil districts? I want to know also whether it is the feeling that the Madras University does not deal fairly and squarely with the affiliated colleges in

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the Tamil districts, that makes you demand another university for the Tamil districts. If Madras University treats the affiliated colleges on an equal footing will you be satisfied?

A.—I want that university centres should be started soon. It is absurd that one examiner should examine thousand students. There is no uniformity and as a consequence the students suffer. If university centres are started as the Act says, I should prefer to stick on to the Madras University for some time longer till we are able to secure sufficient funds.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—You say that a Tamil University may not seem necessary. What will you do for the promotion of Dravidian culture, Dravidian literature, philosophy and arts?

A.—All this should be undertaken by a special academy. An Academy of Oriental Studies should be started.

Q.—Do you think that all the various branches of learning can be provided in one place? To understand Tamil literature in all its aspects we should know something about the various philosophical systems of the people, the various religious beliefs, the ceremonials, etc. Then we have the Indian Arts such as sculpture, architecture, music, etc. We have Indian medicine. In literature again we have Tamil grammar, Tamil philology, etc. Do you think that these and various other ramifications of Indian learning can be provided in one place?

A.—All these things cannot be done all of a sudden. It should be the work of the Academy. The Academy should provide all these things gradually. In course of time, the Academy will be in a position to provide all these things. Men with expert knowledge of these matters should be put on the staff of the Academy.

Q.—So, if an Academy like the Tamil Sangam in Madura is developed and provision made to teach the various branches of oriental learning you would straightaway have a university of unitary type there and allow the other colleges to remain affiliated with the Madras University.

A.—The other colleges should be allowed to grow into universities of unitary type.

Q.—Will they also be allowed to make provision for teaching and research in oriental studies like the Madura Academy? Besides specializing in Science or Mathematics they may also be allowed to provide facilities for oriental studies?

A.—I do not want that the Tamil University should look only to the promotion of Tamil culture to the detriment of the study of the sciences.

Q.—I did not suggest that.

A.—While the primary object of the Tamil University should be the promotion of Tamil culture it should also provide facilities for the study of the other branches of learning. I am even for having more than two centres.

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Q.—You think that it is advisable to have one centre specializing in science in post-graduate courses, another in history, etc., and a third in literature, etc. While this is being done, should they not also undertake that portion of Indian learning which is now forgotten? For instance, the college specializing in science and medicine may undertake the development and classification of the science of Ayurveda and other systems?

A.—Let each college specialize in that subject for which it is best fitted.

Q.—You are for a federal university of two or three centres, one of them having a strong oriental side attached to it?

A.—Yes.

Q.—If other centres also make provision for the study of oriental subjects will a large number of students flock to them?

A.—Every centre should provide the necessary facilities for acquisition of oriental learning, no matter what the cost may be. It is only in that way that Tamil culture can be developed and spread.

Q.—If the Madras University can spend some more money on its oriental side and appoint more professors, readers, and fellows for the purpose of research and teaching, would you still consider another university necessary?

A.—The Madras University cannot exclusively attend to the needs of the Tamil districts. There are various other reasons for another university.

Mr. P. T. RAJAN :—Q.—You want that German or French should be taught in the Honours course?

A.—Yes.

Q.—When do you want to start the teaching of these languages, in the Honours course or in the pass course?

A.—I do not prevent the students in the pass course from learning these languages. Students take French translation in the Intermediate classes and by attending classes for two hours a week they pick up a working knowledge of the language in two years.

Q.—Is it your object to enable these students to study the scientific works in the original French or German?

A.—There are a number of excellent works in French or German which are not available in translations. The students should be in a position to read them in their original.

Q.—Two years' study of the languages is sufficient to give the students a working knowledge of the languages?

A.—Yes.

Q.—You said that English has come to stay in India. Will it stay as long as the British power is paramount, or is it irrespective of the British Government?

A.—I cannot dive deep into the future. But I think it will stand irrespective of the British Government's staying or not.

[Mr. P. A. Ganesa Ayyar]

Q.—You think it is a world language ?

A.—Yes. I should like that English is also made a compulsory subject with the vernacular.

Mr. S. SUBYANARAYANA SARMAN :—Q.—To whom will you leave the choice of selecting subjects for specialisation in particular centres ?

A.—The colleges should arrange among themselves as to what subjects they would specialise in.

Q.—In order to work this federal idea successfully it is desirable that certain centres are allowed to specialise only in particular subjects irrespective of the number of colleges existing in a particular centre. Would it not conduce to economy of educational effort if it is definitely fixed that such and such centres should specialise only in such and such subjects ?

A.—I am not for the university authorities compelling any college to specialise in particular subjects. I will leave the decision entirely in the hands of the colleges themselves. They can be trusted to deal with the question in the best possible way. If a certain centre is not able to teach a particular subject as efficiently as another centre, then it should be left to the other centre to handle that subject.

Q.—Do you expect the post-graduate students and the research workers for the advancement of knowledge and for making more knowledge available to the country, to think and write in Tamil ?

A.—It should be left to themselves.

Q.—For the realisation of the object you have in view, viz., the teaching of the pass and Honours courses in Tamil after a period of 20 years would you not have these students think and write in the Tamil language ?

A.—They can think and write in the vernaculars even without teaching the pass and Honours students in Tamil. For the Honours courses it makes absolutely no difference whether the students are taught in Tamil or English. Quite irrespective of the medium of instruction I would expect the Honours students and research students to master all the available knowledge in the subjects whether in English, French or German.

Q.—Is it not the object of the university to popularise the knowledge among the masses ?

A.—I think, that, for a student to be able to express his thoughts in vernacular after twenty years, with or without teaching the Honours classes in Tamil, he should acquire a firm grasp of the practical western scientific knowledge. It is only then that he would be able to popularise the knowledge.

[Mr. P. A. Ganesa Ayyar]

Mr. P. V. SESHU AYYAR :—Q.—You say that in twenty years' time Tamil can be made to serve as a medium of instruction?

A.—Yes. In the meanwhile we must pave the way by means of translations and other original works. Even then I think, that in the Honours courses, English alone should be the medium of instruction.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—What is your object in making the vernacular the medium of instruction?

A.—It will make the students valuable to the people at large. Otherwise they would be in the same stage in which they are.

Q.—Is the present state due to lack of people who can read and understand the vernacular and not of those who can write in the vernaculars?

A.—Yes.

Q.—Do you think that our science graduates are capable of putting their ideas in the vernacular?

A.—Not in readable vernacular at present; but as I said before, in the course of twenty years that object would be attained. The present dearth of vernacular text books in science is due to the graduates not being able to express themselves in Tamil.

Q.—If the graduates are made to have a good knowledge of Tamil don't you think that your object will be attained without making Tamil the medium of instruction?

A.—Yes.

Q.—Will it not then be attained without any external compulsion?

A.—I never suggested any external compulsion.

Q.—Your idea is that there should be no element of compulsion about it. If proper steps are taken to make our learned men equally learned in Tamil, the object will achieve itself?

The witness was thanked and he withdrew.

XL

Evidence of Mr. R. S. Nayudu.

The RAJA OF RAMNAD :—Q.—We have received the resolution of the Municipal Council favouring the establishment of a university for the Tamil country at Madura. Can you kindly tell us what your personal views are in the matter, apart from your official view as Chairman of the Municipal Corporation?

A.—My personal opinion is that Madura is the fittest place for locating the new university. My reason is the historic traditions of Madura. Almost all the European universities are based upon traditions and Madura has got the best traditions to make it fit for the location of the university.

[Mr. R. S. Nayudu]

Q.—Do you personally think that there is a necessity for a separate university for the Tamil districts?

A.—When we have already created universities on linguistic grounds, I think the Tamil districts also must have another university.

Q.—Suppose you rectify that mistake by closing down one or more universities?

A.—If you have an All-India university, I will not press this.

Q.—Do you really think that the genius of the Tamil people requires a separate university for display?

A.—Certainly; the history of the Tamil people itself is entirely different from that of the other people in this Presidency.

Q.—But don't you think the same result can be achieved by the Madras University itself?

A.—I think the results will not be such as we can expect from a separate university. The advantages will not be the same.

Q.—Is it because Madras is not quite central to the Tamil area?

A.—The Madras University cannot give that undivided attention which a Tamil University will be able to give or will be in a position to give.

Q.—Do you want a unitary type of university or a federal type, the Tamil area being comprised of several big centres? What type of university will you advocate?

A.—The type of the university is only a matter of detail; we may settle it later on.

Q.—So you have no definite views regarding the type of university?

A.—It is only a matter of detail and may be gone into after all the other things have been fully discussed and decided upon.

Q.—If the university is to be at Madura, what shall be the relationship of that university with the other colleges in the Tamil area, i.e., in Trichinopoly, Tanjore, Kumbakonam, Salem, Coimbatore, etc.?

A.—I think it should be more or less on the lines of the American universities. I have already said that it is a matter of detail.

Q.—Would you like that that university should function in the matter of oriental languages in a particular manner, or do just what the Madras University is doing?

A.—What Madras is doing is not satisfactory. We should try to improve upon it.

Q.—And devote greater attention for the promotion of oriental culture?

A.—Yes, Tamil literature particularly.

Q.—How would you work out that scheme, by making Tamil compulsory, or what?

A.—Certainly so.

Q.—And by introducing higher studies in Tamil for specialization?

A.—Certainly yes.

[Mr. R. S. Nayudu]

Q.—As a post-graduate course?

A.—Yes. You can have that also. It is all a matter of detail on which I think we should not spend our time now.

Q.—We are obliged to go into those details to pronounce an opinion whether or not a university is wanted.

A.—We should not try to copy the Madras University. If we are going to model our new university on the lines of the Madras University, I would rather not have a university at all.

Q.—You said that the new university might function similar to the American universities. In what respects?

A.—Yes. American and German universities and unlike Oxford and Cambridge. In Germany in certain places they affiliate the mufassal colleges and all the American universities without an exception are affiliating. In Harvard too they affiliate.

Q.—Constituent colleges or affiliated colleges?

A.—Affiliated colleges.

Q.—Is it your feeling that local boards and municipalities should pay greater attention to collegiate education?

A.—Yes, they should.

Q.—Do you agree that at present they are doing nothing for collegiate education?

A.—That is my feeling practically.

Q.—Suppose under a scheme which we may put forward we suggest that big local bodies should each contribute for a definite period so much every year, would you favour it?

A.—I am for it.

Q.—Suppose we say that the Madura Municipal Council should give Rs. 10,000 every year to the university for ten years; do you think that can be easily done?

A.—I may go further and say that we may even perpetually contribute for some chairs.

Q.—Apart from leaving the matter to your discretion, don't you think we would be on surer ground by making it a statutory obligation that big local institutions should contribute so much every year for many years to the university?

A.—I am for it.

Q.—You don't think that the Madura Municipal Council will not afford it? On the contrary, you think it can easily spare the money?

A.—Yes; I think so for this reason that we are not maintaining any high schools or second grade colleges. We are purely devoting ourselves to compulsory elementary education. So we can easily afford it.

Q.—As a matter of fact expenditure on compulsory education is met by the levy of a special tax?

A.—We also supplement the tax by contribution.

[Mr. R. S. Nayudu]

Q.—So you devote nothing from the municipal funds for higher education ?

A.—No. That is why I say we can very well afford to make some contribution without much strain on the municipal funds.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—You say that the Madras University is incapable of devoting that undivided attention which a new university started in the Tamil districts can. Do you mean by “devoting special attention” greater attention to the study of the Tamil language, literature, etc. ?

A.—Tamil language, literature, History, Medicine, Philosophy, etc.

Q.—Recently the Madras University has instituted readerships, lecturerships, etc. Suppose the oriental side is strongly developed by the Madras University, don't you think that such development will meet fully the requirements of the Tamil area ?

A.—I do not think so.

Q.—Suppose it is possible for the Tamil Sangam to undertake that task ?

A.—Even then, it cannot take up medicine, it cannot take up philosophy. I think it can take up literature only.

Q.—What prevents it from devoting its time and attention to philosophy ?

A.—Its work is very great even in the field of literature. Only a body like the university can take up all the activities.

Q.—Will you compel all the colleges outside Madura to be affiliated to this new university, or will you just leave it optional for certain institutions, say for instance, Chidambaram to be affiliated to it ?

A.—I would rather be for compulsion. If a new university is located at Madura, all the colleges are necessarily to be affiliated. Only when that is done will the object of the university be fulfilled.

Q.—Do you think at present all facilities exist for developing the various aspects of university life in Madura ?

A.—If you can just mention some aspects, then I will be in a position to tell you.

Q.—For instance, do you think that very well-equipped and extensive laboratories are now in existence here for encouraging the study of certain branches of science, applied or theoretical ?

A.—I think we have got scope for that activity.

Q.—Even at present ?

A.—Yes.

Q.—Has anything been done so far to make a beginning at least for the study of the various philosophical systems here ?

A.—When the university is started, perhaps something will be done.

[Mr. R. S. Nayudu]

Q.—Don't you think that where certain facilities already exist it will be easier to expect greater development when a university is started than speak of a university being founded in the first instance, leaving the developments to follow?

A.—So far as my information goes, already Madura has all the facilities for a university to be started. All the colleges here are ready for it.

Q.—I will give you a concrete example. Do you think there is any good laboratory here for teaching at least one branch of chemistry?

A.—The moment you start the university, the colleges here may take it up; or if you think they won't do it, the municipality may be in a position to do something in that direction.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—You speak of the colleges in existence here clubbing themselves as soon as the university is founded. Do you know that the colleges have equipped themselves even in point of general chemistry?

A.—As far as my knowledge of universities in foreign countries goes, this is a thing which is sure to come the moment you start the university. It is not necessary that we should have such facilities already. They will come in the wake of the university and not as a preliminary. I came to know this after studying the history of the various universities all over the world.

Q.—As matters stand, there is no provision even for teaching chemistry?

A.—As soon as the university is started, the facilities will come of their own accord in due course. The moment you announce that a new university is to be started, the provision of such facilities will be taken up.

Q.—Do you think American finance will come?

A.—As far as I know of the American people, I think that finance is only secondary. The American finance is already there; only Indian finance may not be coming; and they know the necessities of education better than the Indians at present. It is highly regrettable that the people do not realize that the American College has already done its best and it is going to do more.

Mr P. V. SASHU AYYAR:—Q.—You say you will start a university in Madura and compel the colleges in Kumbakonam, Chidambaram and other places to affiliate themselves to it. I may tell you that those colleges will prefer to continue affiliation with Madras than with the new university.

A.—Such difficulties there will always be whenever any university is formed and there are always solved by exercising compulsion.

Q.—They say that they would fare better under the Madras University, but you say they would fare better under the new university?

A.—When any law is introduced in any legislature, we will always be hearing the pros and cons, and still we have to get on.

[Mr. B. S. Nayudu]

Q.—Can you tell us in what way it will be beneficial to these colleges to get affiliated to the new university or for the new university itself to have these colleges affiliated?

A.—I have already said that whenever a law is introduced, we will have strong opposition; but after some time the oppositionists will calmly accept it.

The RAJA OF RAMNAD:—Q.—What is it that you would show as an inducement for the colleges in a particular centre to come to you rather than remain with Madras as affiliated colleges? Is it your idea that the special characteristics of the university we are going to bring into existence should appeal to their imagination?

A.—In the new university, Tamil is going to be the primary language. Better Tamil is spoken in Madura than in Chidambaram. As far as I have heard, the students in the universities in the West, after getting their instruction in the university in the languages, are asked to go and live in a place where the language is spoken actually. The students pick up the colloquial language also. That same consideration will apply here. A student from Chidambaram, in addition to his training in the school, will have better training in Madura as regards language. From that point of view, it is more advantageous to have the university in Madura than in Chidambaram.

Mr. S. SUBYANARAYANA SARMA:—Q.—There would not be any advantage to the Chidambaram man unless he comes over here?

A.—When you have a Tamil school in Madura, you may expect a better culture in Tamil and higher standard. In Chidambaram perhaps the standard will not be so high as in Madura.

Q.—But the standard of literary Tamil will be the same?

A.—I do not think so, so far as I know of the South Arcot district.

The RAJA OF RAMNAD:—Q.—But Chidambaram's claim, historically, so far as Tamil is concerned, is tremendous?

A.—What is there historic?

Q.—For instance, all the Thevarams thrived there; Thiruvoymozhi thrived there.

A.—But all of them had to be accepted only in Madura.

Q.—You are talking of the pre-Sangam age?

A.—I am telling you something about the tradition of this place. When compared to Madura, I do not think Chidambaram is better suited.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—Will you just let us know what exactly you mean by a university of the American pattern?

A.—I have already answered the question.

Q.—So far as I know, some American universities have what is called an external side. That is why I wish to know whether you can make your definition of 'American pattern' clearer?

A.—May I know what you mean by 'external side'?

[Mr. R. S. Nayudu]

Q.—There is a university with residential centre and with constituent colleges. It also recognises students coming out from other institutions which may be attached to other universities and that is said to be preparing students on the 'external side' of the university?

A.—I have heard of institutions being attached to other universities. They are still affiliated, I think. I am for a university of the American type, plus compulsion. Without compulsion, it will be a failure; that is my idea.

Q.—Then is it something similar to the Madras University?

A.—Yes, like our affiliation.

Q.—Then you can make the American Mission College a part and parcel of your university. Is that your idea?

A.—It is not quite necessary that I should make it a part and parcel of the university. Where we find that a certain course of study has not been provided, we will provide it.

Q.—Where will you provide it? Will you start a university institution?

A.—Yes; a university college may be started and there we can provide that particular course of study.

Rev. Father CARTY:—Q.—The university college will be independent?

A.—The college started by the university will give instructions in subjects which have not been provided in the other colleges.

Q.—What is the difference between those institutions and the university institution to be started? Would you put it on a footing of equality with the American Mission College here?

A.—The American College will be working as at present. It need not be a part and parcel of the university. The courses of study which have not been provided by the other colleges will be provided by the university college.

Q.—Who will prescribe the course?

A.—The university body.

Q.—On which I suppose the American Mission staff would have its representation?

A.—Just as we have now in the Madras University. Also we can incorporate certain provisions from the Manchester University which is considered to be up to date, the University of Bristol, etc.

Q.—That is for making your university complete. But what I ask is: how exactly will this university college work with the other colleges? Are you going to ask the other colleges to provide for all the subjects, or would you leave them where they are and provide all that may be required, in our own institution? At present the Madras University lays down certain rules and regulations. The colleges have to come up to these requirements and when the University Council is satisfied that the provision is adequate, a recommendation is made and the university affiliates the colleges.

A.—What prevents you from adopting the same course then?

[Mr. R. S. Nayudu]

Q.—The difficulty will be this. There is the Madras University with a number of institutions already associated with it more or less intimately. The standard is now said to be that of an average institution. But in Madura you will have nothing to start a university with, except the two colleges already in existence?

A.—I say that where the colleges have not made any provision, then the university will step in.

Q.—Suppose these colleges have not made any provision for studies above the pass course?

A.—Then the university will have that provision made.

Q.—That means that you will be starting a university institution *de novo* providing instruction in the pass course branches which are not provided in the colleges in existence here, at the same time having the higher courses beyond the pass course?

A.—I would suggest that. It would be an improvement.

Q.—Will not that university thereby provide the teaching power for the students that come to it which may be, in the majority of cases, as it is at present? The American College has not got any chemistry or philosophy now. If you are starting a new university, you will have to provide for chemistry for the pass course, natural science, philosophy, the special economics course, etc. Being a new university, you may have other branches also to provide for. All this only for the pass course. So far no facilities exist in Madura for higher studies. You say that the university should provide all these courses. Then, why not provide a pucca institution, providing for all the branches in all the subjects, even on the American pattern? Are you up to that financial responsibility in Madura?

A.—If we are not up to that, I think the idea of a university might as well be dropped.

Q.—If you are going to make Madura the centre and issue a fiat upon Trichinopoly to come and join you here, although it is already well equipped, what is the educational justification for compelling it to do so?

A.—As far as I know, Trichinopoly is not in any way better than this place?

Q.—It is much better in that it has at any rate three or four branches in Honours, and it has got a teaching faculty.

A.—It has now got facilities for four subjects; but what about the other subjects? What arrangements are going to be made for other subjects?

The RAJA OF RAMNAD :—Q.—Suppose it is proved that Trichinopoly has got better facilities, would you sacrifice Madura or would you still persist in the view that Madura should be the centre?

A.—I would still persist in having Madura.

REV. FATHER CARTY :—Q.—You were asked a question on the nature of the university, and you replied that it was a matter of detail?

[Mr. R. S. Nayudu]

A.—I have already stated that I am in favour of the affiliating type. So far as the American universities are concerned, I find that there are fall sorts of affiliations there. I want all those systems to be introduced in our university.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You mean also instruction by post, conferring degrees by post, etc. ?

A.—I am for that also. I want even a cook in a house, if he wants to take a degree, to take it if he is up to the mark. A man doing cooking work, if he is well up in his standard, may also appear for the B.A. examination and take his degree. By affiliation, I mean that also, i.e., education not alone on the commercial side but education for education's sake. The present system produces a number of people who are swelling the ranks of unemployed men. Under the system I suggest, a man may take up education for its own sake ; but under the present system, you are making education entirely commercial. That is my view. A cook may study and go up for the B.A. examination, knowing that he is a cook, during the work of a cook all the time and still take up the degree, not with a view to get any promotion as a cook but with a view to take up some special branch and be well up in that branch. That is the sort of university I want to introduce. The present system is not at all giving you the right type of men. My opinion is that a man may be a carpenter and yet he may be a graduate if he passes his B.A. examination.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—How is he to do it ?

A.—He will be devoting some time every day to literature privately, although he will be working as a carpenter.

Rev. Father CARTY :—Q.—You say that our present system of education is essentially commercial and that it is adding to unemployment ?

A.—I say that it is producing more than the demand.

Q.—Then it cannot be commercial ?

A.—Sometimes we also lose in commerce. Commercial does not always mean profitable.

The RAJA OF KANNAD :—Q.—So, you embark upon a concern fully knowing that you are bound to fail ?

A.—Never. So far as I know of American history and American progress, I may say that the American system is a better system than the one prevailing here, their mode of education is better and they turn out a better class of people.

Rev. Father CARTY :—Q.—But the conditions are different ?

A.—The conditions are not different. If we give the right sort of education we will be turning out a better class of people.

The PRESIDENT :—Thank you.

XLI

Evidence of Rao Bahadur J. A. Vedunayaka Thevar.

The RAJA OF RAMNAD :—Q.—You first begin by saying that there is no need for a separate university for the Tamil districts as matters stand at present. What do you mean by “as matters stand at present”?

A.—I mean a university as an examining body.

Q.—That is, you mean there is no necessity for another university as an examining body because the Madras University is already fulfilling that purpose?

A.—Yes.

Q.—Then you say there is real need for a university with fresher ideals. Will you kindly explain what you mean?

A.—The defects in the present Act are many and require rectification.

Q.—In answer to question 2 you have stated why you want a separate university and, in answer to question 1 (b), you have stated that “the Madras University may be remodelled so as to suit the Tamils”. Suppose the Madras University is remodelled on the lines you indicate in order to satisfy the requirements of the Tamil area, where is the necessity for a separate university?

A.—No necessity.

Q.—So that you say that all that the new University is expected to undertake can be undertaken by the Madras University itself?

A.—Yes.

Q.—Why do you say that a unitary type of university is impossible of achievement in the mufassal because of the absence of a centre with a cluster of colleges?

A.—I think it is not possible at present.

Q.—Are you aware that Trichinopoly has got three colleges?

A.—Yes, only three.

Q.—What is the minimum number of colleges you want in a place where a university may be ushered into existence?

A.—It depends on the faculties which they undertake.

Q.—What are the faculties you want?

A.—I have indicated that under question 5.

Q.—I do not think you have made a very fair distribution of all the possible subjects between the ten centres. That is for the federal type? You want all the subjects mentioned to be specialized in one place?

A.—Yes. In Cambridge, Oxford and other places where they have a university of their own, they specialize in so many subjects.

Q.—In case a certain big centre goes in for a unitary type of university, you would make provision for all those subjects there?

A.—Yes.

Q.—You therefore favour only a federal type?

A.—Yes, I do.

[Mr. J. A. Vedanayaka Thevar]

Q.—Is it your idea that it ought to be of the federal type on account of the financial commitments involved?

A.—Yes, mostly.

Q.—Suppose you get the necessary finance. Will you then favour a unitary type of university?

A.—It depends upon other circumstances as well, for instance, the number of students that will benefit by having a university at a particular locality, etc.

Q.—So you want a sufficient number of students, you want all the subjects to be taught and you also want money. If all these conditions are fulfilled, then you will go in for a university of the unitary type in preference to the federal type?

A.—Quite so.

Q.—But don't you think that if you now go in for a federal type, as circumstances justify, you can eventually develop the unitary type of universities later on in select centres?

A.—Out of sight out of mind. That is generally the case.

Q.—You want these subjects to be taught in the pass course or in the Honours course?

A.—We have had enough of the pass course already.

Q.—Besides history, mathematics, etc., you have suggested other subjects like weaving, agriculture, medicine, etc. Should they be taught in the post-graduate studies or in the pass course itself?

A.—Hand in hand.

Q.—When do you think they should be taught?

A.—When a student succeeds in passing the Intermediate, it may be open for him to undertake to study these professions also and acquire a professional knowledge.

Q.—So it is only up to the Intermediate that you will give the student general education and afterwards you will permit him to specialize in any subject?

A.—Yes.

Q.—Will you teach him up to the Intermediate in English or in the vernacular?

A.—In English and in the vernacular.

Q.—Will you kindly explain what you mean by that?

A.—English with a view to be useful to the students if ever they go outside the university area.

Q.—You said the student should receive general education up to the Intermediate standard. Will you teach in English or in the vernacular up to that standard. That is my question?

A.—I consider English to be necessary till the time arrives when the medium of instruction could be Tamil.

[Mr. J. A. Vedanayaka Thevar]

Q.—What is the difficulty you feel in adopting the vernacular as the medium of instruction at once?

A.—As it is, text-books written in Tamil, intelligently expressing the various technical words and professors adequately equipped for that purpose are not available.

Q.—Suppose you get a set of professors who could teach without the aid of text-books, will you introduce the vernacular medium at once without waiting for the translation of these text-books?

A.—I would wait till that time is reached when instruction could be imparted in Tamil.

Q.—Suppose you get the necessary type of professors who could give their lectures straightaway in Tamil, would you introduce the Tamil medium at once?

A.—Not at all, even then I will wait.

Q.—Then, according to your scheme, an endeavour should be made at once to get all the scientific books translated in the vernacular?

A.—Yes.

Q.—For that purpose, would you permit the original technical words and expressions and proper names to be imported straightaway, or would you like that suitable expressions in vernacular should be coined?

A.—I would favour the latter.

Q.—Even for proper names?

A.—Whenever Tamil words could not be found to express the meaning, we would have recourse to the original words, such as spanner, etc. Such words might be retained.

Q.—But you don't want any admixture of Tamil and English. You want Tamil to be taught as Tamil and English to be taught as English?

A.—Yes.

Q.—For that you want a clear Tamil rendering of all scientific books, i.e., books which are meant to be used as text-books?

A.—Yes.

Q.—Would you introduce the vernacular medium for post-graduate studies also?

A.—Yes.

Q.—In other words, from the infant up to the highest standard, you are for introducing the vernacular medium?

A.—Yes.

Q.—You say that up to the Intermediate, the student should be given general education. That means that he must have very good knowledge of English or some other language. What is the object of teaching higher studies in the vernacular when the student can easily study books for the post-graduate course in the foreign language itself. If he has general culture and if he passes the Intermediate examination, it is at once an admission that he is in a position to understand

[Mr. J. A. Vedanayaka Thevar]

books in foreign languages, or say, in English. What is the necessity for translating English higher mathematics in the vernacular in case the student easily understands the English books themselves ?

A.—He is supposed to be a centre of light wherever he is, in a certain sense. Of what use is that education to him except it be for the benefit of those who live in the neighbourhood ? He cannot undertake to translate this word and that word. He is expected to help others.

Q.—You advocate the translation of books up to the Intermediate class. I am asking you to justify your plea for translation of books intended for higher studies. Why do you think that the books for higher studies also should be translated in the vernacular when the student will have the necessary knowledge to read them in the original language itself ?

A.—Such books would be of use to everybody interested in them. I think only a small proportion of the students will go through the higher studies.

Q.—But those books cannot be read by other people. Higher mathematics, for instance, if translated into the vernacular, cannot be read by a II Form student. They can be made use of only by those who have recourse to higher studies, taking up the post-graduate course. What then is the necessity for translating those books ?

A.—Books on arts and sciences are not confined to our country alone. There are products of various countries and contributions by various men of various climes.

Q.—If you say that even non-English-knowing students should have access to those books, that is a different matter ; but for the purpose of specializing in the post-graduate course, if you want translations, you will have to make a different case. For instance, we know English and we do not require translations.

A.—There may be other good relative studies in all the languages. They may help us to concentrate our efforts in making research in a particular study. If for specialization, such works are made available to the student, it will be better.

Q.—If, as you say, a certain work is in several languages, then the easiest thing will be to adopt a common language which certainly will not be your mother-tongue but will be English ?

A.—It will still be necessary to carry on that work. I want that Tamil must be made the receptacle of all knowledge till now available. I think translations wherever necessary are essential.

Q.—Do you think the local boards can be made to contribute for the establishment of a separate university by a statute for any definite period and that the local boards will be willing ?

A.—If they have the funds.

Q.—As the president of a taluk board yourself, do you think that each board can be made to pay, say, Rs. 10,000, per annum for ten years ?

A.—It will not be a financial strain on the boards. On the contrary, they can easily spare the amount.

[Mr. J. A. Vedanayaka Thevar]

Q.—You have been long connected with local board administration and you recognize that these local bodies have not spent anything on college education ?

A.—No, never.

Q.—So a demand of that kind will not be out of place ?

A.—It will not be.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—Will you kindly explain the way in which you want the present university to be remodelled ?

A.—It must be converted from an examining university into a residential and teaching university, of a federal type.

Q.—It will be rather complicated, because it will be an admixture ?

A.—I mean co-ordinating with one another.

Q.—The component parts of the university will be co-ordinating with each other ?

A.—Yes. That is what I mean.

Q.—Do you think that this kind of remodelling can be achieved by straightaway creating certain university centres, giving them autonomous powers and allowing them to develop later on into universities ? If various centres concentrate in higher studies, would that suffice for the present ?

A.—If you mean specializing in certain subjects, Madura in Tamil, Chidambaram in Sanskrit, etc., I think I should be satisfied if the administrative centre there also keeps in mind that these centres in the mufassal ought to receive the same consideration as colleges in the headquarters or in the vicinity. There should be greater realization of this by the Madras University and there should be a feeling of equality in all. If these things are assured, I would be perfectly satisfied with the present state of things.

Q.—You say it is not possible to have a unitary type of university with one good college ? Why ?

A.—But if one good college attracts a good number of students, probably it will suffice.

Q.—Do you think 1,000 students are not enough for a university of that type ?

A.—I think there should be at least 5,000 for a university, with a cluster of colleges.

Mr. S. SURYANARAYANA SARMA :—Q.—Oxford had a maximum strength of 3,000 ?

A.—For the matter of that, every important town can have a university.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—As regards medium of instruction, you say from the infant to the post-graduate course as far

[Mr. J. A. Vedanayaka Thevar]

as possible, everything should be taught in the vernacular. Will you make the vernacular compulsory or will you allow English also to be taught?

A.—English should be taught hand in hand with Tamil. English will retain its importance. Just as they do it in the Hyderabad Osmania College, English will be compulsorily a second language.

Q.—Do you think that translations of all works will satisfy the requirements?

A.—In the course of a few years there will be enough research workers who can adequately express everything in the mother-tongue, and there will be many treatises, college magazines and other papers edited by the colleges which will be within the easy reach of even other people.

Q.—So, you think that these translations are very essential for the purpose of diffusing knowledge in the country?

A.—For widening and developing the taste for science.

Q.—For that purpose it is very necessary that an author should be thoroughly saturated with the latest developments in science; but by the time he translates a work, he may become out of date or antiquated?

A.—But the cardinal point remains always.

Q.—So you want translations more for the purpose of popularising knowledge?

A.—I like a widened range of study.

Mr. P. V. SESHU AYYAR:—Q.—You said that you do not want another university?

A.—Yes, I have said so in my statement.

Q.—You say the Madras University is suffering from lack of facilities for research work, want of a large number of faculties especially in matters technological, etc., etc. But the university is giving more facilities for research work now; for instance, they are going to start an Oriental Institute, they have got the Economics department, the department of Mathematics, etc. They are developing gradually and giving greater facilities. Even if a university is started to-day for the Tamil districts, I think some time will be taken for providing the necessary facilities for research work in the several departments. Is it not better, therefore, to develop the present university rather than start another university?

A.—I have given my reply in my written statement.

Q.—Do you want translation of treatises and publications appearing in the English and other languages in Tamil in the sense that they must be adopted, or do you want original works to be written in Tamil by the scholars? By the time you select a book for translation, the book may become out of date, and the book will have to be revised?

A.—I bear in mind the necessity that still exists for unravelling the old books.

The RAJA OF RAMNAD:—Q.—Even if you go behind the times, you will undertake it, because you think it is better late than never?

A.—I think so.

[Mr. J. A. Vedanayaka Thevar]

Q.—If you depend only on translations, it may not perhaps be possible?

A.—I do not mean translating antiquated documents. I want translation only in the case of books which will facilitate students in specialization. Those books which are necessary and essential should be translated.

Q.—You prefer coining of words in Tamil to the importation of English or other words?

A.—Not wholesale. I have already said that ordinarily understood expressions will remain.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—You said that if the present defects in the Madras University were remedied, there would be no need for another university. If that is so, how will the remedying of these defects change the relationship between the Madras University and the affiliated colleges in the mufassal?

A.—I think that a change of heart will change the present position. When that change comes, everything will naturally follow.

Q.—The so-called research facilities on which you lay great emphasis cannot be provided for all over the Presidency, because people that come up to the degree of research work are not likely to be very many at any time, and the provision of facilities required for research work is not very cheap in all centres?

A.—Not in the case of all faculties. Take for instance the oriental languages, Sanskrit and Tamil.

Q.—Just imagine a faculty like that of agriculture. Where should it be located? If it is located in Madras, do you think that will meet the needs of the other centres?

A.—I have stated that if the Madras University can be made into a federal type of university, by all means have it.

Q.—You want the mufassal colleges to be no more affiliated; you want them to form part and parcel of the Madras University?

A.—I want them to be co-ordinating.

Q.—Would you choose the centres?

A.—Yes, particular centres for teaching particular subjects.

Q.—What about the other centres which may not be quite so suitable?

A.—Science could be taught anywhere; philosophy could be taught anywhere; but metallurgy in Kumbakonam, Sanskrit in Chidambaram and so-on.

Q.—You want the other affiliating centres to be worked up to the highest level in particular branches, so that they can stand on a footing of equality with the administrative centre itself?

A.—Yes.

[Mr. J. A. Vedanayaka Thevar]

Q.—You will abandon affiliation and have all the colleges on a footing of equality in respect of opportunities, one centre developing in a narrow limit of subjects, the other centres widening over a larger variety of subjects?

A.—Yes, that is my idea.

Q.—That means transforming the Madras University into a federation of universities?

A.—Yes, I think so.

Q.—Would you say what technological subjects should be taken up immediately with any chance of meeting something like a felt need?

A.—Colour chemistry, synthetic dyes, etc.

Q.—Do you think if university candidates are trained in those subjects and sent out with proper qualifications, practical and theoretical, they are likely to find scope for that training?

A.—The students must be prepared to sacrifice.

Q.—What is the good of sacrifice after a costly education?

A.—If it is going to be a bread and butter theory, I would not recommend this.

Q.—But when you specialize in a technological subject, you do want to make a living by that?

A.—I think it makes a man nobler. Different conditions would come to prevail. Environments would be there.

Q.—How will the environments come by the university training degree men in those subjects?

A.—There will be a difference at once between the people pursuing or making dyeing their occupation for life. We will find a vast difference between a graduate trained in colour chemistry and a novice.

Q.—Do you think there is opening for these specialized graduates?

A.—I think there is an opening. I refer to people who are graduates in arts as well as in science.

Q.—Suppose Madura is fixed as a centre where training in textile industry is given. Do you think there is any chance of the students getting employment? You know we have got an agricultural institution in Coimbatore. Do you think any of the agricultural graduates can find employment anywhere other than in Government service?

A.—Unless it be for the love of it, there is no use of taking it up. One or two have actually transferred their care to the farm.

Q.—Do you think that can be done in any large number?

A.—I think so.

Q.—Will these technical subjects be in demand?

A.—I think so. In the use of manure, the ryot in the country is depending on the old kind of manure. What was started by his father he follows, but when once he comes to know more about it through a graduate in the subject, he will understand the new processes.

[Mr. J. A. Vedanayaka Thevar]

Q.—Will the demonstration be done by the university graduates? They should either have estates themselves or they should be employed by people in individual estates?

A.—There are a number of people in the villages who help the others. They are quite willing to help the village people in the matter of ploughing, manure, the kind of crops to be raised, the soil, etc.

Q.—Would you advise launching into these schemes by the university without assuring the graduates of employment?

A.—Yes, I will.

The RAJA of RAJNAD :—Q.—So, you think that the teaching should be given by the university whether it proves remunerative to the graduates or not, with a view to benefit the country as a whole?

A.—Yes.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—A university, in your opinion, must be the centre of learning where really the students who receive instruction must be fully equipped in the various branches of learning, so that in their turn that may become the centres of learning to the people around. You mentioned that the Madras University suffers under a defect because this ideal has not been realized by that university, because you find there are two sets of learned people in the country, one an old set of learned people with very little touch with modern advanced knowledge, and the other set consisting of graduates of the university who are not at all in touch with the mamul knowledge of the country. Your scheme is to bring in a set of people with their roots in the ancient culture of the land and with acquaintance with modern advancement. It is for the advancement of society, civilization and for the happiness of the people morally and materially?

A.—Yes, it is my idea.

Q.—That is why you insist that English as well as Tamil must be both taught, and your hope is that in course of time it will so work to produce people who will be fully equipped in modern knowledge, and be in touch with ancient knowledge; but when they pass out of the university and take up other pursuits, they will be able to benefit the people by communication to them of their own ideas, so that the country's advancement may be assured?

A.—Yes, that is what I want.

Q.—My friend Mr. Krishnaswami Ayyangar put you a question as to whether there would be scope for agricultural graduates, graduates who are trained in dyeing, chemistry and other branches of applied science. Supposing a man who is fully trained and is thoroughly familiar with the language of the country, and with the facilities of certain text-books takes to teaching the people in a place where not only book knowledge is given but practical demonstration also is given, would he not be in demand?

A.—He will be.

Q.—You think that the present system of education does not enable all these things to be done?

A.—No. I think it produces a number of men who are not useful to society at large, but are useful only to themselves.

[Mr. J. A. Vedanayaka Thevar]

Q.—Do you want to make it compulsory for university students to acquire a knowledge of Tamil ?

A.—Yes.

Q.—It is by this process that a new type of learned men combining the East and the West will be produced ?

A.—Quite so.

Rev. Father CARRIY :—Q.—I should like to know how far you will make the two languages compulsory ?

A.—Both of them will be equally compulsory.

Q.—From what standard to what ?

A.—Up to the Intermediate from the high school, as it is now.

Q.—If English and the vernacular are both obligatory, what is the advantage that you expect to obtain from the students who possess an equal knowledge of the two languages ? Do you think they will choose to study the higher works in the vernacular or in English ?

A.—When once you have made Tamil compulsory, they will acquire sufficient proficiency in Tamil and English. That is, when they pass the Intermediate, they will have an adequate knowledge of both Tamil and English.

Q.—At that stage, would you make it obligatory on them to use only the vernacular or would you leave them to continue their studies in English ?

A.—I would leave it to them ; of course, Tamil will necessarily be the medium.

Q.—In order to obtain that point, do you agree that the medium is efficient enough for such higher studies ?

A.—I have indicated that in my statement.

Q.—Do you mean to say that translation is one of the means you want to secure ?

A.—Translation of books from foreign languages, unearthing of books, etc.

Q.—There is a general tendency in all nations to have two sets of scientific books, their own original books and, books translated. They will primarily have their scientific works in their own language. How would you have such works with regard to the vernacular ?

A.—Do you forget what conditions in India were during the last one hundred years ? We think in English, we write in English ; we have lost touch with our ancient vernacular. The analogy you put forward may apply to other countries. There are enough facilities in other countries to specialize in certain languages ; but in India, the conditions are different ; but our hope is that in a few years, we will be in a position to do it, just like the other nations.

Q.—What are the means by which you expect Tamil to develop so much ?

A.—We will have by that time a number of people who will be capable of dealing with it.

[Mr. J. A. Vedanayaka Thevar]

Q.—How do you expect the training to be given to them ?

A.—With the necessary treatises and with professors adequately equipped for functioning in that way.

Q.—But my difficulty is that we have not got the professors themselves and the language has not been developed sufficiently to give those ideas given in the books. What are the primary means whereby you would have our original works written in the vernacular which ought to be the basis of the development of the country ?

A.—Raise the pandits to the level of the professors or bring the professors to the level of the pandits.

Q.—You think that there is not an efficient body of men who could develop Tamil as the medium. How long do you think it will take to get such men ?

A.—It may be ten years, as in the case of the Reforms.

Q.—You have been saying that you will make research a matter for the university. Research work should be post-graduate work. Therefore, the emphasis which is given to research seems to be a little out of the way ?

A.—I think the aims must be all-embracing.

Q.—Ultimately, you will emphasize teaching and not research ?

A.—Teaching of course primarily and research only secondarily.

Q.—Do you think that the technological department should be under the university, or is it enough if it is added on as part of research ?

A.—In India particularly, conditions differ.

Q.—The university should be saddled with the starting of these technological institutes. Is that the aim of your scheme ?

A.—Till the time comes when there will be men to endow particular colleges.

Q.—So, you would make it the duty of the university to impart technical knowledge ?

A.—Yes, till that stage.

Mr. S. SURYANARAYANA SARMA :—Q.—Do you think Madras can be remodelled to the extent of giving more facilities for vernacular instruction ?

A.—If men set their heart earnestly about it, it can be done. The bi-lingual area is negligible.

Q.—In your scheme of remodelling, you expect all the districts to come under the university ?

A.—Only twelve Tamil districts to have the Madras University.

Q.—What is to happen to the other districts ?

A.—It is for them to decide.

[Mr. J. A. Vedanayaka Thevar]

Q.—Twelve including Madras for the university ?

A.—Yes.

Q.—The others who cannot have a university for themselves, except it be that they cast their lot with the Karnataka University when it comes, you leave them to choose, as they have chosen hitherto, to be with Madras ?

Q.—If Madras is to provide instruction in Tamil, what are they to do ? Do you expect instruction to be given for South Kanara in Kanarese, Malabar in Malayalam, etc. ? Is there going to be a multiplicity of vernaculars ?

A.—Wherever necessary, we will employ Kanarese professors and Malayalam professors. If the time comes and if it becomes necessary, Malabar can go to Travancore and Kanara to Mysore ?

Q.—Supposing you brought the pandits and the professors together in a body like the Tamil Sangam, and entrusted them with the work of improving the Tamil literature to some extent, would that not be a method for meeting the present demand ?

A.—It may be one of the ways of improvement

Q.—For that purpose, suppose a federal type is not possible and a unitary type of university is started at Madura or Tanjore with the Tamil Sangam as a nucleus, would you favour that ?

A.—I do not think it is possible.

The RAJA OF RAMNAD :—Q.—Nor do you think a university is wanted for that purpose ?

A.—No.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—Do you pre-suppose an increase in the number of pandits ? You want to create a body of persons who are learned in both ?

A.—Yes.

The PRESIDENT :—Thank you very much.

XLII

Evidence of Rao Bahadur S. Appu Sastryar.

The RAJA OF RAMNAD :—Q.—You must be conversant with the proposal to form a university for the Tamil districts. Will you kindly favour us with your views on the question of the necessity for such a university ?

A.—As one of the members of the Tanjore District Teachers' Guild and as a Member of the Secondary Education Board, I have taken interest in and considered this question and have formed some opinion about it.

Q.—Is it your opinion that there is a necessity for a university other than the Madras University ?

A.—Yes, I think it is very necessary.

[Mr. S. Appu Sastriyar]

Q.—For what reasons do you think so ?

A.—For the reason that Madras is too far off, and that the advantages that the colleges in Madras derive cannot be derived by the colleges in the mufassal. Moreover, the Madras University has, in my opinion, become a little too unwieldy.

Q.—Even after the cutting away of the Andhra area ?

A.—Yes, even after that, it is sufficiently unwieldy.

Q.—So, for the benefit of securing a limited area you will have another university ? Is that the chief consideration or one of the main considerations ?

A.—That is one of my chief considerations.

Q.—What are the other considerations ?

A.—Long ago perhaps Kumbakonam was the only centre having a first-grade college for a very long time. Nearly quarter of a century ago, it was thought—a great Indian and a great European thought—that Kumbakonam would be the best centre for a university. Then Trichinopoly and Madura were nowhere in point of learning or education. The late Mr. Srinivasaraghava Ayyangar in his Convocation Address and the late Mr. H. A. Stuart, were of opinion that Kumbakonam would be the proper centre for a university in the south.

Q.—Did they take into account the Coimbatore, North Arcot and Salem districts ?

A.—They thought Kumbakonam was the best place.

Q.—In reckoning Kumbakonam as a suitable centre for the location of a university, did they take into account the possibility of Salem, North Arcot and Coimbatore districts coming under its jurisdiction ?

A.—I do not think that was thought of. Probably they thought that for Madras, Trichinopoly, Tanjore, South Arcot and Madras, Kumbakonam would be a central place.

As a matter of fact, I may say from my own experience that between 1876 and 1890 people from Tanjore, Tinnevely, South Arcot, Madras and Coimbatore were flocking to Kumbakonam even for their secondary education. It was after the educational rules came into force about the year 1890—in that Educational Committee I myself was a member—that several high schools were started in all the places. Before 1890, all the districts resorted to Kumbakonam. Moreover, Kumbakonam was then the greatest educational centre having two high schools and one Government college.

Q.—If the existence of institutions in a locality is the chief consideration, don't you think that for the Tamil area, Trichinopoly possesses that qualification in abundance, to a large extent ?

A.—My experience of Trichinopoly is very limited. Even then, I would say Kumbakonam, having regard to the existence of the Tiruvaduthurai and Tirupanandal maths, is the most suitable place for the location of the Tamil University. We have ample materials.

Q.—What is the material that you think there is ? Is it in having two matathipathis in close proximity ?

A.—We may interest them in education; already they have been encouraging us.

[Mr. E. Appu Sastriyar]

Q.—Is it your opinion that these matadhipatis or their predecessors have shown great interest in learning as compared, without meaning anything, to what my forefathers, the Setupathis of Ramnad, have shown in the promotion of culture or what the Nattukottai Chettis or other private families have shown?

A.—May I know how they have shown their interest?

Q.—Have you not heard of it?

A.—I have heard of the encouragement given by the Setupathis, but not by the Nattukottai Chettis. How they have shown their interest I do not know.

Q.—There is Sir Annamalai Chettiyar who has taken a great deal of interest in education?

A.—It is only now that they take interest. I may say that I refer to the present matadhipatis and not to their immediate predecessors. They did not take interest even in one instance.

Q.—Therefore, what is your interest in fixing Kumbakonam when two matadhipatis have not given any encouragement so far?

A.—Is it not possible to make them revive their interest?

Q.—For the matter of that, there are more monied people in the Madura district and Nattukottai Chettis in and around Trichinopoly?

A.—Yes; I know there are.

Q.—So, you will have the university in a place where monied people exist and where money will be forthcoming. It comes to that?

A.—Yes; the latter is more important. Monied people may exist but yet sometimes money may not be forthcoming. In my humble opinion, even here with the right move in the matter, money will come in. Did not money come in thousands and lakhs during the war when Mr. Naravana Ayyar, Acting Collector of Tanjore, moved in these parts? His moving is one thing, a professor moving is another thing and my moving is yet another thing.

Q.—What is the type of university you will have?

A.—Unitary type.

Q.—That is, for each centre you will have a university?

A.—No.

Q.—Then what do you mean by 'unitary type'?

A.—Its area will be confined to ten or fifteen miles. Of course it must be federal. I am for the federal type.

Q.—Is it with a view to develop them later on into unitary type of universities?

A.—By the federal type I mean that some subjects may be specialized in Trichinopoly, some in Kumbakonam and some in Madura.

Q.—In the post-graduate study or in the pass course?

A.—In the post-graduate study. In the university, there must be only higher courses of study, higher than the pass course.

[Mr. S. Appu Sastryar]

Q.—For pass course you will have general education and a uniform syllabus ?

A.—Yes. In higher studies, I will specialize in each centre, with headquarters at a particular place. Of course, being wedded to Kumbakonam for life, I do not think that Trichinopoly or Madura is coming into prominence.

Rev. Father CARTY :—Q.—The St. Joseph's College at Trichinopoly was a first-grade college as early as 1882, i.e., nearly 45 years ago ?

A.—The Kumbakonam College was a first-grade college even earlier ; I think from 1867 it has been a first-grade college.

The RAJA of RAMNAD :—Q.—Should the teaching be in the vernacular medium or in English ?

A.—In the vernacular medium.

Q.—Up to what standard ?

A.—Up to the matriculation or the S.S.L.C. standard.

Q.—Beyond which you will not introduce that ?

A.—It is desirable that the medium should be Tamil even in the colleges.

Q.—Do you think that the medium should be introduced immediately or that it need not be introduced till all the text-books are translated ?

A.—In the high school department, vernacular must be the medium and I think we have already made it the medium.

Q.—But you have not got sufficient text-books in Tamil ?

A.—Text-books are now coming into existence.

Q.—So you think we can straightaway introduce the vernacular medium ?

A.—Yes.

Q.—In the college classes you think that ideal should be kept in view ?

A.—Yes.

Q.—For higher studies you will not introduce the vernacular medium ?

A.—So far as Tamil is concerned, I think it may be done.

Q.—I am talking of science, history, mathematics, astronomy, astrology, etc., in the specialized course ?

A.—Books have not come into existence at present ; but in course of time when there is sufficient encouragement and the vernacular becomes popular, then that can be thought of. With regard to the other subjects, the one thing which I am particular about and which should be specialized is Indian history. Next comes mathematics.

Q.—Do you think mathematics can be specialized in the vernacular ?

A.—I do not say that. For research purposes and for original investigation, mathematics may be thought of, as also Indian history. Those are the two subjects in which I want specialization.

[Mr. S. Appu Sastriyar]

Mr. P. V. SESHU AYYAR :—Q.—You said that in high schools we could have the vernacular medium even now ?

A.—It is quite possible ; only certain terms have to be standardized and our graduates are making every effort to standardize them and the expressions are already becoming popular. Several of the subjects are now taught in the vernacular with success.

Q.—In respect of the standardization of the technical terms, would you have new words coined in Tamil or would you have them imported from English as they are now done ? I refer to proper names and technical expressions.

A.—If it is possible to coin expressions either from Sanskrit or Tamil, it will be best. Otherwise, how can they become popular ?

Q.—That is, where it is possible to coin an appropriate word you will do it ; otherwise, you will retain the English or foreign expressions ?

A.—Yes.

The RAJA OF RAMNAD :—Q.—Have you anything to say further ?

A.—With regard to specialization, I mentioned mathematics and Indian history. I quite agree that Sanskrit may be thought of.

Q.—For specialization, any subject can be taken. But what it should be in each centre will have to be examined in greater detail ?

A.—One of the objects of a university, as I take it, is the advancement of science and literature. I say that there are certain advantages in Kumbakonam for improving Sanskrit which the other centres have not got.

Q.—All these things are matters of detail and will have to be worked out later on. We are not now concerned with those details.

The PRESIDENT.—We are much obliged to you for your valuable evidence.

XLIII

Evidence of Rev. Dr. A. J. Saunders.

My original thought was that the Presidency was large enough for three universities. I now doubt whether there is a real demand for a Tamil university, from the point of view of finance or of need. I have changed my view since I submitted my memorandum. The response has been very little both at Madura and at Trichinopoly, for a university in the south of India.

If we are to have another university, for the present, we should copy the Madras type. We may make the larger centres definite parts of the university, specializing along certain lines. I have in mind the New Zealand type, with four centres specializing along different lines such as science, law, medicine and so on. The outlying colleges—other than those which are at the chosen centres—will be affiliated. There are two centres worth considering for the headquarters: Trichinopoly and Madura. Trichinopoly is geographically more central, if only Madras Presidency is considered ; but if Travancore and the West Coast be included in our consideration, Madura will be more central.

[Rev. Dr. A. J. Saunders]

The function of the university should not be exclusively the development of Tamil culture.

What I understand by bi-lingualism is that subjects like the sciences will be taught in English, literary subjects in Tamil and so on; or, some institutions may offer instruction through Tamil, and others through English.

Concentration of different branches of learning in different centres will no doubt lead to lack of wholesome emulation and will to that extent detract from a proper university atmosphere. I would therefore make instruction in all courses common to all the centres up to the Pass B.A. standard.

XLIV

Evidence of Rev. Francis Kingsbury.

If Madras is going to confine itself to the ten-mile radius, another university will be necessary. Otherwise there will be no necessity. Madras may improve without division; it can certainly improve Tamil.

While I am anxious to make the study of Tamil compulsory for the Tamil districts, I believe that, for general instruction, English should be the medium for the present.

There should be a Tamil Academy affiliated to the university, which should confer degrees. I suggest the Madura Tamil Sangam to develop into an integral part of the university. English will be a second language here. Provision should be made for original works and translations on scientific and historical subjects. These works will benefit the general public. I look forward to a time when there will be two kinds of colleges offering instruction through English and through Tamil. Even now I have no objection to one college offering instruction through Tamil right from the beginning to the end.

I would prefer Madras to function as the Tamil university. If that cannot be, I would have a university of the affiliating type with its headquarters at Trichinopoly which would be central.

XLV

Evidence of Swami Vipulananda.

The RAJA OF RAMNAD :— Q.—In the absence of a written memorandum from you I am obliged to ask you for certain particulars regarding yourselves first, so that we may know on what points we may seek information from you?

A.—Born in Ceylon, I received my college education in Colombo, took the B.Sc. degree of the London University, and was in charge of a large secondary school in Jaffna, before I joined the monastic order. At present, on behalf of the Ramakrishna Mission, I am managing nine schools in Ceylon of which one is a high school and I am also connected with two learned societies which are doing something for the advancement of Tamil learning. One of these societies is the Madura Tamil Sangam and the other is the Jaffna Oriental Studies Society.

[Swami Vipulananda]

Q.—Were you connected with any educational institution in Madras?

A.—I am a member of the Mission which is managing the Ramakrishna Mission Students' Home and as such I came into indirect contact with that institution.

Q.—Have you travelled much in South India?

A.—Yes. I have also first-hand knowledge of many educational institutions in the North such as the Gurukul at Hardwar and some Government colleges.

Q.—Have you visited many educational institutions in the South?

A.—Yes.

Q.—You are familiar with the kind of work that is done in the colleges in the Tamil districts?

A.—Yes, to some extent.

Q.—In your visits to the various places in the South is it your experience that there is a feeling that the Madras University is not adequately serving the needs of the Tamil districts and that another university for the Tamil districts is necessary?

A.—I have not seen any such thing except in the papers and occasionally also in the speeches of some public men.

Q.—How else will the feeling manifest itself?

A.—I am only saying that from these sources I learn that there seems to be some necessity for another university.

Q.—You are aware that according to the present Madras University Act, the Madras University should eventually become a teaching and residential university confining its activities to a radius of ten miles?

A.—Yes.

Q.—In that case, another university must be started which will take up the work of affiliation of the remaining colleges?

A.—I should think that the colleges in various centres at the present time should form themselves into a corporation and develop a federal type of university. Each centre should be allowed to develop according to its own inclination.

Q.—The present Madras University Act provides for the creation of what are called university centres. Every five years a University Commission will be appointed whose duty it will be to examine the progress made by the several places and make recommendations to the Government whether any locality is specially advanced for the creation of a university centre there. Steps will be taken to see that in course of time, that particular centre evolves a full-blown university of a unitary type. When the present Act provides that, are you not satisfied with the present state of things and why do you want another university?

A.—Yes. I should rather prefer to wait till the demand is made by the people. They should show what kind of university they want. They should also show that they are willing to help themselves first before they seek the help of the Government.

[Swami Vipulananda]

Q.—According to you in what shape shall the demand have to be made?

A.—That is a very broad question.

Q.—Witness after witness comes before this Committee and says that in order to promote the Tamil culture, to develop the Tamil language and literature, to give full play to the peculiar genius of the Tamils, to popularize the study of Indian philosophy, to give facilities for the people for higher research in science and philosophy and generally to encourage higher education in all its aspects among the Tamils, another university for the Tamil districts is necessary. Do you think that this is not an enough proof of the existence of the demand for another university?

A.—I am afraid that there is some confusion of thought in the use of the word "Tamil". A centre for higher Tamil learning and a centre of higher learning for Tamilians are two different things.

Q.—We are only concerned with a university for the Tamil districts?

A.—A university by its very name implies a centre of learning which promotes all different kinds of culture and cannot restrict itself to the promotion of Tamil learning only.

Q.—It may, however, be the chief aspect of the new university?

A.—In my opinion there should be two institutions, at any rate one within the other. The real university, if there is a demand for it, should be an all-sided affair not restricted to Tamil learning and not so particular as regards the medium of instruction. It must satisfy the needs of real all-sided learning. A Tamil academy within it may confine itself to the promotion of Tamil learning.

Q.—Are they incompatible with each other?

A.—One can form part of the other. The Tamil academy can form part of the Tamil university.

Q.—For such an institution what do you think should be the nature of the demand?

A.—For what institution?

Q.—For the Tamil university with a Tamil academy as its chief component part.

A.—If there is a demand for general higher education but no demand for Tamil learning in any particular locality there is no use of forcing it there. If Trichinopoly with a number of colleges there wants to form into a corporation and work for higher learning and if at that centre there is no special bias for Tamil learning, why should you compel Trichinopoly to work in Tamil? If another centre wants to specialise in Tamil and do everything in Tamil, it may be allowed to do so. If yet another centre wants Sanskrit it may be allowed to do so.

Q.—Will not the best arrangement then be to have a federal university of some centres, each centre specialising in particular subjects?

A.—It is not merely the wish for it. If people are earnest about it they should show their earnestness by subscribing the necessary funds.

[Swami Vipulananda]

Q.—Apart from the question of funds, in your opinion is it desirable to have another university for the Tamil districts? Do you believe that that university would be able to cater to the needs of the Tamil districts better than the present Madras University?

A.—Whether it would cater better than the Madras University to the needs of the Tamil districts or not, we cannot say before the university is established and has functioned for some time. It will be unnecessarily slandering the Madras University to say that the new university to be established will function better than that old centre of learning.

Q.—Will you wait and see how the Madras University works in the future?

A.—Yes. If the demand for Tamil learning, for the development of Tamil studies, Tamil culture and study of Tamil philosophy and so on is so insistent, we may start a separate Tamil college or Tamil academy with that particular object. We may leave the existing colleges as they are with the Madras University without effecting any sudden change in their working. That would be more than sufficient to meet the present demand for the development of Tamil learning and Tamil culture.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Would you entrust the management of that college with the Madras University or do you want another body?

A.—In the beginning it will be the very best thing to affiliate the academy to the Madras University.

The RAJA OF RAMNAD (*cont*):—Q.—Do you advocate that the Tamil academy should be on the lines of the Tamil college at Chidambaram?

A.—Its scope should be much wider. It should take on hand the study of comparative philology, the study of western classics and Sanskrit. There should be scope for research work in Oriental studies.

Q.—Do you want professors who have mastered various other languages so that their knowledge of the science of those languages may be useful for research work in Tamil?

A.—Yes.

Q.—You think that there is no feeling or no demand in the Tamil districts for more than a Tamil academy of the description you have given?

A.—I think that the legitimate desire for the resuscitation of Tamil literature, History and Philosophy will be satisfied by the bringing into existence of such an academy.

Q.—Do you think that the Madura Tamil Sangam can be developed into an institution of that kind?

A.—Yes. It can develop into an institution of that kind.

Q.—On what lines is your Jaffna Oriental Studies Society working?

A.—The Governor of Ceylon is the patron, the Director of Education is the president, and there are nine members on the Literary Committee. It is an institution of a quasi-university type, for it

[Swami Vipulananda]

examines candidates and awards Pandit titles and diplomas. Some of the examiners are from the Madura Tamil Sangam. I myself am an examiner in Rhetoric and classical Tamil Grammar. This is an institution which satisfies the demand of the people for higher Tamil learning. If more is wanted we can freely develop our activities further and our scope will be widened.

Q.—You have heard of the Vidwan and Siromani examinations of the Madras University. Do you think that the Tamil Sangam should follow the Madras University in these examinations?

A.—I think that the university for its part should have the Sangam as an important consulting body on this particular question. It ought not to be all patronage on one side and all obedience on the other. It will not conduce to the reposing of confidence.

Q.—You are conversant with the Prevesa Parikshai and the Bala-Panditha and Panditha Parikshais of the Madura Tamil Sangam. They are considered to be of a higher standard than the University Examinations. Would you continue them or scrap them?

A.—They may be continued under the auspices of the university.

Q.—Would you ask the university to recognise these examinations as superior to their own examinations?

A.—Yes, yes.

Q.—In that case would you not have to force this curriculum on the colleges at Chidambaram and other places?

A.—All these details can be discussed together and a common syllabus drawn up and the whole thing systematised. There may be more than one college.

Q.—Your scheme is that Tamil academies should be started in several centres in the Tamil districts. There should be a common syllabus and a uniform course of study in all these institutions. These must be recognized by the university and the university should hold examinations and grant diplomas to the students?

A.—Yes. I should also like to see the Jaffna Oriental Studies Society coming in under the scheme so that we may enjoy the advantages of a cultural connection with the motherland.

Q.—You want that English education should be left at the present stage with the existing colleges?

A.—In addition to the present courses of studies, the colleges may adopt whatever they find useful for the promotion of Tamil culture.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—You said that other languages should be studied for the sake of comparative philology alone?

A.—For higher research.

Q.—Will that not also help you in other ways? Let me give an illustration. One of the three branches of Tamil rhetoric known as 'Nadaka Tamil' or Tamil Dramaturgy is supposed to have been lost. By a study of Shakespeare and the Dramatic Art in other languages,

[Swami Vipulananda]

have you not been able to reconstruct " Tamil Dramaturgy " which has been supposed to be lost for ever ?

A.—Yes, Rhetoric seems to me to be the common heritage of all the languages.

Q.—Were you not the author of an exposition on " Tamil Dramaturgy " which was appreciated by all the pandits and professors present at one of the annual conferences of the Madura Sangam, and have you not published that in an amplified form in the Sangam Magazine ?

A.—Yes, yes.

Q.—So comparative study of the languages yields very good results ?

A.—Yes.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—Don't you think that it is also advisable to study German and French for comparative study of the languages because there are many excellent commentaries in those languages on many Sanskrit and Tamil works ?

A.—French and German certainly, and Chinese if possible. That country is close by to us and has many things in common with us.

Q.—Don't you think that a study of the various systems of Hindu philosophy and so on is necessary in order to understand Tamil philosophy better and also to do higher research work ?

A.—Yes.

Q.—Will it not entail a very heavy expenditure if you have to make provision for all these things ? You have to create so many chairs ?

A.—No. Gradually you can bring in one after another. In the Santiniketan of Rabindranath Tagore arrangements have been made for eminent scholars of several countries to come and live there for short periods and give the benefit of their culture and learning to the students and professors of that institution. Some such thing as that can be done. Establishment of regular chairs for all the European languages is not possible all at once. We may try to bring all that culture through the medium of English as much as possible.

Q.—Is it not desirable to frame the syllabus of this Oriental institution in such a way as to enable a large number of the students trained to do research work ?

A.—Yes. Quite desirable.

Q.—Therefore, if the Tamil Sangam at Madura, and the Oriental Faculties College at Chidambaram and one or two other colleges elsewhere are made to develop this side, don't you think that the need for the advancement of Tamil language, literature and civilisation will be adequately met ?

A.—An experiment like that should be tried at first and where there is a demand for it, we may go further. There is a feeling in the country that something should be done for the development of Tamil language, etc.

Q.—My friend just now said that a study of Shakespeare and the Dramatic Art of other languages enabled you to reconstruct the grammar of Dramatic Tamil which was not current and was given up

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for lost. Don't you think that a study of Aristotle and the Greek writers will help you much ?

A.—Yes.

Q.—The changes which you recommend are of a far-reaching character and you would require the establishment of a university or at any rate a first class college which would not be on the lines of the present Madras University.

A.—While it is different from the Madras University, the administration of it may be left to the Senate and the Syndicate of the Madras University.

The RAJA OF RAMNAD :—Q.—What is your objection to have these colleges and institutions under an entirely different management ?

A.—We would lose the benefit of the tradition and various other advantages which the Madras University can confer on a new institution.

Mr. S. ARPUDASWAMI UDAYAR (*cont*) :—Q.—You have no objection to the university later on investing that body with full autonomous powers ?

A.—No, I have no objection.

Mr. P. V. SESHU AYYAR :—Q.—What place would you assign to Sanskrit in the comparative study of the languages ?

A.—Certainly a very high place.

Q.—What do you say to the proposition that Tamil can get on without the aid of Sanskrit ?

A.—That applies only to some departments of Tamil.

Q.—But the advocates of that proposition do not limit themselves to any such extent. They go the whole length.

A.—I think that even for the study of Tamil grammar, not to speak of philosophy and history, a knowledge of Sanskrit will be helpful.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You said that the demand in the Tamil districts will be satisfied by the starting of a Tamil academy. Have you not heard anything about the dissatisfaction of the Tamils with the general education given by the Madras University so that they want to have another university of their own for the kind of general education that the Madras University itself is attempting to give ?

A.—While an academy will satisfy the genuine desire of the people for doing something for Tamil, if the people feel dissatisfied with the Madras University, let the affiliated colleges in the locality separate themselves from the Madras University and form a corporation among themselves. I do not want an artificial university. These colleges should form a federation among themselves.

Q.—You want that the academy to be started should be under the Madras University, because it will give the benefit of its experience and also the students can benefit by instruction from the Lecturers, Professors and Readers of the Madras University ?

A.—Yes.

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Q.—You said that provision should be made for Chinese also. Would you not provide for a study of other Dravidian languages in your scheme of the study of comparative philology?

A.—Yes.

Mr. T. C. SRINIVASA AYYANGAR:—Q.—You are a B.Sc. of the London University in Mathematics and Physics and for some years you have been an examiner for the Pandit title of the Madura Tamil Sangam?

A.—Yes.

Q.—You have been attending the Conference of pandits for a long series of years?

A.—Yes.

Q.—You have been editing a Tamil journal called the "Ramakrishna Vijayam" and an English journal called the "Vedanta Kesari"?

A.—Yes.

Q.—Your idea is that the university on its oriental side should encourage the starting of Tamil Academies with the object of developing particular branches of study?

A.—I would not mix up general learning with the question of Tamil learning.

Q.—You will have several branches such as Tamil grammar, literature, philology, philosophy and all other things necessary for the advancement of Tamil culture.

A.—These are not to be started all at once. They should come in as time and funds permit.

Q.—In the university where higher English and other kinds of education is given, especially in the Tamil districts, would you not insist that Tamil should have an important place? This is altogether apart from the Tamil Academy you speak of.

A.—Yes. Yes.

Mr. P. T. RAJAN:—Q.—Do you think it better to have here a university like the London University which has its external and internal sides or a university like that of Oxford or Cambridge which is a purely teaching and residential university?

A.—The London University examines and grants diplomas to students who for some reason or other are not able to attend a university. This external side was there from the beginning; the internal side gradually developed.

Q.—Do you mean to say that the benefits which the internal side confers on the students are the same as those conferred by the external side?

A.—There are of course certain advantages and certain disadvantages. The examinations on the external side are much harder than the examinations on the internal side. But the status is the same.

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Q.—Don't you think that the standard should be the same for both the examinations ?

A.—It is not the same for both.

Q.—Is it not advisable to leave off the external side and allow the university to function freely in the internal side ?

A.—There is no difficulty. The university is simply functioning in two different capacities.

Q.—Will it not interfere with the work of the teaching and residential university ?

A.—No, it will not interfere.

Q.—Why not delegate that function to some other body ?

A.—The London University serves as a stop-gap before universities are founded in the various parts of the Empire. It does not function in India because there are universities established there. It will cease to function in Ceylon immediately we have our university established.

Q.—Why not that function be entrusted to another body ?

A.—There is no special advantage.

Rev. Father CARTY:—Q.—You said that for the conduct of exhaustive research work in Tamil and for the better development of Tamil a knowledge of other languages is necessary. Dravidian languages such as Malayalam, Kanarese and Telugu should also be studied. Don't you think that all these can be done better in a central university like the Madras University which is the common centre of all the languages ?

A.—Yes.

Q.—Or perhaps would it not be better to have an Academy in Madras which has a number of branches of learning, whereas in different parts of the Presidency we may have separate institutions for the development of individual languages ?

A.—The Tamil Academy need not consist of one college only. Besides the Oriental College in Madras there may be many more such institutions in the Tamil Nadu. In Madura, for instance, there may be an institution which pays more attention to Tamil than to the other languages. There may be other institutions in various parts of the country which give prominence respectively to Telugu, Malayalam and Kanarese. While all these colleges will be affiliated to the Madras University, they will be on an equal footing among themselves with the Oriental Institute in Madras.

Q.—Don't you consider that the Institute in Madras started under the auspices of the university and having special features which are not possessed, for instance, by the Madura institution should be regarded as superior to other institutions started by private agencies and intended to meet the local needs ?

A.—There can be no difference between these institutions in the matter of status in the university, just as there is no difference of status between the Madras Presidency College and the other colleges.

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MR. S. SURYANARAYANA SARMA :—Q.—Do you want that all the higher culture should be made available through the medium of Tamil?

A.—First of all let us see what the higher culture is and then we shall see through what medium it should be made available. I think that university extension lectures and holiday courses given through the medium of the Tamil language will help the development of the Tamil language and culture?

Q.—Do you expect the professors to have such facility in the use of the mother tongue?

A.—Certainly, if they have a love of learning and a love of the country.

Q.—You said that the London University had two sides, the external and the internal and that the Madras University also may have that.

A.—The London University steps in where there is no other university. If a local university is started in any place the London University will withdraw. Similarly, the Madras University on its external side may attend to the needs of the various Tamil districts and I think the demand for university learning will be satisfied for some time by this provision made by the Madras University. It may not be the full thing that the Tamil country may need later on. But if the people concerned feel the need for another university they may evolve one.

The witness was thanked and he withdrew.

XLVI

Evidence of Mr. P. N. Panchapagesa Ayyar.

THE RAJA OF RAMNAD :—Q.—I find that you want the establishment of a university for the Tamil area as a matter of course, irrespective of the fact whether there is any demand for it or not?

A.—I am of opinion that it is not to be guided by considerations of need or demand. My view is that it must come to stay as a matter of evolution.

Q.—Even when there is no demand or need for it?

A.—Yes. The matter is above all ideas of demand or need.

Q.—By 'evolution' may I know what university?

A.—I cannot claim to have any acquaintance with other universities.

Q.—You use the expression 'evolution'. Evolved out of what material?

A.—It is the evolution of the educational system. As the system works on, the university will come to have its shape and become a matter of evolution in course of time. If you study the history of the universities at present in existence, you will find that they have been a matter of evolution on account of the working of the educational system in the country.

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Q.—So you say that the education which the Madras University has been imparting all this time has now created this feeling for a Tamil University?

A.—Yes.

Q.—Is it for the same purpose of continuing the kind of education we have been having hitherto or for an improved system of education?

A.—For an improved system.

Q.—What is the improved system that you will advocate?

A.—My system is one which will call for the self-activity of the individuals or of the community. It is not a mere matter of gaining information and having knowledge by a process of imparting that knowledge or information, but it is a matter of responding to certain influences, so that there will be a sort of self-activity.

Q.—I do not quite follow what you say. Do you mean to say that there ought to be a university just to rouse the people to activity?

A.—Not activity in the sense of mere work, but activity of the individual himself rousing up a sort of individuality.

Q.—To rouse that individuality, you want a university?

A.—Yes, really.

Q.—You think the present university is not enough for that purpose?

A.—A little wide of the mark.

Q.—What is the kind of university you want for that purpose, if it is merely to rouse the latent instinct in a person into activity?

A.—A university where the medium of instruction will be the mother-tongue. That is the first fundamental condition.

Q.—Suppose that is done by the Madras University itself. To that extent, will it satisfy you?

A.—I do not think it lies within the range of possibility, so far as the Madras University is concerned. Having been moving in this groove of imparting instruction in English and having been accustomed to it for a long number of years, it will be a sort of uphill work for it. I do not think it will be possible for the Madras University to make headway in that direction.

Q.—You think that the Madras University has not been doing anything very tangible by way of teaching?

A.—I agree.

Q.—You think it will be a hard job for the Madras University to undertake the introduction of vernacular medium. It is not an accusation well based.

A.—I do not accuse it. What I feel is that it is a necessary condition in order that it may excite or induce real self-activity.

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Q.—You say that the Madras University having hitherto been merely an examining body, it would be rather difficult for it to convert itself into a teaching university; that I can understand. But to say that it cannot teach at all is not correct, I think.

A.—What I want is an examining body which can easily convert itself into a teaching body. In order to become a real teaching body, it is perfectly necessary that it should move in this direction of making the mother-tongue its medium of expression.

Q.—Is that the sole object of the new type of university which you advocate?

A.—I do not say it is the sole object, but it is the important object. Without it, I do not think any new university will fulfil itself.

Q.—What are the other objects you have in view?

A.—I think that the teachers that are engaged in the work of this university should act as members of an organic entity. The teachers should be active and working members and the parents also should have a certain place in that body so that they can contribute towards the development and working of the university. Then alone there will be true life in the university.

DR. S. KRISHNASWAMI AYYANGAR :—Q.—You say the parents also must work?

A.—Yes, the community must go with its own interests.

Q.—Are we to understand that that is not done now?

A.—Not to an appreciable extent.

THE RAJA OF RAMNAD :—Q.—You seem to be against creating teaching universities by the appointment of university teachers, with or without college work, attending to advanced course in research work. May I know what your objection is?

A.—I do not think there will be real efficient teaching unless the general body of the members of the teaching profession is liberated and elevated. I do not suppose the teachers of the university can exert the full influence they have and they are capable of, if the position of the whole body of teachers engaged in the work of education is not raised.

Q.—Do you mean to say the reader of a university lecturing to advanced course students cannot exercise the same influence as a schoolmaster in the V or IV form? Do you want a similar influence to be exercised upon graduates undergoing specialised courses?

A.—If it is merely a matter of instruction, it is alright; but it is a question of teaching influence, the advancement of which in the university is dependent in a great measure upon the advancement of the same in the whole body of the profession.

REV. FATHER CARTY :—Q.—Do you mean to say that the present staff of the university is not such a body having that advancement in view? Perhaps it is in their distant view.

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A.—What I mean is this: take the staff of the secondary schools and the primary schools. If it comes to a question of exercising influence over the students, I do not think it is possible to detach the university lecturers completely from the secondary and primary school teachers. The university lecturers should feel that they are also members of a wider body of teachers.

The RAJA OF RAMNAD:—Q.—Would you like to subject them to periodical examinations to see whether they attain that feeling or not? From what set of people would you recruit? What should be their position, status or qualification and how should they conduct themselves, in your opinion, in order to deserve your choice?

A.—My view has no reference to the selection of these professors or readers. I do not say all those professors should be of a particular type.

Q.—You say:—“There is a notion of such an easy method of creating universities by the appointment of university teachers, attending to advanced courses against which I must protest.” What you mean is probably that these periodical lectures alone won't do for higher research. There ought to be regular classes. You seem to condemn the present system of the Madras University?

A.—I am sorry I have not been very clear or precise, as not to allow other ideas being imported. I will explain my view now. First of all, I have to say that it is not a condemnation. When it comes to the question of having a teaching university, it does not rest merely with the contentment of teachers as such, who do teaching work in the university alone. The problem cannot be dissociated from the wider problem of the liberation of the teacher in all grades. There is no reflection either on the Madras University or on the system.

Q.—What is the condition you would lay down for a teaching university, then?

A.—First of all there should be a definite programme of raising or elevating the general average position of the teacher as such before the idea of a teaching university can be an accomplished fact.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—What is the kind of elevation you mean, economic betterment?

A.—That is the first thing.

Q.—Do you imagine that the teacher engaged in teaching school work doing his work on the routine of time-table, is the kind of man that ought ultimately to develop into a research worker or university lecturer of the higher type? I do not see why he should be prevented from developing if he can by dint of his merit and ability.

A.—My feeling about the teacher doing routine work is this: that on account of the economic depression the teacher is not in a position to give full play to his individuality, and on account of that there is a certain effect produced in the product that comes out of the high school classes. After all, these university teachers have to depend upon the material supplied by the high school teachers. Therefore, my view of

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the university teacher is that he should not be abstracted from the general body of teachers, because the university does not stand separately, altogether independent of the secondary schools.

Q.—Why should you imagine that the university teacher as such is abstracted from the general body of teachers?

A.—That is not a question of opinion or view. It is a question of actual fact. In the course of the discharge of his work, are there opportunities for the school teacher to come into contact with teachers of colleges and other institutions?

Q.—The lectures delivered by the university lecturers and professors are not intended to shut out these teachers. Their very purpose is to foster a spirit of co-operation. Work has to be divided simply because it is too much for one individual to do it from the beginning to the very end?

A.—I do not think my position has been disturbed in any way by what you have said. I do not refer to the teacher as a recipient of knowledge; I do not complain that you do not admit us to your lectures. I am myself a secondary school teacher. There is a college lecturer. He says my marks are not reliable. I am ineligible to mark the work and the worth of my students that he may judge his eligibility for the college course. He decries, I grumble. I say the educational system as it works should be such that the college lecturer and the secondary school teacher are brought into close relation as members of the same profession to co-operate to each other's benefit.

Q.—You object to the university insisting upon the school staff and management being separated from the college. Is that the point you have in mind?

A.—No that is a different principle. In the matter of unofficial conferences on certain educational and university matters, some problems as for instance the revision of the curricula and course of studies do crop up on which the views of the secondary school teachers may be taken. They may respond and help the conference generally. The system must be something like that. We should not have the anomaly of the revision of the college course of studies without any reference to that in the high school.

Rev. Father CARTY:—Q.—Your idea is to found a university whereby you make the position of the staff secure economically and socially, independently of the laws of supply and demand, since it is recognized that university education is required and that it should be given only by those economically and socially stationed. But there must be funds in order to meet the demand?

A.—When I say that the subject of university should not be approached from the point of view of demand and supply, I mean that it should evolve itself. It is not a question whether the people demand a university; they may or may not. But what is necessary is a certain process of self-activity of the organism in order that the university may form itself. Therefore the question of formation of a university does not turn so much upon the need or demand for it. It is a question of how the internal affairs of the educational

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system have been working all along, so that the system may develop itself into that structure of a university, which I consider is the fruit of the educational system. I believe in the development of the inherent resources of the university in its own process of evolution. The demands for funds, and expenditure will adjust themselves if the university works in its own right lines.

The RAJA OF RAMNAD:—Q.—Am I right in understanding you as saying that you want the university lecturers to be recruited from all grades of teachers, from the primary up to the college ?

A.—In the first place I will organize the staff of the university to work in conjunction with the school staff so that it may be possible for any member in the latter to rise up to his full height and by dint of his merit and capacity reach the top rung of the ladder.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—Is it not working now ?

A.—Not as a body, but only individually.

Q.—How will teachers work as a body ?

A.—It is a question of exchange of ideas. So many problems common to all may present themselves.

The RAJA OF RAMNAD:—Q.—How will you develop a teaching university and what is the understanding that should exist between the teachers in order to come up to your expectations ? Suppose you want to develop your school into a teaching university, what should be the conditions to be fulfilled before you can raise it to that status ?

A.—The most fundamental thing will be the teaching of all non-language subjects in the vernacular.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—Will it introduce more solidarity among the teachers ?

A.—It will produce self-activity and that is a great thing.

Q.—There are teachers appointed and trained to do it. What better unscen force can you bring to bear upon the question ? Even now you are not prevented from doing it ?

A.—But the teacher is not an independent factor. It is not only a question of making the other teachers have the same opinion. We have got also to make the managing authorities to agree with it. More than that, the managing authorities should be guided by public opinion among the parents. Before any action is taken in that direction, merely a statement or permissive rule that the subjects can be taught in the vernacular will not go far. The teacher must be ready to undertake the task and he would not be ready to do it unless there is co-operation between all the teachers. Unless that is effected, there is no use of speaking this might be done in the university and nobody prevents it.

Q.—Do you want compulsory study in the mother tongue ?

A.—No ; the teacher should be in a position to enlighten his own brother members.

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The RAJA OF RAMNAD :—Q.—Would that not be better done by lectures by the professors ?

A.—I do not think so.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—If the teacher is worth his salt, he could do his teaching in the vernacular, and convert the parents also to feel like himself ?

A.—The teacher may be all convinced, but when it comes to the question of putting it into practice there are natural difficulties, to clear which is another formidable task and which he will have to set himself to before he can think of carrying out his own ideas.

Q.—How do you propose to get over it under your new organization ?

A.—I will recognize the teaching staff as a working entity in each organization.

The RAJA OF RAMNAD :—Q.—Do you mean to say that each teacher should have a voice in the management ?

A.—No.

Mr. S. SURYANABAYANA SARMA :—Q.—As a general body, collectively ?

A.—Yes.

The RAJA OF RAMNAD :—Q.—Do you really mean that every teacher must have a voice in the administration of a school or a college or that he should be a member of the council which controls the affairs of the school or college ?

A.—No. He should have a right to represent to that council through the body of the staff of which he is a member. The common notion is that the problem of a teaching university is solved by the appointment of teachers as such. Real teaching universities cannot be possible till the whole body of the teaching community is liberated elevated or raised to a higher position. In the consideration of this question, I have been of opinion that sufficient attention has not been paid to the teaching profession. The teachers should so educate the parents and the masses as to have a sort of national demand for this teaching university.

Rev. Father CARTY :—Q.—Is that atmosphere to be created previous to having a university or is the university to create the atmosphere ?

A.—If in the starting of the university, our conception is to have these working organisms, these things will naturally evolve themselves either before the university sets itself to that task or after it sets itself. These are all matters of evolution ; but what I am particular about is that there ought to be self-activity.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Is your idea to abolish all kinds of organizations that exist ?

A.—It is a question of giving certain directions, so that they can develop.

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Q.—We want to know whether the university should take over the organizing of the whole system of education from the beginning to the higher education ?

A.—I do not say so ; but if this idea gets fire, it will work itself up in the natural process of evolution.

Q.—Then the best thing will be to educate the public to that ideal ?

A.—Alright. I have no objection. The university should be a matter of evolution. The need is to be felt not externally, but by the internal process of development.

The RAJA OF RAMNAD :—Q.—Do you feel that a necessity has established itself for bringing a university into existence or that the university must first come and its necessity must be realized thereafter ?

A.—The question is a little beyond what I have stated in my memorandum.

Rev. Father CARTY :—Q.—Is the demand or the necessity for the university to come first or is the creation of the university to come first and then the necessity and the demand ? Which is the cause and which is the effect ?

A.—Universities evolve ; the cause is inside in the educational system, the sense of necessity or an impulse to demand is the reaction of the effect of the inside original cause on the environment ; they are therefore essentially concomitant with the rise and the unfolding of the university. If the present system of education feels a necessity to develop itself into a university, alright ; but my contention is the Madras University is not a development of the present system. It is a mere transportation of another system which has yet to plant itself.

The RAJA OF RAMNAD :—Q.—Transplantation as a result of the present educational system ?

A.—It is not a question of transplantation ; it is a question of mere transportation.

Q.—Then the present system of education will be the cause and the new university the effect ?

A.—Yes, I should think so.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—So you are positively for a new university with a direction in the way of making the vernacular the medium of instruction in a progressive way and as much as possible ?

A.—Yes.

Rev. Father CARTY :—Q.—Your main position is this : Your new university which is a development of thought will be a university with the mother-tongue as the medium of instruction, and secondly, so organized as to establish on a proper financial, economic and social status, the whole body of the teaching university, both influenced and influencing in the direction of the use of the mother-tongue, influenced by the parents, influenced by its own organizations and influenced by public opinion generally ; and in its turn, influencing the elements on

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which it is worked not merely as instructors of knowledge but as educators of the whole country. My point is, what are the suggestions you make in order to bring about that influence which is essential in the new system? Have you any practical idea whereby you have a means of influencing the teachers by the parents, or the parents by the teachers or both by some extra agency?

A.—With reference to that particular point, I may say that the teachers in every college or institution should be recognized as working entities or organized bodies. It is not merely a question of the oral recognition of the principle but one of putting it into practice by giving as many opportunities as possible, in some such way as the following: Every College being required to have three bodies, first its management, next its staff and last its clientele, each with definite functions. The management having to do with the finance and administration, exercises the functions of Government and control. The staff having to do with teaching and culture has the function of the regulation and co-ordination of the parts of the College, Academic, and administrative as far as it affects the academic part. The college clientele having to do with the structural building has the function of getting endowments procuring equipments for the institution. These functions being never exclusive to result in isolation, but connective to produce co-operative conscious effort, thus the management should be fully responsible to if not representative of the clientele and the staff. The staff should be the Educator not alone of the pupils but also, the individual members of itself and the body of the management and the College clientele. As things stand at present, every college teacher works as X, Y or Z; it should not be so.

These last should act as interpreters of home life and national want to the staff and the management and be themselves the carriers of the educational influence so necessary in the formation of the public opinion of the community.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—Your claim is that a university will have to be established both as a result of the existing causes leading to it and also to fulfil a higher mission of creating a better taste and atmosphere. So far as the latter is concerned, what is the work that the university should do?

A.—In order that it may become an accomplished fact, the staff of each college or school should become working entities. The university should look to the right organization of the constituent colleges along the proper lines and itself adopt a constitution in consonance with it. Its work should be purely one of pursuit of truth widening the bounds of knowledge without mercantile notions of pecuniary loss or gain.

Mr. S. SURYANARAYANA SARMMA.—Q.—You want a school council to discuss all educational matters which teachers will be interested in. It will deal with all matters collectively and not individually. You expect, by the development of this organization say in a year or two, that the teaching staff as a body will come into contact with parents

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so that gradually there may be an intermingling of the two elements. It is from an educational organization thus developed that you expect to have better teachers ?

A.—Yes.

The RAJA OF RAMNAD :—Q.—Do you think such an ideal could not be realized by the existing university ?

A.—No.

Q.—Do you think all these reforms are incapable of being realized under the Madras University ?

A.—I do not say so.

Q.—Did you advocate these reforms in your own school knowing that they could not be realized ? I think you have been advocating them even under the existing conditions ?

A.—If we have to carry out these reforms, we will have to overcome the difficulties.

Q.—Is the Madras University an impediment ?

A.—No ; but there are ever so many changes to be made before this can be an accomplished fact under the Madras University. That is why I say it is better that this idea runs dominant in the new university.

Q.—But our difficulty comes in when you want the university for making these minor reforms which ought to have as their basis the component parts of the teaching staff ?

A.—To my mind they are not minor reforms. Further I have never said that the new university ought to come into existence for this purpose. It should come into existence so as to effect a real self-activity. As one of the sources of such self-activity I have made this one suggestion.

The PRESIDENT :—Thank you very much.

XLVII

Evidence of Prof. C. V. Chandrasekharan, M.A., F.R.H.S.

The RAJA OF RAMNAD :—Q.—I find that you are in favour of a Tamil University but not a university for the Tamil districts. Don't you think that what you advocate could be easily secured by Tamil academies rather than by a university ?

A.—Tamil academies will develop Tamil alone, but for training under-graduates we want a Tamil University. You may start an academy and develop Tamil as a vehicle of current thought, but you must train under-graduates through Tamil in all the sciences and arts.

Q.—Should that be done by a separate university ?

A.—An academy by itself will be too small to undertake training of under-graduates in any large numbers. The academy may be useful for post-graduate work, but you need a university.

[Prof. C. V. Chandrasekharan]

Q.—I see you are advocating a single institution of the unitary type?

A.—A unitary centralized type.

Q.—But in case you go in for Tamil academies in various centres, don't you think it will more than fulfil the purpose you have in view?

A.—That would be rather a waste of resources. I do not want Tamil academies in several centres. One good academy well-financed and started and standing independently is better.

Q.—Affiliated to the Madras University?

A.—No. The Tamil academy is to be the foundation for a Tamil University. If the Tamil academy is affiliated, it will be like one of the Tamil and Sanskrit colleges now existing for training pandits, etc. My idea is to make Tamil the vehicle of current thought. It can be the medium of instruction only when modern Tamil has been developed so that it can be used as a vehicle of current thought and ideas.

Q.—Would that not be achieved by this institution being one of the unitary type?

A.—If the academy is not going to train under-graduates, it will be unable to produce any real effect upon South India. We, educationists, are extremely discontented with the existing system, and one of the main reasons for that is that English is the medium of instruction and so Western ideas and culture do not get the chance of making a deep impression upon the lives and character of the people here. I feel that Western education has got a better chance and opportunity of influencing the mentality of the people if Western knowledge and ideas are imparted in the vernacular, i.e., in Tamil.

Q.—My point is why for that purpose should there be a separate university called the Tamil University? Would that not be achieved by the Madras University itself functioning on the lines you advocate?

A.—The aims and methods of the Madras University are entirely different. How can you get the existing colleges to teach in Tamil? All the mufassal colleges staffed by Europeans, for instance, will find it difficult to come under this scheme.

Q.—You are against technological studies?

A.—I am against that in my scheme at present.

Q.—You are for the vernacular being the medium of instruction?

A.—Yes.

Q.—Therefore I say that your scheme can be pushed through without another university being brought into existence?

A.—I do not think so. The Tamil academy if it is to be merely for the promotion of Tamil culture may be one of the affiliated members of the Madras University; but if it is to be the foundation or nucleus for the development of a pukka university on its own lines, it is better to start it independently and as a unitary centralized institution. The academy will later on rapidly develop into a university having departments and faculties of its own, giving degrees, just as the Madras University is doing at present. I do not see why the Tamil academy

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should be under the control of the Madras University. The Madras University stands on a different footing and serves a different purpose and it will only hamper the Tamil academy whose aims and ideals are to be entirely different. My scheme is for giving degrees and training under-graduates at least eventually.

Q.—Suppose the same work is undertaken by the Madras University. What is it that will stand in the way of its doing it?

A.—Its hands are already full. It cannot develop this idea and carry it out throughout the Presidency. You will be really throwing too much work on the Madras University and it will not be able to undertake that work.

Q.—Could it not undertake the work on its external side?

A.—If you mean extension courses, I do not think so.

Q.—If the scheme is approved by public opinion and by the centres, why should not the Madras University on its external side undertake to do it?

A.—I think I have explained sufficiently in my memorandum why the Madras University should be left as it is.

Q.—The trouble will not be greater than founding a university?

A.—In my scheme, you devote your entire attention to a particular side of education. The university bodies are heavily burdened with their routine duties. I think it will be far more satisfactory to have an independent organization for this purpose.

Q.—It has been put forward by some of the witnesses that inasmuch as the Andhra area has been cut away from the Madras University, the Madras University can now cater to the requirements of the Tamil people, and that therefore anything that you desire for the betterment of the Tamil people can be easily provided for by the Madras University itself?

A.—Within the framework of the Madras University?

Q.—Alter the framework if you want.

A.—No. My view is, with English as the medium of instruction and with its affiliating system, the university is only in the earlier stages of a teaching university and there is no residential system. In all these respects, it is worth while making a really genuine experiment and showing what a centralized unitary type can achieve. It is extremely worth while having a university on those grounds.

Q.—It will then be a Tamil academy plus something, i.e., undertaking some special studies, etc.?

A.—It is a university which will start first with one or two branches such as the academy, the post-graduate department and so on.

Q.—All that you advocate is that eventually Tamil should be the medium of instruction while English should be retained as a compulsory second language?

A.—It will also be a teaching and residential university.

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Q.—Academy would mean some specific object; but university would mean several faculties?

A.—In my scheme you will have all the faculties in course of time, and it seems to me rather unfair to call it an academy. All the time you will be actively creating facilities by having a Tamil publication department for the purpose of making Tamil a suitable vehicle of current thought.

Q.—Suppose the Madras University itself undertakes that work?

A.—As I say, the Madras University cannot undertake it. Even if the Malayalam and South Kanara areas are cut away, the existing colleges cannot adapt themselves to the scheme. How can the St. Joseph's College or the Christian College consisting of European staff be asked to teach in the vernacular?

Q.—They may be asked to do so not to-morrow but in course of time. Tamil professors may be employed?

A.—It is not fair to the college, to the staff or to the students. I think it is not practicable.

Q.—Why should the Madras University not be able to do that? The Madras University is going to extend its activities to the Tamil area in course of time. If you visualize the coming into existence of a Travancore University, then you can come to no other conclusion.

A.—There is also another consideration. We would like to have one university for the whole of South India to which all people in South India can resort.

Q.—How would the educational requirements of the Tamil area fail to be served by the Madras University being enabled to undertake development on the lines you advocate?

A.—If you can get the Madras University to transform itself on the lines I advocate, I have no objection. But it is extremely difficult I think and it is extremely impracticable. If, however, it is possible, I have no objection.

Q.—The fact that Madras is in one corner of the Tamil area is not of much consequence, I suppose?

A.—No. But I say it is extremely impracticable. If you are going to have a Tamil University, it is better to keep the Madras University as a cosmopolitan university to which Tamilians, Malayalees, the Kanarese and the Andhras can go.

Q.—You mean to remove the affiliating portion of its work and make it a residential university, confining its activities to ten miles radius?

A.—My scheme does not touch the existing affiliating system at all.

Q.—The university that you contemplate will have no affiliating function and no administrative control over the existing colleges?

A.—Nothing at all. It is purely a unitary type of university, one of its objects being the promotion of Tamil culture and the other being the provision of facilities for higher studies. This may develop successfully enough to supplant in course of time the existing mufassal colleges. It would depend on the relative values of the degrees given by the two parallel institutions.

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Q.—Do you think you can justify your remarks that the existing system of education as imparted by the Madras University does not sufficiently vitalise national life ?

A.—I think it is a truism.

Q.—For the simple reason that teaching is not in the vernacular ?

A.—I say it is one of the main reasons. Take the average graduate here and compare him with the VI Form boy in England. I think the latter is better trained than the B.A. student here and knows more of his subject.

Q.—Does he know more of Indian History ?

A.—No, I speak of English History. I do not mean difference in natural intelligence, but I mean difference in training, atmosphere, etc.

Q.—You say that “Western culture, ideas and methods acquired in our universities are only skin-deep”. Do you think that the culture of all first-grade men in this country, politicians, academicians, etc., is only skin-deep ?

A.—There may be exceptions.

Q.—Do you contemplate under your scheme every man to be a scholar ?

A.—When the same ideas are imparted to them through the vernacular, they have a better grasp of them and the knowledge permeates their life.

Q.—Will not the translations lose much of the value of the originals ?

A.—I do not think so. Experts in the subject may write books in the vernacular itself.

Q.—What is the trouble in a man in the street understanding a scientific book in the foreign language if he is proficient in it ?

A.—I am referring to the training of the young minds. When you take a boy of 15 or 16 in the Intermediate, he is not able to grasp the ideas in a foreign language.

Q.—Do you suggest vernacular medium only up to the pass course ?

A.—Yes for the present. I suggest it later on for post-graduate study. When Tamil can be developed, I do not see why Honours work should not be done in Tamil. Probably for Honours work, French, German and English also may have to be studied.

Q.—What is the object of having the post-graduate study in the vernacular ?

A.—Tamil can be and ought to be made fit enough to express the highest advanced ideas.

Q.—I quite understand that the thoughts should be conveyed in the vernacular. But why should it be so in the case of the post-graduate studies when the students can easily grasp the ideas in the original foreign language itself ?

A.—Post-graduate work can be done in any language. I say so in my memorandum.

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Q.—You say that the most serious defect is the predominance of the foreign medium. You have described that as the root cause of all this trouble?

A.—Yes.

Q.—I thought therefore that you really advocated vernacular medium for higher studies?

A.—When vernacular develops, it will naturally develop as medium for all kinds of studies, as it is in all the other parts of the world.

Q.—You say that one of the departments for developing a modern Tamil Literature will concentrate on the production of Tamil text-books suitable for school and college use. Is that for the sake of vernacular medium?

A.—Yes. In my scheme the university will have two or three departments.

Q.—You will have instruction in Tamil given in all subjects up to the B.A. standard?

A.—Yes.

Q.—Do you consider that for higher studies the medium of instruction should be the vernacular and not the original language itself?

A.—If you want the foreign language to be the medium, you will have to import experts from other places. In any case, that is a minor point. Suitable terms could be coined for all work of the university standard.

Q.—You are not for retaining the original language even for proper names?

A.—We can take them from Sanskrit or they may be imported from English. I have no definite opinion about it. I do not think Tamil has a chance of developing unless some such scheme is brought into existence. I think the Sangam will be a very great nucleus for the kind of academy advocated and it can be strengthened and reinforced by experts capable of expressing themselves in Tamil.

Q.—But you will not favour the system of affiliation of that institution to the Madras University?

A.—No. We must keep as far away from the Madras University as possible.

Q.—You suggest that the medium of instruction for higher studies also should be the vernacular if those studies are for diffusing knowledge to the people. If however they are for the students' benefit, can they be imparted in the foreign language?

A.—There is a cleavage between the masses and the classes. For instance, if you want our graduates to do reconstruction work in the villages, these graduates may not be able to express their ideas learnt in the colleges very well or fluently for lack of knowledge of the vernacular.

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Q.—Is it not a fact that graduates are not able to express their ideas even in English?

A.—But they manage some broken English, though it may not be the King's English.

Q.—I agree that if a university is brought into existence on the lines you advocate, it may help certain ideals being realized which one feels are necessary for his country. But do you think there is a real demand in the Tamil area for such a university either felt or expressed, except by a handful of men?

A.—There is no great demand for anything relating to the things of the mind or the spirit. Boys are flocking to our university education out of mercenary motives. They are flocking into colleges because they hope to get jobs.

Q.—That you can provide for by opening more colleges?

A.—But we are trying to realize some ideals.

Q.—That is what I ask. Is there a demand for them?

A.—In a place like South India, when people feel convinced about it, when you and I feel convinced about it, I think there is a demand. So far as the boys and their parents are concerned, the only demand there can be for a thing like this will be that when you give the same status to the new university as the Madras University, the people who are fed up with the existing system will give the new university a trial.

Q.—Do you really think that there is a feeling at least that some such facilities should be provided for the promotion of Tamil culture and for boys to become really learned and versed in all our ancient things?

A.—Wherever there is some thought devoted to this question, I think there is; but the great majority of the people are not very much impressed about this. Among thinking people I think there is great dissatisfaction with the existing university. They think that an experiment is worth making.

Q.—Instead of trying that experiment on a foundation to be altogether newly laid, don't you think that the existing structure of the Madras University can be altered with greater advantage?

A.—You cannot grow figs out of thistles. The Madras University cannot do this sort of thing. It may do other things; for instance, technological studies may be developed there, new branches of research may be started, and people in the university bodies may feel keenly interested in them. Besides, though the Andhra has gone away, the university has not been depleted of Telugu students. Again, my experiment may not succeed. For these reasons, I would leave Madras alone.

Q.—I think the Madras University has a majority of Tamilians in it?

A.—I refer to the students of the University.

Mr. P. V. SESHU AYYAR :—Q.—You say : " One chief complaint is that the existing system does not sufficiently vitalise and inspire national

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life and that western culture, ideas and methods acquired in our universities are only skin-deep". Then you say: "One of the root causes of this real and most serious defect is the predominance of English in the school and university curricula". So, in order to take away that root cause, is it not better to compel all the institutions now in the Tamil area to adopt vernacular as the medium of instruction instead of allowing any one of them to do that?

A.—In the first place, I do not want to dogmatise. There is a difference of opinion as to whether vernacular can be adopted as the medium of instruction. I am convinced personally, but I do not want to dogmatise and make a fetish of my idea. I know there are people on the other side. I say don't disturb the frame-work of the existing university. Let the other scheme be started, and, if it is successful in the long run, you can continue it. I want a Tamil University and not a university for the Tamil districts.

Q.—If it is only an experiment, is it not better to continue the experiment under existing conditions?

A.—We are going to try an experiment without disturbing the frame-work of the existing university, partly because the frame-work at present is too rigid and partly because this is an experiment.

Q.—Is it not better to have a Tamil academy started in Madura or some other place and put it under the Madras University since it is only an experiment, instead of founding another university?

A.—I think the Madras University will only have a step-motherly interest in it. The Madras University has got too much to do. Instead of the Madras University controlling it, let it be under a board or body separate from the Madras University. The expenditure will be the same, I think.

Q.—Do you think that that university will attract a good number of students?

A.—A graduate of this university will be immensely superior to the Madras University graduate because his mind would have been trained better, and he would know his subject very much better. I feel that in the long run, if the experiment succeeds, the present frame-work will gradually collapse.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—You are not dissatisfied with the present Madras University education?

A.—I am dissatisfied. That is why I suggest a new scheme.

Q.—Would you substitute your scheme for the existing university?

A.—I cannot scrap the existing university. The one may not supersede the other, both may be fulfilling real needs, or this experiment may fail and anything may happen; but I think the experiment is worth while making and the new university may run on parallel lines and the products of the new university will be as good, if not better, than the products of the existing university.

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Mr. P. V. SESHU AYYAR :—Q.—In Travancore you have got anglo-vernacular schools and vernacular schools. How does that system work?

A.—I do not think it is working satisfactorily. Well qualified men are rare and teachers are not paid properly. We cannot therefore expect any good training there. I think it has not been tried properly, and it is absolutely no guidance to us in a matter like this.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You feel that the Madras university serves the purpose of training certain people for certain occupations in life?

A.—Yes.

Q.—You will leave the technological studies to the Madras University?

A.—Yes.

Q.—The purpose of your university will be the production of educated men and nothing more?

A.—If it is going to teach arts and sciences, including applied sciences, I think a time may come when this university may be fit enough to undertake other studies. If the Government gives a guarantee that students trained by this university will not be prejudicially affected in the matter of employment, etc., it would be better. All that I want is that the products of the new university should not be given any kind of unfavourable treatment by the Government. If the B.A. student of the Madras University is fit for Secretariat work as a clerk, the B.A. of the new university also should be fit and given an equal chance.

Q.—Do you really expect that kind of guarantee from the Government?

A.—I do; if we can get this guarantee, it will be an advantage. Since English will be a compulsory second language, it should not be difficult to get such a guarantee.

Q.—There may be conditions if such a guarantee is required. Suppose Government say that wherever a graduate comes from he will have to undergo their examination, can't you conceive of a number of students taking to this kind of education with a view to get jobs?

A.—If there is no such guarantee, people will not readily go in for the new scheme. I do not think, for an infant scheme like this, there is any chance of success unless a guarantee is given.

Q.—The main point of your scheme is the medium?

A.—Yes. I do not say that Tamil should be improved, but Tamil should be the medium of instruction. I say that if economics is taught in Tamil instead of in English, the students will understand it better.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—You say a university must serve for the intellectual advancement of the nation?

A.—Yes.

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Q.—Therefore the ideal ought to be that the people must be enabled to have all kinds of knowledge through the medium of their mother-tongue ?

A.—Yes. I am not saying it as a fad. I say it is only through the medium of the mother-tongue that knowledge can reach the masses.

Q.—In the intellectual advancement of the nation the university must play a part in the shape of a good educational system ?

A.—Yes.

Q.—You think a Tamil academy will only cultivate Tamil culture and it will be only a part of national education ?

A.—Yes.

Q.—You think English should be compulsory, so that knowledge acquired in any foreign country may be easily acquired in India also ?

A.—Yes; because we must keep in touch with the growth of knowledge in other parts of the world.

Q.—You say it is an experiment. Would you like that the present system of education in which the mother-tongue plays no real part should continue, without strenuous efforts being made to replace English in some degree at least by the mother-tongue ?

A.—The university has discussed that question several times. I think a new university will be a better scheme.

Q.—Even the Madras University, in your opinion, with reference to the national needs of intellectual advancement, cannot continue for ever with English as the medium of instruction in all subjects for all time ?

A.—No; but the Madras University is not entirely a Tamil University. There are Malayalees, Kanarese, etc.

Q.—The present Madras University mainly functions for the Tamil districts although here and there there are people of other languages. When the Andhras have got a separate University, assuming that Madras will function for the Tamil districts, do you think a separate university is necessary ?

A.—If you mean that Madras also should start an experiment in education in Tamil, I have no objection.

Q.—If there is to be a university functioning through the medium of Tamil, you think even the Madras University can do it ?

A.—I think it is extremely desirable; but I do not think it is practicable.

Q.—You are a gold medallist in Tamil ?

A.—Yes.

Rev. Father CARTY :—Q.—What is the extent of your scheme ? Do you confine it to a unitary university ?

A.—I say it should be of a centralised type. I do not contemplate the starting of other colleges under the new university.

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Q.—Do you prefer the Tamil University to the Tamil academy?

A.—Yes.

Q.—Do you think we shall be in the near future in a position to start anything like a Tamil University? Is it not advisable to start a Tamil academy the object of which would be the development of the Tamil language and the fixing of the meanings of terms in conjunction with modern thinking; or would you start a Tamil University straight off?

A.—I take it that for the first year or two, it will do mainly the work of a Tamil academy, i.e., preparing Tamil to become the medium of instruction.

Q.—If you speak of a Tamil University, it will include the whole range of subjects, but if you mean a Tamil academy, it will improve only Tamil literature. You say you will start with an academy, to begin with. Do you think one or two years will be enough to make it fit for becoming a university?

A.—I think in one or two years we will be able to produce textbooks and train teachers along our own lines. I think also that the experiment should be immediately started in some schools, so that the new university in three years' time may have some under-graduates to start with. I think in the initial stages, the function of the new university will be that of a Tamil academy; but I will place the whole scheme before Government so that they may know the bearing of all our detailed recommendations.

Q.—Do you think that there must be some preparative work in the form of an academy before the university can function as such?

A.—Yes.

Q.—Do you expect that the university will be a total success or do you think it may probably fail?

A.—Personally I have great faith that it will be a success. The university may perhaps be a failure, but all the same as an academy it will be a success, because it will be spreading knowledge. Success would really mean, from my point of view, the complete supersession of the existing system.

Q.—You seem to urge that the present system is a cramming system and that we should drop it. I should like to know whether you think the English system is essentially a cramming system or whether it is defective on account of the peculiar methods of the Madras University. Is not the present cramming character of the Madras University due to the adopting of certain methods of teaching which allow the boys to cram? We might have an English teaching university or a university with English as the medium of instruction in which we may not have cramming?

A.—I think the main reason is the foreign language being the medium of instruction. Secondarily only, the cramming comes in. Even if education is through Tamil, to a certain extent it may be said that Indians will take to cramming; but I think the Indian mental power does not get the chance it ought to get, mainly because the

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medium is a foreign language. There may be also other reasons; but I feel that cramming will be considerably reduced under the new scheme.

Q.—You don't think that the cramming is due more to the methods than to the medium? Say that the Madras University is not giving great attention to the developing power of the boys?

A.—I have been saying that our B.A. courses are rather heavy. But that is not the main cause.

Mr. S. ARPUDASWAMI UDAYAR:—Q.—Is the Tamil country prepared to promote colloquial Tamil and is it prepared to take it up?

A.—During the last few years we have been trying to make Tamil prose. There are newspapers in Tamil now.

Q.—Therefore you think that the country is prepared to take Tamil as the vehicle of expression for all subjects?

A.—Yes.

Q.—What do you think is the best way of attracting people to this kind of learning?

A.—Instituting scholarships, giving sufficient remuneration, for teachers, etc.

Q.—What financial resources will you require for the purpose?

A.—I have not thought about the details of expenditure but the cost will not be great, I think.

Q.—As regards technical terms in Chemistry, Mathematics, etc., would you leave them as they are or would you try to coin new words?

A.—I would leave it to scientific and language experts to decide that question.

Q.—Don't you think that the terms at present existing which are universal will be serving the purpose?

A.—I will leave such questions to the experts.

Q.—You are not opposed to some institutions here and there offering themselves for the experiment?

A.—I do not want affiliation to come by the back door in that way. If any college tries to make that experiment along with the Madras University, I have no objection; but there will not be any affiliation to the new university.

Rev. Father CARTY:—Q.—Would you expect an institution to incorporate itself to the new university if it develops the same kind of education?

A.—I am opposed to any kind of affiliation or federation. I am for a single centre.

Mr. P. T. RAJAN:—Q.—Do you think the Madras University is likely to become a residential and teaching university in the near future?

A.—The Madras University is insisting that all students should live in college hostels or licensed lodgings nowadays. I do not think

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however it can ever become a residential and teaching university. Even if the ten miles' radius system comes in, I do not think it can become a teaching university in the sense you mean. It may have a few chairs like Professors of Economics, Indian History, etc., and things will remain as they are.

Q.—Did you deliver a series of lectures in political science in Tamil?

A.—Yes.

Mr. S. SURYANARAYANA SARMA :—Q.—Don't you think education in Tamil should go hand in hand with the development of the vernacular?

A.—What we want is modernised Tamil and we want to spread modern education through Tamil.

The PRESIDENT :—Thank you very much.

XLVIII

Evidence of Mr. M. S. Purnalingam Pillai.

The RAJA OF RAMNAD :—Q.—I find from your memorandum that you are for the establishment of a university for the Tamil districts chiefly as a consequence of the Madras University becoming a teaching and residential university confining its activities to a radius of ten miles. In case that should not happen, will you drop the idea of establishing a university for the Tamil districts?

A.—No, I won't drop that idea. I want another university for the development and spread of Tamil culture. The Madras University cannot pay full attention to that and has not been doing that till now. If the history of South India is to be truly written, it can be written only by persons who have a deep knowledge of the Tamil classics and the Madras University cannot devote its attention to the Tamil classics, as they deserve.

Q.—If the Madras University becomes a teaching and residential university confining its activities to a radius of ten miles and if the affiliating function is withdrawn from it, then I see that another university is necessary. But regarding the second point that you mentioned, i.e., the promotion of Tamil culture, don't you think that the Madras University itself can devote its attention to this and increase its activities in this direction?

A. No, the Madras University is a cosmopolitan university. Even after the Andhra area has been cut away and the Kerala area which is likely to be cut away shall be sundered from the Madras University, Madras is not a suitable centre for the development of Tamil culture from the literary standpoint. It is a place where all sorts of people meet and Tamil culture will only be superficial.

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Q.—Will it not help the interchange of ideas?

A.—It may, but there is no Tamil atmosphere in Madras. There is more of that in the Tamil districts. Madras is not predominantly Tamil, though there are more Tamil people. The atmosphere is more Teingu than Tamil.

Q.—If your object is simply the promotion and the development of a single language, Tamil, that object could be better achieved by the establishment of academies rather than of universities?

A.—I want that Tamil culture should be promoted besides the Tamil language. While preserving whatever has been achieved by the Tamils in ancient times, we also want to enrich and improve it by adding from other sources also. We want a translation bureau and a publication bureau which will bring out the treasures of this and many other lands and make them available to all the Tamil people. These things cannot be achieved by the Madras University and we, therefore, want another university for the Tamil districts.

Q.—What is the type of university you want and what should be the centres?

A.—I want a federal type of university in which all the constituent colleges will have equal status. Trichinopoly being the geographical centre, it should also be the centre of the university.

Q.—Do you think that there is sufficient cultural atmosphere there?

A.—Yes. The university centre is a place where the fellows and counsellors will meet often and it should therefore be a geographical centre.

Q.—Supposing other facilities such as the existence of a number of colleges, and the presence of a large number of students and a high degree of cultural atmosphere exist in a locality, you will not then attach much importance to the geographically central position?

A.—No. But as regards the existence of colleges, and of a high degree of cultural atmosphere and the presence of a large number of students, Trichinopoly stands on a better footing than Madura or any other place.

Q.—Suppose a philanthropist gives a donation of a large sum of Rs. 50 lakhs or one crore if the university is located in a particular place, then does it not have an important bearing on the question?

A.—Yes, it is a question of finance and as such it has an important bearing.

Q.—In selecting the centre you should have all these considerations in mind?

A.—Yes.

Q.—You say you may call the university by the name of Tamil University. Is any other university called after the language?

A.—The Andhra University is called after the Andhra language. The Andhra language is the language which the Andhra people speak.

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Q.—I know that the language is called “Telugu” and the people are called ‘Andhra.’ I think that the word “Andhra” represents only the people and not the language.

A.—‘Andhra’ is a word applicable both to the people and the language.

Q.—Is there any other university in any other part of the world which goes by the name of the language whose promotion and development it has taken as its chief aim? If you put it forward as a convenient name, I grant it at once. But if you justify it on the ground that the name should be given to it since it develops the Tamil language, I do not agree with that idea.

A.—I have not come across another instance where language has been the basis of a university and I believe that no other country has such polyglot as India.

Q.—Will not your name ‘Tamil University’ be a peculiar innovation?

A.—‘Tamil’ represents both the language and the people speaking it, as well as the country.

Q.—That name may be given even when you teach all the subjects.

A.—Yes, the Tamil university is not intended to teach Tamil alone. I am afraid there has been a confusion of thought.

Q.—Our object is only to discover whether another university is necessary to serve the needs of the Tamil districts. There is no confusion whatever so far as the Committee is concerned. You are right when you say that the university should teach also the other subjects and that ‘Tamil’ represents both the language and the people.

Q.—What do you think of adopting Tamil as the medium of instruction?

A.—We must begin to teach such subjects as Indian History where text-books are available through the medium of Tamil. In the case of Science and other subjects for which text-books and professors are not ready, attempt must be made to provide them at once.

Q.—In the B.A. pass course you will teach in Tamil and give them general knowledge in Tamil? Instead of waiting for text-books to become ready for use in the higher courses, why should you not allow them to read the sciences in the original English itself?

A.—Certainly, the students may read them in the original (English) till the Tamil books are ready.

Q.—What then is your object in insisting on the vernacular as the medium?

A.—I have already stated my object. I do not insist on the vernacular medium for the post-graduate courses. I meant it to be applied only to the pass course.

Q.—So you would dispense with the vernacular medium for the post-graduate course?

A.—Yes. In some cases we cannot but know even French or German.

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Q.—You say that no college should be exempted from affiliation to the Tamil University. Why do you want to curtail their freedom to affiliate themselves to whatever university they like? What will you do if a college says that, if it is not allowed to become a university by itself, it would rather remain with the Madras University rather than with the new Tamil University?

A.—It is a matter of finance. When once you fix the boundaries of the sphere of influence of the Tamil University extending over the whole of the Tamil districts, certainly every college lying within that area must be affiliated to the Tamil University.

Q.—You consider it an anomaly to allow these colleges to be affiliated to the Madras University. They may as well be affiliated to the Benares Hindu University or to the Calcutta University. You would not permit that freedom to these colleges?

A.—No, no.

Q.—You say that up to the degree course instruction should be through the medium of the Tamil language. In translating books or in writing original works in Tamil, will you adopt the proper names and technical expressions as they are or will you coin new expressions?

A.—Wherever it is possible, we will coin new words in Tamil.

Q.—For such English words as railway, rickshaw, station and so on which have become current among the people and which are easily understood by all, will you try to coin new expressions or retain the English words as they are?

A.—We may use these words themselves. Wherever it is possible to coin new words even for these we may coin them, or we may retain the original words themselves.

Q.—You say that certain centres should specialize in certain subjects. I take it that it is your immediate demand and you would not object to more than one centre specializing in more than one subject?

A.—They may specialize. But there will be difficulties. Suppose there are three or four colleges in a particular locality. If all the colleges teach all the branches, there will be overlapping.

Q.—I agree there are many disadvantages. But I am not speaking of the colleges at one centre. Let me give an example. Suppose Mechanical Engineering is taught in Trichinopoly. Then it is found that in the south near Tinnevely there are a number of waterfalls and Hydro-electric Engineering may with advantage be taught in Tinnevely. Would you object to Tinnevely colleges teaching Hydro-electric Engineering because Trichinopoly specializes in Mechanical Engineering?

A.—I leave it to the authorities of the colleges to determine what courses they would undertake, what they would improve and what they would abandon. My "overlapping" is limited to colleges in a single district, and not to colleges in different districts.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You said that the centres should not overlap in the matter of specialized courses. But will you

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provide general education up to the pass course in all the subjects in all the centres ?

A.—No, the restriction of overlapping will also apply to the case of the pass courses. While it is important that there should not be any overlapping even in the matter of the pass courses, full freedom should be given to the authorities of colleges to choose the subjects in which they would give instruction.

Q.—You said that all the colleges should have an equal footing in the university. Would that not lead to the colleges teaching specialized courses having the same footing as the colleges teaching only up to the pass course ?

A.—On the administrative side all the colleges should have an equal footing.

Q.—Will that not amount to the specialized courses being controlled by people who have nothing to do with them and who are not doing anything for them in their colleges ? Or in other words, would you give all the management of the academic side of a particular centre in the hands of the academic body of that particular centre or would you leave it to the central managing body of the whole university ? How much of academic freedom would you give to each centre ?

A.—All the centres must be governed by the general managing body of the whole university on which each centre will have its representation. The Common Academic Board should control all the centres.

Rev. Father CARTY:—Q.—Even then you will allow it to the particular faculty or to the whole academic body of the university ?

A.—The faculties will make proposals regarding the details and the general body will give the final approval. A good deal will depend on the composition of the controlling authorities in particular centres. Different centres will be represented on the Senate, and on the faculties also there will be representatives of each centre.

Q.—You will have a common Senate containing the representatives of all the interests and the faculties and that body would control the academic matters of all the centres ?

A.—Yes. The Academic Council will work out the details and make proposals. The Senate may or may not give its approval to them for particular reasons.

Q.—Would it not amount to a lay body deciding questions on academic matters ?

A.—It always happens in legislative bodies that questions are decided by people who are not experts in the line.

The RAJA OF RAMNAD:—Q.—If Dr. Krishnaswami Ayyangar's proposal is approved, you will deprive the university of its federal character and will make it in effect a unitary type of university. On the other hand, your aim is to start a federal type of university and in fullness of time to develop it into a university of the unitary type ?

A.—Yes, yes.

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Q.—Why do you prefer the federal type of university to the affiliated type of university?

A.—In the affiliated type of university some of the affiliated colleges had no representation in the governing body of the university, whereas in the federal type of university no college goes without representation.

Q.—Don't you know that the Madras University on its affiliating side gives plenty of representation to the affiliated colleges? How will the Tamil University you speak of be any different from the Madras University which gives sufficient representation to the affiliated colleges?

A.—I agree that the Madras University has recently considerably improved in that respect, but it does not mean that it has no defects to be rectified even in that respect.

Q.—Where is the necessity for another university then?

A.—I have mentioned other reasons.

Mr. P. V. SESHU AYYAR:—Q.—You say that all the colleges should have equal representation on the governing bodies of the university. Will you give the same amount of representation to the St. Joseph's College as you give to the Mannargudi College? Is there not a feeling that the method of representation of colleges in the Madras University is rather unfair? Again, will you appoint readers in the new university for the representation of special subjects in order to rectify the defect of insufficient representation of subjects?

The RAJA OF RAMNAD:—Q.—One witness said that the representation here should be not by colleges but by faculties and departments of instruction. What do you say to that?

A.—I would not have representation by departments, because one college will be represented by more members than another. There is a great difference between colleges sending representatives and subjects being represented on the governing body.

Mr. T. C. SRINIVASA AYYANGAR:—Q.—You have considerable teaching experience and you have published Tamil literature and taken part in literary activities.

A.—Yes, my teaching experience covers thirty-nine years.

Q.—Do you consider that Tamil can be introduced gradually as a medium of instruction in non-language subjects and do you consider it absolutely essential for the advancement of the people?

A.—Yes, yes.

Rev. Father CARTY:—Q.—You said that there should not be overlapping of specialized courses in the university and that the restriction of overlapping should be applied also to the provision of facilities for the pass courses. Do you mean that, if in a particular centre there are three or four colleges preparing for the pass degree, their courses should not overlap?

A.—No, they should not in order to prevent unhealthy competition. Moreover, it will be waste of money to teach the same subject in two or three institutions in one centre.

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Q.—But on the contrary don't you think that the colleges will be mutually helpful to one another, and don't you think that there will be healthy competition in each institution trying to become more efficient than the other?

A.—If there were differences in the financial condition of two institutions, there would be no healthy competition or mutual helpfulness.

Q.—But so long as there is a sufficient number of students for both the institutions, don't you think that the supply will not be more than the demand? If students go to a particular centre, it means that they are satisfied with the teaching given there.

A.—Very often students go to a college for other considerations than the excellence of the instruction given there. I emphasize the financial aspect of the institution, and if there are two colleges, one of which is rich and the other poor, the latter will suffer when it undertakes to teach the same subject as the other college.

The witness was thanked and he withdrew.

XLIX

Evidence of Mr. K. G. Sesha Ayyar.

The RAJA OF RAMNAD:—Q.—You have dealt with the question exhaustively in your memorandum and so I propose to put only one or two questions. I may inform you at once that Sir P. S. Sivaswami Ayyar has since changed his views. He seems to be of the distinct opinion that the Madras University itself can attend to the affiliation of the mufassal colleges while undertaking to be a residential university, confining its activities to a radius of ten miles?

A.—I do not believe that the Madras University can attend to both the things.

Q.—He seems to think that the arrangement which the Madras University has now made for lectures by readers and lecturers is really a part of its function?

A.—That provision is only for the area of ten miles, but that does not benefit the affiliated colleges at all.

Q.—He says even now the Madras University is functioning on these two lines. But the impression is that the Madras University is not now doing any teaching work.

A.—The Madras University is doing teaching work; there are besides the routine courses for the degree examination, other university courses also provided by the Madras University. Unless the Madras University by its activities in those directions is in a position to benefit the mufassal colleges as much as it does the colleges that are now called constituent colleges situated within the university area, I do not believe you can get any benefit from the Madras University. And it seems to me that it is with a view to avoid this disadvantage that the question has been raised whether there is not necessity for universities outside the Madras University.

[Mr. K. G. Seshu Ayyar]

Q.—Would not the difficulty that you refer to apply to all universities of the affiliated type, wherever they may be located?

A.—No, because the type that I suggest is the federal type. It is a federation of colleges with faculties so arranged that each one of them will be really a nucleus of an independent university when the time comes for it. But they will all be federated colleges of the university at present.

Q.—Do you agree with Sir P. S. Sivaswami Ayyar's views?

A.—Sir P. S. Sivaswami Ayyar seems to have changed his views, according to the newspaper report.

Q.—What are your reasons for stating that the Madras University will not be able to adequately safeguard the interests of the mufassal colleges or cater to the requirements of sound education in the Tamil districts?

A.—There are various reasons. In the first place, the Madras University has now become specifically localized.

Q.—But the existing Act provides for the development of the Madras University as a residential and teaching university in the local area and for functioning simultaneously as an administrative head over the mufassal colleges. A change, however, seems to have come in certain quarters which we cannot ignore, that it is an unwholesome provision and that the Madras University should always remain as a university of an affiliated type, i.e., as it is. So, in case we recommend a separate university, our endeavour should be to say in what respects the Madras University has failed or has been handicapped or will always be handicapped in attending to the requirements of the Tamil area?

A.—In my memorandum I have taken care to show that the necessity for a Tamil University is quite independent of what the Madras University can or cannot hereafter become. I look upon the Madras University and its academical history merely as a guide or a warning for other institutions that may be established.

The case for my scheme is this: it seems to me that one of the very best reasons that can be assigned for urging the establishment of a university for any particular area is to see what are the present conditions of university education in that area. For example, take the Trichinopoly centre. I found three years ago, that there were three first-grade colleges in Trichinopoly and about 2,000 students. Taking the other places in the Tamil districts, in Tinnevely we have four colleges, including second-grade colleges; there are two colleges in Madurai, both of the first grade; there is a first-grade college in Kumbakonam, another in Mannargudi of the first grade and we have a first-grade college in Chidambaram. These are all colleges preparing for university degrees and we have also any number of second-grade colleges, most of them efficient. So that, you find that the condition of university education in the Tamil districts itself justifies more than one university, if you go by what has been taking place in all other parts of the world. Except it be for the sentimental advantage you might get by an association with the name of the Madras University, it seems to me that the Madras University is not likely to present any

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distinct academic advantage hereafter so far as the mufassal colleges are concerned. The type of the Madras University has now been entirely changed by the present Act and the proposed Act will still retain the present type of the Madras University. The ideal of the Madras University seems to be such that it is not possible that within its control a distinctive university like the one for the Tamil districts could develop.

Q.—Could not the same thing be said of any other university started in Trichinopoly by the people of Tinnevely or Coimbatore?

A.—The possibility of that will be distinctly less; but to some extent there will be difficulties unless you are going to have local universities of a unitary type. In a country like India, it is impossible to have all the universities of the unitary type. India is a very big country.

Q.—May I suggest that the trend of the evidence given before us has been to the effect that we may first go in for a federal type of university with constituent colleges in various centres and then eventually allow those centres to develop into fullblown universities in course of time, when they have the necessary materials?

A.—That is what I have suggested.

Q.—In that case, why not the Madras University itself now do the same thing by creating university centres in various places where there are adequate number of colleges, students, financial possibility, etc.? For instance, take Chidambaram. There is a big college there for oriental learning as well as for English; there is a hostel for about 400 students; there is also a big endowment. A centre like that may be recognized as a university centre. Similarly, Trichinopoly with its four colleges can be a university centre. So also Tinnevely with its four colleges may be another university centre. All these may now be recognized as university centres and allowed in fulness of time to develop as unitary types of universities?

A.—By the connexion with the Madras University, I see absolutely no advantage except the benefit of the name.

Q.—What is the disadvantage?

A.—The other university that I suggest will not be a university independent of these colleges as the Madras University is bound to be; but it will be a university composed of these colleges themselves. It will be something like a joint family in a Hindu home. There is no question of privileges likely to trouble us; there is no question of superior advantages between one college and another in the university, I suggest.

Q.—Even under the Madras University it can be so?

A.—Is the Madras University expected to control the academic course in these colleges?

Q.—To a certain extent, I believe, at the commencement?

A.—That is, it will still hold the leading strings and there will be no scope for self-expression for these colleges.

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Q.—Therefore, what relationship would the colleges have with the proposed university at Trichinopoly ?

A.—All of them will determine the policy, etc., as equal members of the body corporate.

Q.—Likewise, the Madras University can do it ?

A.—Then it will be a new university that you will be instituting ?

Q.—It will only be a new feature of the university, but it will not be a new university ?

A.—I think it will be a very clumsy arrangement.

Q.—It will be only a transitory arrangement. How does it differ from your scheme materially, if the Madras University can do it ?

A.—My chief objection is this; the aims and objects of a university that is newly instituted should certainly be different from the aims and objects of the Madras University, even under the new Act. Besides, in all modern universities, their utility to a great extent depends upon how you provide for the people who are directly concerned. The genius of the people is a very great factor that will have to be taken into account. Their social and political history as well as their literary genius are very material considerations in the formation and constitution of a new university. For example, when the Midland Universities of Great Britain were instituted, it is not that the authorities did not understand the value of the humanities. Every one of them that was responsible for the starting of those universities was I believe either an Oxford or a Cambridge man. But that type of university in the midland counties of England would be absolutely useless. That is why they began with those industrial universities. So again in the Continental universities, the German universities, for instance. They have all been devised to meet the special needs of the people.

Q.—Do you seriously believe that the conditions in the Madras University are so antagonistic academically as they exist, to the proper growth of the genius of the Tamil people ?

A.—I believe so; because Madras does not exist only for the Tamil districts. Madras is a centre for all the social, political and educational activities of the whole Presidency.

Q.—But now that the Andhra area has been cut away and there is just a chance of Kerala going away, to whom else will the Madras University attend if it is not to the Tamilians ?

A.—I do not know if the Telugus or the Kanarese will allow it to do that. They have as much right to be attached to Madras for certain purposes as the Tamilians.

Q.—They may as well come to Trichinopoly ?

A.—I agree that people even from England may come to the Tamil University for study. But Madras, from the very nature of things, is not the property of the Tamilians alone.

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Q.—But it is the headquarters of the Government. Why do you compliment the Madras University as being so catholic and liberal that it will serve everybody ?

A.—Because of the political position of Madras ; if it is not so, the Madras University would be virtually a Tamil University and instead of the Tamil University being located in the centre of the Tamil districts, it will be located almost outside the Tamil districts. I think Madras is outside the Tamil districts, not according to the boundaries found in the old Sangam works but ethnically I think it is so.

Rev. Father CARTY :—Q.—Do you think it is more Andhra than Tamil ?

A.—I think so, at least from its position, I think there will always be a clash of cultures in Madras.

The RAJA OF RAMNAD :—Q.—It may be that all the areas converge there, but taking the population of Madras, do you think there are more Andhras than Tamilians in Madras ?

A.—I have not looked into the statistics and I do not know that for certain.

Q.—I can say with a certain amount of confidence that Madras has a large preponderance of Tamilians ?

A.—Possibly it is so, but I do not know. But supposing the Madras University remains as it is or develops upon certain lines ; do you mean to say that at any time it could be claimed as exclusively a Tamil University or as providing specially for the growth of the genius of the Tamil people consistent with their historic traditions ?

Q.—You can make the Madras University to cater exclusively to the Tamilians or you can so force the pace of the Madras University as to recognize these various university centres where all that you want can be provided for. Even then would you go in for a new university ?

A.—It seems to me that the first of the suggestions is impossible, i.e., to make the Madras University devote itself exclusively to the Tamil country's requirements. Perhaps politically it may have a bearing.

Q.—It is just possible that the Andhra area will be under a separate administration altogether. Even then, do you think Madras will be required by the Andhras ?

A.—These are hypothetical questions. My idea is this : The constitution and development of the Madras University has been such that you cannot for a moment think that the genius of that body represents essentially or even to an appreciable extent the genius of the Tamil country or of the Tamil people.

Q.—Do not the Tamils preponderate in the Senate ?

A.—Possibly ; but Madras may or may not develop. Judged by the history of the Madras University it seems to me that it is unlikely that it could become in genius, a Tamil University. If the Tamilians want self expression in that direction, the best thing will be for them to have their own university in the Tamil area where the management

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of the university will be entirely in the hands of the Tamil population and where a scheme of education may be developed which will directly benefit the Tamil people.

Q.—Will you introduce vernacular medium in the college classes?

A.—Yes; that must be the ultimate aim.

Q.—Even for specialized courses, i.e., the post-graduate courses?

A.—If you can develop the powers of expression in the vernacular by that time, I think we can do that.

Q.—By what process?

A.—The first thing would be to begin the process, say, in the first year class of the university classes, i.e., in the present junior intermediate. We may try it there and make it the medium of instruction there at first. I do not say an embargo should be laid on English altogether. English must be learnt. For some time the people themselves may not be able to follow your explanation if it is entirely in the vernacular, and the teachers themselves may not be able to explain themselves in the vernacular properly. But the attempt must be made. For instance, I know of a professor who used to translate his English lectures into the vernacular to the great advantage of students. I refer to Sadhu Seshayya. I have heard it said of Father Duranquet—he was a very eminent mathematician—that he used to have his lectures translated into English as the boys did not understand French. Translation has its own advantages; but if the boys are made to think and express themselves in the vernacular from an early stage, then when they reach the higher classes, it ought to be easy to teach them in the vernacular. They will grasp things better. At present the great difficulty is that they think in English and try to translate their thoughts into the vernacular.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—You will retain the Madras University and you will have a separate university for the Tamil districts as such?

A.—Yes.

Q.—In your scheme of federal university, each centre will be federated?

A.—Yes, where there is a tradition built up in the colleges.

Q.—And you will develop them into partial universities by developing particular faculties?

A.—Yes.

Q.—Do you think that is the proper ideal for a university, each centre confining itself to one faculty?

A.—There are universities which teach only for one faculty. Besides there is an effective method for the development of each centre ultimately into a university.

Q.—But is it the best ideal that a university can attain, when you are aspiring that in keeping with the genius of the Tamilians you must foster the Tamil culture and history?

A.—I believe it would not be wrong. It will all depend upon the function of the university that we have in view. If the function of the

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university is to make the people more imaginative in the sense in which the man of science understands the expression, make them capable of thinking and applying the truths of science for the promotion of knowledge and human progress, if that is to be the aim, it seems to me that it can be achieved even by a university which teaches only for one faculty. Owen built up the skeleton of the extinct dinosaur from a single bone. The powers of the mind that could be developed by a university might be developed not only when attention is directed towards a mass of information but even when it is directed to a single aspect of science. We may even have a university for teaching motor-building. The chief thing a university ought to aim at is that the true scientific spirit is generated and developed—for the future of our civilization depends on the deepening hold and the widening spread of the scientific habit of mind—and that its alumni are rendered fit for social service which is now regarded as one of the principal aims of education.

Q.—Suppose you create an engineering faculty in Trichinopoly; certainly the whole of Trichinopoly will be manned by engineering experts, etc. You will make a first-rate engineering faculty there; but will the expert engineers *alone acquire* the necessary kind of mental training there?

A.—There must be a preparatory course. Besides professional education is not one-sided or intellectually inadequate. For example, both the engineer and the doctor may want chemistry and they must both undergo a course in that subject. There is a difference in the way in which the subject is taught and there is a lot of difference in the way in which the subject is utilized by each of them. In the same way, in the faculty of engineering, you will have students who have undergone not only a general course of study but are also taught theoretical and applied sciences, so that they may become efficient engineers and be of real service to their country. If you recognize that the intelligence can be trained and developed by observation and reasoning applied to technical or professional subjects the monopoly value of pure academic studies will largely disappear.

Q.—Will that involve a specialized faculty?

A.—Yes. When the student studies the sciences, he studies the subject not merely in the theoretical aspect but also in the practical aspect. This cannot be done in the pure science laboratory. The preparatory course will give him the requisite general knowledge.

Q.—Do you think the student receives general culture?

A.—Yes in the preparatory course, and also in his professional course. There is a certain stage up to which the training will be general. Beyond that stage, you will have to specialize and make yourself useful along particular lines of work. But the preparation necessary for any particular line of work must be of a broad nature.

Rev. Father CARTY:—Q.—So, your standard is that the preparatory course should be up to the B.A., and then the student must go to the specialized studies?

A.—Yes.

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Mr. P. V. SESHU AYYAR :—Q.—A view has been put before us that we might start with a single institution where as an experiment Tamil may be used as the medium of instruction and eventually develop it into a unitary type of university, leaving the other institutions as they are and allowing them the option of developing the vernacular ?

A.—My suggestion is to have instruction through the medium of the vernacular in course of time. I do not advocate that English should be given up altogether. On the other hand, I think English must be made a compulsory subject. If you mean that the single institution which is ultimately to develop into a unitary university should devote itself to all the sciences, faculties, science and arts, etc., only with vernacular as the medium, I think that experiment will lead into a blind alley. It will be a sheer waste of energy.

Q.—Do you really think that we are in such a primitive stage as to have that experiment tried ?

A.—No. It implies an unreasonable distrust of Tamil. I will put it that at least on the ground of self-respect that suggestion should be thrown out altogether. Historians will be able to tell us that wherever there has been an attempt at conquest of national culture by a foreign culture, there has been an obliteration altogether of that nation and the most potent weapon invariably employed to achieve such conquest has been the imposition upon that nation of the language of the foreigner. For instance, in Canada where there was a very large French population, before Great Britain went there, naturally the French became one of the dominating influence in the country. But after the Englishmen became the rulers of the land, they passed an Act that no school should thereafter teach any subject in French for they wanted as far as possible English culture to be brought home to every pupil in the school, and that was the surest way of obliterating French individuality and cultural consciousness. There are other instances also. The surest way of extinguishing the national traditions of a conquered people is to force upon them a foreign culture and to remove as far as possible the original culture of the land. Cultural conquest is perhaps more effective in denationalizing a people than any other form of conquest. I want to make it clear that so long as the university is intended to serve our own distinctive cultural purposes, this proposal is outrageous. The experiment suggested will be regarded only as an experiment for a long time and eventually the tendency will be to go down. It will be always a halting experiment.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—Is it because you think that the cause of education will be more rapidly advanced by another university that you prefer a separate university from the Madras University ?

A.—Yes.

Q.—Is it your view that the Madras University limits its operations to a smaller sphere where a comparative linguistic study of more than one language is possible rather than in a purely Tamil University ?

A.—So far as comparative studies are concerned, it seems to me that it does not depend upon whether you have got Andhras or Dravidas within the area of the university.

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Q.—What I want to know is whether the university centre, Madras, has not got greater scope for a linguistic comparative study ?

A.—Yes, it is quite possible there.

Q.—So, that would be a cause of progress in university education ?

A.—Yes.

Q.—Do you want the Tamil University to be another university with intense study in a particular branch ? That is, you think general knowledge and culture will advance by Tamil being the medium ?

A.—Yes, I think so. In the Tamil University you may have a special school of Oriental studies for intensive culture ; but Tamil must be the medium for the advancement of the intellectual progress of the nation and for the preservation of the Tamil race.

MR. S. ANPUDASWAMI UDAYAR :—Q.—Have you any objection to the Madras University approving of the creation of two or three centres invested with autonomous powers in regard to the framing of courses, conduct of examinations, etc. ?

A.—If it is possible. I personally think it is not possible in the present circumstances.

Q.—Do you not think it feasible to have a separate university for the purpose of promoting Tamil culture with two or three centres ?

A.—Yes ; I am in favour of the federal type. The colleges will themselves form the university and they will hold no subordinate place.

Q.—As regards specialization, you think that for specializing in engineering or agriculture or even in Tamil literature or Sanskrit literature, one centre is quite enough for developing these activities, each one in one subject ?

A.—I quite agree.

REV. FATHER CARTY :—Q.—As regards centres, your proposition is for specialization in particular centres within the new university of the federal type. You say the existing colleges will form the university. Do you feel the need for an additional university college ?

A.—No, I think the existing colleges are sufficient.

Q.—So the professor of a particular college specializing in a particular branch should be made the university professor ?

A.—Yes.

Q.—As regards the centres themselves, you seem to think that they should be exclusive centres specializing in particular branches. We have already more than one centre specializing in one branch. Would you suggest that the centres other than the one you choose should be closed down ?

A.—In the interests of the whole, some individual sacrifice will have to be made ; but as far as possible the sacrifice should not be much. I think all these faculties may not have been equally developed in all the centres.

[Mr. K. G. Sesha Ayyar]

Q.—Suppose one centre has developed in two branches more than any other centre. Will you say that two separate centres should develop in the two different branches?

A.—I do not say that. I think some readjustment will have to be made.

Q.—Then you will make use of whatever exists and even avoid reduplication as far as you can?

A.—Yes.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—Were you connected with the work of the Travancore University?

A.—Yes.

Q.—Are you one of its members?

A.—Yes. I was on the old committee.

Mr. P. T. RAJAN :—Q.—Where would you draw the line between preparatory work and regular work?

A.—I regard all work up to the pass course as preparatory.

Q.—What is to be the test for admission to the university degree?

A.—Secondary school-leaving certificate for the present; but I am myself dissatisfied with the secondary school-leaving certificate.

Rev. Father CARTY :—Q.—So you make a difference between the entrance to the university degree and the pass course?

A.—Yes.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—You were contributing to the old *Madras Christian College Magazine* and other journals. You have attended the assemblage of the Tamil Sangam?

A.—Yes.

Q.—You were the President of the Tamil Sangam Annual celebration in 1918?

A.—Yes.

The PRESIDENT :—Thank you.

L

Evidence of Sir P. Ramanathan.

A separate university will not be necessary if Madras will broaden out its lines and bend to the necessities of the Tamil people. What Madras is doing at present is neither sufficient for the people's wants nor comprehensive enough. It is more or less a copy of Western universities adapted to our local conditions; Tamil, for instance, is taught up to a certain standard, but that is not enough. The present education has led to disastrous results—atheism, materialism, sensuousness, and disobedience to elders and constituted authority. There is no respect for law or *dharma*. All the evils rampant in Europe and

[Sir P. Ramanathan]

America are now present here. They have ostracised God and any attempt at maintaining true religion, and accentuated the perishable things of life. I do except individual colleges.

The religious side of culture should be developed more than the material side. There are Divinity courses at Oxford and Cambridge and Harvard. Men dissatisfied with worldly life seek higher satisfaction through the pursuit of such courses. Those who take the course will be in a position to uplift their suffering brethren who consider passing fashions and fancies to be lasting and to be the very things needed to make us happy. If Madras will teach the principles relating to right thought, right speech, and right action, it will be following the proper aim of education. The other great nations of History perished because of their materialism; we have kept up our spiritual heritage, and hence have survived. Europe, America and Japan are bent upon self-aggrandisement; and in their wake, we too have all become *Asuras*. I am a great admirer of the better side of Europe and America. Their great men are great congenitally, not because of their education. While conceding that specialization is necessary, I must protest against the widespread and prevalent habit of the specialist ignoring the universal out of which he has specialized. Unless a man is congenitally good, the present system of education is bound to lead to disaster. God is the corrective to the world; we must make the best of the world in relation to God.

If Madras will not lend itself to the kind of reform suggested, I shall be the first to stalk through the country to waken up the people to a sense of their danger, and to help to create a Tamil university. We have plenty of money in the country. Twenty lakhs is not too big a sum to be made up here. Over and above the question of finance is the difficulty of getting good and true men. We must get the full co-operation of our European brethren as well.

I go in for bi-lingual facility. We ought to be able to think and speak in pure English. This must be coupled with the vernacular of the particular area—in this case, Tamil. The vernacular may or may not be the medium right up to highest class. One language is as full as another. Higher Mathematics can be taught in Tamil, but we ought to labour for it and produce the text-books. Words are but the dress, and where we cannot banish it, we may put it on temporarily. Tamil must be given as much prominence as English.

One university in one centre will do, the colleges in other centres being affiliated or federated. The centre must have a history and atmosphere of its own to attract people. From this point of view, I would prefer Madura; it was the seat of the Sangams. Questions of type and centre are matters of detail.

The profounder studies (the elementary principles thereof) will be common to all students. There will, of course, be an intenser course, which is the Divinity course referred to.

The witness was thanked, and when about to withdraw, he said that he considered the creation of this committee a God-send, and invoked Heaven's blessing on its deliberations.

LI

Evidence of Mr. T. K. Chidambaranatha Mudaliyar.

The RAJA OF RAMNAD :— Q.—You advocate strongly in your memorandum that the medium of instruction should be the vernacular ?

A.—Yes.

Q.—And for that purpose alone you want another university ?

A.—That is one of the main principles that actuate me to say that a Tamil university must come into existence. But there are other considerations also.

Q.—You understand the distinction between a Tamil University and a university for the Tamil districts. Do you really advocate a university for general culture in the Tamil area ?

A.—It is a Tamil University that I advocate and not a duplicate of the Madras University.

Q.—You want a university for the Tamil area for the promotion of Tamil culture and not a university solely for Tamil culture ?

A.—No.

Q.—In addition to not providing instruction in vernacular medium, in what other respects does the Madras University not function on the lines you want ?

A.—The Madras University education is purely bookish, if I may say so. That is, students are not given opportunities to learn things as they ought to learn from original sources, and I think a Tamil University, if formed, will give greater opportunity to the students to understand things from original sources.

Q.—Why ?

A.—Because the tradition which is obsessing the Madras University the Tamil University will be free from.

Q.—You mean the new university will be benefited by the failures of the Madras University and therefore you think it will begin to function on proper lines ?

A.—Yes.

Q.—After some time I suppose you will start a second university which will be benefited by the failure of the new university. Will the remedy be to remove the errors of the present university alone ?

A.—We have to remove the errors of the present university.

Q.—Why then do you advocate another university ?

A.—There is only one university for the Tamil area.

Q.—You think the Tamil area requires more than one university ?

A.—Yes, the area being so wide. The university is intended to create an atmosphere wherein people can learn things in the best possible manner, and if there is only one university at Madras, the colleges here do not benefit by the atmosphere which that university produces there.

[Mr. T. K. Chidambaranatha Mudaliyar]

Q.—So you will have one university in every big centre?

A.—Yes, in the long run. It is only tentatively that we want to found one university at present.

Q.—In what place?

A.—For the present, one at Trichinopoly.

Q.—Of the affiliated type?

A.—Yes, for the present it will be of an affiliated type.

Q.—That is, a duplication of the Madras University?

A.—Yes, but the medium of instruction will be different, i.e., it will be Tamil.

Q.—If the Madras University adopts Tamil as the medium of instruction, will you have another university even then?

A.—Yes; because the Madras University is far away and another centre equally distant from other areas is desirable. That is also another main reason.

Q.—You say teaching should be in the vernacular. In what classes; in the Pass course or in the Honours course?

A.—In all the courses, but not immediately of course. In the course of a few years it should be so.

Q.—In all the colleges in the Tamil area?

A.—Yes.

Q.—Will you permit them to specialize in particular branches of learning in any particular centre, or would you prescribe the same syllabus and the same course of studies to all the colleges?

A.—I am afraid there is too much of specialization. A student does not know his whereabouts in the intellectual world, but he must have a knowledge of each and everything in the world. I think everybody requires a preparation to acquaint himself with the rudiments. At present specialization begins in the V Form. I say it is not necessary; it is too early.

Q.—So, up to what standard will you give the student general education?

A.—Till the Intermediate as it was in those olden days. Every boy must have some knowledge of each and every subject in the world; of course his knowledge may be rudimentary.

Q.—And that in the vernacular?

A.—Yes.

Q.—For having another university of the type of the Madras University not at Madras but at Trichinopoly, for making the new university function as an affiliated type, for having the vernacular medium in all the subjects from top to bottom, for all these purposes you want to bring another university into existence?

[Mr. T. K. Chidambaranatha Mudaliyar]

What do you think a scheme like that would cost? Have you worked out or thought over the matter?

A.—I have not worked out the details, but I think it is quite possible to run a university cheaply. It may not cost much, but I cannot say positively. I am giving out my opinion only with regard to the necessity for having a university.

Q.—Do you think it is called for immediately?

A.—All the ideals may not be realized immediately, but we may start the university and as years go on, we may be able to realize the ideals.

Q.—Is there a sufficient feeling among the masses?

A.—Yes, they want a Tamil university. Wherever I go I find it is so.

Q.—I ask you whether there is a general feeling to have a separate university other than the Madras University on the lines you have indicated?

A.—Yes. The ideal is to do away with all examinations; but if we cannot do it, to have unitary universities in each and every centre. If we cannot have even that, we shall start a university of the affiliated kind to function as such for some time to come, but if afterwards another university is started at Madura, and another at Tinnevely, they can all assume the shape of unitary universities, coming up to our ideals.

Q.—Could not your scheme be very nearly achieved by different university centres being brought into existence for which there is provision even under the Madras University Act and those centres undertaking teaching in vernacular medium which is also permissible now? Each centre can specialize in special subjects under the present Madras University Act?

A.—I think it can be done.

Q.—You can also introduce the vernacular medium for specialized courses. If this could be done, where is the necessity for another university?

A.—I am not very particular about the constitutional relationship between one university and another.

Q.—Where is the necessity for another university if the Madras University itself can attend to all these things?

A.—We are to move on very different lines. Till now we have been handicapped by the tradition which has been obsessing the Madras University and those who constitute the powers. If we start a new university, the constitution itself will be of a more mobile character and new ideas will come up for solution and we will be able to solve them more satisfactorily. We will be able to remedy many errors which now really seem to be irremediable.

Q.—When all these disabilities are removable under the Madras University Act, where is the necessity for a new university?

A.—The new university will not be controlled by the same ideas.

[Mr. T. K. Chidambaranatha Mudaliyar]

Q.—But if the present university can change its ideas?

A.—In that case, there is practically no case for the new university.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You want Trichinopoly to be the centre. What is to become of the colleges?

A.—I would affiliate them.

Q.—There are many colleges in Trichinopoly. If they do not come in and affiliate themselves to you, would you leave them as they are?

A.—They must be compelled.

Q.—Will you start a university college of your own?

A.—No. Our ideals are different, but we cannot reach the ideals immediately. I will simply start with a senate and impose it on the colleges at Trichinopoly and I will ask them to come in along with other colleges at Madura, Tinnevely, etc.

Rev. Father CARTY :—Q.—I think your opinion is to have a university that does not give degrees?

A.—No examinations.

Q.—Can you give an example of any university of that type in the world?

A.—The whole world is suffering from the tyranny of examinations. I emphatically say that.

Q.—Do you want the Tamil University to be a new kind of university of a novel kind in the world?

A.—Yes.

Mr. S. ARPUDASWAMI UDAYAR :—Q.—Will you leave it optional to have the Vernacular or English as the medium of instruction at first until such time as the professors and students acquire sufficient proficiency of the language to make a proper use of it?

A.—Yes, that is what I mean.

Q.—Secondly until such time as the language itself becomes rich in its vocabulary and elastic enough for expressing ideas clearly?

A.—The Tamil language does not contain corresponding terms for all the technical expressions in sciences like Zoology, etc.

Q.—Does the English language contain corresponding terms in its own vocabulary for all the terms? All the technical terms are, as a matter of fact, borrowed from Latin and Greek. Why not we Tamilians also borrow the terms from other languages?

A.—Yes, until such time when we are able to have our own terms. Once we set up a principle, we will endeavour to work up to it.

Q.—Will you make the vernacular medium obligatory in the Honours and Post-graduate courses?

A.—In Japan they are doing it and I think we can also do it here.

Mr. P. T. RAJAN :—Q.—Is not a clean slate better than a dirty one?

A.—Yes.

The PRESIDENT :—Thank you.

Evidence of Mr. R. M. Statham.

I am in favour of the establishment of more universities for South India. I am not, however, in favour of the establishment of a Tamil university if it merely means the reproduction of an affiliating university, like the Madras University, to serve the needs of the Tamil districts. I am in favour of the establishment of a unitary type of university at any of the large educational centres, such as Trichinopoly or Madura in the Tamil area. Such a university should be strictly unitary in type and should function in the area of a single town only.

I have been asked how the establishment of a university for the Tamil districts will affect the Madras University. But I consider that any question affecting the future of the Madras University is one which should be considered in connexion with the reorganization of the Madras University and not in connexion with the establishment of a new university. It is true that I would welcome anything which would tend to obtain a unitary university for Madras City. But it is obviously improper to establish universities outside the Madras City with the sole object of improving the character and type of the Madras University. In fact from the nature of the questions put to me I was in some doubt as to whether I was giving evidence to show how the Madras University could best be improved or to show what I considered was the best type of university for the Tamil districts or for a particular town in the Tamil area. As I have already stated, I am not in favour of the establishment of an affiliating type of university to serve the needs of all the Tamil districts. If a new university is to be set up it should be unitary in type and should be a local university bearing the name of the town in which it is established. Such a university might, it is true, attract the majority of the students in the Tamil area. But at the same time, if it were a successful university with special characteristics of its own, it might attract students from all over the Presidency and even from outside the Presidency. If the establishment of a unitary university is, at the moment, impracticable for any reason, I am not in favour of any compromise and would leave the colleges in the Tamil districts affiliated to Madras as at present. The advantages of a unitary type of university as compared to an affiliating or federal type of university are so well known that they scarcely need reiteration. Briefly, however, the corporate life and the academic atmosphere attained in a unitary university can train character and develop scholarship in a manner in which no affiliating university can hope to do.

I have been asked whether the new university, if started, should take over under direct control all the colleges, including the Government Colleges, in the area of its jurisdiction. If the new university were to be an affiliating university, I do not think such a proposal is either feasible or desirable. If the university were to be a unitary university the proposal might be feasible; but, at the same time, there can be no objection, nor anything contrary to the best interests of the university, if there are, in addition to university colleges, colleges managed by independent managements.

[Mr. R. M. Statham]

I have been asked whether any type of university, if started for the Tamil districts, should not use Tamil as the medium of instruction. I can only state that the use of Tamil as the medium of instruction does not depend upon the type of university to be started nor does it depend upon the establishment of a university to serve the interests of a particular linguistic area. The ability of any university in South India, at the moment, to impart its instruction through the medium of the vernacular, depends on the extent to which the vernacular is being used as the medium of instruction in the high schools of the country. It will be time enough for the new Tamil university, or for any other university in South India, to consider the adoption of the vernacular as the medium of instruction when the vernacular as the medium of instruction has become well established in the high schools of the Presidency.

LIII

*Evidence of M.R.Ry. R. M. Lokanatha Mudaliyar Avargal,
Salem.*

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—You have said in your written memorandum that such 'national' institutions are necessary. What do you mean by 'national institutions'?

A.—I mean that the institution should afford facilities for the development of the peculiar aptitudes, traditions and culture of our people.

Q.—Do you think that nothing towards that end is being done by the present Madras University?

A.—No.

Q.—Would you have a single university for the whole of the Tamil districts and if so, what type of university would you recommend?

A.—I would have another university like the Madras University with this difference that the new university should give prominence to Tamil.

Q.—You have no objection to make the new university one of an affiliating type like the Madras University?

A.—No. And the colleges at the headquarters of the university will be on the same footing as the colleges outside.

Q.—Where will you locate the headquarters in the Tamil districts?

A.—In my written memorandum I have said that I would prefer Madura; but now I modify it and say that I prefer Trichinopoly. Of course, I have no objection if it is Madura or Tinnevely.

Q.—What methods will you adopt to give prominence to Tamil?

A.—Tamil will have to be made the medium of instruction for all subjects, including science and philosophy and technical subjects. In the beginning we must attempt, by translations, to make available in Tamil all the knowledge that is now available only in foreign languages.

[Mr. R. M. Lokanatha Mudaliyar]

Q.—What steps will you take to keep pace with the other countries which are advancing daily ?

A.—When once we have made available the present stock of knowledge in our own mother-tongue, it will give a stimulus for research and further advancement. We must provide facilities also for research work.

Q.—Do you think that translation of the things available in twenty foreign languages is possible ?

A.—There are sufficient number of educated men in the country without any employment and we can utilize their services for this work.

Q.—Do you want that Tamil should be introduced as the medium of instruction immediately ?

A.—Yes.

Q.—In what other respects will the new university differ from the Madras University ?

A.—As I have said before, Tamil must be given a prominent place by making it the medium of instruction in all branches. Provision must also be made for a comparative study of the various philosophies and religions.

Q.—What steps will you take in the new university to promote the material prosperity of the students that resort to it ?

A.—Technological institutions will also be started by the university. Provision will also be made for research work in various branches.

Q.—Do you think that such technological institutions do not exist in sufficient numbers now ?

A.—More institutions will have to be started.

Q.—Do you want the university itself to start these technological colleges, such as the engineering college and the agricultural college or will you leave it to the Government ?

A.—The university itself must do it.

Q.—Wherefrom will the university get funds for these activities ?

A.—I have examined the question of funds in my written memorandum. My idea is that the new university should not be of a costly type. For instance, the Vice-Chancellor should be paid not more than Rs. 500 and a Professor not more than Rs. 100 and so on. Costly buildings are not necessary. The whole system must be simplified. Secondly, there are many big Zamindars and Nagarathars who will contribute liberally. Government also must be asked to contribute liberally towards this object.

Q.—Don't you think that if you cheapen the whole thing and pay only very low salaries you will be lowering the efficiency and the educational standards of the university ? In which case what is the necessity for starting a new university with lower standards and lower efficiency where there is already a university with higher standards and higher efficiency in Madras ?

A.—I do not think that the standards and efficiency will in any way be lowered by paying lesser salaries. There are a number of men

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in this country who will accept such low salaries while their capacity is quite equal to that of any other professor who is now highly paid and very often recruited from foreign countries.

Though at the outset there may be some difficulties, in the course of ten years they will disappear.

Q.—Have you worked an estimate of the capital expenditure of the university ?

A.—No, Sir.

Q.—You say that Tamil will be made the medium of instruction in the new university ; what provision will you make for enabling students to compete for such services as the Civil Service, the Police Service, and the Medical Service and so on ?

A.—I think that the mentality of the people must be changed. They must have self-reliance and must not always look up to Government service as a career. If there are a few people with that mentality, we need not make any provision for them and leave them to their own fate.

Mr. T. C. SRINIVASA AYYANGAR :—Q.—You think that the present ideals of education are wrong as many people think that it is only a preparation for Government and other service and as it encourages a costly level of life and that, when the new university with different ideals of life is started, it will help to change the mentality of the people. Moreover, the Government and also other prominent institution in the country must change their system so that the graduates of the new university will find as much scope there as any others.

A.—Yes, that is my idea.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—You said that you would make no distinction between the colleges at the headquarters and the colleges at the other places. What is your ultimate ideal of university development in the Tamil country ?

A.—I do not want to restrict the university to a particular type ; for that will restrict the activities of the university. There should be some centres to specialize in certain subjects, while all the centres should afford general education in all the subjects up to a certain standard. The headquarters of the university should co-ordinate the activities of these various colleges. As to whether these centres should ultimately develop into separate universities or not may be left to posterity to decide.

Rev. Father CARTY :—Q.—As you said before, will not the cheapening of the university lead to the lowering of the standards ?

A.—I do not think that efficiency and high salaries go together. In this country we can get best men for much lower salaries than we can get from outside.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—May I tell you that a professor should be paid sufficient salary not merely for his own maintenance but also for enabling him to equip himself with the necessary library or laboratory for his improvement ?

A.—My idea is this. At present the level of living has risen unduly high owing to wrong ideals. The ideal of the new university is to create an atmosphere for simple living. Again, the university itself must

[Mr. R. M. Lokanatha Mudaliyar]

provide all the facilities like libraries and laboratories and so on not merely for the teaching of the students but also to enable the professors to improve their knowledge.

Rev. Father CARY:—Q.—At present the cost of modern education is very high. A man has to spend a large sum of money on his education before he equips himself for the task of a professor of a university. Under the circumstances, do you think that a pay of Rs. 100 will be enough reward for his labours and expenses?

A.—If I may say so, I expect a revolutionary change in the ideals of the country. The level of life should change from a very costly one to a simple one.

Mr. T. C. SRINIVASA AYYANGAR:—Q.—So you will not economize in the matter of the equipment of libraries and laboratories.

A.—No, no. But I will not waste money unnecessarily on buildings. I also expect that we can get our professors at a much lower cost. I believe that there will be many persons who will take to teaching as a labour of love provided they are assured of an honourable means of livelihood. In this connexion the Government and the people should co-operate in making the profession of teaching sufficiently attractive and worth following.

Mr. T. C. SRINIVASA AYYANGAR:—Q.—Do you expect that any society like the Society of Jesus would come into being amongst us consisting of members who will take to the profession of teaching not caring for the emoluments and other worldly considerations?

A.—I expect bands of people who will take to teaching provided they are given the respect that is due to them as a class in spite of their low pay and sufficient provision is made for them. More especially will this be the case when Tamil is made the medium of instruction.

Rao Bahadur P. V. SESHU AYYAR:—Q.—You said that Tamil should be made the medium of instruction in the new university. Will you introduce it all of a sudden or will you do it gradually?

A.—In the course of ten years we should be able to use that as the medium for all the subjects.

Q.—In the meanwhile what will you do with the existing colleges? Are they to continue their present methods or do you suggest any change in their methods?

A.—I think that allowing any other kind of institution side by side with the new institutions which I propose would tend to impede the progress of the new institutions.

Q.—Do you recommend therefore that the existing colleges and schools should be closed and new institutions started in their place?

A.—Yes.

Q.—What is to become of the students who are in the middle of their courses; for instance, what is to become of a student in the Matriculation class if you close all the existing colleges and do not start your institutions for ten years?

A.—I am afraid some inconvenience will be caused to them; but they may all go to the colleges in Madras after leaving the colleges in the Tamil Nadu.

[Mr. R. M. Lokanatha Mudaliyar]

Rao Bahadur P. V. SESHU AYYAR :—Q.—Don't you see that there are only a few colleges in Madras and that they cannot accommodate all the students who may leave the colleges in the Tamil Nadu and go over to Madras ?

A.—I see that there will be some difficulty in the case of these students.

Q.—Do you think that the people concerned will be willing to undergo this difficulty ?

A.—Of course, there is this dilemma and it has to be solved.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—What do you say to a compromise like this. You start your new institutions from the bottom while leaving the present institutions untouched. Then when your new institutions come to the their full level, you can change the whole system ?

A.—That may be done at any rate to solve the dilemma.

Rao Bahadur P. V. SESHU AYYAR :—Q.—In your written memorandum you said that you would prefer Madura to be fixed as the headquarters. Now you said that you would prefer Trichinopoly while having no objection to either Madura or Tinnevely. What are the reasons for the change ?

A.—I consider that Trichinopoly is not so congested and over populated as Madura and therefore I prefer it.

Rao Bahadur P. V. SESHU AYYAR :—Q.—May I know whether you have made any attempt to start these national institutions at least up to the primary stage and if so, what has been your experience regarding the attitude of the people towards such institutions ?

A.—No, no.

Mr. T. O. SRINIVASA AYYANGAR :—The witness has already said that there must first of all be a change in the mentality of the people and also a change in the method of recruitment of the Government service and so on. When there is such a change people will take to those institutions in large numbers.

Rao Bahadur P. V. SESHU AYYAR :—Q.—Let me quote an example. In Mysore the University has been established now for twelve years. After this lapse of twelve years they have not made Kanarese the medium of instruction for all subjects though they had every facility and assistance they required for doing so. When that is the case, are you not too sanguine when you expect to reach the ideal of having the vernacular as the medium of instruction within ten years ?

A.—I do not know the exact data regarding the state of things in Mysore whether they actually wanted to have the vernacular as the medium of instruction, whether they put forth all the effort that is necessary to achieve the end. I do not know whether the ideal of the Mysore University was to supersede English by Kanarese in the matter of the medium of instruction for all subjects. We do not know also the attitude to the people there towards this reform.

[Mr. R. M. Lokanatha Mudaliyar]

Mr. T. C. SRINIVASA AYYANGAR:—Q.—Your idea is therefore this. Because Mysore has not achieved this thing we must not think that the thing is impossible of attainment. In our attempt to reach the end, we must take into account the methods adopted by the various countries for the solution of this linguistic problem and the circumstances that led to success or failure there.

A.—Yes, all that should be taken note of in arriving at a solution of the problem.

LIV

Evidence of Mr. Mahomed Husain Nainar.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—Do you want a separate university for the Tamil districts?

A.—Of course there is every need for a separate university for the Tamilians; but there is no use of repeating the Madras University just as in the case of the Andhra University. I want a university which would cater to the needs and suit the genius of the Tamilians.

Q.—Can you give us some idea as to what exactly your idea is?

A.—We cannot say off-hand what the Tamilians require. They have got a civilization of their own, an ancient culture, their own industries, their own philosophy, like the Saivite philosophy and the Vaishnavaitic philosophy; and I want that all those subjects should be specialized in such a way as to suit the Tamilians. Side by side with that, the Islamic culture should also be encouraged.

Q.—Do you think all that cannot be done by the Madras University?

A.—Certainly not.

Q.—Why? What are the difficulties?

A.—The first reason is that the Madras University cannot handle all these things properly as it has a vast area to serve, although recently the Andhra area has been cut off.

Q.—What sort of university would you have?

A.—I would prefer the unitary type of university, a university which should have a particular ideal in a particular place; but to begin with, I should like to have the federal type, with different colleges concentrating in different subjects, with a view to develop later on into so many universities.

Q.—But that is the idea underlying the new Madras University Act. Don't you think your scheme can be worked even by the present Madras University?

A.—I do not think it is possible; because if the ultimate goal is to have unitary universities, it will be very difficult to develop unfassal places with Madras as the centre.

[Mr. Mahomed Husain Nainar]

Q.—But certain mufassal places can be developed into centres under the present Act and made to specialize in particular subjects, in order to work out your scheme ?

A.—It is better to have a separate university all the same. I do not think it is possible to extend the activities of the Madras University.

Q.—The creation of a new university may have its own disadvantages, besides the advantages that it may confer. Do you think the advantages will far outweigh the disadvantages ?

A.—I think they will. For example, the Tamil Mussalmans have got distinct characteristics and culture which cannot be developed under the Madras University ; and if we have a Tamil university now and unitary universities later on, the Tamil Muhammadans may, in course of time, be enabled to have their own university. In my opinion, there is need for the Tamil Muhammadans and Tamil Hindus to have separate universities for the development of their cultures, and such development cannot be had under the present Madras University.

Q.—What are the difficulties in the way ?

A.—I have already answered this question.

Q.—Do you want only one university or do you want more than one ?

A.—At present there is scope for a university which can be developed later on into many unitary universities, specializing in particular subjects. I understand that in the United Provinces they are going to have a university for industrial purposes only. That must be the idea with regard to the later developments of the Tamil University also.

Q.—I think such developments can be made even under the Madras University ?

A.—Madras University can occupy a higher place for special study ; but apart from that, the Tamil country requires a separate university. Moreover, I understand that there are certain disabilities under which the mufassal colleges are labouring, while the Madras colleges enjoy certain privileges.

Q.—But supposing the centre is Trichinopoly instead of Madras, don't you think the colleges outside Trichinopoly will experience the same disabilities which you say the mufassal colleges are now experiencing ?

A.—The difficulties may be minimised to a certain extent. I advocate one university for the Tamil area for the present, but I expect in course of time more universities to develop in various centres.

Q.—Can you not have those places recognised as university centres under the present Madras University ?

A.—I think there will be a lot of technical difficulties.

Q.—Can you tell us what the disabilities of the mufassal colleges are ?

A.—I cannot give them out, because I never worked in a mufassal college to know what they are ; but there are certain admitted

[Mr. Mahomed Husain Nainar]

disabilities all the same. If certain centres are to be created under the Madras University itself, I think they can as well be created under a new university.

Q.—But there is the question of finance which will stand in the way, if we are to have a new university for this purpose?

A.—I think finances should not stand in the way. If the Government want to do it, they can do it. That is all I can say.

Mr. A. LAKSHMANASWAMI MUDALIYAR:—Q.—Do you think that a university is necessary purely for the development of Islamic culture and civilization?

A.—Certainly.

Q.—Don't you think that subject can form a department by itself either in the existing university or in the contemplated university?

A.—I think there should be a separate university for the propagation among the masses of Islamic culture. It will be confined to the development of Islamic culture as found in the Islamic books.

Q.—Don't you feel that in a modern university, there is a great necessity for other fields of activity than what you have in view?

A. Yes.

Q.—In that case, it will not be very much different from other universities except that there will be greater concentration by that university in Islamic culture. Is it not so?

A.—Yes.

Q.—Therefore, if a department for the purpose were to be set up under the present university, how would it be defective?

A.—It will be defective to a certain extent at least if not wholly. If we have this type of modern university with other fields of activity also, it will bring the students into line with everyday problems and also help them to a certain extent in eking out their livelihood. If we have a separate university for the purpose, it will tempt the people to specialize in the subject in greater numbers; but if we have it as a part of the curricula for higher studies as is the case in the present university, I do not think it will be sufficiently advantageous; for the students who have an eye on the degree occupy themselves in cramming certain portions of the prescribed texts, to get through their examinations; so, such a system cannot encourage deep study and extensive inquiry.

Q.—For some time past we have had certain departments in the Madras University itself calculated to give an impetus to the study of such subjects?

A.—I don't think it will be satisfactory in this case. I consider that there should be a separate university with special facilities for the study of this particular subject.

Q.—You said that the mufassal colleges are now very much handicapped on account of the present constitution of the Madras University. Have any of the members of the mufassal colleges or representatives thereof told you that they were handicapped?

[Mr. Mahomed Husain Nainar]

A.—Yes ; they say that their grievances are not being looked into and that the Madras colleges enjoy greater advantages.

Q.—You said you would prefer the unitary type of university. Whatever may be the generosity of Government, it may not be possible to create straightaway half a dozen universities at different centres in the Tamil area. May it not be to the eventual good of the people of South India and of the Tamil and Muhammadan communities if we start a single unitary university at a particular centre and leave the other colleges to continue to suffer the disabilities under which they are suffering now ?

A.—Of course, I might prefer that at present, as a transitional stage. But the ultimate aim should be to have more unitary universities.

Q.—Do you think it will be advantageous to have certain places recognized as centres under the Madras University ?

A.—The mere creation of centres under the existing University may not improve matters, I think.

Q.—What is your idea about the medium of instruction to be adopted ?

A.—Tamil ought to be the medium of instruction in high school classes ; and for some time, we cannot change the medium in colleges from English to Tamil.

Q.—What facilities should be given, in your opinion, in order to adopt Tamil as the medium in college classes also as early as possible ?

A.—We must give greater impetus to the study of Tamil and proper encouragement for the development of Tamil literature. That is one way. The other way is for Government to attach greater importance to the degrees to be conferred by the Tamil University. I may also say that since English has become more or less the language of the civilized and commercial world, we cannot neglect it altogether. It must come next to Tamil.

Q.—Have you any experience of the Osmania University ?

A.—No.

Q.—It has been suggested to us that if a large number of people take to translation at once, Tamil can be made the medium of instruction even in scientific subjects in a short time. What is your idea ?

A.—I do not think it can be done in a short time.

Q.—Neither do you think that scientific books can be translated in Tamil except by scientists ?

A.—I agree with that view. The spirit of science will be utterly spoiled by mere translation.

Q.—Do you think there are at present sufficient number of people who are familiar with science subjects and with enough knowledge of Tamil for translation purposes ?

A.—I do not think there are ; but we will have to work with that aim through the new university.

[Mr. Mahomed Husain Nainar]

Q.—Do you think the creation of a new university will accelerate that possibility?

A.—Certainly. We can straightaway make Tamil the medium in high schools.

Q.—It has been suggested that instead of one college doing everything, it would be much better to concentrate all the resources of the university on a particular subject in a particular area; for instance, we may have agriculture in Coimbatore, physical science in Trichinopoly, technological studies in Madura, Sanskrit and South Indian culture in Chidambaram, etc. Would it be possible to allocate these different activities of the university to particular centres and give them a sort of control in that particular line of development?

A.—I think we may do it.

Q.—You do not think the colleges will fight shy of shouldering such responsibility?

A.—No.

Mr. P. V. SESHU AYYAR :—Q.—You want an Islamic university. The Madras University has already started a department of oriental studies. Even as it is, we have not got a sufficient number of workers in that department. Do you think there is a demand for such an university?

A.—Under the present Madras University, Arabic is not an optional subject anywhere except in two or three places. If we start a new university, we can make Arabic compulsory for Mussalmans, and if there is a centre for the study and research of Islamic culture, I think people be sufficiently forthcoming.

Q.—For the past six years Arabic has been an optional subject and yet only a few students have taken it up?

A.—That is because the students think it will not be useful to them in life, because they generally take up Government service. So long as that mentality exists, there is no question of improvement. But by the establishment of a new university, we will be creating a better atmosphere, and people will have greater impetus to take to Arabic in larger numbers.

Q.—But the atmosphere has already been created?

A.—My point is that Government are not encouraging candidates who are proficient in Arabic, Urdu and Islamic culture; they generally prefer those with greater knowledge of English. That is why I think that if Government will give greater encouragement, there will be greater development of Islamic culture.

Rev. Father CARTY :—Q.—You stated that you would like to restrict concentration in particular subjects to particular places, which is quite contrary to the idea of having a unitary university. Don't you think you will be unnecessarily restricting university life if you specialise only in particular subjects in particular places?

A.—I meant those centres should be only for higher research work and specialisation in the particular subject.

The CHAIRMAN :—Thank you.

Evidence of Rao Bahadur M. R. Ramaswami Sivan.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Are you in favour of the establishment of a Tamil University ?

A.—I am for a university for the Tamil districts. I won't call it a Tamil University for the reasons which I have given in my memorandum.

Q.—What is the pattern you would approve ?

A.—I would locate the university at some convenient centre in the Tamil districts and give all the colleges freedom to attach themselves either to the Madras University or to the new university according to their convenience. It will be a miniature of the Madras University but will be different from it in the sense that all the colleges under it will have an equal voice in the management. It is admitted that at present the constituent colleges of the Madras University enjoy great advantages over the affiliated colleges. For the present, I think the federal type of university will be the best for the Tamil districts.

Q.—That is only so far as the management is concerned. What difference will there be academically, i.e., in the matter of examinations, etc. ?

A.—The new university will be better conducted than the Madras University. I will have a real co-ordination of work between the different colleges located in a certain place. That is to say, the Professors in the St. Joseph's, the Bishop Heber's and the National Colleges, for instance, will pool their resources together and take up higher teaching each in some of the subjects. There will be a certain amount of healthy rivalry, but at the same time absolute co-operation.

Q.—Supposing we fix the headquarters at Trichinopoly, would you allow the colleges in other places to attach themselves to the headquarters ?

A.—I think the Professors of two or three colleges, say in Chidambaram, Mannargudi and Kumbakonam, may so arrange to move from one place to another, that students may get instruction from different Professors on the same subject. It may not perhaps be possible to have such co-ordination at present in places where there is only one college.

Q.—Do you think it is impossible to bring about such co-operation under the existing university ?

A.—I think it is possible ; but that has nothing to do with the question of a new university. If the Madras University makes arrangements for such co-ordination as between the mufassal colleges, after all it will be doing its duty. But apart from that, the Madras University is too large now and is not able to cater to the needs of the Tamil districts. I also want to help the Madras University to become a residential university. As long as there are a number of colleges affiliated to the Madras University, it may not be possible for it to become a residential university. I would not call the new university a Tamil University ; I would call it the South Indian University. In

[Mr. M. R. Ramaswami Sivan]

the first instance, the new university may imitate the Madras University to a large extent; but in course of time it may build its own traditions and develop on its own lines. If in the United Provinces they can have half-a-dozen universities, I cannot understand why we should not have two universities in South India. Probably when we have the unitary type of universities, we will have a large number of them; but as at present there is a market value for the degrees conferred by a university, I won't have more than two in South India, in order that the market value may not deteriorate.

Q.—Have you any objection to Tamil being given prominence in the new university?

A.—Absolutely no objection; but so far as the college classes are concerned, it is really unnecessary to have Tamil as the medium. I think it will be a false patriotism. I do not believe that English has ceased to be the official language or that it is going to cease to be a civilized language. Therefore, to say that in the new university Tamil should be given all prominence and that English should not be taught is not acceptable to me.

Q.—Would you object to a professor lecturing in Tamil?

A.—No. But to give undue prominence to Tamil will be to stand in the way of progress. I will have no objection to anybody lecturing either in Tamil or in English or even in a mixture of Tamil and English. What I want more than anything else is an absolute transfer of knowledge from the teacher to the student. Since English is still the official language and since we want to be a nation, we must give some importance to English. Of course, you need not neglect the vernacular; you can improve it. I would also insist upon the teachers making a comparative study of languages.

Q.—What would be the position of agricultural and engineering colleges under the new university?

A.—I think there are three or four schools of that type in the Presidency. We can pool their resources and develop them into a separate university. Some twelve years ago a committee recommended that there should be an agricultural school in South India. That idea developed in course of time until eventually a college was established at Trinidad which is now being manned by professors and principals from India. I would allow Coimbatore to develop into a technological university.

Q.—Would you allow any other centre to develop just like Coimbatore?

A.—No. There is no necessity to multiply technological colleges in South India. Since at least Rs. 50 lakhs will be required for starting a new university, the question of having more than one technological university in South India may be dropped.

Dr. A. LAKSHMANASWAMI MUDALIYAR :—Q.—Would you allow the colleges in the West Coast to affiliate themselves to the Madras University or to the new university?

A.—Until such time when they can think of having a university of their own, they can go on with the Madras University; but I won't have them affiliated to the new university.

[Mr. M. R. Ramaswami Sivan]

Q.—If you want to help the Madras University to become a residential university by taking away some of its colleges to the new university and if you do not at the same time want to force any college to be affiliated to a particular university, don't you think it is better to have the new university at a particular centre and allow the other colleges elsewhere to continue under the Madras University?

A.—I will not of course object to a college in Tinnevely being affiliated either to the Madras University or to the new university, say, at Trichinopoly.

Q.—But would it not be weakening both the universities, if you allow this choice to the colleges.

(The witness promised to consider the matter and answer it later.)

Rev. Father CARY:—Q.—What sort of university are you in favour of? Is it to be of the federal or unitary type or solely a university for the development of Tamil?

A.—The unitary type is of course the best; if we have that type, it may be located at Trichinopoly; but in that case, we do not solve the question of relief to the Madras University. There is also a separate department under the Madras University for the development of Tamil culture, and there is nothing to prevent its being located at Madura or elsewhere. I would therefore prefer the federal type.

Mr. S. S. SARMA:—Q.—You stated that munshis and pandits should make a comparative study of languages in order to get their due share of respect. Would it not be enough if they acquired a sound knowledge of subjects in which instruction is at present imparted in English?

A.—A knowledge of English script is not necessary but a knowledge of what is contained in the English language they should possess.

Q.—Won't you allow Tamil to be the medium of instruction in the university classes?

A.—I am not against Tamil being the medium; but in our anxiety to encourage Tamil, we should not sacrifice efficiency.

Q.—Do you think the new university will be sufficiently small even after the Madras University cuts itself off?

A.—There are ten or eleven Tamil districts; and even after taking away the Malayalam, Andhra and Kanarese areas, I think the new university will have at least half the number in the present Madras University.

THE CHAIRMAN:—Thank you very much.

LVI

Evidence of Mr. M. Sambandha Mudaliyar.

Dr. S. KRISHNASWAMI AYYANGAR:—Q.—Now, first of all do you think that there is need for another university to cater to the needs of the Tamil districts and if so what type of university should it be?

A.—I do want a separate university for the Tamil districts and I would prefer to have a teaching and residential university as distinguished from an examining university.

[Mr. M. Sambandha Mudaliyar]

Q.—Considering that the area is very big, will you have only one university or many such universities?

A.—My idea is this. First of all there must be a single teaching and residential university started in a particular centre. As time goes on, we may start more and more such unitary universities. In the meantime we may leave the existing colleges with the Madras University. Students who are satisfied with a mere examining university may go to the Madras University and the colleges affiliated to it; while others who want to undergo a course in the teaching university may go to that university. Some technological colleges also should be started besides those already existing in the Tamil country and they should be affiliated to the new university. Gradually as funds permit, they should be allowed to develop into several technological universities. My idea is that different technological colleges should gradually develop into technological universities for the different subjects.

Q.—But you would not insist on starting technological universities immediately?

A.—No. My object is that degrees should be conferred not only on those who undergo a course in the arts and pure sciences but also on those students who undergo courses in technological subjects. As the first step towards the university development in the Tamil Nadu a unitary and teaching university may be started in a particular centre both for administrative and educational purposes. Some more technological colleges may be started in a place like Coimbatore where you have already got an Agricultural College, a Medical school and which offers also facilities for starting textile colleges. These colleges might be affiliated to the new Tamil University. Ultimately these technological colleges might develop into separate technological universities as the Leeds, Sheffield and Manchester Universities in England.

Rev. Father CARTY:—Q.—Now, I put it to you that instead of starting a new teaching university in a new place in the Tamil Nadu would it not be better if you allow those centres which are now much advanced educationally and which offer many facilities for university studies to develop into unitary universities while leaving the colleges in the other centres with the Madras University as at present?

A.—Yes, I agree that so far as the education in the arts and the sciences, the mere cultural education is concerned, we may have the present centres which are highly developed. But if you want to add technological subjects you must start technological colleges, only in places like Coimbatore where there are many facilities for starting them.

Rao Bahadur P. V. SESHU AYYAR:—Q.—Now, why should you not have the colleges teaching the arts and the sciences in Coimbatore itself, the place recommended for starting technological colleges?

A.—I have no objection, Sir. If possible, that may be done. But my fear is that on grounds of tradition, climate and the other conditions such as the existence of good colleges and large number of students and easy means of communication other places like Trichinopoly or Madura will be preferred by some persons. But if one place

[Mr. M. Sambandha Mudaliyar]

can be secured which would be a suitable centre both for the cultural and technological sides of university education, then that may be preferred.

Dr. A. LAKSHMANASWAMI MUDALIYAR :—Q.—Now your scheme is to start a new teaching university in some centre in the Tamil Nadu and also take steps to develop technological education. This system will not radically alter the existing system. The existing colleges will continue to be affiliated to the Madras University. Even the technological colleges will be affiliated to the Madras University till such time as they develop sufficiently to enable them to become separate universities. I do not see why you should insist on the existing colleges to be affiliated to the new unitary teaching university which by its very unitary nature cannot undertake to do the work which affiliation of colleges involves.

A.—I do not object to leave the existing colleges with the Madras University; I only thought that when we start a new university for the Tamil districts, all the existing colleges there might be affiliated to that university. But I see they may as well be with the Madras University.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Which do you think will be the best centre for the starting of the new teaching university?

A.—I would prefer Trichinopoly for the following reasons. It is more or less centrally situated for the Tamil districts. There are two rivers, the Cauvery and the Coleroon, and also a large number of holy shrines which would appeal to the young minds. Moreover, you can get a large area of land near Trichinopoly more easily than in Madras which is congested and incapable of expansion.

Dr. S. LAKSHMANASWAMI MUDALIYAR :—Q.—Now, in the centre of the university should all the colleges be university colleges or can there also be private colleges?

A.—So far as the management of the institutions is concerned, there may also be private colleges. But for the sake of university teaching, i.e., on the academic side of it, they should all be under the control of the university.

Q.—Well then, the professors will be recruited by the management and paid by the management and so on. They will be styled university professors and will have to follow the directions of the university in all academic matters. Now in the case of the affiliated colleges in the Madras University, the university has no control over the management of the colleges, but it has prescribed certain rules and regulations which those colleges are bound to obey?

A.—You may leave the management as it is and at the same time for post-graduate courses. University lecturers may be appointed for giving lectures in various subjects.

Q.—Will you permit some more colleges to spring up in the university centre?

A.—If necessary, a university college may be started in order to set up a standard to the other colleges.

[Mr. M. Sambandha Mudaliyar]

DR. S. LAKSHMANASWAMI MUDALIYAR :—Q.—Do you expect much of popular support financially for this new university ?

A.—I do not expect that there will be much of it in the beginning. There are a number of rich people who are doing charities in other directions which in many cases turn to be unprofitable. Their charities should be directed to educational fields.

Q.—Do you think that there is a general demand for another university for the area ?

A.—Yes, there is a general demand for the university. As time advances, the people also will contribute liberally to its funds.

Q.—Do you want that any special steps should be taken for the development of the Tamil language and literature and so on ?

A.—Tamil should be made a compulsory subject up to the B.A. course. Tamil should be made the medium of instruction in certain subjects. I think it is not possible to have Tamil as the medium of instruction for science subjects. I do not want to sacrifice English which is the *lingua franca* of a large part of the world. Both Tamil and English should be placed on an equal footing. I do not think that there is sufficient material available in the Tamil language to enable it to be made the medium of instruction for science subjects. Also special facilities should be given for the study of Tamil language and literature.

LVII

Evidence of Mr. C. V. Venkataramana Ayyangar.

DR. S. KRISHNASWAMI AYYANGAR :—Q.—Do you want a university for the Tamil districts ?

A.—I want a university, provided it is on the lines I indicate.

Q.—Supposing there is to be a university for the Tamil districts; what is the kind you would advocate ? Would you copy the Madras University ?

A.—I am absolutely against the creation of any university if it is to copy the Madras University. The new university should be something radically different from the Madras University.

Q.—What is the pattern that you would like to have ?

A.—I should like to have a university for the teaching of all subjects in Tamil and for the development of the Tamil literature, i.e., a *Tamil University* carrying on teaching in Tamil and laying much stress upon Tamil literature and culture. English of course should be an obligatory language. Either Hindi or Sanskrit and any science subject should also be compulsory. That is to say, there will be three compulsory languages and one subject. Indian medicine (including Siddha, and Ayurveda), Indian Philosophy, Indian History and Mathematics will form the various groups under item No. 4. I would also have specialization in agriculture and textile industries. I would have all these things under one organization, although the colleges may be different.

[Mr. C. V. Venkataramana Ayyangar]

Q.—Would you locate the university in one place?

A.—Yes, at Madura, having regard to its traditions; but I have no objection to Trichinopoly being a centre on the same lines, instead of having a second university there.

Q.—Then what is to become of the other places in which there are colleges now?

A.—If those places are prepared to go on with the Madras University, I will have no objection. In other words, I will have the unitary type of university. I will give the colleges outside the centre the choice either to remain with the Madras University or to attach themselves to the new university.

Q.—The present colleges in Madura may not be able to form into a university by themselves. What would you do to supplement their resources?

A.—If other places are prepared to come under the new university, I will start institutions there under the auspices of the new university; but I won't insist upon any college coming under it.

Q.—In that case, you will have to make some efforts to get a clientele for the new university?

A.—Yes. In the beginning some scholarships may be given and Government may also encourage graduates of the new university by appointing them to posts in Government service. My idea is that if once the university is started, there may not be a dearth of students.

Q.—But the students will have to be prepared for that kind of university?

A.—I will ask the high schools and colleges now whether they are prepared to come under the new university, and if they are willing, I will take them.

Q.—In that case, you will have no objection to students coming from any part of the Presidency and accepting the new curriculum?

A.—No. I want to make it a big central institution, not limited geographically.

Q.—Have you any idea as to the financial aspect of the scheme?

A.—My own idea is that donations will be coming in. After all, the new university will not be much more costly than the Andhra University or even the Madras University from the Government point of view. An amount equal to that spent by Government on those universities will be quite sufficient for the new university and we can get something out of examination fees and student fees.

Q.—Then what is to become of the present technical institutions?

A.—If those colleges are prepared to come under the new university, we will recognize the places where they are located as centres, otherwise we will have our own institutions. If we cannot begin all the subjects at once, we can begin at least some important subjects, and ultimately, say at the end of ten or fifteen years, the university will be complete by itself.

Mr. P. V. SESHU AYYAR:—Q.—What is to be the medium of instruction?

A.—Tamil.

[Mr. C. V. Venkataramana Ayyangar]

Q.—But can you get lecturers to deliver their lectures in Tamil?

A.—I do not think there will be any difficulty. The students are all Tamil students and, so far as names are concerned, we can even adopt the original languages. In many schools I know the teachers generally put their ideas in Tamil. With regard to the science subjects, it is more the difficulty of the teacher than of the boys, and such a difficulty can be got over in six months or one year. We can have a glossary of all technical terms and adopt it whenever necessary. The Tamil that we are now talking is hybrid Tamil, and, if we begin with it in our university, it will be certainly better than having no Tamil at all.

Q.—What would be your efforts to bring Tamil to the stage at which scientific subjects can be taught in Tamil itself?

A.—If the professors are asked to prepare vernacular text-books in technical subjects, I am very hopeful that they will not take more than a year.

Q.—Even after six years, the Osmania University has not been successful in having scientific books translated into the vernacular?

A.—I won't follow the example of Hyderabad. I think it will be possible here, if we make an effort and bestow some care on it. If some scholarship is given to the teachers with a view to enable them to prepare such vernacular text-books, I think it will be quite possible to have them within a year.

Dr. S. KRISHNASWAMI AYYANGAR :—Q.—Would you make any attempt to permanently equip the Tamil language in these technical subjects?

A.—The university is not worth having at all if such an attempt is not made. There should be a concerted effort, which may extend to one or two years, to have all books on the subject translated.

Mr. S. S. SARMA :—Q.—Suppose a school is started with the definite idea of imparting instruction in Tamil and preparing students for the new university, would that not provide a satisfactory means?

A.—I am not for putting off collegiate instruction for a long time. Teaching in Tamil is already being done in the high schools, and when these students go up to the college classes there will not be any difficulty in adopting Tamil as the medium. The scheme should be introduced at once in the college classes also, and unless some money is going to be spent for this purpose, there is no use having a university at all.

Dr. A. LAKSHMANASWAMI MUDALIYAR :—Q.—You want a new university only on condition that Tamil should be adopted as the medium of instruction and that Tamil literature should be developed with a view to its ultimately taking the place of English?

A.—Yes; but English may be one of the compulsory subjects.

Q.—You do not expect there will be any trouble in getting suitable teachers for teaching the subjects in Tamil?

A.—I do not think. My idea is that the present professors who are teaching in English will be able to adjust themselves to the altered circumstances, excepting a few Europeans who may not be able to teach

[Mr. C. V. Venkataramana Ayyangar]

in Tamil. After all, the European professors and those who do not know Tamil are very few and they can very well continue under the Madras University. In the beginning we may require only a limited number of professors and teachers.

Q.—What do you think will be the future of the graduates of the new university?

A.—Many of them will be absorbed in industries; but anyhow the degrees conferred by the university must be recognized by the Government.

Mr. P. V. SESHU AYYAR:—Q.—Do you think there will be very many students taking to the new university.

A.—I have no doubt at all in regard to that.

Q.—The Madras University has got a separate department for Oriental studies, and, although we have many graduates in science and history, we do not have more than twenty candidates for the Oriental section.

A.—That is because the candidates think they will have greater scope if they take other subjects than the vernacular. We generally find that a History or Science graduate is paid much more than a Tamil graduate and a degree in Tamil does not help the students as much as other degrees in eking out their livelihood. I therefore think that the Government must clearly state that Tamil graduates also should be taken into their service just like the other graduates.

Q.—But the same mentality which we find now is likely to continue in the new university also?

A.—It will not because we will be having a separate university for that purpose and the students will be absorbing all knowledge only in Tamil, while at present it is not so.

Dr. A. LAKSHMANASWAMI MUDALIYAR:—Q.—Would you object to a university which combines in itself the excellent idea that you have adumbrated and also the other activities of any ordinary university?

A.—I would like to have a university only of the type I have indicated. If, however, other places are agreeable to come under its jurisdiction, they may be taken in as centres. Otherwise finances and attention would be diverted from the object with which the university is to be established. In my opinion, colleges which do not want to come under the new university should continue under the Madras University.

The RAJA OF RAMNAD:—Q.—If the Madras University can be so remodelled as to allow schools and colleges to impart instruction in Tamil, what is the necessity for a new university?

A.—I think that the mentality of the Madras University having gone in one line all along, it may not be possible to revise it. That is why I want to have two universities in the Tamil area, one at Madras and the other at Trichinopoly. A university of the type I want cannot be developed under the Madras University. If it is so developed, I am sure the whole mentality will be quite different from what we would like it to be. Of the two universities I suggest, one will be for the development of the Tamil culture, adopting Tamil

[Mr C. V. Venkataramana Ayyangar]

as the medium of instruction, while the other, i.e., the Madras University, will continue as it is. The Madras University will have jurisdiction over all colleges which do not come under the new university.

Q.—Then the new university will be something like a Tamil academy?

A.—Call it anything you like, it does not matter. The new university should be a *Tamil language* university and not a university for the Tamil districts or Tamil area.

Dr. A. LAKSHMANASWAMI MUDALIYAR:—Q.—Would you have an affiliating type of Tamil University coterminous with the Madras University?

A.—I do not want the two things to be combined. I want each university to grow in its own place.

Q.—What about those who are living in the Tamil districts but who do not know Tamil?

A.—They can continue under the Madras University. But I think there are a number of people in the Tamil districts who are speaking Telugu or Kanarese or Malayalam but who are prepared to identify themselves with the Tamil literature.

Rev. Father CARTY:—Q.—Two reasons have been suggested for the starting of a new university; one is that the Madras University is very unwieldy and the other is that there should be a university for encouraging Tamil. Do you think it will be possible to meet the two reasons by starting a separate university like the Madras University but on improved lines with a separate department at, say, Madura, for encouraging Tamil, etc., Madura being recognized as a centre of the university?

A.—It is very difficult to say whether the Madras University continues to be unwieldy after the Andhra area was taken off. Anyhow, if a large number of students go in for the Tamil University, the unwieldiness of the Madras University may still further be reduced. But, if we mix up the Madras University and the Tamil University, I am afraid there will be a lot of difficulty.

Q.—Suppose there is a college in a far-off place. If it wants to come under the new university, would you admit it?

A.—There must be some idea of distance also so far as the new university is concerned; otherwise the material utility of having a separate university will be affected. I would limit the new university to the Tamil districts except Salem and South Arcot which are very near Madras. I attach some importance to Madura because there are two colleges there and I include Coimbatore because there is a forest college and also an agricultural college there. Ramnad and the districts around Madura will be affording some work to the new university in regard to industrial matters. That is why they should be included.

The CHAIRMAN:—Thank you.

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