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**The General Secretarial Board of the District
Congress Committees, Bombay.**

Primary Education in the City of Bombay.

(A paper read before the Members of the District Congress
Committees on 29th August 1916.)

BY

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The General Secretarial Board of the District Congress Committees in Bombay.

The Girgaon, the Bhuleshwar, the Mandvi, the Fort, the Byculla and the North Bombay District Congress Committees in Bombay have, at their respective meetings, decided to start Educative and Propagandist work on Congress lines in the City of Bombay and have authorised the General Secretarial Board, consisting of all the Secretaries of the said District Congress Committees to carry out this work on their behalf. The programme as approved of by the Committees, consists of public lectures on different political subjects, papers to be read by members on the different problems of the Indian Administration, publication of Sir S. P. Sinha's Presidential Address in the vernaculars and the starting of a small library of books on politics.

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Primary Education in the City of Bombay.

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*Review of the Report of the Administration of the Schools Committee
of the Municipal Corporation of Bombay for the year 1915-16.*

SHORT HISTORY.

The Department of Primary Education in the City of Bombay was managed and controlled by the Government up to the year 1889. The Corporation contributed a small sum towards the expenses and had no voice in the management thereof. With the passing of the Bombay City Municipal Act of 1888, the control passed on to a Committee composed jointly of nominees of the Government and the Corporation, called the Joint Schools Committee. The expenses were divided between the Corporation and the Government, in this way that the contribution by the former plus fees from pupils was to be not less than double the Government grant. When the Joint Committee came into existence in 1890-91, the Government handed over to the Committee 62 schools with 6100 pupils. This Committee remained in charge of elementary education in the City up to the close of the year 1908-09. There was very slow progress made during this period of 18 years, the increase in the number of schools being from 62 to 102 and of pupils from over 6,100 to 10,300. During this period there was always some friction between the Government and the Corporation in this matter and the result was that there was no appreciable increase of expenditure, which is the same thing as of the number of schools and scholars. The increase of 66% in 18 years for a growing city of the size of Bombay is obviously very slow.

At the beginning of 1909-10 the full control of education and with it the liability for the whole expenditure for the same was transferred to the Corporation under the policy of 'give and take' of the Police Charges Act of 1907. No doubt a spurt came with the transfer and during the seven years from 1908-09 to 1915-16 progress has been, though not what it ought to be, decent. However, the progress should not be measured only by the result already achieved but also by the results to be achieved and by the ground that still remains to be covered. We have to take account of the large number of boys and girls that have still to be brought to school, and for whom schools have still to be opened.

PROGRESS OF EDUCATION.

In appendix F of the report for 1915-16 just published is given a table showing the progress of (the quantity of) education since the year 1908-09, when the Corporation was made solely responsible for primary education of the city under the Police Charges Act, 1907. The table is worth reproducing here.

Year.	Number of Schools.	Number of Pupils Municipal.	Total number of pupils Municipal and aided.	Expenditure. Rs.
1908-09	102	10,314	21,452	2,54,888
1909-10	114	11,559	23,014	2,88,202
1910-11	127	13,255	24,916	3,30,890
1911-12	142	15,861	29,482	3,38,263
1912-13	160	16,746	30,767	3,78,088
1913-14	174	18,846	33,628	4,37,815
1914-15	179	18,946	32,404	4,77,875
1915-16	183	21,669	37,205	5,02,173

During the year under review the number of schools increased by four only, a number much smaller than in any year since 1908-09. In fact during the last 2 years the total increase in the number of schools has been only 9, against the annual increase of 14, 18, 15, 13 and 12 schools in five years preceding. The increase in the number of schools, therefore, in the year 1915-16 has not been satisfactory. Nor does the progress of Education appear at all satisfactory, when measured by the increase in the number of pupils. The "Very satisfactory increase of 20%" mentioned in the Report, is misleading, inasmuch as a heavy discount has to be made from this seemingly large increase by the fact that, on account of the war panic, the number of pupils had at the end of 1914-15 gone lower than the figure of 1913-14 by 800. To gauge the real increase, therefore, we must take figures for the last two years together, and when we do so, it will be found that the net increase on the figure at the end of 1913-14 is only 2823, or 15% in two years, or 7½% in one year. when we compare it with the percentages of increase in past years, which are 14·7% for 1910-11, 19·7% for 1911-12, or 12·5% for 1913-14, we see how little ground it affords for the attitude of snug self-complacency which the report assumes towards the expansion of education in Bombay. If the present pace of progress is continued and neither hastened nor slackened it will be 36 years more or 1952 A. D. before all the children of school-age at that time at the lowest estimate are at school. Surely we cannot afford to wait so long before our goal of universal education is reached.

COMPARISON WITH OTHER CITIES.

No doubt the progress during the last seven years has been fair and the increase of 81 schools and the doubling of number of pupils have been achieved. The fact considered by itself and independently of the circumstances that existed seven years ago and also of the large increase in the number of pupils that must still take place before a decent percentage of children of school-age in the city is at school, gives one some reason to be proud of. Seven years ago the number of children attending Municipal schools was only a little above 1% of the population, and even now it is only 2.2. If we include the figure of children attending aided recognised schools, the percentage at this day works to 3.8 only. But similar percentage of children attending Municipal and aided schools for the various cities in this presidency named below at the end of the year 1914-15 is much higher, as can be easily seen, than the percentage for Bombay viz. 3.8. It is useless to compare figures of Bombay to those of India as a whole as was recently done in the Corporation during the recent debate. The conditions of purely urban and industrial Bombay and of almost wholly rural and agricultural India with many backward portions, are quite dissimilar.

City.	Population as per Census of 1911.	Number of children in Municipal, aided and recognised schools on 31st March 1915.	Percentage of children at school to total population as per 1911 census.
Bombay (on 31st March 1910).	9,79,500	21,669 15,536 }	3.8
Abmedabad ...	2,16,800	10,688	4.7
Karachi ...	1,51,900	9,248	6.1
Poona (city and suburb)	1,26,630	13,217	10.4
Surat ...	1,14,868	7,089	6.9

TOTAL ANNUAL EXPENDITURE.

The annual expenditure for primary education has increased during the last seven years from a little under three lakhs to a little over five lakhs. This is good, no doubt, as far as it goes; but the plain fact must be recognised that ever since the eighties of the last century to the present day the Corporation or the Government and the Corporation combined, has never spent

enough for primary education in Bombay. The representative of citizens of Ahmedabad said in his evidence before the Education Commission of 1882 that the Bombay Town Council, as the Municipal Body was then called, spent only 1% of its revenue for primary education, while they in Ahmedabad then spent 2%. In 1909-10 the expenditure on education came up to as much as Rs. 2,88,000 which works to only 2.57% of the revenue of that year, a very meagre percentage. In 1915-16 the expenditure on schools, which is Rs. 5,02,000 works to less than 4% of the total revenue of the year. This expenditure of 4% of the total Municipal income cannot be considered liberal, more so in comparison with the average mofussil municipalities which spent 15% of its income in 1913-14 nor in comparison with expenditure incurred on other branches of Municipal work in this city as given below:—

Debt (interest and sinking fund on)	30% of total revenue.
Public Works Dept. including water works.	24% of total revenue.
Public Health Dept.	18% of total revenue.
Contribution to Improvement Trust	8% " " "
Education.	4% " " "
Medical Relief.	3½% " " "
Assessment & collection Department.	3½% " " "
General Superintendence.	2½% " " "
Fire Brigade.	1½% " " "
Miscellaneous Depts.	5½% " " "

As seen above for every rupee spent on education we pay 2 to the Improvement Trust, spend 4½ for the upkeep of the Health Department, spend 6 for the maintenance of our roads, buildings, drains, and water-works and have to pay 7½ for interest on loans taken and for their sinking fund. As remarked in the Corporation on 26th June last "while the schools committee were sleeping the doctors (i. e. the Health Department) had captured large sums from the Corporation." Education ought to get at least double of what it is now getting. Ten lakhs a year, by increments of one lakh a year for five years, would not be a very liberal expenditure for the city. Even for this sum only half the number of children, or 50,000 in all can be educated in Municipal schools, because the average cost per pupil is about Rs. 20 per annum. The Committee should adopt the policy of "Knock and thou shalt be received" for getting more funds from the Corporation. It is the business of the committee to awaken the interest of Corporators in education work in case they are apathetic to it. It was only once in a way while framing the budget for

1915-16 that the committee got Rs. 30,000 less than it wanted and that too for a reason partly justifiable. The Corporation is not and cannot be so indifferent to the committee's recommendations as to refuse more money if asked year after year.

TRAINED TEACHERS.

In the absence of a Training College or Normal School in Bombay teachers are sent to Ahmedabad and Poona with stipends for being trained. 59 teachers were thus under training during the year. Moreover, the committee opened one Gujarati (for men) and two Urdu (for men and women) classes for training teachers and preparing them for the Training College Entrance and First Year Certificate examinations. As the joint result of efforts mentioned above, there was a net addition to the staff of 54 trained teachers (from 286 to 340). During the previous year there was a net addition of 29 only (from 257 to 286), so the addition during the year under review was almost double that in the previous year.

The percentage of trained teachers to all teachers in Bombay Schools is 40.7 in the case of men teachers and 47.4 in the case of women teachers. Working from figures given in the table on page 13 of the Supplement to the Director of Public Instruction's report for 1914-15 it is found that the percentage of trained teachers in all Municipal Schools in the Presidency is 42.3 for men teachers and 47.7 for women teachers. Thus Bombay is not at least behind, if not ahead of, the average mofussil Municipality in this respect. But to have a good supply of trained teachers to staff scores of new schools that must be opened in the near future it is necessary to have our own Training Colleges. This question must be faced sooner or later and cannot be avoided very long.

OPENING MORE SCHOOLS.

But the question of the provision of trained teachers is often trotted out as an excuse for the slow rate of the expansion of education. As it is true that the number of trained teachers is restricted by the small number of Training Colleges in the Presidency and the number of stipends offered to students, so it is true that a fair proportion of trained teachers is not obtainable, because good wages are not offered to persons of that class. A trained teacher is not a rare bird and one that finds no attraction in Bombay. Being attracted by remunerative private tuitions, they come to Bombay in good numbers and if encouraged by better salary from the Committees, they will come in large numbers to Municipal Schools. It is a question of supply and demand and higher wages must be offered to attract larger number. And after all the

dearth of such men need not prevent the Committee from opening more schools, provided funds are forthcoming for the same. No body would seriously contend at this day that because in Urdu schools in Bombay the proportion of trained teachers to all teachers is 1 to 9, these 50 schools ought not to have been started at all. I am one of those who believe that indifferent education is better than no education, as feeding a famine-stricken man on one meal of coarse jowari or barley is better than letting him starve to death in the absence of rich dishes.

In October last year the Schools Committee disposed of 17 applications for new schools from different quarters of the town, declining to comply with the request of any of the applicants. The matter was reported to the Corporation in the ordinary course, and recorded without any discussion. The Corporation as a body devotes more time to matters of much less importance than education. The Hon. Sir Ibrahim very correctly described on 6th July last the apathy of our corporators during the recent famous debate on education in the following words. "The Corporation has the power of reconstituting the Committee every year and how had they exercised it? They have not only never cared to read the excerpts sent to them regularly every month, but they have re-elected the same members year after year. It was absolutely in the hands of the Corporation to see that the work was properly done and why had not this been done? If the Corporation were not satisfied they could have passed a vote of censure on the Schools Committee and forced them to resign." When the papers regarding the 17 applications were before the Corporation, surely any member could have stood up and asked the Corporation to resolve to send the matter back to the Committee recommending it to open at least a few schools if not all the 17 on the list. But we have never heard of a case in the annals of our Corporation where discussion ever took place on the monthly excerpts of the Schools Committee.

A few cases of new schools asked for may be mentioned here to show the urgency of the demand. Walkeshwar wanted a Marathi girls' school badly, as many girls attend the boys' school, and the number of girls is thereby restricted. Residents of the congested portion of the Fort applied for a Gujarati girls' school and were not given a favourable reply. However, I am informed, that the Committee are now arranging to open a Girls' School there. At Wadi Bunder an Urdu Girls' School was demanded, as no less than 60 girls attend the boys' school, but the application was refused. Can there be cases stronger than these? Sion and Matunga each required a Marathi Boys' School, but were refused. All the three applications of Gujarati sweepers from (1) Karwar Street in the Fort, (2) Sukhlaji Street and (3) Parel Bhoiwada, were not complied with. Could not a representative of any of the wards, from which

the demands were forthcoming, have got up in the Corporation and said that the demand was real, that he had personally inquired into the alleged want and it should be complied with by the Committee? No, perhaps they thought that it was the Schools Committee's work and not of the Corporators', as if the Committee was a body quite independent of and unconnected with the Corporators, and that they had no business to interfere in educational matters. As Sir Ibrahim said "If the Corporation would take more interest in the work of Schools Committee as well as in the question of primary education by discussing the monthly excerpts, it would be a great advantage to them and there would be greater progress in primary education".

CONSTITUTION OF THE SCHOOLS COMMITTEE.

Eight members of the Corporation sit on this Committee. The members are re-elected annually by statute. Only two most senior out of the 8 permanent members retire every year, but even these two may be re-elected. The schools committee requires more new blood. At least 4 members should be made to compulsorily retire every year. Moreover those members of the Corporation who are either educationists or take much interest in the spread and improvement of education should sit on this committee. Unfortunately, the school-master rarely finds a place in our Corporation. The school-master is elbowed out by lawyers and doctors and he rarely offers himself and he never finds himself nominated with the result that there is no educationist in the real sense of the word, on this committee. The Corporation should ask for powers to appoint outsiders on the Committee. The veteran politicians sitting on this Committee will hardly be finding time to attend to this comparatively less important work. They, in a body, are able to devote *only six hours in a year* to the question and naturally cannot spare more time for this work.

Meetings of the committee which take place not more than once a month, should be made open to the public and the Press, like those of the standing Committee, and the deliberations should be made known to the public. At present the public knows very little of what takes place in these meetings. It is only when the Committee's Resolutions are submitted to the Corporation for information that the public gets to know (and only those who can get at the agenda papers of the Corporation) what the Committee has resolved upon about two months before. In order to invite the active sympathy and co-operation of the educated public, it is necessary that the deliberations of this Committee should be widely known through the medium of our daily English and vernacular papers. Also quarterly or even monthly reports of attendance at schools, opening of new schools, change of location to

better buildings and such matters of public importance may be published as is done by Health Department week after week.

The report for 1915-16 was submitted by the secretary of the schools Committee on 12th June last, yet it was not laid before the Corporation nor before the public upto the beginning of this month (August), when it appeared in the agenda papers of the Corporation. Had it appeared by the middle of June last the discussion in the Corporation that took place in June and July would have been greatly facilitated and the public would have been *then* able to gauge the progress made during the last official year. In short, more light is required to be thrown on the working of the Committee in view of the growing importance of the subject and of the interest that public in general takes in this part of Municipal work.

THE EXECUTIVE.

The Chief Executive officer is the Secretary of the Committee and he does duty also as the Chief Inspector or Superintendent of all schools. He is assisted in his inspection work by three superintendents, one each on Marathi, Gujarati and Urdu sides. Pupils in Marathi schools number a little over 12,000, in Gujarati schools about 5,500 and in Urdu Schools 4,000. The rule in the Government Education Department is to engage one Inspector to every 5,000 children. According to this standard the number of 3 superintendents for three sides and one assistant for Marathi side is not too liberal. The provision of two female assistants for inspecting about 2800 girls in Marathi schools and about 1900 in Gujarati schools will have to be made in the near future.

THE DUTY OF THE CORPORATION.

Under the City of Bombay Municipal Act it is incumbent on the Corporation to make adequate provision for "maintaining, aiding and suitably accommodating Schools for primary education." The clause is very comprehensive and we can expect it to be interpreted fairly, if not liberally, by the City Fathers. In the first place primary education must be provided not only in all the languages of the sons of the soil, if old inhabitants of Bombay may be so called, but they should also teach in the languages of the immigrants, whose numbers be not small. In the second place, it is not to children alone that the three R's should be taught, but they should be taught to adults, men and women also, who had not the good fortune to receive in their young days the minimum of education. They, the artizan, the mechanic, the washerman, the shoemaker, the mill-hand and all the labouring class men, should be taught in night classes. Adult women should be taught in the after-noon special

classes, say from 1 to 4 P. M. There is a great demand for such night and afternoon classes. A scrutiny of private educational institutions of a philanthropic character housed, in case of some night classes, in Municipal schools and of afternoon women's classes elsewhere, will convince any one of the great demand for classes for adults. The Corporation has practically not yet attended to this portion of its duty and the sooner it does the better for the advancement of the city.

NOT A SINGLE SCHOOL FOR HINDI.

The following figures are taken from the 1911 census report showing the approximate number of people speaking the principal vernaculars and the percentage they form of the total population of the city.

(1) Marathi.	5,25,000	54%.
(2) Gujarati and Cutchi.	2,46,000	25½%.
(3) Hindustani.	81,000	8¼%.
(4) Western Hindi.	64,000	6½%.
(5) Rajasthani. (Marwadi)	8,000	1%.
(6) Telugu.	8,000	1%.
(7) Tamil.	3,000	½%.
(8) Arabic.	3,000	½%.
(9) Persian.	2,800	½%.
(10) Kanarese.	2,000	½%.

We have got Municipal Schools teaching the Marathi, Gujarati, and Urdu (Mahomedan Hindustani) languages only. There is absolutely not a single school for Hindu Hindustani or Hindi, as it is called and which is spoken by over 9% of the population or about a lakh of people. There is besides no provision for teaching Telugu, Tamil, Arabic, Persian or Kanarese. The absence of Hindi schools has forced the Marwadi community which has Hindi as their written language, to open their own boys' and girls' schools and philanthropic societies to open Hindi Night Classes for the U. P. immigrants working as our milkmen, choukidars and tramway and telephone companies' employees. The schools committee's attention has been drawn to this great need on and off for the last two years without any result. A Christian Mission has opened a Tamil school for the children of leather-workers of Dharavi, but our Schools Committee will not go out of its orbit of the three languages. There is no Hindi speaking member on the Corporation to agitate for the removal of this grievance of a large portion of the population. When such an important section as Hindi, numbering about one lakh, is neglected it is

futile to expect schools for Telugu, Tamil, Arabic, Persian and Kanarese speaking people, numbering a few thousands each.

PRIVATE UNRECOGNIZED SCHOOLS.

It is strange that the Committee has not been able to find out in the whole city any private school teaching any other language than Marathi, Gujrati and Urdu. Appendix E of the report gives a rough estimate of the number and attendance in unrecognized and unaided primary schools in Bombay. It gives the number of Marathi, Gujrati and Urdu schools of this description as 28, 50 and 110 respectively but fails to make a mention of the schools teaching any other languages. It takes no cognizance of the school known as Marwadi Vidyalaya, a palatial building opened by H. E. the Governor about a year ago, nor of Hindi Night schools using municipal buildings.

In this connection is it too much to ask the Committee in charge of schools to keep a *reliable* record of the number of such private unrecognized schools in the city and of attendance thereat, by engaging a clerk or two or other staff specially for this purpose? Instead of getting as at present, a "rough estimate" of the number of and attendance at such schools, we shall get correct and reliable figures. A knowledge of the exact location and condition of such private schools and of their teaching efficiency will guide the Committee in selecting sites for new schools under the more efficient Municipal Agency. A correct list of such schools with as many details as can be got, can thus be made out and revised once or twice every year, and the small time and money spent on such lists will be very well spent.

SCHOOL-AGE CHILDREN.

What percentage of the total population of a town or country should be taken as school-age population is a debated question. This percentage depends upon the age-period of children and youths which is taken as school-age. The Government Education Department assumes the school-age population at 15% of the total population and justifies this assumption on the ground that 5 to 6 years is the period for primary education and that the age period from the end of the 5th year to the end of the 11th and 12th year had 13.7 and 16% of the population respectively in the case of India as per Census of 1911. (Vide *Quinquennial Review of Indian Education 1907 - 12* page 15.) On the other hand several writers consider this percentage of 15 as quite arbitrary and a gross underestimate. They quote figures of the percentage of pupils *learning in elementary schools* in several countries of Europe, America and in Japan which are actually between 15 and 25. This may be so, because of the longer period of elementary education in those countries than in India. In India 5 or 6 years

are considered as a sufficiently long period for primary education, while in the countries of Europe and America the period of elementary education is rarely less than 6 and usually 8 years and some times longer. At any rate the conventional figure of 15 for primary school-age population is adopted by the Government as the figure for all school-age population (*i. e.* boys and girls reading from infant class to the University degree) without any justification or explanation whatsoever and does not stand to reason in as much as the figure of 15 is incorrect and misleading. But this is a digression.

In the city of Bombay the primary course usually does not extend beyond 5 years. Only three schools out of 136 boys' schools in Bombay teach anything beyond the 5 years' course. No doubt, the number of higher primary schools should be more than the present number for various reasons. But a course of 6 years will be considered fairly long for children not wishing to go to an English school and wishing to settle in life early. The Census Report of 1911 for Bombay Town does not give the population separately of ages 5-6, 6-7, 7-8, 8-9, 9-10, 10-11, and 11-12, so as to enable us to find out the exact population of the age period 5-11 or 6-12. The figures given in the report for age 5 to 10 is 65,854, and for age 10 to 15 is 76,285. Working from these figures we see that the actual population of age 5 to 11 or 6 to 12 does not exceed 83,200. On the other hand the Committee appointed by Government in 1906 to suggest measures for the further spread of primary education reported in para 6 of their report dated September 1908 that the total population of school-going age is 1,11,136. Further the Secretary of that Committee Mr. R. S. Taki, (late Deputy Educational Inspector, Bombay) put down the figure according to the Census of 1906, exclusive of European and Eurasian children and those in the harbour, docks &c. at about 1,05,000. Perhaps the truth lies somewhere between the two figures of 83,200 and 1,11,136. It would not be far from the mark if it is assumed at one lakh, until more reliable figures are produced, or until the Schools Committee makes a fairly reliable survey of education in the city as they did over twenty years ago.

RECENT DEBATE IN THE CORPORATION.

In June last a resolution was moved in the Corporation to the effect that the state of primary education in Bombay was unsatisfactory and that the Schools Committee be asked to submit proposals for the immediate improvement of the same. There were some speeches severely criticizing the work of the schools Committee and others defending the position of the Committee and accusing the Corporation of being apathetic, as a whole, towards primary education and the Committee's work. The chairman of the

committee made a lucid speech showing forth the achievements of the Committee during the last seven years and putting forth a plea for education by compulsion. Putting the case in a nutshell the Committee's case was like this. "You do not give us more money, do not take interest in the work entrusted to us, still how is it that you accuse us of neglecting our charge? Within the means placed at our disposal we do educate as many children of the city as best we can. If you want more children to be instructed and in a better way give us more money and we shall try our best in proportion to the amount of money granted." But the chairman frankly admitted "the pace of progress should be further accelerated" and that "it is very desirable to spend more if your finances permit." Sir Ibrahim took the Corporation to task for not taking any interest in the Committee's work and while giving an account of education of 56,000 boys, forgot to give any account of education of 56,000 girls. Mr. Wacha summed up the case for the Committee and said the following words. "He was proud to say that the schools Committee's work was very good and that it did not matter how much abuse they showered on it." The members of the Corporation who were not members of the Committee and who were not in favour of Mr. Baptista's proposed vote of censure on the Committee, had no answer to give to Sir Ibrahim's counter charge and they did wise in passing though by a small majority Hon. Mr. Setalvad's amendment which was in effect the same as Mr. Baptista's proposal minus the condemnatory portion of it. If the Committee and the Corporation after this lively debate put more money and more energy into education work they will have done their duty better than now to the illiterate section of this city. It is hoped that the Schools Committee will submit their proposals without loss of much time say, by the end of the year, and that the Corporation will not be tardy in voting more funds. The Committee of 1909 (which included the Schools Committee) appointed by the Corporation for the purpose of reporting on the whole question of extension of primary education in Bombay has not yet, after the lapse of 7½ years, submitted its report. Let us hope that the Schools Committee will this time be more alert and submit its report in as many months at the most as it has taken the larger Committee years.

WANTED A POLICY AND A PROGRAMME.

What is urgently needed at the present day is a bold and settled policy for the further extension of education and of making it almost universal. The present drift policy of resting content with a small annual advance in numbers and expenditure must be changed for a bold one of large strides and liberal expenditure. From four percent of revenue being voted to education we must advance to eight percent in the course of four or five years. From

183 schools we must advance to about 400 schools and from 21,700 children in Municipal schools we must make a forward move to 40,000. Let missionaries of education be engaged and sent round in nooks and corners of the city to find out and persuade parents of illiterate children. For obtaining more trained teachers the Committee should make up its mind to open more higher primary schools and open full normal schools or training colleges, granting their own certificates, if needed. The housing difficulty can be got over by negotiating with houseowners and inducing them to provide more light and ventilation in the existing buildings or adopting buildings under construction for school purposes by offering 5 to 10 years' or even longer leases. And this is within the power of the Corporation. The services of an engineer or surveyor may be placed at the Committee's disposal to look after the housing of schools. Doctors and nurses must be engaged to look after the health of school children and of teachers, and philanthropic societies should be asked to co-operate, at least be encouraged to take up the question of feeding children during the mid-day rest. The Government Committee of 1908 recommended opening of 555 new schools, and of 122 urgently. It left the question of programme and of ways and means to the Corporation. Let this programme be made out even at this late day and money provided to enable its being followed closely. If necessary, local taxation may be raised by $\frac{1}{2}$ % and that will bring in additional 2½ lakhs, which can be earmarked for education, as $\frac{3}{4}$ % tax is earmarked for firebrigade. Let not the fair title of *Urbs Prima in Indis* be challenged every now and then on this question, which is crying for solution. Then only can the Corporation go with a good claim to the Government asking for legislation to make education compulsory and free.

Presidential Address.

GENTLEMEN,

I deem it a pleasure as well as my duty to thank you most sincerely for the honor you have done me in electing me to preside over the deliberations of your Conference. When my friend Mr. Mahomed Ali, the brilliant Editor of that rising journal "The Comrade," wrote to me, on behalf of your Reception Committee, asking me, in pressing language, to accept your kind invitation I confess I had great hesitation in doing so. Want of leisure as well as sense of my unfitness for the kindness inclined me most respectfully to decline the honor: but the intimation that it was a compliment meant for Aligarh and my own position as the Honorary Joint Secretary of the All-India Muhammadan Educational Conference determined otherwise and practically compelled me to obey your call with prompt readiness and grateful submission. Accordingly I am here to-day, ready, without any further apology, to take my humble share in the consideration of problems which are destined, in a large measure, to shape the future of our community in this country.

Gentlemen, the very warm reception, far beyond my expectations and deserts, which you have accorded to such an humble individual as myself, has one and only one meaning—it is the expression of your deliberate and united appreciation of the work of Sir Syed and of all that is comprehended in that significant term "The Aligarh Movement." Such an outburst of national recognition as was witnessed here yesterday and such an eloquent appreciation of a cause as has found expression in the united voice of your Conference this morning are, in my humble opinion, the fulfilment of those hopes and ideas which the great founder of Aligarh and its movement cherished throughout his long and glorious life.

Gentlemen, Aligarh is neither a seat of Government nor a centre of commerce or wealth, nor has it any historical association or importance. Its claim to our esteem and

regard is simply this, that it is the home and centre of that movement which originated in the head and heart of the greatest Indian Mussalman of the nineteenth century and which represents all that is best and noblest in the results of British rule in India. Sir Syed's mission and the signs of awakening among the Indian Mussalmans and their appreciation of British rule as a Providential blessing for them and their country—all these stand in the relation of cause and effect and constitute the various phases of the Aligarh movement. Among the services which England has rendered to India the most precious gifts are undoubtedly the life and the light which are placed within our reach, but so far as the Indian Mussalmans are concerned, these choicest fruits of British rule are chiefly available to them through Aligarh and its work. Hence that tidal wave of enthusiasm and universal support which welcomed our renowned leader His Highness the Aga Khan wherever he went to preach and plead the cause of Aligarh and its University. Among the most notable and certain results of his triumphant leadership has been the recognition by the community, on a much larger scale than before, of the national importance of Aligarh as the educational and intellectual capital of the Indian Mussalmans. To my mind the unique feature of Aligarh and the ~~one~~ which entitles it to the warm affection and deep reverence of the whole community is the fact that in this age and country the moral and intellectual force, which Aligarh represents and which is our most valuable national asset, is the only possession worth the name which we, as a community, can call as *ours* in the fullest sense of the term. Those who are immediately concerned or identified with Aligarh sincerely wish that their co-religionists in various and distant parts of the country should recognise their ownership and interest in this national possession not only in the shape of monetary help but by contributing a certain portion of their time and attention to the service of Aligarh which wants genuine workers even more than money. The general interest which the University movement has awakened and the national confidence which has now been so universally won are most hopeful signs for the future and the time is not far distant when Aligarh, through

the unbounded patriotism and liberality of our people, shall want neither men nor money.

Gentlemen, I wish some worthier representative of Aligarh were here to receive your kind welcome on its behalf; and it would have been in the fitness of things if Nawab Viqar-ul-Mulk, the distinguished Secretary of the Aligarh College, were here to-day, but ill-health and ceaseless occupation in the College and University affairs prevented his accepting your kind invitation.

Gentlemen, allow me to congratulate the organizers of this Conference upon their correct diagnosis of the great needs of their community and on their right grasp of the means which alone can provide the remedy. To concentrate our national mind and energy upon the ideal of seeking our regeneration through educational advancement is unquestionably the best and the safest course, and both time and experience have now fully established the wisdom of adopting this line as the first item in our national programme. But in determining the nature and scope of our ideal in this regard let us for a moment try to grasp the full significance and the magnitude of the problem which confronts us, as a community, in this great Indian Empire. Never before in the history of the world or humanity has there been any phenomenon at all comparable with the grand spectacle which we see to-day in British rule and its momentous results in this country. Of all the great movements which are agitating the civilized world the problem of India, in my humble judgment, stands out pre-eminent as question of questions involving as it does not only the destiny of 300 millions of human race and of their posterity, but also the success or failure of a great nation pledged to regenerate India and her people. After all that may be said both by the rulers and the ruled, with regard to one another, and in spite of all the conflict of races and interests that is going on around us there are certain forces and facts which are above and beyond the reach of such transitory struggles and which are doing their work with ceaseless continuity.

In the first place, as the predominant factor in this great problem, we have the English people who have

evolved, out of their political genius, love of liberty and practical sagacity, the mother of parliaments, who have removed the blot of slavery from the face of humanity, who have produced men like Burke and Macaulay, who have taught lessons of rational freedom and constitutional government to all the living portions of the civilized world, who, at a distance of eight thousand miles from their home and in face of terrible odds, have established peace, order and civil life in India instead of chaos and confusion, and have brought *life* and *light* within the reach of the inhabitants of this country. Whatever their motives or interests and whether consciously or otherwise but all their great and unique powers are heroically engaged in the grand task of regenerating India. These are immortal deeds which England and her sons have accomplished and which will ever redound to their name and glory in ages to come.

In the second place, as another important factor in the process of evolution that is going around us, we have our Hindu brethren and the part they are playing in this memorable work which deserves our closest attention.

Gentlemen this is now obvious to every observer of the present situation that the Hindus, as a community, have a clear and definite idea about their destiny and are striving, with a set purpose, to reach the goal. In their learning, general awakening and national consciousness they are giving signal proof of the benefits they have derived under British rule. They constitute not only the vast majority but also possess education, wealth, influence, national unity, and above all a definite goal ; and with the help of all these forces they are consciously engaged in shaping their future and solving the Indian problem.

The third great fact concerns the condition and prospects of our own community in this connection. Here the picture is not only dark and gloomy but most discouraging. Small in number and scattered in various and distant Provinces under uncongenial and unfavourable circumstances, the Mussalmans of this country are up to this day plunged in apathy and steeped in ignorance ; and with all this engaged in an ever-increasing friction with the other great community

of the country. Behind in education, poor in wealth, without influence, and backward in general advancement—the future of our community in this country is indeed far from hopeful.

Gentlemen, this is a most serious and important question for every Mussalman who has any regard for his faith and community. How far are we prepared to take our proper and legitimate share in the solution of the Indian problem is a question to which we have to find an answer. It is not the interest of a certain number of Mussalmans alone which is involved in this problem ; nay, through us it is our beloved faith which is on its trial, it is the name and reputation of Islam which are at stake in this great experiment. That a handful of Englishmen crossing thousands of miles of ocean, should undertake the herculean task of regenerating the countless and conflicting races in this ancient and historical land, and having overcome numberless difficulties should succeed in infusing life in the dead mass of humanity ; and in view of the fact that the Hindu race should respond so readily to the life-giving influences of the West and should equip itself, with such resolve and thoroughness, for doing their part, the question is : What contribution we, the followers of Islam, the most energising force that ever moved humanity, shall make towards the solution of the great Indian problem ? This is the test which the civilized world of to-day as well as our own posterity will apply to all our achievements as a community in this country. Thus the task which lies before us is immense both in its volume and intricacy, and it behoves us to draw upon all our national resources to meet this great demand.

Gentlemen, it is my firm conviction that with all the gloomy outlook and discouraging situation there are means within our reach which can enable us to triumph over all these obstacles—they are :—

- (1) Rational and earnest faith in our religion.
- (2) Sound education and training.

With your permission I should like to say a few words with regard to both of these great agencies of our salvation.

RELIGIOUS FAITH.

Gentlemen, with all the terrible difficulties that we see ahead confronting us in our path of progress there is a side of the picture which opens new vistas of hope and success and to which I wish to call your special attention.

As you are aware the main purpose and aim of Islam is to bring the conscience and mind of every member of human race under the direct will of our Creator as revealed in the holy Quran—it seeks to establish a direct connection between the Creator and His creatures. It offers salvation on these terms to all alike without any distinction or reservation at all. Hence it is a creed which is essentially democratic and only needs peace, freedom and equality for working out its mission. Neither conquest nor political power are necessary for the progress of Islam. Long before we came to this country as conquerors our missionaries had accomplished moral conquest by means of their irresistible faith and pure lives of conviction and sacrifice. In fact that character of our mission and religious work was in a way disturbed by our conquest and political ascendancy in this country. The same happened all over the world and Islam, as a system of ethics, had never a fair chance after the period of our Prophet and his immediate successors. The political and imperial element overshadowed and, to a large extent, undermined the democratic and equalising tendency of our faith. But now under British rule, where man, as such, has equal rights and Pax Britannica has secured free and peaceful means of evolution, Islam ought to have and can have full scope for the play of those spiritual and moral forces which are its essential characteristics and which constitute real basis for all ethics and morality. In fact it is my belief that nowhere in the world, our religion has such a prospect as it has here provided we open our eyes, exert our limbs and exercise our judgments. The course which now lies before us is so well described by the late Sir Auckland Colvin in one of his famous speeches delivered at the Aligarh College that I need not apologise for quoting a passage on this occasion. Addressing the College Trustees and Students he said :—

"As centuries pass on, conditions change and the equipment of the former great men of Islam is no longer one which would carry them through all opposition to-day, because the form and spirit of opposition has changed, and therefore the weapons with which it must be encountered. "Other men, other manners," and if the sword of Timur must be laid aside there can be retained the energy, the perseverance, the courage and the endurance which gave that sword its keen edge. What the Muhammadan of the present day has to retain is not the fierce and fanatical spirit of his predecessors but the great qualities which enabled the fierce and fanatical spirit to dominate the men of its time." Gentlemen, the everlasting source of these qualities to which the speaker referred in the above-quoted passage is our faith rationally understood and manfully observed, and the time has therefore now come when the educated classes of our community should realise their real source of strength and guidance and devote their energy and intelligence to the service of Islam; for, it must be clearly understood that Islam, to perform its function as the fountain-head of real life and virtue needs the service and devotion of those who can understand and interpret it in the light of modern age and who represent the genius of modern progress. In my humble judgment in order to acquire the grit and force which are indispensable for a living and successful people in the present age the frame work and the constitution of our ideas and characters should be based on the latest knowledge and experience of humanity, but the spirit and the soul should be Islamic. Our religious faith, without effective life and character would remain crippled and our life and character, however modern or enlightened, without religion would be lifeless.

It seems to me that the chief responsibility for maintaining the name and reputation of Islam in modern world rests upon those who represent the living force and the new light in our community. It is the educated section of our people, educated and trained on modern lines, who should undertake the task of presenting to the outside world the inherent virtues of our faith in their actual life and conduct.

Gentlemen, I have no right to pose before you as an authority either on Islamic faith or its ethics, but as a simple Moslem humbly crave your permission to lay before those who, like myself, belong to the newly educated class, two principles which, in my opinion, have a most important bearing upon our actual life as useful members of Moslem society.

The first principle is embodied in the opening words of the Holy Quran wherein it is laid down that "All praise is due to God, who is the Lord of all creations." Perfect belief in this commandment means absolute effacement of all that is *selfish* in us. The root of all trouble and evil namely our *self*, is at once put under a restraint and we are thus prepared to face the struggle for existence on this planet equipped with the best and the strongest means of success, namely, the power of self-restraint. Perfect obedience of this commandment is fully exemplified in the life of our Holy Prophet and his immediate successors. Our prophet whose word was law for thousands of people and who ruled over his followers with unbounded authority was in his personal life and conduct, the most self-less and humble of all. A negro slave could catch hold of him and take him to provide his needs; his enemies could insult or persecute him without being revenged or punished; his daily fare was of the simplest and his way of living like that of the poorest of the poor. Material wealth or worldly triumphs had no charm for him. This was one side of the picture—his complete submission to the first principle of *Abdiat* (عبدية).

But as there is no ascetism in Islam which is the most potent and effective means of making God's creation a success, we have the other principle of *Niabut-i-Ilahi*

نِابَتِ اِلٰهِي which is laid down in the Holy Quran in which God the Almighty, says, "I am going to make man my Vice-gerent on earth." This at once raises man's position above and beyond all creatures in his capacity as Vicegerent of God, and at the same time imposes upon him the responsibility of perfecting God's creation to the fullest extent.

Gentlemen, what a high position we occupy, as Viceregents of God, and yet what an awful responsibility is laid on our shoulders. This side of our existence is also fully illustrated in the life of our Prophet. The man who never said "Nay" even to the lowest of the low stood up, single handed, to demolish the colossal structures of ignorance, idolatry and corruption which had debased Arabia and other countries for centuries before his time. He who never injured the feelings of the humblest creatures never hesitated to crush falsehood and evil wherever he found them—whether in the shape of immoral customs or infidelity. He exerted all his unique powers to banish from society all the forces of darkness and to substitute in their place the everlasting sources of life and light which in a short time changed the whole face of the land where he had risen, like the shining sun, to spread truth and reform all round. Consider the life of Khalifa Omar whose intense piety, faith and absolute disregard of *self* on the one hand, and the stern justice, unparalleled strength of character, unshakable determination to make Islam and its high truths supreme in the world on the other—these were the living manifestations of the two principles I am trying to illustrate before you. What a significant contrast between the two phases of his life. As a man he had levelled himself with the earth and trampled all his passions under foot. On the one hand we see him dressed in patched clothes, sleeping on bare earth, running errands for widows and orphans and feeding the sick and the aged with his own hands; on the other we find the same man dictating terms to the proudest potentates of the age, despatching victorious armies to distant lands, laying down laws for temporal and spiritual needs of the people, conducting the government of an Empire with an efficiency and strength never excelled in the annals of humanity, and administering justice with that stern impartiality which is proverbial even up to the present day. This reconciliation between simplicity and grandeur, between self-abnegation and assertion of man's lordship on earth is the chief glory of Islam which has thus taught mankind to solve the problem of life in the most rational and successful manner.

In my humble judgment these two principles deserve the most careful attention of our educated classes at the

present time when they are surrounded by the materialistic tendencies of the age and are subject to temptations which are leading them far away from the maxims of "Abdiaat" as well as of "Niabat." If we aspire to deserve the name of a true Moslem it is our first duty to learn to rate ourselves according to our merits in the judgment of our Creator and not to be satisfied with false notions of self-respect which is supposed to consist in fashionable clothes and conventional etiquette. There was a time when the new fashion served a useful purpose ; when, by the shock it gave to the old stagnant ideas, it helped to release the mind from the shackles of long established prejudices and false notions, but that stage has now passed and we are face to face with the realities of this life and age. It is now high time that we should discard the domination of the new fashion so as to get ready to perform our function demanded of us by the principle of "Niabat."

Gentlemen, as Vicegerent of God on earth it is both our privilege and duty to contribute our share in perfecting God's universe ; and in our present situation the practical meaning of this obligation consists in our taking actual part in the solution of the Indian problem. Thus it is a duty enjoined on us by our beloved faith to exert our best and highest powers in the cause of our community and country. But it is only by means of sound education that we can bring our lives under the dominion of these two great principles of Islam.

This brings me to the question of education with which we are chiefly concerned in this Conference.

Gentlemen, I confess I am not competent to enter into any speculative or philosophical discussion of this great subject. I shall only lay before you my ideas as to the sort of education we require with a view to our ultimate aims and ideals in this country.

Education has been well described as the process by which we draw forth powers and capacities of the human mind into full and free activity. It is the only means of producing as well as acquiring moral and intellectual wealth which determines the destiny of a people in this world. As

we all know Providence has implanted in the heads and hearts of humanity, in their raw condition, all those powers, both moral and intellectual, which enable mankind to assume the lordship of creation and make proper use of every available thing on this earth. It is true that men hanker after and devote the greater part of their intelligence and energy to the acquisition of material wealth, but it is clear that the capacity and power of producing as well as acquiring material wealth depend upon our stock of moral and intellectual wealth, which should be our real aim and object in this life. It is therefore the function of education, properly so called, to bring out and develop these natural powers to the fullest extent so that they may fulfil the purpose for which they have been given to man.

Applying this conception of education to our own case we find that the seventy millions of heads and hearts of our community constitute a vast field, endowed with natural resources of the richest and most precious kind, which has to be worked as a whole. Some parts of this extensive field have to be worked as mines in which any amount of moral and intellectual wealth lies buried, and others have to be cultivated as agricultural land. Thus we need institutions both for the purpose of drawing forth and developing the highest gifts of our community as well as for cultivating the average mind of our people. This ideal of education at once enhances the value and importance of every individual Mussalman, for each and every one is meant to contribute his quota to the general stock of moral and intellectual wealth of the community. Just as every available piece of land under Pax Britannica has acquired enhanced value, similarly under the liberalising and equalising *régime* of England, every individual member, whatever his position or condition, has a definite place and share in the destiny and economy of our community.

Gentlemen, the Institution designed to serve the first purpose is the proposed Muslim University and the method of achieving the second object is the scheme of mass education. With your permission I wish to say a few words about each of these great questions.

THE PROPOSED MUSLIM UNIVERSITY.

Gentlemen, it is now more than forty years ago when the idea of founding a Muslim University first took shape in the great mind of Sir Syed, who laid the foundation of the Aligarh College in 1875 with the express object of raising it ultimately to the status of a University. From the memorable address presented to His Excellency Lord Lytton in 1876, at the time of laying the foundation stone of the Strachey Hall, down to the latest memorial submitted to the Government the same subject has been the main burden of our national prayer. It is a fact that ever since the beginning of British rule up to the present time no one single question or demand has been before the Government and the public for such a length of time and backed up by such united and unanimous national support as our prayer for a Muslim University.

At any rate so far as the Muslim community of this country are concerned no one cause has engaged their interest and wishes during the last forty years, to such an extent as the proposed Muslim University. Writings in the public press and the reports of the All India Muhammadan Educational Conference, published during the last forty years, will bear witness to our national sentiment and enthusiasm on this subject till at last the whole community has now come to regard it as their greatest dream and their most cherished ideal. It is important to remember that English statesmen and officials occupying high positions both in England and India, and entitled to be regarded as authority on education and Indian problem always approved the object and encouraged the ideal for our College and University. Judging from certain writings in the Anglo-Indian press it seems clear that the generation of Englishmen who knew and appreciated the work of Sir Syed has now practically passed away, and it is now time that their opinions of Aligarh and its movements be placed before the public and particularly those who are taking interest in our University movement. I shall therefore give below short quotations from the speeches of those Viceroy, Lieutenant-Governors, English Statesmen and Educationists, of reputation and

fame, who had occasion to visit the College or study the movement at Aligarh.

His Excellency Lord Lytton visited the College in 1876 and in reply to the address said :—

“ Allow me, therefore, to indicate in passing, one special reason for the satisfaction with which I welcome the establishment of this College. There is no object which the Government of India has more closely at heart than that the plain principles of its rule should be thoroughly intelligible to all its subjects, from the highest to the humblest. But for my own part, I cannot anticipate the complete attainment of the object until the great precepts of English polity have been translated, not only in the vernacular forms of speech, but also into vernacular forms of thought. For such an undertaking it is obvious that a body of cultivated natives is better fitted than twice the number of English officials, or twenty times the number of European scholars ; and I can truly say that those who succeed in such an undertaking will have, thereby, rendered not only to the Government, but also to all their countrymen, a service that cannot be too highly appreciated.”

In December 1880 the College was visited by that great and noble Englishman, Sir John Strachey, whose name is so dear and familiar within the walls of our College and whose part in facilitating the foundation of this national institution reminds us of those heroic sons of England who were the real builders of this mighty Empire. Every word of the passage, which I quote below from his speech he delivered in the College, breaths that unique and truly English large-hearted liberality of mind which we have learnt to associate with the great qualities of our rulers in this country. Sir John, in replying to the address, said :—

“ You speak, in your address, of your national aspirations, and I must say that there is nothing connected with this College that has throughout given me greater satisfaction and hope for the future than the frequent expression of that strong national feeling which has animated those who have made this College what it is. You are quite right, Gentlemen, to have your national aspirations, and not to

forget the past. It is a great thing for a people to have a history of which they are proud, and although the lessons which your history, like that of other peoples, teaches, are often rather of what should be shunned, than of what should be admired, there is very much in your history the remembrance of which will do you good service. An educated Mussalman who remembers the Empire and the wisdom of Akbar, who sees the magnificent and unsurpassable monuments of taste and splendour that Delhi and Agra have to show, and calls to mind the past achievements of Muhammadans, in this and other countries, in science and in literature, may well refuse to doubt the capacity of his people in any of the qualities which make nations great. They have lamentably fallen, and their achievements are now for the most part of ancient date, but I honour the Muhammadans for their pride of race, and of religion, and I am sure that these feelings, combined with those with education and knowledge give, will make them not only more honourable and manly, but better citizens and more loyal subjects."

Dr. W. W. Hunter whose scholarly attainments are well known and whose monumental work as President of the Education Commission of 1882 will ever be remembered in the history of education in this country, visited the College in 1882 and, in the course of a speech which he delivered on that occasion, he said :—

"Gentlemen, it is because this College, in which we are now assembled, forms the greatest and noblest effort ever made in India for the advancement of Muhammadan Education, that the Commission determined to hold its first session for the North-Western Provinces at Aligarh. We hope that our presence here will be taken as our public tribute of admiration to this splendid example of self-help. A few more such examples of self-help and there would be no need of Education Commissions in India This is a noble work for a mortal to have done upon the earth. And here beside me, we see the brave and liberal-hearted man who by twenty years of patient effort has accomplished it. I believe that very shortly after the country had passed to the Crown, when men were still embittered by the bleeding memories of the catastrophe which

preceded the transfer, it entered into the heart of our friend the Hon'ble Syed Ahmed to commence his great work of conciliation This magnificent pile of buildings, with its staff of learned professors, and its crowded class-rooms of boys from every Province of India, is the result. Its primary aim was to procure the acceptance of European science and literature as the basis of Muhammadan education. It has accomplished this by scrupulously providing for the religious offices of the pious Muhammadan youth. In going round the College, I was struck by the sight of the Shia and Sunni praying places side by side. Here for the first time in the history of India, the Shia from Hyderabad in the south and the Sunni from Delhi and the furthest limits of Bengal come together for the common purpose of education, live together, study together, and pray peacefully a little apart."

His Honour Sir Antony MacDonnel (now Lord MacDonnel) visited the College in ~~1894~~ and in the course of his 1896 reply to the address of the Trustees said :—

"I wish to say, with frankness, that this Institution appeals strongly to my respect. I admire an Institution as I admire a man—which is self-reliant and proudly independent, while duly sensitive to or appreciative of the benevolent regard of the Government I wish it all the success which was hoped for in the words addressed to Lord Lytton when he laid the foundation stone nearly twenty years ago. It is not too much to hope that this College will grow into the Muhammadan University of the future; that this place will become the Cordova of the East, and that in these cloisters Muhammadan genius will discover, and under the protection of the British Crown, work out that social, religious, and political regeneration, of which neither Stamboul nor Mecca afford a prospect."

Our late lamented Mr. Theodore Beck, whose service to Muhammadan cause in India will ever remain green in the grateful hearts of our community, in one of his speeches he delivered at Patna said :—

"It is not, I think, too bold an assertion to make that the springs of England's national life are her Universities.

Now the main object of the Muhammadans of India should be to found a University. When I speak of a University I do not mean a University like the University of Calcutta, a purely examining body. I mean a University like Oxford or Cambridge in England, or Granada, Cordova or Baghdad in old times—the abode of learned men, where students live in an atmosphere of ideas, great centres of intellectual life. Such a University can only be founded by the united efforts of the whole community. The Muhammadans, although reduced in wealth, have not yet lost everything. There is yet time. If they delay much longer their opportunity will be gone. Already the nucleus of such a University, the infant which with proper care may grow into it, has been founded by the Hon'ble Syed Ahmed Khan at Aligarh. It is but in its infancy, for there are at present but 50 students in the College classes: now the Universities of Cambridge and Oxford have each over 2,000. We want to have at least 1,000 Muhammadan students before we can consider our objects attained. This University should not only study Western sciences but Eastern languages, especially Arabic and Persian. The students should not merely seek appointments. Some should devote themselves to learning, others should go to it as the sons of English noblemen go to the Universities to get an essential part of their education as gentlemen and men of the world. But a University needs schools to feed it. In England the best schools are endowed with scholarships, which are given to the cleverest boys to enable them to study at Oxford and Cambridge. They are only paid on condition that the boys proceed to the University. The effect of this is that the English Universities receive every year a number of most intelligent boys in the country who get a University education and often become great men of learning, or otherwise contribute to the greatness of the country. This is what the Muhammadans of India want. There should be all over India good schools training boys for the Entrance Examination of the University. At each of these schools scholarships should be given to the cleverest boys enabling them to support themselves at the University. In this way the latent ability of the Muhammadan youth would be utilised and not wasted as now."

After the Conference at Delhi in January 1903 Sir Michael Hicks-Beach, a prominent English statesman, visited the Aligarh College and in the course of his speech said :—

“At Delhi I was present at a Conference in which your ideals were fully expounded and I felt great sympathy with your hopes that one day a University may arise as a result of that Conference.

“It is not for me, a stranger in India, to dogmatise as to what may be the best form a University should take in India, nor can I offer an opinion as to whether it should be denominational or undenominational; but I can say without hesitation that I do not believe even the warmest admirer of undenominational education can believe such education to be complete with a residential University. The great Universities of England are not now associated with any particular form or sect of Christianity; but they are decidedly and distinctly Christian in their conduct and in their constitution. To Muhammadans then, although the Muhammadan religion embraces many sects and shades of belief and although they would not close their doors against non-Muhammadans, to Muhammadans I should suppose a Muhammadan University would be a better and more satisfactory University than a non-Muhammadan one, just as a Christian University is on all hands accounted to be better for Christians than a non-religious one. And there is one little fact connected with this University question which it seems to me ought not to escape the notice of statesmen when inquiring into things. We in England attach great importance to the freedom of the Universities from Government control, a freedom which is only possible if they are not dependent on Government for their funds. We have found that there is nothing that elicits benefaction so readily for higher education as the association of such education with some definite form of religious belief. There have, of course, been many and great benefactions for the furtherance of science and learning quite apart from any question of religious belief; but as a general rule it may be taken that religion is a most important factor in eliciting benefactions for the purpose of education, and what is the case in England may also prove to be the case in India.”

Sir Theodore Morison, the late Principal of the Aligarh College, whose knowledge of India and of the essential needs of British rule was as thorough as was his grasp of the educational requirements of this country, discussed this question of our University at great length in his Presidential address at our Educational Conference held at Lucknow in 1904, in the course of which he said :—

“ But there is, I believe, a cure for this evil (intellectual poverty), and I shall not spend many words in introducing it to you, for you have already heard about it. It is the creation of a Muhammadan University. Let me explain briefly how this remedy which I prescribe would operate. In every community there are certain ideas which are a general possession; there is a certain level of knowledge which is common to the whole community, and, by the knowledge and ideas which are prevalent in it, the community is judged; these form the standard of its culture. The intellectual life of a nation is enriched by the presence in it of great scholars and thinkers whose ideas, first published in the form of books, or speeches, or lectures, gradually filter down among the people and become at length a part of every man's mental requirements Now by a University I mean a place which would create such men and provide a home and an occupation for them. Please rid your minds of all Indian associations; I do not mean a University of the type of Calcutta or Allahabad, which are only Examining Boards with a Charter from the Government to confer degrees, and which do not, as far as I am aware, foster or encourage learning at all. I am thinking of a University which shall be in reality an abode of learning, which shall bring together in one place the best available masters of various branches of learning to teach and to study their respective subjects, which shall provide them with laboratories and libraries and museums and the journals of learned and scientific societies all over the world. These men, living together in an atmosphere of thought and learning, will stimulate each other's mental activity, and they will originate ideas which they will diffuse among the world outside in the forms of books. . . . In order to remedy the second evil, to cure the intellectual poverty of your people,

you should create in Aligarh a seat of learning where some scholars and men of science of your community may become acquainted with the widest compass of human thought and enrich your language and your social life with learning and wisdom."

Gentlemen, we are all acquainted with the reactionary period of Lord Curzon, and it was under that *regime* that the Universities' Commission expressed views adverse to the principle of Denominational Universities in India. I apologise to quote here a passage from my speech delivered at the Delhi Conference in December 1902 bearing upon the question. Referring to the views of the Universities' Commission on this subject I said :—

"Gentlemen, the idea of a Muhammadan University is a priceless heritage we have received from our departed leader ; and is one which will serve as a living force for keeping alive our national enthusiasm and national movement. It cannot be dismissed from our minds by any passage or remarks in any Commission report. It is the child of that awakening which the piercing rays of English rule and its spirit of toleration and humanity have effected in the frozen mass of Muhammadan ignorance and indifference. This one idea is the pivot of all our national activity, and upon it hang all our hopes and aspirations of the future. So long as British rule endures this idea must live and prosper."

We are not surprised if even now we hear an echo of such views, as there is always a certain section of our Anglo-Indian friends who fail to see the real significance and meaning of such movements. I trust all such "Friends of India" will do us the favour of calmly and carefully studying our literature on the subject. Indeed we have a right to expect large-hearted support from our English friends who are best fitted to appreciate and encourage such movements as this. For those who have been putting the question as to why we want a separate University I ask your permission to state below, as concisely as I can, our real aims and objects which are as follows :—

1. I believe all educationists now agree that the education of young men should be upon a religious basis, therefore

first and foremost we require provision for religious education. This we do not have, nor we can have, in Government Universities, for obvious reasons. But unless and until a certain amount of religious instruction be made a necessary part of our degree course we can never expect to impress the students with the dignity and importance of religion which is obviously essential for the purpose of influencing their lives with those high truths which religion alone inculcates. As this object cannot be attained in Government institutions, hence we want a separate University.

2. We regard *sound training* as *sine quâ non* of our educational system. Islamic observances and manners as the result of the presence of pious *Ulemas* among our students ; European culture and discipline as the result of Tutorial System guided and controlled by sympathetic and broad-minded Englishmen, and the intimate friendly association of young men with one another on terms of complete equality at a time in life when the character is being formed and moulded and animated by common traditions of the past and common ideals as to the future, these are the three essential elements of that training which we call "sound," and without which our object can never be attained.

But good and suitable *Ulemas* can never be procured without sufficient remuneration and adequate recognition of their status and position which is not practicable in Government institutions. Similarly English professors, to our taste and purpose, can never be had unless their selection and appointment be in our hands which is not possible in the existing Universities. Nor can we inspire our students with that *esprit de corps* of which Islamic traditions and our national aspirations constitute the essential part in institutions which are not managed by ourselves. Hence we want a separate University of our own.

3. It is the decided wish of our community not to let our Oriental learning die out in this country. The chief cause of its decadence is the fact that it has very little market value, as those who devote their lives to its study acquire neither any position in the estimation of the Government nor do they get any material gain. Hence all the

best intellects are attracted towards modern education which offers better return in the shape of Government appointments and recognition in the public. The only effective means of encouraging and reviving this neglected branch of study, and of attracting promising and talented students is to provide adequate recognition and remuneration in the shape of Scholarships and Fellowships of sufficient amount. Can we expect the Government to make adequate provision for the encouragement of every special and communal learning in this country? Obviously we cannot. Moreover we require special staff and suitable course of studies in the interest of every branch of Oriental learning which we cannot expect to have in Government institutions. Hence we ask for a separate University.

4. It is a general complaint that although the Government Universities have been in existence for the last fifty-five years in this country yet they have not produced great scholars in any branch of learning. The reason is obvious. No object will ever be attained unless suitable steps be taken to secure it. The Government Universities were primarily intended to put the stamp of qualification for the Government posts on their alumni; and in this they have succeeded. They have turned out B.A.'s and M.A.'s for Government service and other professions in the country. But these institutions never seriously attempted to produce scholars for which three things are essential :—

(1) Employment of a sufficient number of scholars of *real eminence* in various branches of learning to serve as Staff of the University.

(2) Selection of promising and gifted students for devoting their life to the study of subjects for which they have natural taste and aptitude by making them independent with the help of Fellowships or studentships of adequate amount.

(3) Adequate provision for a Teaching University.

Presence of a sufficient number of distinguished scholars exerting their influence, both direct and indirect, upon young students and thereby inspiring them with high aspirations for distinction in the field of learning is the only real and effective means of establishing an atmosphere of scholarship in

any institution, and of creating scholars in any community. Depend upon it that unless and until you are prepared to pay high salaries to your staff to attract real scholars, and scholarships of such value as may be at least equal to the pay of a Deputy Collector you shall never get the proper material for turning out real scholars. This is obviously a question of adequate funds.

But can we expect that the existing institutions will ever adequately provide either of these essential needs? We have long been hearing the doctrine that it is not the duty of the Government to provide for Higher Education; and when the demands of Primary Education are so pressing and great as they are at present, how can we reasonably expect the Government to make sufficient provision for the chief requirements of our High Education. We have to meet this demand ourselves which we can only do if we have a University of our own which alone can elicit benefactions from our community commensurate to our needs.

5. Those who care to study our national situation and requirements in this country must realise that our salvation lies in our educational advancement on an extensive scale. Temporary or local efforts are no longer sufficient for our purpose. The struggle for existence is so severe and the speed of the age and of the other communities in India is so rapid that we have been left far behind, and our only chance now lies in united effort in the cause of education and progress. This is only possible if we succeed in creating an interest and an awakening in the community as a whole. There must, therefore, be some great and tangible movement able to arrest their attention and evoke their enthusiasm, and the proposed Muslim University is the only movement which can serve this purpose.

6. It is the deliberate and decided wish of our community as a whole, that so far as the presence of British rule in India is concerned the views of our rising generations should follow the lines laid down by Sir Syed and his school. The best and the most effective means of achieving this end is the association of our students with English professors of high culture and broad minds on terms of friendship and equality. From this point of view it should be our endeavour

to secure the services of Englishmen of broad sympathies and high attainments as has always been our effort at Aligarh ; but it is not always easy to attract really first-class men from England merely for professorship in a College—we ought to be able to offer something grander and more idealistic than this. The late Mr. Theodore Beck often told me that he would never have come here simply for the Principalship of the College—the ideal which induced him to devote his life to Aligarh and its cause was the scheme of raising this College to the status of a University as a means of regenerating the Mussalmans of India.

Gentlemen, this is a part of our programme to implant in the minds of our youths a just appreciation of those great powers which distinguish Englishmen in the whole civilized world and which should constitute an example for the rising generations of this country. We do not inculcate this merely by means of loyal addresses but chiefly through the culture, sympathy and large mindedness of our English professors who win the hearts of their pupils by means of their superior characters and genuine courtesy. For this great purpose we require a sufficient number of highly cultured and enthusiastic English scholars which can only be possible if we have a seat of learning worthy of their tastes and grand ideals. Hence we pray for a separate University of our own.

7. Everyone will admit the importance of raising the educational and intellectual level of the community as a whole, but it is possible only if high and living ideas get permeated through the mass of the people. This can never be done so long as we do not possess a fully developed language of our own. Is it possible for any community to achieve real distinction in any department of knowledge through the medium of a foreign tongue ? I venture to submit it is not. The most gifted minds might succeed and do succeed in mastering highest branches of learning through such medium, but a few rare cases do not meet the wants of a nation. I am convinced that if we desire to lay the foundation of knowledge and sow its seeds in the masses of our community we should improve our own mother tongue.

Please do not misunderstand me. I am one of the greatest admirers of English language and the staunchest advocate of keeping it the medium of instruction in our colleges and schools. It would be simply fatal to think of replacing it by any other language. It is the only source of all true life and inspiration, and our community is sorely in need of its help for a long time to come. But there can be no doubt that if we wish to spread real learning in our community as a whole, we cannot do so without improving our mother tongue, which can alone be done if we have a seat and centre of learning to produce a number of such scholars as may devote their life to the improvement of our language. This will also be done in our proposed University.

Gentlemen, I have given above, as briefly as I could, the main grounds upon which we desire to have a University of our own. These objects are not new—I am not the author of this programme. These have been before us and the country during the last forty years and are the outcome of that great mind to which we owe all that is hopeful in our affairs. This has been the ideal sought through the foundation and successful career of the college at Aligarh which, during the last 35 years, has fully justified its existence and fulfilled the hopes which were entertained both by the Government and the public at its start. Thus we have a record of 35 years of actual and practical work done and services rendered to support our prayer for a separate University.

Gentlemen, our University, if established, will serve, so to say, as a great factory for drawing out and developing most precious moral and intellectual gems from the vast mind of our community, and will thus be the chief instrument of increasing our moral and intellectual wealth.

Gentlemen, the second process of producing moral and intellectual wealth is that of mass education. The time has come when we should distinctly realise that we cannot expect to excel either in number or in material wealth, our only hope lies in carefully husbanding our moral and intellectual resources, and in making a conscious and determined effort to transform them from their potential

state into an active and living force. The need for mass education is both urgent and immediate. In matters of such great moment as our national regeneration, we can never succeed unless we appeal to the convictions of our people, as a whole, but of what use would be the appeal to convictions so long as the people are too benighted to have any. It is needless to make any further general remarks on this subject, as it has been very recently dealt with by several master minds in our country. I shall deal with it later on in connection with the question of mass education in this Province.

I apologise, Gentlemen, for having taken up so much of your time in the discussion of certain questions of general interest which I could not pass over in silence on account of their importance and direct bearing upon our educational programme.

POSITION OF MUHAMMADANS IN BENGAL.

In considering our educational situation in this Province I readily confess I have no personal knowledge, and that all my information on the subject is based on Educational Reports and other literature consisting of the opinions of those Muhammadan gentlemen who have studied the problem of Muhammadan education in Bengal. It is therefore with great diffidence, and due deference to those who are authorities on the subject, that I proceed to make some remarks and offer a few suggestions upon the educational needs of our community in this part of the country, and trust that if I express my views freely as to the causes which have so far kept us backward in education they will be received in the same spirit in which I am venturing to lay them before you.

It seems to me that the question of Muhammadan Education in this Province has been receiving careful attention both of the Government and the leaders of our community during the last few years and something has already been done in the right direction. The main points involved in this question appear to be generally understood and efforts are being made to improve our position.

But, Gentlemen, unless the remedy is proportioned to the gravity of our disease, both in extent as well as in its efficacy, the expected recovery may be delayed so long as to

become well-nigh useless, and other new complaints might arise to neutralise its effects altogether. It behoves us therefore to make a careful and correct estimate of our needs and endeavour to find a proper and adequate solution. With your permission I shall consider the question under the following three heads :—

- (1) What is the present position of Muhammadans in Bengal?
- (2) What are the main causes of their present condition?
- (3) What should be done to improve it?

GENTLEMEN,

I believe you will agree with me in the view that under British rule your Province is the premier Province in India, as it is the seat of the Imperial Government and its chief town is the modern capital of India. Not only this, but in almost every other respect it is the most prominent part of the Indian Empire. Before the partition it comprised an area of nearly 190,000 square miles and had a population of over 78 millions and a gross revenue amounting to more than 1,100 lacs. Even now it covers an area of 140,000 square miles and has a population of nearly six crores. All the enlightenment and life-giving forces which have followed British rule have been concentrated much more and for a longer time here than in any other part of the country; and therefore no other part of India had the same stimulus and facilities for advance as your Province and no other section of the Indian people had such splendid opportunities for taking full advantage of the blessings of British rule as the inhabitants of Bengal. It is only natural if we expect to see our co-religionists in this part of the country in better and more prosperous condition than those of the other Provinces in India. This expectation is still more confirmed when we find the Hindus of this Province occupying the most advanced position in education, wealth and influence as compared with the rest of the people in this country. Let us now take a careful survey of our educational situation in this Province and see where do we stand as compared with our Hindu brethren.

First of all I shall ask you to consider our position in the field of High education. Ever since the foundation of the Calcutta University the total number of graduates, including Masters of Arts, amounts to 13,875, but the number of Muhammadans is only 675, *i.e.* 4.86 per cent. It should be remembered that these figures relate to the whole of Bengal, including the new Province, and therefore our proportion in the population ought to be about 50 per cent. The total number of Medalists who won distinction in various subjects is 541, and you will be both surprised and grieved to hear that only 7 (or 1.21 per cent.) Muhammadans have obtained this honor during the last fifty-five years. There are at present 45 Colleges affiliated to the Calcutta University which employ 459 professors as Principals or lecturers on the various subjects forming part of the University curriculum. With the exception of Arabic and Persian Chairs, and even these are occupied by Hindu professors in some of the Colleges, and with the exception of one Muhammadan demonstrator there is not a single Muhammadan Professor or lecturer in any of the said 45 Colleges which employ 58 Europeans and 379 Hindus in their respective staffs. It is also worth noticing that of these 45 Colleges seven Colleges are founded and run entirely by Hindus, and there is not a single College throughout Bengal founded or managed by our community.

Taking the number of students who were receiving Collegiate education in Western Bengal in the year 1909-10 I find that whereas there were 6,500 Hindu students on the rolls of the various Colleges in the Province, the number of Muhammadan students was only 494, *i.e.*, 7.6 per cent. although in population we are more than 17 per cent. But even this was only in Arts Colleges, for in Law we were only 3.52 per cent., in Engineering 2.90 per cent. and in Medicine only .42 per cent.

Coming to Secondary Education I find that in the year 1909-10 whereas the number of Hindu students in High Schools of this Province was 74,508 the number of Muhammadans was only 9,271, *i.e.*, 12.45 per cent. But this comparatively better state of affairs at once disappears if we consider the actual results of the Matriculation Examinations which would show that the percentage of Muhammadan

successful candidates as compared with those of the Hindus was only 6·86 per cent., which is far below our proportion in the population.

Gentlemen, the intellectual output of our community, which is the only test of our success in the field of High Education, may easily be estimated by the number and nature of newspapers and books that are published in this Province. Compare the number of newspapers, both English and Vernacular, which are owned and edited by the Hindus and think of the books, both in English and Bengali, which are written and published by Hindu authors of Bengal. It is needless to say anything more on this point. So far as we are concerned it is a very sad picture indeed and merits your most careful attention. Our moral and intellectual poverty is the root of all our failure and decadence and it is our first duty to trace its cause and provide the remedy.

I shall now ask you to consider the causes to which we owe our present condition. Allow me to quote here the opinion of a distinguished educationist who had personal knowledge and experience of education in Bengal and who has tried to explain the causes of Muhammadan backwardness in education in this Province as follows :—

“ In dealing with the question of Muhammadan education, we are faced by a threefold problem—historical, social, and religious. When the control of the country passed from its Muhammadan conquerors to the British, when, later, Persian ceased to be the language of the courts, the Muhammadans, less nimble than the Bengalis to accommodate themselves to a new environment, less ready to seize its opportunities of Western education, hesitated to enter the lists under changed conditions, but sat apart, wrapped in the memory of their traditions and in the contemplation of ancient literature and by-gone system of science. Their social habits, especially their strict insistence on the seclusion of women, and their meagre participation in the higher professional walks of life, further unfitted them for the fray. Finally, there are causes of a strictly religious and educational character which heavily weighed them in the race of life. In the case of a young Muhammadan, it has been well observed, the teaching of the mosque must precede

the lesson. He enters school later than the Hindu. He must commonly pass some years in going through a course of sacred learning before he is allowed to turn his thoughts to secular instruction. The years which the young Hindu gives to English and Mathematics in a public school, the young Muhammadan devotes in Madrassa to Arabic and the Law and Theology of Islam. And the fact that these subjects must be learnt through the medium of foreign tongues adds to the crushing disability implied in the compulsory acquisition of a plurality of languages. Persian and Arabic, moreover, do not possess the similarity of script or the etymological connexions which Sanscrit bears to the vernacular."

Gentlemen, every one who has thought over this question will agree with most of the views expressed in the above quotation, which, with certain variations, apply to our community practically throughout the country. But the time when these causes were at work and could fully account for our backwardness has now almost passed ; and in my humble judgment, so far as this Province is concerned, the real cause has not been touched in the above summary. The root cause which appears to have retarded our educational and intellectual advance in this Province, and the one which kept the Mussalmans from taking full advantage of the favourable circumstances which existed here, has been the system of Madrassa education which had its beginning in the foundation of the Calcutta Madrassa established by Warren Hastings about the end of the 18th century.

Gentlemen, this is a subject about which I frankly confess I am afraid to speak with that freedom and fulness which I suppose you have a right to expect from one whom you have honoured with your confidence. The obvious reason of my apprehension is the natural fear of being easily misunderstood as is often the case in questions such as this. But in the discharge of one's duty some risk must be faced and hence trusting to your kind indulgence, I shall venture to express my views freely and fully on this important question. As a matter of fact the views I hold have the sanction of such eminent thinkers and scholars as Sir Syed and Nawab

Imadul Mulk of whose learning and intellectual attainments we are all justly proud and whose right to pass judgment on questions such as this no one can fairly dispute.

Gentlemen, you must be acquainted with the history of Madrassa education in your Province which has now been in force for more than a hundred years. Originally the Calcutta Madrassa was founded to prepare students for the public service ; and as in those days Persian was the Court language and Muhammadan Law was enforced both in the Civil and Criminal Courts, the study of Persian as well as Arabic was a public necessity and a source of distinction both in the Government and the public. Accordingly the founders of this Madrassa adopted the course which was prevalent in those days in Muhammadan Madrassas for the study of Arabic and which is known as the "Nizamiah Course," based on an imitation of the curriculum taught in the Nizamiah College at Baghdad ; and though certain changes were introduced at first to suit the purpose for which the institution was established and later on for giving it a more theological character, yet, in the main, the course of study continued as before. The result was that when other Madrassas were established in other towns of Bengal, such as Hooghly, Dacca, Chittagong and others, the same course of study was adopted for these institutions ; and in course of time a regular system of Madrassas, teaching the "Nizamiah course," came into existence with the Calcutta Madrassa as their centre and its Principal as their chief controlling authority. These Madrassas are divided into two departments which are known as the Senior and the Junior portions. The Senior portion is the Collegiate portion and consists of the upper four classes in which the course of all the Madrassas is identical and the students are subjected to one Central Examination under the superintendence of the Principal of the Calcutta Madrassa who has an absolute control over the course of study to be taught in the Senior Classes. The Senior Course consists of Arabic and Persian literature, Rhetoric, Muhammadan Jurisprudence, Principles of Muhammadan Law, Logic, Science of Controversy, Philosophy, Scholastic Theology, Geometry and History. Thus, while the Hindus were busy in mastering the English language,

and through it European Sciences and Literature, and by this means were enriching their minds with living ideas and latest discoveries in the domain of knowledge and culture, our co-religionists were going round and round the same course which had been prescribed in Bagdad more than seven hundred years before, and which had already proved a failure in our own case during the last two hundred years of our history in India. It is true that after 1873 some English education was also introduced in these institutions but their main character continued, and still continues to be Oriental and essentially different from other modern institutions of the country.

I ask, permission, gentlemen, to give here one passage from the Presidential address of Nawab Imadul Mulk which he delivered at Rampur in 1900 as President of the All-India Muhammadan Educational Conference, and in which he discussed the merits of the same important principle which is now before you. Referring to our educational needs he said :—

“ Educational needs and educational methods have gone on changing with the change of times. Once a man who could string together a few clever rhymes found favour thereby at native courts or with native noblemen. Persian and Arabic penmanship was another passport to emolument and hundreds and sometimes thousands of rupees were paid for a superior sample of the art. When the Moguls ruled India, both Hindus and Muhammadans took great pains to acquire an elegant Persian style and some even went so far as to learn the Chagattai Turkish. Those who sought to be reckoned learned, went to the centres of Arabic learning and spent years in the acquisition of the Theology, Grammar, Logic, Physics and Metaphysics of our school.

Now, however, a complete change has come over the spirit of the dream.

The art of the rhymster or the calligraphist has ceased to be remunerative. The physics of Aristotle and Avicenna is antiquated, the Al-Magest of Tusi is useless, the Algebra of Khyam has lost its value, the Chemistry of Jabir is mere jugglery, the Metaphysics of Averroes has ceased to be studied and the Platonism of Farabi is of little account. If any

scholar harks back to these studies, he does so out of mere learned curiosity or with reference to the study of the evolution of human thought.

The truth of the matter is, that we have been asleep for centuries while time has been making unceasing progress ; we have been stationary, while the earth has been moving beneath our feet. The seed of decay and degeneration was sown the day we made up our minds to rest, as it were, on our oars ; and content with our achievements in the past, ceased to thirst for fresh knowledge or engage in fresh research. Then truly was all lost. The energy, courage, pride and ambition of the race began to decline, and with these went power and wealth. It is a grievous mistake to suppose that the Muhammadans lost the rest when they lost their power. The lesson of history is quite the other way, and teaches us that we lost our power because we had been losing all that preserves and perpetuates power ages before."

Gentlemen, I will earnestly ask you to study those articles of Sir Syed which he wrote in 1881 and again in 1885 in connection with the Punjab and Allahabad Universities, when it was being proposed to revive the study of Eastern Sciences and literature at the expense of those of the West, which proposal in his view, was fatal to the progress of his community and country.

Sir Syed always used to call Lord Macaulay as the angel of bliss for his great service he rendered to India and her people in introducing English Education and through it European Sciences and literature instead of Oriental learning and languages in India. But it is indeed strange that in spite of all the educational movements and reforms the Madrassa system of this province has remained in force till the present day. Is it not time now to ask as to what have been the fruits of this indigenous plant which has been so carefully nursed and preserved for the benefit of our community. Of course, gentlemen, you are the best judge and you must be aware of the actual results of this great experiment. I, coming as I do from a different province, confess utter ignorance as to the product of this great scheme. The Calcutta Madrassa or other Madrassas may have produced Masters of Oriental learning or scholars of

Eastern Sciences and literature ; but in view of our position in the field of educational and intellectual attainments to which I have already drawn your attention the question is : Of what service have they been to their community or themselves either in the domain of knowledge or in the sphere of practical life. It would not be out of place if, in this connection, I quote here a passage from a monograph written some years ago by Maulvi Kamal Uddin Ahmed, M.A., Superintendent of Chittagong Madrassa in which he has depicted the lot and condition of those who are the products of this Madrassa system in this Province. The learned Maulvi writes :—

“Some students, after passing the Final Examination become Qazis, some Persian teachers in the schools or Madrassas, and a very small number take to trade or enter other branches of service. But the bulk of them start village maktabas or became itinerant preachers or *khendakers*. In these pursuits the ‘passed’ Maulvis and the failed Maulvis both have an equal chance of success. The villager would pay a higher fee to an imperfectly learned Maulvi who could preach well and recite verses with due pathos and impressiveness, however wrong and incorrect his preachings be, than they would pay to a very learned Maulvi if he fails to impress them. As soon as any Maulvi in the village claims superiority of his learning over another the people at once arrange for a debate, and the one who can talk louder, laugh more and influence the ignorant audience, as a rule, carries the field. This fact makes the ‘pass-Maulvi’ (as a Maulvi having passed the Final Examination of the Madrassas is popularly called) exceedingly dissatisfied, and often dismayed. This is one of the causes of all the Madrasses being full of students whose intention is not to pass any examination, but merely to acquire some scrap knowledge as stated above.

“Instances are not few of a student, after passing the Madrassa Final Examination, or in addition to it, having studied a higher course of theology up country, finding himself totally discarded by his fellow villagers in favour of another Maulvi who has passed no examination and is by far inferior to him in learning and study.

"While Qazis have a good income, the teachers in schools and Madrassas get miserable pay. Enquiries show that in the non-Government institutions their average pay (the amount they actually receive) is below to Rs. 10. Recently there has been considerable heartburning on account of the appointment of some men who did not pass the Madrassa Final Examination as Qazis."

Here is a witness from your own Province who appears to have carefully studied the system which has produced these results. Is it possible, for any well-wisher of our community to rest content with this situation; and if not, then is it not our clear duty to trace the cause and apply the remedy?

Gentlemen, I have ventured to lay before you my views about the cause, and I shall now, with your permission, make certain suggestions as to the measures which in my humble judgment, should be adopted to save the situation.

The first and the foremost need, which I can suggest, is the urgent want of a Provincial Muhammadan College of the type of the College at Aligarh. As you must be aware there are already Muhammadan Colleges at Lahore and Karachi which are being steadily brought up to the standard of the Central Institution at Aligarh; and another is being established at Peshawar, through the farsighted wisdom and large-hearted sympathy of Sir George Roos-Keppel, the distinguished Chief Commissioner of the Frontier Province. It is only in the fitness of things that the premier Province of India should have a well-equipped Muhammadan College established at Calcutta to meet the demand of our community for High Education in Bengal. I have already shown you, by facts and figures, our deplorable condition in the field of High Education. If we have any regard for the future of our faith and community no time should be lost in providing the best and the latest means for supplying this urgent need.

The practical question therefore is: What should you do to achieve this object?

Gentlemen, this is not a new question but has been before you now for many years; and what is still more important, there are means within your reach which ought to enable you, without any insuperable difficulty I hope, to

attain your end. I remember the Right Hon'ble Syed Amir Ali, in his Presidential address delivered at the Calcutta session of the All-India Muhammadan Educational Conference held in 1899, had suggested the desirability of reforming the Calcutta Madrassa on the lines of the College at Aligarh and the same suggestion has been made by other Muhammadan leaders during more recent years ; and now I find that one of your own resolutions relates to the same proposal. Thus the drift of Muhammadan public opinion in this Province is unmistakeable, and it should be the chief aim of this Conference to bring this about.

Gentlemen, as you are aware, the Calcutta Madrassa, as at present constituted, has two departments : the Arabic and the Anglo-Persian. The Arabic Department teaches the Arabic Course which has been mentioned above and the Anglo-Persian Department is practically a High School for Muhammadans. Last year there were 547 pupils in the Arabic and 500 in the Anglo-Persian Department. My humble suggestion would be to amalgamate the Arabic and the Anglo-Persian Departments into one College and adopt the University curriculum, making adequate provision for religious instruction as is the case at Aligarh. The present Madrassa system has had its trial and it is now time that the past experience should bear fruit in the shape of an institution suited to the present requirements of the community.

Gentlemen, if this proposal ever reaches the practical stage the most important consideration deserving your first attention would be the question of cost. According to the last year's report the cost of the above-mentioned two departments of the Calcutta Madrassa was Rs. 36,239 and Rs. 20,824 respectively, that is, a total of Rs. 57,063 a year. To this should be added, in my humble opinion, the sum of Rs. 30,000 a year which is contributed, out of the Mohsin Fund, to the education of Muhammadans of Eastern Bengal, for, as I take it, this Province has prior claim upon this Fund than the new Province. It should be the business of this Conference to make a due representation to the Government on this subject. Thus the initial funds at your disposal ought to suffice for your immediate needs ; and I feel certain that when once this institution has been re-organised

on a sound basis the Muhammadans of this Province will not be wanting in their generous support to make it a complete success.

My other suggestion with regard to High Education is the urgent need of establishing a Scholarship Fund for the help of deserving poor students who should be encouraged by every possible means to complete their collegiate education. On behalf of the Central Standing Committee of the All-India Muhammadan Educational Conference I have great pleasure in announcing, on this occasion, that two scholarships of Rs. 10 a month and two scholarships of Rs. 15 a month, respectively, will be given, upon the recommendation of the Central Standing Committee of this Conference, to such Muhammadan students of this Province who, after passing the Matriculation and First Art Examination in the First or Second Division, shall join the Aligarh College for completion of their studies.

Gentlemen, on the subject of Secondary Education the business of this Conference should be, through its Local Committees in each district, to see that every Muhammadan boy of respectable parentage and school-going age receives education in Government High or Middle Schools. The District Local Committees should spend a certain amount in helping those students who really cannot afford to pay their school fees. The second step should be to try to raise the existing Madrassas to the status of High Schools. Besides the Government Madrassas there are about 14 non-Government Madrassas in this Province, and it should be the endeavour of this Conference to influence the opinion of their founders and managers on the question of their necessary reform. But the ideal before this Conference in this connection should be to establish Residential Muhammadan High Schools at the centre of every district. This is a large question and not easily attainable in the near future, but it should form an important part of our educational programme in every Province.

Equally important is the need of inducing your educated men to seek service in the Educational Department which is essential for attracting Muhammadan students to Govern-

ment schools. Offer scholarships to graduates and matriculates to join Training Colleges and thus qualify themselves for this service which though unpopular has very important bearing upon our progress in education.

Gentlemen, there is one thing which I wish to make perfectly clear. Whether you establish a College or raise the existing Madrassas to High Schools, adequate provision should necessarily be made for religious instruction; and in so far as the present Madrassas are *really* serving this purpose they have my full sympathy and support. All my objection relates to the study of Eastern sciences and literature which are absolutely out of date and therefore a serious hindrance to our moral and intellectual progress. Of course we do wish and require to preserve our Oriental learning, and for that purpose we shall have a special faculty in our proposed University in which a certain number of scholars, having natural taste and aptitude for the subject will devote their life to the work of elucidating and interpreting to the outside world the past achievements of our great ancestors in various branches of learning. But to make Oriental Sciences and literature as an essential part of a general scheme of education is calculated, most certainly, to take us backwards rather than forward, and is the most effective means of keeping our mind enchained instead of being opened and freed so as to take in the life and the light which are brought within our reach by the introduction of Western sciences and literature which is the grandest result of British rule in this country.

Coming to the question of Primary Education I have something to say on the problem of mass education to which I have referred in the earlier part of this address.

Gentlemen, whatever may be the views of different sections of the public as regards the principle of "compulsion" it is perfectly clear that in the best and general interest of the community strenuous efforts should be made to cultivate and enlighten the mind of our masses who constitute the large majority and upon whose collective contributions shall depend the stock of moral and intellectual wealth of our people. Our Hindu brethren are doing their utmost to infuse life and light into every part of their national body and it

will be an irreparable blunder if we miss this opportunity. Depend upon it this is one of those questions which finally determine the destiny of a people, and if we fail in this trial then our doom will be sealed for ever. The results of our having been left behind in the field of High Education are patent to you all, and are fully visible in our failures and shortcomings in the political, economic and general life of the country. Still we are not without hope and by means of the proposed Muslim University and our other educational movements we expect to make up, to some extent at any rate, for our lost opportunities in this regard. But our national negligence in the matter of mass education will be irremediable, and the problem of number, which is the root of all our present troubles in this country, will have increased a hundredfold; for, every Indian, whether he be a Hindu or a Muhammadan, when educated, will count for many more than at present as against ignorant members of the people. It is therefore our imperative duty to be up in time and do our best before it is too late.

Gentlemen, you must be aware of the peculiar difficulties which confront us in the practical handling of this problem, as the question of religious instruction, language and teachers need careful solution. Obviously the best course would be to consider the needs of every Province in the light of its local conditions and circumstances, and therefore I would ask you to concentrate your mind upon the situation in your own Province. First of all we should consider the position which our masses occupy in this Province as literate portion of the population; and in this connection I would refer you to the last Census Report in which I find that—

“The Muhammadans are much more backward, and the proportion who can read and write is barely half as great as it is amongst Hindus. In every 1,000 males only 68 are literate and in every 1,000 females only two. The disproportion is more marked in the case of literate persons under 15 than it is at the higher ages, and it would thus seem that the Hindus are increasing the lead which they already hold.”

This was the position when the Province was not partitioned and the proportion of Muhammadans in the total population was nearly 50 per cent. Thus according

to the last Census there were only 68 literate men in every 1,000 males, and therefore the magnitude of the task which now lies before you is immense and will need your highest powers of courage and perseverance to cope with the demand. In this great and noble work I would suggest the desirability of utilising the influence and the ability of our *Maulvis* who certainly command confidence of the masses and are best fitted to make this scheme a real success. It should be the chief business of this Conference to enlist the co-operation and active support of the Maulvi class, who should be induced to start a regular mission for the purpose of carrying education and enlightenment to the homes of our poor co-religionists in the small towns and villages of this Province. I would earnestly ask you to devise practical means of directing the attention of this learned class towards this important and urgent work, and a special committee should be appointed to take immediate steps in this matter.

The second point which should claim your careful attention in this connection is the question of your *Maktab*s which at present exist for mass education of Muhammadans in this Province. Last year there were 3,607 Maktab, out of which 2,504 were receiving aid from the Government. Our thanks are due to the Government of this Province for the steps it has taken for the improvement of these Maktab, for which a special course of studies has been designed, and a Maktab Teachers' Manual has been prepared and special rules for the grant-of-aid to these Maktab have been sanctioned.

But it is indeed strange that while there are 199 *Guru-training* schools costing Government no less than Rs. 2,68,848 there was up to last year not a single training school for *Mianjis*, whose qualification as good teachers was so essential for the success of our Maktab. There was a proposal last year to convert 17 *Guru-training* schools into *Mianji-training* schools, but, it is said, that it had to be postponed as "The Special 'Maktab Teachers' Manual" could not be completed during the year." It is to be hoped that no further time will be lost in supplying this urgent need. It is also necessary to point out that compared to 199 *Guru-*

training schools the proposed 17 *Mianji-training* schools would obviously be quite insufficient ; and it is only fair to ask the Government to make adequate provision for this educational requirement of our community in this Province.

Gentlemen, the real thing is to increase the number of useful Maktabas teaching the course prescribed by the Government or some other which may be equally up to date, providing both for religious and secular instructions. For this purpose your Conference should have a Text-Book Committee which should carefully examine the course prepared by the Government and should recommend any improvement or modification if it be necessary to do so. Having satisfied yourself as to the merits of the prescribed Course earnest endeavour should be made to popularise it among the " non-recognised " Maktabas of the Province.

Not only this, but every effort should be made to have new Maktabas opened in as many mosques as practicable by offering suitable inducements to Mullas and Mianjis, whose number in this Province appears to be sufficient for all such purposes. The Government should be asked to be pleased to appoint special Muhammadan Inspectors, whose duty should be to visit small towns and villages and induce Muhammadan residents and Mullas of the place to start Maktabas or to improve those which already exist. This Conference should also employ a certain number of agents to co-operate with Government Inspectors, and on behalf of the All-India Muhammadan Educational Conference I promise the services of an agent for six months in the year for this work.

Gentlemen, this scheme opens a vast field of work and useful activity for this Conference, and judging from the patriotism and enthusiasm which have characterised all your proceedings I have every reason to hope that what appears to be a dream to-day may be your achievement to-morrow.

Gentlemen, the problem of education in India is so vast and complex, and the satisfactory determination of the present period of transition depends so much upon its right grasp and proper solution that no study is too deep and no consideration is too long of this intensely important ques-

tion. And although I have taken so much of your time in discussing certain topics connected with some of its important aspects yet I confess I have not touched even the fringe of the subject as a whole. The question of Female as well as Technical and Industrial Education are in themselves problems of mighty import and are destined to engage the best and the greatest part of our attention in the near future ; but I have left them entirely untouched. Their importance and urgency are admitted by all and need no lecturing—they simply await active support and practical handling. Our position in the departments of Engineering, Medicine and Law is evident from the figure given above—its consideration and our action in that regard are parts of our general educational programme and need not be discussed here any further ; but I would again impress upon you the absolute necessity of sending as many of your graduates and matriculates as you can to Training Colleges for the purpose of having a sufficient number of Muhammadan teachers in the Educational Department. Further I would urge the importance of devising means for securing some share in the professorial work of the Colleges here and thereby remove the blot of our total absence from the highest branch of teaching in this Province.

Gentlemen, on occasions such as this it is impossible not to remember, with feelings of innermost gratitude and deepest appreciation, the great Power to which we owe all the awakening and national consciousness which find expression in such living movements and public gatherings as this conference. First to sow the seeds of regeneration in a vast field of dead humanity and then, by means of law, justice and free and enlightened Government, to enable such historical people as Hindus, Muhammadans and other communities inhabiting India, to solve the problem of their progressive existence in this country is an achievement which will ever adorn the pages of the world's history. When such is our obligation to England what should be our sentiment towards the Sovereign who represents, in his grand personality, all the strength and beneficence of the great British Empire. The Crown which adorns his brow and the Sceptre which he holds in his royal hand are the symbols of that world-wide might and

majesty which the courage, wisdom and humanity of the British nation have won for them and their country. How great therefore must be our joy and expectation of coming bliss at the approaching visit of such an Emperor, and of what historical importance must be the auspicious ceremony which is going to bring before our eyes the imperial scenes and traditions of the past. Happy is the year which shall witness this grand spectacle and happier still are the people for whose loyal gratification and lasting good Their Imperial Majesties are taking all this trouble. It is certain that a most respectful and sincere welcome, proceeding straight from 300 million hearts, will kiss Their Imperial Majesties feet the moment they step on Indian soil and grace our land with their august presence.

I apologise, Gentlemen, for having detained you so long and thank you sincerely for the patient hearing you have been pleased to give to such an humble individual as myself. Particularly grateful I am for the kind indulgence you have extended in permitting me to discuss some important questions touching your educational situation in this province. For all this I again beg to thank you from the bottom of my heart.



The Muslim University.

NAWAB MOULVI MUSHTAQ HOSAIN
VIQARUL-MULK BAHADUR'S
VIEWS.

With Reference to
*The Honble
Sir Horcourt Butler's letter
dated 9th august 1912. to the
president of the Muslim
University Constitution
Committee.*

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ALIGARH.

The All India Muslim University.

The secretary of State's final decision against affiliation &c.

Nawab Viqarul-Mulk Bahadur, Moulvi
Mushtaq Husain Sahib's views.

Two very difficult questions, deserve serious consideration on the part of the Muslim Community, and I shall express my views about them in two separate parts.

Part—I. Deals with the Right Honorable the Secretary of state's views regarding the Muslim University scheme. I shall discuss how far his views suit the requirements of the Mohammedans, whether they are useful or otherwise and what steps we should adopt to secure the object in view.

Part.—II. Deals with the best possible use of the Muslim University Fund in case all our deliberations, arguments and efforts fail to find a way agreeable both to the Government and to ourselves of establishing the proposed Muslim University.

PART 1.

I should in the very beginning point out that while discussing the subject under consideration we should not pay any heed to the course of action that our Hindu Brethren may adopt on this occasion. Their circumstances are entirely different from ours. They have sufficient influence in all the existing Government Universities in India. They have not the same educational difficulties to meet as we have. Moreover, one's requirements are known best only to oneself. No doubt, I have very plainly stated in one of my preceeding articles that the policy of the Mohammedans of this country should always be to co-operate with their respected Hindu brethren. All the same, occasions will perhaps sometimes arise when joint action is impracticable. We should therefore at this time consider for ourselves what is the best policy for the Mohammedans, regardless of the policy which our Hindu Brethren may follow. I should be willing even to bear some loss in order to secure mutual friendly relations, but the subject of the University and Education is one of serious importance, and a matter of life and death for the Indian Musalmans. Under the circumstances whatever I describe in the following pages, will be from the point of view of the Musalmans only.

As regards the Musalmans, we have been trying for the last 40 years to secure a charter for a separate Muslim University. The Aligarh College was established with the same hope. It has been the united and constant effort of the Mohammedans of India gradually to raise the status of the M.A.-O. College at Aligarh to such a standard of perfection as would induce the Government to consider itself justified

in view of the efficiency of the College to grant us the long-wished-for charter for establishing a University of our own. Our efforts, in this direction, although they have been very slow, have succeeded to a very considerable extent. Last year when we received the most happy news that His Majesty the King Emperor was personally coming to India to grace this country with his royal visit with a view to announce his Coronation, we regarded the opportunity as the most auspicious for the realisation of our long cherished hopes, and we lost no time in procuring the chief thing required for the accomplishment of our object, *viz*; money. We collected Funds to the amount which even the Government has very kindly considered sufficient for the purposes and I sincerely bear witness to the fact that when under the leadership of the Hon-ble the Raja Sahib of Mahmoodabad, the Muslim University scheme was informally discussed with the highest responsible Government officers when I also had the honor of taking part in the discussions, the Government of India very plainly seemed bent upon carrying out, so far as possible, the long cherished and united wishes of its Muslim subjects, and deeply impressed by this attitude of the Government of India we offered heartfelt prayers and blessings for our Emperor and his Government.

Although the Secretary of state had originally reserved full discretion in regard to the details of the University constitution, he had agreed in principle to the establishment of a denominational University. This was the first occasion when we found that in honor of His Majesty's royal visit to India the Government generously agreed to effect a change in their old policy concerning denominational Universities. In fact this was a favour which tended to leave an abiding

memory of our King Emperor for generations to come. But just when we were expecting that our University was very shortly going to be established the secretary of state for India, under the right which he had reserved for himself, suddenly announced the following conditions respecting the proposed Muslim University (vide the Honble Sir Harcourt Butler's letter dated 9th August 1912, to the Honb'le the Raja Sahib of Mahmoodabad).

1. That the proposed University should not have powers of affiliation outside the locality in which it may be established.
2. That the Viceroy should not be the Chancellor of the University, that the University should elect its own Chancellor, and the powers which it was proposed to vest in the Chancellor should be exercised by the Governor General in Council, with one exception-*viz* that the Professors should be appointed without the previous approval of the Governor General in Council.
3. That all matters relating to curriculum discipline and examination should be in the hands of Educational Experts.
4. That some seats upon the Council should be reserved for representatives of the senate.
5. That the Secretary of state still reserves his discretion as to the constitution in all details not specifically mentioned in the letter *as decided*, and particularly in regard to the distribution of powers among the component bodies of the University.
6. That if the specified sum of 30 lacs be collected and invested, and a constitution be framed satisfactorily to the Government of India and the Secretary of state, the Government of India will be prepared, in view of their deep interest in the movement, to make a liberal annual grant to the University, as in the case of grants to Universities in England, on the satisfactory results of inspection and audit.

7. That the proposed University should be styled the "University of Aligarh".

I should like to begin with the 7th condition about the name of the University. Suffice it to say that ever since the establishment of the office of the Secretary of state such a misguided policy was perhaps never announced, a policy which should offend 800 millions of His Majesty's subjects without yielding a grain of benefit. If the suggested name was meant to indicate a local non-affiliating University, the new Universities could have been, without hurting the feelings of all the subjects, named the "Aligarh Muslim University" and "the Benares Hindu University".

In the draft constitution of the Muslim University submitted by us to the Hon'ble the member for education, we have plainly laid it down that the doors of the Muslim University will be open to all races and creeds.

The only restriction proposed is that the Muslim University should not undertake to make arrangements for religious instruction of the non-Muslims. With this clear indication of our purpose in the draft, constitution, there was hardly any reason to fear that the doors of our University would be closed upon our non-Muslim countrymen. The Musalmans have never shown such narrowmindedness. Even during the period of Mohammedan supremacy the doors of our Universities were open to the whole world. Even to the present day our educational institutions wherever they exist, make no difference between a Muslim and a non-Muslim. Our own Mohammedan Anglo Oriental College, ever since it was founded, notwithstanding its Islamic origin, signified by the term "Mohammedan", has imparted instruction to the Hindus, the Parsis,

the Christians and the Jews, side by side with the Mohammedans. If we agree to eliminate the word "Muslim" from the name of our University, it will look very awkward that the Colleges belonging to the University should be called "Mohammedan Colleges" whereas the University itself will in no way be associated with the name of Islam. It would be no wonder if the Secretary of state should soon after this ask us to modify the name of our popular College as well. This is not the time when we should look upon the views of Government. Officers as divine revelation, and accept the same as such. The British Government should not forget its chief characteristic of being based upon Justice and impartiality, rather than upon force and physical strength. The Secretary of state has given no reason for removing all religious character from our University. If there is any reason in favour of the suggested alteration in the name, we shall all be much obliged if it be mentioned.

Now I take up the question of affiliation against which the Government has been pleased to make use of some arguments. I am sorry that even after cool deliberation, I do not find the arguments convincing.

The first argument noted down by the Hon'ble Sir Harcourt Butler, in his letter dated 9th August 1912, is to the effect that "A University with branches all over India would lead to competition and probable conflict with the older territorial Universities". This anxiety however is imaginary and is contradicted by experience and actual practice. Even now students from all the Provinces receive their education in the M. A.-O. College of Aligarh, and the Allahabad University, which exists only in one Province in which the Aligarh College is situated, confers degrees upon

all these students without giving rise to any competition or conflict.

For argument's sake, even if any competition or conflict arises, the Government of India is strong enough to stop it very easily.

The second argument brought forward against affiliation is to the effect that an affiliating University "would inevitably keep down the standard of Aligarh degrees and would destroy the hope that the teaching University would become a genuine seat of learning at which examinations would be subordinate to teaching, and teachers would be free to develop the intelligence of their students and not merely exercise their memories".

Akin to this is the 3rd argument which says that "the value of the residential system depends upon the tone or spirit which pervades the College, and which handed on from one generation of students to another, constitutes its tradition, and the traditions of Aligarh are quite local and peculiar, depending largely on personal associations".

As regards both these arguments, the first thing which I have to say is that our ideal will always be to turn out such scholars from the proposed University as will in no way be inferior in respect of education and training to those of any other University in this country, nay, they should be better. But there is no reason to deny that our University will be one of the several, existing side by side with other Government Universities which are already in existence and have existed for many years past. These Government Universities too have turned out really capable men and India may well boast of having produced them. That being the case what urgency compels the authorities

to prescribe such conditions and restrictions for the Muslim University alone as would greatly reduce its sphere of usefulness, when all other existing Universities are allowed to remain unshackled by those conditions and restrictions. Such distinctions based on insufficient reasons always attract public notice and people begin to think that all sorts of arguments have been manufactured and are being pressed into service with a view to restrict the beneficence of the proposed University to a limited number of students. Otherwise there is no reason why the Government should on the one hand allow other Universities to remain unreformed and should, on the other, be anxious to have the Muslim University a model of perfection in all respects. The general principle of progress, as the very name suggests, is that we should be satisfied with the maximum benefit which we can conveniently secure in the beginning, and to continue to advance gradually thereafter. If this principle is to be followed properly, the first duty of the Government is to arrange for the modification and improvement of its older Universities. In due course when the proper time comes and our University is well established and worked satisfactorily we also shall avail ourselves of all means of improvement.

The present state of affairs is that each Government University has under its control a large number of Colleges which in view of their financial condition and the education and training which they impart, are of various degrees of efficiency, some of them being first grade Colleges, others of second and third grade and so forth. But the University examines the students of all these Colleges alike and awards the same degrees to all, and all these degrees have in the

recognition of the Government the same force and the same value. Take, for instance, the case of our own, College at Aligarh. Of the students that are admitted to the first year class, there are some who have passed all or almost all their school days in our own Collegiate School and whom we undoubtedly regard as the best of all our first year students, while there are other students who come from various schools situated in different parts of India. Four years after their admission they all present themselves for degrees examinations at the Allahabad University, which makes all of them go through the same test and confers same degrees on every one of such as succeed. Examples are not rare when the examination results of such boys as have come from the outside schools are better than those of our Collegiate school students, which is of course to a large extent due to the natural capabilities, intelligence, physical strength and personal inclination and industry of the students. There is yet another class of students in our College who are known as "Day scholars" who get less opportunities of advancement in education and training than the resident students. But the Allahabad University makes no distinctions in awarding its degrees and treats the Boarders and Day Scholars alike. This is not the case with the M.A.-O. College alone, all great Colleges share this system, including the Muir Central College which is one of the first grade Colleges in the Allahabad University. It is the same case with Colleges of different grades belonging to other Government Universities of India. The decision that the Dacca University should not be allowed powers of affiliation was arrived at after the Government had decided not to grant powers of affiliation to the Hindu

and Muslim Universities, otherwise if the question of affiliation had not arisen in respect of the Hindu and the Muslim Universities, the Government would not even have thought of the Dacca University being merely a local and non-affiliating University. All the same difficult questions are yet to be settled by the Government in respect of the proposed Dacca University, and we still have to see how they are disposed of by the Government.

There is a College very near Dacca but very distant from Calcutta, and we have still to see what argument is put forward by the Government to affiliate it to the Calcutta University.

The fourth argument against affiliation is that the University at Aligarh would be quite unable to control Colleges situated in different parts of India. This is merely a question of money. Place a map of India before yourself and look at the area under the influence of every Government University. Now see for yourself how extensive is the territory belonging to every University, and how many Colleges far apart from one another each University has to supervise and control. If the existing Universities are regarded as competent to supervise so many Colleges under them, why should it be impossible for the Muslim University to supervise Colleges affiliated to it. No doubt the Hon'ble Sir Harcourt Butler, in his letter dated 9th August 12, admits that experience is already demonstrating the inconvenient size of existing Universities, but no intention, is traceable that he is willing to impose any restrictions which will reduce the Government Universities to merely local institutions and deprive them of the power of affiliation. The Government of India should look to its own sphere

of control, and see how many Departments and Institutions situated in all parts of India it has to supervise. How is the supervision effected. Leave alone the Government. There are other non-official organisations such as the various Missionary Boards of different churches. Each Board controls all the Institutions which belong to it and are situated in distant parts of India. When other bodies can efficiently supervise Institutions under their control, why should the Muslim University be declared unfit to supervise Colleges under its influence. Especially when a number of highly educated Mohammedans is found in every Province (and their number is gradually rising) who can very well assist the proposed University in the work of supervision.

As I have already mentioned the question of supervision is merely a question of Funds. If there is sufficient money to spend, all the difficulties of supervision disappear in a moment. So far I have considered imaginary difficulties of a general character. Turning to the practical side of the question, we find that only Mohammedans of the Punjab have a College of their own, which alone can be affiliated to the Muslim University, for the present, provided its management is efficient and the chancellor sanctions its affiliation. There exists no other College just now and I need not mention the difficulties to be faced in establishing any new College.

Not to speak of a College, the establishment of even a good new school requires a large amount of money and the efforts of a number of real workers which are not easily available. Thus so far as the question of affiliation concerns the Mohammedans, even if the Government sanctions the proposal, practically

the Government will not have to face any difficulty, nor the Muslim University have the occasion for a large No. of years to exercise any great supervision. When considering the question of affiliation, it must be clearly borne in mind that we apply for the power of affiliation only, up to the standard of the Bachelor's degree in arts and sciences, and do not ourselves want affiliation above this degree. We have clearly laid it down as a necessary condition that all post graduate studies shall be prosecuted at Aligarh, that students desiring to continue their studies after receiving their B. A. or other corresponding degree must attend the University College at Aligarh, and must live here as Boarders. As a matter of fact what is known as higher education, of which research is the essence which makes an educational centre a genuine seat of learning, which enlighten, the brain and develops, the intelligence, and which requires a large amount of money, first class Professors and much equipment and organisation, is really synonymous with post graduate studies. The aim of the B. A. degree practically is to prepare suitable candidates for Government service, and to impose restrictions, such as the residence in Aligarh, merely to carry out this object, is unnecessary trouble and an obstacle. For the same reason I think even those who are against affiliation will not object to the recognition by the proposed University of schools teaching up to the matriculation standard. Notwithstanding Sir Harcourt Butler's letter dated 9th August 1912, many of our friends are decidedly of opinion that the refusal of the Government in respect of the right of affiliation concerns only the Colleges teaching up to the F. A. and B. A. standards, and has no reference whatever to the recognition of schools. If

that be really the case, it would be better if the Honble member for education should kindly explain at an early date the Secretary of state's views in this respect. This would to a certain extent diminish public disappointment and we should then have to discuss only such points as remain still unsettled. The Secretary of state lays stress on the point that the founder of the M.A.-O. College from the very beginning intended to found a Muslim University on the model of the Cambridge and Oxford Universities. This refers to the scheme drawn up by the late Syed Mahmood in the year 1878, which is generally known as Sir Syed's scheme. The Secretary of state probably means to infer that the Muslim University like the Cambridge and Oxford Universities should be a local non-affiliating University. But as a matter of fact when we carefully study Sir Syed's scheme, it is obvious that his chief object in following the model of the Cambridge and Oxford Universities was that the proposed Muslim University should be a residential University and that in its management it should be perfectly free from all Government control. The founder of the College has noted his views in very plain terms. Below I quote section 4 of Syed Mahmood's scheme of 1878.

"Section 4:— With regard to the first condition (*viz* that the management of the University should be perfectly free from any control of the Government beyond mere supervision).

I have to state that unless a sum large enough to afford a revenue sufficient to cover the necessary expenditure of the University is raised, the thought of founding any thing like the institution now proposed by the committee should be at once discharged from the

mind. As long as we depend upon the Government for wants which are essentially of a domestic nature, as education necessarily is, we really expect to get what is simply impossible to obtain. The best educational Institutions in Europe are either entirely or next to entirely free from any control of the Government of the country, and this in countries where the rulers belong to the nation whose education is to be conducted. With how much greater force does this argument hold good in the case of India where the Government is almost wholly composed of persons belonging to a nation totally different from us in language, in religion and in mode of thought. By saying so I simply mean to support my argument that it is next to impossible for British Government in India to understand fully our wants with respect to education, or to superintend it in any perfect manner. The utmost that we can expect from an enlightened Government is to receive, what we in fact do receive from our Government-encouragement and patronage. If our University is intended to give sound education, the English Government as a matter of course will patronize such an Institution, and if any direct pecuniary aid is given to us, we should not be unwilling to put our University under Government supervision, provided that no interference is made in the management of the Institution. Under the liberal patronage of the Government we can carry-out our plans with far greater facility and success than the Government under existing circumstances can possibly do. I therefore hope that the committee will not refuse to concede this point which I consider to be of the greatest significance".

As regards the question of affiliation, paragraph

22 (the concluding para) of the scheme runs thus :—

"The College should be situate as has been decided by the committee, at Aligarh, but the school Department of the University will comprise schools, similar to the above mentioned, situate in other towns wherever it is possible to establish a school, for preparing students for the College Department of the University".

Notwithstanding, this if the Secretary of state is still of opinion that the Founder of the College absolutely discarded affiliation, deference to his views does not permit me to say more than that the complete facts were not laid before him.

In the Lahore session of the all India Mohammedan educational conference in the year 1898, the Hon'ble Sir Theodore Morison, the Principal of the M.A.-O. College Aligarh, when proposing the 3rd resolution urging the desirability of a separate Muslim University being established for the Mohammedans, made a long and detailed speech which is printed in full in the annual report of the conference for that year. In this speech he very plainly remarked that "I think that the contemplated University should be a residential University, that the degrees should not be given to day scholars, but only, as in Oxford and Cambridge, to those who have completed certain terms of residence in the University. I do not mean to say that residence must be in Aligarh, but in the Boarding House of a College which can give a guarantee that the training of character is not less carefully attended to than in the parent institution".

What the Hon'ble Sir Theodore Morison said fourteen years ago we have kept in view when drafting the Muslim University constitution, and we have

laid it down as a rule that non-residential Colleges could not be affiliated to our University. I have expressed above my humble views about the arguments mentioned by the Government against affiliation.

Further I agree with all those gentlemen who have written copiously to the newspapers laying stress on the fact that the Mohammedans of every part of India have subscribed to the University Fund not to have a merely local University having no influence beyond Aligarh. The Hon'ble Sir Harcourt Butler in the beginning of his letter dated 9th August 1912, has rightly remarked in this connection that "the movement was started without any reference to the Government". This is no doubt a fact. All the same the Government cannot deny that it was fully aware of what was spoken or declared by beat of drum by various speakers on various platforms and announced in the columns of so many newspapers. The Muslim public was assured every where and on every occasion that the Mohammedans of every Province would be able to avail themselves equally of their new University. The matter had gone still further. When we had the opportunity to discuss the University scheme informally with the responsible Government officers, it was quite obvious that so far as the Government of India was concerned, it had no objection against affiliation. In short, to say at this stage to the Mohammedans of India that their Muslim University shall not have the power of affiliation means a dead blow to all their expectations. His Highness Sir Aga Khan at the Lahore meeting announced in unmistakable terms to the Mohammedans of the Punjab that their Islamia College would be the younger sister of the M.A.-O. College after the establish-

ment of the proposed Muslim University. The Punjab Mohammedans are perfectly justified in using the harshest words for the Muslim leaders who agree with the Government in having a non-affiliating University, throwing their Islamia College to the winds to take care of itself. There is nothing to justify our conduct. It should be the duty of every one of us respectfully to bring all these facts once again to the notice of the Government. If the Right Hon'ble the Secretary of state has based his decision of non-affiliation on some imaginary difficulties of the Government, we have reason to hope that when he takes into consideration the real difficulties of 70, millions of his Muslim subjects, our troubles will be at an end. The Government of India has very appropriately remarked in the letter under reference (dated 9th August 1912), that "the Secretary of state and the Government of India recognise that it (withholding power of affiliation) may be a cause of disappointment to the community" and I can say without fear of contradiction that the disappointment and dissatisfaction felt by the whole community of the Mohammedans at this decision is in no way less than the disappointment and annoyance to remove which His Majesty the King-Emperor had to annul the partition of Bengal. Lord Morley, while he was the Secretary of state, when replying to the deputations and memorials submitted to him from time to time against the partition of Bengal, in refusing to interfere with the decision giving effect to partition, did, so far as I remember, often remark that no new argument was brought forward justifying reconsideration of the decision. Obviously he meant to say that if there were stronger reasons put forward at any time against partition he

would have no objection to consider them. In fact when a scheme is yet under consideration and in course of discussion, it was not becomming on the part of the Secretary of state to declare any view as his "final decision".

When Lord Morley, as Secretary of state sent his Reform scheme to India to invite opinion, it contained a proposal that Indian Princes should also sit as members in the Advisory Council which was to consist of other members too, who were to be selected on the score of their merit and experience. When this question was discussed in our meetings I declared my opinion against the proposal and said that it did not suit the position of the Rulers of native states to take their seats along with Lawyers, and other gentlemen of the same rank, and to partake in discussion on equal terms. This was calculated to minimize their influence in the eyes of their own subjects. I further remarked that if it was necessary to include the Princes in the Advisory Council, the Council should be divided like British Parliament into a House of Lords and a House of Commons, and the Princes should sit in the House of Lords. All those before whom I expressed my views differed from me. Their argument was that in accordance with the Secretary of state's scheme, the Indian Princes would have very strong-motives to improve themselves and this would benefit them exceedingly. When the decision of the majority was sent to the Government, I submitted my unaccepted views separately to the Government. Every one has seen since that Lord Morly, on reconsideration omitted altogether the proposed Advisory council from his Reform scheme. By mentioning this I simply mean to say that when expressing

our personal opinion we should never once for a moment think whether it will be accepted or not. Nay-even if we are sure that our opinion will be rejected it is necessary that we should declare what our honest opinion is, so that if the consequences of the decision contrary to our views do not prove favourable, we should not be held responsible for the same. Now I mention it as a principle that in all national affairs in expressing our opinion we must above all considerations keep it in mind which decision is calculated to benefit the community the most. For us the right course is the course which promises the greatest good to the community. But at the same time in forming our opinion we must keep in view the difficulties of the Government. I find that many of our friends when declaring what sort of University they wish to have, entirely forget the fact that if their wishes are carried out in full, the Government either will not be able to exercise that supervision which is necessary and which we must accept to a certain extent, or will exercise it very feebly. Similarly it happens that those sincere well wishers of their community who have been struggling hard in coming to an understanding with the Government of India in respect of the Muslim University scheme occasionally have to agree to some proposal which is not palatable to some of our friends who raise objections on that score. These friends should, on the one hand know that it is impossible to follow every individual opinion, and on the other hand we are not acquiring the University by dint of force strong enough to dictate terms to the Government equally with us. If that were the case we could afford to quarrel with the Government and demand such and such privileges, not consenting until we were satisfied in full.

The Muslim University will be one of the most important blessings which India, enjoys under the British rule. To have or not have a University entirely depends upon the will and pleasure of the Government. It may or may not grant us the required charter. Under such circumstances it is absolutely necessary that the Government should exercise some supervision over the proposed University. If Sir Syed Ahmad Khan and Syed Mahmud, were alive to-day, they too, could not have any objection to accepting Government supervision to a certain extent and introducing suitable sections in the University constitution accordingly. Those faithful servants of the community who are busy on behalf of their community in arriving at a decision about the University scheme, are in fact trying to effect such an agreement with the Government as will give to the Mohammedans, so far as is practicable, a free University, maintaining at the same time the supervision of the Government to a proper extent, which supervision would sometimes prove useful to us.

In accomplishing such an agreement it is customary in the world that both the parties have to yield in certain respects and each has to agree to certain proposals of the other party. Both the parties have to mutually sympathise so far as possible with the situation and difficulties of each other.

The proceedings of the constitution committee so far have been based on the same principles. The committee have undoubtedly introduced in the draft such matter at the instance of the Government as they knew would not be acceptable to the community. but they were at the same time convinced that whatever they were doing, they were doing in the

interest of of their community, and that when they should lay before the community the reasons for their having done so, the majority would certainly agree with them.

Notwithstanding all this whatever was settled or going to be settled between the Government and the promoters of the scheme, was merely in the form of a rough draft open to modification by both the parties on further consideration and discussion. Thus if the majority of the Mohammedans insisted on any modification, the promoters of the scheme were free to lay the matter, without hesitation, before the Government for its favourable consideration. The Government's hands were also similarly free. I take this opportunity of sincerely confessing that so far as I understand all the members of the constitution committee have been of opinion that the Government of India in the early stage undoubtedly showed a sympathetic attitude and did keep in mind the needs and difficulties of the Mohammedans.

But the recent decision of the Secretary of state, while on the one hand it fully safeguards the interests of the Government and carefully forestalls all its difficulties, ignores the difficulties and requirements of the subject people, and does not evince the slightest sympathy for their needs, and it is no exaggeration to say that their interests have been absolutely disregarded.

The Right Hon'ble the Secretary of state not only did not realise how his "final decision" would hurt our feelings but did not even take care that the highly beneficial effect produced in the hearts of the Indian people by His Majesty the King Emperor's visit to India should not suffer in any way. How strange it is to experience such a change of policy

assumed by the selfsame officers who were in power at the time of the recent Royal visit. Under the circumstances one is led to infer that the Government does not consider it advisable now to give, to the people a thing which it was once willing to give and that unsurmountable obstacles are thrown in our way to disappoint us with a view to lead us to refuse a University on the terms offered.

As regards what the Mohammedans should do in the present state of affairs, I fully agree with the proceedings and decision of the meeting of the constitution committee held at Lucknow on 11th and 12th August 1912. We must try to the last to bring so far as possible to a successful issue the task which we have undertaken and in respect of which the Government too has kindly borne a good deal of trouble. We ought to ascertain public opinion about the drafts which the constitution committee has already published, and a portion of which (*viz* Bye-Laws) is yet to be published. We should further try to disabuse the public mind of expectations which are not proper and appropriate.

The annual meetings of the all India Mohammedan educational conference and of the all India Muslim League are going to be held at Lucknow in the forthcoming Xmas week, and a large number of leading Mohammedans will assemble on the occasion. We have yet to learn the decision of these leaders of the community (up to that time I think it advisable to reserve my humble opinion as well). We should then very respectfully submit those views to the Government of India, and the gentlemen who are selected to represent the views of the community to the Government, should be authorised to accept such

modifications, while discussing the constitution with the Government, as would not seriously interfere with any important aims of the community. This point too should be decided at the Lucknow meeting in the Christmas week, after consultation with our leaders.

In short we should leave no stone unturned in making the scheme a success. If however all our efforts fail, it is then that we shall have to decide how the Muslim University Fund can be utilized, best, and on this point I give my opinion in the second part of my article which will shortly follow.

Condition II—That the Viceroy should not be the Chancellor, that the University should elect its own Chancellor and that the powers which it was proposed to vest in the Chancellor should be exercised by the Governor-General in Council, with one exception *viz* that the Professors should be appointed without previous approval of the Governor-General in Council.

Condition III—That all matters relating to curriculum discipline and education should be in the hands of educational experts.

Condition IV—That some seats upon the Council should be reserved for representatives of the senate.

I need not say any thing at length just now regarding the above mentioned 3 conditions. Suffice it for me to say for the present, that I agree with the decision of the constitution committee concerning these points arrived at in the meeting held at Lucknow on 11th and 12th August 1913, and I reserve the details of my personal opinion on these points till they are fully discussed hereafter at the proper time.

Condition V—His Majesty's Secretary of state still reserves his discretion as to the constitution in all details not specifically mentioned in the Hon'ble Sir Harcourt Butler's letter dated 9th August 1912, particularly in regard to the distribution of powers among the component bodies of the University.

As to this I need only request that the Hon'ble the Secretary of state should at this stage kindly express his views fully concerning at least such matters as have already been dealt with in the draft of the constitution submitted long ago to the Hon'ble the member for education, so that at the time of reframing the draft we should know if there are any further points mentioned therein to which the Government does not agree with us. As regards such portion of the draft constitution as has not yet been submitted by us to the Government, the Secretary of state may of course justly reserve his discretion to settle the details hereafter. The work however could be greatly facilitated if the Secretary of state would kindly express before hand his views regarding all important points, and leave to the Government of India the settlement of minor details, otherwise if the Secretary of state and the members of his Council wish to determine even the minor details, the business will only be delayed and occupy a very long time.

Condition VI—That should the specified sum of 30 lacs be collected and invested and a constitution be framed satisfactorily to the Government of India and the Secretary of state, the Government of India will be prepared to make a liberal annual grant to the University.

I trust that along with this generous promise of the Government, the community will keep in mind the following words of the late Sir Syed Ahmad Khan and Syed Mahmood, plainly expressed at the time of presenting their scheme of the proposed Muslim University on the model of the Cambridge and Oxford Universities *viz* :— that we must ourselves provide funds for wants which are essentially of a domestic nature, as education necessarily is, and that if any direct pecuniary aid is given to us by the Government, we should not be unwilling to put our University under its supervision, provided no interference is made in the management of the Institution.

PART. II.

(What would be the most suitable object to which the Funds collected and being collected for the Muslim University should be devoted, if even after due consideration and discussion a way cannot be found between ourselves and the Government for the establishment of a Muslim University ?)

I have explained in the first part that we should certainly continue our efforts to the last to bring to a successful conclusion the undertaking which we have initiated and in which the Government have also very kindly borne a good deal of trouble for us. But the question is, if God forbid, inspite of all, these efforts should prove fruitless and a basis for agreement between the Government and the Indian Mohamedans be not discovered, then to what object should the money that is being collected in the name of the Muslim University be devoted ?

Up to a few months back I tried as much as possible to evade the question lest the opening up of such discussion should lead the public away from the main issue and the collection of Funds suffer.

But after the publication of the Government Press Communique and Sir Harcourt Butler's letter dated the 9th August 1912. any evasion of the consideration of the question is not possible, and it is necessary that a correct and helpful opinion on the subject be formulated at an early date. The scheme that promises the greatest good to the community should be regarded as the best scheme,

It is well known to those who have studied the scheme of the founder of the College that his intention in establishing the College was not merely that a few candidates for Government employment should, through University degrees, succeed in

getting such employment. His aim was loftier. Sir Syed often said after the late Syed Mahmood's appointment to a seat on the bench of the High Court, that his real ambition for the education of his son was not realised. Syed Mahmood might rise as much as possible in Government employment but he could not be helpful in creating the type of educated men needed in the community.

It cannot however be denied that it is essential for the proper safeguard of the national position and interests that the Mohamedans should get a reasonable share in Government appointments; and for this purpose we shall have always to continue our efforts to train a sufficient number of our young men for service under the Government. We must at the same time admit that there is a large number of such people amongst us who begin their education with the sole purpose of securing Government service thereby, or of entering professions in which the possession of a University degree is required. And although a vast majority of those who obtain a University degree do not succeed in getting Government employment, yet the hope of it, is generally the motive power for such education; and this is a necessary lever for the spread of general education in the community. The Aligarh College took at first principally this ideal in hand, at the same time trying that its alumni should be distinguished in their abilities specially that their training should be of a high order. The College has succeeded signally in its noble object.

Finding that training was combined with good education (specially when no other such national institution existed) a few such men too sent there sons to this College whose object was not the getting of a University degree and Government employment: (for example big Zamindars, Taluqdars, Merchants and people from other Islamic countries such as Persia, Egypt

and Arabic). But as our College was governed by a Government University and the Curriculum of its studies was fixed in consonance with the University degrees which did not suit the requirements of such students, the result was that these students did not derive much benefit from the teaching in the College and had to leave it when their education was defective and incomplete. Sir Syed revised this defect abundantly but he believed that when we possessed a separate University of our own, we could then arrange for an education that would satisfy the requirements of the different classes of our community. When however a long delay occurred in the College developing to the status of a University, the attention of the successors of Sir Syed Ahmed Khan, was directed to the fact that it was necessary that special arrangements (which should not be under the Control of the Government Universities or its Department of education) should be made for the education of those who do not intend to take up Government service. The finances of the College however did not allow of increased expenditure and this intention could not so far be translated into action. The fact that Government has greatly increased the cost of education involved the College in financial difficulties. All the same the controllers of the College have always kept in view that all those branches of education should gradually be opened which would allow its ultimately reaching the standard of a University. An entirely new Science School was established in the recent past which should in fact be regarded as a Science College in contra-distinction to the Arts College. This has progressed so far that it now has M. Sc. Classes. These daily increasing requirements prevented the Trustees of the College from succeeding in their intentions regarding provision for the education of non-candidates for Government employment, and our hopes mainly rested on the idea that whenever we got a University we would be in a

position to provide for the education of this class. But as difficulties have appeared from the side of the Government in our getting a University, my opinion is that we should entirely change our educational programme, that is to say in place of the ambition of getting the Aligarh College developed into an All India Muslim University and thereby satisfying the diverse requirements of our national education, we should now establish for the whole Muslim India, a separate Jama-i-Islamia or national seat of learning) and entrust to it the funds collected and now being collected for the Muslim University, This Jama-i-Islamia should have power only to spend the interest and keep the capital intact (except in the case of necessary expenses from the capital in connection with building.)

The Aligarh College and the Islamia College of the Panjab will be branches of this Jama-i-Islamia and if in consideration of the needs of the Mohamedans, the Jama-i-Islamia feel the necessity of founding a fresh College for the candidates of Government Service, such Colleges also will be the branches of the Jama-i-Islamia)

These Colleges will continue as hitherto to provide education under the regulations of the Government Universities for candidates for Government employment. And the Jama-i-Islamia will continue to give to these Colleges such assistance as they may require, so that the benefits that are accruing or are likely to accrue to the community or to a portion of the community may continue. The present trustees of the M. A.-O. College and the administrators of the Islamia College should agree to entrust their respective Colleges with their present system to the Jama-i-Islamia. There should not be any difficulty in arranging that these Colleges with their present rules and regulations should get affiliated to the Jama-i-Islamia and the contracts and agreements entered into by these Colleges should

be taken over by Jama-i-Islamia.* The establishment of such Colleges in different places as may be required will remove the charge that Aligarh alone cannot be sufficient for the Musalmans of the whole of India. However this condition will have to be observed that in all Colleges (except Aligarh) established for candidates for Government service, the education should be imparted only up to the B.A., standard. Post graduate-education should devolve on Aligarh College. The necessary result of the scheme will be that we shall have to provide. Aligarh for the highest education in conformity with Government Universities, and its attendant requirements. And this is what makes for the creation in any place of an atmosphere of learning and a taste for research. Although Aligarh will be equipped with these things in order that the M. A. O. College should hold a prominent position under the Government Universities, yet many of these will be of equal service to other branches of education in the Jama-i-Islamia.

The establishment of a good library (the upkeep of which is essential even for the present day requirements of the College) will be of great help to us for writing and compiling books in our mothertongue and it will be easier for our authors, to carry on their work by living in Aligarh than elsewhere. Costly scientific instruments will be equally useful to those who may wish to learn to use them through their mother tongue Urdu.

These considerations lead me to the hope that the authorities of the Jama-i-Islamia will find it necessary that a College of the highest grade be established in Aligarh in which save for the different languages, all instruction will be given through the medium of Urdu (just as it is given through English in the M. A. O. College) so that the same material might be utilized for both the institutions.

Further the intercourse and the interchange of ideas of the professors, Governors and the students of both systems of education will produce the same high souled aspirations in the minds of the community.

The Jamai Islamia should undertake the provision for the education of other classes of the Muhammadans of India, who are not desirous of entering Government service-education by means of which all requisite industries and handicrafts may be diffused in the community.

The classes other than those who seek employment under the Government and for whose education provision will have to be made, are the following:—

- (a) Muhammedan Girls who have of course no connection whatever with Government employment
- (b) As stated before by me, Muhammadans of wealth, Zamindars, Taluqdars, who do not desire their sons to enter Government service but wish to secure an educated, able and religious man to succeed them.
- (c) Big Merchants, traders and manufacturers who wish to educate their sons with the view that they should conduct firms with ability and earn popularity in the community by their good morals and observances of religious tenets and who should have real sympathy with their community.
- (d) Ulama and Mashaihs (Sufis) who wish to see their sons possessed of good education in addition to the same virtues as they themselves have.
- (e) Yunani physicians, who desire their sons to occupy a more distinguished position than themselves and who wish that their sons should advance in their profession,

after benefiting from modern education and prove religious minded successors to them, so that the lustre and the prosperity which their family have passed for generations past should continue.

- (f) The millions of "*Sharif*" but poor students who cannot bear the heavy expenses of modern education and for whom it is necessary that in addition to requisite religious instruction they should get some cheap education which would enable them to earn their living with honour and independence.
- (g) All other such people belonging to different callings who earn their livelihood, by industries handicrafts or menial service: the object being that there should not remain a Muhammadan devoid of elementary education, including acquaintance with the tenets of Islam, Namaz, Roza etc., and with simple reading and writing in his mother tongue together with elementary Arithmetic and Geography.

Provision will also have to be made for the instruction of these classes in English according to their status and requirements. Instruction will have to be undertaken in agriculture for Taluqudars and Zamindars, in commerce and industries and mechanical arts for proprietors of Mills and Factories, as well as in Engineering and Medicine.

The faculty of oriental science and arts in which is included the Unani System of treatment, will have to be established separately.

Coming to Theology the Jama-i-Islamia will undertake all such education as will produce such ~~as~~ Commentators ~~and~~ traditionists ~~and~~ Jurists, literatures and controversialists—as will defend Islam against the attacks of modern science and at the

sometime impress the minds of non-Muhammadian with the beauties and truths of Islam, undertake the Islamic Evangelistic work, create in the hearts of the students the light of Faith and of Islam by personal intercourse, and benefiting by the freedom which the Government has graciously given to Indian Muhammadans, prove that India is the best country for the defence of Islam and its propaganda.

How should this universal plague that is raging in our community be eradicated? We are getting careless of our religion on account of the new education and intercourse with men of other faiths, and the observance of the tenets of Islam is frequently considered derogatory by our young men.

How is this curse to be removed? These are facts of my own observation (and I believe it is an occurrence daily seen by us all) that many Mussalmans who regard Namaz as obligatory and know how to perform it and who sometimes do perform it, do not on many occasions say their prayers simply because they are ashamed to perform ablutions in public or because their tight trousers do not allow them to say their Namaz: and they cannot tolerate trousers that are cut against the approved English fashion. They forget for example, that the Turks whose dress is European, have modified their European trousers in a manner that they do not impede the saying of their prayers. Millions of their soldiers (on whose military exploits the world goes in raptures) fight in these trousers; when Mohamedan gentlemen who on account of their tight trousers cannot say their prayers, do they not regard those tight trousers as a religious evil? and is not such dress a source of shame to our community? and dressed in this style do they not represent a model from which may God save every Musalman? Do they have no faith in the fact

that one day they will have to die and have to give an account of their actions and deeds in this life to their God ?

And if they do, let them for God's sake tell us what answer they have conceived that they will give before the tribunal of God, the giver of all honour.

If they have no answer to give about this life of fashion tomorrow, why are they today leading the community astray by their example. Let them take pity on their community if they do not pity themselves. The present condition is this that if a meeting is going on and the time for Namaz, comes, it is on rare occasions that proceedings are suspended for namaz. If some one goes away from the meeting to say his prayers, he hardly gets permission on his rejoining the meeting to hear what has passed in his absence or to offer an opinion, should he desire to do so. If such permission is ever given it is considered as a great concession to him. Such is our present educated Society ! *Inna lillah-i-wa-inna ilaihai Rajiun*. These misfortunes, and misfortunes similar to these are the reasons why Musalmans are deprived of all real progress. The only remedy for this is that the Musalmans should, by the teachings of, and intercourse with our *Ulama* be attracted towards the commandments of the holy Koran. Take your eyes away from the ideal of worldly conquests. This is merely a fleeting shadow. The real uplifting of man is the uplifting of the standard of his ethics.

The Prophet of God had declared that his real Mission was the perfection of morals. Take up the history of Islam and you will find that the Muhammadans had developed their moral standard to such an extent that an illiterate person showed excellencies which could hardly be expected from highly educated savants, scientists and philosophers.

Pity it is that these powers are becoming extinct among our community, and our greatest need today is, to revive these powers.

When this life appears in a nation, then one can say that it is truly alive. The life that we need can not appear by the sort of education that the few candidates for employment now receive.

God willing if that life is to reappear it will reappear through the instrumentality of the new scheme of Jama-i-Islamia. In short the thing most necessary is that, barring literature, all other education that is now imparted through English should be given through the medium of Urdu.

It should be remembered that no nation has progressed by receiving its education in a foreign language and no nation will in future progress by such education.

In the meeting of the Constitution Committee held in Lucknow on the 11th and 12th August last, an elaborate and most valuable memorandum on the Constitution of the Moslim University was presented from the pen of my friend Mohamed Abdur Rahman Sahib Bijonori B. A., L. L. B., (a distinguished and successful Old Boy of our College, who is at present completing his education in Germany after having qualified for the Bar). In it he says that in one of his journeys he had a German savant as his fellow traveller. Having heard of the educational progress of India he asked Mr. Bijonori what language was the medium of instruction, and on learning, in reply that English was the medium, he declared emphatically that India could not be a country where education would be common even after a thousand years, if education was not given in the mother tongue of the country. It is true that we do not possess books on all the sciences in our language nor do

we possess professors who would be able to lecture in Urdu on many of those sciences. But it is an accepted truth that demand creates supply. There will be delay in getting books and professors, but gradually we will succeed. Even today books and teachers are available for elementary education, and by advertising we could probably secure the services of men capable of writing the required books in Urdu. Also when we will undertake such a stupendous task, it would be necessary for us to send our youths with pecuniary help to England, France, Germany and other countries to get high education with the object that after completing their education they should write books in their language and impart instruction to the rising generation of the community.

Why should those of our children who do not intend to put the halter of service round their necks study mathematics through the English language? Why should they commit to memory the facts of Geography in English? Why should they undergo the labour of studying History in English?

The Scientific apparatus (of a laboratory) does not require that its use should be learnt only through a European language, why the Mussalmans should not learn its use through their mother tongue, and those students be saved who throw away their lives and sacrifice their health in learning these sciences through a foreign language.

Bodily exercises and rules of hygiene and sanitation according to the present day requirements shall be introduced in these seminaries (where education will be given through the mother tongue). A high standard of training and of discipline will be maintained for both kinds of institutions, and though efforts to instil habits of frugality should be made for students of both the institutions, yet for a long time the beneficial effect

of these efforts will be practically on the students of the new scheme. As far as possible they should be made to lead lives of great frugality and their education should be very cheap. By frugality I mean that one should be careful of one's health and real self-respect, and with all this, should not spend more than is necessary.

I have said above that English at least will be obligatory in our new schools so far as languages are concerned, elementary in the smaller schools, rising gradually in the upper grades of education, so much so that Urdu knowing students shall have to learn English, as a second language up to the same standard as the students of the Aligarh College; specially for the sons of the well-to-do men, and the rest will depend on the ambition and desire of the students themselves. If any one of them wishes to learn another foreign language, the Jama-i-Islamia will have to help him in it; and to give him an opportunity of going to that foreign country and of learning its languages and its sciences and arts; and of creating on their return material in his own language for the benefit of the community.

The question of the education of girls will deserve the special attention of the Jama-Islamia. We have not done much for the education of our boys, but in the case of girls we have not done even the hundredth part of the little that has been done for the boys. We are neglecting a duty, without which the community can never progress. Our religion had explained to us everything. It says plainly. "The pursuit of knowledge is the duty of every Muslim and Muslima." It did not allow any distinction to remain between man and woman with regard to the acquisition of knowledge. But alas! that we have been greatly remiss in discharging this sacred duty. May God pour his blessings on the few men who have, though partially, performed this duty *نرضى الله*. God willing through

Jamai Islamia's help, we will have to reform a good deal the present condition of our female education. For the attainment of the above mentioned and subsidiary objects, the Jama-i-Islamia will have to establish its system throughout the whole of India: big schools in big cities, and small ones in small towns, with Boarding Houses where-ever they may be required may be established.

The rule may be fixed that a town of a certain population will have a school, as well as a town possessing less population but whose people come forward to make a reasonable contribution towards the expenses of their school. We will have to develop the system to such perfection that a village where a single Muslim lives will possess arrangements for the teaching of the tenets of Islam, and the people will have proper facilities in the burial of their dead, and be properly guarded against the propagandists of other faiths.

Men who have interest in such work should be elected from each district and province for the membership of the Jama-i-Islamia. We will be entirely independent in the management of our affairs. The fixing of the curriculum of studies will be in our hands. In the matter of appointment of professors and examiners, we will be under no restrictions. We will have full control over everything *e. g.* the scale of pay, the heads of expenditure and its amount, in short the whole budget and the whole management will be under our control.

The idea that the education of non-candidates for Government employment should be outside the influence of Government Universities and its departments of education, is not the outcome of the disappointment recently created amongst us with regard to the Muslim University. It is an idea of long standing.

The following resolution proposed by me was passed after

due consideration in the Lucknow Session of the All India Muhammadan Educational Conference in 1904.

"Arrangements independent of Government Universities and its departments of education, should be made for the education of such persons as are not desirous of entering Government service, or professions such as law &c., where the possession of a diploma of the University or a department of education is necessary."

The resolution could not be acted upon owing to various obstacles principally financial "and everything depends for its fulfilment on its proper time" and perhaps God in his prescience had fixed the present for the fulfilment of this resolution. He is the causer of all causes, and perhaps it is his work that when we were disappointed in getting a University from the Government for which we had worked hard for forty-years then he (in accordance with the text, "after there is no hope, his blessings appear") put in our minds the idea of a *Madrasah* which we can regard as the panacea of all our evils.

The preparation of an all embracing Scheme and the determination of the question, "when the work should begin, and in what places Schools should be established and of what kind; the provision of all their requirements and the management of their funds &c."—these questions will have to be settled by a great consultative assembly consisting of the present Trustees of the Aligarh College, as well as members of the executive bodies of other national educational institutions and a sufficient number of the representatives of every province, who will decide the programme of work. This first meeting of the *Madrasah* should be held in Aligarh which ought to be the head-quarters of the *Madrasah* as well as of its Central Executive Committee. This meeting will also decide how the constitution of the *Madrasah* is to be framed.

It need not be mentioned that the Central Executive Committee will establish Committees in every province for the furtherance of the objects of the ~~and~~. These Committees will in their turn have other Committees under them in the districts and other places.

I have said that if we cannot get honorary workers, we should certainly secure the services of competent men on remuneration. And I am convinced that the feeling that will be created in the community by the inauguration of the scheme will certainly produce the spirit of self sacrifice among our young men. If we do find it necessary to get paid workers, I am sure many young men will come forward who will work on a remuneration much less than should be given for that quality of work. With all this, I have always been against people in a position to help with money, keeping their purses closed, and the youths being lectured to make sacrifices and either to work without any monetary recompense or accept very little. And I say again that to create a spirit of self sacrifice men of means should help with money; then the sermons of self-sacrifice may have some effect on young men. I will take the opportunity of saying that the fact that Aligarh has not produced much spirit of self sacrifice is not without causes. Still there are examples in Aligarh where men have contented themselves for the love of the College on the pay offered by the College, and have not been attracted by the big salaries of the Government. In some cases they have actually declined them. And this new Scheme based as it is entirely on national spirit, will of necessity create a spirit of self-sacrifice in the Community. When students will study, in their own language, Islamic history as written by Mohamedan authors and come across examples of the heroes of Islam, we will not then require outside examples to create the spirit of self-sacrifice

in the community. There can be no lecture more effective than the history of Islam to impress upon us the virtues of self-sacrifice, plain living, brotherhood, sympathy, sincerity, honesty, fearlessness, and other sturdy virtues. It is however necessary that men who practice Self-sacrifice should receive honour and encouragement from the community. I have instances before me where a man has resolutely spurned material wealth and devoted his life to improving his education in order to benefit his community, but people whose duty it was to appreciate him, say things that discourage. How worthy of honour are those men who in spite of all these encouragements remain firm in their resolution. But when the *Ummah* is established and such national heroes are appreciated and encouraged by the community and by every one whose position makes it incumbent on him to encourage, it is plain as daylight that the spirit of Self-Sacrifice will once again be revived among Mohamedans, and they will again have the examples of noble predecessors. The spirit has not yet died out among the Mohamedans. The commodity is available in the market; the pity is that there are no buyers.

All this however is merely building castles in the air, if the *Ummah* lacks sufficient money to realise it. The 25 to 30 lakhs of rupees so far collected are altogether inadequate for such a great organisation. In fact this sum was not even sufficient for the University to obtain which we have been making unsuccessful efforts. The country would have had to make greater sacrifices even for it. And it was impossible to collect even the present sum from a poor community like ours without the generosity and the help of our great men. But if the programme of education outlined above is begun, there is little doubt that it will create general enthusiasm and the world will witness how much can be got even from the pockets

of this poverty stricken community. The voice of the men who appealed for subscriptions in the name of the Moslem University, did not possess one tenth of the power which the men will possess who will ask for money for the new Scheme. There were great difficulties in explaining the objects of the University to the public, whereas this Scheme will be so intelligible and popular that it will be sufficient to say two words and pass the hat round.

Instead of making long speeches and publishing pamphlets, the single cry that in future our education will be in our own language controlled from beginning to end by the Mohamedans, will have an electrifying effect on every one, young and old, wise and ignorant and if God wills, the present failure in getting an all India Moslem University, will be the means of our success.

(Pain when it becomes illimitable becomes its own antidote).

We will then be thankful to God that taking us away from the wrong road, he put us on the right path.

I now want leave to say this to my community that the efforts to collect subscriptions that have slackened, perhaps ceased, on account of the announcements of the Government, should not slacken. For we need money in any case. More money would have been, as I have repeatedly said before, absolutely necessary to develop and successfully advance the University, had it been established. A much greater sum than 30 lakhs will be required for the Scheme now submitted before the community. We should therefore continue with the same enthusiasm our efforts for the collection of subscriptions till a final decision is arrived at, regarding the University (which apparently will take some time.) It is known to every one that the money so far received in the name

of the University has been deposited in the name of the University in the Bank of Bengal Agra, and excepting the sums which have been given by certain men under certain condition, the rest of the money has been invested in Government Promissary notes. This fund has no connection whatever with the funds of the Aligarh College and in the future all money that is received will be deposited the with same care and scrupulousness.

As however nowadays an avalanche of misfortune has overtaken the Mohamedans and our greatest need is to collect money for the red crescent purposes on account of the Tripoli and Balkan war, I will implore earnestly that those who have promised subscriptions to the Moslem University, should pay up their subscriptions early, as God Commands strictly that a promise should be redeemed. To others I will not appeal for the University till the community meets adequately the needs of the red crescent.

At the present juncture one should contribute whatever he can, to the funds of the Red crescent society, than which there is no greater need of the Mohamedans now.

The question may occur to some after reading my scheme how would we be able to collect such a big sum, if, as is possible, the Government which could not give us an acceptable University, may in future be disposed to grant us one? My answer is that our circumstances and the feeling of the community will decide the question then.

If our present scheme is inaugurated successfully, and simultaneously the community considered the acceptance of a University from the Government, then it will not be too much for the seven crores of Indian Mussalmans to bear the cost of not only one but of several such Universities. The difficulty

that we experience in getting funds nowadays, is due only to the fact that there is not sufficient amount of appreciation of education in our community. The reason of this is not simply our ignorance, but the great reason is that the kind of education that is before us is not suited to our requirements and therefore sufficient interest is not aroused about it amongst us. In case the new scheme does not succeed, which God forbid, then the Capital of the Fund (as has been explained above) will remain intact and will not be lost. For in making over this fund to the ~~the~~ ~~the~~ the condition will be laid down that, except for some buildings, only the interest shall be utilised. And when the community will keep up the efforts to increase this fund, there is every likelihood that the capital of Jama-i-Islamia will go on increasing year after year.

I must here say that I have simply drawn the attention of the community to the questions raised above. This is not a perfected scheme but an elementary outline, and it is hoped that when other distinguished members of the community study it with a view to perfecting it, it may then be presented in a practicable shape. I am ashamed to present it to the community in this condition ; but every one knows that I have not been well for a long time, my brain is weakened, consequently I could not put the subject in proper form, and as a matter of necessity I have put these stray statements together on these pages. I hope that my excuse will be accepted.

DEHRADOON :
12th October, 1912.

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MUSHTAK HUSAIN,

MR. VICE-CHANCELLOR AND MEMBERS OF THE SENATE—

Of the many subjects which engross our attention at the present time, none is more interesting, more complex, or more elusive than that of Education. In some countries, it has given rise to bitter controversies still raging. In others, elaborate systems have been created by general consent, but are frequently assailed by criticism, and are undergoing constant change and development. The great nations of the world seem now to agree that the organised education of the masses is a necessity of modern conditions of life, and most of them are engaged, with varying success, in providing the means of meeting the need. In the East, the home of ancient learning, the same great movement is at work. Japan has in recent years set an example to the Asiatic peoples which is visibly helping to mould thought in India and is slowly but certainly bringing its influence to bear upon the teeming millions of China. In the years to come, the effects of the educational systems now established or in process of formation will unquestionably prove dominating forces ruling, for good or for evil, the progress of nations, determining their mutual relations, and thus controlling the destinies of mankind.

If this is a correct forecast of the future, clearly the questions: What shall we teach? How shall we teach? assume vital importance; but simple as they may appear, they will be found, on reflection, to be supremely difficult.

In defining what is implied in the training of the individual, we shall all probably agree. Every child is born with latent possibilities which may lie dormant through life, or may, wholly or partially, be educated by training of two kinds—direct and indirect. Direct training is that which is consciously and of set purpose provided in the form of education as the term is generally understood. Indirect training is that which results from environment, in other words from the habits of the family, the customs of the country, the intercourse with others and the store of experiences gradually gathered in the rough and tumble of life. It follows that indirect training will depend in great measure upon the accumulated knowledge of the tribe, or the nation, and in even greater measure, therefore, upon the direct training given in the

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form of education by which the available stock of knowledge may have been immensely increased in extent and reduced to order. And, further, the direct training, if wisely ordered, will stimulate the intellect and render it better able to assimilate, to apply and to extend the knowledge imparted. Thus the soundly educated nation, by providing a favourable environment for its people, will progress at an accelerated speed, and a three-fold advantage may be claimed for education. Conversely, the uneducated nation dependent upon indirect training will add slowly, if at all, to its scanty stores of disorderly knowledge, and will inevitably lag far behind in the onward movement of the world.

In drawing a distinction between what I have called direct and indirect training, I hope that I shall not be thought to underrate the importance of the latter. In my experience, and probably in that of most men, the most valuable training is that gained, in part unconsciously, after the period of tuition has passed. The point that I wish to emphasise is that the best of this after-training depends upon the awakening and the disciplining of the intellect and upon the environment—all due to the direct training to which I restrict the term education. Tribal man, limited to such indirect training as arises from the struggle for existence, will by a process of inheritance attain extraordinary aptitudes such as the tracking powers of the Australian Aborigines, and no possible tuition may be capable of imparting these powers. On the other hand, no nation has acquired civilization without direct training—that is, education purposely designed as such. Lastly, the training of the individual will affect, and be affected by, that of the community as a whole, which may be modified in various ways by the discipline of war, conquest, or calamity.

In ancient India, organised education was unknown; but there was teaching of high quality in all the philosophy of the age. If the teachers were few in number, they were inspired with enthusiasm. The pupils generally lived with them, and character was developed by close personal contact. Moreover, it is clear from allusions in the sacred books of India that the teacher was held in special reverence. This is proved by such passages as the following from one of the Upanishads :—

“ Speak the true ;

“ From study swerve not thou ;

“ Treat thy mother as a God ; as a God treat thou thy father ;
as a God shall thou treat thy teacher.”

Here is a prayer from the same Upanishad, intended to be used by teacher and pupil :—

“ May Brāhman protect us both ;
 May he give us both to enjoy ;
 Efficiency may we both attain ;
 Effective may our study prove ;
 Hate may we not each other at all.”

Another of the Upanishads shows the veneration accorded to knowledge. It is pointed out that there are three worlds—the world of man which is conquered by a son, the world of the forefathers by work, the world of the gods by science.

Then follow these remarkable words :—

“ The world of the gods is the best among the worlds. Therefore they praise science.”

These and other allusions in the Vedas help us to understand the spirit in which education was conducted in ancient India. Teachers and pupils were doubtless in earnest. Teaching and study were works of love. Character was formed, and enthusiastic disciples became themselves teachers who spread the knowledge they had received even into distant lands. The early schools of ancient Greece must have been of like nature, and evidence seems to be accumulating that the old philosophy of India exercised a marked influence over that of Athens. When some future graduate of the University of Bombay comes to write a history of the interaction of thought among the nations of the world, he will trace the effect of the inspiration of ancient India upon the Western peoples, and he may possibly discern the signs of a returning wave. At least it is interesting to note that an impetus to Oriental study has in recent years been supplied from Western countries, and the growing mass of learning thus brought to light should help to stimulate research in India.

In his once famous essay written more than forty years ago, Dr. Temple briefly referred to an Asiatic literature “ even older than the Greek,” and he pointed to Asia as the contributor of “ spiritual imagination ” to the Education of the World. “ The discipline of Asia,” he wrote, “ was the never-ending succession of conquering dynasties, following in each other's track like waves, an ever-moving but never

advancing ocean. Cycles of change were successively passing over her, and yet at the end of every cycle she stood where she had stood before and nearly where she stands now. The growth of Europe has dwarfed her in comparison, and she is paralysed in the presence of a gigantic strength younger but mightier than her own. But, in herself, she is no weaker than she ever was. The monarchs who once led Assyrian or Babylonian, or Persian armies across half the world impose on us by the vast extent and rapidity of their conquests; but these conquests had in reality no substance, no inherent strength. This perpetual baffling of all earthly progress taught Asia to seek her inspiration in rest. She learned to fix her thoughts on another world, and was disciplined to check by her silent protest the over-earthly over-practical tendency of the Western nations. She was ever the one to refuse to measure Heaven by the standard of Earth."

Much has happened since these words were written. Our horizon today stretches further than that given to the vision of Dr. Temple, and India can claim a greater measure of contribution to the education of the world than he was able to discern. Moreover, one Asiatic country has abandoned its "silent protest against the over-practical tendency of the Western nations," and has entered into sharp competition with those nations, using their own methods on grounds which they were inclined to regard as their natural inheritance.

It is impossible within the space of this address to attempt even to sketch the evolution of educational methods from the early and spontaneous forms to the beginning of the modern era. As communities became more highly organized, teaching tended towards concentration, and centres of learning arose in India, as in Greece and later in Rome. Powerful Rulers gave support to such institutions, which prospered or fell into decay in accordance with the conditions—tranquil or turbulent—of the times. Periods of constant war, when conquests and reconquests followed in rapid succession, have been naturally unfavourable to education, which requires political stability for its smooth and orderly progress.

In the slow reconstruction of Europe which followed the fall of the Roman Empire, a new civilization arose upon the ruins of that which had passed away, and the religious bodies rising to great power, absorbed all the functions of education. Monastic institutions sprang up and became centres where learning was accumulated and whence it

slowly spread among the upper classes leaving the masses almost untouched. After the breaking up of the monasteries as a result of the Reformation in England a large number of endowed schools were created, ranging from great foundations such as those of Eton and Winchester to the humble grammar school of the little county town where Shakespeare received his scanty education. The Renaissance movement exercised a marked influence upon literature and art—an influence still felt, although tending to be submerged by the ever-advancing wave of science.

Most important of all turning points in the history of education was the invention of printing which opened up vast possibilities now beginning to be realized. The printing press is the most powerful agent of democracy that the world has seen. Upon it, modern methods of education are based; without it, modern civilization could not have existed.

The educational system of India was directly derived from that of England at a period before the modern developments which are revolutionizing the administration of instruction had appeared above the horizon.

It is usual to regard Lord Macaulay's Minute, written in 1835, as the starting point of the system under which the University of Bombay has been brought into existence. The point at issue at this momentous juncture was the allocation of the sum of £10,000, and the Committee of Public Instruction was equally divided between oriental learning—Arabic, Persian and Sanscrit—on the one hand and English on the other hand. The Minute of Lord Macaulay, viewed at the time as a brilliant piece of writing, turned the scale in favour of the latter.

In the more critical judgment of the present day, the argument appears superficial and the rhetoric misconceived. "The question now before us," wrote Lord Macaulay, "is simply whether.....we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier—Astronomy which would move laughter in girls at an English boarding-school—History abounding in kings thirty feet high, and reigns thirty thousand years long—and Geography, made up of seas of treacle and seas of butter."

In such terms the literature of ancient India was held up to ridicule. As this literature was almost unknown in 1835, we may perhaps

reduced the number of Matriculates from 1,887 in 1906 to 1,121 in 1907 which should have the effect of mitigating this evil.

The colleges, in some cases, seem to attempt to teach too many subjects, and concentration appears eminently desirable. In the Imperial University at Tokyo, the six colleges deal severally with Law, Medicine, Literature, Engineering, Science, and Agriculture. I am aware of the difficulties of carrying out a similar grouping here; but I believe that a gradual movement in this direction is desirable. Meanwhile, I regard the affiliation of the Agricultural College to the University as a wise step, and I trust that this College will do much to promote progress in the greatest of Indian industries. Although there seems to be some waste of power in the colleges, due to the causes I have mentioned, there is no provision for post-graduate training, which, in Japan, can be carried on for five years. The University at present receives immature students and has been unable—partly for that reason—to utilize the best of its teaching powers and to train up to the high standard now required to produce leaders of original research and professors in the great departments of knowledge. The Institute which the munificence of the late Mr. Tata is providing will afford facilities for post-graduate courses in science; but I trust that the University will be able to move in this direction in the future.

India is crying aloud for science—native science—but I find that, in the last five years, only 25 degrees of Bachelor of Science were conferred as compared with 1,321 Bachelorships of Arts. In part, this may be due to the idea, unhappily not yet extinct, that the possession of a B.A. degree is a passport to Government service, to be striven for as such, and not as the hall-mark of an education to be subsequently extended and turned to account to supply the many needs of India. I think, however, that our system is defective in regard to scientific training. The inculcation of scientific ideas does not begin early enough, and cannot be carried far enough, for want of adequately equipped laboratories. In Japan, science is taught in the upper primary courses; but does not appear till a much later stage in Bombay, and may almost be said to be confined to the Colleges, which cannot all be equipped with the expensive appliances necessary for the training they ought to be able to impart. The attempt to make each College into a complete teaching University must necessarily fail, and concentration, in the case of science training especially, appears to be essential. A beneficent patron of learning could render no better aid to the

advancement of science than by providing the University with first class physical and chemical laboratories.

Comparisons with Japan are tempting; but on account of the disparity of conditions they would not be just to India. As Principal Sharp points out, our expenditure on education would have to be increased from about four millions sterling to twenty-seven millions to provide an amount per head equal to that available in Japan. Religion and caste introduce difficulties in India, which do not exist among the comparatively homogeneous Japanese, who, with the exception of the sons and daughters of some of the nobility, all meet on equal terms in the schools and colleges. Finally, Japan has the great advantage that all instruction is given in the vernacular. I am aware that there are great differences of opinion in India upon this important question; but I doubt whether sufficient allowance is made for the difficulties imposed upon the Indian student. To grapple with scientific subjects in a foreign language imperfectly assimilated must involve undue strain, and may entail learning by rote to the exclusion of that disciplining of the mind which all sound education should accomplish. Until the stage of thinking in a foreign language is reached, I do not believe that it can be used as a medium for the development of the reasoning faculties and the inculcation of scientific ideas.

One other impression remains to be stated. I am not convinced that education in India is proving sufficiently effective in the development of character, or that we are justified in neglecting moral training which was a conspicuous feature in ancient India, and which runs through the whole structure of education in modern Japan. There can be no doubt that the teaching of the wonderful code of honour, of truth, of self-abnegation and of patriotism, known as *Bushido*, has powerfully influenced the Japanese nation. Ancient India has bequeathed to us an even loftier guide of conduct. I quote from Sir Edwin Arnold's fine translation of the Bhagavad-gita:—

" Fearlessness, singleness of soul, the will
Always to strive for wisdom; opened hand
And governed appetites; and piety,
And love of lonely study; humbleness,
Uprightness, heed to injure naught which lives;
Truthfulness, slowness unto wrath, a mind
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 That lightly letteth go what others prize ;

MEMBERS OF THE SENATE—

Before the next annual Convocation, the Vice-Chancellor will have severed his connection with the University which he loves, and for which he has long laboured. By his broad sympathy, his energy and his ability, he has been an inspiring influence to which education in the Bombay Presidency owes more than words can express. The loss will be severely felt; but the good work which the Vice-Chancellor has accomplished and the example which he leaves will remain as valued heritages of the University of Bombay. His services to the cause of education have recently been recognized by His Majesty the King-Emperor, and I hope that the University will set its seal of warm appreciation on these services by conferring upon him the highest honour at its disposal.

**Presidential Address delivered by the Hon'ble Mr. Justice
Abdur Rahim, at Poona at the twenty-ninth Session of
the All-India Mahomedan Educational Conference.**

GENTLEMEN,

Preliminary

I assure you that I feel greatly honoured that you should have asked me to take the chair on this occasion. The responsibilities attached to the office of President of the All India Muhammadan Educational Conference have always been great and are specially onerous at the present session. We are expected to help the community in arriving at a decision on the difficult question of the Muslim University. I frankly confess to you that when a provisional offer was made to me by my friend Sahibzada Aftab Ahmed Khan on behalf of the Central Standing Committee, I accepted it, though not with a light heart, yet without fully realising at the time the difficulties of the task to which I was called to address myself. I can hardly remember another occasion when our community has been in such an excited mood. Nor do I know of another communal Indian problem which evoked a livelier interest than the one which is now occupying the most prominent place in your minds. I do not pretend to any special fitness to guide your deliberations at the present juncture, but since you have been pleased to repose confidence in me I will beg of you to accept my assurance that whatever I may say to you is the result of very careful, anxious and wholly dispassionate consideration. Apart from the intrinsic importance of the question I feel much concerned at the volume of feeling which it has created in our midst and which only those who have inside knowledge of the community can adequately realise. The Muhammadans are not easily moved in any matter. They know still less how to give effective public expression to their thoughts and emotions, at least in the mode which is now recognized as the only legitimate method of public expression. In fact, they give to the outsiders an impression of stolid indifference even in matters of great moment which may in fact be moving and

shaking their inmost being. But conscious as I am of the full significance of the Muslim University question, it is my duty to tell you that there are other educational problems of vital concern to the country and the community deserving of your most careful and vigilant attention in the interests of the future growth of the people of India generally, including the Muhammadans.

Another reason why I have been labouring under a sense of especial responsibility in presiding over the deliberations of this Conference is, I need hardly tell you, the troublous nature of the times. These are days laden with anxiety both to the Government and to us. It behoves us not to depart in any degree from that dignity and calmness of deportment which is a characteristic of Muslim gatherings. The people of this country, the Muhammadans as well as the Hindus, have loyally stood by the side of the British people and afforded in an unstinted measure their help in men and money with a delicacy of feeling and forethought which has amazed the world. It will be superfluous hypocrisy to hide the fact that this devastating war has searched the innermost recesses of Muhammadan sentiment. I cannot help expressing my gratification at the wonderful self-restraint and the capacity to think and act soberly in a moment of crisis of which our community has given such signal proofs. They realise, more perhaps than ever, that in India itself they will be able, jointly with their Hindu brethren, to work out their common destiny and ultimately reach the natural goal of a nation which has a history so renowned and is so gifted as the people of India. This, we fully believe, we shall be able to achieve within the zone of the British Empire. Whatever else may be said about the Indians as a people, their most implacable critics will not charge them with callousness. We all hope and pray that not only will the cause of justice and civilization triumph but that the result of this war will induce the European nations to reconsider the ideal of life which they have hitherto been pursuing. Otherwise, it will inevitably be followed by other wars waged on an even more destructive scale. The former wars were mostly actuated by the ambition and greed of individuals; but that has now been replaced by the avarice and jealousy of nations.

whether it be described as a craving for space in the sun, a process of evolution or as a necessity for preserving the balance of power. The sense of humanity seems to be almost entirely drowned by rancorous hatred begotten of misconceived nationalism. I am one of those who firmly believe that, great as have been the achievements of the human race, it is destined for still greater achievements. It will, I am sure, survive the present cataclysm, and this war will mark but another stage in human progress, if it serves to remove the artificial barriers that divide one group of humanity from another, people of one tract from that of the neighbouring tract, the East from the West and the white from the brown, the yellow and the black.

You are familiar with the history of this Conference and you know that when it was first founded, the principal aim of the great benefactor of the community, Sir Syed Ahmed Khan, was to fight and subdue the unreasoned hostility which then prevailed towards modern education among Muslims throughout India. He and his zealous band of co-adjutors more than one of whom were men gifted with eminent genius and rare powers of action have gloriously accomplished their great task. That Chapter, therefore, in the history of the Conference is closed, and the community can well congratulate itself that it has closed with such complete success. Alas! Gentlemen, those to whom the achievement was entirely due have almost all passed away from our midst, with one notable exception. I allude of course to the veteran undaunted champion of Muhammadan cause, Mushtaq Husain Nawab Viqar-ul-mulk. May he live on with God's blessing in health, peace and comfort. Among those whose permanent absence from our midst we mourn to-day, I may be allowed especially to mention the name of Altaf Husain Hali, the Patriot-Poet whose poems have done so much to awaken in the breasts of Indian Muhammadans a true sense of their position and a resolve to retrieve at least something of what has been lost. The community has also undoubtedly become the poorer by the death of Sir Khaja Salimullah Bahadur of Dacca, whose memory will always be honoured and cherished especially in the East Bengal for the invaluable services which he rendered to the Muhammadans of those parts

not merely in the matter of education but in many other directions. Death has also removed Ghulam-us-Saqalain from whose devotion to the cause of Muhammadan education and social reform and his conspicuous literary talents the community formed great expectations, and Major Syed Hasain Belgrami, who had so entirely dedicated himself to Aligarh and from whom the community expected much useful work. Let us devoutly pray to God that their souls may rest in eternal bliss and that their places in the community be filled by worthy successors.

Naturally, the most far reaching questions connected with education are of a general nature affecting not only the Muhammadans but also other Indian communities. Undoubtedly there are also special problems affecting our community. It is the duty of this Conference to deal with questions of both classes and nothing would be a more fatal mistake than to confine ourselves solely or mainly to those aspects of educational questions that more especially concern the Muhammadans. What I propose to do is to draw attention to some of the more important subjects connected with education both of a general character and those in which the community is particularly interested.

Government
and
education.

Gentlemen, at one time much controversy existed on the respective duties of the Government and the people with reference to education. In my opinion this is not a matter to be dealt with in the abstract. Education is a fundamental necessity of a community in all its grades. It must be met by whichever agency or agencies are capable of meeting it. In some countries, the people are in a favourable position to organise and look after their children's education, in some directions perhaps even better than the Government. In other countries, such as India, where the Government commands larger resources and a more effective organization than what can be supplied by private efforts, the burden of educating the people has primarily to be borne by Government. I do not wish for a moment to suggest that the people themselves or such of them as are in a position to undertake this civic duty are at liberty to consider themselves relieved of the obligation. All that I mean is that to the extent the people are unable to help

themselves in this respect the Government is expected to come in and supply whatever is needed. It is primarily the duty of the parents to educate their children; but parents who are themselves illiterate or poor cannot be expected to fulfil that obligation. The percentage of literates in India according to the last census is 5.9. Even among the literates only those can be expected, generally speaking, to realise their responsibility in the matter of spreading education in the country, who have attained the higher stage of education. The number of these men can only be described as insignificant in relation to the vastness and difficulties of the work to be accomplished. As regards the material resources of the Indian parents, I believe that in the case of fully 75 per cent. of them, if not more, all that they possess do not exceed the limits of barest sustenance. Then the difficulties of private organization in the circumstances of this country are but too well-known. Hence the most thoughtful men among the people have found themselves driven to look principally to the Government to undertake the national organization of education and I believe the Government has been realising more and more vividly every day the responsibilities of the situation. To whichever field of education we turn, the tract which lies waste and untouched is immeasurably vast in comparison to what has been yet taken in hand. And to my mind it would be a barren discussion to consider the relative degree of importance which should be assigned to the different departments of education. The aim in view should be to develop the various energies and talents of the people to their fullest measure; and a little reflection will tell us that the object cannot be achieved, unless education in all its different faculties and forms is vigorously pushed on—elementary, secondary and higher education, scientific, literary and artistic, professional and industrial, technical and commercial education of the masses—of boys as well as of girls. A fairly good beginning has been made in some branches such as the higher literary education, and latterly also in some departments of physical science; in others what has been achieved so far is extremely unsatisfactory, for instance education of masses and of women generally; while the domain of industrial,

technical and commercial education remains practically unexplored. I will briefly illustrate what I meant by saying that one branch of education is closely connected with the others. For instance, if the general body of the people be uneducated, the highest interests of literature will necessarily suffer, as it cannot grow to its proper dimensions in the absence of a large reading public. Further, unless there be a wide field for recruiting the men of talent, you can never be sure that the country or the world has had the full benefit of the intellectual resources of the community. Similarly, unless higher scientific education is placed on a sound and comprehensive basis, the economic growth of India must remain backward and poor. In any proper scheme for industrial, technical and commercial education the higher guidance must be received from the men of science. And not only scientific but professional, technical and industrial education must be established broadcast in the land before we may expect to bring about that economic prosperity which is indispensable to the highest form of efficient national education and training. Then unless the mothers of future generation are themselves educated, we should never hope to spread education and enlightenment in the country on a comprehensive basis.

Education
of the
masses.

I doubt if there is another country in the world where the educational status of the people is so low as in India. That of 255 millions only 15 millions can read and write is a phenomenon which cannot be paralleled elsewhere. I am sure that the Government is not pleased with the situation any more than you and I. How could any one be content or happy in such surroundings? At every turn you are shocked by sights and sounds of misery, moral intellectual and physical, directly traceable to the illiterate condition of the people. Perhaps their most appalling ignorance and superstition is most vividly illustrated in the stories of crime and folly which are told every day in hundreds of Courts of Justice. You remember that the late Mr. Gokhale introduced a private Bill in the Imperial Legislative Council for instituting free and compulsory education; but unfortunately it came to nothing. I am afraid public opinion, which at the time was not very well instructed, did not express itself with

sufficient clearness and definiteness. Since then, however, opinion has in this connection grown with remarkable rapidity so that at the present day there is an universal demand for free and compulsory education. As practical men we do not expect that such a measure can be applied all at once throughout India. But there can be now no difficulty whatever in accepting the principle and enforcing it in selected areas. A commencement might well be made by empowering the Municipalities in larger cities to levy an educational cess for establishing primary education on a free and compulsory basis. I have no doubt that such a measure will be welcomed by all classes of the people and receive their hearty cooperation. While this experiment is carried on in larger cities, the District Municipalities and the Boards should receive ample grants to maintain primary schools in sufficient numbers to meet the wants of every town and village. Here I take the opportunity to invite the especial attention of the Government and the Legislative Council of Bombay to the extreme expediency of placing upon the statute book the measure known as the Sindh Paisa Cess Bill, which was introduced as far back as 1907 for promoting popular education among the Muhammadans of Sindh, whose need in this connection is particularly pronounced. The Muhammadan representatives of this Presidency are, I believe, all agreed as to the need for such a measure and the general consensus of Muhammadan opinion is now strong in its support. It will be a very gracious and politic act on the part of His Excellency Lord Willingdon and his Council to fulfil the desire of the people in this respect.

I may observe that I have been much struck by the fact that men belonging to the poorer classes are as keen to see that their sons receive a certain amount of education as those belonging to the upper crusts of society. I believe that in most cases there will be no need for using the power of compulsion; the reservation of such power will be mostly useful in keeping awake in illiterate parents a proper sense of their duty. At the same time, if a sufficient number of schools be provided at present, it will be time enough afterwards to consider how far the doctrine of compulsion may or may not have to be legalised. The statistical figures show the number of boys attending

school as 17·7 per cent. of the number of boys of school going age. Of these the proportion of Muhammadan boys is 17·4 per cent. In this department the Muhammadan community is no worse off than the others. The condition of all, however, is equally deplorable.

One difficult question which especially affects the Muhammadans in this department of education relates to language. With a few exceptions, it is the desire of Muhammadans all over India that the vehicle of primary education should be Urdu which is not only looked upon as the national language, but is practically the only vernacular through which it is possible to impart instruction in the tenets of their religion or in those moral and civic duties which among the Muhammadans are best enforced by the sanction of religion. Besides being so largely derived from Arabic and Persian, the Urdu language carries with it the dearest and the most cherished association to every Muhammadan mind. At the same time an important fact that ought to be recognized is, that in several parts of the country Urdu is not the mother tongue of the Muhammadan inhabitants and in many places the daily transactions of life are carried on in a language other than Urdu. I feel that it may not be possible to lay down any hard and fast rule on this subject and it had best be left to the option of the local community in each district and village. But wherever there is a demand for Urdu schools it should be met, and in other primary schools there should be facilities for giving instruction in the fundamentals of Islam to Muhammadan boys.

Another practical question, but of a general character, that calls for consideration is the combination of training in some useful industry with instruction in the three R's. Unless that is done, it will be difficult to expect the boys of the peasant and the labouring classes to stay on in the school long enough to learn anything useful. Then again we have to see to it, that the boys keep up in after life what they have learnt; too many of them now relapse into illiteracy. As a remedy, the continuation classes deserve proper encouragement. Further, if the benefits of popular instruction are to be made at all enduring,

village libraries where newspapers, periodicals and simple instructive literature will be available have to be organised. Then if we could organize a service of popular preachers and lecturers with men who daily pass out of the numerous Madrasahs, we should have done much indeed towards uplifting the Muhammadan masses.

It is a fact to be deeply deplored that for some time missionary effort has seriously declined in the community. I am not now alluding so much to the question of converting men of other faiths to Islam, for which I may mention in passing there is extensive scope in this country, as to the general educational work which the Muhammadan Missionaries used to carry on. You seldom hear now-a-days of any great preacher going out into the country and inculcating those principles of faith which in the olden days made Islam such a potent factor of civilization. With the disappearance of these teachers there has been a marked decline in the popular enthusiasm for Islam and Islamic code of conduct. The subject is worthy of your serious consideration; for, remember that it is through the *Ulamas* that we can best reach the masses.

Muham-
madan Mis-
sionary effort

When we reach the state of secondary education a serious decline is noticeable in the position of the Muhammadans. This is the gravest symptom in the educational condition of the community and you cannot too promptly set about finding out the causes and provide the appropriate remedies. The real momentum of progress in a community is to be measured at the stage of its secondary education; for it is at that stage alone, and not before, that any real foundation is laid for progressive knowledge and it is through the portals of the secondary and high schools that the access to the Universities is obtained. In all directions complaints are heard of the insufficiency of such schools. The Government itself maintains hardly any; they are left to the Municipalities, District Boards and private effort. Of the total secondary schools, higher and lower, 228 are maintained by Municipalities, 992 by Local Boards and 1,014 by private bodies. Of these, the secondary schools maintained by or for the Muhammadans are very insignificant in

Secondary
education.

number, having in regard the needs of the community. While every effort should be made to increase that number I must frankly tell you that, if left to individual effort alone, our community, impoverished as it is, will not be able at all adequately to supply the want. We have largely to depend on what the local Municipalities and the District Boards and in the last resort the Government can provide in this direction. In the peculiar circumstances of certain localities it will be found desirable or necessary to have separate secondary institutions. For the rest we must see that no boy is turned away from the Municipal and Board schools for want of accommodation or of the necessary pecuniary help in the case of poor and deserving students. To mention the case of one Presidency, in Bombay there is a specific demand that at least for every two divisions there should be an Anglo-Urdu high school and that the Anglo-Urdu section of the Poona Camp School be raised to the status of a high school. In many secondary schools in certain Presidencies there are no Persian and Urdu teachers and that in itself is enough to deter Muhammadan boys. It may also be necessary in some places to insist on a rule that a certain percentage of seats should be reserved for Muhammadan students. I do not mean that there should be any rule which will have the effect of excluding boys of other communities, but what it will practically come to is that there must be a sufficient number of schools to provide for all. In this connection you have to consider carefully the grant-in-aid code system in vogue in the different Presidencies and see that it is worked on a liberal scale and in a generous spirit so that every private effort to advance secondary education is adequately responded to by the Government.

The status of the community in the matter of secondary education is so depressed that I am convinced that nothing but special remedies will ameliorate the position. The Government, I believe, is conscious that measures are needed for advancing secondary education in the Muhammadan community. But it is a matter which has to be constantly watched and for this purpose a special inspecting agency has become necessary. Some steps have been taken in this direction in

Bengal and measures to that effect have been formulated in the United Provinces. It is time that in every Province an adequate Muhammadian inspecting staff should be appointed and also a special Assistant to the Director of Public Instruction whose principal duty would be to collect and co-ordinate facts relative to Muhammadan education and to advise his chief on the subject. There are some people prone to be influenced by catchphrases and likely to cry out against the proposal as being an attempt to secure favoured treatment. It is no such thing that we are asking for. The education of any portion of a community, if it is a favour at all, is a boon to the entire people, and I cannot think of anything more mischievous or foolish than to cry down measures which may be found necessary to advance education among such portions of the nation as may have lagged behind.

Connected with the subject of secondary education is the question of introducing English as a secondary language in the Madrasahs. We will have to consider whether it will not be to the benefit of the Arabic students, the majority of whom have to earn their living in a land in which English is fast displacing other languages in all business transactions. After all, those who go through the higher Arabic courses should not find it difficult to acquire a certain amount of familiarity with another language like English which is in no way comparable to Arabic in difficulty.

This brings me to a topic which has been exercising the minds of many thoughtful men in connection with Indian educational problems, namely, whether higher education should always be confined to the medium of the English language or should it not also be imparted through the medium of certain vernaculars. The other day Sir Rabindranath Tagore, the Poet of whom all the communities in India are justly proud, made a suggestion that it should be possible for an University like that of Calcutta to institute lectures in the vernacular on at least some of the subjects of education. The suggestion coming from such a quarter is deserving of the most careful consideration and is one which the society for the advancement of Urdu may well take

Higher-education in the Vernaculars.

up. Until our own languages receive some recognition as the medium of higher instruction, the development of advanced branches of knowledge in the country must necessarily be slow. Urdu which is the vernacular of the Muhammadans has within recent times been expanding at a rapid pace although I must confess that there has grown up a tendency to introduce foreign words and expressions on too easy terms without even an attempt to put them in a garb suitable to the genius of the language. And I may incidentally throw out a suggestion that we should more largely avail ourselves of the rules for Arabici- sation than which I know of no better means of enriching and amplifying our language.

State of
higher edu-
cation among
Muham-
madans.

As Muhammadan boys are nipped off at the secondary stage the inevitable result is that the state of higher education among the Muhammadans is extremely deplorable. It is true that the number of Muhammadan graduates within the last 9 years has gone up about 80 per cent. But nevertheless the number is still so insignificant that it can hardly be said to be an effective factor in the progress of the community. What disastrous effect the paucity of Muhammadan graduates has on the general educational and economic progress of the community can be judged from a few simple facts. You cannot get trained Muhammadan teachers, is the cry practically all over the country. If you search the Medical Colleges you will hardly find a dozen Muhammadan students and in the Engineering Colleges you will not find even half a dozen. Similarly, in the Forestry school at Dehra Dun, the Agricultural Institutes at Pusa, Sambhur, Lyallpur, Coimbatore, Nagpur and Poona, in the geological classes and in the veterinary institutions hardly any Muhammadan student is to be found. University education is a condition for admission to the higher courses of training in these institutions, at least as far as the Indians are concerned. And it is due both to the limited number of Muhammadan graduates and their lack of means to undergo an expensive course of scientific and technical training, that you find the Muhammadans almost entirely absent from some of the most lucrative as well as useful professions and public services. But perhaps the most deplorable feature is the

lack of competent and trained teachers without whom neither primary nor secondary education can be advanced as rapidly as we desire. The proposal for establishing training schools for Muhammadian teachers supported in the beginning with adequate scholarships is one worthy of your best consideration.

No subject connected with education in this country has been the theme of so much controversy as University education. I admit that it is a question which lends itself to considerable difference of opinion. But I take for granted certain propositions. First of all, that it is the established policy of the Government to encourage and help forward higher education in the country. That policy received the most authoritative pronouncement from the lips of His Majesty the King Emperor at the Durbar; and if I were to select from among the pronouncements of His Excellency the Viceroy, those that have tended most to make him so universally popular throughout India, I would mention the speeches in which he announced a definitely forward move in the Department of Education. We know at the same time that in this country it is one thing for the King, the Parliament, the Viceroy and the Governors to lay down liberal schemes of reform and quite another question when or how they are to be carried into effect by those engaged in the practical administration. In India, partly owing to individual idiosyncrasies for which there seems to be an unlimited scope and partly because of the ever shifting official personnel, many a measure for the good of the people elaborated with considerable care, forethought and labour, and I need hardly add at an enormous expense to the public, are so often delayed in execution that they lose half their value and are not seldom shelved. Among Lawyers the saying is current that the troubles of a litigant begin when he has obtained a decree and seeks to execute it. Similarly, it would seem that the troubles of the Indian public commence when any large measure of reform after it has been formulated is brought to the stage when it has to be carried out.

Several proposals for establishing additional Universities at Dacca, Bankipore and Nagpur have been published. What has happened to them? Lord Hardinge has repeatedly announced

University
education.

Demand for
more Univer-
sities and
Colleges.

that there is need for many more Universities in India and if I may respectfully say so, never was a truer word said. We not only want more Universities but also many more colleges and schools. Otherwise additional Universities will lose half their significance. The public will also welcome Universities of a teaching and residential type in addition to those now existing. There is room for them all. We must, however, carefully guard ourselves against the misleading criticisms of those who seldom miss an opportunity to decry Indian Institutions. Our present Universities have done very great work and I fully believe that they will last long and continue to spread enlightenment and learning in this country. They are now undertaking other duties besides examination, such as teaching, which is all to the good. There is in us all a proneness, apparently deeply ingrained in human nature, to institute comparison between things similar in kind and character, and consciously or unconsciously, to transfer our interests and affection to the one which appears to us to be the most perfect. This is perhaps only a manifestation of our instinct of progress, but it often has the tendency to lead some of us to ignore or to neglect measures which though not perfect have yet a useful purpose to serve. Others make the fullest use of even the imperfect materials which are at hand, without releasing their hold on that which is nearer to the ideal. This is to my mind practical good sense while the other is mere sentimentalism. I am prepared to suppose that Universities of the type of Oxford and Cambridge are in fact superior to the Calcutta, Bombay, Allahabad and Madras Universities; but no residential and teaching University has yet been established by the Government and the burden of higher education rests on the same old shoulders.

The demand for University education has in the meantime been growing at a stupendous rate, but simultaneously a host of zealous educational reformers has sprung up, whose measures, far from attempting to meet the growing demand, seem to be mainly directed towards reducing the sphere of higher education in the name of efficiency. Up to a certain point I am a believer in efficiency. But you can make too much of it. You cannot safely drive human institutions with the efficiency of

machines without sometimes crushing the most valuable human sentiments and aspirations. I believe in no shibboleth and I am not in favour of making an exception in the case of efficiency, the deity which is professedly worshipped so much in this country. You cannot too vigilantly watch the effect, especially on the Muhammadan community, of the regulations which are being daily enacted to limit on the one hand the number of admissions to the existing colleges and on the other hand to impose more rigorous conditions of affiliation on new institutions seeking recognition.

Only a few days ago Dr. Sundar Lal, the Vice-Chancellor of the Allahabad University, voiced in clear and emphatic words the complaint which is not confined to the United Provinces but is universal all over India, that students are daily turned away for want of accommodation. It is unthinkable to me that such a state of things should be allowed to exist. Those who insist on measures of the character I have indicated—be it even granted that they are in the nature of reforms—should recognize that they should not be given effect to until more colleges are provided adequate to the needs of those seeking entrance to the University. Whatever truth there may sometimes be in the paradox that half is better than the whole, it does not apply to University education. Need I point out to you that the present state of things is especially disastrous to the Muhammadans whose higher education is at that stage when it requires considerable and very kind nursing? The Aligarh College and the Islamiah Colleges at Lahore and Peshawar are at present the only three Colleges owned by the Muhammadan community throughout the whole of India. Here I should like on your behalf to acknowledge the fervent gratitude of the entire community to Sir Haji Mahomed Yusuf Sahib for his most munificent donation of 8 lakhs of rupees in the cause of Muhammadan education in Bombay, and which may perhaps be best utilised in establishing a residential College. Of all Presidencies, Bombay is the one which can most easily provide itself with a College like that of Aligarh, if only its other generous merchant-princes make up their minds to concentrate their charitable efforts in that direction. Although the number of Muham-

Insufficiency
of accommo-
dation in
Colleges.

madan students who go up to the Universities is very small, a proportion even of them find it extremely difficult to get admission anywhere and only a limited proportion can get admission in Government Colleges. It is beyond the means of our community to compete with the others in founding Colleges and schools, and you should lose no opportunity in pointing this out to the Government and ask them if necessary to found more colleges or take such other measures that no boys who are fit and willing to receive University education should be refused an opportunity. I should like here to submit a suggestion to the Government of India that it should annually publish in an easily accessible form the figures showing the number of students who have been unable to prosecute their higher studies from want of accommodation in the existing institutions.

It is no use disguising from ourselves the fact that there are many Europeans in this country, some of whom are closely connected with the Educational Department and the Universities and who would like to limit the number of graduates who receive their diplomas annually from the Universities. What is often believed to be at the back of their minds is that the number of University graduates should not exceed what can be absorbed in such professions and public appointments as are open to the people of the country. Otherwise, they apprehend that either the opportunities for a career must be widened or discontent will spread in the land. It is perfectly true that the careers open to educated Indians in this country are very limited and I believe it is also indisputable that this fact has been a fruitful source of discontent. But it need hardly be said that the remedy is not to narrow the sphere of higher education or to reduce the number of persons qualified for a public career. Such a notion is of course impossible of being entertained by the Government. My reason for mentioning it is that there are large sections of the people who believe that some such idea underlies the criticisms that are constantly levelled at our educational system, and at the educated classes generally. I believe the Government realises the necessity for opening further careers for the people of the country. But this is not the occasion for discussing

that question. While I am the last person to suggest anything which might even remotely be understood to minimise the importance of that national problem, I believe you will agree with me that among us Muhammadans and the Hindus, love for learning and culture is not actuated mainly by utilitarian motives. The spiritual, moral, and social value of higher education is in fact more predominant in the eyes of the Indians than with the Europeans. It has often struck me as a curious irony of fate that Europeans should now and then come forward to instruct us in the nobleness of loving learning for learning's sake. We would all contemplate with unmixed satisfaction the day when, by a rapid process of widening, the field of higher education would embrace every class of Indian population and permeate occupations and walks of life now supposed to lie beyond its scope. Until in fact the stage is reached when every class is enabled to contribute its own contingent of talented youths to the cause of sciences, literature and arts, it cannot be said that India has been given a full opportunity to make a proper contribution towards the advancement of knowledge commensurate with her past traditions and present capacity. For this purpose you must cast the net of higher education far and wide.

Another class of measures of which one hears widespread complaint are those by which the standard required of Indian students both in the schools and colleges and for the University examinations is being incessantly raised. The fallacy which lies at the root of these measures is, that by sufficiently stiffening the process of selection you could unerringly discover those worthy of receiving higher education, and eliminate only the unworthy. It is well-known that in many men their faculties develop later than in others and history shows that the world of culture would have been a serious loser if the slower men were rejected as unfit at a stage when their blossom of promise was still imperceptible to the schoolmaster. The conviction is growing stronger every day that under the new regulations the Indian boys are made to do far more work than is good for their physical or mental growth. It is a fact that by the time the educated Indians reach an age when intellect generally attains

Enhanced
standard.

full maturity and experience ripens, they are mostly incapacitated for any strenuous work by some fatal ailment. A large proportion of them die an untimely death. Among the numerous cases that will occur to you I will mention one, the most recent and conspicuous, that of Gopala Krishna Gokhale whose revered memory and sacred ashes will endow with fresh fame this delightful city of Poona. It is difficult to estimate what India may not have gained if Gokhale had lived in full health, say for another 10 years. I can vividly recall the occasion when a little more than two years ago, while he was in the grip of a mortal malady, how pathetically he mourned over the physical deterioration of the western educated countrymen of his. I feel sure that, if an enquiry were instituted on this subject, facts would be forthcoming showing that we are confronted with something like a national danger. Bear in mind that what I have said applies to the condition of those who were educated under the old regime when much less was expected of the boys than at present. It is alarming to think what effect the new system will have on the rising generation for whose welfare we are directly responsible. It cannot be good to overdrive immature boys and youths. You never know what hidden spring may not snap without its being discovered for years. It is true that now-a-days more attention is paid to outdoor games and physical training. This feature of the new regime has, I am sure, the entire approval of the Indian public and it may be hoped that it will in some directions alleviate the situation. But here again it must be remembered that intense physical exertion is not a remedy for the evils of mental overstrain. In fact, the two when combined may often result in a greater harm. It should in fairness be recognized that it is difficult for European educationists in this country, who were brought up in a more vigorous climate and were themselves educated through the medium of their own mother tongue, to fully realise the effect of a too great mental pressure on Indian youths in the enervating and uncomfortable climate of the plains. Many of the Indian students are ill-fed, ill-housed and ill-clad and all have to receive their education in a language which is quite foreign to them and which they seldom have an

opportunity of speaking or hearing spoken. After all, an average Indian graduate, so far as academic knowledge goes, does not compare at all unfavourably with an average English graduate. An English University graduate, I believe, is possessed of a larger fund of general useful knowledge. But this advantage of his over the Indian graduate is due to his surroundings and not to any greater capacity for industry.

The subject of the fees levied at the schools, colleges and Universities is also greatly exercising the minds of those who are anxious that the spread of higher education in the country should pursue a normal course of expansion. These fees, I have been told, are higher than in many educational establishments of Great Britain, the wealthiest country in the world. India is admittedly a very poor country and the general result of enhanced fees will inevitably be to shut out a large proportion of poor students, however deserving they may be. It is in fact argued that higher education is intended only for the well-to-do classes. This however is a notion entirely foreign to us. In the East, learning has never been considered as a privilege of the rich. In fact, the possession or pursuit of riches has only in rare cases been found consistent with the acquisition of great learning or culture. The history of learning in the East, at least in one respect presents a difference from the history of the West. Here learning has always been held in the highest respect, while in the West not very long ago the pursuit of learning was often associated with humiliating conditions. The station of scholars was not much above that of the menial dependants. By our religion and law, the learned are given the most powerful voice in the state polity. The classes that have inherited literary traditions and instincts are certainly not the rich among us, but that middle class which is known as the *shikshak*. Unless that class is enabled to supply boys fit to receive University education, the prospect of the community will be poor indeed. It is this middle class which in the pre-British days supplied officers for the Civil, Revenue and Military administration of the country, and produced Statesmen and Historians, Poets and Philosophers and Artists

Enhanced
fees.

and Engineers. These families, as is well known, have become entirely impoverished; and our every endeavour should be to see that the recruits to higher education from this source are not shut out for want of means. A matter connected with the administration of the Universities which is the subject of frequent complaints in the community is the inadequate number of its representatives in the Senates, the Syndicates and the Faculties. The special attention of the authorities should be invited to this question.

May I ask those who regard higher education mostly from the utilitarian stand-point to reflect for a moment what the fate of human civilization would have been if their theory was ever acted upon to its logical conclusion. At the present day in Great Britain the scholarship system has been organized on such a comprehensive scale that most boys of more than average capacity, however poor, have a fair chance of receiving the highest education. In India and this part of the East generally one inherent feature of the old indigenous system was the provision of special and abundant opportunities to poor students. Under the new conditions of life, that system has been swept out of existence; and if its provision for the poor students is not generously reproduced under the new regime, I have great fears that the fame for learning and higher culture which India has always enjoyed from the very dawn of history will soon be lost to her.

Scholarships.

Especially for us, Muhammadans, the necessity for a large and comprehensive system of scholarships is paramount; and I know of no other method which ranks higher in importance. We want a generous system of scholarships which will extend right through the primary, the secondary and University stages. We must so organize scholarships that we should be in a position to select the poor but deserving students as well as the best that are available, from the primary grade on to the secondary school and from the secondary school to the Universities. We are also in need of liberal scholarships to help competent students to go through the various professional and technical courses. No part of the educational course is so

expensive as the technical and professional courses ; and unless we are in a position to establish systematic aid by means of scholarships, I fear there is little prospect of the growth among us, in the near future, of sciences like Medicine, Engineering, Agriculture and Mining, Forestry, Geology, Veterinary and the like. Imagine what a loss it is to the community that these lucrative careers should be practically closed to Muhammadans. I think you will agree with me that we should place scholarships in the forefront of our programme. We can fairly ask the Government to contribute towards this object much more than it does at present. We should endeavour as far as possible so to organize our charities that endowments for scholarship should receive a proper support from all well-to-do members of the community.

It is incumbent upon us to acknowledge with gratitude that during His Excellency Lord Hardinge's viceroyalty grants on a much more liberal scale than in the past have been earmarked for educational purposes, both of a recurring and non-recurring nature. The object is to advance a more generous scheme of education in the country. Latterly, however, rumours have been afloat to the effect that the expenditure on education is likely to be curtailed by reason of the war. The existence of this rumour has already caused considerable uneasiness in the public mind. If I may make so bold as to suggest, the Government should reassure the public on the point. The people want to be told definitely that by whatever other ways and means the Government may meet the necessity for curtailing public expenditure the Department of Education at least should not suffer and it should be allowed to carry out the more liberal programme which has been recently inaugurated.

Government
expenditure.

There is another very important question which deserves your vigilant attention ; it relates to the opportunities which our young men have of completing their general, professional or technical education in Europe and America. It is common knowledge that Indian students in Great Britain complain bitterly of the difficulties which they have to encounter there. Restrictions which were unknown before have

Education
in foreign
countries.

been imposed on Indian students, and many of them find it impossible to obtain admission to Universities like Oxford and Cambridge and in some large hospitals where medical students are trained. I do not wish to suggest to you that the question is easy of settlement, but it is of the highest importance from many points of view that it should be settled. I believe greatly in the liberalising effect which education in Europe has on Indian students. Western education cannot have its full significance in many cases unless an opportunity is afforded for the completion of that education in the midst of western conditions of life. Besides, for many branches of professional and economic sciences adequate facilities are admittedly not available in India at the present day. And the people are entitled to expect that so long as western education in the country, general, technical and professional, has not reached the highest level of efficiency, our young men should be encouraged to go to Europe for the purpose of necessary training.

Education
of women.

The subject of women's education as you know by experience is beset among us with the greatest difficulties. Though the quantum of such difficulties varies in different Provinces, everywhere alike it is in the first place the lack of competent women teachers that stares us in the face. One necessary measure, therefore, that we have to adopt is to train teachers; and until that is done the advancement of women's education must be extremely slow. We must aim at securing an adequate number of Muhammadan women teachers; but the difficulty at present is to obtain persons who are willing to pursue the profession of teaching. I take it that we shall have to draw upon the class from which the *Ustans* used to be recruited and induce them to receive proper training. In order however to give them training, you would require both teachers and pupils. For the one we must, to begin with, rely upon non-Muhammadans, either Brahmos or Christians. I am afraid that the work must be necessarily slow. But it has to be faced with considerable perseverance and concentrated effort. Already Her Highness the Begum of Bhopal has taken a large step in this direction. Mr. Syed Karamat Husain has

established a purdah school at Lucknow. A similar school has been established at Aligarh. Two enterprising and enlightened Muhammadan ladies have founded girls' schools at Calcutta and they are doing well. The Punjab, I believe, takes the foremost place in this respect and I have no doubt that Bombay will not long lag behind. The purdah system as prevalent here admits the possibility of young girls receiving a fair amount of education. Madras, I regret to confess, is not making much headway, though there is an excellent institution there called 'The Hobart Training School'. But hitherto its resources have been utilised more or less for elementary instruction among a limited class of the poorer members of the community. There should be little difficulty in supposing that the Government are well-disposed towards the cause of women's education. At the present moment, we may be satisfied with asking the Government to make liberal grants to such private institutions as now exist and to establish in each Province at least one purdah school to teach up to the secondary standard. It may be that the classes may take a few years to fill up, but the cause is worth a little waste of money in the inception. And of course we must have schools for training women teachers in each Presidency.

The question of the Muslim University, as you are aware can only be settled by the University Association in consultation with the Government. What this Conference or I as your spokesman can do is to help the public in understanding the situation as it is, and to make such suggestions as in our opinion will best advance the interests of the community. You are familiar with the history of the movement and I need not repeat it. It is not long ago that the idea was hailed all over India and Burma with universal enthusiasm and supported with a singleminded earnestness of purpose for which I find few parallels in the latter day history of the Muhammadans of India. Now, however, that the question has reached a stage when it is left with the Government to decide to what extent and in what form their wishes and hopes in this connection should be fulfilled, an unmistakable feeling of depression and pessimism has seized the

Muslim
University

community. Enthusiasm seems to have disappeared from the breasts of all. Some indeed—I believe they form a decidedly small minority—having regard to what has happened, would definitely and once for all forego the scheme. They would devote the University fund to other educational purposes likely, in their opinion, to yield as good if not better results. I may be permitted to say that I fully understand this point of view, but I must at the same time candidly point out that it is not open to us to act upon any such idea unless we obtain the sanction of the donors. There are many men who doubt if we can secure such sanction; but it is hardly necessary in my opinion to contemplate the contingency. I may however say that I have much too high a opinion of the magnanimous spirit of the donors to fear that, if the representatives of the community either unanimously or by a majority decide that the money that has been collected should be devoted to educational purposes other somewhat different from those originally in view, any of them would seriously think of attempting to withdraw their gifts. The well-known saying of the Prophet that a man who retracts a gift is like one that swallows his own vomit emphatically describes the unmitigated abhorrence in which such conduct is held in Islam. I am convinced that it is still the general desire of the community that we must strive to secure an University which will be in conformity with the main outlines of our long-cherished expectations. To put the matter very briefly, what we wanted was an independent self-governing University whose centre would be Aligarh, but which should be capable of directly serving the community in other Provinces as well. We had been already in negotiation with the Government for some time when the Hindu University movement came into being. But the question is, now that the Benares Hindu University Act has been passed what is our position? First of all, is there nothing more for us to say and has the Benares Hindu University Act settled the matter finally for us as well?

I have studied with some care the Benares Hindu University Act and the correspondence on the subject of the Muslim

University. The difficulty of the present position to my mind has arisen mainly from some unfortunate expressions in a letter addressed by Sir Harcourt Butler to the Rajah of Muhammadabad on the 25th of September last. They were to the effect that he would meet a Deputation of the Muslim University Foundation Committee, only if they contented themselves with making a formal representation, simply applying for a charter on the basis of the decisions on the questions of principle settled for the Hindu University. That has been understood to mean that although the Muhammadans were no party to the negotiations between the Promoters of the Hindu University and the Government, although they had been moving for an University long before the Hindus appeared on the scene and the interests that would be affected in their case as represented in the Aligarh College were larger and more deep-rooted than those of the Benares College, they had to submit themselves unconditionally to the terms of the Benares Hindu University Act, so that the sections of the Act might be bodily transferred into the Muslim University Act. The position being so understood, the representatives of the community thought that they had been treated with scant consideration and were naturally reluctant to appear before the then Education Member with their lips sealed and their hands and feet bound. After that letter I believe there has been no further correspondence between the Foundation Committee and the Government. It may perhaps be doubted if Sir Harcourt Butler intended to take up such an inaccessible and immovable attitude. If that be the attitude of the Government of India, I am afraid an overwhelming body of public opinion would be opposed to such an absolute surrender. I do not believe however that the Government of India desire to assume an uncompromising attitude. I do not see any reason why the Government should say that the door for further parley is closed. It is highly desirable that a settlement should be arrived at if possible, and as soon as practicable. There can be no question of a settlement unless both the sides are in a mood to give and take.

Now, what have been the community's expectations? You may remember that from the very outset it has

been working for an University which should have the power to affiliate Colleges other than the Aligarh College, that is, an University based to that extent on the model of the existing Universities. Aligarh was to be the centre and the Aligarh College would have been the principal and for sometime at least the only affiliated College. All the advantages which a residential and teaching University offers would have been available in their fullest measure at Aligarh. They expected that, when other Colleges were ready to be affiliated, conditions relating to residence and teaching similar to those that obtained at Aligarh would as far as possible be enforced under the supervision and direction of the University. That is the development which the community had before its eyes when the scheme for an University was launched. Such an University would have partaken of the character of a residential and teaching University more than of the merely examining Universities such as the Government Universities. People of all parts of India enthusiastically contributed to this scheme in the expectation of having an University whose jurisdiction might be extended in suitable circumstances beyond the limits of Aligarh. It is largely believed that the expectation was to a great extent encouraged by the Government. However that may be, the reason does not seem to be clear why the Muhammadans or the Hindus when they came forward to establish Universities at their own expense should be told that they were to have a charter, only if they conformed rigidly to the Oxford and Cambridge type and not to the type hitherto recognised by the Indian Government. I can quite understand that beyond certain limits the affiliation of distant Colleges may not be desirable; and it is a reasonable matter for consideration how far the jurisdiction of an University which has its centre at Aligarh should extend. I do not see any good ground why negotiations should not take place with the Government on that basis.

As for the constitution, the Hindu University itself whose powers of affiliation are limited to Benares has been described by Sir Harcourt Butler as an All India University and he stated the reasons which in his opinion justified the description. The University at Aligarh must also be an All India University open

to students drawn from schools and Colleges from all parts of India, controlled by representatives of different Provinces and guided by men who need not necessarily be residents of Aligarh. I take it that the best men of the community from all parts of India will be represented on its Court; its Vice-Chancellor, Pro-Chancellor and perhaps also the Chancellor may be men who reside at places other than Aligarh though in its neighbourhood, and it is also very likely that a number of members of its Senate and Syndicate will be men belonging to Allahabad, Lucknow, Delhi, Bankipore and even Lahore and Calcutta, if not elsewhere. I expect that men of the highest position in the community, of intellectual and literary attainments, officials and non-officials, men whose sagacity, good faith and loyalty cannot for a moment be doubted, will be represented in the University. The position however of the Government, as I understand it, is that as it is asked to recognise the Degrees of the University and as it will also make a liberal grant, it should have certain powers of intervention so as to ensure that a proper standard is maintained. I am aware that the argument is open to the objection that in fact the Government does recognise the Degrees of Universities over which it exercises absolutely no control. However, it may be conceded that the attitude of the Government in this respect is reasonable and I venture to submit to you that you should accept the position that the Government should retain certain powers of intervention for the purpose of keeping up the standard to the desired level. The practical question relates to the extent and form of that control and surely we are entitled to be heard in the matter. There also prevails, I believe, a general apprehension that private educational institutions are liable to be made disseminating ground of sedition, unless they are subjected to official control and supervision. I do not know if any such notion influenced the Government in reserving to itself the powers of control as provided by the Benares Hindu University Act. I need hardly say that such an apprehension is baseless in connection with an institution like the Benares Hindu University or what we are asking for, a Muslim University. If the class of men who would be respon-

sible for the government of these Universities be capable of countenancing sedition, then to my mind the word sedition has no meaning. But still I am prepared to accept facts as they are. I know the apprehension does exist in certain quarters. But here again it is possible to provide adequate safeguards without resorting to such drastic measures as those of the Benares Hindu University Act.

I believe you will find no difficulty in accepting the assurance that neither the Lieut. Governor nor the Government of India is likely in practice to exercise the large powers which have been reserved to them. In fact it is impossible to conceive that any occasion will ever arise when they will find it necessary to interfere with the proceedings of a University constituted as the Hindu and Muslim Universities will be. But the danger which we apprehend is of a more subtle character and largely inherited from the past history of the Aligarh College. There are a few men—and they will be represented on the University—who are apt to make differences of opinion matters of personal grievance and it is feared that such men will not loyally abide by the proceedings of the governing bodies if they knew that there was a higher authority which could set them aside. Whatever power of control it may be deemed necessary to reserve in the Government it should at least be in such a form as to make it difficult of being put into operation by persons of the class I have indicated.

We all know that the Lieut. Governor of the United Provinces is an extremely hard-worked dignitary and the result of vesting him with such wide powers as in the Benares Hindu University Act would either be infructuous for any good purpose or they will be exercised in actuality by the usual departmental machinery of a Local Government, the Collector, the Commissioner and the Secretariat. And their action will be founded on the report either of subordinate officials or of dissentient Members of the Senate, the Council or the Court of the University. Apart from any question of an undue exercise of the visitors' or the Government of India's powers, is it in keeping with the dignity of an University that its proceedings should be liable to be

set at naught at the absolute discretion of an outsider? Besides, having regard to the fact that it will be an All India University, is it not more appropriate that the faculty of control should vest in the Head of the Government of India? There are also important questions relating to the constitution of the Court, the Council and the Senate and their respective functions which have to be considered in the light of the special circumstances of the Muhammadan community and the Aligarh College. I have indicated to you the general lines on which we should frame our representations to the Government of India. The new Education Member will not be hampered in dealing with the situation by every past incident. My further advice to you is that we should try our best to reach a settlement during the viceroyalty of Lord Hardinge. He has already acquired the confidence of the people and it will be in the interests of the community that you should make every possible endeavour to obtain a charter before he leaves us. We may request the Education Member to receive a deputation so that it may discuss with him the situation with a view to a settlement. The Committee cannot yet commit itself to a decisive course of action, but when it has ascertained from the Government of India its final decision on the proposals that you may make, it will be in a position to advise the Muslim University Association in the light of what transpires. I need hardly say that if we are able to make any suggestions acceptable to the Government of India, which will be an improvement on the present Benares Hindu University Act, it will be open to our Hindu brethren to avail themselves of those suggestions, if they so desire.

Let us hope that a proper charter will soon be granted for a Muslim University at Aligarh, for there can be no doubt that education in the community will from thence receive a fresh and very powerful impetus. That University however will mostly serve the Upper India. It is a sign of happy augury that the Government of Mysore has recently launched a scheme for a separate University. For many years, the Muhammadans of India have been looking towards Hyderabad for a similar movement and I can think of no other measure which would be so well calculated to advance the educational interests of the com-

munity in Hyberabad itself and generally in the south and the west. The matter should be properly and respectfully impressed upon the attention of His Highness the Nizam's Government.

I have now dealt with what in my opinion are the more urgent and salient features of the educational situation. You can well realise that we are confronted with vast and difficult problems upon whose adequate solution depends largely the future of the Muhammadan community and the entire country. We are at the very threshold of our task. Time has arrived when we must organize our efforts on a far larger and more comprehensive scale than hitherto. In every Presidency Town we want a Central Organization which will be in a position to look after the education of the community by means of local agencies to be established throughout the Presidency. It should be competent to give weighty advice to the Government after focussing public opinion of the entire community. Such Associations would enroll in their membership all the influential and leading men of the community and secure their active sympathy and co-operation. There should be different sections dealing with particular branches of education such as I have indicated, and the Conference Committee at Aligarh must be in constant communication with the provincial bodies. In every large city, Committees have to be formed in each *mahalla* on which the influential residents of the *mahalla* will be fully represented and it should be the business of this Committee to look after the needs of primary education in the locality. Similarly, there must be Branch Associations in the District towns and sub-divisions extending at last to every village where there are Muhammadan boys to be educated. The rudiments, but only bare rudiments, already exist of such a national educational organization in several Presidencies, as in Madras, the Punjab and the United Provinces. But if we are really to work out a wide reaching programme of education, the existing Educational Associations and Societies will not only have to be much extended but must be made far more active and alert. Then I need hardly mention that the needs and the capacities of the Provinces differ in many respects. For instance, if we are to select for experiment

a Province best suited for commercial education, I would unhesitatingly select Bombay, whose people possess such a remarkable gift for business. Similarly, the industries vary in different Provinces and different programmes will have to be chalked out in respect of each Province suitable to its needs and requirements.

In short, this is almost a limitless field for national labour. But, may I not say that it is one worthy of your past traditions. Remember that the achievements of the Muslims in all parts of the world have seldom been surpassed either in magnitude or in magnificence. Wherever they went, they have left behind them monuments which are among the greatest productions of human genius. Some of the most wonderful and most beneficent creations of men were theirs. It was always some great idea which attracted and stimulated their energies. They lived for great deeds and the whole history of Islam shows that its success was achieved by constant striving after something noble. Here is a noble cause, indeed, worthy of a magnanimous ambition, the uplifting of your community from the depths of ignorance and poverty to which it has been reduced, to knowledge, power and prosperity. May God give us all strength to do our duty.

Conclusion



SOCIETY FOR THE PROMOTION OF NATIONAL EDUCATION

Address your letter to

G.S. Arundale, Esq.

P.O. Box 904,

Adyar, Madras,

April 3.1911

Dear Sir,

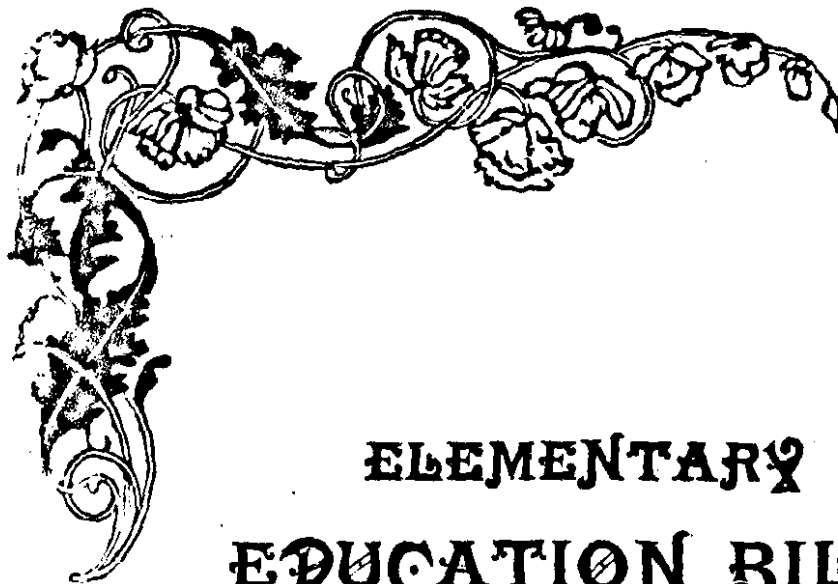
I send you the first of the contributions I have received from some of India's leading men and women in support of the cause of National Education. I should be very much obliged if you will kindly publish Sir Rabindranath Tagore's poem in your Monday's issue, not earlier and not later. I shall send you every day one or two contributions which kindly publish on the days indicated.

I should be very much obliged if you will draw special attention in your leading articles to these contributions, and write up the subject of National Education during the Week.

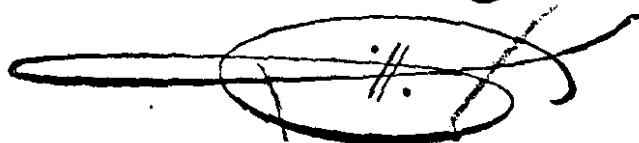
Sincerely,

George S. Arundale

Registrar.



ELEMENTARY EDUCATION BILL.



A Reprint from the "OBSERVER."

1911.

By —

**Khan Sahib
Sh. ABDUL HAQ,
PLEADER,
MULTAN.**



ELEMENTARY EDUCATION BILL.

CHAPTER I.

ATTITUDE OF THE GOVERNMENT.

WHILST the country was being distracted by the seditionists and seditionmongers, and the representatives of the Government, high and low, were busy with the cognate problems, that coolheaded Viceroy, Lord Minto, put forward the famous letter of the 22nd November, 1906, on the subject of free elementary education. It was addressed to the Local Governments who were invited to submit their opinions, but it showed clearly that Lord Minto was in favour of a system of free education. It is a memorable letter and may yet find its place in history, alongside those documents which have laid the foundations of the British Empire deep in the hearts of the Indian people. It is very necessary to make mention of this letter for the sake of those who see danger to the stability of Government in the passage of the Hon'ble Mr. Gokhale's Bill, and also for the benefit of a narrow-minded class that would see no good in anything emanating from men of Mr. Gokhale's school of politics.

Those of us who are surprised at the attitude of some Muslim publicists towards the scheme may find ground to believe in honest differences of opinion, in the diversity of opinions delivered by the Local Governments. Perhaps the most curious

thing was that the Governments of the two most backward of the Indian provinces—those of Eastern Bengal and Assam and of the North-Western Frontier Province—heartily supported the Government of India, and that Madras alone, out of the “advanced” provinces, took the same side. The rest assumed opposition and their main arguments were that finances could not bear the expense and also that before the scheme could be thought of there was much to be done in the way of providing buildings, equipment and good teachers for the existing schools. Little was said in this correspondence as regards the effect of the measure on the relationships between the subjects and the State. It can hardly be pretended that vernacular education up to the primary standard would instruct people in politics to any degree. Whatever apprehension that there may be relates to a remote future, and by the time it approaches realization the rushing and impatient march of the “agitators” may work harm if the people continue enshrouded in their present dark ignorance. On the other hand the probability is that equipped with information as to the dangers with which they are threatened by the “progressives,” the backward communities and the rural population would still further rally to the side of the Government. It is true that with the diffusion of education the racial troubles might spread over a wider area and thus add to the anxieties of the Government, but that process is more or less going on with increasing velocity in towns. The points of contact between towns and villages are very numerous and are multiplying with the advance of civilization. Ideas that take root in towns permeate to villages in no time but in a somewhat distorted shape. People over there catch hold of the net effect that one class is opposed to the other. If this state of things continues much longer the dreaded conflict may be precipitated. But with education the villages and the depressed classes are sure to weigh the dark side along with the advantages of compromise and conciliation and the sweetness of the ultimate good that are keeping

the town society from being torn asunder. It ought to be a relief to the State that the people of India keep themselves engrossed in healthy rivalry till all points of friction disappear with the grind of the wheels but that in the meanwhile they do not attempt to crush each other to dust.

In my opinion the loyalists of India are to blame for not having done their best to keep to the fore the movement started by Lord Minto only five years ago. It was so admirably calculated to divert public attention from unhealthy thoughts and dispiriting moods. The introduction of free and (may I say at this stage?) compulsory education would have supplied the educated classes with an instrument for performing national duties of the gravest and the first rate importance. If they were true to their grain, they would have thrown themselves heart and soul into the fray. It would then have been their primary concern to suppress all the disturbing factors that threatened to stand in their way or whose existence could create the least suspicion or fear that mass education might lead to disaster.

I prescribe universal education as a panacea for the ills of sedition and anarchy. The very expression universality connotes that when all read they cease to do so for all of them finding some post in the Government service. Nothing but universal education could bring home to the public the praiseworthy principle that knowledge should be acquired for its own sake. With the release of the mind from the nightmare of Government service and with the attainment of knowledge that opens eyes, all ennobling industries and arts would find their votaries. Government would thus close up a great source of unrest and the prosperity of the people should still further increase its strength.

The scheme is but the following up of the policy that made it possible for the people of this country to be governed

in an enlightened spirit. That is the only lasting way to deal with alien people and the surest method to bring about identification of interests and aspirations amongst the subject races and between them and their rulers. That is an ideal which the British Government has set before it and the goal towards which education is taking them and the Indian people for the glorification of the British Empire and the common good of the whole world.





CHAPTER II.

FREE AND COMPULSORY EDUCATION.

† It appears that with the exception of some cranks and certain aristocrats, the entire body of opinion is favourable to universal education. The latter are afraid that the people being stuffed with liberal ideas might throw off their allegiance to them and that they would cease to carry on their ancestral occupations and thus their employers would be ruined. Similar pleas were urged against the abolition of slavery and the danger of people losing work was foreseen in the introduction of railways and labour machinery. These fears have not been realized. Then it may be pointed out that universal education has not brought the British aristocracy to nought. Whatever noise there is against the peers is on account of their overbearing claims in matters of legislation. The British aristocracy on account of its sympathy with the people commands their utmost respect. If our nobility comes down from its high and isolated pedestal, real and tangible benefits would accrue and education would add to them by striking the popular imagination and imparting hope where there is now none. Whilst the fear as to ancestral occupations being abandoned is only imaginary, so much is certain that universal education would deal a severe blow at the hereditary professions of robbery and ^{prostitution} ~~perdition~~, of which the former is so much cherished in the Punjab villages like the *thugges* of old.

The question is whether the first measure should be to abolish fees or to introduce compulsion. The Hon'ble Mian Muhammad Shafi in his memo just issued characterizes any attempt to resort to compulsion before education has been free for some time as putting the cart before the horse. Let us see

how far this charge is borne out by the history of the other countries. The school system in England was taken in hand by the Education Act of 1870 but even then the idea of free or compulsory education was not broached. It was under the Elementary Education Act of 1876 that primary education was made compulsory in that country. As regards fees it was provided that "the parent, not being a pauper, of any child, who is unable by reason of poverty to pay the ordinary fee for such child at a public elementary school, or any part of such fee, may apply to the guardians having jurisdiction in the parish in which he resides; and it shall be the duty of such guardians, if satisfied of such inability, to pay the said fee, not exceeding three pence per week or such part thereof as he is, in the opinion of the guardians so unable to pay." This clearly means that in England free education did not precede compulsion. Most of the other European countries only followed suit though it may be that in most of them penalties for default are not being strictly exacted. Coming nearer home, it appears that in Ceylon, that little offshoot of India, the system of free and compulsory education was introduced in eighteen districts in the year 1908. Two years earlier the experiment having proved successful in selected villages the Gaekward of Baroda had planted the full measure in his dominions and that is the first forerunner which this country had of the thing. All reports speak well of the success that has attended the law.

It would be unreasonable to expect that the State and local bodies should suffer financial loss due to the remission of fees and increased grants to aided schools on the off-chance of bringing about universal education, knowing all along from experience and knowledge of human nature that it would not come. Curiously enough in the Punjab, where alone Mr. Gokhale's bill has met with some opposition, the inadequacy of free education as a means towards the end is demonstrable

more than anywhere else. In this province primary education is entirely free for agriculturists in the village schools and this fact has been emphasized by our Lieutenant-Governor His Honour Sir Louis Dane on several occasions. For five years or more the lower primary standard fees in the town schools have been only nominal, being annas one, two, and three for the three classes respectively. All those who have had to study the question will admit how little response has been made by the public to these concessions. Whatever progress has been made in recent years is mainly due to the pains that the department has been taking in this connection and also to the grasp of the advantages of education that some people have obtained. Very little effect has been produced by remitting or lowering the fees. If an enquiry were made as to the comparative gains of those who have put their boys into the school and those who have put the early harness of work on them, the scale would not turn in favour of the latter. The slow progress may be due to the apathy of the people, the dread of even those who have been slaving for generations for a mere pittance that the boys if they learn anything might emancipate themselves, the active and hostile block put in the way by the "superior" classes, or the fear that the boys might lose faith in religion and their spiritual leaders. Whatever may be cause, it is not the fee that is standing in the path. "In the year 1880-81 the number of primary schools in the Punjab was 1,848 and of the scholars studying therein 97,881; while the number of these schools had gone up to 4,003 in 1898-99 and of the students to 1,72,914." What poor results! and yet Mr. Muhammad Shafi calls this "a satisfactory rate of progress." The number of scholars was not even doubled in a period of *twenty-eight years*. They ought to have gone up at least six times as much. The passage quoted above also shows how futile it would be to provide a larger number of schools without first insuring that they would

be filled up. It will be noticed that whilst the number of schools was more than doubled, the scholars were not even doubled. To justify the increase in the number of schools, the scholars ought to have multiplied three-fold, considering that during the earlier days the schools used to be so sparsely attended and there was so much room to be occupied. These considerations irresistibly lead to the conclusion that the first province to be selected for enforcing Mr. Gokhale's Bill ought to be the Punjab. Here at least, considering the progress that the idea has already made in the rural area, the bill would be entirely free from the reproach that it would benefit the urban and trading classes in a pre-eminent degree.

So far abstract principles. The opponents of the bill, however, must be aware that in the speech that Mr. Gokhale made when he introduced the bill he very rightly claimed that his bill did not call for immediate compulsion even in any limited area. He continued : "Last year, in moving my resolution on this subject, I urged that where one-third of the boys of school-going age were already at school, the question of introducing compulsion might be taken up for consideration by the local body. I think this is a fair limit, but if the Government of India so choose, they might impose a higher limit." This in practice puts free education to the fore and the utmost that the bill aims at is to enact the principle of compulsion, so that by the time the limit aforesaid is reached the people will have been familiar with the coming law, they must be imbued with the right spirit with the advance of time, and in fact would themselves demand compulsion through their District Boards and Municipal Committees, without whose moving the compulsory provisions of the bill cannot be applied to any town or village by the Local Government.

CHAPTER III.

COMPULSORY EDUCATION.

② CONSIDERING that the Hon'ble Mr. Gokhale's Bill is such a mild and cautious measure, it is surprising that its compulsory provisions should be made so much of by its opponents. These provisions are altogether of a permissive character. The following is a summary :—

1. Municipal Committees are empowered, but not bound to notify areas of compulsory elementary education. Considering that the members of these bodies are mostly "uneducated" persons and also that their previous record in matters educational is not at all promising, it may safely be predicted that they will only move when driven by some irresistible motive power. That power cannot be official; what else could the Indian people desire if the officials were to make the education of the people their principal concern? The Muslims would consider everything coming from official as a thing to be hugged and taken to heart. It is inconceivable that these local bodies would be in a hurry about it. How very sad that the Hon'ble Mr. Shafi should make this power of the initiative of the local bodies a peg on which to hang a diatribe against these most abused corporations. Before any areas are notified, sanction of the Government, will have to be obtained. Mr. Shafi says that the Government will not incur the odium of refusing sanction. But it should be remembered that only last year the Punjab Government vetoed a resolution of the Lahore Municipal Committee making primary education free. Whilst the matter in each case is under the consideration of the Local Government, the people affected will have ample chance of putting in their protests. In that case at any rate the Government if it is disposed to reject the proposal, will do so

with its hands thus strengthened. It has to be further borne in mind that in this connection the local bodies and the Local Governments will be guided by such rules as the Governor General in Council may have made and promulgated. These rules may direct that all sorts of publicity should be given by the local bodies as to their intention that they should make some enquiry, that they should not act unless 88 per cent of the boys of the school-going age are already at school (as proposed by Mr. Gokhale himself) and so on.

It will thus be seen that it may take twenty years or even more before the act is in force in the whole country, and that the danger points will not be lightly touched.

2. The act will not be applicable to girls even after it has been enforced in any local area. The process of notification described above will have to be gone into over again after a reasonable period has elapsed and some opinion can be formed as regards its working in respect of boys. Surely the Local Government and the Governor-General in Council could be trusted to take all proper care and they are sure to invite public opinion in a most extended fashion before doing anything. Section 17 of the bill on the subject is purely an enabling section. If necessary Mr. Gokhale may be requested to add that no action will be taken under it for at least twelve years after the act has been applied to boys. By the very nature of the thing its enforcement against the girls will have to be delayed : there is the public opinion that on this question cannot be ignored, and there are questions of school houses and competent female teachers—they of themselves would prevent haste.

3. No compulsion will be exercised in the following cases :

(i) If there is no school within a mile from the residence of the boy.

(ii) If sickness or *domestic necessity* prevent the boy from attending the School.

(iii) If the child is otherwise receiving instruction in a satisfactory manner.

(iv) If parent has objection, on *religious grounds*, to send the boy to a school.

Or (v) *from some other sufficient cause.*

Clause (v) is so exhaustive that no reasonable man can complain against the sort of compulsion that Mr. Gokhale proposes in the bill. In the state of our society no committee however and by whomsoever constituted to carry out the bill when it becomes law, could be expected for a long time to come, to take a rigorous or stringent view of defaults.

4. Further Section 19 provides that the Local Governments may exempt particular classes or communities from the operation of the act. Would such of the Muhammadans as are opposed to universal education memorialize the Government for the exemption of their community? That is simply inconceivable, and therefore they have no right to keep the whole country enveloped in darkness till such time as it suits them. Let us hope that this Section will never be utilized, but there it is for the benefit of those who are blind and will not see. However there is nothing in Mr. Shafi's objection that by action being taken under this section "the very reason for the passing of the contemplated law will disappear." The classes or communities will not be exempted throughout the country and it will not be for ever. They are sure to apply for admission when they see light all round and are themselves under the cloud. It is equally inexact to say that the classes and communities contemplated in this section are necessarily the poorer classes, or that the comparatively affluent classes are sending their children to school in increasing numbers. What about the pampered do-nothings of the big Muhammadan families that make it a hell of the streets by their wanderings and irrepressible forays?

5. Only children between the ages of six and ten are required to attend school. In Ceylon and Baroda the period is six years. Where this is the case and, as shown above, domestic necessity has also specifically been safeguarded, it is rather disappointing that the Hon'ble Mr. Muhammad Shafi should raise up the spectre of "discontent against public authority" on the part of parents who require the assistance of their children. And after all what would a boy under ten be capable of doing? Any domestic work of a hard character or long duration only stunts the growth of children. It has to be remembered that four or five hours spent at school and on the way to and back would not deprive an exacting parent from all chance of making use of his boys. Instead of crying over this aspect of the bill, should we not in all consciences hail it as the kindly office of a liberator? Without directly interfering with parental rule of an autocrat or prescribing freedom without restraint, the bill in a way puts some check on the Slavery of the Innocents that is undermining the physical as well as moral welfare of our hopefuls and keeps the parents from exercising their own full measure of manhood and thus from rising to their full height. Whilst Factory Acts are being enacted by the Government to save women and children from premature drudgery, surely Mr. Gokhale's clauses ought to be right welcome as saving children between the ages of six and ten from the taskmaster and at the same time providing work that would enable them to lay by stores of strength and intelligence to stand them in good stead throughout their life.

6. That "dreadful" agency, the police, will have nothing to do with the carrying out of this law. Municipal Committees and District Boards will appoint school attendance committees for this purpose. This will be done under bye-laws that have to be sanctioned by the Government. The rules ought to enable some Government official also to have his say in the constitution of these committees. It is too much to complain that the present

party spirit might lead to trouble being created against one party or other. If there is any danger it is this that the majority on the school attendance committee may not care to prosecute the defaulter belonging to the other party, so as to keep them ignorant. This is a very remote contingency and a little watch on the part of the Anjumans or Sabhas would keep matters right. On the other hand, if the majority proceeds to harass the community represented by the minority, it would be all the better for the latter.

7. After all what is the punishment for defaulters? For the first offence a fine not exceeding Rs. 2 and for repetition up to Rs. 10—in either case it may be less. The fine will be inflicted by a Magistrate and only if the school attendance committee prosecutes. But before a parent is prosecuted he shall first be warned by the committee, and next by the Magistrate by an order being issued to him to send his boy to school. So that the first offence will in fact be the third known offence. Mr. Muhammad Shafi dwells on the inconvenience and dislocation of business that would result from the parent appearing at the head-quarters of a District or Tahsil to answer a charge—as if this sort of trouble is not at present considered a pleasure-trip by the villagers who are most of them addicted to litigation, or a duty by others who have some business or other at head-quarters which they must visit every now and then. The distance of the Tahsil head-quarters from the different villages is quite inconsiderable. The penal clauses are so light that this appearance before a Magistrate at head-quarters is a very necessary and healthy provision for certain people whom a constitutional walk might possibly restore to their proper senses.

CHAPTER IV,

COMPULSION AND DISCONTENT.

THE Hon'ble Mr. Muhammad Shafi says that "compulsory elementary education is a purely Western institution," but when he continues to remark that it is one of the latest developments of the education system, there he himself supplies an answer to the inference that he wishes to draw from his first assertion. More correctly it is a sign of the times wherever the Government of a country may decide to introduce it—a sure index that the Government has discarded its aloofness and proud stand-off superiority and is anxious to be the friend, philosopher, and guide of the people. Japan, Ceylon and Baroda are not in the West. One fails to understand the relevancy of the remark that "history whether ancient or modern does not furnish a single instance of a congeries of nations with diverse religious and social codes inhabiting one country and ruled over by another nation..., where compulsory education has ever been introduced by even an autocratic monarch much less by a legislature constituted, more or less, on modern lines." All this is really immaterial. If anywhere compulsory education is essential for the well-being of the rulers as well as the ruled, it is the country which answers to the above description. Surely education is the great leveller. All of us must admit that the great ideal of the future is a common nationality for India—of the genuine pattern. No better or safer prescription can be devised than compulsory education. This alone will in the long run take proper effect. To live and let live, and to give credit where credit is due and recognize the dues of a government are very good principles; but they can only be appreciated by an educated people. As a matter of fact the proposition enunciated by Mr. Shafi is not quite correct. No question as to ancient

history can arise as the idea has originated in our own times. The examples of Ceylon and Baroda are sufficient to show how wide generalizations can be refuted by instances near at hand. The Gaekwad of Baroda is a Mahratta Prince and rules a State where people belong to different races and religions but are mainly non-Mahrattas.

Equally incorrect is the next rule that "compulsion, as a matter of principle, ought never to be resorted to unless demand for it emanates from, at least, ^{the} majority of the people themselves." England and all the other countries might have waited till eternity had they rested their idea on a plebiscite. It is only the instructed few, the elite, that settle things for the whole country—whether they be elected to Parliaments or be the recognized leaders, "natural" or otherwise. A Government mandate issued to the "natural" leaders, will be the most and the only convincing argument and they can be relied upon that none within their sphere of influence feels discontented, much less utters a discordant note. Whilst inclined, as they have for some time been, to imitate the educated class in their methods of winning the public confidence, they will come to have a liking for education too. With these leaders on the side of the Government for an object so laudable as the education of the people, no rule-of-thumb constitutionalism ought to disturb the equilibrium of those who in almost all other questions cannot consent to throw themselves at the mercy of the majority.

It is cruel to argue as Mr. Muḥammad Shafi does in the following passage ; " Our ' nationalist ' politicians are, in the press and from the platform, never tired of laying stress on the sacred doctrine of liberty and freedom, and yet in this instance they seem to be prepared to undertake legislation by throwing that doctrine overboard. It will be said, in reply to this observation, that the proposed measure is intended for the good of the people themselves and it does not lie in the mouth of one who recognizes the desirability of the extension of elementary edu-

cation, to take exception thereto. But have this school of politicians always borne this very doctrine of utility in mind?

Have they not, over and over again, objected to really useful measures on the ground of the people concerned not having had any voice in the matter?

In the first place, the author of the bill is not a "nationalist" in inverted form. He is only continuing the British policy already in full swing in Ceylon. Secondly, it is not merely the question of utility, but in these times it affects the first elements of national life and death—all laws are in a sense restrictive but popular approval depends not simply on their utility but mainly on the fact whether they are indispensable. Thirdly the supporters of the bill are not forging any fetters of iron but only wish to create a sort of discipline that is conducive to the most elevating liberty and leads to "a keener enjoyment of life and a more refined standard of living". The law would be an infringement of freedom in the sense that the forcible manumission of a serf is. Lastly according to Mr. Muhammad Shafi the bill ought to be condemned for ever, as he sees no justification for its enactment except perhaps by an Indian legislature that would be of a much more democratic character than even the present British Parliament.

The foregoing discussion in due course leads to the Hon'ble Mr. Muhammad Shafi's contention that the proposed law would create hostile feelings in the minds of the people against the British Government. I will deal with the proposed education rate in my next. I have already shown how very far fetched is the notion that parents will be deprived of the assistance of their boys in the discharge of domestic duties. It has also been shown how very mild the compulsory and penal clauses of the bill are. In my humble opinion most of the people that do not send their children to school drift along in that course for want of a proper organisation that may take the matter out of their hands—they themselves are so sluggish and lacking in initiative. Even some of our educated persons want a value payable parcel

to be sent to them for realizing arrears of payment due from them : they would save themselves the trouble of sending out a postal money order ! They are sure to welcome any arrangement that will enable their children to spend their mischievous and distracting hours at school, without their worrying themselves about it. If the educated classes have the least sense of the value of the bill in their heads, they will make it their chief concern for years to come that the law is acceptable to the people, that everything is smoothed for its progressive career, that the "agitators" are actively and energetically laid at their heels and their dirty work is stopped, and that overtures spontaneous and persistent are made for a wide-spread co-operation with the Government. In his introductory speech Mr. Gokhale said : "My Lord, one great need of the situation, which I have ventured again and again to point out in this Council for several years past, is that the Government should enable us to feel that though largely foreign in personnel, it is national in spirit and sentiment ; and this it can only do by undertaking towards the people of India all those responsibilities which national Governments in other countries undertake towards their people. We too, in our turn must accept the Government as a national Government, giving it that sense of security which national Governments are entitled to claim, and utilizing the peace and order which it established, for the moral and material advancement of our people." All supporters of the bill, of whatever religion and whether extremists, moderates, loyalists or non-descripts, will have a chance of proving their profession, and woe be to them if they waste it by failing to catch hold of it. If they make it a point as intelligent politicians to sow seeds of loyalty they must reap a good harvest. As Mr. Muhammad Shafi says, "whether for good or for evil, an Oriental people is easily led like sheep." It is unnatural that any class of persons would be allowed by their countrymen to make this bill the text for an appeal to the brute that is in the people. As it is, the malcontents find their business a very hard and uncongenial one, and

when the forces of Government and the good wishes of the people's representatives are in a body arrayed against their nefarious designs, they will find that their occupation is gone. That is a consummation devoutly to be wished for and probable too. Let all true Indians do their humble best for its attainment.

CHAPTER V,

OTHER PROVISIONS.

On 4th February, 1910, the Hon'ble Sir Herbert Risley in replying to a question asked by the Hon'ble Mr. Dadabhoi in the Imperial Legislative Council said, "The replies of the Local Governments have been considered by the Government of India, but no further action can be taken at present owing to want of funds." On 18th March, 1910, the Hon'ble Mr. Gokhale in the same Council moved for a beginning being made in the direction of setting up a system of free and compulsory elementary education. The Hon'ble Mr. Harvay Adamson, Home Member, in his speech on that occasion said :

"Two or three years ago the finances of India were in a much more prosperous condition than at present. It was a period of large surpluses, and one of the most pressing anxieties of the Finance Member was to find useful methods of remitting taxation. The suggestion was then made by the Hon'ble Mr. Gokhale that the fees in primary schools should be remitted.... We put the proposal to Local Governments in 1909.....I do not propose to review that correspondence to-day, but I may state that the result of it was a strong preponderance of opinion that the fees should not be sacrificed and that the best way to extend primary education generally is to steadily and gradually expand it by the improvement of old schools and the creation of new at such rate of progress as the financial conditions of the country may warrant."

It will thus be seen that so far as the Government is concerned the real difficulty in the way is financial, and it promises to become more blocking with the swelled demands upon

der the other heads of public expenditure and the approaching disappearance of the opium revenue. The whole of the correspondence referred to by Sir Harvey Adamson leads to the inference that if money could be provided without starving other departments very little remains for the Local Governments that opposed the idea, to urge in their support. It was to find the wherewithal that the other day the Hon'ble Mr. Gokhale moved that the windfall in the shape of the large excess in the opium revenue over the budget estimate should be earmarked for a definite objection. It is also in view of this non-possunus put forward by the Government that Mr. Gokhale in his bill does not make elementary education absolutely made free at once and also provides for the special education rate. The Hon'ble Mr. Muhammad Shafi, professes to be an advocate of free primary education and wishes it to be ultimately free "as soon as the state of public exchequer may allow of this being done"—i. e., *never*. The present is the turning point in the financial situation of the country and this is the time to demand universal education as several new channels of expenditure are under consideration, and the more we allow things to drift the more difficult does it become to realize the ideal. Let us examine the subject further.

1. M Gokhale in his bill (see section 9) proposes that education shall be free in case the monthly income of the parent does not exceed Rs. 10, and also in all other cases if the local body thinks it fit to remit the fee or part of the fee. If the limit were raised from Rs. 10 to say Rs. 25, and, as at present is the case in the Punjab, throughout the country the agricultural classes are at once made fee free, the provision appears to be a very good beginning towards total remission in the near future. The amendments that I have alluded to may very well be moved by some Hon'ble Member and there is every chance that Mr. Gokhale may himself accept them. To say that the determination of the question of ell-

gibility would entail heavy duties on the local bodies, as Mr. Shafi has urged is to create objections that do not exist. The Municipalities already perform this work. The local bodies can do nothing more legitimate and honourable than devote the best part of their time to the education of the people. In this work they will be materially assisted by the school attendance committees.

2. The proposed Special Education Rate has created opposition even amongst some of those who are ardent supporters of the principles of the bill. One objection urged is that legislative sanction of any special rate would create a very bad precedent, as next time we may be threatened with a sanitation rate, a water-works rate, and so on. Those who pin their faith on this objection may very well bear in mind that the education rate would not be an imperial or provincial tax but would be levied by District and Municipal Boards, and only with the previous sanction of the Local Government. The proposal proceeds from a private member in whom the entire country recognizes as essentially the representative of the people. If the people themselves through their representatives consent to subject themselves to a rate, that cannot be a precedent for any further special demands on their purse. It is also worthy of remark that no other object can be analogous to education which *directly* and visibly affects each individual. It is only education that would enable people to appreciate the benefits of sanitation and other progressive measures and make them realize the benefits of general or special taxation. Even as it is our Municipal acts are not without provisions for special rates.

There is a class of people with whom it is a fashion to object to all taxes. They have only a partial memory of the classical objection "*no taxation without representation*." Surely this maxim cannot apply to Mr. Gokhale's rate. If they expect that the whole burden should be borne by the Go-

verment by bringing about economies all round, they take too much advantage of the declaration of the Government in favour of universal primary education. They fail to give an overt proof of their willingness to co-operate with the Government. In any case by their attitude they are throwing back the cause by several generations, if not entirely taking it out of the range of practical politics.

The Hon'ble Mr. Muhammad Shafi in this connection also flourishes the spectacle of a dismounted [populace] before our eyes. He admits that the people are becoming aware of, the advantages of education and also that they are raising money for higher education. If we add to this the willingness of the people to subscribe towards the [funds] every now and then started under official auspices, surely it is defaming our countrymen to suggest that they will really resent a levy for bettering their own condition and for their own permanent benefit. The objection does not come with any approach to conviction from a gentleman who has been associating with people that recently applied to the Panjab Government [that] a sort of education cess may be levied on the basis of Land Revenue. We also know that in Sindh, perhaps the most uninitiated portion of the country, the Zamindars have waged a long drawn fight with the Government for its assistance in imposing on themselves a rate on the Land Revenue, so as to meet their educational wants. They are on the royal road to success and Lord Hardinge during his recent visit to Karachi paid a warm tribute to their self-sacrifice and nobility. The passage of Mr. Gokhale's Bill will take away the last lingering doubt in the mind of the Government in this respect. Let us then do our humble best to facilitate and expedite its enactment, and that is the least that we can do if we are true to our objects and sincerely loyal to our community.

CHAPTER VI.

VI. MUSALMANS AND THE BILL.

 THE Muslim League is the only articulate political voice of the community. At its last sessions held [at Nagpur in December 1910, the All-India Muslim League passed a resolution in favour of the gradual introduction of free and compulsory primary education—and that is exactly what Mr. Gokhale's Bill aims at. Since then throughout the country the Musalmans have not said a word against the principle, except in the Punjab, where the Hon'ble Mr. Muhammad Shafi from his seat in the Lahore Municipal Committee raised his voice against it. A few days later the Multan District Muslim League passed a resolution blessing Mr. Gokhale's Bill and the Sialkot District League followed suit with some amendments. The only League that has so far opposed the Bill is that of the Muzaffargarh District. The Provincial Muslim League of the Punjab is silent. In the midst of the controversy the Madras Provincial Muslim League has adopted the principles of the Bill. It may also be pointed out that almost the entire Anglo-Muhammadian press of the country has pronounced in its favour.

It is a favourite complaint of the opponents of the National Congress that that body seldom advocates the cause of the masses and that all progressive measures and educational developments centre round the residents of urban areas. The Musalmans, who as a community are anti-Congressists, have an object lesson in the Elementary Education Bill that embraces the people in all the nooks and corners of India within its fruitful folds. It is impossible that the Musalmans, with [their fraternal brotherhood, would oppose a measure that alone, in this complex age, could create the proper basis for communal equality. If the operation

of the Bill is not confined to Municipal areas, the country serfs, that take up the vast majority of the Musalman population in India, released from their present helpless bondage, would add to our strength and staying power.

This ought to be remembered by those who see in Mr. Gokhale's Bill the signal for heralding in the Swaraj. They think that the Hindus will take advantage of the law to establish their schools in every town and village, and they lament that if otherwise the Swaraj was to come in a hundred years Mr. Gokhale's Bill would bring it fifty years hence. This, of course, presumes that the Swaraj is inevitable. If the Musalmans are bound to go the downward grade, why in all seriousness should the "inevitable" struggle not come whilst they retain some of their vigour and life? There is, however, no room for pessimism. Why should the Musalmans sit idle whilst our other brethren go ahead? The signs are just the other way. What with the agitation that has passed over the community and the consciousness of its horrible situation in the minds of increasing numbers the Indian Musalmans are showing distinct signs of revival. Whilst apparently education has sown seeds of discord and dissension between the two principal communities, it has in reality created individualism, which by improving the component parts would lead to something higher. Wherever there is no activity and consequently no clash and no clatter, it may be taken for granted that the Musalmans are sleeping the sleep of the dead; there they choose the line of the least resistance; in false memory of greatness they are ruining themselves and in their anxiety to appear impartial are sacrificing themselves at the altar of a selfishness. This is essentially the case in villages where the trading class of the other community, being in touch with the town life and the current "nationalist" aspirations, is not so much in need of compulsory education as the Musalmans are. Without compulsion it is safe to predict that within the next generation in the Punjab the Hindus would have attained some measure of universal education, and with freedom from fees the period should still

further be shortened ; Whilst the Musalmans will only have advanced to the stage of wakefulness. Without compulsory education, the end of the next generation would see the coils of subordination made tight on the necks of the Musalmans ; with compulsion there is very chance of the present tie being loosened and thrown away. The ignorant artisans and the misled villagers are in need of fresh blood being started in their veins, so that they may know themselves and be abreast of the crying wants of this age of competition and co-ordination. If any class of people are bound to benefit by compulsory education, it is the Musalmans. Free education without compulsion is sure to hamper them and their vernacular, because without compulsion we would positively lag behind and the present equality of numbers in the primary department would cease to exist. Free education without compulsion would stiffen the standard for departmental recognition ; in case compulsion were introduced the tendency would be just the other way. Sir John Hewett, the Lieutenant-Governor of the Provinces of Agra and Oudh, feared that with the abolition of fees the *Maktabas* would be closed. This danger would disappear with compulsion. They would be tolerated and even encouraged, so that the compulsory clauses of the bill may be operative. They would be cherished by even the most stolid amongst us.

In our gloomy moments we are haunted with the fear that being in the minority we are sure to be swamped by the force of numbers. It may be said that when education is universal the majority will be invested with a powerful weapon of offence and defence. Now this fear is greater at present when in higher education, which alone possesses potential force, we are practically nowhere in comparison with our brethren ; and as time goes along the disparity is sure to grow greater and greater. With the establishment of our own University and the inauguration of free and compulsory primary education, our comparative resisting and fighting capacity ought to undergo a

vast change for the better. Without them our odds, kept down by incapacity, paralysis, and want of ideal, must soon bow down before the hordes of trained people marching forward to their destiny. How long could we plead for stay of advancement till we could come up with the line? None heeded us when local self government was introduced in this country, and we are still groaning under its oppression. We ourselves do not want its repeal now and our prayers for our full share in it may someday be granted. When, in 1892, the Councils were reformed none had us in mind. We had been keeping up a chorus of opposition before; but as soon as the thing was on us we right loyally accepted the law and consented to submission. The Morley-Minto reforms of 1908 are just now being lauded to the skies by the Muslim League. But would any Musalman leader venture to assert that he was all along an advocate of reforms and that he did not, in his heart of hearts, clutch at the regulations somewhat safeguarding our interests as a palliative? When our leaders can swallow such hard pills without a groan and facilitate their passage down the throats of others by coating them with sugar, it is betraying phenomenal want of foresight to suppose that they would not be able to administer such a nectar as the Elementary Education Act. Magnates will vie with magnates and notables with notables in making the operation of the Act as successful as possible; and this time the blessings of the good and the righteous and the will power of the good-spirits of the country would add a gracious stimulus to their loyalty.

— In reflecting on all such questions their Provincial aspects are often ignored by those who are laid up with the population bogey. Take, for instance, the Punjab, where alone any Musalman has opposed the Bill. Almost our entire population lives in villages, where primary education is already free. With compulsion we would in no time present to the world a fine and handsome nationality, Islamic to its nails. Without it we are even in villages falling comparatively back and the danger to

Urdu is growing more and more imminent. The gospel of compulsion would bring out our overwhelming majority of the Punjab villages into the open and inspire them to keep ward and watch over our sacred Urdu ; Urdu would create for itself fresh fields in the North-Western Frontier Province ; and in Eastern Bengal and even in Bengal proper and in Bombay Urdu would carry battle to the very doors of the foe. Twenty years hence the entire Muhammadan population of India will have a common Vernacular—an aspiration that would be but a dream for infinity if people are left to their own initiative. Talk of Nagri supremacy as the result of Mr. Gokhale's Bill and I point out, on the one hand, Bengali, Mahratti, Gujrati, Tamil, Gurmukhi and other Hindu vernaculars of far superior literature prevalent amongst peoples soaked in learning and still only wondering at a mere handful of All-India Nagri dreamers, and, on the other hand, Urdu and only Urdu hankered after by the Muslims everywhere, with characters exclusively spelling their sacred books and appealing to masses that are bodily rank illiterates and consequently very well available for conquest.

It may be that for a short time things may not be very smooth for us ; but the trouble will be only transient. It may look dreadful to those who never risk, but they never win. The ultimate gain shall be ours ; and let the opponents of the Bill realize before it is too late that they would be inflicting an incalculable and irreparable injury on the Muslims if they persist in their incomprehensible attitude to the bitter end.

I. INTRODUCTION.

The purpose of this pamphlet is to provide in a convenient form all the information at present available in regard to the Indian Section of the Indian Defence Force. It is intended specially for students of the Allahabad University, but should prove of service to a wider circle, for it is not easy for the ordinary man to get access to information published at different times in the Government Gazettes and in the Press.

More than two months have passed since a call was made for 6000 Indians to volunteer for home defence, and the appeal was addressed in particular to the educated and student classes. The response up to the present time is known in India. There is nothing to be gained by printing the figures again. They must fill all who love India and all who believe in her destiny with the profoundest anxiety. We can only hope that no circulation outside India will be given to the facts until the full six months during which names may be enrolled have expired.

For it is too early to speak of failure, at least so far as students are concerned. The scheme was launched at the worst possible time in the whole College year and the information as to conditions of service, and the issuing of enrolment forms were so long delayed that the vacations were upon us before the actual question of enrolment could be properly presented. But with the publication of University results and the reopening of the Colleges these difficulties will pass. The real time of testing is upon us.

Experience shows that there are two types of difficulty which are militating against the success of the scheme and holding back volunteers. The first of these is the question of status. There is no doubt that Indians are grievously disappointed at the perpetuation of the old distinctions and inequalities. The Government of India seems to be fully conscious of these difficulties, but reminds the public that this is a war measure and must bear upon it the marks and limitations of emergency. It was this consideration which induced the Indian members of the Imperial Legislative Council to welcome the measure with all its defects. It is in view of this that Indian public men throughout the greater part of India have urged their countrymen to volunteer. A glance at the quotations in Part IV of this pamphlet will show that, conscious as they are of the disabilities under which Indian members of the force will suffer, they are convinced that the love of India no less than loyalty to the Empire and to the Empire's cause should lead every available man to give in his name.

The second type of difficulty arises from ignorance and uncertainty

as to the conditions of service. These conditions will be found set forth in the following pages. They fall under two heads— conditions of training and conditions of service.

Recruits will be trained at selected centres (see p. 15) ; those from the United Provinces at Allahabad. This training will be a serious business. It will occupy three months and during this time recruits will live in camp or barracks. This idea is strange and distasteful to many students, but in many cases they will be living with College friends and efforts are being made to induce the authorities to take over one of the Allahabad Hostels where conditions will be very much what students are accustomed to. The pay (Rs. 11 a month for a private, plus free rations and clothing and travelling expenses) is small, of course, but it will not be less than the amount which remains to many students after paying their College dues and boarding expenses, and during this time of training it is not likely that any College will charge tuition fees.

Students need not be afraid that their careers will suffer if they join this force. The University has announced that they will be excused attendance at lectures without losing percentage during the time of training, while Government has decided that candidates for Government Service will be allowed to deduct the period spent in training or on service from their age, and that the satisfactory discharge of military duties will be taken into consideration when appointments or promotions are made (see p. 18). It is clear that volunteers will be called up for service only in cases of serious emergency. (p. 17). This service will, of course, be only within the limits of India itself (see form of oath p. 14). It would be quite impossible for the Commander in Chief to send members of the force to Mesopotamia or any where else outside India.

Rajputs and others have sometimes complained that they are excluded as members of classes from which the Indian Army is ordinarily recruited (p. 11) ; but this rule will not be enforced in the case of students and educated men (see p. 15, at the bottom).

There is one reason which is frequently given for the unreadiness of young men to enlist. It is said that the whole nation has been emasculated by the policy of the Government in regard to military service and the carrying of arms in the past. There is perhaps some truth in this, though the condition in most of the non-conscript countries is not so different as is often supposed. Probably at least 75 per cent. of

the men who voluntarily joined the huge British armies had never handled a firearm before in their lives. But whether it is true or not, the obvious thing is not to suggest excuses to unwilling persons but to spur them to endeavour—and there is no lack of fine material in our Colleges.

If this pamphlet contributes in any way to rouse students to the urgency of this call to their manhood, and if it makes the business of enrolment easier for them, it will have achieved its purpose.

A. W. D.

Agra, June 1. 1917.

II THE INTENTION OF GOVERNMENT

HIS EXCELLENCY THE VICEROY'S SPEECHES.

In the course of his speech in Council on the 7th of February, 1917, His Excellency said—"The necessities of the war have made it imperative that an Indian Defence Force should be organised with the greatest urgency, and we had hoped to have been able to bring our whole scheme into being before the commencement of the new year. The matter has been in train for some months past, but the details of the organisation have necessitated long and anxious consideration, and their final settlement has been delayed almost from day to day.

....."We have no intention of confining the Defence of India Force to European British subjects. We also propose to enrol Indians in their own units for general military service in India for the duration of the war. In their case, considering the numbers available and the possible limitations upon our powers of training and equipment, we are satisfied that it will be sufficient, for the present at all events, to give Indians the opportunity of enrolling themselves for service as an integral part of this Force. The desire of Indians to serve their country has been so widely expressed and so ardently acclaimed, that I may feel confident that a great response will be made to this call, and that within the six months which we propose to allow for their enrolment as many men will offer themselves for service as the military authorities can deal with. But it must be borne in mind that, though the services of this Force will be confined to the limits of India, it is intended to be and will be essentially serious military service under strictly military conditions. To them, no less than to the others, the call is their country's and the service they are asked to undertake the service of the Empire."

Again on the 21st of February, before the introduction of the Bill, His Excellency said— "As Hon'ble Members are aware, the moment has arrived when the Empire must make a united and concerted effort to finish this war. We have been asked, and we have agreed, to send every available man to the decisive spheres of action. This will involve the sending away from India of certain British units.

"The Army in India has always been composed of a blend in certain proportions of British and Indian troops, and military experience has shown that this blend constitutes the very best fighting force which we can supply.

"This principle of blend is no new thing in military history. Historically there are parallels and precedents wherever Armies have been composed of different races. And now, to preserve the proportions of this blend, we find it necessary to replace these British units which are required for the decisive theatres of the war.

....."To secure this, we propose compulsion for all coming under the definition of European British subject.

....."I turn now to our invitation to Indians to offer their services. As I pointed out in my opening speech to the Council, compulsion in this case is out of the question on practical grounds, but we will endeavour to deal with those who apply to be enrolled.

"Hon'ble Members will have realised from my previous remarks that volunteering, as we have known it under the Volunteer Act, 1869, is dead. It is useless to spend money on a military force, which is bound to be ineffective under the conditions and nature of its existence. So this new force will come under the provisions of the Indian Army Act. It is intended to be an effective military organisation. As the British element under this Act is to be dealt with on the same lines as those of the British Regulars, so the Indian element will come under the same military conditions which apply to the Indian Regular forces, saving the fact, in both cases, that service is to be within India. I do not think it necessary for me to labour this point. We cannot play at soldiers in these times, nor, I hope, shall we play at soldiers at any future time. Military efficiency must be the sole criterion of our policy."

HIS EXCELLENCY THE COMMANDER-IN-CHIEF IN INDIA :—

"India has rendered great service in the struggle of the last three years, and her armies have gained distinction in many fields. She has not however, felt the burden of the war to the same extent as other

portions of the Empire, and the past two years have, as a matter of fact, been years of great material prosperity. The virile population of the Punjab has filled the ranks of our regiments and given us thousands of gallant soldiers, but there are several provinces which so far have not yielded a single recruit, so that the man-power of India, as a whole, can hardly be said to have been touched. In the same way, the resources of the country have not been drawn upon to anything like their full capacity, and, given a suitable organization, I believe that much more could be done to utilize her productions and develop her manufactures for military purposes.

"The Secretary of State has indicated to the Government of India the lines on which India can render the greatest assistance to His Majesty's Government during the war. They are—

Firstly, the release, for service in the field, of some of the units now employed in India on garrison duty, and their replacement by units locally recruited.

Secondly, the development of local resources and industries with a view to rendering India more self-supporting as regards articles required by the troops in the field, thereby reducing demands from home and consequently releasing shipping urgently required elsewhere.

"The first of these objects will, we hope, be secured by the creation of an Indian Defence Force as provided for in this Bill.

..... "As this Defence Force will serve as an auxiliary to the Regular Army, we consider that it should, like the latter, be composed partly of British and partly of Indian units. In this way all classes of His Majesty's subjects in India will be afforded opportunities of rendering personal service during the war.

"Recruitment for this Defence Force will be by compulsory enrolment in the case of European British subjects, and by voluntary enrolment in the case of non-European British subjects..... In the case of Indians... ..the sources of recruitment are practically illimitable. The application of compulsory service in their case would be open to many objections and we could not possibly officer, equip, train and find suitable employment for the enormous numbers that compulsion would place at our disposal. Owing to the martial spirit of the classes from which we recruit our Indian regiments, we have had no great difficulty so far in obtaining all the men we require. In the case of Indians, therefore, there is no reason for departing from the voluntary principle of recruitment, whether as regards Regulars or as regards units of the Defence Force. We have, of course, no previous

experience to guide us, but there appears to be a widespread desire among His Majesty's Indian subjects to assist in the defence of the Empire, and we have, therefore, no reason to suppose that there will be any difficulty in obtaining by voluntary enrolment the numbers we shall want to complete Indian units of the Defence Force. As we do not want recruitment for the Defence Force to interfere with recruitment for the Regular Army, the enrolment of Indian subjects in the former will be restricted, as a rule, to classes or individuals who, in ordinary circumstances, would not be available for enlistment in the latter.

"It may be argued that the combination of voluntary service with compulsion is somewhat of an anachronism. Our answer to this is, that this Bill is essentially a war measure, designed to meet our immediate military requirements. Defence must be active if it is to be of any value, and this demands power to move troops wherever they are wanted. By obtaining that power, as we will under this Bill, we shall remove one of the main defects of the Volunteer Force as at present constituted, and at the same time give the new Defence Force the great advantage of starting operations with an organisation which is in full working order, and which only needs expansion and adaptation to render it efficient.

"With these introductory remarks, I will now proceed to give an outline of the more important provisions of the Act.

....."The Indian Defence Force will consist of certain units composed of European British subjects between the ages of 16 and 50 who have been required to enrol under the compulsory provisions of the Bill, and of a certain number of other units composed of non-European British subjects between the ages of 18 and 41 who have enrolled themselves voluntarily. It is the intention of Government to retain the existing Volunteer organization, but all existing corps, as well as any new corps or units that may be raised or constituted, will become corps or units of the Indian Defence Force.

....."The Military authorities will have the power to employ the active companies of corps wherever they are required within Indian limits. These companies will, however, serve as a rule in their own districts, and it will, we hope, be rarely necessary to embody a whole corps, or even portions of a corps, for continuous military service. Such an arrangement might no doubt be convenient in particular cases; but the creation of service companies, to which I shall presently refer, should avoid the necessity for such action except on rare occasions, or in circumstances of exceptional urgency.

"I now come to the service companies. These will, for all intents and purposes, be Regular units for the time being, and will be clothed, equipped, rationed and paid as Regulars. They will relieve Regular units on garrison duty, and will be stationed anywhere in India where they may be required. As this will be the form of service most disturbing to civil avocations, special care and consideration will be exercised in the selection of individuals. It will be arranged, as far as possible, to have a system of reliefs, so that the incidence of this service will not be borne by a few individuals for a prolonged period, but will extend to a large number who will take their turn of duty for a varying and, as a rule, comparatively short period. It is hoped, in this way, to minimise the inconvenience that must necessarily be caused to business and professional interests whenever men are wholly withdrawn from their civil occupations. This arrangement will have the advantage of increasing the number of men who have been put through a course of continuous training, and this should go far to increase the general efficiency of the Force. I may add that the number of men required for the service companies is not large, so demands under this head will not be burdensome.

"The arrangements I have indicated will apply to Indian members of the Force equally with Europeans. There is no intention of discriminating between the two classes. As corps composed of Indians will consist of active companies only, no persons will be accepted for enrolment unless they are fit for general service. These corps will thus consist of men between the ages of 18 and 41 and, in selecting candidates, preference will be shown for the younger and more active men. It may, in fact, be desirable to restrict enrolments at first to men between the ages of 18 and 31. This, however, will be determined by military considerations and by the number of men who offer themselves for enrolment. Indian service companies, will be formed, as required, by drawing men from the active companies, and these will have to serve at any place within Indian limits where they may be needed.

... "I will conclude my remarks by observing that, though the Indian Defence Force will be a second line force, it will be in no sense a second rate force, for we mean to make it a model of its kind. Its members must realise that we are dealing now with serious soldiering, and that personal convenience and other considerations must yield to military efficiency and to the creation of the spirit of discipline upon which that efficiency so largely depends. The old Volunteer Force has become an anachronism. It has been replaced at Home by the Territorial Force, and will now be replaced in India by a Defence Force,

designed to suit local requirements, whose development and progress will be watched with the keenest interest."

(From the Gazette of India. Part VI).

GOVERNMENT RESOLUTION : MAY 1917.

It should be obvious that during the progress of the greatest war in history, it was not possible to reorganize or modify radically the general conditions governing the military service of the country, and that any endeavour to do so might only result in deferring the day of final victory to which India in common with the rest of his Majesty's dominions is so earnestly looking forward. At a time when military organizations are strained to the uttermost it was not possible to provide for the training of an indefinite number of small units all over the country on such a scale as to place a newly constituted force of this character upon an efficient basis. Endeavour was, however, made to afford such facilities as were possible to those who were anxious to enrol themselves in the service of their country and arrangements were made in the first instance for recruiting six battalions of a thousand men each at convenient centres. It was fully anticipated that further expansion might be required as the movement developed, but it was thought that a reasonable commencement might be made on these lines and military authorities were satisfied that this was all that they could undertake at the outset.

....."The Government of India recognize that the conditions of service in the Defence Force may be open to criticism in some respects, but as has already been stated, it was impossible to recast the existing organization during the continued pressure of a great emergency and all that could be attempted was to engraft the new force on to the great Indian army which was already in being. There are doubtless particular conditions of service in the Indian army which may be thought to be unsuitable to the men who enrol themselves in the new force and the Government of India have no hesitation in declaring that considerations of this sort will always be taken into account and that so far as is consistent with the maintenance of the necessary standard of discipline sympathetic treatment will be accorded to all those who come forward voluntarily to serve their country. The Government of India are also aware of the Indian aspirations with reference to the commissioned ranks. It is, however, perfectly well known that this matter is separately under consideration and is engaging the earnest and sympathetic attention of the Government. The whole frame work

of the Indian army is affected by that discussion and it must be obvious to every thinking man that the enrolment of a purely temporary force constituted on a voluntary basis owing to the emergencies of a great war could not justify the hurried determination of so important and difficult a question in respect of which the Government of India are not the ultimate arbiters.

'In conclusion, the Government of India deem it expedient to draw attention once more to the words of his Excellency the Viceroy in the speech which brought to a close the last meeting of the Indian Legislative Council :

"The Act is confessedly a war measure and therefore temporary, but it will prove a most invaluable experiment. We shall have—it is not a secret, for he who runs may read—to reorganize our Indian army after this war and some form of second line force will probably be required. In the Indian Defence Force raised temporarily under the stress of war there may lie the germ of such a new second line. Do not ask us at such a moment as this to give answers to problems which will have to be solved when there is more leisure. When that time arrives then criticize as you will the Government in respect of its policy. But for the moment, I would assure you that all the subjects of your criticism are engaging our most sympathetic consideration and I would ask your co-operation in making this present scheme a success, but do not let it be marred on the ground that it does not contain all that you would desire."

'These words were accepted in the spirit in which they were offered by the non-official members of the Council and constitute a sufficient pledge of the earnest consideration by Government of the future needs of India. It is not claimed that the present scheme is perfect ; it is admittedly in the nature of a makeshift, but it is the best that could be devised in the conditions obtaining at the moment and it has great possibilities. That such a scheme, conceived in the general interest of imperial defence, should, in spite of its modest dimensions, prove a hopeless failure at such a time and in a country which whatever its deficiencies, is not lacking in man-power can hardly fail to create an impression throughout the Empire prejudicial to the good name of India. It is, therefore, the sincere hope of the Governor-General in Council that the leaders of public opinion in this country will realize their full responsibilities in this matter and take all possible steps forthwith to make the recruitment of these Indian units worthy of the name and aspirations of India.'

III. OFFICIAL INFORMATION.

(1) THE ACT. (From the Gazette of India, Pt. IV, March 3, 1917).

ACT No. III of 1917.

An Act to constitute an Indian Defence Force, and for other purposes.

WHEREAS it is necessary to constitute an Indian Defence Force, and compulsorily to enrol for service in that Force certain European British subjects; and

Whereas in the case of others, it is deemed sufficient for the present to take powers to enrol for such service only such persons as may offer themselves for enrolment; It is hereby enacted as follows:—

1. (1) This Act may be called the Indian Defence Force Act, 1917.

(2) It extends to the whole of British India, including British Baluchistan and the Sonthal Parganas, and applies also to European British subjects within the territories of any Native Prince or Chief in India.

(3) It shall remain in force during the continuance of the present war, and for a period of six months thereafter.

2. In this Act, unless there is anything repugnant in the subject or context,—

“European British subject” means a European British subject as defined in the Code of Criminal Procedure, 1898, and shall, for the purposes of this Act, be deemed to include every person who, before the third day of March, 1917, has filled up, signed and lodged Form A with the Registration Authority under the Registration Ordinance, 1917, and also every person who at the commencement of this Act is a member of a corps of volunteers constituted under the Indian Volunteers Act, 1869.

(Sections applying solely to European British subjects are here omitted).

12. (1) The Governor General in Council may, by notification in the Gazette of India, constitute, in any local area which he may specify in the notification, corps or units for the enrolment in the Indian Defence Force of persons other than European British subjects, who satisfy the prescribed conditions and, within six months from the commencement of this Act, offer themselves for enrolment for general military service, and such persons may be enrolled accordingly in the prescribed manner.

(2) Every person enrolled in a corps or unit constituted under sub-section (1) shall be liable to serve in any part of India, shall be

subject to all rules and regulations that may be made under this Act relating to his corps or unit, and shall not quit such corps or unit except in the prescribed manner.

(3) Every such person shall, when called out in the prescribed manner for general military service, be subject to the Indian Army Act, 1911, and the rules made thereunder, whereupon the said Act and rules shall apply to him as if he held the same rank in the Indian Army as he holds for the time being in the Indian Defence Force.

(2) FROM THE GAZETTE OF INDIA EXTRAORDINARY,
MARCH 27, 1917.

PART II.

VOLUNTARY ENROLMENT.

8. A person not being a European British subject may offer himself for enrolment for general military service, provided he satisfies the following conditions, namely:—
Conditions to be satisfied by a person offering himself for enrolment under section 12 of the Act.

- (1) He must not belong to any class from which the Indian Army is ordinarily recruited.*
- (2) He must not be a member of a criminal tribe, or a person who at any time has been sentenced to a term of imprisonment or transportation, or has been ordered under the provisions of the Code of Criminal Procedure, 1898, to give security for his good behaviour, such sentence or order not having been subsequently reversed or remitted, the offender pardoned.
- (3) He must not be a member of a menial class.
- (4) He must bear a good character.
- (5) He must for the time being have attained the age of 18 years but not the age of 30 years.
- (6) He must have attained the standard of height, chest measurement and physical fitness required for recruits of the Indian Army.

9. (1) Every person offering himself for enrolment under the provisions of section 12 of the Act shall lodge with the District Magistrate of the district in which he ordinarily resides Form II set out in Schedule I to these rules duly filled in and signed by him.

(2) The District Magistrate shall forward every Form lodged with him under the provisions of sub-rule (1) to the competent military

* But see p. 15 at the bottom.

authority, or to such other person as may be appointed in this behalf by the competent military authority.

10. (1) In the case of every person so offering himself for enrolment, whose offer it is proposed to accept, the competent military authority shall as soon as may be cause a notice to that effect to be served upon him requiring him to attend medical examination and thereafter for enrolment at such time and place as may be specified therein.

In all other cases notice shall as soon as may be be served on the person offering himself for enrolment stating that his offer is not accepted.

(2) When any such person, having been duly certified as medically fit, attends for enrolment, the enrolling officer shall put to him the questions in Form II set out in Schedule I to these rules, and shall, if necessary, amend the answers entered in the copy of the said Form lodged by such person. Such person shall be required to sign at the foot of the said Form a declaration that the answers given by him are true and that he is willing to fulfil the engagements made.

(3) If the enrolling officer is satisfied that the person desirous of being enrolled understands the questions put to him and consents to the conditions of service, he shall sign a certificate to that effect on the said Form, and such person shall then be deemed to be enrolled under section 12 of the Act.

(4) For the purposes of this rule, the enrolling officer shall be such officer as may be appointed in this behalf by the competent military authority.

11. (1) Every person so enrolled shall be attested in the presence of any one of the following attesting officers:—

- (a) a Magistrate;
- (b) an officer commanding a military station;
- (c) an officer commanding a Regular or Territorial Unit, or
- (d) an officer commanding an Indian Defence Force Corps.

(2) When any person is to be attested, an oath or affirmation shall be administered to him in one of the Forms specified in Form III set out in Schedule I to these rules, or in such other form to the same purport as the attesting officer ascertains to be in accordance with the religion of the person to be attested or otherwise binding on his conscience.

(3) An entry of the fact that an enrolled person has taken the oath or affirmation directed by this rule shall be endorsed on the copy of Form II signed by him, and shall be authenticated by the signature of the attesting officer.

12. No person enrolled in a corps or unit constituted under section 12 of the Act shall quit such corps or unit, unless dismissed by a sentence of court-martial or dismissed or discharged by an order of the Governor General in Council or of the General Officer Commanding the Division.

13. Every person enrolled in a corps or unit constituted under section 12 of the Act shall be deemed to have been called out for general military service from the date of his being so enrolled.

14. Any person who, having offered himself for enrolment in a corps or unit constituted under section 12 of the Act, knowingly makes a false answer to any question put to him at the time of enrolment or attestation, shall be punishable with imprisonment which may extend to six months, or with fine which may extend to five hundred rupees or with both.

FORM II.

(See rule 9.)

INDIAN DEFENCE FORCE.

Enrolment of

No. _____ Name _____ as a combatant in the Indian Defence Force.

Questions to be put before enrolment.

1. What is your name ?
2. What is your father's name ?
3. What is your religion, class and tribe ?
4. What is your Village, Thana, Parganah Tahsil and District ?
5. What are your educational qualifications ?
6. Have you ever been imprisoned by the Civil Power ?
7. Do you now belong to His Majesty's Forces, the Reserve or the Imperial Service Troops of any Native State or the Nepal State Army ?

8. Have you ever served in His Majesty's Forces, the Reserve or the Imperial Service Troops of any Native State of the Nepal State Army? If so state in which and the cause of discharge (a)?
9. Have you truly stated the whole, if any, of your former service?
10. Are you in receipt of any allowance from Government? If so, on what account?
11. Are you willing to be enrolled in the Indian Defence Force?
12. Are you willing to go wherever ordered in India by land or sea, and allow no caste usages to interfere with your military duty?
13. Are you willing to be vaccinated or re-vaccinated?
14. Are you willing to serve until discharged in accordance with the following conditions provided His Majesty shall so long require your services?

When you have served till the conclusion of the war you will be entitled to receive your discharge with all convenient speed

_____Signature of applicant.

FORM III.

(See rule II.)

(Form of Oath.)

I, _____ do swear that I will be faithful and bear true allegiance to His Majesty, the King-Emperor, his heirs and successors, and that I will, as in duty bound, honestly and faithfully serve in the Indian Defence Force, and go wherever I may be ordered in India by land or sea, and that I will observe and obey all commands of any officer set over me even to the peril of my life, so help me God.

(Form of affirmation.)

I, _____ solemnly affirm that I will be faithful and bear true allegiance to His Majesty, the King-Emperor, his heirs and successors, and that I will, as in duty bound, honestly and faithfully serve in the Indian Defence Force, and go wherever I may be ordered in India by land or sea, and that I will observe and obey all commands of any officer set over me even to the peril of my life.

(a) If so, the recruit should be asked to produce his Discharge Certificate.

(3). RULES FOR VOLUNTARY ENROLMENT. (From the "Pioneer")

DELHI, 27TH MARCH.

The following is published for the guidance of persons other than European British subjects who desire voluntarily to enrol themselves in the Indian Defence Force under section 12 of the recent Act. In this connection it must be remembered that this force has been created as a war measure and that voluntary enrolment therein is consequently limited by the capacity of the military authorities to provide the requisite instructional staff and equipment.

It is intended to form Indian territorial units all over India with headquarters at convenient centres. At present, owing to the exigencies of the war, the number of these units will be limited to six, with headquarters at Calcutta (for Bengal, Bihar and Orissa and Assam), Madras (for the Madras presidency), Poona (for the Bombay presidency and the Central Provinces), Allahabad (for the United Provinces), Lahore (for the Punjab and Frontier Province), Rangoon (for Burma).

The territorial unit allotted to each area will be constituted as soon as 1,000 applications have been received for enrolment in that area.

A person desiring to enrol himself should obtain from the District Magistrate of his district (or in presidency towns and Rangoon from the Commissioner of Police) a form known as Form 11 which sets out the conditions of enrolment. He should fill in this form and return it to the officer by whom it was issued and it will then be forwarded by the latter to the General Officer Commanding the division.

The conditions to be fulfilled by candidates for enrolment are given in detail in the rules issued under the Indian Defence Force Act which have been published in the "Gazette of India." Briefly, these conditions prescribe that a candidate should be of a certain standard of height and physical fitness and between the ages of 18 and 30. These are the physical qualifications required. As regards his moral qualifications, the candidate must not belong to a criminal tribe or a menial class and he must bear a good character. Another condition is that he should not belong to any class from which the Indian Army is ordinarily recruited. The word "ordinarily" is purposely introduced so as to give elasticity to this provision. It is not intended to bar, merely because they belong to these, particular classes of persons, such as lawyers, men of property, men of business, professional men, students etc., who do not ordinarily select the profession of arms as a career.

As soon as the requisite 1,000 applications have been received in any area and a unit constituted, those who have offered themselves for enrolment will be directed to attend at one of the centres above mentioned or at other convenient centres for medical examination, enrolment and attestation.

On the enrolment and attestation of 1,000 men in any area training will commence. A staff will be provided for the instruction of one company (250 men) at a time. The men will undergo 90 days' training as recruits. It will take up the recruits' whole time and will be carried out in camp or barracks so as to facilitate instruction and establish discipline. While under such training soldiers of Indian units of the Defence Force will be subject to the Indian Army Act and to any rules and regulations issued under the Indian Defence Force Act which may be applicable to them. On the conclusion of this training they will be replaced in succession by fresh batches of 250 recruits, those who have completed their instruction returning to their civil avocations until required for service. The numbers above mentioned are subject to revision. They represent the maximum that can be dealt with at present, having regard to war conditions.

The training companies referred to will be commanded by selected British officers assisted by a suitable staff of Indian instructors of various ranks. Soldiers of the Indian Defence Force will, when qualified, be eligible for promotion. A non-commissioned officer showing special qualifications will be eligible for further advancement while undergoing training. The pay of all ranks will be that prescribed for regulars of the Indian Army. Thus the pay of a private will be Rs. 11 a month, plus free rations and clothing. Every soldier will be allowed his proper travelling expenses to and from the place of medical examination or training centre and his place of residence. Each company will be allowed the establishment of followers admissible for a regular Indian unit of the same strength.

4. ANSWERS TO SOME QUESTIONS. (From the "Pioneer")

Mr. J. Dewsbury, Registrar of the Madras University, has issued a series of questions addressed by the Vice-Chancellor of the University to the military authorities and replies to them from the Adjutant-General. The questions and answers are:—

Q. Whether the scheme for the enrolment of Indians will allow of the formation of a university corps or of college companies or platoons and whether such units when called up for training at headquarters or for service elsewhere will be broken up and mixed with other units, or whether each unit will be allowed to keep its numbers together?

A. All endeavours will be made to keep distinct university or college companies or platoons if the numbers offered permit and caste conditions do not interfere. Thus if 200 came forward from a university they could be called up for training in platoons of 50 at a time provided that messing arrangements can be made with due consideration to caste restrictions. The matter is one to which particular attention will be given when the time comes for constituting the corps.

Q. Whether undergraduates who volunteer to join the force should entirely give up the idea of prosecuting their university courses for at least one year or, perhaps, two years?

A. Persons joining the corps will be called up for three month's training only.

Q. When undergraduates shall have been trained whether they will be sent out of their own presidency and, if so, the probable period of service out of the presidency?

A. After the members of the corps have been trained they will be called out only in case of serious emergency. If such an emergency arises they may be sent anywhere in India and no limit can be imposed to the period of service which must be determined upon by the military emergencies.

Q. What is an undergraduate to do between the date of the conclusion of his training and the date of his being called up for service?

A. On conclusion of their training they will return to their civil avocations until required of service.

Q. Will medical students be permitted to volunteer as (a) part of a medical corps; (b) part of a regiment in the Indian Defence Force?

A. Students can volunteer for enlistment in the ordinary way but not for any special work.

5. CONCESSION MADE BY THE UNIVERSITY.

FROM

The Registrar,

University of Allahabad,

I have the honour to state that the Syndicate, at its meeting, held on the 21st. April 1917, had, under its consideration, the question of granting special concessions as regards attendance to students of affiliated colleges who wish to volunteer for Military Service, and **RESOLVED** that members of the University who volunteer for Military Service should be excused attendance during the course of their Military training, i.e. in their case a regular course of study should be interpreted as meaning a regular course of study excluding the period during which they are undergoing Military training. It is understood that the Military training will last three months and during it the Volunteers would not be able to attend their colleges. If after their return, they are called up for Active Service, they could not expect further concessions.

Sd/ M. G. V. Cole,

REGISTRAR.

6. RESOLUTION.

General Administration Department.

Dated Naini Tal, the 30th May, 1917.

The following concessions are now offered by Government to persons who volunteer and after enrolment produce a satisfactory certificate from their commanding officers :—

- (i) Candidates for employment under the Government will be allowed with reference to article 51, Civil Service Regulations, to deduct from their age the period spent by them in the Indian Defence Force whether on training or on service.
- (ii) So far as the interest of the public service will allow, facility will be afforded to government servants to enter the Indian Defence Force and to undergo their training, and if called out on service they will retain a lien on their civil appointments which will effectually guard them against the loss of seniority.

2. The Lieutenant-Governor is also pleased to declare that a satisfactory discharge of duties on general military service in the Indian Defence Force will, other things being equal, entitle a person (whether a government servant or not) to preference in the matter of appointment or promotion to posts under Government. Even if a person is not

called out on general military service, but is enrolled and undergoes the training, this fact will be counted in his favour in considering his claims to an appointment.

By order of the Hon'ble the Lieut. Governor, United Provinces,

R. BURN,

Chief Secy. to Govt., United Provinces.

IV. WHAT IS BEING SAID BY INDIAN LEADERS.



(1) Mr. Srinivasa Sastri, at the Gokhale hall Madras April 28th;

"It seems to me that if we do not do the right thing on the occasion, we shall let slip

A Golden Opportunity

for securing the advance of India all along the line, and that through your lapse we should be committing a mistake which succeeding generations will find it hard to repair. In the first place, I must say that there is a general air of suspicion about the whole thing. This suspicion is not altogether unjustified, for the thing is so half-hearted. It comes to us so late, seeming rather to be dictated by the necessity of the War than by a desire to grant a desirable concession. There is so much about it that is half-hearted that I do not wonder young men looking at it with suspicion and saying: "Let us wait and see." But there are times when it is not necessary to wait and see, and when it is necessary to come to a quick decision. The Government of India have said that this is a War measure, and that, therefore, they would not allow us to open up the old question of Indian disabilities. When we asked that Indians should be placed on a footing of perfect equality with European British subjects in this matters they said: "Do not go to the root of things. Take what we are prepared at present to give. This is purely a War measure. When we come to make this permanent, as in all probability we shall, under the name of the second line Defence Force, you had better come up with your old grievances and we shall then see how we can redress them." Whether this statement is genuine or whether it is merely a ruse to put off inconvenient debates at the present moment, is more than I can say with certainty. But I believe that it is also at the same time a wise policy on our part to take on.

refers at their word. Let us, after the War, put the matter forward and claim as we trusted them once, that they should in return trust us hereafter.

.....I know how much you love India. Show also that you can defend her. I know how much you are burning with a desire to serve India. This is the best way of serving her. If you do not come forward and make this first experiment a success, notwithstanding its deficiencies and shortcomings, you will not be serving India, but I am afraid you will be thoughtlessly sacrificing India.

..... The time for testing your strength and your manliness has come and if you fail to respond to this call, it would not only be a bad business now, but the whole of our Nation will have to lie low for a generation till we can wipe off the memory of this sad blunder.

(New India, April 30.)

The following grave warning was uttered by the hon Mr. V. S. Srinivasa Sastri in his presidential address at the recent Nasik session of the Bombay provincial conference :—

'I also implore you all to spare no efforts in making the Indian Defence Force a signal success. Disabilities and grievances there are. When shall we be without them? The only thing is we must not cease to struggle against them. We stand to lose heavily all round morally and politically if we let this opportunity pass. Let young men realize that the cause of India which they yearn passionately to serve requires before all things that they should acquire regular military training and that they should eagerly embrace the first opportunity, however small, and restricted, of getting it. Failure in this would be a terrible blow to the national movement and we should regret it all our lives. Besides, if there be any reality in our appreciation of the tremendous issues involved in the war and enormous drain that it causes on the man-power of Britain, we must respond readily to the slight demand made on the educated classes by the Government and mark our sense of the departure in the policy of mistrust hitherto followed in military matters.'

(The Leader.)

(3) Mr. M. K. Gandhi, at Karachi;—

Karachi, Mar. 3—A correspondent wires :—On his visit, Mr. Gandhi made a definite pronouncement with regard to the duty of Indians to join the Defence of India Force in the Parsi Theatre public meeting, Karachi. He said that Indians had been pressing for admission in the army, time and again, and now as the permission had been granted, they should join in overwhelming numbers, and thus fulfil their duty to the

Motherland. Mr. Gandhi said that, in speaking as he had done, he had spoken not as a Passive Resister, but as one claiming to know the Indian mind and understanding India's present conditions. He held very strong views about the use of weapons even in self-defence, but he knew that his views were not shared by those of his countrymen, who had for years past been agitating for the reform that had now come. It is an opportunity of a lifetime that no lover of his country should miss.

(*New India*, Mar. 5th.)

(3) Tej Bahadur Sapru.

It seems to me that failure to respond to the call will expose us to criticism far more adverse than that which has already been levelled against us, and our critics who are neither few nor very charitable will not be slow to take advantage of the situation. The path to self-government is bestrewn with many difficulties and though it may be that many of us apprehend that we shall be as far away from that goal after we have responded to the call as now, I think that by making use of the opportunity we shall make it impossible for our critics to say that while we all aspired to and demanded self-government we ignored the central condition of all true self-government, namely, the duty of self-defence. Personal inconvenience, temporary hardships and inequalities, subjection to military discipline may be all very galling, but let it not be said that we talked of these things at a time when we should have seized the occasion and improved it.

(*The Leader* May 25th 1917.)

(4) Mr. Wadia, at Gokhale Hall, Madras.

said that, sooner or later, the Government of India wanted to build up a big citizen army on the same lines as the territorial army in England. The War brought about many things and one of them was the offer made by the Government of India to the young men of this country, which would enable the sons of India to get a military training. The value of that training was not so much to the Government as to the young men themselves and to their country. Military training was an essential factor for the gaining of right discipline—not necessarily the discipline of fighting on the battle-field—but the discipline which was so very essential for the carrying on of harmonious work of all their propaganda, political, social, economic, etc. Both from the point of view of the individuals and from the point of view of service to the Motherland, it was highly essential that young men should join the Force, and thereby prove that the claim that their leaders had been putting forward for a long time was a true claim. The solution of the problem, whether Indians shall have commissioned

ranks thrown open to them and whether they shall be put on absolutely equal footing with the European soldiers in the country, would depend on the response that young men might be able to make to the offer now.

(*New India, April 16*)

(5) **The Hon. B. Bhupendranath Sanyal.**

On the motion that the Bill as amended be passed into law the hon. Babu Bhupendranath spoke as follows :—

Sir, now that this Bill is going to become law, I will make only one observation. I wish it to be understood, both here and outside, that we, the additional members of this Council have tried our best, either in the course of our private conversations or in the select committees or in this Council, to meet and further the legitimate aspirations of our countrymen. But we have recognized the supreme need of the hour, and having recognized that need we have placed,—I for one did no place—we have placed our services entirely in the hands of the military advisers and the military guides of the empire. What they have thought best to do in the present circumstances of the country, we have accepted. The amendments that were put forward were not in any spirit of obstruction, but simply for the purpose of calling attention to great questions agitating the country, and now, sir, that the Bill is going to be passed, I do not mind, and I am sure my countrymen will not mind, the question of honours, of prizes and of distinctions. They will not mind the differences that at present exist. We shall all, both here and outside strain every nerve to bring this war to as speedy a termination as possible. And I thank his Excellency the Commander-in-Chief for the kind words of encouragement that he gave to us in this Council in the legitimate fulfilment of our aspirations for I can assure him that they will be treasured in the memories of our people throughout the country, and I am sure those words will give my countrymen great assurance, and will evoke the enthusiasm over the measure which he has brought before us and which is so necessary to its successful working.

(6) **Sir. F. S. Sivaswami Aiyar, at Madras, March 25th.**

"For more than a generation, our people have been praying for the privilege of volunteering and for opportunities for participating in the defence of the country. Deeply grateful as we are to the Government for the peace and security we enjoy and for the protection afforded by the British Navy and Army, we have felt aggrieved by the absence of opportunities for military training so as to enable us to serve in the defence of our own country."

....."In a country like India, which has been the nursery of soldiers and of chivalry, it should be unnecessary to appeal to any foreign examples. We are now passing through a most momentous epoch, and by our conduct on this occasion shall we be judged. If we fail to respond, we shall cover ourselves with indelible disgrace and lay ourselves open to the charge of incurable effeminacy, and all our agitation in the past for volunteering and military career would signify nothing. But I venture to hope that young India will rise to the call of patriotism and loyalty and to the full height of its manhood, and that the response will prove a turning point in history."

(*New India.*)

(7) **Mr. N. G. Chandavarkar, at Bombay, Feb. 18th.**

"This is no time for words. It is a time for action in obedience to the Viceroy's call. Let us with all the might of loyalty and love for the country and the Crown gather round the new banner. No country can have noble thoughts and noble lives where as has been said 'Men change swords for ledgers and desert the student's bower for gold. The soldier and the scholar make the country's soul.'"

(*The Leader, Feb. 25th.*)

(8) **The Bombay Presidency Association's appeal;—**

Remember that the force, which is being constituted, is a force for the defence of India. To the true Indian, there should be no duty higher than the duty of defending his Motherland against danger from without and against disorder within. No nation can be worthy of any rights or any position unless its members are ready and capable of performing the first duties of a citizen, viz., the defence of their own country. No amount of rights and privileges will make us a capable nation unless they are accompanied by the right and capacity of self-defence. The great future to which we are all looking forward for our country depends upon the way in which you answer this call to arms.

The Empire is fighting the battle of humanity, liberty, and justice at tremendous cost. The war has now come to the crisis when it has become necessary that the whole of the power and resources of the Empire should be brought into operation. India, as an integral part of the Empire, has to render all the assistance she can. India realizes that the working out of her destiny depends upon the strength and integrity of the Empire. India owes much to the Empire and has more to gain.

We, therefore, unhesitatingly appeal to you to join the Defence of India Force in the conviction that you will not only benefit yourselves, physically, mentally and morally by the training you receive and the service you render, but that you will perform a national and imperial duty. We appeal to you in the name of Mother India, in whose service and defence it should be our privilege to fight and, if necessary, even to die. We appeal to you in the name of the Empire of which India forms an integral part and whose honour and influence so largely depend upon the sacrifices which its component parts are prepared to make. We finally appeal to you in the name of all that is best and noblest in human nature, for that alone can inspire us to face great hardships and to meet heavy sacrifices.

We, therefore appeal to all of you as are of the proper age to apply for enrolment at once, so that our national ideals and aspirations may be fully realized and India's future may be even brighter than her glorious past.

(The Leader, Feb. 25th.)

The Extension and Improvement of Primary Education in Bombay (City).

The Schools Committee's Scheme.

Covering letter from the Secretary, Schools Committee, No. 5046, dated the 5th October 1917, to the Municipal Secretary :—

" With reference to your letter No. 2475, dated 14th July 1916, communicating Resolution No. 2452, dated 13th July 1916, of the Corporation, requesting the Schools Committee to submit proposals for a larger extension of Primary Education in Bombay and improvement therein, I have the honour, under directions from the Schools Committee, to send to you the following report and the attached scheme for presentation to the Corporation.

2. After a very careful and anxious consideration of the subject in all its bearings, the Schools Committee have come to the conclusion that the time has arrived when the Corporation should devise measures for the introduction of Free and Compulsory Primary Education in the City of Bombay. The educational needs of such a progressive and industrial City as Bombay and the great public awakening which has manifested itself in insistence of the introduction of Free and Compulsory Elementary Education, require that the Corporation should now definitely decide to take the necessary steps for making Elementary Education Free and Compulsory.

3. While, therefore, the Schools Committee recommends Free and Compulsory Elementary Education for the City of Bombay, they feel that it cannot be fully accomplished in a day and the only way to proceed is to lay down a well regulated scheme for reaching it at as early a date as possible. The policy pursued by the Schools Committee in recent years of expansion and increased efficiency in Primary Education and the progress already made, will, they venture to think, make the complete attainment of Free and Compulsory Elementary Education at an early date feasible, if a start is immediately made in that direction.

4. The Schools Committee have accordingly framed a scheme for the purpose which they have the honour to forward herewith for the consideration of the Corporation and which they recommend the Corporation to adopt, subject to the observations made in paras. 6 to 11. The scheme lays down a programme of 10 years, at the end of which Free and Compulsory Primary Education will be fully realized. But the Committee are persuaded to believe that when the scheme is in operation, it will be found feasible to accomplish the object in a much shorter time.

5. The cost of Free and Compulsory Primary Education in the City, under the scheme, sketched out, is estimated at Rs. 24 lakhs, per annum, Rs. 18 lakhs and 60 thousand per annum whereof will be the cost reached under the 10 years' programme. It may be added that the education may be made compulsory both for boys and girls at one and the same time or it may be made compulsory first for boys, and a few years later, for girls also, the extra 5 lakhs and 40 thousand rupees per annum referred to above, being in that case roughly divided as 2 to 2½ lakhs in the first case and about an equal amount additional in the second.

6. The question of finance is necessarily the most important. In connection therewith, before asking the Corporation to commit themselves definitely to any specified scheme or programme, the Schools Committee wish to draw their attention to the provisions of Section 62B of the Bombay Municipal Act—Act III of 1888—which runs thus:—

“62B—If at any time by or at the instance of Government Primary Education shall be made free, or free and compulsory, in the City, then a grant amounting to one-third of the difference between the cost thereafter annually incurred by the Corporation in maintaining and aiding primary schools and the cost so incurred in the period of twelve months immediately preceding the day on which such measure comes into effect shall be paid annually to the Corporation by Government.”

7. It will be observed that in the foregoing provision of Section 62B, the principle is recognized that Government should share with the Corporation in a defined proportion (one-third) the additional cost involved in making primary education free or both free and compulsory in the City. The words of the Section no doubt are that Government shall contribute the said share if primary education is made free or free and compulsory at the instance of Government. The Schools Committee consider that in view of altered circumstances, a representation should be made to

Government, requesting them to agree to bring themselves within the Section by formally asking the Corporation to enter upon a scheme of Free and Compulsory Education. In these times of generally advanced public opinion on the subject of education of the masses, the Government might, the Schools Committee think, feel disposed to waive technical objections and agree to share, in conformity with the spirit of the provisions of Section 62B, the increased cost involved in making primary education free and compulsory under a well-conceived scheme. Government are doubtless aware of the strong current of public opinion in favour of an early introduction of free and compulsory primary education in the City—nay in the whole Presidency—and of the volume, strength and earnest insistence of the demand. They will, the Committee think, agree that the time has come for them and the Corporation to anticipate the popular demand and co-operate in a programme, which will, on the one hand, satisfy the popular demand, and on the other hand, admit of well-graduated progress on safe and sure lines. The Schools Committee consider that the programme submitted herewith amply meets these conditions.

8. A more serious difficulty is involved in the interpretation of the words of Section 62B which define the amount, of which Government is to give one-third, as "the difference between the cost thereafter (after education is made free and compulsory) annually incurred by the Corporation . . . and the cost so incurred in the period of twelve months immediately preceding the day on which such measure comes into effect." The question, that will arise, under the scheme submitted herewith, will be whether this amount would be (A) the difference between the cost of primary education of the current year (Rs. 6,60,000 as per Budget Estimates) and the cost from year to year under the scheme, supposing it is sanctioned and put into execution next year, which cost would rise every year in Arithmetical progression by Rs. 1,25,000 per annum, until it reaches Rs. 24 lakhs per annum in the year of compulsion for both boys and girls, or (B) the difference between the cost at the end of 10 years' programme sketched out in the scheme, i.e., Rs. 18,60,000 and the ultimate Rs. 24 lakhs. In the first case, Government would pay in the first year Rs. 41,666, which would grow annually until after 10 years, it reaches Rs. 5,80,000 per annum in the year of compulsion. In the second case, Government would pay only after 10 years, and then one-third of only 5 lakhs and 40 thousand, i.e., Rs. 1,80,000 per annum. The difference would be very great and result in an inequitable distribution of the incidence of cost of the whole scheme as between Government and the Corporation for all time to come.

9. The Schools Committee consider that, from an equitable view of the position, the amount of which Government should agree to pay one-third, is the difference between the cost incurred by the Corporation in this year and the increase of cost over this amount from year to year, under the scheme submitted. As stated in para. 4 above, and explained in the annexed scheme itself, it is one entire scheme for the introduction of Free and Compulsory Primary Education on a 10 years' programme. For the sake of convenience and in the interest of efficiency, the programme has been spread over 10 or 11 years. It is a great advantage to have the increase in the financial burden distributed over 10 years, as suggested in the scheme—it would be an advantage as much to Government as to the Corporation.

10. The Schools Committee wish that the views stated above in paras. 5 to 9, be submitted to Government and their consent obtained to agree to share from year to year, a third of the difference between the present year's cost of Primary Education, and the cost, increasing by Rs. 1,25,000 in Arithmetical progression from year to year, until it reaches the estimated 24 lakhs in the year of Compulsory and Free Education for boys and girls, and to do everything necessary to satisfy the requirements of the Section, or if thought desirable, to amend the Section itself. The scheme may then be adopted.

11. The Schools Committee would also suggest that the offer be made by the Corporation to Government that they (the Corporation) would be ready to give effect to the scheme within any shorter period than the 10 years mentioned, provided Government agree to the principle of sharing a third of the difference between the present annual cost and all additional cost under the scheme. The distribution of the programme over ten years is only a matter of convenience."

The Extension and Improvement of Primary Education in Bombay (City.)

Scheme framed by the Schools Committee in response to Resolution No. 2152 of the Corporation.

Bombay, 8th September 1917.

(1) Resolution No. 2452, dated 13th July 1916, of the Corporation, referred to above, runs thus:—

“That in the opinion of the Corporation the time has arrived for a larger extension of Primary Education in this City and for improvement therein, and the Schools Committee be requested to submit proposals for the measures to be taken for effecting this object.”

(2) The resolution of the Corporation restricts its reference only to “extension and improvement.” It may, however, be stated at the outset that it is impossible in these days of rapidly advancing public opinion to consider any question of the progress of Primary Education without reference to the demand for free and compulsory education, which in recent years has been gathering so much force and strength in all parts of the country in general and in our City in particular. The civilized world has, indeed, long since accepted the basal propositions that it is the duty of the State to see that no child from amongst its subjects grows in ignorance and that the principle of compulsion involves, almost as an inevitable corollary, the principle of free education. A State maintained system of Free National Education may or may not be compulsory. But both experience and reason show that a system of compulsion cannot work smoothly without the State offering to forego in its own institutions all ordinary fees. The great war of the day has still further emphasized the truths underlying the principles of free and compulsory national education. It is recognized that in the severe economic and other international struggles that are sure to ensue after the conclusion of the war, the system of national education will play a very important part and that further, that nation will win in the race where the system adopted ensures not only that no child grows in ignorance but also that every child is trained to put forth the best that is in him for the benefit of himself and his countrymen. The correlation of national prosperity and greatness with national education was never so clearly understood before.

(3) For obvious reasons India cannot lag behind in the race for a place in the world politics of the day worthy of her size and population, present position and historic past, and must build up, as the necessary means to that end, a healthy and progressive system of national education. The country must sooner or later adopt the system of Free and Compulsory Primary Education, and, as many think, the sooner it does so, the better. The lead must evidently be given by the leading towns and cities and there are more reasons than one why enlightened and enterprising Bombay, with the great resources at her command, should, true to her claim to be the first City in the country, set the example.

(4) The scheme laid down herein has been based, for reasons stated above, on the principles that Free and Compulsory Education should be introduced in this City at no distant date and further, that careful preparations for the same should be the keynote of all proposals for progress or improvement. There are indeed two ways in which a living and successful system of Free and Compulsory Education can be built up. One way is to promulgate it immediately, impose by law upon parents and guardians the duty to send their children or wards to school for a certain number of years, provide penalties for failure, and then to proceed to work out the completion of the fabric necessary to put the law fully and adequately into operation, and rigidly enforce the penalties imposed. The other way to proceed is to first build up the fabric as near to completion as possible and launch the legislation enjoining compulsion, after the preparations necessary have been made to enforce it successfully and smoothly. There should be no two opinions as to the superiority of the second method of procedure and the Schools Committee has deliberately adopted it in framing its scheme unfolded herein. The procedure recommended ensures success and involves no unnecessary delay. The *tests of successful and smooth working* are not difficult to lay down. They are that the compulsion is not a mere name, that the penalties for non-compliance are substantial and effectively deterrent, that there are not large exemptions allowed, whether owing to defects and gaps in the educational structure or as a concession to prejudice and opposition, that as a matter of fact, the bulk of the children intended to be got into school are so got in, and lastly that—and this is most important—the system is popular among the masses—at least that the compulsion is not regarded to be an oppression or a useless invasion on individual liberty. To express it briefly, in order to be successful, the system of Free and Compulsory education must have its benefits appreciated by the masses—it must be more or less popular.

(5). This being the end to be attained, the next question is that of means. The *conditions* which would seem to be necessary, for forming reasonable expectations of having the *tests of success* enumerated above fulfilled, may be laid down thus :—

- (a) There must be a sufficient number of schools situated at convenient distances from the homes of the boys, so that want of a school within easy and safe access may never be a ground for exemption. In determining the number and situations of schools in Bombay, the traffic in the roads and streets and the dangers of accidents, must be specially taken into account.
- (b) The schools must be well located and well equipped. The aim should be not only to adequately meet sanitary and strictly educational requirements, but also to make the inside and outside of the schools interesting and attractive to the pupils.
- (c) The Schools must be manned well. There must be a sufficient number of teachers, with a large proportion of them specially trained for the work and having their heart in it. It is necessary for this that their pays and prospects are such as keep them contented and secure for them a decent competency.
- (d) The instruction imparted in the schools must be good in itself and useful from the practical point of view. It must meet the wants of the day and suit the environments of the people. It must be of such a character that its advantages are manifest even to the masses.
- (e) There must be a well organized machinery for guidance, control and supervision.
- (f) There should be a well organized system for a close association, from centre to centre, of the local men of light and leading, of men of position and influence amongst the public, in the educational work going on round them. To seek and secure the co-operation of these popular leaders, whenever and howsoever forthcoming

should be the constant endeavour of the official supervising authorities mentioned in (e) above.

(6) Whether the ultimate step of compulsion is adopted or not, the conditions for its success, stated above, indicate the directions in which progress and advance should be made and would on its own account be highly desirable. Happily, in our City, this would involve no radical change—no fresh departure except to a certain extent in regard to 5 (d) and 5 (f). What is required, therefore, is only to determine the steps by which advance is to be made in each direction and the period of time in which the goal is to be attained. A necessary preliminary to this consideration is a survey of the existing state of things, so that we may know what our full requirements are, how far we have gone and what further progress we have to make.

(7) The first question of importance to determine is the total number of children to be provided for in a complete scheme of Primary Education. As has been often observed, there are varying estimates, the figures being put down from 80,000 to 1,15,000 and sometimes even 1,40,000. It would seem that the variation arises owing to a misconception or want of agreement as regards what should be regarded as the *Primary School-going age* of children, from the general point of view as well as that of the period during which compulsion is likely to be enforced by law, the state of Indian society being taken into due consideration. This must certainly differ from the familiar general term "*School-going age*," which covers the period both of Primary and Secondary or High School education and is generally regarded to cover the period from the 6th year complete to the 15th or 16th year complete and for which there is the generally accepted loose estimate of 15 per cent. of the total population. The number of the boys and girls of school-going age in this wide sense would come in Bombay to about 1,47,000. But clearly, we have to take much shorter age limits to form an estimate of the children expected to be in our Primary Schools teaching upto the 4th Vernacular Standard complete or whom the law of compulsion may well require to be under instruction. Six complete to twelve complete, that is, children from the 7th year commenced to the completion of their 12th year, would be the proper limits for this purpose and are in conformity with the facts, as they are found to obtain in our Primary Schools. Taking these as the Primary School-going age limits, we can arrive by an easy calculation at the approximately correct figure, we require. According to the

Census of 1911, which after the age of 5 gives the numbers only of quinquennial age groups, there were in Bombay City :—

Age:	No. of Boys.	No. of Girls.	Total.
(a) 5th complete to 10th complete	34,303	31,461	65,864
(b) 10th complete to 15th complete	48,224	28,061	76,285

Taking $\frac{4}{5}$ ths of (a) and $\frac{2}{3}$ ths of (b) we get the following figures for children of Primary School-going age (representing 6 years of childhood—namely the 7th commenced to the 12th year complete) :—

Age.	No. of Boys.	No. of Girls.	Total.
(a) 6th complete to 10th complete	27,515	25,169	52,684
(b) 10th complete to 12th complete	19,289	11,224	30,513
Total ..	46,804	36,393	83,197

(8) This gives the figure we require as 83,000 for 1911. We have to allow for a growth of the population at say one per cent. per year. We have also to take note of the fact that to a certain extent children younger as well as older than the age limits laid down do attend our Primary Schools. On the other hand, we have to make deductions on account of sick or disabled children and those who are taught at home, as well as those who attend Anglo-Vernacular Schools, which latter is the case with children of the hereditarily literary classes. Making proper allowances for all these uncertain factors and taking a liberal estimate of the needs of the next 10 to 15 years, we may well put down the figures as an all-told total of 90,000 children—50,000 boys and 40,000 girls, for whom we shall have to make provision in our Primary Schools under a system of legal compulsion. The number to be provided for will, necessarily, be smaller if there be no compulsion.

(9) Let us at this stage note what proportion of these eighty to ninety thousand children of Primary School-going age we have so far succeeded in getting into our schools. The following are the figures for the end of 1916-17 :—

Kinds of schools.	Number of Schools.	Number of boys on roll.	Number of girls on roll.	Total number of children in school.
Municipal Schools ..	195	16,147	7,840	23,987
Aided Schools ..	140	10,405	5,218	15,623
Un-aided (approximate estimate correct figures being unavailable) including unrecognized Schools and Private Tution.	80	3,640	1,008	4,648
Total ..	415	30,192	14,066	44,258

Thus, out of a possible total of 50,000 boys and 40,000 girls, we have to-day got in schools 30,000 boys, i.e., 60 per cent. and 14,000 girls i.e., 35 per cent. It would seem that so far as the education of boys is concerned, the position attained is not unsatisfactory. The figures compare well with those for other parts of India. According to the last quinquennial Government Report of Educational Progress in India, the total number of pupils in primary schools in the country in 1912 was about 50 lakhs. Allowing for a 30 per cent. increase during the five years that have elapsed since then, the number would be 65 lakhs in 1917, which means 2 per cent. of the total population (about 32 crores) in primary schools. In the Bombay Presidency at the end of 1915-16, there were about 6 lakhs pupils in primary schools out of a total population of about 2 crores, giving a percentage of 3. For Bengal Presidency the percentage is 3 and for the United Provinces 1.3. The percentage for Bombay City comes to 4.4. That marks a distinct superiority for Bombay City.

The following figures are also interesting as they indicate both the progress made in the past and the quarters in which

special efforts are needed to bring on a true educational awakening:—

Race and Religion.	Total per census of 1911.	Total of literate in 1911.	Percentage of literates in 1911.	Percentage of literates in 1901.
Hindus	664 lakhs.	112 lakhs.	17	12
Mahomedans ..	179 "	29½ "	16	13
Christians	57 thousand	28 thousand	49	51
Jains	20 "	11 "	55	51
Zoroastrians ..	51 "	37½ "	74	67

(10) There is further ground for an optimistic view if we bear in mind the rate at which our schools and pupils have advanced in the past. There has, indeed, been a sustained onward march as the following statement will show:—

Year.	Municipal Schools.		Aided schools (aid given by the Schools Committee).		Un-aided schools (approximate figures).		Total of all kinds of schools.	
	Number of schools.	Number of children.	Number of schools.	Number of children.	Number of schools.	Number of children.	Total No. of schools.	Total No. of children.
1890-91 being the first year of transfer of Primary education from Government to Joint Schools Committee	62	6,184	68	5,210	196	9,979	326	21,323
1908-09 being the last year of the Joint Schools Committee...	102	10,114	112	11,138	199	10,206	413	31,658
1909-10 being the 1st year of Primary Education under Municipal control	114	11,559	113	11,455	215	10,744	442	33,759
1912-13	160	16,746	184	14,021	197	10,030	491	40,797
1915-16	183	21,669	182	15,526	189	7,502	504	44,707
1916-17	198	23,987	140	15,623	80	4,619	418	44,239

A perusal of the figures quoted above, will show that in the course of the 8 years that have elapsed since the control of Primary Education in the City was vested in the Schools Committee, the number of schools has risen 94 per cent. and that of pupils 130 per cent., and that the pace of the progress has been considerably accelerated during the last two or three years, the Municipal Schools taking distinctly the lead.

(11) There is one aspect of the figures quoted in para. 10 which requires special notice, as it relates to the question how far we can rely upon the "Aided" and "Un-Aided" private schools for the progress we have to achieve in the future. It will be seen that the Un-aided schools, having been almost in a stationary condition for 20 years since 1890, have been rapidly going down during the last three or four years. The explanation is not difficult to find. A very large proportion of these Un-aided Schools are inefficient struggling ventures. Conscious of their defects many of them never apply either for "Grant-in-Aid" or even for "Recognition." As the decidedly better organized Municipal and Aided Schools multiply and develop, the Un-aided and Un-recognized Schools must either come up to the required level of efficiency, in which case they, in most cases, apply for and rise up to the status of "Aided" Schools, some—very few remaining content only with mere "Recognition," or they must go down in the competition. This is not deplorable from the point of view of efficiency, specially as several of the Un-aided and Unrecognized Schools have in fact become Aided Schools in the past. The only important lesson we have to draw is that even for future expansion of Primary Education we can keep very little reliance on a growth of purely Un-aided and Un-recognized Schools. And when we introduce compulsion, we must not recognize in any manner attendance in schools that are neither Aided nor Recognized, since they are in almost all cases, below the level of minimum efficiency. As for the Aided Schools, they are very valuable co-adjutors in the cause of education and deserve every encouragement. They have certainly fared better than the Unaided Schools but they too seem to have come to a stationary condition in recent years, as the following table will show :—

Year.			Number of Aided Schools in Bombay.			Number of pupils in them.	
1906-07	..	..	102	..	..	9,388	
1907-08	..	..	103	..	..	9,652	
1908-09	..	..	112	..	..	11,138	
1909-10	..	..	113	..	..	11,455	

Year.	Number of Aided Schools in Bombay.	Number of pupils in them.
1910-11	112	11,681
1911-12	126	13,821
1912-13	134	14,021
1913-14	134	14,772
1914-15	136	14,858
1915-16	132	15,538
1916-17	140	15,623

These figures do not bear out the contention of those who think that for further expansion of Primary Education, we can depend as much on Aided Schools as on Municipal Schools, and that all that is required is a policy of greater liberality in giving Grants-in-Aid. The charge on the public funds even of giving a liberal grant-in-aid to a school must certainly be lesser than maintaining it fully, and a policy of fostering as much as possible the growth of Aided Schools has to be commended for more reasons than one. It seems, however, that as efficient Aided Schools are dependent on private benefactions or on the willingness of the parents and guardians to pay for special reasons much higher fees than levied in public schools, or on the self-sacrificing spirit of the conductors, there is a certain limit beyond which we cannot expect them to continue to progress at the same rate as they previously did. The reasons for diminution of the rate of progress of this kind of schools are still further greater in a City like Bombay, where the continuous rise of rents and wages must make the cost of maintaining a school more and more prohibitive for private enterprise. For these reasons, whilst heartily supporting a policy of liberal grants-in-aid, the Schools Committee would depend only to a limited extent on Aided Schools for further expansion of Primary Education in the City. And in a system of compulsion it would not take into any account "Un-recognised" Schools.

(12) The facts and figures quoted in the four preceding paras. enable us to determine our future programme as to the opening of new schools and getting into them or into the existing schools, the children that now grow up without education. As stated in para. 9, we have to-day, out of a total of 50,000

boys and 40,000 girls of primary school-going age, children (in round figures) as follows, in the different kinds of schools :—

26,500 boys plus 13,000 girls = 39,500 Children in Municipal and Aided Schools.

3,600 " " 1,000 " = 4,600 Children in Un-aided and Un-recognised Schools.

That means we have in schools to-day 30,000 Boys and 11,000 girls.

It means we have to provide for getting into Municipal Aided or Recognized Schools :—

A—20,000 boys plus 26,000 girls = 46,000 Children growing up at present without any education.

B— 3,600 " " 1,000 " = 4,600 Children now either under Private Tuition or in Un-recognized Schools.

Total 23,600 boys plus 27,000 girls = 50,600.

In setting forth proposals for the provision for these 50,600 children, as also in other proposals set forth in the scheme, laid down herein, the Schools Committee divides the proposals into two groups (which are to be looked upon as complements, one of the other making up one entire scheme). One group dealing with progress for the next 10 years and the other setting forth the requisite advances in the year when the last stage of compulsion is sanctioned by law and is to be brought into practice. The Schools Committee considers that the 10 years programme should aim at and be calculated to provide in all for about 80 per cent. of the boys of the primary school-going age and 60 per cent. of the girls, that being roughly the number which may be expected to attend under a system of voluntary attendance. In the year when compulsion begins we shall have to provide for the remaining 20 per cent. boys and 40 per cent. girls.

We have also to see that when compulsion is introduced such pupils, as have continued to attend " Un-recognized " Schools are brought into Municipal or Aided or Recognized Schools. The pupils in " Un-recognized " Schools and " Private Tuition " number to-day 3,600 boys and 1,000 girls in about 80 schools. About three-fourths of these Schools, with about 3,000 pupils,

are likely to become "Aided" or "Recognized" in the course of the next 10 years, under the proposals for specially improved Grants-in-aid, set forth herein later on. Out of the remaining 1,600 pupils, some 500 may be assigned as the number likely to claim to be under efficient "Private Tuition" and thereby exemption from regular attendance in a Public School. The number of children to be provided for from this class in the year of compulsion would thus be about 1,000, say 750 boys and 250 girls.

The Schools Committee would lay down the following programme:—

Expansion under the 10 years programme.

- A.—5,000 boys and 8,000 girls—Assigned to be taken up by Aided Schools, present or new ones. The "New ones" will include many of those schools which are at present "Unrecognised" and "Un-aided," but are expected to rise up to the higher status.
- B.—3,500 boys and 1,500 girls—Assigned for being absorbed by existing Municipal Schools from year to year.
- C.—3,500 boys and 6,500 girls—To be provided for, by the opening of new Municipal Schools.

12,000 boys, 11,000 girls.

N.B.—In these numbers are included 2,000 boys and 1,000 girls attending at present "Unrecognized" Schools but expected to come into "Recognized" Schools during the next 10 years.

Deducting these, the numbers absorbed would be 10,000 boys and 10,000 girls which, added to the present number in Municipal and Aided Schools, would be 80 per cent. and 60 per cent., respectively, of the total number of school-going age.

D.—To be provided for in the year of compulsion either in old or new schools.

10,500 boys *plus* 15,500 girls—Estimated not to be in any school at that time.

750 boys *plus* 250 girls—Estimated to be in "Un-recognized" Schools.

11,250 boys *plus* 15,750 girls.

Besides 600 pupils expected to remain under "Private Tuition."

Total—23,250 boys *plus* 26,750 girls
plus 600 = 50,600.

(13) The methods for giving effect to the distribution given in para. 12, the funds necessary and further details may be laid down as follows:—

Re: A—At present the Schools Committee is giving a total sum of about Rs. 60,000 as Grant-in-Aid to 140 schools having 15,000 pupils on their rolls. This means a grant of Rs. 4 per head. The Committee would propose that this grant be increased to Rs. 6 per head, in the course of 10 years, the schools of the class taking up 8,000 more pupils in the same period, so that the total grant-in-aid at the end of 10 years may be Rs. 1,38,000, say Rs. 1,40,000. A sum of Rs. 8,000 should, therefore, be allotted per annum for this purpose. The Committee would distribute this yearly addition between grants to new schools taken on the list and for increase in the grants of schools already on the Register, the maximum to be Rs. 6 *per capita* (subject to the proposal made later on—para. 20, for its increase to Rs. 9 *per capita*, when education is made free as well as compulsory in Municipal Schools).

Re: B—This will require merely the provision of additional teachers for dealing with the growing numbers, say 30 new ordinary and special teachers per annum for the expected new comers and also for increased efficiency estimated at Rs. 25 per month, average per teacher Rs. 9,000 per year.

Re: C—This will require the opening of 20 new schools every year for 1,000 new pupils to be provided for, giving an average ratio of 50 pupils per school in the starting year.

The Committee would divide these 20 schools as follows:—

12 Upper Primary Schools to be located on main roads at selected centres, 6 of them at least to be pure Girls' schools.

6 Lower Primary Schools to be located in or near big chawls or blocks of chawls, preferably in quarters inhabited by the classes known as "Backward". These will necessarily be mixed schools for the little ones learning the elementary standards.

2 Night Schools for the benefit of children whom the parents cannot afford to put in full-time day schools. Half-timer Factory children, for example, will find such schools very useful. At least such schools will greatly meet the objections that would be raised to compulsion by those who want their children to do some work and add their mite to the family income.

20.—Total number of schools per annum to be newly opened. These will require at an average expenditure of Rs. 2,000 for each school, a provision of Rs. 40,000 per annum for the next 10 years.

* * * *

Re: D—That is when compulsion is introduced at the end of the 10 years' programme:—

2,750 boys and 1,250 girls may be expected to be taken up by the Aided Schools. The additional Grant-in-Aid for which would be Rs. 24,000.

5,000 boys and 4,000 girls, may be expected to be taken up by the more central and popular out of the Municipal Schools which would then be existing (about 400). This growth would require in several schools more teachers or accommodation or both. The cost would be about Rs. 25,000 for the year.

3,500 boys and 10,500 girls, for them about 175, new schools shall have to be opened, the expected average of pupils being here taken about 30 more than under the system of voluntary attendance. The cost at Rs. 2,000 per school would be Rs. 3,50,000.

The total cost under this head would be :—

Rs.	24,000	increased Grants-in-aid.
„	25,000	additional teachers, etc., in existing Municipal Schools.
„	3,50,000	New Municipal Schools.

Total Rs. 3,99,000 or say Rs. 4,00,000.

To this have to be added various other sums of expenditure required in the year of compulsion. They bring the total to Rs. 5,40,000. About Rs. 2 to 2½ lakhs thereof (as shown in the "Accompaniment" to this scheme) is the estimated cost of making education compulsory for boys only and the rest for making it compulsory for girls too.

* * * *

N. B.—The total advance in schools and pupils to be achieved in 10 years under the scheme sketched out, as also the estimated cost thereof, is divided in the above proposals equally between the said 10 years. It is unnecessary to say that this equal distribution is more or less arbitrary. Very probably the advance would be rapid first and go on slowing down in the later portion of the 10 years. The cost of bringing into school the later batches would also be greater and greater. However the Schools Committee considers that the equal division of the growth and the expenses would be very convenient for the Corporation in giving its grants to the Schools Committee. The tenth portion of the estimated additional cost is the least yearly increase, that shall have to be made for working out this scheme, in the monies placed into the hands of the Schools Committee.

* * * *

(14) The most important requisite of future progress, namely, the provision of sufficient schools, etc., as per the programme determined upon having thus been considered, the Committee will now proceed to briefly define the requirements under each of the remaining five directions of advance and progress, defined in para. 5. The first of these relates to a proper housing of the schools and their equipment. Both these matters are of late receiving careful attention and all that is practical is being done for securing the best houses available for schools. Improvement in this direction must continue from year to year. Leaving aside the larger question of the construction of Municipal school buildings under the 10 Lakhs joint Government and Municipal

expenditure programme or otherwise, the Committee would, for the purposes of this scheme, put down an allotment of Rs. 10,000 additional per year for improvement of school accommodation or meeting the demands from landlords for increased rents and Rs. 4,000 for school equipment in general.

(15) The importance of the proper manning of our schools cannot be exaggerated and proper manning will include not only provision for there being a sufficient number of teachers but also for a fair proportion of them being trained teachers. They must have a definite status in Society and they must be men of character. The masses must feel the advantage of keeping their children in their charge. If the heads and at least 50 per cent. of the teachers of our schools answer to this description then only will they help a smooth working of a systematic compulsion. To secure teachers of this type they must be paid reasonably satisfactory salaries. What these should be, in consideration of the greatly increased and increasing cost of living in Bombay, the Schools Committee proposes to discuss at length in a separate representation. The revised salaries which would be proposed will very probably thus compare with the existing ones:—

Kind of Teacher.	Present Total Salary Rs.	Proposed Salary Rs.
Untrained	Rs. 10 rising to 24	Rs. 10 rising to Rs. 24.
Qualified	<i>Nil</i>	" 24 " " " 38.
1st year Trained	Rs. 22 rising to 35	" 24 " " " 54.
2nd year	" 25 " " 55	" 35 " " " 65.
3rd year	" 28 " " 70	" 45 " " " 90.

The cost of the proposal may be put down at Rs. 60,000 to 65,000 initial non-recurring addition to the present salaries to bring them up at once to the proposed scale, and Rs. 15,000 as the recurring annual promotions of the staff existing. The former sum may be distributed over a period of three years. The latter figure must also go on increasing, as the staff goes on increasing under this Scheme from year to year. Following the principle of distribution of the whole expenditure equally over 10 years, the sum necessary to be allotted under this head is estimated to be Rs. 30,000, as the annual addition to past year's grant.

(16) The next desirable requisite of a system of Primary Education for the masses, laid down in para. 5, is that the instruction imparted should be good in itself, useful from the practical point of view and of such a character as to meet the needs of the day and make its advantages manifest even to the masses. So far as the teaching of three "Rs" is concerned, the present sanctioned syllabus is pretty good, though a revision for such changes as the inclusion of History in the studies for IVth Vernacular standard is now necessary. To make our system of Primary Education, as a whole, a satisfactorily complete entity in itself and thereby to secure popularity for it, the Committee recommends special efforts as follows:—

- (a) Further systematizing of Manual Training at least from Standard III in the more important of our Upper Primary Schools.
- (b) Completing arrangements for the teaching of rudimentary English in Standard IV of all our schools and the teaching of the same (only as a second language) in the higher classes of the Full Primary Schools.
- (c) The opening of what are known as "Continuation Schools" and the extension of which has been very strongly recommended in the Government of India's Resolution "Indian Educational Policy, 1913." The Committee would have therein, classes only from the 5th to the 7th Vernacular Standards and provide some kind of technical teaching as optional to some of the literary studies in all these three standards. The technical teaching should vary according to the surroundings, and may, for the present, be confined only to one select industrial branch for each school. It is not possible to-day to determine how many schools of this kind would be required to meet fully the demands of Bombay. But that they are very much needed as the crowning apex of our system of education for the masses and that it is high time a beginning was made in this direction, are propositions which should not evoke opposition. The Committee would, for the present, be quite content with a programme of one such school newly opened every year for the next 10 years. The estimate of the cost of each such school is Rs. 500 per month (Rs. 300 for 4 ordinary and 2 technical teachers and Rs. 200 for rent, teaching requisites and contingencies).

A provision of Rs. 1,000 per annum for (a) and (b), and Rs. 6,000 for (c) would meet the requirements in this behalf.

(17) Coming to the question of the supervising agency, besides the question of strengthening numerically and otherwise, our present staff and establishment of Superintendents, as the schools and pupils increase, we have to consider the question whether the present system of leaving exclusively to the Government Deputy Educational Inspector and his assistants, the inspection and assessment of the grants-in-aid to the Aided Schools, should continue *ad infinitum*. Under the existing law, the provision for both these duties has to be made by the Schools Committee. As the grants are paid by the Committee and as it would be very necessary under the scheme of expansion and development, laid down herein, for our own officers to be, in future, in full touch with all kinds of private schools, the Committee think that the present system should be put an end to and the Superintending Staff so strengthened as to enable it to inspect and assess the grants of all Aided Schools. The Committee would for this purpose have the present staff of the three Superintendents of the Marathi, Gujarathi and Urdu Municipal Schools and assistant to the former, strengthened thus:—

	Staff to be developed during the next 10 years.			After compulsion is introduced.
	Superintendent.	Asst. Superintendents.	Deputy Superintendents.	Deputy Superintendents.
For Marathi Schools ..	1	2	3	4
For Gujarathi Schools ..	1	1	2	2
For Urdu Schools ..	1	1	2	2

The Committee would raise the salary of the Superintendents from Rs. 150 rising to Rs. 250, that it is at present, to Rs. 200 rising to Rs. 300 and that of the Assistant Superintendent from Rs. 100 rising to Rs. 125 to Rs. 150 rising to Rs. 200, besides a travelling allowance of Rs. 30 per mensem. They would fix the salary of the Deputy Superintendents at Rs. 75 rising to Rs. 100 with a travelling allowance of Rs. 15 per mensem. Whilst the Superintendents and Assistant Superintendents should be selected from as wide a field as possible, the Committee would reserve the Deputy Superintendents' posts to be recruited only from amongst our senior teachers. They would be something like prize appointments to our teaching staff and would

prove an excellent incentive for good work. On a careful calculation it appears that an allotment for the next 10 years of Rs. 2,500 additional per year under this head, would enable the Committee to bring the Superintending establishment to the level defined above, with such addition to the clerical staff as would be necessary and the rent that would have to be paid for separate premises for them. The increase in the staff that would be necessary when compulsion is introduced, would cost Rs. 1,000 per mensem.

(18) As regards the last requisite mentioned in paragraph 5, namely, a close association of the leading men of the public with the work of education and the organization of Local Committees from centre to centre of the City, not much need be said. The utility of an organization of the kind is obvious. It is to be hoped that a sufficient number of gentlemen will come forth in public-spirited Bombay to do the kind of real earnest work needed. The Schools Committee and under its direction its executive officers also will be, there can be no doubt, ever ready to seek and welcome the co-operation of all persons of light, leading and influence amongst the people—ladies as well as gentlemen. Such co-operation will be specially valuable when compulsion is introduced. A special machinery will then have to be engaged, of which the Committee estimates the cost at Rs. 12 to 13 thousand per annum for preparing and maintaining a register of children of school-going age, marking their attendance or failures and taking, under the direction of our Superintendents, all steps necessary for enforcing compulsion by persuasion or prosecution. The working of this machinery will be smooth and successful in proportion to the earnest co-operation of popular leaders organized as suggested.

(19) Besides the main items of progress and advance defined in para. 5, which have been all dealt with in detail in the preceding paras. (13 to 18), there are several other directions of what may be called secondary necessity in which it would be highly desirable to go on making improvements, so that the system of Bombay Primary Education may excel in quality as well as quantity and be a model for the country. Some of these reforms may be enumerated as (a) the promotion of teachers' gatherings for exchange of notes, model teaching demonstrations and lectures, etc., (b) organized excursions, magic lantern exhibitions and nature study shows for the boys, the different schools being taken in rotation. (c) The development of some select schools as model schools where new recruits may for a time be sent to receive their first lessons in the profession. (d) Organized central prize distributions specially in

educationally backward quarters. (c) Provision of schools for boys of such quasi-alien mother-tongues as Hindi, etc., etc. It is unnecessary to go into details in regard to these improvements and others that experience and time must, in their very nature, go on suggesting. But it is very important to have them in mind and allot a sufficient sum for that purpose. The Committee would put it down at the modest figure of Rs. 4 to 5 thousand additional every year for the next 10 years.

(20) There is one subject connected with the last step—namely that of introducing compulsory attendance under legislative sanction, which has now to be dealt with: that is the question of fees. These must then go in all Municipal Schools. Even in the more prosperous and advanced countries of the world compulsory education is generally free, so far as the public schools are concerned. For obvious reasons that must be so in poor India, especially when the advantages of education are not yet appreciated adequately by the masses. They are sure to chafe and rage if they are both compelled to send their children to school under a penalty and also to pay fees. When fees are to be abolished there cannot be any discrimination between the poor and the well-to-do. True, that the rich are not really entitled to the benefit of non-payment of fees, but the only right way to make them pay under a system of compulsory education is a special cess on property, of which the rate should preferably rise in proportion to the richness. Under the Committee's scheme the Aided Schools are to be the active co-operators of the Municipal Schools. When fees are foregone in Municipal Schools, the Aided Schools too shall have to make *pro rata* reductions in their fees or abolish them. They would suffer unjustly unless reasonable compensation is paid to them to make up the loss they would thus sustain. The Schools Committee considers that an enhancement in the Grant-in-Aid at four annas a pupil per month (that being the average rate of fee in Municipal Schools) on this account would meet the equities of the case.

(21) There is one question to which, without going into details, reference has to be made by way of concluding these proposals. They mean a great change and a growing expansion of the department under the control of the Schools Committee—a department which has already grown very largely. By the end of 1917-18, the number of schools shall have, during three years preceding, increased over 15 per cent., the teachers 30 per cent. and the children about 40 per cent. This advance will go on increasing and increasing under the scheme sketched out. The Corporation shall have to consider the question of adequately strengthening the staff of the Schools Committee's Office in all directions necessary. The arrangements must be such as to

leave to the Secretary time and ease for constant moving out of office and personally supervising all the work of new organization and development necessary. The Schools Committee would make detailed proposals in this behalf after the Corporation arrive at a final decision in regard to the proposals made.

(22) Annexed hereto is a statement of the costs of the scheme above delineated.

D. G. PADHYE,
Secretary, Schools Committee.

Accompaniment to Schools Committee's Scheme, dated 8th September 1917, for Extension and Improvement of Primary Education in Bombay City and making it compulsory after 10 years.

A. Statement showing the estimated cost of the various proposals :—

(1) for increased grants-in-aid per para. 13-A Rs. 8,000	Addition per year over the previous year's expenses.
(2) for additional teachers in existing schools per para. 13-B.. .. 9,000	Do.
(3) for opening 20 new schools (Municipal) per para. 13-C... .. 40,000	Do.
(4) for improving school accommodation and equipment, per para. 14 14,000	Do.
(5) for the annual promotions to teachers per scale revised as proposed per para. 15 30,000	Do.
(6) for Manual training and continuation schools per para. 16 7,000	Do.
(7) for strengthening the Superintending establishment per para. 17 2,500	Do.
(8) for miscellaneous improvements per para. 18.. 4,500	Do.
(9) provision for normal growth of expenditure under miscellaneous heads, such as repairs to buildings, Training College stipends, Prizes, furniture, etc. 10,000	Do.

Total addition per annum to previous years grant Rupees .. Rs. 1,25,000

The present Municipal Grant is Rs. 6,10,000. Under the proposed scheme the grant for 1918-19 would thus be Rs. 7,35,000 and it would go on increasing in Arithmetical progression for 10 years, so that in 1927-28 the grant would be Rs. 18,60,000.

B. The addition of expense in the year when compulsion is introduced :—

(1) for 175 new schools per para. 13-D ..	Rs. 3,50,000
(2) for additional grant-in-aid as per para. 18-D	" 24,000
(3) for additional teachers and accommodation in existing schools per para. 18-D	" 25,000
(4) for addition to the Superintending establishment per para. 17	" 12,000
(5) for miscellaneous purposes, including the machinery for the enforcement of compulsion—keeping Register of Children, marking attendances and conducting prosecutions, etc.	" 13,000
Total Rupees ..	<u>4,24,000</u>

Adding the total as per *A* and *B* above, we get the sum of Rs. 22,84,000 as the estimated cost of introducing, after finishing a 10 years' programme of improvement, compulsory education in the year 1928-29.

C. To this has to be added a further item for making education free when compulsion is introduced, for reasons and in manner, stated in para. 20. It means the foregoing of all fees in Municipal Schools and payment to the Aided Schools of an additional grant-in-aid *per capita*. The additional cost would be :—

Rs. 85,000 the income from fees in Municipal Schools which is to be foregone.

" 81,000 to be given to the Aided Schools at annas four per pupil per mensem for the 27,000 pupils allotted for them.

Total Rs. 1,16,000 say Rs. 1,15,000.

Adding the sum in (C) to those under A and B, we come to a total estimated cost of Rs. 24 lakhs in the year when after a 10 year's programme of extension and improvement, Free and Compulsory Education is introduced in Bombay City in the year 1928-29 divided thus:—

Annual expense at the end of the 10 years' programme ..	Rs. 18,60,000
Additional when compulsion is introduced for both boys and girls	5,40,000
Total Rs.	24,00,000

N.B.—Of the extra 5,40,000 rupees, about 2 to 2½ lakhs may be set down as the cost of making Primary Education compulsory only for boys and the rest for making it compulsory for girls also. No doubt the number of boys to be absorbed under compulsion under the Scheme is to be smaller than the number of girls. But as the registering, supervising and superintending machinery shall have to be practically completed even when education is made compulsory for boys only, the abovementioned extra cost—Rs. 5,40,000—would be divided in the proportion shown for compulsion for boys only and that for girls and boys both.

D. G. PADHYE,

Secretary, Schools Committee.

THE SCHOOLS COMMITTEE'S OFFICE,

Bombay, 8th September 1917.

Two minutes of dissent.

I. From Dr. Nadirshaw H. E. Sukhia, L.M. & S., L.V.S.C., F.R.S.I. (London), etc.

Under Corporation Resolution No. 2452 of the 13th July 1916, the Schools Committee was requested to submit proposals for such measures as it may be necessary to take in order to effect the object of attaining "a larger extension of Primary Education in this City and for improvement therein". No Scheme "leading to Free and Compulsory Primary Education in Bombay City" such as the Committee have now put forward was asked for. I, therefore, think it right to put on record my dissent from the uncalled-for proposals and desire to submit my disapproval to such a Scheme to the Corporation.

In paragraph (2) of the scheme it is stated that "it is impossible to consider any question of the progress of Primary Education without reference to the demand for free and compulsory education". I entirely disagree with such a statement.

I am strongly of opinion that throughout the scheme wherever "compulsion" is suggested particularly for girls above the age of 9 years the scheme should be cancelled.

I also do not approve of the suggestion of "free" education to the children of those who can afford to pay much more than the paltry sum of a few (2 to 4) annas per month, particularly when many of the working classes spend larger amounts every month in luxuries which ought to go for the primary education of their children. Any savings to such people would induce them to become greater spendthrifts.

The scheme attempts to foist on the Corporation and the Public free and compulsory education and by these means force on us a scheme for increasing the salaries of Teachers, Superintendents, Assistant and Deputy Superintendents, the Secretary's office staff and so on thereby, ignoring the sound principle of "demand and supply." Not only is an attempt made to increase salaries but also the strength of the cadre to which I also object.

The draft Scheme as a whole may appear on paper to be a good one but in my opinion it will not be so in its working.

In respect to the Primary School-going age of children it is suggested in the scheme that "six complete to twelve complete" will be the proper limits both for boys and girls." I do not agree with this statement either for girls or boys. With regard to girls, it should not be above 9 years, taking into consideration the condition of Indian Society and of those who observe the "purdah" system, otherwise there will be great opposition and even discontent among certain classes and communities.

If the above figures for girls and boys are accepted to be fair and reasonable, then all the figures and tables given in paragraphs 7, 8, 9, 10, 12 and 13 require very careful revision.

As to the grants-in-aid to Aided Schools, the scheme most parsimoniously suggests a small increase of only Rs. 2, *i.e.*, Rs. 6 from Rs. 4 *per capita*, though it is an admitted fact that in the Municipal Schools the cost per head goes to no less than Rs. 20 to 24 per year. The grants-in-aid should be reasonably enhanced and I feel confident that in proportion as the grants are increased there will be a proportionate saving in the very high costs collectively, as well as per head, in Municipal Schools.

The paramount object of the Schools Committee is to see to the extension and improvement of Primary Education in the City whatever be the means, whether through Private Agencies or Municipal Agency, and with that laudable object in view encouragement should be given to well-conducted Aided Schools in the City. Such a procedure, I am confident, will effect economy and result in efficiency. This should be the aim of the Schools Committee until the time arrives when the City's Primary Education can be safely entrusted to efficient and properly conducted Private Aided Schools. Then the Schools Committee will become a supervising Body only. With the object of effecting economy and at the same time maintaining efficiency the Grants-in-Aid should be reasonably increased from time to time to such Aided Schools as are well conducted. The very high cost *per capita* incurred by the Schools Committee in the Municipal Schools under its control deserves very careful attention and consideration with a view to its reduction before the annual expenditure rises to such a high figure as to be prohibitive, thus adding to the already high incidence of taxation per head of population in the City which even now stands at the appalling figure of about Rs. 12-12-0 or Rs. 13. Can any city or town in the country show such heavy taxation? It is easy to talk of giving free primary education even to those who can very well afford to pay for the primary education of their children and whose duty it is to do so, but before this is put into practice the financial condition of the Municipality and the high taxation inflicted on the general Ratepayers should be considered. Under the circumstances the ill-advised and hasty suggestion made so lightly in paragraph (20) of the scheme for a special cess on property is highly objectionable. I must not be misunderstood, I have not the least objection to giving free primary education upto the age of 9 to 10 years to the children of those who cannot really afford to pay for it. Even this object of free primary education to the children of the really deserving classes can be equally easily attained by giving larger grants-in-aid per head to Aided Schools as suggested partly in paragraph (20) for the purpose of admitting such children free. If this be done, I say it can be effected at a much smaller cost than even now incurred per head by the Schools Committee in the Municipal Schools under its control.

If the above stated suggestions are carried into effect I feel confident that the enormous expenditure shown in paragraph 13 under the items B, C, and D and paragraphs 14, 15, 17 and 19 will be found unnecessary.

II. From Mr. R. S. Navalkar, B.A., LL.B.

24th September 1917.

I believe, when it is stated in the draft scheme (paras. 9 and 12) that about 60 per cent. boys and 85 per cent. girls of the school-going age in the City receive primary education by attending local schools on a voluntary basis, any further progress to an appreciable extent in the spread of primary education can be effected only by resorting to compulsion. It is a clear case in an industrial town like Bombay that compulsion should be used if more boys are intended to receive education in future. It would have been better if the scheme had confined itself to the next five years, instead of ten years, looking at the abnormal times through which we are passing. It is said some 20,000 boys in the city do not attend any primary school. By multiplying facilities on a voluntary basis after a certain stage it is not right to expect the same pace of progress as before. The reluctant section of the population will have to be compelled to send their boys to a recognized primary school under a statutory authority. I am glad to find that the Schools Committee has decided to consult Government as to what its attitude is going to be under Section 62 B of the Bombay Municipal Act after my letter to the Committee, dated 19th July 1917. It is a question of ways and means. If adequate means will be forthcoming, it will not be difficult to find out efficient and suitable ways to impart primary education to every boy below 13 years.

The best course would be, without remitting the present nominal fee of two annas, to open 200 new free schools for boys and girls wherever locally needed within the next five years at a rate of forty schools per year, at an outlay of $1\frac{1}{2}$ lakhs of rupees with Government contribution of half a lakh provided under Section 62 B. Such a free school accommodating 200 children should not cost more than Rs. 4,000 per year including initial expenses and it can be subsequently maintained for Rs. 2,000 per year. If forty schools are added every year the Municipality will have to provide a lakh of rupees more every year till at the end of the next five years it will be contributing about 11 lakhs of rupees, supposing Government contributes to the extent of one-third of the additional cost. Otherwise the Municipal grant will have to be Rs. 18,00,000 eighteen lakhs of rupees per year after 1922. The spread of primary education in the City is not an optional matter with the Municipality as starting a Medical Municipal College. Under the arrangement of 1909 the Municipality has to do its level best to spread primary education in the city though with a monetary

aid from Government. I believe that under the circumstances to multiply free schools without resorting to compulsion in case of boys at least will mean unnecessary additions to the Municipal expense without any corresponding return. No amendment of Section 62 B is called for. To have the full benefits as provided under Section 62 B it is desirable to approach Government without any further loss of time to secure an assurance that it will continue its share towards the necessary expenses, as if free and compulsory primary education has been imparted at its instance as contemplated under the Section. If Government refuses to contribute its share, it will then be open to the Corporation to decide whether the Corporation should undertake to make the primary education in the City free or free and compulsory at the Municipal expense. It will be highly impolitic without knowing Government's mind in the matter to sanction the ten years scheme drafted by the Committee.

RAMKRISHNA S. NAVALKAR.

**A scheme to amend the system of
Matriculation prevailing in the
Indian Universities.**

BY

N. G. WELINKAR M.A., LL.B.

**Fellow, Bombay University, Chief Inspector of
High Schools, Hyderabad, Deccan.**

NOTE.—

This scheme was originally prepared with reference to the Barclay Matriculation system, but has now altered to fit the needs of all Indian Universities as the authors' contribution to the resolution of a problem that confronts all alike.

HYDERABAD (D.S.)

7th October 1911.

N. G. WHEELER

A scheme to amend the system of Matriculation prevailing in the Indian Universities.

The Senate of the Bombay University has appointed a Committee to report on the entire question of the system of Matriculation at present prevailing in the Presidency and to recommend any reforms that may seem to be desirable in case the system should be found to require amendment.

It is not necessary to discuss the defects of the existing system. They are now admitted by most of those competent to judge about such matters. The defects may very briefly be thus summarised :

1. The system attaches too much importance to the results of a large public examination—which on account of the haste and hurry inseparable from such examinations and on account of the more or less frequent change of examiners and various other causes cannot be expected to give trust-worthy results. As a matter of fact the results have been so fluctuating from year to year as to throw doubt on their trust-worthiness.

2. It ignores a student's work at school in determining his result at the completion of his educational course. It thus often happens that a boy who has done good, steady work at school finds himself unsuccessful (and therefore unable to proceed to collegiate study or to obtain employment), while another whose record at school has not been quite satisfactory comes out successful, because the latter is a little cleverer, or is better at cram or, what is a still more frequent case, because of the sheer chance or uncertainty of public examinations. Thus success in many cases goes to the really less fit.

3. In its determination of results it takes no account of those elements of character—conscientiousness, respect for authority,

Note.—

This scheme was originally prepared with reference to the Bombay Matriculation system, but is now offered to the authorities of all Indian Universities as the author's contribution to the solution of a problem that confronts all alike.

HYDERABAD (D.N.), }
22nd October 1921. }

N. G. RAMANUJAM

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The Senate of the Bombay University has appointed a Committee to report on the entire question of the system of Matriculation at present prevailing in the Presidency and to recommend any reforms that may seem to be desirable in case the system should be found to require amendment.

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3. In its determination of results it takes no account of those elements of character—conscientiousness, respect for authority,

capacity for sustained work, teachability &c, without which mere intellectual ability is of very little and doubtful good.

4. By letting through a great many candidates who, though they have been able to satisfy the conditions laid down for passing in an examination, have not had proper training and are therefore really unfit for university courses, it fills our colleges with students whose presence is a clog on collegiate work and an almost insuperable hindrance in raising the standard of university education—which has, thus, remained at a comparatively low level.

For many years past there has been a growing feeling—among educationists at any rate—that this system requires amendment. A High School Leaving Certificate scheme, presented to the Senate, resembling those which have been adopted in Madras and in the United Provinces, did not meet with the Senate's approval.

A High School Leaving Certificate scheme, as developed and administered in Madras, is in operation in H. H. the Nizam's Dominions. Being fully acquainted with its working as Secretary to the Board which administers the scheme, I am of opinion that its introduction—or the introduction of a similar scheme—will not be of benefit to the Bombay Presidency. The scheme has undoubtedly certain advantages. It gives to school work the importance which legitimately belongs to it; it gives to the school record a real and recognised value; it gives to the heads of schools reasonable freedom in the selection of subjects for instruction; it creates a Board whose special duty it is to supervise the teaching and discipline in High Schools and thus ensures method and continuity in the development of secondary education. These advantages are, however, attended with some serious disadvantages. Putting aside its financial aspects (and the scheme is an *expensive* one) its chief defects may be summed up thus:

1. It entails a vast deal of clerical work on the teacher, —which is not in the interests of education, because it takes away a considerable proportion of his teaching

time and diverts his attention from teaching to valuing answers and putting down results.

2. It leaves the fortunes of the pupil too much in the hands of the Headmaster. Under such a scheme an autocratic head of a school—and we all know the school master's peculiar weakness for autocratic power—can ruin a boy's future. I have known of cases of pupils whose prospects of obtaining an education or employment have been not only seriously imperilled but practically ruined by Headmasters' unsympathetic exercise of the large discretionary powers which the scheme (like all similar schemes) vests in them. *no app. why? but?*

3. As one of the essential features of the scheme is to make the marks given at school of at least equal importance with the marks given by the examiners at the Public Examination, it becomes necessary that the system of marking in the different schools should conform to some well understood common standard or type; and such standard or type neither this Board nor the Madras Board has yet been able to devise. Hence each school has its own system (or absence of system) and the vagaries of school marking are found to be not a whit less striking than those of university examiners' marking. To remedy this evil, of which the Madras University is now well aware, the university authorities have devised a scheme of "moderating" marks—a very complicated scheme which, I am sure, instead of removing the evil only aggravates it, the remedy in this case being worse than the disease. *impos. but makes*

It is noteworthy that in Madras itself—which if not the parent of all High School Leaving Certificate schemes was at least their pioneer—there is now wide-spread dissatisfaction with the scheme, mainly, I think, on the grounds which I have here indicated, and some leading Madras Educationists are of opinion that on the whole the scheme has been a failure and that it is desirable to revert to the old system of Matriculation with all its

defects. I should, therefore, be extremely sorry to see the Bombay University bringing these evils upon itself and they are sure to come in the train of a High School Leaving Certificate scheme framed on the lines of the Madras or the United Provinces scheme, as was the one which was recommended to the Senate. I hold that it is possible for Bombay (and all Indian Universities for that matter) to secure the advantages of a High School Leaving Certificate scheme and at the same time avoid its disadvantages by adopting certain proposals which I will now set out in detail.

There is no advantage in abolishing the Matriculation Examination which has been conducted by the Indian Universities for so many years past and which has established a great hold on the imagination and affection of the public. The substance of my proposals is that the Matriculation Examination should be retained, but its results as arrived at from the marks given by the examiners should be checked and moderated according to the plan to be explained below. The object in view is that mere examination results should not determine a student's fate, but that the record of his work at school should be brought to bear on these results, mitigating any hardship or injustice that might be worked by accepting the crude examination results divorced from the school record. In my opinion this reform can best be secured in the following manner :

- (a) The schools should maintain a Record of the attendance, behaviour, and work of each pupil during the last *two years* of his High School course. The record should give only the following details for each school term (the school year to be two terms)—
 - (1) The pupil's attendance during each term together with the working days in the term.
 - (2) A short note about his conduct and behaviour during the term.
 - (3) An indication of his performance in the different subjects of study.

A simple form like the one given in Appendix A. should be introduced for this purpose in all schools. Schools should not be burdened with the work of furnishing more details, nor should their liberty be fettered as to the way in which they should arrive at the information required in (3) above. They might base their estimate on class work, weekly examination or periodical examination or a combination of these—whichever method they may find most suitable. All that should be required is that they furnish a reliable estimate of the pupil's work. The thing to be borne in mind here is that the clerical work of the teacher should make the least possible demand, consistent with efficiency, on his attention and on the teaching time at his disposal.

- (b) At the conclusion of four terms the Headmaster should remark on the character of each Record taken as a whole. For this purpose some common system should be devised. I am of opinion that a Record which shows uniformly good conduct, an average attendance of 70 per cent., at least $\frac{1}{2}$ of the maximum marks in English and 30 per cent. in the other subjects of study with a 50 per cent. aggregate of the marks obtainable during the 2 years, should be marked "Very Satisfactory;" a Record which shows good conduct, not less than 60 per cent. attendance and $\frac{1}{2}$ the maximum in English and on the aggregate and 30 per cent. in the other subjects should be marked "Satisfactory." A Record which does not satisfy these conditions should be considered as not completed and the pupil should be permitted to take a supplementary course the next or any following year to complete his Record. (These are only suggestions. The point is that well considered rules will have to be framed on the subject. The rules while giving definite guidance will have to be elastic enough to leave reasonable discretion to the Headmaster.)
- (c) No student who, after having put in more than three continuous terms' attendance in a recognised High School, has not completed his Record should be permitted to

appear at the Matriculation Examination, whether as a pupil or as a private candidate.

- (d) All students who hold "Very Satisfactory" or "Satisfactory" Records should be entitled to appear at the Matriculation Examination. The pupils of recognised Schools appearing at the Matriculation Examination should be named "Pupil Candidates."
- (e) No student, except as provided in (i), should be exempted from appearing at the University examination.
- (f) Successful students should not be ranked as at present but should be placed in three classes as explained below.
- (g) Successful candidates who obtain an aggregate of at least 50 per cent. marks on the result of the examination and hold "a Very Satisfactory" School Record should be placed in the First Class. Successful candidates who do not obtain 50 per cent. on the aggregate or who, though obtaining this aggregate, do not hold a "Very Satisfactory" School Record should be placed in the Second Class, provided they make an aggregate of at least 40 per cent. and hold a "Satisfactory" School Record. Successful candidates who obtain less than 40 per cent. on the aggregate but more than 30 per cent. should be placed in the Third (or Pass) Class if they hold a "Satisfactory" School Record.
- (h) A candidate who holds a "Satisfactory" School Record, but fails in the University examination in one subject only or, passing in all subjects, fails to make the aggregate required for a pass should be placed in the Pass (or Third) Class, if he desires to avail himself of this concession.
- (i) A student holding a "Very Satisfactory" School Record if prevented by illness from presenting himself at the

University examination should be entitled to be placed in the Pass Class provided he applies for this concession and, before the date of the University examination, produces from recognised medical authority a certificate stating that the condition of his health makes it impossible for him to sit for the examination.

- (j) Private Candidates should be classed separately from Pupil Candidates. No successful Private Candidate should be placed in the First Class unless he obtains 60 per cent. marks on the aggregate. Those obtaining at least 45 per cent. but less than 60 per cent. on the aggregate and passing in all subjects should be placed in the Second Class; those obtaining at least $33\frac{1}{3}$ per cent. but less than 45 per cent. on the aggregate and passing in all subjects should be placed in the Pass (or Third) Class.
- (k) Certificates issued to Pupil Candidates should be in the Form given in Appendix B. (or something like it). Such certificate should be named "Pupil Candidate's Matriculation Certificate." Private Candidates should be given the certificate in use at present, which should be named "Private Candidate's Matriculation Certificate."
- (l) The order of preference for admission to College should be—1. Candidates placed in the First Class; 2. Pupil Candidates placed in the Second Class; 3. Private Candidates placed in the Second Class; 4. Pupil Candidates placed in the Pass (or Third) Class. It should be an understanding among the Principals of affiliated colleges that, room permitting, candidates coming under descriptions 1 and 2 should not be refused admission to any affiliated college.
- (m) Private Candidates placed in the Pass (or Third) Class should not be eligible for admission to Colleges unless they obtain an aggregate of at least 40 per cent. of the marks obtainable in the examination.

Handwritten note:
 If a candidate is placed in the Pass Class, he should be given a special pass in the Pass Class.
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This scheme should be named the "Matriculation Scheme." To administer it, it will be necessary to appoint a Board, which may be named "the Matriculation Board."

The Board should be appointed by the Senate of the University, on the nomination of the Syndicate. The principal duties of the Board will be: (1) to prescribe the text-books to be studied in the Pre-Matriculation and Matriculation Classes; (2) to see that the School Records are maintained regularly, in due form, and correctly in all recognised High Schools; (3) to see that the estimates of work entered in the School Record are reasonably fair, without undue severity or leniency; (4) to determine the classification described in (g), (h), (i), and (j) above, by examining the completed Records of Pupil Candidates appearing in the University examination; and (5) generally to supervise the teaching and discipline in recognised High Schools. The appointment of Examiners may be entrusted to the Board, or the Syndicate may, if it prefers, keep that power in its own hands. The Board should be composed of a certain fixed proportion of Principals and Professors of affiliated colleges, of Headmasters of recognised High Schools and of other competent persons not directly connected with Education. I would suggest a Board of 12 members composed of 3 Principals and Professors of affiliated colleges, 4 Headmasters of recognised High Schools and 4 other members, with a Secretary who should be a paid officer and an *ex-officio* member of the

*NOTE.—A Joint Board nominated in part by the Government and in part by the University would be preferable; but (at least so far as the Bombay University is concerned.) I do not attach much importance to this point as a Board nominated by the University alone would be sure to include a fair proportion of Officers of Government.

Board. To secure continuity of policy it is desirable that the members should be nominated for five years at a time. The President of the the Board should also be nominated for five years.

If this scheme commends itself to the Bombay University it should supersede the School Final Examination at present conducted under the authority of Government, as the Board will be able to devise courses of study that will make it possible for students looking forward to Government service to have a choice of subjects suitable to their requirements.

I have given much careful thought to the scheme above outlined and feel convinced that it secures all the advantages which may be expected from a High School Leaving Certificate scheme—the recognition of the claim of work at school to rank as, at least, equal in importance to mere examination results, the emphasising of the moral (as distinguished from the merely intellectual) factor in the determination of a pupil's result at the close of his school course, the supervision of secondary education by an authority specially entrusted with that duty and lastly continuity of purpose and policy in the development of secondary education. And while it safeguards all these good features, it steers clear of the disadvantages which I have before pointed out as generally attaching to High School Leaving Certificate schemes.

I, therefore, sincerely hope that it will meet with careful and sympathetic consideration at the hands of perplexed university authorities who, disappointed in the Matriculation Examination, have either already committed themselves to the adoption of a High School Leaving Certificate scheme (and have perhaps, like Madras, begun to doubt its wisdom) or are contemplating to take this step. I am persuaded that the scheme here set forth offers them a much better alternative.

N. G. WELINKAR.

APPENDIX A.

HIGH SCHOOL LEAVING RECORD.

1. Name of the pupil (IN FULL)
2. Nationality or religion.
3. Date of birth.
4. Father's name.
5. Schools or schools and classes in them attended: -

Name of School.	Date of admission.	Class at admission.	Admission number.	Class at transfer or leaving	Date of transfer or leaving.

Signature of pupil.

Date.

Attestation of headmaster.

First Term—

Standard.	English.	Vernacular composition and translation.	Elementary Mathematics.	Elementary Science.	Geography.	History of India	Drawing	Additional subjects.			

School work	Percentage of marks.									

Number of school days.

Number of attendances.

Percentage of attendances.

General remarks on special aptitudes, character and conduct.

Date _____

Headmaster.

Date _____

Second Term—

Same as in first term certificate, with the following addition—

Number of school days,
Number of attendances,
Percentage of attendances.

1st Term.	2nd Term.	For the year.

Appendix B.

THE UNIVERSITY OF _____

PUPIL CANDIDATE'S MATRICULATION CERTIFICATE.

*This Certificate has been awarded to _____
holding High School Record No. _____ who has completed a
High School Course of study in the following subjects—*

GROUP A. (Compulsory Sub- jects)	GROUP B. (Optional Subjects)	GROUP C. (Extra Subjects)
<i>English. Elementary Mathema- tics. History of India and Geography. Composition and Translation.</i>	<i>Elementary Science, Drawing.</i>	

*_____ and was successful in the Matriculation Examination of this
University held in _____ and was placed in the
_____ Class.*

*Secretary,
Matriculation Board.*

Registrar,

PROVISIONAL

UNIVERSITY COLLEGE

• AND HIGH SCHOOL •

MADANAPALLE

SOUTH INDIA

PROSPECTUS

→ JUNE 1917 ←

REGISTRAR'S OFFICE

ADYAR, MADRAS

UNIVERSITY COLLEGE, MADANAPALLE

PRINCIPAL

C. S. TRILOKEKAR, M.A.

SANSKRIT

A. MAHADEVA SASTRI, B.A.

C. JINARAJADASA, M.A., (Hons. Cantab.)

Hon. Professors

ENGLISH LANGUAGE AND LITERATURE

J. H. COUSINS

Professor

M. V. VENKATESHWARAN, B.A. (Hons.)

Professor

MATHEMATICS

G. V. SUBBA RAO, M.A. (1st Division, Allahabad)

Professor

CHEMISTRY

G. S. AGASHE, M.A., M.Sc., (Manchester)

Professor

PHYSICS

YADUNANDAN PRASAD, B.A., (Hon. Cantab.), B.Sc.

(London and All.)

Professor

HISTORY AND ECONOMICS

B. RAJAGOPALAN, M.A.

Professor

PHILOSOPHY

D. GURUMURTI, B.A. (Hons.)

Professor

TAMIL LANGUAGE AND LITERATURE

R. RANGACHARIAR, M.A., L.T.

Professor

CIVICS AND EDUCATION

GEORGE S. ARUNDALN, M.A., LL.B. (Hons. Cantab.)

F.R.Hist.S.

Hon. Professor

COMMERCE

(Under Appointment)

AGRICULTURE

(Under Appointment)

ARCHITECTURE

Y. SRINIVASA RAO, B.A.

Late Chief Engineer, Mysore

Hon. Professor

BIOLOGY

C. S. TRILOKESAR, M.A.

Professor

RELIGION

(Under Appointment)

PHYSICAL INSTRUCTION

(Under Appointment)

THE THEOSOPHICAL COLLEGE, MADANAPALLE, which now becomes the University College of the new National University, was affiliated in 1915 as a College of the University of Madras. The original school was founded in 1881. The College and its constituent Schools have hitherto been under the management of the Theosophical Educational Trust, of which Mrs. Annie Besant was the President.

In December last it was decided by the Board of Trustees of the Theosophical Educational Trust to join in the scheme of National Education which Mrs. Annie Besant was engaged in formulating. The Board of National Education has now been duly formed, and, in consequence, the Theosophical Educational Trust will merge in this Board as soon as it is fully constituted and registered.

Madanapalle College now changes into the University College of the National University. It is hoped that the Board of National Education will shortly sanction this. But those students who desire to take the usual courses in connection with the University of Madras can do so. The Madanapalle College, however, runs the risk of early disaffiliation, and hence parents are warned that it may be difficult for their sons and daughters to find accommodation in other institutions for them in case the College is disaffiliated in the course of the coming session. They should carefully consider this difficulty. On the other hand, the National Course is open to those students who wish to continue at Madanapalle and they may proceed to diplomas and degrees of the National University.

Religion and Patriotism ought to be the key-notes of the education of young Indians if India is to take her rightful place among the Nations of the world in the near future. In the present system, except in a few National Institutions, the Indian spirit is largely ignored. The inevitable result is that most Indian boys and girls grow indifferent to religion, careless of their country's good, and are not able to do real service to the Motherland. Until the Board of National Education sanctions a comprehensive National Scheme of education, the courses given below are offered as temporary expedients.

Since there are no indications that the Government has any intention of making Indian education truly National, it is incumbent upon the Indians themselves to make suitable provisions for the education of their youths.

In the first year's course Religion and physical instruction are both compulsory subjects. That it should be so will be clear from the fact that a student cannot study wisely or with discrimination if he does not know the basic principles of his Religion or if he is ignorant of the laws of healthy living. India's past or the future which that past foreshadows cannot be known without a knowledge of Religion. Then, it is well known, that most young people know little of their mother-tongues. No truly National life is possible without the knowledge of one's mother-tongue because the spirit of the race lives in it. In order that India may do her duty to the Empire, English will be taught as an essential subject. It is hoped that a study of English may help to take advantage of such elements of western civilisation as may assist her growth. By far the most important compulsory subject is general Economics and Civics. The course in Economics will include both history and geography, and will aim at acquainting the student with the material conditions and needs of the country. Civics will include elementary citizenship both theoretical and practical. The aim of the whole course is to give practical instruction which will enable those who pass through it successfully to be more useful and more prosperous citizens.

Under existing circumstances, students having already undergone a special course of study, it is only possible to establish collegiate courses more or less based upon the work already done. But an attempt has been made to provide a temporary course in two Sections, the first being general—partly compulsory and partly optional—the second being in the nature of specialisation. The first Section comprises a one year's course, and is intended to supplement the courses through which the student has already passed. It is as follows:

FIRST YEAR'S GENERAL COURSE (TEMPORARY)

Compulsory

1. Religion.
2. Physical Instruction, Theoretical and Practical.
3. An Indian Language. (The mother-tongue of the pupil.)
4. English.
5. General Economics and Civics, with special reference to India.

Optional

(One of the following groups)

1. Mathematics, Physics, Chemistry.
2. Chemistry, Biology, including Physiology.
3. English Literature, Elementary Political Science.
4. Classical Language.
5. Shorthand, Typewriting, Book-keeping. (*Leaving Certificate.*)
6. Elementary General Science, Teaching, Domestic Economy. (For Women) (*Leaving Certificate.*)
7. Teaching, including Elementary Science, Manual Training, etc. (*Leaving Certificate.*)

COMPULSORY SUBJECTS

1. Each pupil will be given instruction in his own faith, as far as possible by a member of that faith.
2. Physical instruction will form part of the curriculum, and will be based on Indian principles, adapted to the varying requirements of the medical condition of each pupil. Instruction will be given in simple anatomy and the laws of health.
3. Efforts will be made to give students a good working and literary knowledge of their respective mother-tongues, so as to supplement within the limits of a single year such teaching as has been given in the School Department.
4. Stress will be laid on conversational English, in addition to facility in writing, and a general knowledge of suitable English literature.

5. Students will be trained in the elements of Citizenship, both theoretical, and, as far as possible, practical, i.e., in the nature of Social Service. The study of Indian Economics will form the basis of the course.

OPTIONAL SUBJECTS

Groups 1 and 2 lead to degrees in Mathematics, Physics Chemistry, Botany, Agriculture, Architecture.

Group 3 leads to degrees in English Language and Literature, History, Philosophy, Economics and Political Science.

Group 4 leads to a degree in Samskrit.

Group 5 leads to a degree in Commerce, in which it is hoped to include a practical course. Group 5 also offers a Leaving Certificate to those candidates who, at the end of the year, satisfy the examiners in the subjects of the Group.

Group 6 is intended for women candidates only, and successful candidates will receive certificates at the end of the year. This Group also leads to a two years' course in Teaching, at the end of which a diploma will be granted to successful candidates.

Group 7 is intended specially (1) for students who, not desiring to continue their studies, wish to enter the Teaching profession and to assist in the educational work of the Motherland, (2) for those who desire to take a more advanced course of teaching, both theoretical and practical.

THREE YEARS' UNIVERSITY COURSE (TEMPORARY)

The following are the tentative outlines of the curriculum for the three years' Temporary Course which will begin in 1918:

1. *Mathematics (from Group 1).*

(a) Pure: Algebra; Trigonometry; Calculus; Analytical Geometry; Elementary Theory of Functions; Real and Complex; Differential Equations.

(b) Applied: Dynamics; Rigid Dynamics; Hydrodynamics; Astronomy.

(c) Physics: (1) Properties of Matter, or (2) Heat, or (3) Light, or (4) Electricity and Magnetism.

(d) English Composition.

2. *Physics (from Group 1).*

(a) General properties of matter; Heat (Thermodynamics); Geometrical and Physical Optics; Electricity and Magnetism; Acoustics; History of Physics.

(b) (1) Applied Electricity (Telephony, Telegraphy), or (2) Electro-Chemistry (Electro-Plating), (3) Photography (including Micro-Photography), or (4) Meteorology.

(c) Practical work in the above.

(d) English Composition.

3. *Chemistry (from Group 1).*

(a) General or Physical: Inorganic; Organic; History of Chemistry.

(b) Special: (1) Agricultural Chemistry, or (2) Pharmaceutical Chemistry, or (3) Dyeing, or (4) Electro-Chemistry, or (5) Analytical Chemistry, or (6) Metallurgy.

(c) Practical work in the above.

(d) English Composition.

4. *Architecture (from Group 1).*

(Syllabus under consideration.)

5. *Botany (from Group 2).*

(Syllabus under consideration.)

6. *Agriculture (from Group 2).*

(Syllabus under consideration.)

7. *English Language and Literature (from Group 3).*

(Syllabus under consideration.)

8. *History (from Group 3) with special reference to India.*

Indian History—Ancient and Modern; General History of Ancient Greece and Rome. The Growth of Freedom in Europe, with special reference to the development of the British Constitution; Political Science.

9. *Philosophy (from Group 3) with special reference to Indian Philosophy.*

Logic and Scientific Method; Ethics and Political Philosophy; Psychology; Ancient and Modern Philosophy, with emphasis on Indian Philosophy.

10. *Economics and Political Science (from Group 3).*

General principles; Public Finance and Banking, International Trade; Economic History and Statistics; Indian Economics; Political Philosophy; Co-operation; Socialism.

11. *Sanskrit (from Group 4).*

Old Sanskrit; Later Sanskrit; Sanskrit (all branches); Sanskrit Literature; Indian Philosophy; Indian History; Phonetics and Comparative Philology; Indian Archaeology; Ancient Indian Social Polity.

12. *Commerce (from Group 5).*

General Economic Geography; History of Trade; Commercial Law; Banking; Auditing; Economics; Accountancy; Industrial History of India; Advanced Shorthand, Type-writing, Book-keeping; Commercial English; Hindi. If possible, a practical course will be included.

12. *Teaching (from Groups 6 and 7).*

(Syllabus under consideration.)

Graduates of other courses will be offered special facilities for proceeding to a course in Teaching leading to a degree; a two-years' diploma course is also being considered.

Religious and Physical Instruction are compulsory for all students.

These temporary courses, the published details of which are liable to modification, are only framed to meet an urgent emergency, and are in no way to be considered final. The Board of National Education will shortly have under consideration a complete scheme of National Education, and when general agreement has been reached, it is hoped to introduce the approved curriculum both in the University College at Madanapalle, and in the High Schools.

In order to cope with the increased demand these courses impose upon the teaching staff, the following additional appointments have been made:

1. G. S. Agashe, M.A. (Bom.), M.Sc. (Manchester), F.C.S. *Chemistry.*

2. G. V. Subba Rao, M.A., (All.) *Mathematics.*

3. Yadunandan Prasad, B.A. (Cantab.), B.Sc. (Lond. and All.), *Physics.*

4. M.R.Ry. Y. Srinivasa Rao, B.A., late Chief Engineer, Mysore. *Architecture and Engineering*.

5. Pandit A. Mahadeva Sastri, B.A., late Curator, Mysore Oriental Library, and C. Jinarajadasa, M.A. (Cantab.), *Sanskrit*.

An examination will be held at the end of the first year (General Course), and successful candidates will be admitted to the special three years' course. This examination will be based partly on the work done during the year and partly on written and oral questions, and will be conducted by the lecturers of the College and also by external examiners. When the Board of National Education approves the temporary scheme, certificates under the authority and supervision of the Board will be issued to successful candidates.

Board of Studies in Sanskrit.—C. Jinarajadasa, M.A. (Cantab.), *Convener*.

Board of Studies in Chemistry.—G. S. Agashe, M.A., M.Sc. (Man.), F.C.S., *Convener*.

Board of Studies in Physics.—Yadunandan Prasad, B.A. (Cantab.), B.Sc. (London and All.) *Convener*.

Board of Studies in Mathematics.—G. V. Subba Rao, M.A. (All.), *Convener*.

Board of Studies in English Language and Literature.—James H. Cousins, *Convener*.

Board of Studies in Commerce.—James H. Cousins, *Convener*.

Board of Studies in History and Economics.—B. Rajagopalan, M.A., *Convener*.

Board of Studies in Philosophy.—D. Gurumurti, B.A. (Hons.), *Convener*.

Board of Studies in Teaching.—G. S. Arundale, M.A., LL.B. (Cantab.), F.R.Hist.S., *Convener*.

The Professorial Board of the College will arrange for such periodical testing of the College students during the three years' course as they may consider desirable. At the end of the three years' period, examinations will be held in the

subjects of the various courses in a manner, and under conditions, to be notified hereafter.

The College, resident quarters and playing fields, are situated compactly on a table-land, surrounded by picturesque hills, 2,500 feet above sea-level, 168 miles west of Madras City. They are reached by the Madras and Southern Mahratta Railway from the junctions of Renigunta, Katpadi and Guntakal, and by jukka seven and a half miles from the station.

The climate is delightful and healthy. The highest mean temperature in summer is 85° F., the lowest in winter 65°. The average annual rainfall is 28 inches, which falls mainly in August, September and October. January, February and March are rainless: the other months have occasional showers.

The work of the College is carried on by a highly efficient staff of specially qualified teachers, who are devoted to the Theosophical ideal of the fullest development of each student, physically, mentally and spiritually, through the exercise of sympathy between teacher and student.

Fees

The fees charged are inclusive of the use of Library and Reading Room, and of games, etc., as follows:.

MADRAS UNIVERSITY COURSE

			Rs.	A.	P.
Intermediate classes, per instalment	...	...	10	0	0

NATIONAL UNIVERSITY COURSE

First Year's General Course	...	...	8	0	0

SCHOOL COURSE

Forms IV, V, and VI, per instalment	...	...	5	4	0
Form III, per instalment	...	...	3	0	0
Forms I and II, per instalment	...	...	2	12	0
Class IV....	...	...	1	4	0

There are eight instalments in the year, payable for the School in June, July, August, September, October, January, February, and March, and for the College in July, August, September, October, November, January, February, and March.

The fees for the Intermediate students, if paid in advance for the whole term, will be Rs. 45 for the long term and Rs. 28 for the short term, including games and reading room fees.

The fees for the National Course, if paid in advance for the whole term will be Rs. 35 for the long term and Rs. 22 for the short term, including games and reading-room fees.

The term fee, or the first instalment thereof, is payable not later than the fifth working day of each term, for both School and College departments ; the subsequent monthly instalments in each term must be paid not later than the 15th of the succeeding month, or the first working day following the 15th.

If a student fail to pay an instalment of the fees due by him on the day fixed for payment, he will have to pay a fine of six pias per rupee or part of a rupee till the expiry of ten days after the due date, and one anna per rupee later.

Muhammadans and Uriyas, girl and women students, and students belonging to the backward classes and castes, may be admitted at half the above rates, if the Principal or the Head Master is satisfied that this concession is desirable.

Admission

MADRAS UNIVERSITY COURSE

All the rules laid down for admission and withdrawal in the Madras Education Rules and in the Madras University Calendar are followed.

An admission fee of One Rupee will be charged in the School and College departments.

NATIONAL UNIVERSITY COURSE

Students who have passed either the School Leaving Certificate Examination, or the Matriculation Examination of a recognised University, or whose certificates satisfy the Professorial Board of the College, may be admitted to one or other of a number of courses leading to certificates, diplomas and degrees.

Attendance and Leave of Absence

No student will be allowed to absent himself from College or School without leave, application for which must be made beforehand to the Principal or the Head Master. In cases where absence is due to unforeseen causes, an application for leave must be submitted as soon as possible. Leave applied for beforehand will ordinarily be granted on reasonable cause being shown.

Application for leave from classes from students should always be countersigned by (1) the Warden, in the case of students living in the Hostel, (2) by the parent or guardian recognised by the School and College authorities in other cases.

If a student absent himself for a week without leave, his name will be struck off the rolls, unless he can show that his omission to obtain leave was unavoidable.

A student absent without leave during any hour of the day will be regarded as absent for the whole day.

A student entering a class after roll-call must bring the fact of his presence to the notice of the professor or teacher. He will be marked "late" and may lose half a day.

Each day's absence without leave will be counted as two, or will render the student liable to a fine at the option of the Principal or Head Master.

The annual certificate of attendance required both by the Madras University and by the National University for admission to University examinations will, in no case, be granted unless the Principal is satisfied (1) that the student's progress and conduct have been satisfactory, (2) that the student has attended three-fourths of the number of working days in the academic year, and (3) that all fees are paid.

School and College Scholarships

Applications for concessions or scholarships shall be considered by the Governing Body in the first working month of the School and the College year.

Their decision shall have force during the year, provided that the conduct and progress of the scholarship-holder be

satisfactory, and that his attendance does not fall short of 95 per cent.

In the awarding of scholarships, the Governing Body will take into consideration the previous record of the pupil or student in question, his conduct and his means.

J. KRISHNAMURTI SCHOLARSHIPS

Five J. Krishnamurti Scholarships of Rs. 180 per annum are awarded under the following rules to chosen candidates on the basis of their S.S.L.C.

1. The candidate should take active part in games, physical drill, and athletics.
2. The conduct and diligence of the holder should be satisfactory.
3. He should be poor.

Rules for Residential Students

1. Any student of the School or College may be admitted residence by the Principal.
2. Every student admitted to residence shall be a member of the Residential Union, and shall pay in advance a yearly subscription of One Rupee.
3. Every student in residence is expected to render obedience to the wishes of his Warden as regards his personal conduct.
4. The other side of the river which lies between the College and the town is declared out of bounds, and students in residence may go there only with a permit from the Warden.

FOOD CHARGES

5. Good meals, consisting of rice, dal, ghee, vegetable, soup, etc., shall be served twice a day in the four dining-rooms, (1) General, (2) Brahmana, (3) Vaishya, (4) Shudra. A light tiffin will also be served. The general dining-room will be furnished with tables and benches, and is intended for Christian,

Muhammadan, Buddhist and Parsi students and others who dine in European style, who should bring their own dish, tumbler and spoon. Only vegetarian food, without onions or garlic, is provided throughout, and it is of two classes—with or without chillies. Which dining-room is to be used, and whether the food is to be with or without chillies should be indicated by parent or guardian in the case of minor students. Students cannot change their dining-room. In all other matters the decision of the Warden shall be final. A special kitchen and dining-room are reserved for boarders who use eggs.

6. The monthly charges shall be: for junior students below 12, Rs. 8; and for other students above 12, Rs. 9, besides the hot water and the upkeep charges. Meals without tiffin are supplied at Rs. 7-8-0 and Rs. 8-8-0 respectively for students below 12 and above 12. Special arrangements for students desiring greater variety in foods can be made for an additional fee of Rs. 4 monthly.

7. High School students will live in the dormitories or School cubicles, unless with the special consent of the Principal. College students will live in the College cubicles, as far as possible. The Warden will live with the students and look after them, and the Principal will live on the premises. There will be general lights for the dormitories, but each student must provide himself with a lantern.

8. No student is, under any circumstances, allowed to change the quarters allotted to him by the Warden except with the Warden's consent.

9. No charge for lodging is made in the School dormitory or in unfurnished rooms, but a charge of Re. 1 for each month from July to April, inclusive, is made in furnished quarters. Those who live in single cubicles will be charged Rs. 2 per month. This charge will be included in the monthly accounts.

10. Students living in the Hostel or in any part of the compound shall mess in the Hostel kitchen except when they are provided with special kitchens on the College compound.

11. An advance of Rs. 10 shall be deposited at the beginning of each academical year by each student within the first five working days or when he is admitted into the Hostel, which deposit shall be adjusted to his credit when he leaves the Hostel.

12. All Hostel charges becoming due in any month shall be paid by the 15th of the month following, failing which a fine of six pies in a rupee shall be levied till the expiry of ten days after the due date, and one anna in a rupee later.

13. Applications for leave from classes from students residing in the Hostel must be countersigned by the Warden.

14. No student can give up residence in the Hostel without permission from the Warden. Application for leave of absence must be made in writing and permission gained beforehand.

15. Students absenting themselves from the Hostel without the permission of the Warden during the day or night are liable to be fined.

16. Students absenting themselves with permission from the Hostel for more than three consecutive days shall be given credit to the extent of the actual cost of food-stuffs for the days of absence, but they must pay for the upkeep of the kitchen and of the general staff. Students absent without permission cannot take advantage of this concession.

17. In cases where a boy leaves the Hostel during the month without permission he will be charged at the guest rate, viz., As. 8 a day, for as many days as he was present.

18. Guests may be introduced to meals in the Hostel and the host will be charged for such at the rate of As. 4 a meal and tiffin at a charge of As. 2. Permission must be obtained from the Warden previously. The charge for a full day will be As. 8.

19. College and School students can reserve their quarters by paying before the close of the academical year a sum of Rs. 2. No quarters can be reserved or promised if this is not done.

20. A Hostel roll-call will be taken each morning and evening. Students absenting themselves at that time are liable to be fined.

21. All money for dues should be forwarded to the Treasurer, *not* to the Principal or Warden, directly by the parents or guardian.

22. Monthly progress reports will be sent to parents or guardians.

23. The above rules are applicable to students living in every part of the premises.

June, 1917.

C. S. TRILOKESAR,
Principal.

THE EDUCATIONAL CONFERENCE, BOMBAY

DEAR SIR OR MADAM,

121, MEADOWS STREET, FORT,
Bombay, 10th February 1917.

In order to make the work and the proceedings of this Conference more representative and well informed it is decided to invite the co-operation of all who have had either practical experience or special knowledge of educational matters in this country and particularly in this Presidency. Overleaf you will find the list of questions on which my Committee seeks the favour of your information and opinion. They have been framed so as to cover as far as practicable the whole field of the enquiry to be made by my Committee; it is not however intended that those whose co-operation is sought should attempt to answer all of them; nor is it intended that you should restrict yourselves to the printed questions. They are intended merely as a guide to show the matters on which information is sought and opinion invited. The Committee will gratefully welcome any additional information or view that you might choose to include in your answers to the questions.

You are requested to forward your answers within one month and also to fill in and return the sub-joined form attached to your answers.

Answers to any one or more questions will be treated as confidential if so desired.

Yours faithfully,
JAMNADAS M. MEHTA,
Joint Hon. Secretary.

List of Questions.



1. Please state the name of the District or any other area with whose educational conditions you are well-acquainted and the opportunities you have had for forming opinion on the subjects comprised in the following questions.

I.—Primary Education.

2. Do you think that the number of primary schools in the municipal and rural areas of your District is sufficient ?

3. Are any of the primary schools you know over-crowded ?

4. Are you in favour of making primary education both for boys and girls free and compulsory in (a) Municipalities and in (b) Rural areas ?

5. Will it be necessary and desirable to levy extra taxation if primary education is made free and compulsory and if so what taxation would you suggest in the case of (a) Municipalities and (b) Rural areas ? What proportion of the extra cost should in your opinion be borne by Government ?

6. What arrangements would you suggest for increasing your supply

10. What is the state of private enterperise in the matter of primary education in your District when compared with the Municipal and Local Boards Schools?

II.—Secondary Education.

11. Please state separately the number Middle Schools and High Schools in your District. Do you consider that number adequate? If not why? how would you remedy the inadequacy?

12. Have you got a separate High School for girls in your District? If not please state, whether there is a general desire to have one.

13. Is there any private agency in your District devoted to the spread of girls education? Please state the nature and extent of its activities and the work it has so far done.

14. Please state the scale of fees in middle schools and high schools private and departmental in your District. Does the present scale operate as a hardship and if so, what changes would you suggest? Is there any difference in the fees for boys and girls?

15. Is the present percentage of free studentships in your secondary schools sufficient for the needs of your District?

16. Are you satisfied with the curricula of primary and secondary schools; in your District? if not, please state the improvements you advocate. Have you any special suggestions to make in this respect with

20. Do you think it necessary to have a separate code of rules for the recognition of private middle schools and high schools and if so state its outlines ?

21. What is your opinion about the controversy regarding the School Final and the Matriculation Examinations ? Do you want the present control of the University over the Matriculation to continue ? Are you in favour of the Joint Board of Examiners ?

22. Are the powers exercised by the Director of Public Instruction over private secondary Schools felt as excessive and if so, what modifications would you suggest ?

III.—University Education.

23. Are the requirements of your District properly met by the existing number of Arts, Engineering, Medical, Agricultural and Commercial Colleges in this Presidency ? State what changes you consider necessary.

24. Are you in favour of one Arts College for each District of this Presidency to meet the increasing demand for Collegiate Education ?

25. What are your views on Teaching Universities ? Is it feasible to have one or more in this Presidency ? If so please state where you would like to have them located.

26. What measures would you suggest for improving and extending post graduate teaching in the Bombay University ?

27. Have you any changes to suggest in the constitution and powers of the Bombay University ? Please state them in detail.

31. What are your views about the media of Instruction ?

32. What special courses and methods of instruction you would suggest in the case of children of the agricultural and industrial labourers ?

33. Please formulate in brief a constructive scheme of Technical Education.

34. What measures should in your opinion be introduced to promote cleanliness and health among the students in primary and secondary schools in your District ? Do you consider the medical examination of school children desirable or necessary ?

35. Please state whether in your opinion religious and moral education should be imparted in primary and secondary schools; and if so how ?

36. State the condition of education of the various backward classes in your District and also your suggestions for improving that condition.

Schemes of Study adopted by the National Council of Education, Bengal.

(Primary Stage and First and Second Year of the Secondary Stage.)

A. PRIMARY STAGE (extending over 4 years)

FIRST YEAR—Age 5 years (complete).

LITERARY

Reading—Training the ear to analyse simple words like बल, वर, गरम etc. and पा, मा, कि, के etc. into component consonants and vowels. Learning the alphabet ; spelling of common words known to the learner, without compound consonants. Reading of short sentences composed of such words.

Recitation—Nursery Rhymes and Nursery Tales.

Writing—With chalk on floor or plank or slate.

During the First year of this course, a boy should learn the names of his paternal and maternal ancestors up to the fourth degree.

SCIENTIFIC AND TECHNICAL.

Arithmetic—Counting of objects up to 100. Small additions and subtractions by counting. Notation and Numeration up to 100.

Object Lessons—Sense training.

(a) Kindergarten. Knowledge of points of the compass with reference to the rising sun. Recognition and description from observation of common natural objects, flowers, fruits, plants, animals. Distinguishing shape, size, colour, sound (as produced by strings, plates, drums) and taste and smell of objects.

(b) *Optional except for Secondary Schools.*

Handling of toys (models in wood, metal etc.), such as engines, boilers, rail-roads and railway carriages, steam-ships, wind-mills, turbines, simple buildings etc., and learning the names of the raw materials of which such toys are made.

Drawing—Freehand Drawing. Drawing of objects observed in connection with the "Object Lessons." Drawing of lines ; Intersection of lines. Bisection, Trisection and other equal division of lines by eye-estimation. Drawing of angles, triangles, quadrilaterals, and parallel straight lines. Measurement of distance with a cubit stick.

Drill—Well-regulated rising, sitting and walking (उठ-बैठ-चलना) alone or in company.

SECOND YEAR—Age 6 years.

LITERARY.

Reading—Lessons with short simple sentences composed of words (as far as possible known to the learner) from a Vernacular Reader.

Spelling—Words (as far as possible known to the learner) with compound consonants (युक्ताक्षर).

Recitation—Simple rhymes, and stories from the Hitopadesa, the Panchatantra, Æsop's Fables and other similar sources.

Writing—On plantain or other leaves and paper.

Geography—Notion of locating things. Principal topographical features of the school surroundings within the town or village and knowledge of principal occupations in the neighbourhood by actual excursion.

SCIENTIFIC AND TECHNICAL.

Arithmetic—Notation and Numeration up to 10,000; counting by pairs, *gandas*, tens, dozens, twenties, *pans* and hundreds. Simple sums in addition and subtraction (of numbers below 1000), multiplication and division (of numbers below 100). Mental Arithmetic, involving the first four rules. Multiplication Table up to 10 times 10.

Object Lessons—(a) Description from observation (more detailed than in the first year) of common objects e.g. parts of a flower, varieties of leaves, limbs of animals &c., minerals &c.

(b) Eye-estimation and verification by measurement of heights and distances (in inches, feet or cubits and yards), and of capacity of vessels. Estimation of relative weights and warmth of objects.

(c) Construction of Geometrical figures and patterns by paper-folding and paper-cutting.

(d) Clay-moulding.

(e) *Optional except for secondary Schools.*

Preparation of simple models in card board. Handling of toys (as in the First year) and raw materials used in manufacturing industries.

Study and Management of School Garden—Observation of growth of plants, watering, weeding, use of common implements.

Drawing—Freehand Drawing. Drawing of objects observed in connection with Object Lessons. Drawing of right angles, rectangles, triangles of every description, squares, circles and parts of circles, regular polygons within and about a circle.

Drill—As in the First Year.

THIRD YEAR—Age 7 years.**LITERARY.**

Reading—Lessons from a Reader, in prose and verse, containing lessons on ordinary things and common plants and animals, and moral lessons relating to home and school life. **Spelling**—harder examples.

Recitation—Stories Historical, Biographical and Pauranic (Ramayan, Mahabharat etc.), national songs and poems, didactic and religious.

Composition—Short sentences in connection with object lessons and stories recited.

Writing—On paper.

Geography—Knowledge of topography of the village or town and of trades, professions &c. represented in the village or town. Excursions to neighbouring villages or to other places of interest in the neighbourhood of the school.

SCIENTIFIC AND TECHNICAL.

Arithmetic—Notation and Numeration up to a crore or ten millions. Four Rules. Mental Arithmetic. Resolution into factors. Simple problems in unitary method. Principal tables of weights and measures, Indian and English, and Indian notation of concrete numbers. Reduction ; compound addition and subtraction.

N. B.—Actual samples of units should be used for observation and for illustrating and verification of tables.

Object Lessons—(a) Observation of different parts of plants, of bodies of common animals and also the principal internal parts of such animals as the fish, the kid &c.

(b) Properties of solid bodies, e. g. common metals, glass, sand, clay, charcoal, chalk, crystals—their hardness, malleability, brittleness, porosity. Filtration through fine cloth, sand and charcoal ; evaporation of solution in the sun.

Observation of shadow of upright sticks in relation to the sun. Approximate idea of time from position of sun and length and direction of shadow. Observation of the movements of the sun and the moon and of the phases of the moon.

(c) Construction of geometrical figures and patterns by paper-folding and paper-cutting.

Simple map making—preparing of plan of school yard (rectangular) with prominent objects.

(d) Clay-modelling.

(e) *Optional except for Secondary Schools*—Preparation of simple models in card board etc. as in the Second year.

Study and Management of School Garden—Germination, growth and structure of plants. Difference between rice plant and pea plant. Influence of sunlight and moisture, simple and saline, on growth of plants experimentally shown.

Drawing—Freehand Drawing. Drawing of objects observed in connection with the Object Lessons. Drawing of simple scales. Enlarging figures.

Hygiene—The necessity for cleanliness of person and external surroundings, for pure water, fresh air, sunlight and also for exercise.

Drill—(As in previous years).

FOURTH YEAR—Age 8 years.

LITERARY.

Reading—Prose and Poetical Reader.

Reading of manuscript writings such as letters, rent-receipts, *pattas*, *kabuliyats*, petitions &c.

Recitation—As in the Third year.

Composition—Descriptive essays on observed natural phenomena e.g. a hail-storm, cyclone, growth of a plant, habits of an animal. &c. Writing of letters.

Grammar—Parts of speech, noun, adjective, verb. Relation of words in a sentence (शब्द—Principal ones.) Division of compound words in the Reader into their component words (शब्द). (Grammar is chiefly to be taught orally).

History—A few selected historical narratives of the Hindu, Muhamadan and British periods of Indian History in chronological order with special reference to Bengal.

Geography—(a) Geography of the village or town in detail. Knowledge of interesting village sites e.g. temples, shrines, buildings, noted men of the village, caste rules, arbitration (Panchayets), existing traces, if any, of old village system. Different trades, professions, industries, castes or tribes and their occupations, *hats*, bazars and fairs, prices of common necessities of life ; agricultural seasons, crops, harvests. Geography of the district with special reference to natural features, trade centres, manufactures and industries.

(b) General idea of the Globe, its division into countries and names of a few countries as seen in the map. Names of the local Governments of India. Bengal in outline with special reference to the learner's surroundings.

English—Optional except for Secondary Schools. Alphabetical Primer dealing with things and thoughts not foreign to an Indian boy.

Writing.

SCIENTIFIC AND TECHNICAL.

Arithmetic.—Compound Multiplication and Division. Measures and Multiples. Problems in unitary method involving *Masrahina*, etc. Simple Interest. Square Measure both Indian and English.

Object Lessons.—(a) Further observation of the parts of plants and animals, internal and external.

(b) **Liquids.**—General Properties. Three forms—as of Water ; liquids flow i.e., have no shape ; boiling and freezing of liquids ; convection currents in liquids ; liquids as solvents. Distillation of water.

Common Liquids.—Water, milk, ghee, oil, kerosene oil—their more important properties studied experimentally. Separation of butter from milk. Analogous example of winnowing. Preparation of दही, छाछ, दूध etc., from milk.

Fermentation of खजूर-रस.

Preservation of food-stuff (आचार, मोरचा).

Preparation of *Misri* (निषि) from sugar solution.

Air as supporter of combustion.

Combustion of wood, charcoal, sulphur.

(c) Paper-folding, paper-cutting and clay-modelling as in the Third year and wickerwork.

(d) *Optional except for Secondary Schools.*

Preparation of simple articles in wood and simple models in card-board.

Knowledge of Simple Machines.—Lever including balance, Inclined plane.

Study and Management of Garden.—As in the Third year.

Pressing of sugarcane ; preparation of sugar from sugarcane juice.

Agriculture.—*Optional for Urban Schools.* Tilling, Sowing, Irrigation, Manuring, transplantation. Cultivation of a particular crop on trial.

Drawing.—Same as in the Third year. Writing of printing letters, capital and small—optional except for those who take up English.

Hygiene.—Same as in the Third year. Also methods of purification of water for drinking purposes ; cleaning of clothes ; ventilation.

Drill.—Same as in the Third year.

B. SECONDARY STAGE (extending over 7 years).

FIRST YEAR.

LITERARY.

Vernacular :—

READING.—Prose and Poetical Reader.

GRAMMAR.

RECITATION.

COMPOSITION.—Essay-writing and writing of letters as in the previous year.

History—Further selected historical narratives in vernacular, of the Muhammadan and British Periods of Indian History including a brief reference to the History of the British people.

Geography—(in vernacular)

(a) Geography of the village or town or district in which the school is situated or other convenient tract with special reference to interesting natural features and also places of interest.

(b) Elementary Geography—Geographical terms. General idea of the Globe, its division into continents, etc. General view of Asia.

(c) Maps and Map-drawing.

Sanskrit—*Optional except for Secondary schools.* A primer of Sanskrit embodying simple sentences mostly from standard authors illustrating अव्यय and वाक्यरूप (सर्ग, श्लोक, सूत्र, विधिलिङ्, लिट् and लृट्), वचन, कारक, विभक्ति ———— to be finished in two years.

Arabic or Persian Primer, of similar standard to Sanskrit.

English—*Optional except for Secondary Schools.* A Reader chiefly dealing with Indian things and thoughts. Until the compilation of a Reader on the above lines be completed, Peary Charan Sarkar's Second Book of Reading or a book of similar standard is recommended. Reading, translation of groups of words and short and simple sentences expressive of familiar things and thoughts.

SCIENTIFIC AND TECHNICAL.

Arithmetic—Measures and multiples ; Fractions, vulgar and decimal.

Object Lessons—(a) Study of the germination of rice and the growth of the rice plant compared with the germination and growth of the pea.

(b) General properties of matter—solids—changes of shape and size, examination of hardness and malleability of common metals.

Liquids—absence of definite shape, ability to flow, viscosity, peculiarity of pressure of liquids, level of liquids, fountains, water-level ; horizontal and vertical directions.

Gases—Collection of air in bottles by displacement of liquids.

(c) Eye-estimation and measurement of lengths, areas, volumes, use of the foot-rule, measurement tape, scale, squared cardboard and measuring flasks. Weighing with a pair of scales.

(d) *Optional except for Secondary Schools.*

Further observation of the gullet, stomach, gut, liver, spleen, lungs, heart, kidneys and the brain of the kid.

Workshop practice—*Optional except for Secondary Schools.*

Preparation of models in wood with the help of hand-tools.

Drawing—Freehand drawing, drawing of solids from models, enlargement to scale, practice of shade lines, sketch-drawing of animals and other figures and machine tools etc. with proper shade lines.

Map-drawing—Free-hand—(a) outline sketches of countries ; (b) insertion of principal towns, seaports, etc.

Hygiene—Food, dangers of unwholesome food ; drink, impurities in water and milk ; how to purify them.

SECOND YEAR.

LITERARY.

Vernacular :—

READING.—Prose and Poetical Reader.

RECITATION.

GRAMMAR.

COMPOSITION.—Essay-writing, letter-writing, etc.

History—(in vernacular)—The subjects treated under heads (1) and (2) of part I and heads (1) and (2) of part II of the Text-book to be prepared by the Council according to the syllabus given hereafter. (In Secondary Schools the study of this Text book is to commence in the Second Year and is to be completed in the Fourth Year of this course. The whole to be re-read in the Fifth Year).

Geography (in vernacular)—(a) Elementary Geography—a. general idea of the four quarters and detailed knowledge of Europe.

(b) Geography of India—(to be prepared by the Council) -containing description of Provinces (especially Bengal) and important Towns ; natural features ; the principal mineral products, manufactures ; sacred places ; principal vernaculars in use ; social classes ; races and religion.

(c) Prominent natural features of the surface of the globe ; variations of climate including rain and storm.

(d) Maps and map-drawing to scale.

Sanskrit—Sanskrit will be an alternative subject with mensuration and accounts according to syllabus given below.

The Primer of Sanskrit prescribed in the First Year to be completed.

English—Optional except for Secondary Schools. A Reader in prose and verse. P. C. Sircar's Third Book of Reading or Lily Soward's Second Reading Book or any other book of similar standard.

Reading and translation as in the First Year.

Composition—conversational.

English Grammar in vernacular,—Orthography and Etymology.

SCIENTIFIC AND TECHNICAL.

Arithmetic—Square measure, Rule of three, simple interest including cases of interest on interest.

Geometry—Propositions relating to important properties of intersecting and parallel straight lines, equality (including equality of area) of triangles and parallelograms and equality of the square on the Hypotenuse with the squares on the sides of a right angled triangle (proofs by superposition being resorted to as far as practicable). Definitions and axioms as far as necessary.

Mensuration and Accounts *will form an alternative subject with Sanskrit. Students taking up mensuration and accounts will not be admitted into the Third Year (Secondary) Class.*

Mensuration—of areas of triangles and quadrilaterals and surveying for the purpose of measuring such areas.

Accounts—अना खरच, बहूचा.

Object lessons—(a) Elementary knowledge of minerals; observation of the physical properties of coal and chalk.

(b) Further details regarding the structure of the rice, the pea and other similar plants.

(c) Measurement of lengths, areas, volumes and angles. The common balance. Motions of translation and rotation. Spinning tops. The simple pendulum with varying lengths, counting of oscillations.

Air as supporter of combustion. Preparation and collection of carbonic acid gas by burning charcoal. Air exhausted from the lungs. Preparation of Ammonia by action of lime on sal ammoniac. Properties of ammonia—smell. Action of acids on turmeric, etc. Action of lime on turmeric. Action of acids or lime juice on soda, effervescence.

Study of common metals—Lead—heaviness, softness, action of heat, calcination of lead; copper and silver,—melting and alloying as in goldsmiths' operations.

Workshop Practice—*Optional except for Secondary Schools.* Preparation of articles in wood. The use of simple hand tools for cutting metals and the preparation of models from sheet-metals such as copper, brass, tin, etc.

Drawing—Freehand Drawing :—Projections, sketch-drawing of furniture, buildings etc. with shade lines,—and the preparation of sketches with dimensions from simple machine details. Free-hand letter printing.

Simple Geometrical Drawing.

Map-drawing :—Free-hand (a) outline sketches of countries. (b) Insertion of principal Towns, Seaports, etc. (c) Demarcation of political divisions and river basins (d) positions of rivers and mountain ranges.

Hygiene—As in the First year and use of sulphur fumes for bleaching and disinfecting; dangers of charcoal fire in closed rooms.

THE
National Council of Education, Bengal.

THE BENGAL NATIONAL COLLEGE & SCHOOL

191-1, Bowbazar Street, Calcutta.

PROSPECTUS.

I. General Features.

A College and School under the name of the Bengal National College and School has been opened under the auspices of the National Council at 191/1, Bowbazar Street, Calcutta from the 1st August, 1906. Arrangements have been made to teach the Primary, Secondary and Collegiate Courses according to the schemes of studies framed by the National Council. Among the general features of the scheme of National Education framed by the Council are the following :—

(1) The scheme reduces within the narrowest limits the number of public examinations which are a severe strain on students, and are hindrances rather than helps to real study.

(2) It seeks to make education easy by imparting it through the medium of the learner's vernacular.

(3) It facilitates Technical Education by providing for its being taken up at three different stages of the learner's progress, viz :—

(a) At the end of the Primary Course (*i.e.* at the age of nine years.)

(b) At the end of the fifth year of the Secondary Course (*i.e.* at the age of fourteen years.)

(c) At the end of the seventh year or the completion of the Secondary Course (*i.e.* at the age of sixteen years.)

(4) The scheme specialises the Collegiate Course to a much greater extent than under the existing system, and thus affords better facilities for higher education to students who are excluded from it now by reason of their being required to attain proficiency in a multiplicity of subjects. Thus, in the College a student may

take up in the Literary Course, either Languages, or History, or Philosophy; in the Scientific Course, either Mathematics, or Physics, or Chemistry, or Biology &c. He will also have the option to attend lectures in any one or two branches of study belonging to any of the departments other than his own special department.

(5) The scheme provides for moral education and requires the enforcement of strict discipline in accordance with the best traditions of the country.

(6) It also provides for physical education and for denominational religious education under certain conditions.

Points (5) and (6) however have not yet been embodied in the Syllabus of Studies framed by the Boards of Studies of the Council.

II. Special Features.

Finally it is to be noted that the School Department teaches up to the Seventh Standard which is equivalent to the Intermediate (or F. A.) standard prescribed by the Indian Universities, and that our College Course ordinarily extends over a period of four years, the student being required during that period to specialise only in one particular subject or department of study. Another distinguishing feature of the institution is that while it is ordinarily the duty of the College staff to teach College classes, they will also teach their special subjects or other subjects as subsidiary ones in the School classes whenever necessary. On our staff are a number of distinguished graduates of Indian as well as Foreign Universities, — some of whom require special mention :—Mr. Arabinda Ghose is a brilliant graduate of Cambridge, who had obtained a First Class in the Classical Tripos, passed the Indian Civil Service Examination with credit and was lately Principal of a First Grade College of the Bombay Presidency. He will be in charge of the College and School in all matters relating to studies. Our professor of Philosophy (western), Dr. A. Sarath Roy who was educated in the University of Berlin, is a Ph. D. of that University. Pandit Chandrakanta Nyayalankar of East Bengal is a learned English-knowing Pandit whose knowledge of Sanskrit lore both in the department of Literature and of Philosophy gives him a pre-eminent position among Bengali Pandits. He will be in charge of Sanskrit in the College classes, being assisted by another distinguished scholar, Pandit Mokshada Charan Samadhyayee, a specialist in Panini. Babu Jagadindu Ray,

our Lecturer in Experimental Physics, (formerly of the Presidency College and senior assistant to Dr. J. C. Bose, M.A. D.Sc.) is known among scientific men here as an expert in his subject, with exceptional abilities and great inventive powers. He will organise the Physical Laboratory and the Laboratory workshops of the College. For the Technical Department which is being organised, a Bombay expert of eight years' standing, Mr. B. B. Ranade, L.M.E., has been appointed Superintendent. He was for seven years Assistant Superintendent of the Victoria Jubilee Technical Institute, Bombay, where his work earned for him high commendation. He was lately Superintendent of a Technical Institute, Madras.

The College at present is not a residential one, but the atmosphere of a residential College is sought to be created by requiring our teachers, lecturers, and professors to work in the College library, laboratory, or workshops at their special subjects, with a view to equip themselves more fully for their work as specialists, and also to direct the studies of the more advanced pupils. Most of the professors, lecturers &c. have therefore been appointed under an agreement to work as full-time officers of our College for a minimum period of three years.

Another and a very important feature of the Bengal National College is the institution of an Honorary Board of Directors of Studies, composed of some of our most eminent educationalists. It will be the duty of the members of the Board to watch and guide the teaching staff of the College and School, and from time to time to deliver lectures in their own subjects. The Board will also receive assistance of distinguished honorary lecturers, who will deliver courses of evening lectures in their special subjects, to which as well as to the lectures delivered by the Directors, the public will be admitted free. The following gentlemen have been pleased to serve as Directors of Studies in respect of subjects placed against their names.

DIRECTORS OF STUDIES.

<i>Names of Directors.</i>	<i>Subjects.</i>
1. Mahamahopadhyay Chandrakanta Tarkalankar.—	Sanskrit Literature and Philosophy.
2. Moulvi Mahammad Yusuf Khan Bahadoor, M.A., B.L.—	Arabic, Persian and Urdu.

3. Dr. Rasbehary Ghose, M.A., D.L., C.I.E.—English.
4. Sir Gooroodas Banerji Kt., M.A., D.L.— Mathematics.
5. Dr. P. K. Ray, D.Sc.— Philosophy.
6. Raja Pearymohan Mukerji, M.A., B.L.,
C.S.I.— Economics.
7. Babu Surendra Nath Banerji— History.
8. Babu Rabindra Nath Tagore — Bengali.
9. Babu Ramendra Sundar Trivedi, M.A.,
P.R.S.— Physical Science.

III. General Department, College & School.

*Names of Lecturers and Teachers with their Academic Distinctions
and other qualifications.*

I. Classical Languages.—

(i) Sanskrit—

- (1) Pandit Chandrakanta Nyayalankar (*vide p. 2*)
- (2) Pandit Mokshada Charan Samadhyayee (*vide p. 2*)
- (3) Babu Charur Chandra Chatterji B.A. (Obtained a First Grade scholarship in the Entrance, stood first in the F.A. or Intermediate Examination, and obtained Honours in the B.A.)

(ii) Arabic and Persian—

- (1) Moulvi Muinuddin

(iii) Pali—

- (1) Bhikshu Dharmananda.

II. Modern Languages.—

(i) English—

- (1) Mr. Arabinda Ghose, (Senior) B.A. (Cantab) (*vide p. 2*)
- (2) Babu Radhakumud Mukerji, M.A. (English and History & Economics); Premchand Roychand Student (English and History & Economics); late Senior Professor of English and Economics, Bishop's College, Calcutta.
- (3) Babu Prasannakumar Bose, M.A. (History); late Principal, Egerton College, Bhawalpore, Punjab.
- (4) Babu Rabindra Narayan Ghosh, M.A. (English); Gold Medalist; obtained a First Grade scholarship in the Entrance Examination, stood third in the F.A., first

in the B. A. with double First class Honours in English and Philosophy, standing first in Philosophy.

- (5) Babu Syam Lal Laha, M.A. (Philosophy) ; and lately Professor of Philosophy, Hindu College, Delhi ; winner of scholarships in the Entrance and the F. A., obtained Honours in the B.A., and was second in the Second Class and fourth in order of merit in the M.A.
- (6) Babu Haran Chandra Chakladar, M.A. (English) ; Obtained Second Grade Scholarships in the Entrance and the F.A., obtained Honours in English and Science in the B.A. ; and stood Fourth in the Second Class and fifth in order of merit in the M.A.
- (7) Babu Arabinda Prakash Ghose (Junior) M.A. (English.)
- (8) Babu Satis Chandra Mukerji,* M.A. B.L.
- (9) Babu Charu Chandra Chatterji, B.A. (*vide* above).

(ii) *Urdu*—

- (1) Moulvi Muinuddin (*vide* above).
- (2) Babu Guru Datta Kumar of the Panjab.
- (3) Babu Amulyadhan Ghose.*

(iii) *Hindi*—

- (1) Babu Guru Datta Kumar.

(iv) *Bengali*—

- (1) Babu Kshirode Prosad Bhattacharya, M.A., Vidyabinode* (the well known author)
- (2) Babu Rabindra Narayan Ghosh, M.A. (*vide* above)

(v) *German*—

- (1) Dr. A. Sarath Roy, Ph. D. (Berlin University). (*vide* above p. 2.)
- (2) Babu Amulyadhan Ghosh.*

(vi) *French*—

- (1) Mr. Arabinda Ghose, B.A. (Cantab) (*vide* above p. 2.)
- (2) Babu Amulyadhan Ghosh.*

III. Philosophy—

(i) *Hindu Philosophy*—

- (1) Pandit Chandrakanta Nyayalankar (*vide* above p. 2.)

* Gentlemen whose names are marked with an asterisk have kindly consented to lend their services as honorary lecturers.

(2) Pandit Mokshada Charan Samadhyayee (*vide* above p. 2.)

(3) Babu Charu Chandra Chatterji, B.A. (*vide* above)

(ii) *Arabic Philosophy*—

Vacant.

(iii) *Western Philosophy*—

(1) Dr. A. Sarath Roy, Ph. D. (Berlin University) (*vide* above p. 2.)

(2) Babu Prasannakumar Bose, M.A. (*vide* above)

IV. *History*—

(i) *History including Geography*—

(1) Mr. Arabinda Ghose, B.A., (Cantab) (*vide* above p. 2.)

(2) Babu Radhakumud Mukerji, M.A., P.R.S. (*vide* above)

(3) Babu Prasannakumar Bose, M.A., (*vide* above)

(4) Babu Rabindra Narayan Ghosh, M.A. (*vide* above)

(ii) *Economics*—

(1) Babu Radhakumud Mukerji, M.A., P.R.S. (*vide* above)

(2) Babu Prasannakumar Bose, M.A. (*vide* above)

(iii) *Political Science*—

(1) Mr. Arabinda Ghose, B.A. (Cantab) (*vide* above p. 2.)

(2) Babu Radhakumud Mukerji, M.A., P.R.S. (*vide* above)

V. *Mathematics*—

(i) *Mathematics*—

(1) Babu Indubhusan Brahmachari, M.A. (Mathematics),
Premchand Roychand Student ; Late Professor, Cotton
College, Gaubati.

(2) Babu Mahendranath De, M.A. (Mathematics), B. sc.

(3) Babu Kisorimohan Gupta, M.A., (Mathematics), second
in the second class and second in order of merit ; obtained
Honours in Mathematics and Science in the B.A.,
with a scholarship ; also obtained a First Grade scholarship
in the F.A.

(4) Arabinda Prakash Ghose (Junior) M.A.

(ii) *History of Mathematics*—

(1) Babu Mahendra Nath De, M.A., B.Sc.

VI. *Science*—

(i) *Physical Science (Experimental)*—

(1) Babu Jagadindu Roy (*vide* above p. 3.)

(2) Babu Kisorimohan Gupta, M.A. (*vide* above)

(3) Babu Kshirode Prosad Bhattacharya* M.A., Vidyabinode
(*vide* above)

(4) Babu Charu Chandra Chatterji, B.A. (*vide* above)

(5) Babu Mahendra Nath De, M.A., B.Sc.

(ii) *Physical Science (Mathematical)*—

(1) Babu Indubhusan Brahmachari, M.A., F.R.S. (*vide* above)

(iii) *Botany and Physiology*—

(1) Dr. Indu Madhab Mallik* M.A., (Botany); also M.A.
in Physiology; L.M.S.

(2) Parua Chandra Shaha, Laboratory Assistant

IV. Technical Department.

The Technical Department of the College is being organised by Mr. B. B. Ranade, L.M.K., and the following staff have been appointed. The Department is expected to be opened at an early date.

Staff :—

1. Mr. B. B. Ranade, L.M.K. ... *Superintendent.*
2. Babu Manindra Nath Banerji ... *Teacher of Drawing and Surveying and Applied Chemistry.*
3. Babu Asutosh Dhar ... *Foreman Mechanic.*
4. Babu Kailash Chandra Sircar ... *Teacher of Shorthand, Precise-writing & Type writing.*
5. Babu Gura Datta Kumar ... *Teacher of Type-writing.*
6. Babu Bhowani Charan Baral, Book-keeper, Schroder Schmidt & Co. *Teacher of Book-keeping.*

V. Fees, Free-studentships, Stipends and Courses of Study.

1. *Fees :—*School Department :—

Primary Course	...	Re. 1	0	0	per month.
Secondary Course	...	Rs. 2	0	0	"
College Department	...	Rs. 3	0	0	"

No Admission Fee.

2. *Free-Studentships :—*A number of free studentships not exceeding twenty-five for the College classes, and fifty for the School, will be awarded to deserving students.

* Gentlemen whose names are marked with an asterisk have kindly consented to lend their services as honorary lecturers.

3. *Stipends* :—Stipends of the aggregate value of Rupees One Hundred per month will be granted on written application to holders of scholarships and other deserving students joining the Bengal National College and School.

4. *Conditions of Grant* :—Stipends and free studentships are to be continued for two years, subject to favourable report on conduct and progress, and may be renewed.

5. *Courses of Study* :—For Courses of Study and other particulars apply with a half-anna postage stamp to Babu Satis Chandra Mukerji, M. A., B. L., Hony. Superintendent of the College and School, 191/1 Bowbazar Street, Calcutta.

VI. Executive Staff.

1. Mr. A. Chaudhuri, M.A., Bar-at-Law	}	<i>Hony. Secretaries</i>
2. Babu Hirendra Nath Datta, M.A., B.L.		
3. Babu Satis Chandra Mukerji, M.A., B.L. ...		<i>Hony. Superintendent</i>
4. Babu Haran Chandra Chakladar, M.A. ...		<i>Asstt. Superintendent</i>

VII. Committee of Management for 1906.

1. Dr. Rashbehary Ghose, M.A., D.L., C.L.E. ...	<i>President</i>	
2. Dr. P. K. Ray, D.Sc. ...	<i>Vice-President</i>	
3. Rai Jatindra Nath Chaudhury ...	<i>Treasurer</i>	
4. Mr. A. Chaudhuri, M.A., Bar-at-Law	}	<i>Secretaries</i>
5. Babu Hirendra Nath Datta, M.A., B.L.		
6. Sir Gooroodas Banerji, Kt., M.A., D.L.	}	<i>Members</i>
7. Mr. A. Rasul, M.A., B.C.L., Bar-at-Law		
8. Dr. Nilratan Sircar, M.A., M.D.		
9. Babu Devnprasad Sarvadhikari, M.A., B.L.		
10. Mr. Arabinda Ghose, B.A. (Cantab)		
11. Babu Ramendra Sundar Trivedi, M.A.		
12. Babu Manomohan Bhattacharya, M.A.		
13. Babu Satis Chandra Mukerji, M.A., B.L.		

Office of—
THE NATIONAL COUNCIL OF EDUCATION,
BENGAL.
191/1 Bowbazar Street, Calcutta.
The 14th August, 1906.

A. CHAUDHURI,
HIRENDRA NATH DATTA,
Hony. Secretaries.

A Statement of the Schemes of Study adopted by the National Council of Education, Bengal.

The Schemes of Study viewed first, with reference to the subjects of study, come under the heads—

- Liberal {
- i. Literary, dealing chiefly with the moral world and including Literature proper, History and such Philosophical subjects as Psychology, Ethics, &c.
 - ii. Scientific, dealing chiefly with the material world and including Mathematics, Physics, Chemistry, Biology, &c.
 - iii. Technical, dealing with practical application of knowledge and including also professional learning such as Medicine ;

and secondly, viewed with reference to the stages of the student's progress they come under the heads—

- A. Primary (including a three years' course from the 6th year).
- B. Secondary (including a seven years' course from the 9th year).
- C. Collegiate (including a four years' course from the 16th year).

In the Primary stage, Literary and Scientific Education is designed to go together in combination with rudimentary Technical Education such as Training of the senses, Drawing, and the like.

In the Secondary stage also, Literary and Scientific Education is designed to go together in combination with such branches of Technical Education as may be necessary to prepare the student for his intended career in life, such branches of Technical Education forming substitutes for branches of Literary or Scientific study.

In the Collegiate stage, specialisation of study is to be the rule and Education should be Literary or Scientific or Technical ; thus, the student may take up, in the Literary Course, either Languages or History or Philosophy ; in the Scientific Course, either Mathematics or Physics or Chemistry or Biology etc. The student will also have the option to attend lectures in any one or two branches of study belonging to any of the departments other than his own special department.

A. Primary Course (*extending over 3 years*).

First year :—

Vernacular alphabetical Primer—dealing chiefly with words, things and thoughts likely to be known to a boy of five years.

(For boys whose vernacular is Bengali the following books are recommended.

নব শিশুশিক্ষা—by Rebati Mohan Sen,

or

সরল শিক্ষা—by Padmalochan Ghose,

or

সখিম বর্ষশিক্ষা—by Sarada Prasanna Das,

or a book of similar standard.)

Reading and writing.

Recitation and action songs.

(For Hindu Boys the recitation of Sanskrit slokas is recommended throughout the Primary course)

During the First year of this course, a boy should learn the names of his paternal and maternal ancestors up to the fourth degree.

Arithmetic—Numeration and notation, simple addition, simple subtraction and the multiplication table.

Object Lessons—Distinguishing shape, size, colour (particularly matching), sound [as produced by (1) strings, (2) plates (3) drums and (4) wind instruments], taste and smell of objects.

Drawing of Lines and simple Figures.

Drill.

Second year :—

Vernacular Reader—in prose and verse, containing lessons on simple things and elementary moral precepts relating to a boy's daily life.

(For boys whose vernacular is Bengali the following books are recommended :—

Prose :— $\left\{ \begin{array}{l} \text{সরলনীতি by Prasanna Coomar Guha,} \\ \text{or} \\ \text{মতলপাঠ ১ম ভাগ by Chandranath Bose,} \\ \text{or a book of similar standard.} \end{array} \right.$

Poetry :— $\left\{ \begin{array}{l} \text{মদনমোহন ১ম ভাগ by Manomohan Basu} \\ \text{or a book of similar standard.} \end{array} \right.$

Reading and writing.

Recitation.

Story-telling :—

Including biographical, traditional and historical stories calculated to inspire students with a genuine love for and a real desire to serve their country. Boys are also expected to be acquainted with the names of the King, the Viceroy, and the local Governor under whom they were born and the names of the leading personages and the leading events of the time.

Geography—(a) Notion of locating things (b) Principal topographical features of the school surroundings within the town or village.

Arithmetic—Simple Multiplication and Division, Compound Addition and Subtraction (including the Indian notation of concrete numbers).

Object Lessons—comparative weight and comparative temperature of objects, eye-estimation and verification of distance and height.

Drawing of figures.

Paper-cutting and clay moulding.

Language drill in English words.

Drill.

Third year :—

Vernacular Reader, in Prose and verse, containing lessons on ordinary things and common plants and animals, and moral lessons relating to home and school life.

(For boys whose vernacular is Bengali the following books are recommended :—

Prose—**ভাষাভূষণ** ১ম ভাগ by Bharat Chandra Banerjee.

or a book of similar standard.

Poetry—**বসুপাঠ** ১ম ভাগ by Jadugopal Chatterjee.

or a book of similar standard)

Reading and writing.

Recitation.

Letter-writing and story-writing in subjects, amongst other, included under story-telling in the Second Year course.

Legends, anecdotes and folk-lore including such as are calculated to inspire the boys with a genuine love for and a real desire to serve their country.

Geography—objects of interest in places in the neighbourhood of the school (taking boys out on excursions wherever practicable).

Arithmetic—Reduction, Compound Multiplication and Division, Rule of Three by the unitary method, Practice.

English Alphabetical Primer—dealing with things and thoughts not foreign to an Indian boy.

(Until the compilation of a Primer on the lines recommended by the Board of Studies in English be completed, Peary Charan Sarkar's or Charu Chandra Mitter's—First Book of Reading or a book of similar standard is recommended).

General Laws of Health.—General ideas regarding food, and purity of air and water.

Object Lessons :—

Plants and animals—(1) The boy should be trained to observe the germination of the pea. (2) He should also examine some animals. The student should be trained to observe the different parts of the body of the kid, *vis.*, the trunk, the fore limbs, the hind limbs, the head with the eyes, the ears, the nose, the teeth and the tongue as compared with those of his own body. The habits and the food of the kid should also be noticed in comparison to those of the dog and the cat. (3) Toy-gardening (including culture of plants).

(4) Observation of motion and of speed of bodies, and of movements of the Sun and the Moon.

Drawing of simple objects.

The use of tools ; simple mechanics, wicker-work (optional).

Throughout the Primary Course the teaching should be as far as possible oral, without reference to text-books.

B. Secondary Course (extending over 7 years.)

First year :—

Sanskrit :—

A Primer—संस्कृतप्रिया, Part I. by Tarakumar Kaviratna or a book of similar standard is recommended.

Elementary Sanskrit Grammar in the vernacular, treating of वचि and वदकप (that is declension and conjugation in the paradigm method).

or

Arabic or Persian Primer and Elementary Grammar—of similar standard to Sanskrit.

Vernacular Prose and Poetry :—

(For Bengali boys—

Prose :—বীৰোদয় by Pandit Iswar Chandra Vidyasagar or a book of similar standard.

Poetry :—বিষ্ণুৰাজন বাল্যবচন by Navakrishna Bhattacharyya or a book of similar standard.)

Recitation.

English Reader (chiefly dealing with Indian things and thoughts).
(Until the compilation of a Reader on the lines recommended by the Board of studies in English be completed, Peary Charan Sircar's Second Book of Reading or a book of similar standard is recommended).

Reading, Translation of groups of words and short and simple sentences expressive of familiar things and thoughts.

History. { Selected historical narratives in vernacular, of the Hindu and Mahomedan periods of Indian History, illustrative of persons and events and of institutions as far as practicable.

Geography (in vernacular) :—

(a) Geography of the village or town or district in which the school is situated, or other convenient tract with special reference to interesting natural features and also places of interest.

(b) Elementary Geography—geographical terms. General idea of the globe, its division into continents etc. General view of Asia.

(c) Maps and map-drawing.

Arithmetic—Measures and Multiples, Fractions—Vulgar and Decimal.

Object Lessons : These should include—

- (1) Study of the germination of rice and the growth of the rice plant compared with the germination and growth of the pea.
- (2) Further observation of the gullet, stomach, gut, liver, spleen, lung, heart, kidneys and the brain of the kid.
- (3) General properties of Matter :—

Eye-estimation and measurement of lengths, areas, volumes.
Use of the foot rule, measuring tape, scale, squared cardboard, and measuring flasks.

Weighing with a pair of scales.

Solids—changes of shape and size, examination of hardness, malleability and ductility of common metals.

Liquids—absence of definite shape, ability to flow, viscosity, peculiarity of pressure of liquids, level of liquid in branched tubes, fountains, spirit-level, water-level ; horizontal and vertical directions.

Gases—collection of air in jars by displacement of liquids.

Second year :—

Sanskrit Reader :—

संस्कृत शिक्षा Part II. or a book of similar standard is recommended.

Elementary Sanskrit Grammar in the vernacular treating of वाक्यम् .

or

Arabic or Persian Reader and Elementary Grammar of similar standard.

Vernacular Prose and Poetry :—

(For Bengali boys :—

Prose—**ভাষাবলি** by Bhubanmohan Chatterjee or a book of similar standard).Poetry—**বাঙ্গালী** Part II: by Nabakumar Biswas or a book of similar standard.)

Composition, Letter-writing and Dictation (vernacular).

Recitation.

English Reader—Prose and Verse :—

P.C. Sircar's Third Book of Reading or Lily Soward's Second Reading Book or any other book of similar standard.

Reading and translation as in the First year.

Composition—conversational.

English Grammar in Vernacular—Orthography and Etymology.
(Nilambar Mukerjee's English Grammar is recommended.)

History in vernacular.	{	(a) Selected historical narratives as in the first year of this course.
		(b) The history text book to be prepared by the Council according to the syllabus printed on page 14. The study of this Text-book is to commence in the Second year and is to be completed in the Fourth year of this course; the whole to be re-read in the Fifth year.

Geography—in vernacular.

(a) Elementary Geography—a general view of Europe.

(b) Geography of India (to be prepared by the Council) containing descriptions of provinces (especially Bengal), divisions, districts and important towns; natural features; mineral products; manufactures; trade centres; railways; rivers and canals; communications; sacred places; forests; vernaculars in use; social classes; tribes and races.

(This text-book is to be commenced in the Second year and to be finished in the Fourth year).

(c) Maps and Map drawing to scale.

Arithmetic—approximate decimal operations, square and cubic measure.

Elementary knowledge of :—

(1) Minerals—observation of the physical properties of coal and chalk.

(2) Plants—further details regarding the structure of the rice and pea plants.

(3) Animals—a general view of the bones, frame-work of the body, red muscles, fat and skin of the kid.

- Measurement of lengths, areas, volumes and angles.
Bending and drawing out glass tubes and rods, wash bottles and delivery tubes.
The common balance, steel-yard. Motions of translation and rotation. Experiments in centrifugal force. Spinning tops.
The simple pendulum with varying lengths; counting of oscillations.
Experiments in stability. centre of gravity of plates.
Tenacity, elasticity, brittleness, torsion, flexure of solids. Density of solids and liquids from mass and volume. Characteristics of fluid pressure, loss of weight of immersed solids, law of floating bodies. Relative densities.
Pressure of air, atmospheric pressure, syringe, burette, pipette, siphon. Blowing of soap bubbles; balloons and aspirators.
Study of a piece of ice. Water—its expansion by heat, evaporation, boiling.

Third year :-

Sanskrit :-

A Reader—

(Until the compilation of the story of the Ramayana in the slokas of Valmiki himself as recommended by the Board of Studies in Sanskrit be completed, Rijupatha—Part II, by Iswar Chandra Vidyasagar.)

Sanskrit Grammar. (in vernacular) treating of क्रीयस्थ, तद्धित, धातु, and समास.

or

Arabic or Persian Reader and elementary grammar of similar standard.

Vernacular Prose and Poetry—

[For boys whose vernacular is Bengali :—

Prose—**बाणकीर्ति** by Rajanikanta Gupta, .

Part I—कुथ, प्रतापसिंह ;

Part III—सामान्य, असाधारण परीपकार :

Part V—महाराष्ट्र र महाशक्ति, शिवाजीर महानुभवता ;

or a book of similar standard.

Poetry—ब्रजभाषा, Part III, by Jadugopal Chatterjee

(विभीतिर, जन्मभूमि, द्वीपदीपर जलमय, समीर जलवाचार, ईश्वरपरायण मनुष्य, रसास जो सर्वसत्तिका, इन्द्राक्षर प्रति कैवली, जलदाय भवानन्दभवने बावा, अक्रियेसवह जलमेर जन्म रामेद विद्याप) ;

or a book of similar standard.]

Letter-writing, dictation, composition, &c., (vernacular).

Recitation.

English :—Selections (Prose and Verse) from *Æsop's Fables*, the *Arabian Nights*, and *Gay's Fables* or any other book of similar standard.

Reading, Translation, Re-translation, Composition and Conversation.

English Grammar (in vernacular)—Etymology and Syntax (Nilambar Mookerjee's English Grammar is recommended).

History :—(in vernacular).

- (a) Selected historical narratives of the Mahomedan and English periods of Indian History illustrative of noted persons and events and of institutions as far as practicable
- (b) The History text-book (continued).

Geography :—in vernacular.

- (a) Elementary Geography—Africa and America.
- (b) Geography of India as above (continued.)
- (c) Map-modelling.

Arithmetic—Proportion, Interest, Stocks and Square root.

Geometry—The substance of Euclid Book I, according to modern methods including the use of scale and compass, and as much of Mensuration as is covered by the substance of Euclid Book I.

Science :—

Elementary knowledge of

(1) Minerals :—conversion of coal into coke by heating. Heating of coal in a closed vessel. Decomposition of chalk by lemon juice. Re-formation of chalk by treatment of the product with lime water.

(2) Plants :—a general idea of the structure of the *karavi* and *rajanigandha* flowers.

(3) Animals—general idea.

(4) Length, area, volume ; geometrical calculations in case of regular figures and their verification. Decimal diagonal scale, protractor, callipers, screw gauge, vernier, Simpson's rule for areas.

Weighing, corrections in weighing.

Gyrostat, Blackburn's pendulum and its curves. Pulleys, toothed wheels, mechanism for conversion of rectilinear to circular motion.

Parallel forces. Theorem of moments practically demonstrated.

Measurement of force, spring balance, Hooke's law. Specific gravity, hydrometer, lactometer. Filling of barometric tubes, barometers. Atmospheric pressure, use of air-pump. Solubility of substances in water, decantation, filtration, crystallization, distillation.

- Study of a piece of copper—physical properties, action of heat, expansion, melting.
- Study of a piece of lead—physical properties, action of heat ; action of air on molten lead.
- Study of a piece of sulphur—physical properties. Action of heat, crystalline and plastic forms. Changes in molten sulphur ; boiling. Burning ; examination of product, smell, bleaching action, solubility, acidity.
- Study of a piece of charcoal :—decolorizing and deodorizing power ; product of burning ; action of lime-water on it.

Fourth year :—

Sanskrit :—

A Reader such as Iswar Chandra Vidyasagar's *संस्कृत पाठ*, Part III.

Sanskrit grammar treating of *संज्ञा*, *सुक्ति* and *शब्दरूप* (*पञ्चम पुलिङ्ग* and *सौलिङ्ग* शब्द).

or

Arabic or Persian Reader and grammar of similar standard.

Vernacular Prose and Poetry :—

[For students whose vernacular is Bengali—

Prose :—*सोतार बगबाब* (first half) or a book of similar standard.

Poetry :—*पञ्चाक्षरी युद्ध* by Nabin Chandra Sen—1st canto—48th stanza to the end and the whole of the 4th canto, or a book of similar standard]

Explanation of unprepared passages from modern Bengali or some other Indian vernacular (prose and verse).

Essay-writing, Correction of errors, Letter-writing, Summarising &c. (in vernacular).

Recitation.

English—

Prose :—Selections from Defoe's *Robinson Crusoe* and Swift's *Gulliver's Travels*.

Poetry :—Selections—Cowper's "Alexander Selkirk," Scott's "Breathes there a man," Montgomery's "Home," R. C. Dutt's "Savitri" (from *Mahabharata*), Pope's "Universal Prayer," Longfellow's "Psalm of Life."

Grammar—such as Lennie's.

Translation, re-translation, composition, and conversation.

History	{	(a) History of Bengal (in vernacular)—village and town life during the last century (to be prepared by the Council).
		(b) The History text-book (to be finished).
		(c) An English History primer such as Macmillan's English History Primer. (This history primer is to be introduced in the Fourth year and finished in the Fifth year of this course.)

Geography :—

- (a) Elementary Physical Geography in vernacular with special reference to India.
- (b) Elementary Geography in vernacular—the whole world.
- (c) Geography of India (to be finished).
- (d) Map-modelling.

Arithmetic—the whole.

Algebra—Addition, Subtraction, Multiplication, Division, Measures and Multiples, and Fractions.

Geometry—Substance of Euclid, Book II., treated according to modern methods including as much of Mensuration as is covered by the same.

Science—

- i. Elementary notions of chemical processes and chemical phenomena.
- ii. Elementary notions regarding phenomena of heat.
- iii. Elementary notions regarding (1) the structure of flowers with dissection of the *Jaba* flower, and (2) the skeleton of a mammal, such as the goat, the sheep, the rabbit or the cat.
- iv. Weight of air. Atmospheric pressure. Manometer.
Boyle's Law, density of air.
Construction of a thermometer, freezing and boiling points, graduation.
Abnormal expansion of water.
Expansion of solids, liquids and gases when heated.
Distillation of alcohol.
Combustion in air. Function of air in combustion. Examination of products of combustion. Combustion in closed vessels. Examination of residual gas.
Study of red lead and red oxide of mercury heated. Examination of gas evolved.
Study of chlorate of potash when heated. Examination of gas.
Study of a crystal of blue vitriol. Loss of weight by heating in drying chamber. Solution, crystallisation. Displacement of copper by iron from solution.
Acid character of products of burning of sulphur and charcoal.
Alkaline character of lime water. Neutralisation.
Action of lime juice on soda, effervescence. Examination of gaseous product.
Study of sal-ammoniac ; its solubility and volatility ; action of slaked lime on it, examination of gaseous product.

Fifth Year :—**Sanskrit Reader :—**

Rijupatha, Part III. by Iswar Chandra Vidyasagara.

Sanskrit Grammar—(as above) चन्द्रिका प्रकरण and वातुल्य (आदिगण्य)

or

Arabic or Persian Reader and Grammar of similar standard.

Vernacular Prose and Poetry :

[For Bengali boys—

Prose—हीतार वनवास, by Iswar Chandra Vidyasagar.

Poetry :—Hem Chandra Banerjee's

(१) भारतमित्र (‘यन्नि प्रयातव’.....‘दिवानिनि गयन करे’);

(२) भारतविलाप ;

(३) मन्त्रसाधन ;

(४) बालचन्द्र ;

(५) गङ्गा ;

(६) दुर्गास्तव ;

(७) जीवनमनोरथिका ।]

Explanation of unprepared passages from modern Bengali or some other Indian vernacular, (prose and verse).

Essay-writing, correction of errors, letter-writing, summarising &c. (in vernacular).

English—Prose:—Lamb's Tales from Shakespeare,—Merchant of Venice.
Selections from Rasselas.

Poetry :—Southey's—"Among my Books." Gray's Elegy. Bryant's "Blessed are they that Mourn."

Explanation of unseen passages.

Composition, Letter-writing and narrative.

Translation and re-translation.

N. B.—Up to the Fifth year of the Secondary course, text-books in English are to be used only as means of learning the English language and should be supplemented by a wider range of reading.**History—**

(a) History of Bengal Village and Town life (as in the Fourth year)—to be finished.

(b) The History Text-book.

(c) The English History Primer (as in the Fourth year) to be finished.

Geography—

- (a) Elementary Physical Geography (to be finished).
- (b) Elementary General Geography.
- (c) Geography of India.
- (d) Map-drawing.

Mathematics :—

Arithmetic (the whole).

Algebra—up to simple equations, ratio and proportion.

Geometry—The substance of Euclid, Books I to III. according to modern methods.

Practical Geometry and drawing and surveying with chain and compass.

Science :—

Physics—Heat (more advanced knowledge)—

Loss of heat in evaporation and solution. Freezing mixtures.
Preparation of ice. Latent heat of ice.

Charles' Law.

Simple calculations regarding pressure, volume and temperature of air.

Pressure of water vapour in barometric tubes. Relation of atmospheric pressure to boiling. Dew, mist, clouds.

Production of heat by friction &c. Heating power of sun light. Good and bad conductors. Convection of heat in water and air. Winds.

Chemistry :—common simple and compound bodies :—

Calcination of Magnesium, Lead, Mercury. Rusting of Iron.
Increase of weight of a calx. Use of the blow pipe.
Reduction of calxes.

Alloys and amalgams, soldering.

Combination of metals with sulphur.

Elementary notions as regards the law of definite proportions, and of elements and compounds.

Further study of combustion and oxidation.

Preparation of oxygen from chlorate of potash and manganese dioxide. Combustion in oxygen.

Fusion of copper sulphate in borax beads. Imparting of colour to glasses. Action of lime-water on solution

Elementary notion as regards detecting of metals.

Biology :—

Elementary knowledge of the structure and functions of the digestive (salivary glands, the stomach, the gut, the liver and the pancreas), respiratory (the vocal box, the windpipe and the lungs), and circulatory (the heart with the blood vessels) organs of the kid

Elementary knowledge of the structure and developments of the pea. Dissection of the *Bak*, *Pea*, *Jaba*, and Plantain flowers.

Sanitary Science.

N. B.—Up to the Fifth year of the Secondary course, all branches of science are to be learnt with the aid of experiments and without text-books, and no written examinations shall be held.

For Sanskrit or Arabic or Persian and Geometry one of the following may be substituted.

(a) Short-hand and Type-Writing, Commercial Arithmetic and Commercial Geography.	} For those who intend to prepare early for a commercial career.
(b) Elementary Botany including Vegetable Physiology and Chemistry	
(c) Elementary Physics or Chemistry Practical Mechanics (use of tools and machines)	} For those who intend to prepare early for a Manufacturing career.
(d) Physics and Chemistry	
	} For those who intend to prepare early for a Medical career

Text-books are to be used for subjects (b), (c) and (d).

It is in view of the expected commercial and industrial development of the country that some of the optional subjects mentioned above have been included. The study of the French, German, Japanese and Pali languages as optional subjects is recommended.

Syllabus of the History Text-Book.

To be divided into two Parts.

Part I. shall consist of the following chapters.

- (1) Introductory—Skeleton History of India.
- (2) Chap. I. A brief political History of Bengal.
- (3) Chap. II. Ditto of the Deccan.
- (4) Chap. III. Ditto of the Punjab.
- (5) Chap. IV. Ditto of the United Provinces.
- (6) Chap. V. Ditto of the Prominent Native States.

Part II. shall consist of the following chapters :—

- (1) Agriculture, Industries and Commerce.
- (2) Manners and customs (including birth, marriage and funeral ceremonies), social and religious festivals, &c., &c.
- (3) Social, religious and educational institutions (*e. g.* joint family system, castes, guilds, fairs, pilgrimages, Pathasalas, Tols, Madrasas &c., &c).
- (4) Sects and forms of worship.
- (5) Accounts of temples.
- (6) Accounts of vernacular languages and literatures.
- (7) Proverbs, folklore and lives (including anecdotes) of striking characters.
- (8) Accounts of important popular movements (religious and social).

Sixth and Seventh years :—

1. Sanskrit or Arabic or Persian with an allied vernacular.

(Two papers)

Sanskrit :—

Literature—Raghuvansa— { Cantos I & II. (6th year).
Cantos III. & IV. (7th year).

Selections from Didactic Poetry.

Grammar— { अथर्वशास्त्र, सुभाषित and कदम्ब.
(6th year).
श्रीमद्भगवद्गीता, कर्क, सुभाषित and तद्वि.
(7th year).

In the Fourth, Fifth, Sixth and Seventh years, Sanskrit Grammar in Sanskrit in the Sutra form (*i. e.*, aphoristic method) of the Panini school shall be introduced for study but not for compulsory examination, which will be confined to testing knowledge of Grammar up to the prescribed standard, irrespective of the method of treatment.

Original composition, translation and correction of errors are prescribed throughout the secondary course,

Arabic or Persian :

Books of same standard as in Sanskrit.

Bengali :—

(a) Poetry :—Meghanada Badha, Cantos I, IV and IX. Hem Chandra Banerjee's Britra Sanhar. Cantos X and XX.

(b) Prose :—Akshay Kumar Dutt's Charupatha,—Part III., the following essays *vis.*

विद्या विषयक सप्रदर्शन, मित्रता, कीर्ति-विषयक सप्र, यज्ञ, आद्य-विषयक सप्र, सुविहित श्री अश्विहितेर सुखे तारतम्य ।

(c) Explanation of unprepared passages in Prose and Verse.

(d) Composition, essay writing, correction of errors &c.

Assamese, Uriya, Hindi, Urdu, Marathi, Tamil, Telugu, or Gujarathi.

(a) Prose } —Books of similar standard as in Bengali.
(b) Poetry }

(c) Explanation of unprepared passages in Prose and Verse.

(d) Composition, essay-writing, correction of errors &c.

2. English Literature (Two papers).

Prose :—

Addison—Selections from the Spectator
(10 papers).

Macaulay—Essay on Addison.

Malleeson—"Akbar" (Rulers of India Series).

Poetry :—

Pope—Essay on Criticism.

Wordsworth—Selections by W. T. Webb, Part I.

Explanation of unprepared passages, translation, re-translation and original composition.

Note I. In the Sixth and Seventh years, English should be read for learning the language as well as for studying its literature. But greater importance should be attached to the former.

II. Books of detailed criticism on works and authors not read should be avoided.

3. Elementary Logic—Inductive and Deductive (One Paper).

Until the preparation of a suitable text-book in Logic which is to embody the substance of the Eastern as well as the Western method of deductive and inductive reasoning as recommended by the Board of Studies in Philosophy be completed, Jevons' "Lessons in Logic" is recommended.

4. and 5 :—Any two of the following subjects :

A. History—

- (1) A general knowledge of the histories of Greece and Rome.
- (2) History of England studied with special reference to the following points :
 - i. The rise and progress of England's power.
 - ii. England's work and success specially in India.
- (3) Elementary notions of the rights and duties of citizenship as illustrated in the history of India.

B. Economics—

- (1) Lectures on the study of Economics with special reference to the industrial needs of India.
(Text-book—Glyn Barlow's "Industrial India." published by Messrs. Natesan & Co., Madras).

- (2) A description of the economic features and framework of India with a view to familiarize the students with those conditions and aspects of Indian life which are to be interpreted in the light of the science of Economics. This will include the following heads :—

- i. Physical features and population.
- ii. Sources of wealth.
- iii. Weight and measures, currency, exchange, insurance and banking.
- iv. Organisation of village industries.
- v. Rural and urban occupations :—

Agriculture—landholders, tenants, farm-servants, field-labourers. Stock-owners, milkmen and herdsmen. Grain-dealers and money-lenders. Cotton-weavers. Silk-worm rearers and silk-weavers. Goldsmiths and blacksmiths. Potters. Tailors. Carpenters. Oil-pressers. Leather-workers and drummers. Vegetable and fruitsellers. Workers and dependents. Female occupations. Priests, astrologers, mendicants. Barbers and washermen. Brass, copper and bell-metal workers. Grocers and confectioners, &c., &c.

- vi. Factories, and workshops.
- vii. Mines, (esp. collieries) and plantations.
- viii. Imports and exports.
- ix. Ports, harbours and shipping.
- x. Customs, tariffs.
- xi. Communications—railways, postal and telegraph systems, rivers, roads and canals.
- xii. Miscellaneous information.

(Text book :—Tozer's "British India and its Trade")

- (3) Elementary Principles of Economics as in Syme's Political Economy for Beginners.
- (4) A knowledge of the Economic History of India as in R. C. Dutt's Economic History of India.

C. Psychology—

Until the preparation of a suitable text-book in Psychology embodying the substance of the Eastern as well as the Western systems as recommended by the Board of Studies in Philosophy be completed, Stout's "Groundwork of Psychology" is recommended.

D. Mathematics—

Algebra—Quadratic Equations, Theory of Quadratic Equations and Quadratic Expressions; Arithmetical, Geometrical and Harmonical Progressions; Permutation and Combination; Binomial and Exponential Theorems; Logarithms.

Geometry—Substance of Euclid, Book VI., Props. 1 to 19 according to modern methods. Elementary properties of the parabola (Hall and Stevens' Modern Geometry is recommended).

Plane Trigonometry—Up to the Solution of Triangles.

Elementary Statics and Dynamics.—Loney's Statics and Dynamics is recommended.

E. Physics—

Velocity. Acceleration. Mass and weight. Momentum. Force. Moments. Machines. Falling bodies. Gravity. Stability. Pendulum. Fluid pressure and its characteristics and applications. Friction. Collision. Work and energy. Conversion of energy into heat. Mechanical equivalent of heat.

Thermometry. Calorimetry. Hygrometry. Conduction. Cooling. Elementary notions of Steam Engine.

Vibratory movements. Propagation through air. Pitch and loudness of sound. Vibration of strings and columns of air. • Relation of pitch to length. Resonance. Chladni's figures with vibrating plates.

Rectilinear propagation of light. Shadows. Reflection. Refraction. Dispersion. Curved mirrors. Lenses. Magnifying glass. Real and virtual images.

Magnetic polarity. Magnetisation and induced magnetisation. Compass needle. Freely suspended magnetic needle.

Electricity. Electrification. Electrical actions. Electrosopes. Conductors and insulators. Induced electrification. Screening action of metals. Electrophorus. Discharge phenomena. Electrical machines.

Voltaic cell. Daniell. Grove. Bunsen. Standard cell. Electromotive force. Resistance. Branched circuits. Heating, chemical and magnetic action of currents. Action of currents on currents. Solenoids compared to magnetic needles. Motors. Distant signalling.

NOTE.—The subject is to be studied with the aid of a suitable textbook and with a suitable course of laboratory work.

F. Chemistry.

Study of the following substances :—

Oxygen. Hydrogen. Water. Carbon. Oxides of carbon. Carbonates. Air. Nitrogen. Nitrous and Nitric Oxides. Nitric per-oxide. Nitric Acid and Nitrates. Ammonia and Ammonium salts. Chlorine, Bromine, Iodine and their principal compounds.

Silica. Silicic Acid and Silicates. Borax and borates. Clays. soils, rocks and glasses.

Sulphur. Oxides of Sulphur. Sulphurous and Sulphuric Acids. Sulphates. Hydrogen Sulphide and Sulphides of metals.

Phosphorus. Oxides. Phosphoric Acid.

Potassium, Sodium, Calcium, Zinc, Copper, Mercury, Silver, Gold, Tin, Lead, Iron, and their principal compounds.

Detection of the metals in their compounds.

Elementary Principles of Chemistry, including Atomic Theory and Atomicity.

NOTE.—The subject is to be studied with the aid of a text-book and with a course of practical laboratory work.

G. Physiology.

The structure of the animal body.

The human skeleton—a general view of the contents of the cranial, thoracic and abdominal cavities.

The limbs—joints, mechanism of motion, contraction of muscles.

Elementary chemistry of the blood and urine.

Food—digestion, absorption.

Blood—its circulation.

Respiration.

Production and regulation of animal heat

Secretion and excretion.

General view of the physiology of the nervous system.

H. Botany.

(Syllabus not yet settled by the Board of Studies.)

I. Zoology.

General anatomical and physiological characters of the cell.

Protozoa.

General idea of the structure of a Hydra.

"	"	"	"	"	Star fish.
"	"	"	"	"	Leech.
"	"	"	"	"	an earthworm.
"	"	"	"	"	a cray fish.
"	"	"	"	"	a snail.
"	"	"	"	"	a fresh-water mussel.
"	"	"	"	"	Rohit fish.
"	"	"	"	"	Frog.
"	"	"	"	"	Pigeon.
"	"	"	"	"	Kid.

Dissection of the earthworm.

"	"	"	"	cray fish.
"	"	"	"	kid.

Geology and Mineralogy.

(Syllabus not yet settled by the Board of Studies.)

NOTE I.—Candidates shall have the option of answering questions in optional subjects either in English or in their vernacular.

NOTE II.—English as a necessary medium of higher instruction, Logic as the science of scientific method, and an Oriental classical language as a means of access to ancient and mediæval civilization and thought in the East are made compulsory subjects, and option is allowed in regard to the other subjects to suit the varying aims and aptitudes of students.

C. College Course (extending over 4 years).**I. LITERARY:—***i. Linguistic.*

A. An oriental classical language and literature with an allied vernacular.

Sanskrit—

The first 2 years	{	काव्य—कादम्बरी पूर्वार्ध, मेघदूत, cantos II, XIII and XIV महाकाव्य—cantos XI, XII and XIII नाटक—प्रकुलला, उत्तरचरित । चलहार—साहित्यदर्पण—रस, दोष, गुण and चलहार. A general knowledge of prosody (छन्दः). मनुसंहिता—First six chapters. गीता—First 12 chapters and 18th chapter (from the 46th verse to the end). Macdonnell's History of Sanskrit Literature.
		and Group I. { सिद्धान्त कोमुदी—selected portions. भारवि—किराताखण्ड नीयम्, cantos I. to III. निर्घट्ट । Or Group II. { वेद—Selections from the Vedas, 50 pages with chanting. उपनिषद्—मुण्डक and ऋगदारण्यक 4th chapter. सायणभाष्य—उपीषात (Introduction). सिद्धान्त कोमुदी—वैदिक प्रक्रिया,
The remaining 2 years	{	or
		or

Pali, Arabic, or Persian—

Books of the same standard as in Sanskrit
and

Bengali—

Selections from early Bengali writers.

कविचन्द्र चरित—Selections.

Nobin Chandra Sen's कुरुक्षेत्र, cantos IX and XII.

History of Bengali Literature.

(Babu Dinesh Ch. Sen's History of Ancient Bengali Literature and Pundit Ramgati Nyayaratna's book are recommended.)

Unprepared passages from modern Bengali Prose and Poetry.

Essay-writing, composition, correction of errors, etc.

or

Assamese, Uriya, Hindi Urdu, Marathi, Tamil, Telugu, or Gujarati,

Books of same standard as in Bengali.

Explanation of unprepared passages.

Essay-writing, composition, correction of errors, etc.

B. English Language and Literature.

(a)

Drama—Shakespeare—

Hamlet, Merchant of Venice, Henry IV., Part I.

Poetry—Milton—Paradise Lost, Book I.

Palgrave—Golden Treasury of Songs and Lyrics, Book IV.

Tennyson—Guinevere.

Matthew Arnold—Sohrab and Rustum.

Prose—Bacon—Essays (ten essays).

Burke—Speech on American Conciliation.

Scott—Ivanhoe.

Matthew Arnold—Essays in Criticism (2nd series).

Lamb—Essays of Elia (five essays).

History of English Literature.—Henry Morley's Library of

English Literature [any two of the following five volumes—

Vol. I.—Shorter English Poems : Vol. II.—Illustrations

of English Religion. Vol. III.—English Plays. Vol. IV.

—Shorter Works in English Prose. Vol. V.—Sketches

of Longer Works in English Verse and Prose.]

[NOTE—The above books are to be studied generally, with the exception of Hamlet which is expected to be read critically.]

(b)

Composition including essay-writing and rendering of ideas from English into the vernacular and *vice-versa*.

C. Comparative Philology.

The following books are recommended :—

Whitney's "Language and Study of Language."

Max-Muller's "Science of Language" Vols. I. & II.

College Course (Literary)—Continued.**ii. Historical.****GROUP I—HISTORY.**

- A. An Introductory Course of Lectures on the importance of historical studies to the Indian student.
- B. History of the Civilisation of India,
- C. History of the Civilisation of Europe.
- D. History of the Civilisation of Greece and Rome.
- E. History of the Spread of Buddhism.
- F. History of the Spread of Christianity,
- G. History of the Spread of Mahomedanism.
- H. A study of the Period, 1557-1688.
- I. A study of the Period, 1757-1857.
- J. A study of the histories of Japan, China and America during 1850-1900.

K. A study of the following historical characters, their work and their times—

1. Washington,
2. Bismarck,
3. Victor Emmanuel, Mazzini and Garibaldi.
4. Solyman the Magnificent,
5. Mutsuhito,
6. Ferdinand and Isabella,
7. Napoleon Buonaparte,
8. Peter the Great,
9. Frederick the Great,
10. Chengiz Khan,
11. Abraham Lincoln,
12. Kosciusko.

GROUP II.—ECONOMICS.

- A. History of the Economical Condition of India during
 - i. Hindu times,
 - ii. Mahomedan times,
 - iii. The Company's rule,
 - iv. Direct British rule.
- B. An Elementary Course of Political Economy, analytical and descriptive with special reference to India.
- C. An advanced course of Political Economy to include discussion of economic writers and systems, methods of investigation of current topics (opinions not to be taught), history of Economic theories, etc.

NOTE.—It is desirable that students should have a knowledge of the French language and such knowledge should be insisted on as soon as practicable.

GROUP III—POLITICAL SCIENCE.

- A. Introduction to Political Science—Society and State and their mutual relations.
- B. Study of the forms and methods of government, legislative, and administrative, in India (including the Native States) under Hindu, Mahomedan and British rule.
- C. Study of the typical forms of government in
 - i. England,
 - ii. France,
 - iii. Germany,
 - iv. Switzerland,
 - v. The United States,
 - vi. Japan,
 - vii. Turkey.

- D. History of the theories about (1) the origin, (2) the nature and (3) the ends of the State.
- E. Methods and instruments of Government—the Sovereignty of the State and its organs.
- F.
 - (a) A general survey of recent political progress.
 - (b) Tendencies in modern International Relations as affected by Commerce and Labour.

DETAILED SYLLABUS.

GROUP I. A.

A. An introductory Course of Lectures on the importance of historical studies to the Indian student.

Lecture I.

Introductory—importance of historical studies with reference to the present condition of the country.

[The following books are recommended for purposes of reference :—Freeman's Historical Studies.—Bagehot's Physics and Politics.—Select Chapters from Guizot and Montesquieu.—Select articles from the Encyclopædia Britannica].

Lecture II.

Analysis of the present condition in detail :—

- (a) Linguistic differences,
- (b) Racial differences,
- (c) Differences of civilization,
- (d) Differences of law,
- (e) Differences of customs and institutions (birth, death, marriage, property and caste).

[The following books are recommended for purposes of reference :—Dr. Grierson's Linguistic Survey.—Census Reports, India Vol. I. (1901)—Census Reports of the Provinces and Districts, and Provincial monographs—Imperial Gazetteers—Maine's Village Communities. Baden-Powell's Indian Village Communities. Baden-Powell's Land Revenue in British India with a Sketch of Land Tenures—Institutes and Sacred Laws of the Hindus].

Lecture III.

Requirements of nationality how far fulfilled under the present conditions :—

- i. Well defined geographical boundaries and geographical consciousness,
- ii. Common government,
- iii. Common language,
- iv. Social tenacity and persistence of civilization.

- v. Largest diversity in India, itself an opportunity for reaching the highest national synthesis. Hence India's problem is the problem of the human race.

[The following books are recommended for purposes of reference :—Mill's *Representative Government*.—Bluntschli's *State*.—Select chapters from Montesquieu.—Strachey's *India*.—Select articles from the *Encyclopædia Britannica*.—Chesney's *Indian Polity*.—Lyall's *Asiatic Studies*].

Lecture IV.

Influence of Climate on national character and history.

- i. Diversity of climatic conditions in India producing diverse types of character—contrast between India and other countries.
- ii. Influence of a National Idea in co-ordinating these diverse types—comparison with other countries—example of Switzerland—of the United States of America, etc.

Lecture V.

Relation between institutions and climate in national development.

- i. Relativity of institutions : illustrations—conscription and free enlistment—democracy in Greece—democracy in the West Indies
- ii. Relativity of institutions : illustrations—infant and adult marriages—joint family system among agricultural communities. (For references *vide* Mill's *Representative Government*, Herbert Spencer's *Representative Institutions*].
- iii. Relativity of institutions—illustrations—village communities—industrial system in India—products and manufactures.

Lecture VI.

Racial Theory of Progress ; its fallacies—possibilities of the Indian people—their function in the development of a higher civilization of the world—their duties in the light of history.

Lecture VII.

Methods of historical studies—

Practical aim of historical studies—ascertainment of facts and statistics—value of legends and traditions—interpretation of facts and the application of the laws of induction and deduction to History—ascertainment of collective tendencies—use and abuse of historical analogies.

DETAILED SYLLABUS.—(continued)

GROUP I. B.

- . *History of the Civilisation of India* : To be studied with reference to the following aspects—(a) Domestic, (b) Social, (c) Economic, (d) Juridical, (e) Intellectual, (f) Educational, (g) Political, (h) Religious.

I. *Hindu Civilisation.*

1. *Civilisation of the Vedas* : the study of the Vedic period to include the traditional interpretation of the events and institutions of the Vedic times as contained in the later Brahmanic and Buddhistic literature.

2. *Civilisation of the Brahmana Age, i.e., the period to which the Brahmana literature relates*—the following characters to be noticed : Parasurama, Bhrigu, Visishtha, Viswamitra.

3. *Civilisation of the Ramayana period*—the life and character of Rama to be studied.

[Books recommended : the original Epic and such works as Tulsidasa's *Ramayana*.]

4. *Civilisation of the Mahabharata period*—the life of Sri Krishna to be studied.

[Books recommended : the original epic, especially the *Santi Parva*—on the duties of a king and the art of war etc.]

5. *Pre-Buddhistic period* : sources of information—the *Puranas*, the *Six Systems*, the *Bauddha Sutras*, the *Adi-Parva* of the *Mahabharata* etc.

6. *Civilisation of the Buddhistic period* ; growth of material civilisation :

(1) Aspects of material civilisation, architecture, arts, trades,—development of the monastic idea in life, proselytism and foreign travel—education—politics, and Hindu imperialism etc.

(2) Typical figures to be studied : Buddha, Chandragupta, Asoka etc.

(3) Main ideals and tendencies.

[Books recommended : Rhys David's *Buddhist India*, Vincent Smith's *Early History of India and Asoka* ; *Inscriptions*, *Selections from the Indian Antiquary*, *Duff's Chronology of India* etc. etc. ; Chinese writers on India, Greek writers on India etc.]

7. *Period of the Brahmanic Revival in the different provinces (e.g. in the Deccan and the South.)*

[Sources of information—*Dramas*, *Kavyas*, the *Puranas* ; *Philosophical and Scientific literature*, Dr. P. C. Ray's *Hindu Chemistry* etc.]

(1) Aspects of material civilisation—arts, architecture, society and politics ; later Hindu Imperialism of the *Guptas* and the *Deccan Kings*, independent kingdoms, (e.g. *Vijayanagar*.)

(2) Striking characters : Sankara, Kumarila Bhatta, Harshavardhana, Samudra Gupta etc.

- (3) Religious ideas as shown in the Puranas—development of sects and of the caste-system.

[Books recommended : The literature of the period ; Life of Sankaracharya etc. ; Bhandarkar's Early History of the Deccan ; Vincent Smith's Early History of India ; Dutt's India in the Pauranic Age etc. etc.]

II. *Mussalman Civilisation*

1. The Pathan Period—Study of leading characters.
2. The Moghul Period—Study of leading characters.

[Books recommended : Elliott's History of India, Bahar's Memoirs, Bernier's Travels, Abul Fazal's Ayeen Akbari and Akbar Namah (Beveridge's translation), Sarkar's India under Aurangzebe, etc. etc.]

III. *The Period of Hindu Revival—*

1. In the Punjab—the Sikhs : leading characters—Nanaka, Guru-govind, Goraknath etc.
2. In Hindusthan—Tulsidas, Ramanuja, Ramananda, Vallabha-charyya, Kavira etc.
3. In Bengal—Sri Chaitanya, Vidyapati, Chandidas, Jayadeva etc.
4. In the South—Tukaram, Ramdas, Sivaji, Balaji Viswanath, Nana Farnavis etc.

IV. *The British Period.*

DETAILED SYLLABUS.—(continued)

GROUP I. D.

History of the Civilisation of Greece and Rome : A general knowledge of the ancient classical civilisation of Europe, its political, social and ethical ideals, and the broad lines of their development up to the rise of Christianity and the beginning of Roman decline.

The events of this history to be studied only in their large and striking aspects so as to show the development of the two peoples, having special regard to the aspects which influenced European history and the character and ideals of modern European peoples.

The lives of some of the great typical figures of Greek and Roman histories.

After finishing this course, a comparative view of the classical European civilisation and the ancient Indian civilisation should be taken as regards the ideals governing religion, ethics, society, thought and art.

1. *Hindu Civilisation.*

1. Civilisation of the Vedas : the study of the Vedic period to include the traditional interpretation of the events and institutions of the Vedic times as contained in the later Brahmanic and Buddhistic literature.

2. Civilisation of the Brahmana Age, *i.e.*, the period to which the Brahmana literature relates—the following characters to be noticed : Parasurama, Bhrigu, Visiṣṭha, Viśwamitra.

3. Civilisation of the Ramayana period—the life and character of Rama to be studied.

[Books recommended : the original Epic and such works as Tulsidasa's Ramayana.]

4. Civilisation of the Mahabharata period—the life of Sri Krishna to be studied.

[Books recommended : the original epic, especially the Santi Parva—on the duties of a king and the art of war etc.]

5. Pre-Buddhistic period : sources of information—the Puranas, the Six Systems, the Bauddha Sūtras, the Adi-Parva of the Mahabharata etc.

6. Civilisation of the Buddhistic period ; growth of material civilisation :

(1) Aspects of material civilisation, architecture, arts, trades,—development of the monastic idea in life, proselytism and foreign travel—education—politics, and Hindu imperialism, etc.

(2) Typical figures to be studied : Buddha, Chandragupta, Asoka etc.

(3) Main ideals and tendencies.

[Books recommended : Rhys David's Buddhist India ; Vincent Smith's Early History of India and Asoka ; Inscriptions, Selections from the Indian Antiquary, Duff's Chronology of India etc. etc. ; Chinese writers on India, Greek writers on India etc.]

7. Period of the Brahmanic Revival in the different provinces (*e.g.* in the Deccan and the South.)

[Sources of information—Dramas, Kavyas, the Puranas ; Philosophical and Scientific literature, Dr. P. C. Ray's Hindu Chemistry etc.]

(1) Aspects of material civilisation—arts, architecture, society and politics ; later Hindu Imperialism of the Guptas and the Deccan Kings, independent kingdoms, (*e.g.* Vijayanagar.)

(2) Striking characters : Sankara, Kumarila Bhatta, Harshavardhana, Samudra Gupta etc.

- (3) Religious ideas as shown in the Puranas—development of sects and of the caste-system.

[Books recommended : The literature of the period ; Life of Sankaracharya etc. ; Bhandarkar's Early History of the Deccan ; Vincent Smith's Early History of India ; Dutt's India in the Pauranic Age etc. etc.]

II. *Mussalman Civilisation*

1. The Pathan Period—Study of leading characters.
2. The Moghul Period—Study of leading characters.

[Books recommended : Elliott's History of India, Babar's Memoirs, Bernier's Travels, Abul Fazal's Ayeen Akbari and Akbar Namah (Beveridge's translation), Sarkar's India under Aurangzebe, etc. etc.]

III. *The Period of Hindu Revival—*

1. In the Punjab—the Sikhs : leading characters—Nanaka, Guru-govind, Goraknath etc.
2. In Hindusthan—Tulsidas, Ramanuja, Ramananda, Vallabhacharya, Kavira etc.
3. In Bengal—Sri Chaitanya, Vidyapati, Chandidas, Jayadeva etc.
4. In the South—Tukaram, Ramdas, Sivaji, Balaji Viswanath, Nana Farnavis etc.

IV. *The British Period.*

DETAILED SYLLABUS.—(continued)

GROUP I. D.

History of the Civilisation of Greece and Rome : A general knowledge of the ancient classical civilisation of Europe, its political, social and ethical ideals, and the broad lines of their development up to the rise of Christianity and the beginning of Roman decline.

The events of this history to be studied only in their large and striking aspects so as to show the development of the two peoples, having special regard to the aspects which influenced European history and the character and ideals of modern European peoples.

The lives of some of the great typical figures of Greek and Roman histories.

After finishing this course, a comparative view of the classical European civilisation and the ancient Indian civilisation should be taken as regards the ideals governing religion, ethics, society, thought and art.

DETAILED SYLLABUS.—(Continued).

GROUP II. B.

An Elementary Course of Political Economy, Analytical and descriptive with special reference to India.

To include—

- (a) The scope of Economics ; meaning of the principal economic terms ; agents of production—description of the land, labour and capital of India ; causes of difference in productive power ; analysis of various forms of organisation for production ; value in relation to production, exchange, distribution and consumption ; the distribution of income between individuals and classes ; causes of variation in wages, profits, interest and rent ; economic effect of the ordinary actions of government. The whole to be illustrated as far as possible by reference to the conditions of India.
- (b) The functions and organisation of Capital—Money, Mintage, Seignorage, Legal Tender, Currency Parity, Banking System, Foreign Exchanges, Commercial fluctuations, Speculation and Foreign Trade. Trusts, corners and rings.
- (c) Organisation of labour :—trade-unions, strikes, lock-outs co-partnership of labour.
- (d) Organisation of consumers—co-operative stores, wholesale society.

Books recommended :

Pierson's Principles, Walker's Political Economy, Marshall's Principles.

DETAILED SYLLABUS.—(Continued).

GROUP II. C.,

Advanced Course of Political Economy to include discussion of economic writers and systems, methods of investigation of current topics (opinions not to be taught), history of economic theories etc.

- 1. Ingram's History of Political Economy.
- 2. Cossa's Introduction to the Study of Economics.
- 3. (a) The Mercantile School.
(b) The Physiocratic School.
(c) The Classical School.
(d) The German School. } From Palgrave's Dictionary.
- 4. Socialism, Communism, and Co-operation.
- 5. McLeod's Banking and Theory of Credit.
- 6. Bagehot's Lombard Street.

7. Goschen's Foreign Exchanges.
8. Bastable's International Trade.
9. The Indian Currency Problem.
10. Industrial History of India and England.
11. Land Tenures of India and systems of assessment of land revenue
12. Labour Legislation in India.
13. Indian Foreign Emigration.
14. Famines in India.
15. Home Charges for India—Reorganisation of real credit in India and in other countries.
16. Free Trade and Protection.
17. Principles of Taxation ; Nationalisation.
18. Relation of Statistics to Economics ; the bearing of economic history on the investigation of the present-day questions, the general character of the method employed.
19. The laws of evidence in relation to economic investigation ; how to set out on an enquiry ; the collection and tabulation of information.
20. The interpretation of statistics—the use of hypothesis ; the construction of Blue-books.
21. Review of Census Statistics

GROUP III.—POLITICAL SCIENCE.

Books recommended :—

A.

- I. For an introduction to Political Science—
 - (a) Raleigh's Elements of Politics.
 - (b) Seeley's Introduction to Political Science pp. 1-197).
 - (c) Bluntschli's Theory of the State : Only the following portions are to be read :—Introduction. Book I.—Conception of the State. Book V.—End of the State. Book VI.—Forms of the State.
 - (d) Willoughby's Philosophy of the State (American work.)
 - (e) Sir Frederick Pollock's History of the Science of Politics.
 - (f) Freeman's General Sketch of European History and Freeman's Europe in the History Primers.
- II. For Political Theories and Institutions of Greeks and Romans—
 - (a) W. L. Newman's Introduction to the Politics of Aristotle to be read in the following way :—pp. 374-489 ; pp. 1-374 ; pp. 489-563.

- (b) Andrew Lang's Essays on Aristotle's Politics.
 - (c) Warde Fowler—The City States of the Greeks and Romans.
 - (d) Analysis prefixed to Davies and Vaughan's Translation of the Republic and Jowett's Translation of the Politics : (A knowledge of the subject-matter of Plato's Republic and Aristotle's Politics is desirable).
- III. For Political Ideas of the Middle Ages—see list of books under I.
- —Students may also consult :—
 - (a) Hallam's Middle Ages—Chapter II. Part I. on the Feudal System.
 - (b) Bryce's Holy Roman Empire—Chapter VII. on the Theory of the Mediæval Empire.
 - c) G. B. Adams's Civilisation during the Middle Ages ; Machiavelli—The Prince ; Hallam's Middle Ages—Chapter III. on the history of Mediæval Italy with special reference to the constitutions of the chief Italian towns.
- V. For Political Theory during the 16th, 17th and 18th centuries—
- a) Pollock's History of the Science of Politics.
 - (b) Hobbes's Leviathan : Chapters 13 to 30 only.
 - (c) Lecky's History of England during the 18th century—account of the literary movement which preceded the French Revolution—see references in Index.
 - d) Morley's Rousseau.
- VI For a general survey of recent political progress and for tendencies in modern international relations as affected by Commerce and Labour : Articles in Encyclopædia Britannica.

B.

- I. For the Methods and Instruments of Government or the Sovereignty of the State—
- (a) Sidgwick's Elements of Politics—Chapters 1-4 ; 14 ; 19-31.
 - (b) Dicey—The Law of the Constitution.
 - c) Woodrow Wilson's—The State (secs 505-577 giving an account of the Swiss Confederation).
- II. For a special study of the Forms and Methods of Government, legislative and administrative (including the Native States) under Hindu, Mahomedan and British rules—
- (a) Ilbert's Government of India (1898).
 - (b) Sir Charles Lewis Tupper—Our Indian Protectorate (1894).
 - c) Sir W. Lee-Warner—The Protected Princes of India.
 - (d) Strachey's India—Chapter on 'Our Native States'.
 - (e) Rajput Princes—Lyall's Asiatic Studies (two essays).
 - f) Hind-Rajasthana by Markand Nandshankar Mehta and Mann Nandshankar Mehta.

College Course (Literary)—Continued.

iii. PHILOSOPHICAL.

1. Logic.
2. Psychology.
3. Ethics.
4. Metaphysics.
5. History of Philosophy.
6. Natural and Comparative Religion.
7. Indian Philosophical Systems :—

Group I—Hindu.

or

Group II.—Muhammadan.

The following books are recommended ; they being, however, meant to serve as guides to study, which should be so conducted as to develop in students the power of independent thinking rather than to store their minds with mere knowledge.

1. Logic—
 - (a) Selections from Gangesh Upadhyaya's *Tattwa Chintamani*.
 - (b) Dr. P. K. Ray's *Deductive Logic*.
Bain's *Inductive Logic*.
2. Psychology :—
 - James—*Psychology*, 2 Vols.
 - Dr. Scripture—*New Psychology*.
 - Ward's article on Psychology in the *Encyclopædia Britannica*.
3. Ethics :—
 - Sidgwick—*Methods of Ethics*.
 - Spencer—*Data of Ethics*.
4. Metaphysics : —
 - Deussen—*Elements of Metaphysics*.
 - Spencer—*First Principles*.
 - Kant—*Critique of Pure Reason*.
 - W. T. Harris—*Logic of Hegel*.
 - Plato—*Parmenides and Phædras*.
5. History of Philosophy :—Weber.
6. Natural and Comparative Religion : —
 - Max-Muller—*Natural Religion*.
 - James—*Varieties of Religious Experiences*.

7. Indian Philosophical Systems :—

- First Group { (a) Sankhya—Tattwa Kaumudi,
 (b) Nyaya and Vaisheshika—Tarka Samgraha,
 (c) Patanjali—Selections from Yogasutra with Vyasa Bhashya.
 (d) Vedanta—Sankara's Commentary on Vedanta Sutras—
 Sutras 1-4 of Ch. I. and Padas 1 and 2 of Ch. II.
 Ramanuja—Tattwa Traya or Vedanta Tattwa Sara.
 Upanishads—Katha and Chhandogya, first 5 chapters.
 Bhagavat Gita.

Or

- Second group { Books of similar standard in Arabic Philosophy.

Candidates are expected to possess a good knowledge of Sanskrit or Arabic ; and a knowledge of German is deemed desirable.

College Course (extending over 4 years).

II. SCIENTIFIC:

- i. *Pure Mathematics (with Mixed Mathematics as a subsidiary subject as defined in the Note below).*

Algebra, including the Theory of Probabilities and the Theory of Equations.

Trigonometry—Plane and Spherical.

Geometry—Analytical, Plane and Solid.

Differential and Integral Calculus, including the Calculus of Variations.

Elliptic Functions.

Differential Equations.

Quaternions.

History of Mathematics with special reference to its progress in India.

Or

- ii. *Mixed Mathematics (with Pure Mathematics as a subsidiary subject as defined in the Note below).*

Analytical Statics.

Dynamics of a Particle and of a Rigid Body.

Hydrostatics and Hydrokinetics.

Optics, Geometrical and Physical.

Astronomy.

Newton's Principia, Book I. Sections I. to III. Main's Edition.

Lunar Theory.

History of Mathematics with special reference to its progress in India.

NOTE—Candidates taking up Mixed Mathematics as a Subsidiary Subject will not be examined in Hydrokinetics, Physical Optics and Lunar Theory, and those taking up Pure Mathematics as a Subsidiary Subject will not be examined in Algebra, Trigonometry and Elliptic Functions.

The following books are recommended in the College Course :—

Todhunter's Algebra.
 Hall and Knight's Algebra.
 Todhunter's History of the Theory of Probability.
 Todhunter's Trigonometry—Plane and Spherical (New Edition)
 Burnside and Panton's Theory of Equations.
 Salmons' or Casey's Conics.
 Williamson's or Edward's Differential Calculus.
 Williamson's or Todhunter's Integral Calculus.
 Salmon's Geometry of Three Dimensions.
 Murray's Differential Equations.
 Dixon and Greenhill's Elliptic Functions.
 C. Smith's Solid Geometry.
 Kelland and Tait's Quaternions.
 Cox's Mechanics.
 Routh's Statics
 Williamson and Tarleton's Dynamics.
 Tait and Steel's Dynamics of a Particle.
 Thomson and Tait's Elements of Natural Philosophy.
 Routh's Rigid Dynamics, Vol. I (5 Chapters).
 Loney's Elementary Hydrostatics.
 Ramsay and Besant's Hydrostatics.
 Basset's Hydrodynamics.
 Heath's Optics.
 Preston on the Theory of Light.
 Godfray's Astronomy.
 Parker's Elementary Astronomy.
 Godfray's Lunar Theory.
 Suryya Siddhanta with notes published in vol. 6 of the Journal
 of the American Oriental Society.
 Ball's History of Mathematics or Cajori's History of Mathe-
 matics and Colebrooke's Dissertation on Hindu Mathematics
 prefixed to his translation of Lilavati, Vijaganita etc.

College Course (Scientific)—Continued.

- iii. *Physics as principal subject with Chemistry and Mathe-
 matics as subsidiary subjects for study but not for
 examination.*

The course is divided into two stages ; the first extending
 from one and a half to two years, and the second covering
 the remaining period.

First Stage :—

Mathematics—Elements of Analytical Geometry and the
 Differential and the Integral Calculus. Differential Equa-
 tions. Elementary Statics, Hydrostatics and Dynamics.
 Chemistry—Inorganic (as in Newth's Chemistry).
 Organic—(as in Perkin and Kipping).
 Principles of Chemistry (Tilden's Chemical Philosophy, Cook's
 New Chemistry.)

A Course in Practical Chemistry.

Physics.—

The following books are recommended :—

1. Aldous's Elementary Course of Physics.
2. Balfour Stewart's Heat, Edser's Heat, Tyndall's "Heat as a Mode of Motion."
3. Everett's Vibratory Motion and Sound, Tyndall's Sound.
4. Wright's Light, Edser's Light, Spottiswoode's Polarisation of Light. Lockyer's Spectrum Analysis.
5. Hadley's Magnetism and Electricity, Maxwell's Elementary Treatise on Electricity.
6. Selections from Tyndall's Fragments of Science, and Helmholtz's Popular Lectures. Tait's Recent Advances in Physical Science. Stokes's Burnett Lectures on Light. B. Stewart's Conservation of Energy. Tait's Properties of Matter. Maxwell's Matter and Motion. Cajori's History of Physics.

Second Stage :—

Christiansen's Theoretical Physics. Thomson and Poynting's Properties of Matter. Maxwell's Theory of Heat. Preston's Heat. Tait's Thermodynamics, Clausius's Mechanical Theory of Heat. Chapters from Fourier.

Poynting and Thomson's Sound. Heath's Geometrical Optics. Donkin's Acoustics. Tyndall's Sound. Preston's Light. Roscoe and Schuster's Spectrum Analysis.

J. J. Thomson's Electricity and Magnetism. Chapters from Maxwell. Gray's Absolute Measurements. Hertz's Electric Waves. Webster's Theory of Electricity and Magnetism. Arrhenius's Electro-Chemistry. Chapters from Faraday. Lodge's Modern Views of Electricity J. J. Thomson's article on Electricity in the Encyclopaedia Britannica.

Mach's Mechanics. Lord Kelvin's Constitution of Matter (Nature series). Karl Pearson's Grammar of Science.

A suitable Practical Course at each stage.

iv. *Chemistry with Physics and Mathematics as subsidiary subjects for study but not for examination.*

The course is divided into two stages ; the first extending from 1½ to 2 years and the second covering the remaining period.

Subsidiary	{	Mathematics :—
		Elements of the Differential Calculus and Analytical Geometry Elementary Statics, Dynamics and Hydrostatics.
		Physics :—
		Aldous's Elementary Course of Physics. Edser's Heat. Edser's Light. Everett's Sound. Stone's Elementary Lessons on Sound. Hadley's Magnetism and Electricity.

Chemistry :—

Inorganic Chemistry—Ramsay's Inorganic Chemistry, Ostwald's Inorganic Chemistry, Mendeljeff's Principles of Inorganic Chemistry.

Organic Chemistry—Perkin and Kipping, Bernthsen, Frankland's Lecture Notes.

Physical Chemistry—Nernst's Theoretical Chemistry. Ostwald's Outlines of General Chemistry. Ostwald's Foundations of Analytical Chemistry. Van't Hoff's Arrangement of Atoms in Space, Arrhenius's Electro chemistry.

History of Chemistry—Wurtz, Meyer, Schorlemmer, P. C. Ray.

Suitable practical courses in Organic and Inorganic Analysis—(qualitative and quantitative).

- v. *Physiology with Zoology, Biology and Physiological Psychology.*
- vi. *Zoology (including comparative Anatomy, Embryology, Distribution of Animals, Paleontology), Physiology, Evolution, Darwinism.*
- vii. *Botany, (including Vegetable Physiology, Paleobotany, special knowledge of Bacteria, and Distribution of Plants), Evolution and Darwinism.*
- viii. *Geology and Mineralogy, Paleontology, Physiography.*

Detailed Syllabuses in v., vi., vii., viii., have not yet been settled by the Boards of Studies.

C. Technical :

- 1. Agriculture including Forestry.
- 2. Manufacture including Mining.
- 3. Commerce and Zemindary Management.

D. Professional :—

- 1. Medicine.
- 2. Engineering.
- 3. Pedagogics.
- 4. Law.

[NOTE.—A detailed scheme for the Technical department is under preparation and after the same will have been considered by the Technological Board, it will be placed before the Council for adoption].

Scheme of Examinations.

(I) There shall be three public examinations :—

- I. The Primary Examination after completion of the Primary Course.
- II. The School Final Examination after completion of the Secondary Course.

As a temporary measure there shall be an examination after completion of the fifth year course corresponding to the Matriculation Examination of the Indian Universities.

III. The Proficiency Examination after completion of the College Course. (A successful candidate shall be entitled a Proficient in his Department or Subject.)

IV. After passing the Proficiency Examination of the Council, students may carry on higher studies and research-work under competent guidance for a period of two years as research students, some of whom may be elected to fellowships to be instituted by the Council.

Study for this further period should be of a thorough and comprehensive nature and confined to some one special branch of the subject selected by the student for the Proficiency Examination and a diploma of High Proficiency in the special subject selected will be granted to the student after testing his qualifications by examination, thesis and research work or by thesis and research-work only.

- (2) For purposes of the public examinations, students shall be divided into two classes, Internal and External, the former being those who study in the colleges and schools established by or affiliated or admitted to the Council, and the latter including other students of recognized institutions. In exceptional cases, the Council shall have the power to admit private students to any of the examinations.
- (3) The position of a candidate in order of merit in the list of successful candidates will, in the case of internal students, be determined by the combined results of the public examination and the periodical class examinations with a view to encourage continuous steady work.
- (4) A student may at the discretion of the school or college authorities be admitted to any stage of any course for which he may be deemed fit, without being required to pass any public examination, provided that no one shall be admitted to the Proficiency or the High Proficiency Examination before having studied for at least two years in a College affiliated or admitted to the Council up to the requisite standard. Provided that in the case of external students the passing of the Proficiency Examination shall not be deemed a necessary condition for admission to the High Proficiency Examination.
- (5) Students who have not passed any previous Examination or passed through any course of study may be admitted to the Technical Department as out-students for practical instruction. They shall receive certificates of successful apprenticeship.

In the above scheme, the place of higher Technical and Professional studies, it will be noticed, is at the end of the Secondary Course. The place, in the scheme, of the Secondary Technical Course is at the end of the Fifth year's course. A Primary Technical Course is to be provided for those who join it without any previous education. The details of these three Technical Courses are now under consideration.



Lucy R. Loring.

Department of Public Instruction in Mysore

KINDERGARTEN INSTRUCTION
IN
MYSORE

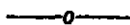
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VOL. I



BANGALORE:
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1909

PREFACE.



WITH a view to introduce Kindergarten methods of instruction into the Elementary Schools of Mysore, Government were pleased on my recommendation to sanction in June 1907 the employment of Miss L. R. Latter, Headmistress of the Invicta Road L. C. C. School, Blackheath, for a period of six months. She had been Assistant Superintendent of Method and Kindergarten Instruction for fifteen years under the late London School Board, and was one of the most learned and experienced exponents in England of Kindergarten teaching based on nature-study and school gardens. She arrived in the first week of September 1907, and immediately set to work. She re-organised the work of the Lower Primary Department of the Government Girls' School, Bangalore, and in October and part of November 1907 she delivered a course of thirteen lectures on Kindergarten principles and methods. Miss Latter after a short illness died on November 21, 1907, unfortunately for the Department which had hoped with her help to place elementary education on a sound basis, and to the immense grief of all who knew her. Notes of her lectures will, with the permission of her Executrix, be published in the second volume. In the first volume her lecture entitled "A Plea for Nature-Teaching," which she delivered at Mysore in connection with the first Educational Exhibition of 1907, is republished. A lecture on "Infant Education according to Froebel's principles" by Mr. M. Venkatasubbaiya, B.A., L.T., Assistant Master of the Mysore Normal School, which was delivered in connection with the same Exhibition of 1908, is also published.

These two lectures are followed by a Report on the Kindergarten Work and Nature-Teaching at Bangalore of Miss Latter by Mr. M. Venkatasubbaiya, who was closely associated with her in her work, and by Reports of the work of Miss Williams, Mr. M. Hirianna, M.A., L.T., and Mr. Venkatasubba in their respective Kindergarten Training Classes for English and Vernacular teachers of the Department held at Mysore.

Three interesting time-tables of the Invicta Road L. C. C. School, the Government Girls' School, Bangalore, and the model school attached to the Mysore Normal School are also published at the end of this volume.

It is hoped that the information relating to principles and methods contained in this volume will be of use to teachers of the Department.

H. J. BHABHA,
Inspector-General of Education in Mysore.

BANGALORE,
21st September 1909.

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I.

A PLEA FOR NATURE-TEACHING, IN ITS BROADEST SENSE, AS THE BASIS FOR ALL EDUCATION AND INSTRUCTION.

BY LUCY R. LATTER,

ORGANIZER OF KINDERGARTEN, NATURE-STUDY, AND SCHOOL-
GARDENING TO THE GOVERNMENT OF MYSORE.

*Address delivered in connection with the Educational Exhibition in the
City of Mysore, 18th October 1907.*

It is a great honour to have been asked to speak to you upon a subject which is of such great importance to every one of us who is interested in education. I, a stranger in this country, am not acquainted with its life and educational history as I should like to be; but education is of universal interest—the human being is everywhere the human being. Details of working must vary according to special needs and conditions, but the ideal is the universal part, that which cannot be lowered, that which is ever urging us to bring our practical work into harmony with the highest conception we have. And it is by keeping that ideal ever fresh in our mind that we find continual inspiration and power which is pure because it is disinterested. It is with the belief of a common ideal that I feel somewhat justified in speaking here, and it is my great desire to feel one with you in whose country I am glad to be living and working.

One of the signs of the great wave which is passing over our educational methods to-day is the nature-study movement, a movement which is the outcome of our increasing sympathy with the things of the world around us, and the longing, perhaps, to return to a simpler, purer life. Be this as it may, nature is ever sending her messengers to us. Whether we will or not, nature is ever our companion. The light, the dark, the sun, the moon, the rain, the wind, the birds, the flowers, the leaves which fall from the trees,

are all ours. These things form part of our life. They are central to our thought. The happiest life has the greatest number of points of contact with the world, and it has the deepest feeling and sympathy for everything that is. Here in this wonderful land of India with all its ancient traditions there is undoubtedly a glorious field for nature-study. To a people endowed with so much imagination, and, dare I say, poetic feeling, the things of nature cannot fail to appeal very strongly. Herein lies a great possibility, for what, after all, is scientific method but the imagination trained and set within bounds? It is, I think, significant that the nature-study movement in India should be almost simultaneous with the inauguration of that splendid institute, the Indian Institute of Science, which is destined to play such a large part in the affairs of humanity, and which is to find a centre in this very Province. Who knows but what these two movements may not some day have some close relation?

But what do we mean by nature-study or nature-teaching? The term is often supposed to refer merely to the study of flowers, plants and trees, or else to the teaching of popular science. Nature-teaching has, however, a far grander interpretation, one which I am indeed proud to have the honour of expressing in the work to which your Government has called me. Nature-teaching, in its broadest and loftiest sense, implies the putting of the child into intimate loving relationship with some of the beautiful things of nature—not merely that he may acquire so much technical knowledge about this or that plant, or animal, or this or that natural phenomenon, but primarily that a *love* of the things of nature may be awakened and fostered in him. Love in its truest sense means doing something for the object cherished, and whilst the child is therefore *busy with the things of nature*, he is quietly acquiring a whole host of experiences which later on become the basis for formal instruction. These experiences are so delightful to the child that he is intensely eager to follow them up and discover new facts for himself. Every day groups of my own school children in London may be seen gathered in front of the various garden beds before and after, and in every available moment during school hours, endeavouring to find out what has happened there since the morning or the previous day, perhaps. The joy with which these children come afterwards to tell whether the snowdrops are nearly ready to ring their dainty bells; whether the winter aconite has appeared with its pretty green frill and lovely golden cup; what plants are still only half awake, and countless other things, amply proves that no better foundation for science and religion can be laid than that

loving reverent interest in nature, which has found out by seeking that in this universe of ours,

"ALL'S LOVE, YET ALL'S LAW."

This is nature-study or nature-teaching, and although it is not the teaching of science *per se*, it is not unscientific, or in any way, necessarily, at cross purposes with it. If at any period of life, it is certainly during the first years that such nature-teaching, which means immediate contact with living things, is of the utmost importance, for, as Froebel says, "An instinctive yearning drives a child to busy himself with natural objects. This instinct does not rest satisfied with apprehension of the facts of nature, nor of the secondary principles which govern these; its root lies far deeper. Stripped of all disguises, it is the eternal search made by man after the first great personal cause—the Godhead." Communion with nature, then, must have the *first* place in infant (*secular*) education and so form the central point of all the other work of the school; for, as the children gather up ever new experiences in their work of tending the plants or animals committed to their care, they will want to express those experiences in some concrete form, be it with paper and chalks, building blocks or any other material, nay, later they will even want to find out what grown-up people have thought and written about the things which have been engaging their attention and care, and filling their hearts with wonder.

How can we bring our children into intimate loving contact with living things?

The out-door garden naturally offers the richest opportunities for putting the children in communion with nature. There is no more delightful or healthy work for children or even grown-up people than gardening. The digging and preparing of the soil, the sowing of seeds therein, the daily tending and watching of living and growing things, the observation of the natural phenomena which affect the life of the garden, all have a strong fascination for children of the tenderest age.

We may not all be fortunate enough, however, to possess even a small strip of ground for out-door gardening; but it is, I think, within the reach of every one of us to have a few plants of some kind or other growing in school, which the children can daily tend and observe. A few beans or other seeds sown on damp sand or sawdust, or an onion placed on the top of a pickle-bottle filled with water, will be the source of much joy to the child as they reveal some of their secrets to him from day to day. The sparrow and

the crow are always with us and may soon be induced to make friends with the child. Nature-study in one form or another can, therefore, be always carried on where there is a will. By securing to the children an interest in something outside themselves we are not only implanting in them the germ of altruism, and creating in them a love for a healthy occupation which will safeguard them against the ennui which so easily besets us and causes other evils, but also doing much to ensure them happy memories in later life.

Such work needs a most careful and skilful organizer : one who is a lover of nature in all her forms and varying moods, and who believes that every flower that blows, every creature that creeps, soars, or moves, and every cloud that floats across the vault of heaven, has a divine message for every one who wills to read it. Hence the work should be approached in deep humility and loving reverence, for only so can the divine life within all things be revealed to us. The very best teachers are needed for nature-study work, teachers who have the greatest personal enthusiasm and who are least bound by the traditions of the school-room. Such teachers are conscious that every discovery in the realm of nature is but a step to something more, "a door to something grander, loftier walls and vaster floor."

Gardening of any kind means much loving labour and time, but the expenditure of both is more than justified by the value of such work to the children physically, morally and intellectually.

A few words here about my own effort in school-gardening will perhaps lend force to my plea for nature-teaching as the basis of all education and instruction. Our garden consists of a strip of ground 80 feet by 8 feet divided into two portions, one portion being reserved for a kitchen garden, the other for a flower garden. These two portions are each subdivided by transverse paths into eighteen little beds, so that the children can work quite easily upon all the beds. It is impossible for little children at least, to reach over a garden from one end of a big bed. The garden belongs to the whole school. Each class has so many (six) beds on which certain children work for a year and so follow the life story of some of the plants and creatures of the garden from beginning to end. Two children work on a bed. They may have help from their comrades at any specially busy time, such as when the garden needs a good weeding after a long holiday. The children who do not own a bed in the garden any given year have plenty of in-door and window gardening. Every morning twenty minutes are devoted in every class to the *care* of natural objects by the children, that is to say, to the setting, tending and watering of

plants in and out of doors; the cleaning of the flower pots and saucers; the preparing of flower boxes for the class-rooms and hall; the feeding and tending of animal pets; the cleaning of the homes of the same, etc. An additional twenty minutes are also allowed on Monday afternoons for the special cleaning of the shelves and tables on which we keep the plants and other natural objects under our care in-doors.

To gardening in and out of doors with groups of children, *at least* forty-five minutes a week are given, according to weather and needs. It will be obvious that work with plants and animals can only be performed by a few (eight or ten) children together. Provision is, however, made that every child shall take part in turn. The remaining children are occupied the while with the work specified in the time-table under the care of whatever teacher can be free for the time being. Such work includes records of observations with regard to the weather, and changes in the natural objects in the class-room. Twice a week thirty minutes are devoted in the morning to the consideration of special natural objects or phenomena (the object lessons of the Government Code). Believing it well to let the children pause a little in the midst of the hurry and rush of our modern life, we select one natural object on which specially to concentrate our thoughts and work for a few weeks. This does not prevent the general observation of the many things which come under our notice, but rather helps to show that "nothing stands alone," for there is then time to consider the subject from all sides, that is to say, in its relation to other plants and animals and natural phenomena, and also as it affects the daily life of the children. It also often happens that we have to return again to a subject. For instance, the radish was under special consideration during the month of June one year, but it was only in the August and September following that the flowering and fruiting of some radish plants could be brought under the notice of the children. The subjects are fixed upon and studied long before they actually become objects of special attention in the school. For instance, one year the children sowed carrot seeds in some of the vegetable plots. In the autumn the children pulled up and utilized the produce (of this stage) of some of their seeds. The subject was not specially considered then. Some of the carrots were left in the ground to continue and complete their life work the following year. When that was done, and when carrots in the earlier stage (grown from seeds sown this second year) appeared, the carrot became a subject for special consideration, the children having witnessed and taken part in the whole life history of the carrot by that time. The subjects for

special consideration are chosen from the list of things growing in the garden, but they also include natural phenomena and animal visitors affecting the garden for good or ill. Thus the earthworm, the garden snail, the sun, wind, etc., have all received attention at the right time.

Measuring, weighing, money values (the children go out with a teacher to buy food for their animal pets, boxes, for window-gardening, new seeds, bast, tacks, etc.) are all taken in connection with the nature work and reading and writing wherever possible. Children under six years of age do nothing whatever in the way of reading and writing. They are wholly occupied with nature work, kindergarten occupations, games, stories and free play. No reading, number or writing lessons are ever taken in the afternoon, so that with the exception of the very minimum amount of needlework and knitting with the girls over six years of age, kindergarten occupations, games, stories and recitations take up the whole afternoon of all our children over six years of age, and all this work is directly related to the nature-study for four or more weeks. *Real* objects are always used as models in the drawing, modelling and brushwork lessons, and the children are, of course, encouraged to make their own representations of the same. A special point is always made of drawing into the service of the school, for the children as well as for the teachers, the very best literature and art to supplement the work with the natural objects themselves.

Just a few words as to how all this work is *planned*, may be interesting.

The *real* thing is always the starting point. After some experience with it comes the search for an explanation and a further knowledge of the facts actually observed from the best, and therefore, highest authorities on the subject under consideration.

The point of view from which the subject shall be presented to the children is next determined, then what facts are most suitable for the children and the best means for helping them to find out these facts for themselves.

Lastly, suggestions are offered as to the way in which the children may desire and be helped to reproduce their experiences in concrete form, be it with a few paints and a brush, chalks or coloured pencils on paper, modelling paste, building bricks or even pen and ink; also as to how the *ideal* side of the subject may be presented in picture, story, game and verse.*

* Examples of work planned on these lines are to be found in my book "School-gardening for Little Children," published by Swan, Sonnenschein, London.

I have tried to indicate the place which nature-teaching in its broadest sense should hold in a good system of infant education, and also what a vast store it offers for us to draw upon in the rest of our work with the children. Let me now endeavour to show more particularly the effect of nature-teaching or gardening upon the child, the school and society at large.

Nature-teaching as expressed in gardening is essentially an out-door occupation. The child is, therefore, continually in the fresh air, and one has only to watch him when engaged in this work to see how thoroughly he enjoys it. His whole heart and soul are involuntarily thrown into it, and no task seems too much for him, so does "the labour we delight in physic pain."

The child's labour in the garden involves a variety of movements and affords a natural outlet for much of that physical energy which, if left unprovided for, leads to rough play and unruly practices, and later, even to hooliganism itself. Again the child is unconsciously impressed by the sight of the pretty flowers, the graceful insects and other wonderful little creatures which share the life of the garden; by the fragrance of the flowers and the fresh smell of the ground after a storm of rain, and by the beauty of the heavens. He listens to the songs of the birds, to the sound of the wind, now soft, now shrill or loud. He tastes the fruit of some of his labours, and so, by means of his eyes, his nose, his ears, his mouth, and his hands, his *senses* are all thus trained in a natural way, without any effort, and a host of delightful experiences are gathered the while, as a basis for further development.

Loving contact with, and care for, some of the wonderful things of nature around him awaken in a child, a strong feeling for the wonderful and the beautiful. This feeling reacts upon the child and refines him. No child who has ever tended and watched the tiny seeds which he has put into the earth, develop and put forth leaves, flowers, fruit and seed will ever afterwards ruthlessly tear any flower to pieces. Similarly no child who has ever followed the wonderful life history of some of the lowly creatures which he meets with in the garden, will ever trample purposely upon a worm or a snail, still less will he have any pleasure, in catching butterflies and sticking them on pieces of cork merely to make a collection. He will rather respect and protect the lives of such marvellous creatures.

The effect of this new attitude towards living and growing things shows itself further in the way in which the child behaves towards his comrades. He unconsciously becomes gentler and

more sympathetic in his manner, and rough play no longer appeals to him. Through this deeper love and respect for his comrades and others the child rises to a recognition of the all-wise, loving Father, the giver of all good things. Respect for plants and animals awakens respect for their environment and ultimately leads to respect for the neighbour's property.

Again, by means of the garden we are able to help the child to experience the joy of real giving—the high privilege of work and the means which it affords of giving pleasure to others, for we like to share the produce of our garden with others, perhaps with some little children who have no garden of their own. Sometimes a comrade is ill and a few flowers go to cheer him; whilst parents and teachers are not forgotten by the little ones in the distribution of their gifts.

The sights and sounds which afford the child-gardener so much physical enjoyment, and appeal so tenderly to his heart, awaken a desire to know something more about the inhabitants of his garden, and also of the phenomena which affect it.

The *intellectual* side of the child's nature now claims its due, and for the cultivation of the power of observation there is no better field than the school-garden, where the minutest fact observed leads to the desire on the part of the observer to know the 'why,' 'wherefore' and 'how' of things. He will already have tried to express what he has observed with pencil or chalk and paper, or some other materials. Now the time comes when the child will be ready and eager to master the art of reading in order to learn more and more of nature's secrets.

Let number lessons be based upon the number and size of the beds and paths in the garden; upon the height of the various plants; the number of buds, full-blown flowers upon a stem; the quantity of seed yielded by various plants; the amount of time required to dig up the potatoes in one bed, in two or more beds of equal size, etc., and arithmetic will appeal with ever new interest to child and teacher alike.

Every hour spent in work in the garden means the opening of a fresh door for the child in the realms of science. Neither will this close the doors of art and literature to him. Nature is still the great artist and the great poet.

But the child is only a unit of the school, and the school is but a part of the community. If each individual of the former is being more or less developed in the way I have tried to show, by gardening and communion with the things of nature, the school, as a

whole, and the community, as a whole, must also be each the better and richer for such training of its members.

The community which fosters gardening in its highest and best sense will, without question, enjoy a richer, fuller and less selfish life; for the culture of the intellect will not then be pursued at the expense, or to the exclusion of the culture of the heart. It behoves the educational authorities here as in other countries, then, to insist that a garden shall be attached to every school, and that proper opportunities shall be afforded for the cultivation of the same by the children during school hours, and therefore, as part of their school work, nay, as the centre for all the rest of the secular work of the school. We have human beings to train, not machines to guide; behind these human beings there is a boundless "flux of power eternally the same." It rolls in music through the ages, and all terrestrial energy, the manifestation of life as well as the display of phenomena are but modifications of its rhythm, proclaiming ever "The hand that made us is divine."

In pleading thus for nature-teaching as the basis for all education and instruction, I am really pleading for the kindergarten, for nature-teaching is the very essence of the kindergarten. True, we have hitherto been prone to forget that side of Froebel's work and have concentrated our attention chiefly, and sometimes wholly, on the various gifts and occupations, and this is why the kindergarten has often appeared so meaningless. It is the presence and care of the living and growing thing which gives vitality to the kindergarten and the school. A child has such a totally different kind of pleasure in making a picture, for instance, of a plant which he has taken care of and watched from day to day, from that in making one of a plant of which he has only heard or seen from afar. A tender feeling is unconsciously expressed in the former case, whilst in the latter the production is more or less cold and formal.

But education is one organic whole which allows no sudden changes, and so I plead for nature-study or gardening as the centre point of all the work of every school *for children up to at least nine years of age*, and for, certainly, a *large* place for it in the work for schools for *scholars of more advanced age*. What an admirable means it offers for the teaching of most of the sciences to the growing boys and girls! In keeping, for instance, a record of the sun's annual "journey" in the heavens, the science of mathematics could be well applied with the senior scholars. They could be helped to find out the angle at which the sun's rays touch the earth at given

seasons and given latitudes ; the ratio of the shortening and lengthening of shadows with the days and seasons and many other interesting facts. In this way a living interest is given to what might otherwise be a dull science. How much more interesting would the cookery lessons be if the girls grew all the flowers and vegetables they needed in little gardens of their own in the school playground ! They would thereby acquire not only an intimate knowledge of the life and habits of many of the plants which help to make their surroundings beautiful and give pleasure to others, but also of many of the plants which form their chief daily food. At the same time the work would awaken in the girls a newer and deeper interest in things which have hitherto only had a market value for them. How valuable, too, the power thereby obtained of being able to go to market and discriminate between fresh and stale vegetables ! Again the girls who acquired such a practical knowledge of gardening during their school life would readily see, in later life if they possessed only ever so small a garden, a means whereby a little saving to the family purse might be effected, and the household continually supplied with fresh vegetables.

As the pupils advance, the work will naturally become more systematic until in the senior schools it may develop into science-teaching. But at first the interest in nature is an affair of the heart and this attitude should never be stifled much less eliminated. Nature-study prepares the child to receive science-teaching, and science-teaching has more to fear from desiccated science-teaching than it has from nature-study. Everything that is true and worth the while will endure.

Life calls—and responds to life ; and with prophetic insight the pioneers of nature-teaching or gardening in its highest and best sense see in this pure and healthy occupation the beginning of a newer and better order of things for all mankind—

“ The freedom and divinity of man,—
The glorious claims of human brotherhood.”

II.

INFANT EDUCATION ACCORDING TO FROEBEL'S PRINCIPLES.

BY MR. M. VENKATASUBBAIYA, B.A.

Address delivered in connection with the Educational Exhibition in the City of Mysore, 6th October 1908.

I feel highly honoured by being called upon to speak on the present occasion. I know that among the audience there are others who know as much about the subject of my paper as I do if not more. The only excuse that I can bring forward for my attempt is that as it is the main portion of my duty at present to supervise the education of infants according to kindergarten principles, a narration of my experiences and the results that have come under my observation may interest all those that are engaged in a similar task.

2. I caught a glimpse of the kindergarten system while I was in the Teachers' College twelve years ago, but it was a mere glimpse as very little instruction about the system was then being imparted to the teachers under training. But that glimpse was enough to arouse my interest and from that time onwards I became a believer in that system of infant education. The best proof I can bring forward in support of my statement is that I conducted the education of my children according to that system. They were not sent to any elementary school during their infant stage, but they were educated by me at home according to the kindergarten system. I am happy to say that the results achieved were quite satisfactory and made my faith in the system firmer.

3. The Educational Exhibition held at Madras last year opened my eyes to the great advance that has of late years been made in western countries in the cause of infant education and the exhibition held here last year materially added to the knowledge that I was able to gain at Madras. But any number of exhibitions

cannot, I think, give that clear insight into the system of infant training at present in vogue in western countries which can be gained by hearing the lectures of a great teacher engaged in this task. But if one can also have the opportunity of watching such a teacher while engaged in the actual work of conducting the education of children, the information that one derives under such circumstances will, you will admit, be still more valuable. It was to give this opportunity to the teachers of our Province that the Inspector-General brought into our midst the late lamented Miss Latter, one of the most advanced pioneers of infant education in England. But God willed otherwise and she was taken away from us before she had accomplished her task. The eloquent address she delivered in this hall last year about her mission is, I think, still fresh in the minds of many of you assembled here to-day. It was my good fortune to be asked to work with her while she was engaged in delivering lectures at Bangalore and in re-organizing the work of the Government Girls' School according to her methods. The benefits I derived during the short space of two months from association with her are so many and so valuable that I am obliged to consider the time I spent in working under her instructions as one of the most important periods of my life. I wish that the period I worked there had been two years instead of two months. In the report on her work which I submitted to the Inspector-General, I endeavoured to describe the work she did at Bangalore and the valuable lessons that could be derived from it. Since I left Bangalore, it has been my main duty to make the Infant Classes of the Practising School attached to the Normal School work according to her methods.

4. Before stating the results of my experience I shall, with your permission, take a brief survey of the system of infant education founded by one of the greatest benefactors of mankind—I mean, Frederick Froebel—for the benefit of such of my friends here as have had neither the time for studying the system nor the opportunity of seeing it at work. Before perceiving how the system of education advocated by Froebel is appropriate to childhood, it is necessary for us to know the needs of childhood and the aims of infant education. In the light of this knowledge it will be easy for us to see wherein the merits of Froebel's system lie and how it has to be worked to attain the goal of education, *viz.*, complete living.

5. In Europe up to the end of the sixteenth century and till recently in our own country teachers paid little attention to the education of infants. They commenced the education of children

when they were old enough to learn grammar and other language lessons. Till then they considered the time of children to be of small value and made no effort to employ it in the proper manner. These school-masters were satisfied if the little ones could learn by heart some forms and meanings of words which they would later on meet in books, and they were quite ready to use the rod to help the children in learning such things. Deeply absorbed in the world of books, they quite neglected the world of nature. Hence we need not be astonished if they had little sympathy with children and did not know how to teach them. It was by slow degrees that teachers broke away from the old tradition. They began to understand children and to investigate the best methods of teaching them. Great leaders like Comenius, Rousseau, Pestalozzi and Froebel lead the van of these thoughtful teachers. These leaders have clearly shown to us that each stage of childhood has its own characteristics, that perfection of childhood must precede perfection of manhood just as the well-developed bud goes before the full-blown flower.

6. Before we try to understand what these leaders have done in the cause of education we shall have to see what the characteristics and instincts of childhood are, how they gradually unfold and develop and how we can reach our goal—perfection of manhood—through them.

7. For any knowledge of the world into which he is born the child is absolutely dependent on his senses. Any defect in one of these must produce a corresponding defect in his knowledge. The senses are crude at first and improve by use. But the lower senses such as taste and smell have a very limited range of improvement and the higher senses such as touch, hearing and sight are capable of a much greater degree of improvement. As the impressions that the child gets through these senses form the basis of all future knowledge, it is evident that these impressions must be strong and correct. Moreover as the impressions of these earlier years are more enduring than those of later years, the necessity of the depth and correctness of these impressions becomes much more emphasised. This work can be accomplished not by keeping the children at books and making them learn up forms of words, but by confronting them directly with nature and making them examine the various objects which it presents and observe the various phenomena which are visible around us. Moreover, nature, more particularly animate nature, is constantly changing and this change cannot but excite the curiosity of children and create the interest necessary for accurate observation.

8. Has the educator done his work fully if he attends to the education of the child's senses only? The child is born into the world not only with a certain number of senses which give him definite impressions of the external world but with a mind capable of using these impressions to the best advantage. The intellect of the child assimilates and co-ordinates these impressions and brings order out of a confused mass of sense impressions. But from the earliest years, the intellect must be exercised in this direction if it should do its work satisfactorily. It is not in books but in nature that we find the materials for the exercise of these fundamental functions of the intellect. But the educator has to bear in mind that the intellect by itself does not constitute the whole mind, though it is one of its essential factors. Any well-considered scheme of education must also take into account the child's innate feelings and instincts. Some of these will have to be fostered with care, some to be toned down, and some to be entirely repressed. Thus the sentiment of sympathy and the love of the beautiful will have to be carefully fostered and developed, but such feelings as anger, fear, self-esteem and rivalry will have to be toned down considerably or entirely repressed. This work will have to be undertaken at an early age if it should be done at all, otherwise the germs of such sentiments as have to be fostered may completely die out and undesirable feelings may grow unchecked to such an extent as to assume the form of habits difficult to be eradicated. *But the moral education of children is not complete if the attention of the teacher is directed only to the formation of a few good habits. The children must be able to see their way clearly when the path of duty is obscured by doubt. More than all, they should be led to understand clearly their relationship to humanity and to God. But the educator who considers children as so many machines who should learn up so many words or passages in so many days or hours, can never be a fit guide for leading children in this path. He should have sympathy with the children, and should not stand aloof from them but must descend to their level and enter into the inner workings of their minds. It is the heart that must appeal to the heart, not the merciless hand that wields the cruel rod.

9. The educator's work does not end even here. The child has also innate powers of active doing. It is the educator's business to direct this activity into right channels. Children naturally love to do something for the object they cherish. Hence if the educator creates a love of nature in them, they are sure to engage themselves with a willing mind in the examination and observation

of natural objects. Later on this activity may be utilized in the manual training exercises of the senior school. Activity thus directed into healthy channels unconsciously leads the child to such facts as are of great importance to him in after-life and strengthen his moral fibre. This activity of the child is guided by the motor nerve centres and fibres of the system. These require to be trained at an early age, otherwise they would deteriorate and be incapable of discharging their functions in a satisfactory manner.

10. The educator can only be considered to have done his work fully, if, in the manner indicated above, he pays attention to the whole child. The goal of such an education is to develop all the innate powers of man—physical, mental and moral—so as to enable him to lead a full and complete life and to have the power of active doing. I shall endeavour to show you how the kindergarten system helps us in our attempt to reach the goal, but before doing so I shall have to give a brief account of the work that has been done by the predecessors of Froebel in the cause of infant education, for Froebel in establishing the system of education which has been associated with his name, was indebted to many of his predecessors who devoted their whole lives to find a rational system of education suited to the needs of childhood. Froebel only carried their conclusions a step further and clearly enunciated the principles on which such a system of education ought to be based.

11. It was Comenius who first struck the key-note of modern education by his advocacy of objective teaching. The grinding process to which he was subjected while in the Latin School induced him to find "an easier method whereby more might be influenced with a love of learning." "Never teach words without things; if these fail, try to make accurate representations of them; direct your attention to the body of the child, for on its healthy condition depends the mental development of the child." This was the gospel he tried to preach all through his eventful life. But the man who brought about violent storms on the placid surface of the Renaissance ideal was Rousseau. It was he who first turned the attention of the educator from the subjects of instruction to the recipient of such instruction, namely, the child. He says "Begin by studying your pupil, for certainly you do not understand him. We fill our own thoughts and do not see their effect on children." According to him, education ought to be purely of a negative character during the first twelve years of a child's life. "Let the child feel his dependence on things not on men, let his early education be a purely physical education and a training of

the senses, let his first teachers in philosophy be his hands, his eyes, and his feet, and let positive education begin after the child is twelve years old," these were the principles advocated by Rousseau in his 'Emile.' But the man who put these principles into practice and demonstrated their truth was not Rousseau but Pestalozzi. The main aim of Pestalozzi's life was to benefit humanity and he thought that education was the only means of doing it. He made up his mind to take into his house some of the poorest children, to bring them up in an atmosphere of love, to instruct them in field work, and spinning and to teach them lessons while they were at work. In a few months the appearance of the children underwent a complete transformation. They looked strong and healthy and their faces were an expression of cheerfulness, frankness, and intelligence. They also made good progress in manual work and in the associated lessons. His work at Stanz and Yverdon also yielded valuable results in the cause of education, and Morf has thus summed up these results:—

- (1) The teaching of language and number must be based upon sense-impression. In fact, man's knowledge must be based upon sense-impression.
- (2) The method and means of instruction must be made so simple and clear as to be capable of adoption by all mothers and teachers.
- (3) The discipline of the school must be based on love—a love which exists in a well-conducted house.
- (4) Drawing and singing should form a very important portion of infant education.
- (5) The teaching of Geography must be begun by actual survey of the land around, the results of such survey being expressed in clay before an examination of the map of the district.
- (6) Hand-work should form a very important portion of a child's education. From the brief summary given above, we at once see how important was Pestalozzi's contribution to the science of education. His love for the poor and oppressed humanity was unbounded. The education of the world owes more to him than to any other educator.

12. Pestalozzi's great contribution to the science of education was 'Ausschau' or Observation, thought and deed in their right order,' but Froebel's great and final contribution to Pedagogy was the doctrine of 'Darstellung' or a varied expression of the inner self

by spontaneous activity.' In basing his system on spontaneous activity Froebel not only goes with the trend of the child's mind and gets the benefit of his energy and will but brings about a free and healthy physical, moral and intellectual growth. Hence according to him the child is the determining factor in the conception of any educational programme. A careful study of Froebel's work 'The Education of Man' reveals the presence of a trinity of ideals—the unitarian, naturalistic and humanitarian. In that work he says, 'Man gifted with divine, earthly and human attributes should be viewed as related to God, to nature, and to humanity; as comprehending within himself unity, diversity and individuality, as well as the present, past and future.' The child through his self-activity is to be aided in realizing his kinship to nature, to man and to God by appropriating the common experiences of life which manifest these relationships. It must not be imagined that distinct programmes are necessary for developing this three-sided nature of man, for these three aspects of his nature are closely interwoven with each other. Froebel says 'The observation of nature and the observation of man, in comparison and in connection with the facts and phenomena of the general development of humanity, are mutually explanatory and mutually lead to deeper knowledge, the one of the other.'

13. In the evolution of the human race the development of race life from savagery to civilization has been marked by a corresponding development in the knowledge of nature and the knowledge of God. Hence in any attempt at developing the human attributes of the child, we should never for a moment lose sight of the other two sides of his nature. As self-activity is the cardinal point of Froebel's system of education, it becomes the business of psychology and child-study to catalogue the various manifestations of this activity. Froebel with his deep intuitive insight into child life made a fourfold division of this activity. These divisions are—talking, playing, investigating and drawing. In 1900, Dr. Dewey with his profound psychologic and educational insight into child life also made a fourfold division of the manifestations of this activity, and these divisions are—talking, constructive, investigating and artistic activities. A comparison of these divisions shows that they are in close agreement with each other. It is through the exercise of these activities that the child enters upon a life of control of the world of description and the world of appreciation or interpretation. It is the business of purposeful education to provide suitable materials for the effective exercise of this controlling power. The question then arises as to what ought to be the starting point

of such a purposeful education. Obviously the home, for no one can assume that the child knows nothing when entering the kindergarten, nor would it be right to think of the child as possessing an organized body of experience to which assured reference can at once be made. The talking, playing, investigating, and artistic activities have begun to work but conscious control is still wanting. The experiences of the child have been gained in surroundings conditioned not with an eye to his convenience but mainly to suit the needs of the adult. Many of the things he has seen and heard are meaningless to him. Hence the position of the kindergarten has its own advantages and disadvantages. It being the first stage of purposeful education, has to mediate between the home and the school. In this difficult task, it has no assured body of experience to fall back upon, nor has the kindergarten the conventional studies of the school as a basis for its training and instruction. Hence the kindergarten has facilities for fostering the creative impulse of the child. It has also the power to select such of the experiences of the child as are worthy of becoming his permanent possession. About the courses of instruction and the various exercises suited to meet the requirements of human life in general, Froebel writes: "The various directions of this unified school and family life, of this active educational life, are indicated by the degree of development man has attained at this stage, by the inner and outer needs of the boy entering upon this stage of pupilage. They are of necessity the following:—the cultivation of the religious sense through the office of prayer, the care and development of the body as the servant and bearer of the mind, the development of language power, the use of number for purposes of comparison, the use of materials solid and plastic for systematic representation, exercises in drawing and the study of colour, play—representative and free, literature—the enrichment of daily life by means of stories, legends, fables and fairy tales, and all this interspersed with the ordinary occupations of the home and the school."

14. For the orderly working of the programme given above, Froebel recommends the following starting points and he gives reasons for his choice in the following words:—"The boy will, of course, see most clearly and appreciate most fully the conditions and relations of objects that are in closest and most constant connection with him, that owe their being to him or at least have in their being some reference to him. These are the things of his nearest surroundings—the things of the sitting room, the house, the garden, the farm, the school, the village or city, the meadow, and the field."

15. So far I have touched upon only one portion which he calls 'social' of the kindergarten programme. This programme has a counterpart without which it becomes meaningless. Human experience cannot be separated from the medium in which it is gained—and to this medium we have given the name *nature*. The study of nature may be undertaken from two stand-points:—

- (1) one may gather information about nature by experiment and observation, classify and arrange the mass of data so obtained and formulate general principles for future guidance ;
- (2) or one may view nature from the stand-point of human life, see what bearing it has on that life, and to what extent it is a manifestation of the power of the Eternal and the Infinite.

16. It is the second aspect that Froebel had in mind while including nature as an essential part of his kindergarten programme. In support of my statement, I shall quote from Froebel himself. He says; "Human works that express the pure spirit of man, which is also the spirit of God, are not easily nor always readily accessible for every one and under all circumstances; while, on the other hand, man finds himself everywhere surrounded by pure works of God, by works of nature that clearly express the spirit of God. The pure spirit of God not only is seen more clearly and distinctly in nature than it is in human life, but in the clear disclosure of God's spirit in nature are seen the nature, dignity and holiness of man reflected in all their pristine clearness and purity." In another place Froebel writes: "As I wandered on the sun-lit, far-stretching hills or along the still shore of the lake, clear as crystal, smooth as a mirror or in the shady groves, under the tall forest trees, my spirit grew full with ideas of the truly God-like nature and the priceless value of a man's soul and I gladdened myself with the consideration of mankind as the beloved children of God."

17. About this influence of nature Wordsworth has the following lines:—

" And I have felt
A presence that disturbs me with the joy
Of elevated thoughts : a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky and in the mind of man :
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

It is this subtle influence of nature that Froebel had in mind when he made the study of nature an essential part of his kindergarten.

18. About the relation between God and nature Froebel says : " From every point, from every object of nature and life, there is a way to God. Only hold fast the point and keep steady on the way, gather strength from the conviction that nature must necessarily have not only an external general cause efficient in the most trivial detail but that it proceeds from one being, one creator and one God." Further on he says : " Man, particularly in boyhood, should become intimate with nature, not so much with reference to the details and outer forms of her phenomena as with reference to the spirit of God that lives in and rules over her. Therefore it is important that boys and adults should go into the fields and forests, together striving to receive into their hearts and minds, the life and spirit of nature."

19. It is to give effect to the nature programme of his system that Froebel would have a little garden attached to the school where the child could have direct contact with nature. In this connection he says : " If a boy cannot have the care of a little garden of his own, he should have at least a few plants in boxes or pots, filled not with rare and delicate or double plants, but with common plants that have abundance of leaves and blossoms and thrive easily. The child or boy who has guarded and cared for another living thing, although of a lower order, will be more easily led to guard and foster his own life. At the same time he will gratify his desire to observe other living things such as beetles, butterflies and birds for these seek the vicinity of gardens,"

20. From the foregoing quotations it is evident that nature-study formed an essential part of the kindergarten programme as conceived by Froebel. Evidence obtained in another manner also confirms this statement. In 1894 Miss Latter spent some weeks at Blankenburg, the scene of Froebel's life, and gathered as much information as she could about Froebel and his system. On the top of a hill in the vicinity of this village, she found ample evidence of a school garden that had been maintained during the time of Froebel. She also met many people who had been eye-witnesses of Froebel's life-work. Among them was an old woman who as a girl had spent the happiest years of her life in Froebel's kindergarten. From her, Miss Latter was able to learn that nature-study formed an essential part of the kindergarten during Froebel's time. In spite of so much evidence to the contrary, it is astonishing to hear some people maintain that the importance given to

nature-study is an improvement on Froebel's system. It may be that the introduction of nature-study into the higher classes of the elementary school is a later improvement, but no one can dispute the statement that nature-study formed an essential part of the system of infant education as conceived by Froebel. I have already stated that nature-study according to Froebel should clearly bring before the child the bearing of nature on human life and should help the child to obtain a clear conception of the Eternal and the Infinite. The other advantages of nature-study may be briefly summed up as follows :—

- (1) The child's language becomes more accurate and logical. He can talk well about a thing in which he is much interested and which comes under his observation every day.
- (2) Knowledge and love of knowledge is another important product of properly conducted nature-study.
- (3) The industrial and economic value of nature-study is the one that appeals most to parents.
- (4) Nature-study has a high ethical value in that it increases the happiness of the individual.

But we must bear in mind that these values of nature-study were only of secondary importance in Froebel's mind.

21. Here as in the first or social part of Froebel's system, self-activity forms the basis of all expressive work. The appeal of life to life with its endless incentives of activity—which is the very condition of developing life—is one of the most valuable influences calling forth as it does, myriad responses of touching, seeing, hearing, smelling and tasting—those great avenues that lead to the confines of the soul, there, in words of Froebel, finding—

“ A door that swings two ways, inward at first it turns while nature speaks, to greet her guest and bid him to her feast; then outward to set free an unanswering thought.”

22. As for the materials required for purposes of expression, those solid and plastic materials that were used in the expressive work of the social programme of the child's education will also serve a similar purpose in the nature programme of his education.

23. So far I have dwelt on the two programmes of Froebel's system as if they were two separate things. But this is not really the case. Under the influence of the social programme the child steadily developes into the likeness of enlightened humanity. The influences of nature come into his life not as something apart,

but rather as interwoven with the human relationship. These two influences in combination ultimately awaken in the child the consciousness of the relationship to God. On this point Froebel writes, "Education consists in leading a man as a thinking intelligent being, growing into self-consciousness, to a pure, unsullied, conscious, and free representation of the inner law of Divine unity and in teaching him ways and means thereto." According to him education is one continuous spiritual process. Through communion and kinship with human life and through communion with 'the spirit of truth and beauty,' manifest in nature, the way lies open to the unification of the individual life with the Divine life.

24. If we accept this view of education put forward by Froebel, correlation among the different parts of the kindergarten programme follows as a matter of course. If other evidence is desired in this direction, it is not wanting. Froebel, while writing about the Pestalozzian system of education as it obtained at Yverdon, deplores the want of correlation among the various subjects of the school curriculum. The idea of correlation among the different subjects of his programme runs all through his works and it is difficult to have a clear conception of his system without this idea forming an essential part of it. Those who have not taken the trouble to go through his works carefully think that correlation among the different parts of the programme of infant education is a later improvement on the Froebelian system.

25. Since Froebel's time there has been improvement on his system only in one direction, and I think that improvement in this direction was a necessity. Froebel's mathematical tendencies sometimes obscured his psychological vision. To give an instance. While making a programme for the teaching of drawing, he takes the straight line as the starting point of teaching. But the conception of a straight line is quite unfamiliar to the child and he is only familiar with the general outline of the object forms he comes across. Hence modern educators begin with mass-drawing as the starting point in the teaching of drawing and gradually lead the child to straight and curved lines. Those to whom child-study is a familiar occupation will find that the gradation now followed in the teaching of drawing is psychologically the correct gradation.

26. I shall now say a few words about the materials employed by Froebel in his system. These were mainly chosen from the play-things used by children in the different countries where he had travelled. The principles which guided him in his choice were,—

- (1) Simplicity so as to give scope to the imagination of the child.

(2) Gradation so as to provide material suitable to the increasing power of the child.

(3) Adaptability towards representation and creation.

As his main aim in the introduction of these materials was to use the self-activity of the child in the directions of representation and creation, he chose such materials as would further these ends. Since Froebel's time many other materials have been added to his list, but the principles which have guided modern educators when adding any new material have essentially been Froebel's. The system as devised by Froebel is not a rigid one with capacity to contain only so many gifts and occupations and no more, but it is a system capable of expansion. There are now many earnest kindergartners all over the world. They may, in the course of their work, devise new occupations suited to the conditions of life obtaining in the countries in which they work. If these satisfy the conditions laid down by Froebel in his choice of materials, there is no objection to incorporate them into the system. Perhaps it is quite possible to have a set of materials different from those found in Froebel's list but satisfying his requirements in all essential features.

27. Objection has been taken by some people towards Froebel's materials on account of their dead and inanimate character. These people say that Froebel made a mistake in devising such material to work on the mind of the living and growing child. I think such people do not give sufficient consideration to one of the most important characteristics of childhood—exuberance of imagination, which endows inanimate objects such as he deals with in play with life and human feelings. Every favourite toy is a living being to a child.

28. The same principle holds good with regard to Froebel's materials. To the adult they are dead and inert matter, but to the little child they are as full of life and motion as the objects the observation of which furnishes him with the ideas necessary for his expressive work.

29. Another objection raised by some against a general introduction of Froebel's materials into the infant schools is the cost they would entail upon these institutions. By the exhibits I have placed in the Educational Exhibition this year, I have endeavoured to show that the cost need not be much at all if cheap materials procurable in the local market are made use of in the preparation of kindergarten materials. What is wanted here is earnestness of purpose in the teacher and that will enable him to overcome every obstacle in his path.

30. A few words about the relation between the teacher and the pupil in Froebel's system. The very motto of his life 'Come! let us live for our children' indicates what this relation ought to be. It can only be one of affection and sympathy. I shall give you an illustration of this relation from my observation. While a high official visitor was one day inspecting the children's garden in the Normal School, a little child went up to him, took hold of his hand and asked him if he saw his bed. Under such circumstances the stern pedagogue would chide the child for the liberty he took, the cold and reserved teacher would quietly repel the advances made by the child, but a sympathetic person would at once feel interested in the child's bed, go with him to look at his bed and share his delight with him. I need not tell you that this was precisely the line of action followed by the visitor with regard to that child. If all the teachers in our Province would follow his example, I feel assured that the happiness of the children in their charge would be secured.

31. I shall now say a few words about my experience while conducting the work of the infant classes on the lines indicated above. When the Inspector-General of Education asked me to put the infant classes of the Practising School to work according to Froebelian principles, I felt diffident about the result of the work I was about to undertake. But thanks to the ready help given by the Head Master of the Normal School, the hearty co-operation of the Head Master and the trained assistants of the Practising School, I found my task much easier than I expected. I did not experience half the difficulty that Miss Latter did with the untrained staff at the Government Girls' School, Bangalore. The work was started according to a definite preconceived plan and I am glad to say that from the commencement it has been going on in a satisfactory manner. In common with the teachers who come to the Normal School every year to be trained, the permanent teachers of the Practising School possess a defect which is a serious obstacle in the way of rapid progress. If a scheme of work is put into their hands they faithfully carry it out, but they lack the power to think out for themselves and prepare their own schemes of work. If the guiding hand were removed to-morrow their condition would probably resemble that of people shipwrecked in the middle of the ocean. I have been withholding help from them on all occasions when I know that they can help themselves. The want of good text-books in the vernacular on such sciences as physics, chemistry, botany, geology and zoology is a serious difficulty in the way of their improving themselves, and I wish that this difficulty were removed as early as possible.

32. During the last nine months four schemes of nature-study have been worked out in the infant classes. Soon after the Dasara holidays the children will take up the study of pigeons which they have been taking care of at school. All the expressive work of the school, such as drawing, brush-work, clay- and sand-modelling, paper-work, etc., has been correlated to the nature-lesson. In standard I the children keep a record of the observations made during the nature-lessons both in words and drawings. A few of these records are placed in the Exhibition this year. In the lower standards the record is kept only in the form of drawings as the children are unable to write sentences about the observations made. Some of these drawings are also placed in the Exhibition this year.

33. Since June this year nature-study has also been introduced into Standards II and III. The work that is being done in these classes is of a more advanced type than the work of the infant standards, the scientific side of nature-lessons being more emphasised here than in the infant classes. Here too, the children keep a record of their observations in language, drawing and brush-work. Where possible, the hand-work that is being done in these classes such as clay-modelling, card-board work, cane-weaving, etc., is connected with nature-work. These classes are at present studying the Malvaceæ order of plants, their study being confined to such types of the series as the cotton plant, the shoe-flower, the holly hock and a few other well-known specimens of the order.

34. All these classes also do garden work, each class having a certain number of beds of its own. I am very glad to see the deep interest the children take in the plants that grow in their beds. The products of this garden are given to the children who work in the beds and they can do what they please with them. Many of these children have little gardens of their own at home and occasionally bring the flowers that grow in their home gardens to beautify their class rooms.

35. In the infant classes, almost all the lessons have been correlated to the nature-lesson, but it has not been possible to entirely correlate the reading lesson to the nature-lesson as the children have to read the departmental reading books. Hence of the six reading lessons in the week, four are devoted to the reading of departmental readers and the remaining two are correlated to the nature-lessons. The departmental readers should be supplemented by special readers bearing on nature-study. Such readers would furnish lessons that are correlated to the nature-lesson.

36. A better plan would be to abolish reading books in the

infant standard, the children themselves making their own reading lessons with the help of the teacher.

37. I shall now touch upon the effect of the new system on the children of the Practising School. The feeling of repulsion which children usually have towards schools has given place to one of strong attraction. They have been made to feel that the school is a place where they can be happy, in some cases happier perhaps than at home. There has been an awakening of their intelligence, and the knowledge that they now possess is self-acquired, real, and direct. The powers of observation have been quickened and the knowledge that these children now possess about their surroundings is such as might be envied by older boys. The constructive activity has been roused to such a degree that the teachers under training now find it impossible to manage these classes if they cannot provide sufficient work to cope with the increased activity of the children. A few days ago one of the teachers under training was giving a lesson on paper-cutting to the children of Standard B. When the teacher showed his notes to me, I thought the lesson was a little too difficult for the standard. But during the progress of the lesson I was astonished to find that the children were readily following the teacher at every step, some even anticipating the teacher's steps and doing the work before he did it. Had I not known that the work was quite new to them, I would have been obliged to think that it was one they had done before. I think the children have a bright future before them when this constructive activity is further developed in the higher standards by the carefully graded course of hand-work which has been prescribed.

38. I shall now say a few words on the change that has taken place in the moral tone of the school and in the conduct of the boys. Many of the children attending the school come from the lower classes of society, and I find that by the time they begin to attend school they have acquired many more undesirable habits than are to be found in the children coming from the higher classes. I am not discouraged by this fact. The moral efficacy of the system can be better tested by the results produced on these children than on those coming from the higher ranks of society. As the relations between the teacher and the child are now characterised by strong bonds of affection and sympathy, there has been a decided improvement in the moral tone of the school and in the character of the children. All the available opportunities during nature, story, conversation, and reading lessons are made use of in teaching the child his relations to God and man. They are now more sympathetic towards their comrades and treat their teachers with regard and affection.

I shall give an instance of this improvement in their feeling towards their teachers. I hold in my hand an entire nutmeg fruit with the kernel and the two outer coatings. When I received this fruit it had not yet dried up. This is a rarity in these parts, and the father of one of the children got it from the Nilgiris. The child asked it of him to give it to his teacher and presented it to me the next morning. This is only one of the many instances of the children showing their good-will to their teachers by little tokens of affection and regard. I have been in the institution for the last ten years and the children have been there too. But such signs of affection have been rarely if at all observed. Hence I attribute this improvement in the relation between the teacher and the child to the system of education that has been introduced and not to the personality of the teacher. If a school can produce such feelings of regard and affection in the minds of the children attending it, I think it augurs well for the future of the school and for the future of the children attending it.

39. I shall conclude my paper by a few words about the attitude of the parents towards the new system. This has been characterised by feelings of wonder and distrust—wonder, because they find that their children who formerly attended school only on the application of coercive measures now run to school willingly; distrust, because from the accounts the children give of the doings at school they think that some tomfoolery is going on there which requires being looked into. Some of these parents paid visits to the school. On such occasions I took them through the classes and showed to them the children engaged in their various occupations. I tried to impress upon them that grinding the children in the three R's was not the main ideal of a liberal education but that there were other ideals much more important. The more intelligent of these people were convinced of the truth of my statements and went away completely satisfied. But others by their expressive faces and shaking heads plainly indicated that all was not well with the school and that they would thereafter carefully watch the progress of their children while in that school. If the new system of education should stand on a firm foundation, I think, it is necessary to secure the co-operation of all parents towards it. Towards this end I would suggest the formation of a Froebel Society, to the meetings of which the parents should be invited to attend. At such meetings, not only might papers bearing on various questions connected with infant education be read in the vernacular, but demonstration classes of children might occasionally be held to illustrate the system in its various aspects. In villages where the people are mostly

28 INFANT EDUCATION ACCORDING TO FROEBEL'S PRINCIPLES

illiterate the agricultural value of school gardens would be made the means of attracting parents towards the new system.

40. Gentlemen, I have placed before you the main aspects of the Froebelian system of education and a short account of my experience in carrying it out for the past one year. I shall feel that I have been richly recompensed for the trouble I have taken if my words suggest any new line of thought to those of you who are engaged in the task of training the children of our land.

III.

REPORT ON THE KINDERGARTEN WORK AND NATURE-TEACHING AT BANGALORE OF MISS LATTER.

I beg to submit the following report of the work done at Bangalore by the late Miss Latter in kindergarten and nature-teaching and of the share I had in this work.

2. As per your D. O. letter to Mr. M. Hiriyanna, Head Master, Normal School, I left Mysore on the 13th of September 1907, and reported myself for duty to you the same evening. With your introductory letter I saw Miss Latter the next morning and my work with her commenced from that date.

Her work in the Government Girls' School.

3. Before beginning her lectures it was necessary for Miss Latter to re-organise the work of the infant classes of the Government Girls' School according to her methods, so that when she began her lectures she might give practical illustrations of the methods of her work by taking the teachers under training through these classes. With this end in view she had, before I saw her, prepared a scheme of work for the infant classes of the Girls' School based on the time-table of the Invicta Road School, Blackheath, of which she was the Head Mistress. The main features of the new time-table of the Government Girls' School may be briefly stated as follows. According to this time-table, the Lower Primary Department of the Girls' School was divided into six classes, namely, standard I, B, A₁, A₂, A₃ and A₄. These classes had five hours' work per day, between 7-30 and 10-30 in the morning and between 3 and 5 in the afternoon. The distribution of work during the day may be briefly stated as follows :—

Morning.

7-30 to 7-40. Marking attendance in class.

7-40 to 8. Assembly in the hall, singing and marching.

8 to 8-25. Observation of weather, care of school pets, watering plants in the garden and class room, observation drawing and calendar work.

8-25 to 8-30. Singing and marching.

8-30 to 9. Nature-work for three classes, reading or arithmetic for three other classes.

9 to 9-15. Recreation.

9-15 to 9-45. Arithmetic, reading, writing.

9-45 to 10. Physical exercises.

10 to 10-30. Writing, dictation, and games.

Afternoon.

3 to 3-15. Marking attendance, giving out materials for kindergarten work and teaching words of song.

3-15 to 3-45 ; 4 to 4-30. Building with bricks, brush-work, stick- and ring-laying, fraying, chalk-drawing, sand-work, clay-modelling, bead-threading, and paper-folding.

3-45 to 4. Recreation.

4-30 to 4-55. Story-telling, picture-lessons, recitation and games.

4-55 to 5. Assembly in hall, singing and marching.

4. It was this time-table that Miss Latter had prepared for use in the Government Girls' School before I saw her on the morning of the 14th of September 1907. As soon as I saw her, she gave me this time-table to translate it into Kannada and communicate it to the teachers of the several classes. The whole of that day I was engaged in this task. The general view of the time-table given above shows how interesting the scheme of work was, but Miss Latter had a hard time of it before she could put the infant classes to work according to this scheme. The difficulty which she experienced in putting the classes to work will be accounted for, when we consider that being an entire stranger to the country and to its language, she had to communicate all her ideas to the teachers and children through an interpreter. But this was not the only difficulty which was experienced in putting the classes to work. Though the former time-table of the Girls' School showed that kindergarten formed a part of the work of the infant classes of that school, yet very little work had really been done in this direction when Miss Latter took up work in that school. The building boxes that had been supplied to that school had not in most cases been opened at all and when Miss Latter put these boxes into the hands of the children, they showed that they were almost strangers to them,



CARE OF PET ANIMALS

many of them being even ignorant of the way in which these boxes ought to be opened. The same ignorance was displayed with regard to the other gifts and occupations of the kindergarten. Another important reason for the difficulty which Miss Latter experienced was that the teachers of the infant classes of the Girls' School were mostly untrained men and women who were not able to grasp and follow the plan of work which she placed before them. These teachers had to be taught the educational nature of their work before they could do it usefully in their classes. This was the most tedious part of our work. I have already stated that there were six classes and that each class had six lessons in the day, hence there were in all thirty-six lessons which required careful preparation. It was Miss Latter who had to do all the thinking and most of the preparation necessary for these lessons, the teachers being entirely unable to assist her in this part of her work.

5. Every day at 10-30 after the school was closed for the morning, we had to get these teachers for an hour and give them minute instructions for the work of the afternoon, and the same thing had to be repeated in the evening to prepare these teachers for the work of the next morning. When Miss Latter began her lectures, in addition to all this and other work at school, she had to sit up at home till twelve or one in the night to prepare for her lecture of the next morning.

6. For the first few days she had to be in all the classes during every period either superintending the teachers' work or doing the teaching work herself through me. After a few days, she took charge of three classes while I took charge of the remaining three, and by the end of September the teachers began to understand the nature of their work, and the infant classes of the school were in fairly satisfactory working order. It was then that Miss Latter had a little breathing time and thought of delivering lectures to teachers. But before going to this part of her work I should like to say a few words about the manner in which the work of the infant classes was being carried on and about the way in which Miss Latter conducted her nature-lessons.

7. After the roll was called in the infant classes, the children were assembled in the hall. Here they wished good-morning to their teachers and to their class-mates. Then they sang the Mysore anthem and the British national anthem while Miss Latter played the music of these songs on the piano. While the children were singing these songs, two little children stood in the centre holding the Mysore flag and the Union Jack in their hands. After these songs were sung, Miss Latter played on the piano for a few minutes,

the children standing still through the music. Then she played a marching song on the piano, the children with the flag-bearers in front, marched round the hall keeping time to music and then marched to their classes, the teachers leading them in front. Here the first thing they did was to put the class room to order. They took the flower vases from the table, filled them with fresh water, threw away faded flowers, and arranged in a pretty manner the fresh flowers that they had brought from home. While two or three were engaged in this work, a few attended to the plants and animals kept in the class room. They watered the plants and removed the dried leaves from them. They cleaned the cages of the birds or the rabbits, and spread fresh straw in them. All the while they were also made to observe the habits of these animals, the way they ate their food, drank water and took care of their young ones. While some children were engaged in this manner, a few of the rest were asked to go out, observe the weather and make a report of their observation to the teacher. Those who were not engaged in these occupations were asked to draw some object which they had seen at home or on their way to school. One child was asked to draw on the calendar sheet what she had previously drawn on the free-arm board to mark the day. When a beginning was made of a school garden, some of the children were, during this period, occupied in watering the plants of the garden. The children were thus occupied in an interesting manner till 8-30 in the morning.

8. Between 8-30 and 9 three classes had nature work and the remaining three were occupied in reading or arithmetic. Nature-lessons were conducted by Miss Latter through my help, while reading or arithmetic was conducted by the class teacher.

9. As the nasturtiums in the school compound were in full bloom, Miss Latter took up the special consideration of this plant as her first nature-work. In conducting these lessons she told very little herself but guided the children to observe the facts connected with the plant for themselves. The shape of the leaves, the arrangement of the leaves on the stem, the shape of the flower, the number of petals, the stamens, the spur-like projection at the base of the flower, the number of seeds on a stalk, the groove-like appearance on the seeds—all these were observed by the children and expressed in concrete form through the various kindergarten occupations of the afternoon. Chalk-drawing, clay-modelling, stick- and ring-laying, building boxes, and brush-work were some of the important occupations in which the children were engaged while doing this expressive work. The nasturtium plants were at this time troubled by a species of black beetles with red spots on their body. The children



CHILDREN PUTTING SEEDS INTO POTS FOR SPECIAL CONSIDERATION



CHILDREN'S GARDEN WORK

were also made to observe these creatures, to study their structure and habits and to find out what havoc they did among the plants. Finally they were taught the means of ridding the plants of these pests. While the children were specially studying the nasturtium plant, they were made to observe other plants belonging to the tropæolum order and find out the similarities and differences between this plant and the allied species.

10. Meanwhile Miss Latter was preparing for her next nature-work. So early as the 16th of September she planted some broad-beans in pots and saucers. The children were made to water these every day and to observe the germination and growth of the beans, and early in October she took up the broad-bean as the special subject of her nature work. To enable the children to find out the similarities and differences between this bean and other beans allied to it, Miss Latter had also planted double-runner beans and French beans in pots and saucers. While these varieties were growing simultaneously she encouraged the children to notice the resemblances and differences between the broad-bean and other beans. All through October and part of November, the expressive work of the school was correlated to the study of this bean. While thus opening the eyes of children to the wonders of creation, she was every now and then unconsciously leading these children to Him who is behind all these and who is the creator of everything we see around us. The scheme of work which Miss Latter had prepared in connection with the broad-bean and the pots in which the different varieties of bean were growing were shown in the Educational Exhibition at Mysore during the last Dasara. In November Miss Latter took up the shoe-flower as the subject of special consideration, and the work in connection with this flower was still going on in the school when Miss Latter having finished her work at Bangalore was getting ready to go to Mysore. While delivering lectures to the teachers, she used this scheme of work in connection with the shoe-flower as an example of the treatment of natural objects according to Froebelian principles.

11. Miss Latter did not confine her nature work only to the special consideration of a few natural objects, very often she used to take the children out for rambles in the school compound. The bungalow which Mr. Kantaraj Urs had kindly lent for the kindergarten work at Bangalore was admirably fitted for this kind of work. It had an extensive compound full of various trees and shrubs and our hearts were gladdened by the happy look on the faces of the children while roaming about in this extensive compound under the guidance of Miss Latter. But these rambles were

not aimless, every one of them was undertaken with a definite end in view. One day she took the children out for showing the various kinds of grass that were growing in the compound. In this examination was also included the bamboo, of which there were two or three clusters in the compound. The object of another ramble was to show the children the difference between deciduous trees and evergreens, the season (October and November) being suitable for such observation. During this ramble Miss Latter gave the children a general idea of the work of leaves, suiting her information to the capacity of the young children around her. She also drew their attention to the difference between the leaves that were falling and those that were still on the trees and doing their work. A third ramble was undertaken with the object of searching for cocoons on the trees and shrubs in the compound. Our search was not in vain. We found two or three big hard cocoons which we brought to school and kept there for observation. After a fortnight, big polyphemus moths came out of these cocoons. We put these moths in a cage, where the female moth laid a large number of eggs. This cage with the eggs in it was shown on a table at the Mysore Educational Exhibition. Another ramble was undertaken with the object of looking for caterpillars. In our walk we found two or three striped danis caterpillars. We brought these to school along with the leaves of the shrub on which they were found. We kept them in large wide-mouthed glass bottles, cleaned these every day and put fresh leaves into them. After a few days every one of these caterpillars changed into a beautiful green chrysalis with golden spots on it. From each chrysalis came out a beautiful spotted butterfly. The wonder of the children at these transformations can be better imagined than described. In another of our rambles we found a few small eggs which we were not able to identify. We kept these eggs at school for observation, and after a few days there came out little lizards from every one of these eggs to the delight of the children. Thus not only were we leading children into the wonderful secrets of nature, but we were also learning these secrets along with them. The effect of these rambles on the children was astonishing. The indifference which they till then exhibited towards their surroundings gave place to a lively and keen interest in the objects around them. They opened their eyes and began to see many things which had till then entirely escaped their notice. Thenceforward it was a usual occurrence at school that one of these children brought a pretty flower or an insect, showed it to Miss Latter or to me and asked us what the name of that flower or insect was. Seeing the intelligent interest which



BUILDING OCCUPATIONS



MISS LATTER ENGAGED IN STORY-TELLING

children began to take in their surroundings, I was convinced in a better manner than even from the eloquent pleadings of Miss Latter in her lectures, that this was the kind of education our children needed.

12. All the while Miss Latter had never for a moment lost sight of one of the main aids to nature-teaching, namely, the school garden. But as she knew that the building in which the school was then being held was a temporary one and that the school would be removed to its old building after her work at Bangalore was over, she did not like to lay out a large garden so as to provide work for all the children of the infant classes, but she began a small one just to show what her method of work was. But the little work she did in this direction was quite enough to show the importance of the school garden as an educational factor and the purposes it might be made to serve in infant education. A few words about the method in which she conducted this garden work. Providing herself with a measuring tape, some twine and a few pegs, she took the children out into the compound. There she had four pegs fixed at the four corners of an oblong and the sides of the oblong were marked by strings tied from one peg to another. The children then measured the sides of this oblong and found out the proportion between length and breadth. While some children were engaged in this work, others stood by and made a drawing of the plot. When the whole plot was thus marked out, the children were given little garden tools with which to dig up the plot and make it ready for putting in seeds. The knowledge that they were going to put their own seeds in their own beds created the interest necessary for the proper carrying out of the work. When the plot was dug up, it was divided into a number of beds and paths by cross lines. Then the twine which marked the border and middle lines of the plot was removed and little stones which the children had picked up in the compound took the place of the twine. When the beds were quite ready, the seeds taken from the little packets, were put to sleep in their beds, and were properly covered up. While engaged in this manner, the children were not only learning garden work but were gaining correct ideas of form and number. Of course, knowledge of plants was also a necessary result of this garden work. Water-cress, cosmos, candytuft, broad-bean, double runner bean, calceolopsis, these were some of the seeds put into the ground in this first attempt at gardening. The children were taken to this tiny garden every day at a fixed hour, were made to water the beds and to watch the wee green shoots that were coming up. The joy they experienced when the seeds they had put into

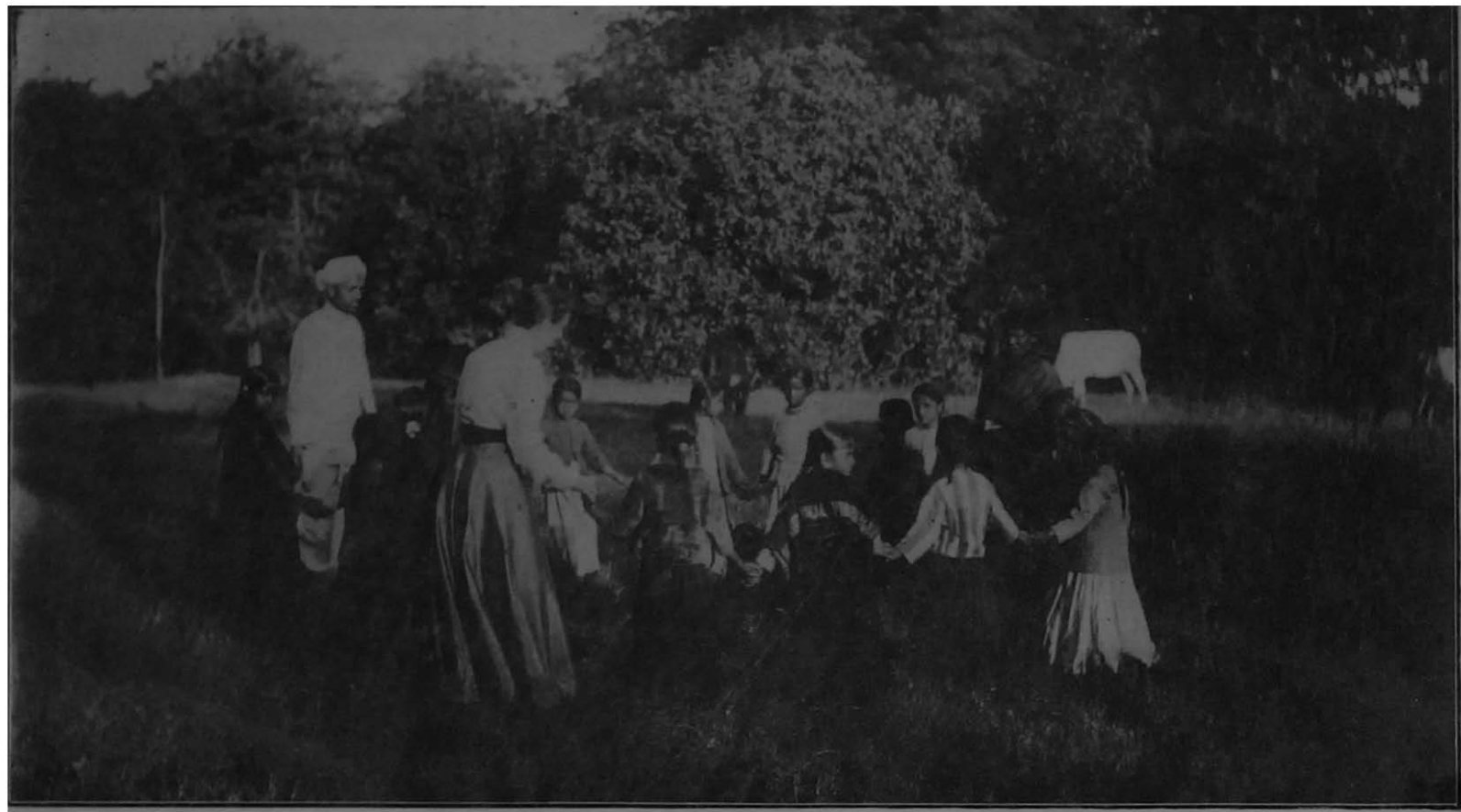
the ground were waking up, knew no bounds. None who observed the happy look on the faces of the children while they were watching the waking up of their seeds could ever again doubt the utility of a school garden.

13. A few words about the kindergarten occupations of the afternoon. These, as I have previously stated, were correlated as far as possible to the nature-work of the morning. Thus while the children were studying the nasturtium plant, they drew its leaves and flowers in chalk on paper, modelled the same in plasticine, painted the same with brush, and laid the same in sticks and rings. With the building boxes they constructed the garden bed of the nasturtium, the garden house, the garden sofa and so on. In the paper-folding exercises they made a garden-basket which they placed on the sofa constructed with the building boxes. Story-telling and conversation-lessons were connected with the season of the year and with the special nature-work of the month. Recitation of poems by well-known authors was also correlated to the special nature-work. In this manner she established unity amidst diversity of occupations.

14. By her games, Miss Latter drew the hearts of the children closer to her own. She descended to their level, played with them as if she were a child, laughed with them, and sang with them. Better than words did, her actions show what the relationship ought to be between the teacher and the child. Not only were the children engaged in organised games but had also free play in which Miss Latter also took part occasionally.

HER LECTURES.

15. Having reported as best I could on the practical work that Miss Latter did in the Girls' School, I shall proceed to say a few words about the lectures she delivered at Bangalore. As I have previously stated, by the end of September the infant classes of the Girls' School were in a fairly satisfactory working order and Miss Latter was able to turn her attention towards delivering lectures. Notices were sent to all the schools of the City and the Cantonment that these lectures would begin from the 2nd of October 1907 and that applications to attend them would be received by Miss Latter. About 60 applications were received, but Miss Latter was obliged to reject a few of them as seats could not be provided for all. A syllabus of lectures was printed at the Government Press for distribution amongst the teachers. This syllabus indicated that 13 lectures would be delivered at Bangalore. I herewith submit a copy of this syllabus.



MISS LATTER AND CHILDREN ENGAGED IN GAMES



MISS LATTER AND CHILDREN AT FREE PLAY

GOVERNMENT OF MYSORE.

EDUCATION DEPARTMENT.

Kindergarten Classes for Teachers, 1907-08.

SYLLABUS OF LECTURES AND WORK.

1. Froebel. Periods in his life. (a) The first ten years of his life. (2) His experience as a school-master at Frankfurt, and at Keilhau, Thuringia. (c) His work for infant education.
2. The significance of play. Activity the essential expression of all life. How this activity expresses itself. The value of organized play. Classification of games. Some guiding thoughts in the selection and the playing of games.
3. Nature-teaching, in its broadest sense, the basis for all education and instruction. The place of gardening in any general scheme of education. Experience proves that nature-teaching or gardening should be the centre point of all the other (secular) work of any school for children up to at least nine years of age. The valuable means it offers for the teaching of most of the sciences to scholars of more advanced age.
4. The effect of gardening upon the child, the school and society at large. The responsibility of educational authorities with regard to the question.
5. Example of the treatment of natural objects according to Froebelian principles.
6. On the use of stories as an educational means. Classification of stories. Suggestions for the guidance of teachers in the telling of stories.
7. Poems and songs. Thoughts which should guide teachers in the selection of poems and songs.
8. The relation of the hand-work to the nature-work.
9. On the teaching of colour, form and number. The advantages of kindergarten methods for this kind of instruction.
10. Language work. Conversational lessons, their nature and proper place in a time-table and in the teacher's thoughts.

Reading and writing, their place in the curriculum of a school.

11. Occupations suitable for the youngest children, for the older children of infant, primary and other classes. Froebel often misrepresented in this matter.
12. Manipulation of the following materials, with notes on the same:— Gifts 1, 2, 3, 4, 5, 6, bead and other threading, fraying, sand-work, stick- and ring-laying, paper-folding, drawing, modelling and brush-work.
13. Time-tables, summary and list of books recommended for teacher's study and reference.

NOTE.—Opportunities for work with classes of children will be arranged, as far as possible, for a limited number of teachers attending the lectures.

LUCY R. LATTER.

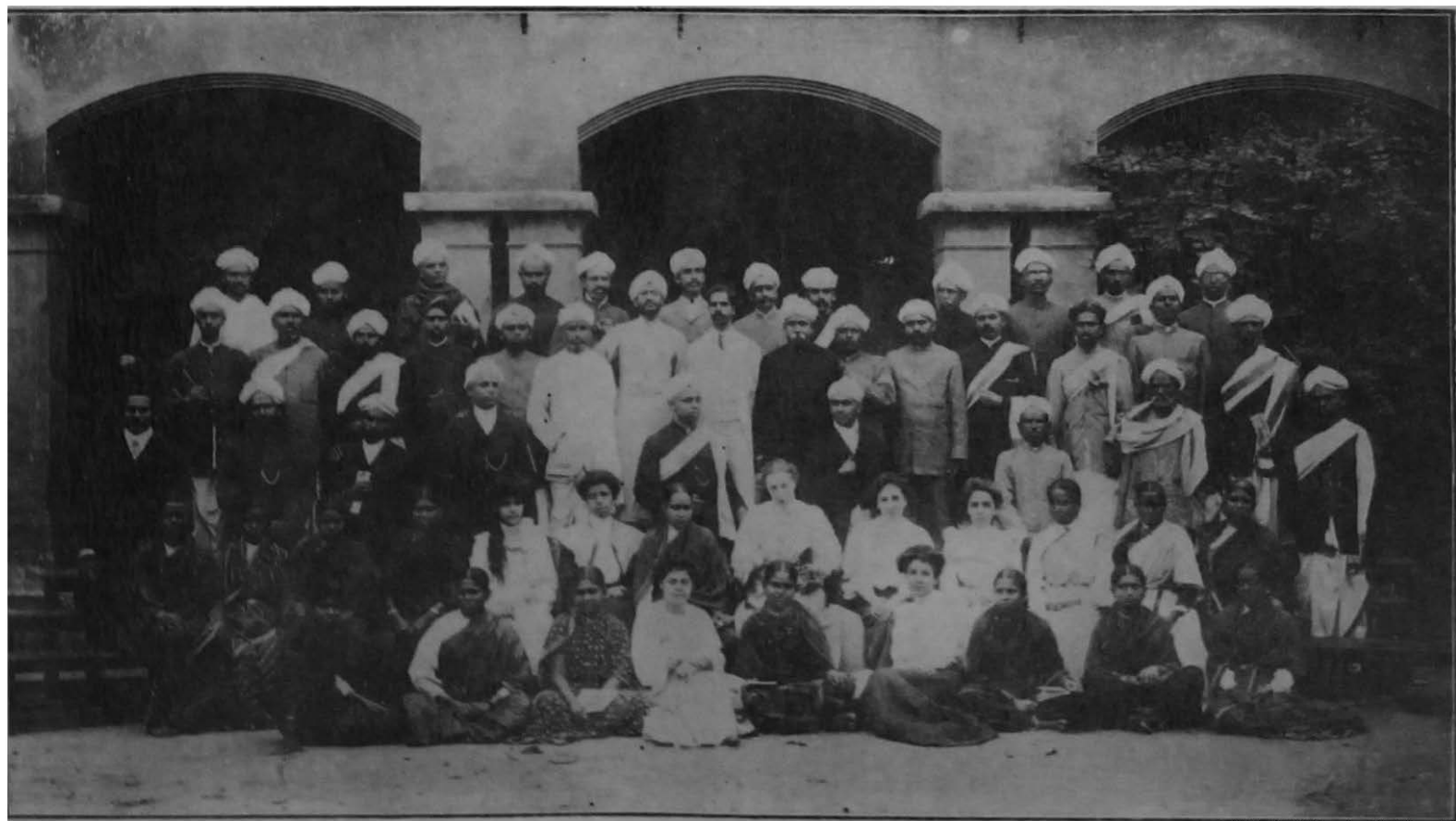
16. As mentioned in the notice circulated, these lectures began on the 2nd of October, and were completed on the 16th of November. According to the syllabus the number of lectures was thirteen, but Miss Latter took eighteen days to deliver them, some lectures occupying more than one day for delivery. This period of eighteen days, Miss Latter considered as quite insufficient for doing her work to her satisfaction, but as it was intended that she should commence her work at Mysore from the 15th of November, she had to hurry on her work at Bangalore and finish it as best she could. These lectures were delivered thrice in the week between 8 and 9-30 in the morning. Every lecture day, she gave half-an-hour at the end of the lecture to illustrations of her twelfth lecture, which was on the gifts and occupations of the kindergarten. She took up each of the important gifts and occupations and treated it under the following heads:—

1. Description of the material and Froebel's intention in introducing the material.
2. Educational value of the gift or occupation.
3. Preparation by teacher and pupils.
4. Exercises with the material.

After finishing her notes on a gift or occupation, she placed the material in the hands of the teachers, asked them to do practical work with it while she also worked with them. When they were sufficiently acquainted with the material, she asked them to think out for themselves what further possibilities lay with it. This was the method that Miss Latter adopted to make the teachers acquainted with the gifts and occupations of the kindergarten.



CHILDREN AT FREE PLAY



KINDERGARTEN- NORMAL CLASS, BANGALORE (ENGLISH AND KANNADA SECTIONS)

17. Every day at 9-30 after the lecture was over she took the teachers through the infant classes to give them practical illustrations of what she said in her lectures. She also intended to give an opportunity for some, at least, of the teachers to practise in the infant classes what they had learnt from her lectures. Before doing so, she wished the teachers to know what nature-teaching meant, how it should be made the basis of all education and instruction, and how the work with the various gifts and occupations of the kindergarten should be correlated to it. When, through her lectures, she had given this information to the teachers, she was so much occupied in trying to finish her work at Bangalore within the time at her disposal that she had no leisure to consider this important question of giving practical training to the teachers who attended her lectures. Such training she intended to give as fully as possible at Mysore, but unfortunately death put an end to all her plans. This was a deplorable omission, for the teachers without this practical training could not with confidence put into practice in their respective schools what they had learnt from her lectures. How I wish that they had received this training even at the sacrifice of the lectures, for they could have learnt the theory of the lectures by reading Miss Latter's books and other books bearing on the subject. But it is of no use now to think of what might have been done. The time for such consideration is long past.

18. With regard to her lectures, whatever I can say about them, can never adequately express their full value. She was a lady who had twenty-five years' experience in training little children and through her lectures she gave us the fruits of this long experience. She was an accomplished scholar of wide culture and had read all the important latest publications bearing on the matter of her lectures. Even in England she was considered to be an authority in this all-important subject of infant-training. Words flowed from her mouth in torrents. Her heart being in the subject on which she was lecturing, it is no wonder she inspired every one who heard her. I am sure that every one who heard her felt convinced that nature-teaching should be made the basis of infant education and all the other work of the infant school should be related to it in a subordinate capacity.

19. Forty-three teachers attended these lectures and their names are given in Appendix A with the number of lectures that each teacher attended.

Before concluding my report, I should like to say a few words about the share I had in this work. When I began my work with Miss Latter, my duty was to wait on her for five hours in the day,

go with her to the several classes, and translate her words to teachers and the children. After school hours, I had to convey her instructions to the teachers so as to prepare them for the work of the next day. As I have previously stated, the burden of preparing the work of the six infant classes had to be entirely borne by us during the first month. It would have been cruel to put this whole burden on the shoulders of Miss Latter only. Hence under instructions from her, I prepared the work of three classes, while she prepared the work of the other three.

20. This was the nature of my work till she began her lectures. When she commenced to deliver them, in addition to the work I had in the infant classes, I had to read up books, look up references for her and arrange them for use during her lectures. It was also my duty to take notes of her lectures while she delivered them and write them out in detail afterwards. After she had gone through these notes and made the necessary additions and alterations in them, it was my business to translate them into Kannada and deliver lectures in the vernacular to those teachers who did not know English. Twenty teachers, most of them coming from the schools of the City and the Cantonment, and a few from the schools of the Bangalore District, attended these vernacular lectures. The attendance of these teachers was satisfactory. The names of these teachers with the number of lectures that each teacher attended are given in Appendix B. I delivered ten out of the thirteen lectures at Bangalore, and the other three lectures, I was unable to deliver, as I had to leave for Mysore on duty.

21. If you consider that, in addition to all this work with Miss Latter, I was attending Dr. Larsson's sloyd class for three hours a day, I think you will perceive what amount of strain I had to bear during these days of my stay at Bangalore. But I am prepared to go through a similar experience and cheerfully bear a similar or a heavier strain if only I could get a Miss Latter to work with again. By being obliged to do the same kind of work year after year in the Normal School, I had, in spite of my efforts to the contrary, begun to move in a monotonous groove; and I am glad that this stay at Bangalore refreshed me and gave me fresh vigour and strength in the discharge of my duty. I feel myself a changed man after my work with Miss Latter.

22. In conclusion, allow me to render you my heart-felt thanks for giving me this rare opportunity of closely moving with one of the most advanced pioneers of infant education, of becoming intimately acquainted with her ideas, and of carefully studying her methods of work.

M. VENKATASUBBAIYA.

APPENDIX A.

LIST OF TEACHERS THAT ATTENDED THE LECTURES

DELIVERED BY MISS LATTER.

TOTAL LECTURES DELIVERED, 18.

No.	Name	Number of lectures attended	School
1	Miss J. Hawarth ...	14	Lady Supt., Wesleyan Mission Girls' School, Bangalore.
2	Puttamma Satyavira ...	12	Asst. Mistress, London Mission Girls' Home.
3	Bhagyamma ...	11	Do do
4	Sister Mary Joseph ...	11	Asst. Mistress, Convent of the Good Shepherd.
5	Sister Mary Mechtible ...	11	Do do
6	Miss Cicely Cress ...	18	Asst. Mistress, St. Andrew's Girls' School.
7	A. Lakshmiddevamma ...	18	Head Mistress, Aryabalika Patasala, Bangalore.
8	M. Putta Subbamma ...	9	Head Mistress, Government Girls' School, Bangalore.
9	Santhamma ...	14	Asst. Mistress, do
10	Miss Fisher ...	14	Asst. Mistress, St. Andrew's Girls' School.
11	Miss Williams ...	17	Lady Supt., Wesleyan Mission Girls' School.
12	Miss McFarney ...	16	Asst. Mistress, St. John's Girls' School.
13	Miss Ruth Nagavakar ...	15	Private.
14	Miss Lonie Page ...	16	Asst. Mistress, St. John's Girls' School.
15	Miss Rhoda Saubhagyan ...	18	Head Mistress, London Mission Girls' Home.
16	Miss Annie Paul ...	18	Asst. Mistress, do
17	Miss Jessie John ...	16	Asst. Mistress, Govt. Girls' School, Bangalore.
18	D. Krishnappa ...	18	Asst. Master, do
19	K. Krishnasawmisiya, B.A. ...	9	Head Master, A.-V. School, Bangalore.
20	K. Krishna Sastri ...	17	Asst. Master, do
21	A. Narain Iyengar ...	7	Head Master, A.-V. School, Malleswaram
22	D. Adinaraniiah ...	17	Do do Nelamangala.
23	G. K. Munisawmiah ...	5	Head Master, Kan. Boys' School, Basavangudi.
24	K. Ramachandra Rao, B.A. ...	16	Head Master, London Mission High School.
25	B. D. Gnanakan, B.A. ...	14	Science Asst., London Mission High School.
26	K. Vasudeva Rao ...	18	Asst. Master do
27	D. M. Raja Ram Rao ...	17	Do do
28	P. Venkata Rao ...	18	Head Master, A.-V. School, Chitaldrug.
29	M. R. Govinda Rajulu Naidu ...	18	Drawing Master, Normal School, Kolar.
30	A. Tirumalachar ...	10	Head Master, A.-V. School, Saligrama.
31	Khadir Hussain ...	17	Asst. Master, Normal School, Mysore.
32	M. Abdul Jabbar ...	17	Clerk, Industrial School, Channarayana.
33	M. N. Gopala Sastri ...	17	Asst. Master, High School, Chikmagalur.
34	T. Visweswariah, B.A. ...	18	Head Master, A.-V. School, Harihar.
35	S. Srinivas Rao, B.A. ...	18	Asst. Master, High School, Tumkur.
36	K. Sreenivas Iyengar, B.A. ...	16	Asst. Master, High School, Chikballapur.
37	K. Nanjundiah ...	15	Asst. Master, Govt. Girls' School, Chamaraipete.
38	G. Ananta Rao, B.A. ...	17	Asst. Master, High School, Shimoga.
39	G. Venkatanarasimha, B.A. ...	9	Do A.-V. School, Bangalore.
40	B. Rama Rao ...	14	Do A.-V. School, Bangalore.
41	S. N. Chokkamma ...	12	Private Student.
42	B. S. Lakshmanasawmi ...	11	Do
43	K. R. Shananna ...	10	Do

APPENDIX B:

LIST OF TEACHERS THAT ATTENDED THE VERNACULAR KINDERGARTEN LECTURES DELIVERED AT BANGALORE.

TOTAL LECTURES, 10.

No.	Name	Number of lectures attended	School
1	Yaggamma ...	10	Asst. Mistress, Aryabalika Patasala.
2	Padmavati Bai ...	9	Do do
3	Chik Narasamma ...	10	Do do
4	Manohamma ...	9	Do Govt. Girls' School.
5	M. Lakshmiddevamma ...	10	Do do
6	Ruthamma ...	10	Do Aryabalika Patasala.
7	Ammannamma ...	9	Hd. Mistress, Girls' School, Devanahalli.
8	Parvatamma ...	7	Do do Sarjapura.
9	Annamma ...	9	Asst. Mistress, London Mission Girls' Home.
10	L. Srinivas Iyengar ...	10	Asst. Master, Aryabalika Patasala.
11	C. Krishna Sastri ...	10	Do do
12	M. Ramashesha Sastri ...	10	Head Master, Girls' School, Chamrajpete.
13	K. Lakshamma ...	10	Asst. Mistress, Aryabalika Patasala.
14	K. Jwalapati Sastri ...	10	Head Master, Municipal A.-V. School, Chamrajpete.
15	M. Guremurti Sastri ...	10	Asst. Master do
16	K. Ugrappa ...	10	Asst. Master do
17	T. Krishna Rao ...	9	Asst. Master, Municipal Kanarese Boys' School.
18	B. Subba Raya ...	10	Asst. Master do
19	G. K. Munisawmiah ...	10	Head Master, Kanarese School, Basavangudi.
20	B. Rama Rao ...	9	Asst. Master, A.-V. School, Bangalore.

IV.

REPORT OF MISS WILLIAMS' WORK IN THE KINDERGARTEN TRAINING CLASS AT MYSORE.

Instruction on kindergarten principles was begun in the Maharani's College, Mysore City, on November 27th, 1907. Before the foundations of the work could be laid much clearing and weeding was necessary. The Lower Primary Department of the College had to be re-organized and re-arranged. The classes were divided and subdivided roughly on an age basis. This method of classification was adopted for three reasons.

1. As a general rule it is found that uniformity of ability in very young children corresponds roughly with age.

2. Older scholars cannot be considered suitable pupils in a Lower Primary Department merely on account of ignorance, for though the methods of teaching older scholars whose early education has been neglected are similar to those adopted for infants, yet the discipline and associations of the Lower Primary Department are unsuitable for them.

3. It has been proved that backward scholars of advanced age are likely to make more progress in knowledge, to feel less discouragement, and to form better habits, when it is possible to make a special class for them in a school for older scholars than in the Lower Primary Department.

The time-tables were drawn up from the "Model Time-Table" which the late Miss Latter had worked out tentatively for the Bangalore Schools.

The nature-study part of the syllabus was very successful. The new school garden which was made entirely by the children yielded fruit and brought forth an abundant harvest, the produce of which was sufficient for the nature-study lessons. This branch of the work brought the children into contact with living things. The children set their seeds, carefully watered them every day,

eagerly watched the first appearance of the little green plant as it pushed its head through the earth, watched it grow bigger and bigger every week until the buds appeared; they then saw the buds gradually unfold themselves until the flowers in all their beauty were gathered for general-study, to be reproduced in clay, in brushwork and in chalk drawing. Other flowers were allowed to fruit; and when the pods were ripe, the children carefully gathered the seeds and stored them for setting the next year.

The training class for teachers met on alternate days at the beginning of the course; later on it met every day. The syllabus drawn by the late Miss Latter was strictly adhered to in its theoretical points, but the practical work was somewhat extended, *e.g.*, basket-weaving was taught. Five schemes of work were given to each teacher in attendance and three of these were worked out in the school. An examination was held in the middle of the term, the questions were set on the instruction which had been given and the answers were on the whole well written, many teachers had taken copious notes, and on the eve of the examination the revision of notes made matters comparatively easy. But one question which asked for a lesson to be written up was not well done, this was noted and throughout the remaining weeks of the term steps were taken to remedy this defect. At the end a great improvement had been made, but even then, the result was not perfect. The time at our disposal for work was very limited, the work was rushed through at high pressure, but in order to give an idea of what could be attained by Kindergarten principles much had to be attempted. During the short term of work there was abundant evidence to show that the improved methods were popular, but if the work is to continue to be successful it will be necessary for the teachers to be guided in the preparation of their lessons for some time to come.

A. WILLIAMS.

V.

REPORT OF MR. M. HIRIYANNA'S WORK IN THE KINDERGARTEN TRAINING CLASS AT MYSORE.

I have the honour to submit the following report on the work done here in connection with the kindergarten training class during the four months ending on the 31st ultimo.

1. According to the arrangements originally made, Miss Latter had to commence her work in this city about the middle of last November. It was expected that, in addition to her duties at the Maharani's College, she would undertake the organization of the Practising Classes attached to this school and also furnish much useful guidance in giving lectures to the vernacular teachers selected for training here. But unfortunately Miss Latter died on the 21st November. As teachers from all over the Province had assembled here by that time, fresh arrangements were soon made for their instruction. I was appointed to deliver the vernacular lectures in this school and Mr. M. Venkatasubbaiya was entrusted with the arranging of practical work for teachers under training in the primary classes of the Practising School. In addition to imparting instruction in the principles of infant-training and affording facilities for teaching under proper supervision it was thought advisable to give the teachers-in-training systematic practical instruction in some of the more important manual occupations like clay-modelling. With this view, it was decided that the services of Mr. Jagadisam, Drawing Master, should also be utilized in connection with the special training class. The order relating to these appointments was received about the end of November; and certain preliminary arrangements, such as the translation into Kannada of the syllabus of lectures drawn up by Miss Latter having been made, the regular work of the kindergarten normal class was started on the 2nd of December.

2. The number of teachers selected for training was 40 including the six teachers of the Practising School. To this I was asked to add 25 of the students that were under training here

during 1907, and were about to leave the school after completing their course. Of these, 21 were teachers in Government schools and the remaining 4 were private students desirous of adopting the teachers' profession. The Mission schools of the city were permitted to send 8 teachers to this special class so that the total number on the roll came to 73. Later on, however, 7 of the Mission teachers withdrew as they were not, while under training here, relieved of any part of their regular teaching work in their schools. This withdrawal reduced the number in the class to 66 but even this number was found to be unwieldy, especially in the teaching of practical subjects like modelling in which it is necessary to pay individual attention. A complete list of the teachers selected is appended.

3. The work done during the period under report may be briefly described under the following heads :—

(i) *Lectures*.—The special normal class met on nearly all the days during the period. In December, when the Normal School was not in session, the class met for an hour and a half in the afternoon, and after the beginning of January it was held from 1.30 to 2.30 P.M., the interval hour when the regular classes of this school had no work. The attendance was throughout very satisfactory, the percentage for the whole period being 92.5.

The syllabus of lectures prepared by Miss Latter was translated into Kannada and, on the first day the teachers met, copies of this translation were distributed and the scope of the lectures, in general, was explained. The term "Lectures" however does not correctly indicate the method followed in instructing the teachers-in-training. It was regular teaching such as is done in the ordinary classes of this school. Each day notes in Kannada were prepared beforehand and they were dictated to the teachers after an oral exposition of the subject selected for consideration. Lecturing, as it is commonly understood, is not quite suited to a class composed of vernacular teachers whose general education is not very high. Besides, as none of the teachers that received instruction here knew English to be able to make use of English books, it was thought desirable to give them such notes as might definitely guide them in their school work. The syllabus of Miss Latter was throughout closely followed and a full treatment was accorded even to the lives of the five educationists mentioned therein. To indicate some of the points on which particular stress was laid during the course of the teaching, I append an English translation of the questions set at the final examination held on the 28th

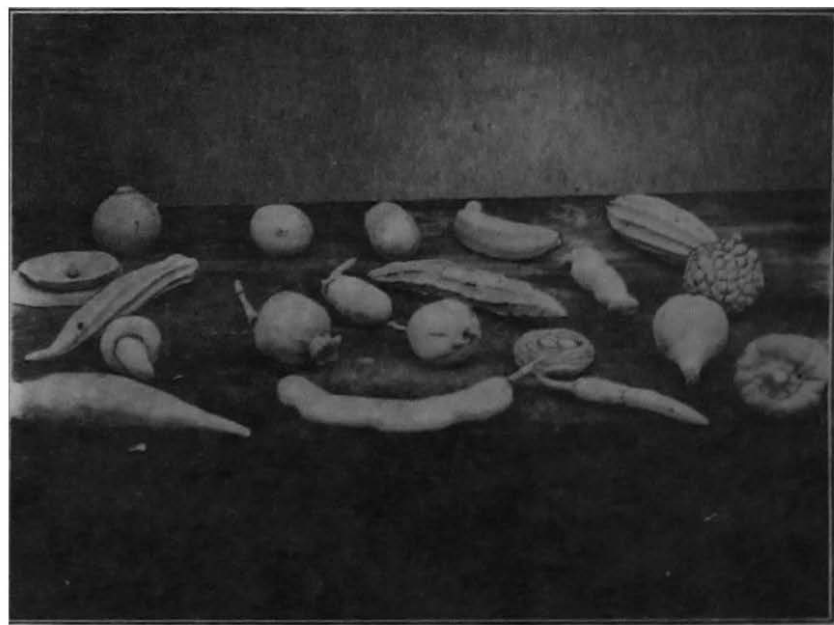
March. A copy of the Kannada translation of the syllabus of lectures is also annexed.

To impress on the minds of the teachers the importance of the principle that everything taught should lead on to something done, several of the gifts and occupations suited to the young were explained in the class and the teachers were shown the manner in which the various kinds of kindergarten material should be handled. In addition to this, a specimen nature-study lesson was conducted. The subject chosen for this study was the bean—the same as was selected by Miss Williams at the Maharani's College. The reason for selecting this particular plant is that its life-history can be completely studied within a comparatively short period. Each teacher planted a bean seed and went on observing the manner in which it gradually unfolded its nature. A regular descriptive record of the growth of the plant was kept by the teachers and this record was suitably illustrated with pencil or crayon sketches made by the teachers themselves. It is hoped that this specimen nature-lesson has practically demonstrated, among other things, the value of first-hand knowledge—knowledge gained from observing the actual object as distinguished from that derived from books.

(ii) *Practical Teaching.*—The work that was being done in the Practising School had to be considerably altered to bring it into entire harmony with the principles explained in the lecture-class. Accordingly Mr. Venkatasubbaiya set about re-organizing the teaching in the three lower primary classes of the school. The time-table framed by Miss Latter for the Government Girls' School at Bangalore was adopted with such alterations as were needed to make it suit a boys' school. The main items in Miss Latter's scheme, such as nature-work, the teaching of practical subjects like modelling and drawing, singing and kindergarten games, were all introduced. A school garden was started and observation lessons preparatory to nature-study were commenced. Arrangements were also made to suitably correlate all lessons with the nature-lesson. It was gratifying to find that the teachers of the Practising School quickly grasped the new methods and the children appreciated the new kind of lessons. As soon as the Practising School teachers gained sufficient experience in conducting their classes according to the new time-table, the allotment of practical teaching to the mofussil teachers began. As the number under training was large, it was not found feasible to assign work in the Practising School to any teacher for more than one week. One week is quite insufficient if we consider the importance of practical teaching in a normal course, but, under the circumstances, nothing better was practic-

able. Even at the rate of one week, so many as eleven teachers could not be given any practical teaching at all. Facilities, however, were given from the very beginning to all the teachers under training to observe how the primary classes were worked.

(iii) *Clay-modelling and Brush-work*.—Mr. Jagadisam, Drawing Master, was in charge of the class for teaching these occupations. To facilitate instruction this class was divided into two sections each of which met thrice a week in the mornings. At each meeting, work was done for an hour and a-half. Both the sections began with clay-modelling and when fair progress had been made in it, they commenced brush-work. The following objects were modelled in clay:—



CLAY MODELS

1. Orange.	6. Brinjal.	11. Pomegranate.
2. Mango.	7. Chilly.	12. "Bendekayi."
3. Apple.	8. Radish.	13. Banyan leaf.
4. Potato.	9. Tomato.	14. Bean pod.
5. Plantain.	10. Onion.	15. Bean leaf.

In each case the students had actual objects before them which they tried to reproduce in clay. When the model had been made, each student noted down fully, in a book kept for the purpose, the method he followed in making the model. This note-book was regularly examined by Mr. Jagadisam, the class teacher.

In brush-work the course commenced with blobbing, as usual,

and ended with painting from nature common leaves, such as those of the peepul and the banyan. As will be seen from the list appended to this report, nearly all the teachers selected for training received instruction in these subjects which are of great importance in the education of children. A noteworthy feature of this class was the presence in it of two Sisters of the Convent in this city. They eagerly sought admission into the class and attended it until the course was completed.



CLAY MODELS

(iv) *Cardboard-work and Paper-folding.*—The classes for teaching these occupations were conducted by Mr. Venkatasubbaiya. As Mr. Venkatasubbaiya had other special work during the period under report, he was not able to give instruction in these subjects to more than about one-half of the teachers under training. But in view of the contemplated introduction into Anglo-Vernacular schools of cardboard-work, as many Anglo-Vernacular School teachers as possible were admitted to the cardboard class. It

was held from the 10th January to the 16th March and met in the mornings for one-and-half hours on all working days except Saturday. Instruction in this subject was based solely on Anna Reich's book on "Paper Sloyd." The students were made to keep the several diagrams neatly drawn and the directions for making the models were fully written in Kannada. The paper-folding class was held for about two weeks in March and consisted mostly of teachers employed in Hobli schools. This class also met in the mornings for about an hour and a-half. The names of the teachers that received instruction in these two classes are given in the appended list.

4. To test the progress of the teachers under training, an examination was held at the end of the course and, on the results of this examination, certificates were awarded. The examination showed that very satisfactory progress had been made in all the subjects. The results are given at the end of the report.

5. In conclusion, I beg to state that nearly all the teachers selected showed commendable earnestness in their work. The special training course has met a real need and I trust that the teachers that attended it have returned to their work with their educational outlook greatly widened.

M. HIRIYANNA,
Headmaster,

30th April 1908.

Government Normal School, Mysore.

1907-08.

KINDERGARTEN NORMAL CLASS.

N.B.—“P” indicates that the teacher had practical teaching.

“M” “ received instruction in clay-modelling.
 “B” “ “ Brush-work.
 “C” “ “ Cardboard-work.
 “PF” “ “ Paper-folding.

No.	Name	Designation						Remarks
		<i>Teachers employed in Government Schools.</i>						
1	Abdul Gaffur	Assistant Master, Normal School, Mysore.	...	M	B	C	P F	
2	Abdul Waheb Beig	Hindi School Master, Nittur, Kunigal Taluk.	...	...	...	...	...	Selected for training in class VI.
3	V. Bhishtappa	Assistant Master, A.-V. School, Chitaldrug.	P	M	B	C	...	
4	Budan Khan	Assistant Master, A.-H. School, Mysore.	...	M	B	...	P F	
5	B. Chandrasekhariah	Hobli Master, Aralaguppe, Tiptur.	P	M	B	C	...	
6	Gopalakrishna Udipa	Hobli Master, Sukravarpet, Chikmagalur.	P	M	B	...	P F	
7	Gulam Hussein	Head Master, Hindi School, Chikmagalur.	...	M	B	C	P F	
8	Gururajachar	Hobli Master, Madanahalli, Kolar.	P	M	B	...	...	
9	C. Krishna Iyengar	Assistant Master, T. B. School, Mirle.	P	M	B	...	P F	
10	M. Krishnappa	Hobli Master, Hansoge, Yedatore Taluk.	P	M	B	...	P F	
11	N. Krishnappa	Assistant Master, A.-V. School, Davangere.	P	M	B	C	...	
12	N. Krishnachar	Assistant Master, Practising School, Mysore.	P	...	...	C	P F	
13	J. Krishna Sastri	Assistant Master, Normal School, Mysore.	P	M	B	C	P F	
14	N. Krishna Sastri	Hobli Master, Bettadapur, Hunsur.	P	M	B	...	P F	
15	Mir Hyderali Hussein	Assistant Master, Hindi School, Channagiri.	...	M	B	C	P F	
16	Musuraj Beig	Master, Hindi School, Savar Lines, Mysore.	...	M	B	...	P F	
17	V. Nagesha Rao	Master, T. B. School, Talkad.	P	M	B	...	P F	
18	G. Nanjundaiya	Master, Kan. School, Chamundi Hills.	P	M	B	...	P F	
19	S. Nanjundaiya	Assistant Master, Practising School, Mysore.	P	...	...	C	P F	
20	G. Narasaiya	Master, Hobli School, Benagarahalli.	P	M	B	...	P F	
21	N. Narasimhaiya	Assistant Master, A.-V. School, Hole-Naralpur.	...	M	...	C	...	Selected for training in U. S. T. class in January 1908.
22	P. S. Narasimhachar	Assistant Master, A.-V. School, Shimoga.	...	...	...	C	...	
23	C. Narasimha Sastri	Assistant Master, A.-V. School, Chamrajnagar.	P	M	B	...	P F	

KINDERGARTEN NORMAL CLASS—*contd.*

No.	Name	Designation					Remarks
24	T. Narain Rao	Assistant Master, Girls' School, Tumkur.	P	M	B	P F	
25	A. Ramachar	Assistant Master, Practising School, Mysore.	P	...	...	P F	
26	K. Ramachandra Rao	Head Master, Girls' School, Sagar.	P	M	B	C	
27	T. Ramakrishnaia	Assistant Master, A.-V. School, Nelamangala.	P	M	B	C P F	
28	R. Ramanna	Assistant Master, Practising School, Mysore.	P	...	...	...	
29	K. Ramanna	Head Master, Hobli Schl., Sindhaghatta.	P	M	B	P F	
30	G. V. Ramaswam- Iengar.	Assistant Master, A.-V. School, Hiriyr.	P	M	B	C	
31	Subbajois	Assistant Master, Practising School, Mysore.	P	...	...	P F	
32	Syed Hyder	Head Master, Hindi School, Honnali.	...	M	B	P F	
33	Syed Dastgir	Assistant Master, Normal School, Kolar.	...	M	B	C	Relieved on 7.8.08. to join his appointment at Kolar.
34	K. Srinivasa Iyengar	Assistant Master, A.-V. School, Savar Lines, Bangalore.	P	...	...	C	
35	S. Sankaranarappa	Head Master, Boys' School, Mandipet, Mysore.	...	M	B	...	
36	B. Sannati Rao	Assistant Master, A.-V. School, Holalkere.	P	M	B	C	
37	A. Shesha Iyengar	Head Master, Practising School, Mysore.	P	...	...	C P F	
38	C. Shesha Iyengar	Assistant Master, A.-V. School, Chamrajnagar.	P	M	B	C	
39	S. Shamanna	Head Master, Boys' School, Bellur.	P	M	B	P F	
40	B. Srikantaiya	Head Master, Boys' School, Bukankere.	P	M	B	C	
41	S. Srikantaiya	Assistant Master, Boys' School, Kikkeri.	P	M	B	C P F	
42	S. Srinivaschakravarti	Assistant Master, Boys' School, Kuderu.	P	M	B	P F	
43	K. Srinivas Rao	Assistant Master, T. B. School, Kandavara.	P	M	B	P F	
44	M. Srinivas Rao	Head Master, A.-V. School, Shikarpur.	P	M	B	C	
45	K. Subba Rao	Assistant Master, Girls' School, Kolar.	P	M	B	P F	
46	D. S. Subbarayappa	Assistant Master, A.-V. School, Doddballapur.	P	M	B	C	
47	D. Subramaniam	Assistant Master, T. B. School, Mangalvarpet.	P	M	B	C	
48	M. Subramaniam	Assistant Master, Hobli School, Bukankere.	P	M	B	P F	
49	S. Subramaniam	Assistant Master, A.-V. School, Sakiespur.	P	M	B	C	
50	H. V. Suryanarappa	Assistant Master, A.-V. School, Arsikere.	...	M	B	C	
51	B. Tirumalabhatta	Hobli Master, Handankere, Chiknayakanhalli Taluk.	...	M	B	P F	
52	H. R. Thirumala Iyengar.	Assistant Master, Girls' School, Chikballapur.	P	M	...	P F	

No.	Name	Designation						Remarks
53	Veeranna, K. ...	Assistant Master, A.-V. School, Saligrama.	P	M	B	...	P F	
54	H. S. Venkatadasappa	Assistant Master, A.-V. School, Sarjapur.	P	M	B	C	...	
55	S. Venkatakrishnamachar.	Head Master, T. B. School, Kuderu.	...	M	B	..	P F	
56	S. Venkataramaiya ...	Assistant Master, Boys' School, Dasudi	P	M	B	...	P F	
57	B. Venkata Rao ...	Assistant Master, A.-V. School, Sorab.	P	M	B	...	P F	
58	K. Venkatesiah ...	Head Master, T. B. School, Kalale.	P	M	B	...	...	
59	Mahomed Hussein ...	Master, Nulpur Hindi Hobli School, Srini-vaspur Taluk.	...	...	...	...	...	Selected for training in class VI
<i>Teachers employed in other schools.</i>								
60	H. S. Krishnamurti Sastri.	Assistant Master, National Girls' School, Hassan.	P	M	B	C	P F	
61	K. Narahari Sastri ...	Hon. Secy., Jayalakshmi Patasala, Mysore	...	M	B	C	P F	
62	M. Venkatesa Sastri	Wesleyan Mission Boys' School, Mysore.	...	M	B	C	P F	
63	K. Subba Sastri ...	Do do ...	} Withdrew from the class in February.					
64	M. Narain Sastri ...	Do do ...						
65	Subbanna ...	Do do ...						
66	Venkatasubbaiya ...	Do do ...						
67	Venkatesa Sastri ...	Do do ..						
68	Subbanarasimhaiya ...	Do do ...						
69	Y. Nagappa ...	Do do ...						
<i>Private Students.</i>								
70	Gopalkrishnaiengar ...	Student, Normal School, Mysore.	...	M	...	...	...	Selected for being trained in U. S. T. class in January 1908.
71	K. Krishna Iyengar ...	Do do ...	P	M	B	...	...	
72	P. L. Narasimhaiah ...	Do do ...	...	M	B	C	...	
73	Srirangachar ...	Do do ...	...	M	...	C	...	Do.

KINDERGARTEN NORMAL CLASS FOR 1908.

THREE HOURS.

28-3-08.

- I. Explain what is meant by "Self-activity" and state what facilities exist in the kindergarten for developing it. What special benefits do children derive from such development?
 - II. Why is correlation of lessons necessary? What are the different ways of correlating them? Explain how you meet the objection that such correlation tends to make class work tedious to children.
 - III.
 - (i) What is the value of organized games?
 - (ii) What are the reasons for recommending the teaching of songs to young children?
 - (iii) Describe the manner in which stories should be narrated.
 - IV. What advantages accrue to children from communion with nature? In what ways can children be put in communion with nature? Select one of these ways and describe it in detail.
 - V.
 - (i) Explain the relation between the 3rd and the 5th gifts of Froebel.
 - (ii) How may sand-work be utilized in the education of children?
 - (iii) Describe the nature of the different kinds of drawing lessons suited to children under seven years of age.
 - VI. How far should reading and arithmetic be correlated with nature-study? Sketch briefly how the reading lesson, so correlated, is to be conducted in a primary school.
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ಮೈಸೂರು ವಿದ್ಯಾಭ್ಯಾಸದ ಇಲಾಖೆ.

1907-08.

ಕಿಂಡರ್‌ಗಾರ್ಟನ್ ಪಾಠ.

ವಿಷಯ ಸೂಚನೆ.

1. ಶೈಶವವು ಮತ್ತು ಶೈಶವಕ್ಕೆ ಬೇಕಾದುದು. ಪ್ರಾರಂಭದಲ್ಲಿ ನಡೆಯುವ ಶಿಕ್ಷಣದ ಮುಖ್ಯತೆ ಶಿಕ್ಷಣದ ಪರಮೋದ್ದೇಶ :—ದೇಹವನ್ನು, ನಡತೆಯನ್ನು, ಇತರರೊಡನೆ ಸೇರಿ ವ್ಯವಹರಿಸುವ ಸ್ವಭಾವವನ್ನು ಸಹ ಸಾಧ್ಯವಾದಷ್ಟು ವೃದ್ಧಿಗೊಳಿಸುವುದು.

2. ಶೈಶವಕ್ಕೆ ಬೇಕಾದುದನ್ನು ಸಾಧಿಸಿಕೊಡಲು ಕೊಮೆನಿಯಸ್, ರುಸೊ, ಸ್ಪೀಡ್ ಬರ್ಗ್, ಪೆಸ್ಲಾಲಾಟ್ಸ್, ಫ್ರೈಟೆಲ್—ಈ ಶಿಕ್ಷಕರು ಮಾಡಿದ ಏರ್ಪಾಡು.

3. ಪೆಸ್ಲಾಲಾಟ್ಸ್, ಈತನ ಜೀವನ ಚರಿತ್ರೆಯ ಸಂಗ್ರಹ. ಸ್ಟಾರ್ನ್ ಎಂಬಕಡೆ ಆತನು ನಡೆಸಿದ ಕಾರ್ಯದ ಪ್ರಯೋಜನ. ಶಿಕ್ಷಣದ ಮೂಲಸಾರವು ಅನುಸಾರವೇ ಹೊರತು ಬೋಧನೆಯಲ್ಲವೆಂಬ ಈತನ ನಂಬಿಕೆ.

4. ಫ್ರೈಟೆಲ್, ಈತನ ಜೀವನ ಚರಿತ್ರೆಯ ವಿಭಾಗಗಳು—(i) ವೇದಲಿನ ಹತ್ತು ವರ್ಷ ; (ii) ಫ್ರಾಂಕ್‌ಫರ್ಟ್ ಮತ್ತು ಥ್ಯೂರಿಂಗಿಯಾದಲ್ಲಿರುವ ಕೀಲಹಾ ಈ ಊರುಗಳಲ್ಲಿ ಉಪಾಧ್ಯಾಯನಾಗಿದ್ದು ಈತನು ಸಂಪಾದಿಸಿದ ಅನುಭವ ; (iii) ಮಕ್ಕಳ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಈತನು ಮಾಡಿರುವ ಕೆಲಸ.

5. ಪ್ರಪಂಚದಲ್ಲಿ ಎಂದರೆ ಮುಖ್ಯವಾಗಿ ಅಮೆರಿಕ, ಜರ್ಮನಿ, ಫ್ರಾನ್ಸ್, ಇಟಲಿ, ಇಂಗ್ಲೆಂಡ್—ಈ ದೇಶಗಳಲ್ಲಿ ಶ್ರದ್ಧಾಳುಗಳು ಫ್ರೈಟೆಲನ ಏರ್ಪಾಡಿನಲ್ಲಿ ಈಚೆಗೆ ಮಾಡಿರುವ ಅಭಿವೃದ್ಧಿಯು.

6. ಆಟದ ಅರ್ಥ. ಚಟುವಟಿಕೆಯೇ ಪ್ರಾಣಿಗೆ ಮುಖ್ಯವಾದ ಗುರುತು, ಈ ಚಟುವಟಿಕೆಯು ಹೊರಪಡಿಸಿಕೊಳ್ಳುವ ವಿಧಾನ. ಕ್ರಮಪಡಿಸಿದ ಆಟದ ಪ್ರಯೋಜನ. ಆಟಗಳ ವಿಭಜನೆ. ಆಟಗಳನ್ನು ನಿರ್ಣಯಿಸುವುದರಲ್ಲಿ ಅಡಿಸುವುದರಲ್ಲಿ ಉಪಯೋಗವಾಗುವ ಕೆಲವು ಅಂಶಗಳು.

7. ಸಾಮಾನ್ಯವಾದ ಪ್ರಕೃತಿಬೋಧೆಯೇ ಶಿಕ್ಷಣಕ್ಕೂ ಬೋಧನೆಗೂ ಆಧಾರ ಭೂತವಾದುದು. ಸಾರ್ವತ್ರಿಕವಾದ ಶಿಕ್ಷಣದಲ್ಲಿ ಕೈತೋಟ ಮಾಡಿಸುವುದಕ್ಕೆ ಕೊಡಬೇಕಾದ ಅವಕಾಶ. ಮಕ್ಕಳಿಗೆ ಒಂಬತ್ತು ವರ್ಷವಾಗುವವರೆಗಾದರೂ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಮಾಡುವ ಕೆಲಸದಲ್ಲಿ ತೋಟವನ್ನಾಗಲಿ, ಪ್ರಕೃತಿಬೋಧೆಯನ್ನಾಗಲಿ ಆಧಾರವನ್ನಾಗಿಸುತ್ತಾ ಬೇಕೆಂದು ಅನುಭವದಿಂದ ನಿರ್ಧರಿಸಿರುವುದು. ವಯಸ್ಸಾದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಶಾಸ್ತ್ರಗಳಲ್ಲಿನೇಕವನ್ನು ಬೋಧಿಸುವುದರಲ್ಲಿ ಇದರೊಡಗುವ ವಿಶೇಷವಾದ ಸಾಹಾಯ.

8. ಕೈತೋಟ ಮಾಡಿಸುವುದಾದ ಮಗುವಿಗೂ, ಪಾಠಶಾಲೆಗೂ, ಸಾಮಾನ್ಯವಾಗಿ ಜನರಿಗೂ ಆಗುವ ಪ್ರಯೋಜನ. ಈ ವಿಷಯದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಕಾರಿಗಳ ಮೇಲಿರುವ ಭಾರ.

9. ಪ್ರಕೃತಿ ಸಂಖ್ಯಧರವಾದ ವಸ್ತುಗಳನ್ನು ಭೃದ್ವಿರ ಮತಾನುಸಾರವಾಗಿ ವಿಮರ್ಶೆ ಮಾಡುವುದಕ್ಕೆ ಉದಾಹರಣೆ.

10. ಕಥೆಯನ್ನು ಕಿಷ್ಕಿಣೀಪಾಯವಾಗಿ ಉಪಯೋಗಿಸಿಕೊಳ್ಳುವುದು. ಕಥೆಗಳ ವಿಭಜನೆ. ಕಥೆಗಳನ್ನು ಹೇಳುವುದರಲ್ಲಿ ಉಪಾಧ್ಯಾಯರಿಗೆ ಸಹಾಯಕವಾದ ಸೂಚನೆಗಳು.

11. ಪದ್ಯಗಳು ಮತ್ತು ಹಾಡುಗಳು. ಇವುಗಳನ್ನು ಆರಿಸಿ ತೆಗೆದುಕೊಳ್ಳುವುದರಲ್ಲಿ ಉಪಾಧ್ಯಾಯರು ನೆನಪಿನಲ್ಲಿಡಬೇಕಾದ ಅಂಶಗಳು.

12. ಕೈಕೊನಕಳ್ಳ ಮತ್ತು ಪ್ರಕೃತಿವರ್ಣನಾ ಸಂಖ್ಯೆ.

13. ವರ್ಣ, ಆಕಾಶ, ಸಂಖ್ಯೆ ಇವುಗಳ ಬೋಧನಕ್ರಮ. ಇಂಥಾ ಬೋಧನೆಯಲ್ಲಿ ಕಿಂಚಿತ್ ಗಾರ್ವ್ ಪದ್ಧತಿಯ ಪ್ರಯೋಜನ.

14. ಭಾಷೆಯ ಪಾಠ. ಸಲ್ಲಾಪೋಪದೇಶ. ಅದರ ಸ್ವರೂಪ ಮತ್ತು ಅದಕ್ಕೆ ವೇಳಾಪತ್ರಿಕೆಯಲ್ಲಿ ಉಪಾಧ್ಯಾಯರು ಕೊಡಬೇಕಾದ ಅವಕಾಶ. ಓದುವುದು ಮತ್ತು ಓದುವಣಿಗ. ಪಾಠದ ಪಟ್ಟಿಯಲ್ಲಿ ಇವುಗಳ ಸ್ಥಾನ.

15. ಸಣ್ಣ ಮಕ್ಕಳಿಗೂ ದೈವ ಮತ್ತು ಇತರ ತರಗತಿಗಳಲ್ಲಿ ಓದುವ ಹುಡುಗರಿಗೂ ಉಪಚಾರ ಕೊಡುವುದು. ಭೃದ್ವಿರನ ಅಭಿಪ್ರಾಯವನ್ನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ಜನರು ಅನ್ಯಥಾ ಭಾವಿಸುವುದು.

16. 1, 2, 3, 4, 5, 6 ನೇ ಕರಣಗಳು; ಮೂಲ ಮುಂತಾದವುಗಳನ್ನು ಪೋಷಿಸುವುದು; ಖಜ್ಜೆಯ ದಾರವನ್ನು ಬಿಡಿಸಿ ಬೇರೆ ಬೇರೆಯಾಗಿ ಪದಾರ್ಥಗಳನ್ನು ರಚಿಸುವುದು; ದುರಳುಕೊನೆ; ಕಡ್ಡಿಗಳನ್ನೂ ಉಂಗುರಗಳನ್ನೂ ವಿಧವಿಧವಾಗಿ ಇಡುವುದು; ಕಾಗದವನ್ನು ಮುದ್ರಿಸುವುದು; ಚಿತ್ರ; ಮಣಿನಿಂದ ಮಾಡಿದ ಮಡುವುದು, ತೂಲಿಕಾ ಚಿತ್ರ; ಇವುಗಳಿಗೆ ಸಂಬಂಧ. ಪಟ್ಟ ಪದಾರ್ಥಗಳನ್ನು ಉಪಯೋಗಿಸುವ ಕ್ರಮ. ಆ ವಿಷಯವಾಗಿ ಟಿಪ್ಪಣಿ.

17. ವೇಳಾಪತ್ರಿಕೆ—ಪುನರ್ವಿಮರ್ಶೆ.

1907-08.

KINDERGARTEN NORMAL CLASS.

Results of the Final Examinations.

No.	Name	Designation	Lectures maximum marks 100	Clay- modelling maximum marks 50	Brush- work
1	Abdul Gaffur ...	Assistant Master, Normal School, Mysore.	...	82	Good
2	Abdulwaheb Beig ...	Assistant Master, Hindi School, Nittur, Kunigal.	Transferred to class VI in January 1908.		
8	V. Bhishtappa ..	Assistant Master, A.-V. School, Chitaldrug.	55	29	Good
4	Budan Khan ...	Assistant Master, A.-H. School, Mysore.	...	22	Do
5	B. Chandrasekhariah...	Hobli Master, Aralaguppe, Tippur.	...	27	Do
6	Gopalakrishna Udipa.	Hobli Master, Sukravarpet, Chikmagalur.	44	17	Fair
7	Gulam Hussein ...	Head Master, Hindi School, Chikmagalur.	...	21	Do
8	Gururajaohar ...	Hobli Master, Madanhalli, Kolar.	58	15	Do
9	C. Krishna Iyengar ...	Assistant Master, T. B. School, Mirle, Yedatore.	59	29	Good
10	M. Krishnappa ...	Hobli Master, Hansoge, Yedatore.	41	...	Fair
11	N. Krishnappa ...	Assistant Master, A.-V. School, Davangere.	36	19	Do
12	J. Krishna Sastri ...	Assistant Master, Normal School, Mysore.	54	23	Good
13	N. Krishna Sastri ...	Hobli Master, Bettadapur, Hunsur.	29	21	Do
14	N. Krishnachar ...	Assistant Master, Practising School, Mysore.	...	...	..
15	Mahomed Hussein ...	Hobli Master, Noolpura, Srinivasapur.	Transferred to class VI in January 1908.		
16	Mir Hyderali Hussein	Assistant Master, Hindi School, Channagiri.	...	20	Good
17	Musoraj Beig ...	Master, Hindi School, Savar Lines, Mysore.	...	29	Do
18	V. Nagesha Rao ...	Master, T. B. School, Talkad.	54	22	Fair
19	S. Nanjundiah ...	Assistant Master, Practising School, Mysore.	48	...	...
20	G. Nanjundiah ...	Master, Kanarese School, Chamundi Hills.	38	25	Fair
21	G. Narasaiya ...	Master, Hobli School, Hosangarahalli.	53	21	Do
22	T. Narain Rao ...	Assistant Master, Girls' School, Tumkur.	40	24	Do
23	C. Narasimha Sastri ...	Assistant Master, A.-V. School, Chamrajnagar.	...	27	Good
24	P. S. Narasimhaachar...	Assistant Master, A.-V. School, Shimoga.	36	...	...
25	K. Ramachandra Rao ...	Head Master, Girls' School, Sagar.	30	20	Fair
26	T. Ramakrishnaiya ...	Assistant Master, A.-V. School, Nelamangala.	56	24	Good
27	K. Ramanna ...	Head Master, Hobli School, Sindaghatta.	...	19	Fair
28	R. Ramanna ...	Assistant Master, Practising School, Mysore.	41	...	...

KINDERGARTEN NORMAL CLASS—*contd.*

No.	Name	Designation	Lectures maximum marks 100	Clay- modelling maximum marks 50	Brush- work
29	G. V. Ramaswami- yengar.	Assistant Master, A.-V. School, Hiriya.	54	23	Good
30	A. Ramschar	Assistant Master, Practising School, Mysore.	...	...	...
31	Subba Jois	Assistant Master, Practising School, Mysore.	...	...	...
32	Syed Dastagir	Assistant Master, Normal School, Kolar.	...	27	Good
33	K. Srinivasa Iyengar...	Assistant Master, A.-V. School, Savar Lines, Bangalore.	41	...	...
34	Sankaranaranyappa	Head Master, Boys' School, Mandipete, Mysore.	51	19	Fair
35	B. Sannati Rao	Assistant Master, A.-V. School, Holalkere.	47	23	Good
36	C. Shesha Iyengar	Assistant Master, A.-V. School, Chamrajnagar.	40	27	Do
37	A. Shesha Iyengar	Head Master, Practising School, Mysore.	...	...	...
38	S. Shamauna	Head Master, Boys' School, Bellur.	38	22	Good
39	B. Srikanthiah	Head Master, Boys' School, Bukankere.	47	19	Fair
40	S. Srikanthiah	Assistant Master, Boys' School, Kikkeri.	60	19	Good
41	Srinivasa Chakravarti	Assistant Master, T. B. School, Kuderu.	45	25	Do
42	K. Srinivasa Rao	Assistant Master, T. B. School, Kandavara.	56	21	Do
43	M. Srinivasa Rao	Head Master, A.-V. School, Shikarapur.	57	...	Do
44	K. Subba Rao	Assistant Master, Girls' School, Kolar.	60	...	Do
45	D. S. Subbarayappa	Assistant Master, A.-V. School, Doddballapur.	43	19	Fair.
46	D. Subramaniah	Assistant Master, Kanarese School, Mangalvarpet.	58	20	Good
47	M. Subramaniah	Assistant Master, Kanarese School, Hootankere.	64	16	Fair
48	H. V. Suryanarayappa	Assistant Master, A.-Y. School, Arakere.	...	29	Good
49	Syed Hyder	Head Master, Hindi School, Honnali.	...	25	Fair
50	S. Subramaniah	Assistant Master, A.-V. School, Saklespur.	48	22	Good
51	B. Thirumalabhatta	Hobli Master, Handankere.	42	25	Fair
52	Tirumala Iyengar	Assistant Master, Girls' School, Chikballapur.	52	23	...
53	Viranna, K.	Assistant Master, Girls' School, Saligrama.	33	24	Fair
54	H. S. Venkatasasappa.	Assistant Master, A.-V. School, Sarjapur.	18	24	Do
55	S. Venkatakrishnama- char.	Head Master, T. B. School, Kuderu.	56	26	Do
56	B. Venkata Rao	Assistant Master, A.-V. School, Sorab.	47	26	Good
57	S. Venkateramiah	Hobli Master, Dasundi, Chik- nayakanhalli.	32	24	Fair
58	K. Venkatesiah	Hobli Master, T. B. School, Kalake.	53	...	Do
59	N. Narasimhaiya	Assistant Master, A.-V. School, Hole-Narsipur.	48	22	...
60	H. S. Krishna Murti Sastri.	Assistant Master, National Girls' School, Hassan.	19	27	Fair

KINDERGARTEN NORMAL CLASS—*concl'd.*

No.	Name	Designation	Lectures maximum marks 100	Clay- modelling maximum marks 50	Brush- work
61	K. Narahari Sastri ...	Hon. Secy., Jayalakshmi Patasala, Mysore.	64	21	Good
62	M. Venkatesa Sastri ...	Assistant Master, Wesleyan Mission School, Mysore.	43	27	Do
63	Gopalkrishniengar ...	Student, Normal School, Mysore.	44	...	...
64	C. Srirangachar ...	Student, Normal School, Mysore.	52	...	...
65	K. Krishna Iyengar ...	Student, Normal School, Mysore.	48	...	Fair
66	P. L. Narasimhaiya ...	Student, Normal School, Mysore.	52	22	Good

VI.

REPORT OF MR. M. VENKATASUBBAIYA'S WORK IN THE KINDERGARTEN TRAINING CLASS AT MYSORE.

I beg to submit the following report of the special work done by me in connection with the kindergarten training at Mysore.

After the unfortunate death of Miss Latter on the 21st of November 1907, I was sent for by you on the 22nd of November 1907. I saw you on the morning of the 23rd of November 1907, and the course of kindergarten work at Mysore was arranged in the interviews I had with you on the 23rd, 24th and 25th of November. I left Bangalore on the 25th of November 1907 and the kindergarten work at Mysore began on the 26th of November.

My work in connection with this special training can be divided into five parts, namely,

- (1) Work in the Practising School.
- (2) Delivering vernacular lectures in the Maharani's College.
- (3) Cardboard-work in the Normal School.
- (4) Cardboard-work in the Maharani's College.
- (5) Paper-folding work in the Normal School.

I shall briefly describe the work done under the heads given above.

(1) WORK IN THE PRACTISING SCHOOL.

On the 26th of November I made a time-table for the infant classes of the Practising School on the model of the scheme of work which Miss Latter had prepared for use in the Government Girls' School at Bangalore. I made only such changes in her time-table as would make it suitable to a boys' school. For example, I omitted from Miss Latter's time-table needle-work and fancy work and substituted clay-modelling and brush-work in their places. Miss Latter had not in her time-table made provision for string-laying and tablet-laying and I introduced these occupations into my kindergarten. But for these slight modifications, the

time-table was the same as that which Miss Latter used in the Government Girls' School at Bangalore. The infant classes of the Practising School began to work according to this time-table from the 29th of November 1907.

In the report on Miss Latter's work I described the manner in which she conducted the work of the infant classes; and as I followed the same plan in conducting the work of the classes in my charge, I do not think it is necessary to describe in detail the manner in which the work of these classes was conducted. As in Bangalore, the children after giving attendance in the classes, assembled in the hall, wished good-morning to their teachers and little friends, and sang the Mysore anthem and the British anthem



MORNING ASSEMBLY OF SCHOOL

to the accompaniment of music. They then marched to their classes where they took care of in-door plants, arranged flowers, observed the weather, and did drawing from observation and calendar work. Afterwards they were taken to the school garden where they watered the beds, removed the weeds, and made the paths tidy. Then they were engaged in the special study of some natural object till 9 o'clock in the morning. Between 9 and 10-30, the children were engaged in reading, writing, arithmetic, or physical exercises. As in Bangalore, the afternoon was wholly occupied in kindergarten occupations and the work of the day closed with the children assembling and singing in the hall.

During the period of the special training course at Mysore the

children were engaged in the special study of three natural objects. The first subject chosen was the French bean and the reason which urged me to choose this plant as the first subject for study was that its life-history could be studied in the short space of six weeks. The study of this plant was the central work of the school during the month of December and part of January and during this period the other lessons of the school were correlated to the study of this special subject. While the bean was the subject of special consideration, each child was supplied with a saucer and a seed to



THE WATCHMAN AND THE SHEEP

enable him to make his own observation. They studied the later history of the plant from plants grown in pots and in the garden beds. The next subject for special consideration was the silk-worm. The reasons which urged me to choose this as the subject for special consideration were that the silk-worm is the type of a class of worms which pass through wonderful transformations, and that as it is reared in many parts of the Province, an intimate and direct knowledge of its life-history would be useful to the children in after-life. But there was another important reason which

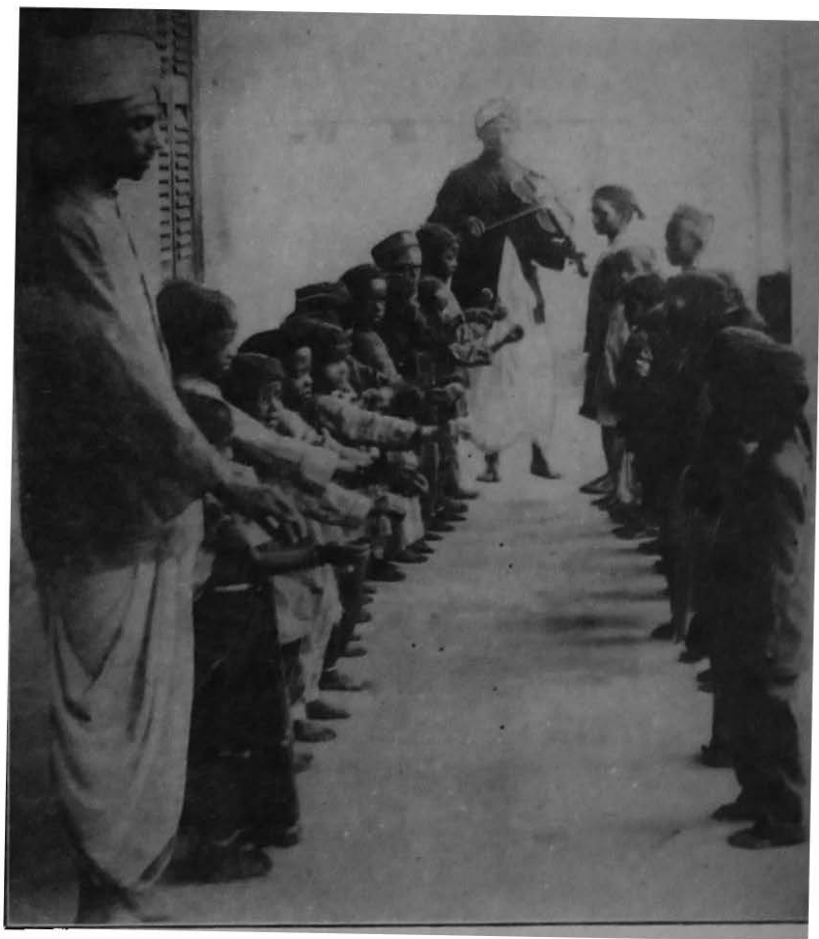
urged me to choose this as the subject for special consideration and this was that the transformations which the creature undergoes would enable the children to realize the wonderful work of Him who is the cause of these changes. Eggs received from the silk-farm at Bangalore hatched on the 30th of December 1907 and the study of the life-history of the worm began on that date and continued on for about seven weeks. The children closely watched the various phases in the growth of the worm and were not only very much interested in watching the wonderful developments but unconsciously gained much useful and direct information. They



SEED SOWING GAME

were also shown the mode of winding silk from the cocoon, but during this process the chrysalis was not destroyed. The cocoon was only put into lukewarm water; and after the silk was wound up, the chrysalis was carefully preserved in a warm place and was finally developed into a moth. While studying the silk-worm, the children found a cocoon of the polyphemus moth on one of the trees in the school compound. They kept this at school for observation and compared this cocoon and the moth coming out of it with the cocoon and moth of the silk-worm. The study of the life-history of the silk-worm was completed by the 1st week of March, when the grandest object in nature, namely, the sun, was

chosen as the special subject for consideration. This subject was the central work of the school at the close of the special training course and will continue to be so till the end of June next. The children of all the classes expressed what they learnt in the nature-lesson by means of drawing, and the children of standard I recorded their observations both in language and drawing in a special note-book kept for the purpose. On account of the difficul-



BALL GAME

ties which Miss Latter met with in Bangalore, she was unable to systematise her work in this manner. The other lessons of the school were correlated to the nature-lesson as far as possible. Thus during the writing lesson, the children wrote in their books what they learnt in the nature-lesson and during the reading lesson they not only read the departmental readers but also what the teacher wrote on the black-board about the observations made

in the nature-lesson. As I have previously stated, the afternoon was entirely devoted to work in connection with the various gifts and occupations of the kindergarten, to story-telling, to recitation and to games. Chalk-drawing, brush-work, clay-modelling, building with bricks, stick and ring-laying, tablet-laying, sand-work, fraying, string-laying, paper-folding, threading beads—these were the various gifts and occupations which the children were engaged in during this special course. Subsequently I have introduced interlacing slats as one of the occupations and after the school re-opens in June I mean to introduce paper-plaiting and cane-weaving into my kindergarten. The work in connection with these gifts and occupations was correlated as far as possible to the nature-work of the morning. For story-telling I selected such stories



BUILDING OCCUPATION

from various books as had a bearing on the nature-lesson, translated them into the vernacular and gave them to the teachers for use in their classes. The series of Fitzroy pictures that I brought from Bangalore were of much use to the teachers for purposes of illustration in story-telling. To correlate recitation with nature-work was rather a difficult task. For recitation we have to take poems from celebrated authors so as to create a taste in children for literature. But Kanarese literature is peculiarly devoid of poems connected with plants and animals. Hence while the children were studying the life-history of the bean or the silk-worm, I selected poems bearing on these subjects from well-known English authors, got them translated into Kannada verse and gave them to the teachers for use in their classes. But with regard to the sun there is no such difficulty. There are many beautiful poems about

the sun in the Kanarese language, the children have already learnt some of these and will learn many more before they complete the study of the sun.

Everyday between 4-30 and 4-55 P.M. organized games were played by children to the accompaniment of music. Selecting the most important of the Froebelian games, I kept the note of the original songs the same, got the words translated into Kannada and taught them to the children. They sung these words to the accompaniment of the violin while the game was in progress. Ball games were played in the class by the children of class A to the accompaniment of music. To remove the tediousness of construc-



CHILDREN AT WORK IN THE SCHOOL GARDEN

tion lessons, I got some building songs translated into Kannada and these were taught to children to the accompaniment of music while they were building with bricks. To enable the children to keep time while marching, a number of marching songs were also translated into the vernacular. The children sang these songs while marching, keeping time to music.

During this special course rambles were also undertaken by the children in the school compound and in the adjacent park, the object being to gain information about plants, animals and stones around them or to get information useful for sand or clay modelling in connection with the lessons on geography.

A school garden was also started at the commencement of the course. The size of this garden is $46\frac{1}{2}$ feet by $20\frac{1}{2}$ feet and there are 32 beds in it 4 feet by 3 feet. Two children work in each bed and as the strength of the infant classes is about 90 at present the garden will have to be extended a little more to provide garden work for all the children. (The drawing submitted shows the plan of the school garden and the kind of plant growing in each bed.) The photograph herewith submitted shows the children at work in the garden. The children are taking much interest in this work and are, while engaged in it, unconsciously learning



CARE OF PET ANIMALS

valuable lessons on form, colour and number. They are also gaining much valuable information about the structure and form of plants and about the various orders to which they belong. From the beauty of Creation they are unconsciously being lead to love and respect the *Creator* who is the cause of all this beauty. The work in the open air has not only promoted the happiness of the children but has also conduced to their physical development.

The strength of the infant classes when I started work was 41 and the present strength of these classes is 95. Thus in the

short space of about four months, the strength has more than doubled itself. This shows that the parents like the new system of education and are anxious that their children should receive its benefits.

The character of the children also shows a remarkable improvement. The listlessness formerly observable in their manner has disappeared and given place to a lively and cheerful look. The boyish pranks, selfishness, and unkindness formerly observable in their manner are giving place to better social feelings, and mutual sympathy is one of the chief traits now observable in their character. The relationship between the teacher and the children is not stiff and formal as it was before but resembles that between the parent and the child. They are now better amenable to discipline than before and the obedience they yield is willing and not forced. My heart is filled with gladness when I look on the happy faces of the little ones that have been entrusted to my care. Even from my short experience, I can unhesitatingly say that this is the only method of education suitable to infancy.

As it is essential to keep a few animal pets in every properly equipped kindergarten, a few are also kept in the Practising School. When the children are familiar with them they will become objects of special consideration.

Of the teachers that had come to hear kindergarten lectures in the vernacular, forty-six were given work in the infant classes. Each teacher worked for a week under my supervision. From the interest that these teachers showed in the new method of education, I am inclined to think that there is a bright future for the progress of kindergarten in our Province. Appendix A contains a list of the teachers that received practical training.

In addition to the three infant classes that we have at present, I should like to have another class below Infant A. All new children would be admitted to this class and after being kept here for about two months would be taken to class A. The new children would under this arrangement have time to get accustomed to school work and would not, as they are now doing, impede the progress of those children that have been in the class for sometime. By this arrangement the strength of class A can be kept fairly constant, all fluctuations being transferred to the new class. The new class would, in fact, be a preparatory class supplying material for the other classes of the school. To carry out my proposal, an additional teacher will be needed and I request you to get one sanctioned for the school if my proposal is acceptable to you.

The session closed with a treat to the children the products of the school garden being also utilized for the purpose.

(2). LECTURES AT THE MAHARANI'S COLLEGE.

During the special course it was also a part of my duty to deliver kindergarten lectures in Kanarese at the Maharani's College. This arrangement was disadvantageous both to me and to the teachers that attended my lectures. Under this arrangement my work lay in different places and I was obliged to be moving about the whole day from place to place. The teachers were placed at a disadvantage as I could not give them practical illustrations of what I said in my lectures by taking them through the infant classes, nor was it possible to give them practical training under my supervision.

These lectures began on the 2nd of December 1907 and were completed on the 31st of March 1908. Miss Latter's syllabus of lectures for Mysore contained 17 lectures and I delivered these 17 lectures at the College. I herewith submit a copy of this syllabus:—

. GOVERNMENT OF MYSORE.

EDUCATION DEPARTMENT.

Kindergarten Classes for Teachers, 1907-08.

SYLLABUS OF LECTURES AND WORK.

1. Childhood and its needs. The importance of the earliest stages of education. Our educational ideal: Man developed to his highest physical, moral and social capacity.
2. How the needs of childhood have been met by various educators Commenius, Rousseau, Swedenborg, Pestalozzi, Froebel.
3. Pestalozzi. A brief account of his life. The importance of his work at Stanz. His belief that the essential principle of education is love, and not teaching.
4. Froebel. Periods in his life. (a) The first ten years of his life. (b) His experience as a school-master at Frankfurt, and at Keilhau, Thuringia. (c) His work for Infant education.

5. The modern expansion of Froebel's work by enthusiasts in all parts of the world—America, Germany, France, Italy, England.
6. The significance of play. Activity the essential expression of all life. How this activity expresses itself. The value of organized play. Classification of games. Some guiding thoughts in the selection and the playing of games.
7. Nature-teaching, in its broadest sense, the basis for all education and instruction. The place of gardening in any general scheme of education. Experience proves that nature teaching or gardening should be the centre point of all the other (secular) work of any school for children up to at least nine years of age. The valuable means it offers for the teaching of most of the sciences to scholars of more advanced age.
8. The effect of gardening upon the child, the school and society at large. The responsibility of educational authorities with regard to the question.
9. Example of the treatment of natural objects according to Froebelian principles.
10. On the use of stories as an educational means. Classification of stories. Suggestions for the guidance of teachers in the telling of stories.
11. Poems and songs. Thoughts which should guide teachers in the selection of poems and songs.
12. The relation of the hand-work to the nature-work.
13. On the teaching of colour, form and number. The advantages of kindergarten methods for this kind of instruction.
14. Language work. Conversational lessons, their nature and proper place in a time-table and in the teacher's thoughts.
Reading and writing, their place in the curriculum of a school.
15. Occupations suitable for the youngest children, for the older children of infant, primary and other classes. Froebel often misrepresented in this matter.
16. Manipulation of the following materials, with notes on the same:—Gifts 1, 2, 3, 4, 5, 6. Bead and other threading, fraying, sand-work, stick and ring-laying, paper-folding, drawing, modelling and brush-work.
17. Time-tables, summary and list of books recommended for teacher's study and reference.

NOTE.—Opportunities for work with classes of children will be arranged, as far as possible, for a limited number of teachers attending the lectures.

LUCY R. LATTER.

At the close of each lecture I devoted 20 minutes to the work of the 16th lecture, which was on the gifts and occupations. The teachers took notes on the various gifts and occupations and did practical work with me in connection with them. They had also a special course of paper-folding exercises and they neatly pasted the models made in a note-book kept for the purpose. Of the seventeen lectures, Miss Latter delivered thirteen in Bangalore and had in my presence prepared notes for two more lectures. Hence from her I got matter for fifteen lectures and for the remaining two lectures I prepared notes with the help of the books from the Educational Library and the books I got from England.

The teachers not only took down notes of the lectures I delivered but also kept a nature note-book in which they recorded their observations of the bean and silk-worm both in language and drawing. To enable the teachers to make their own observations each teacher was supplied with a saucer in which she planted a bean seed. She watched the germination and growth of the seed day by day and expressed her observations in language and drawing. On the same day that the seeds were put in the saucers, a few were put in pots which were properly taken care of by the servants of the College. This enabled the teachers to make observations of the later history of the plant. The observation of the life-history of the silk-worm became a matter of extreme difficulty at the Maharani's College. All the worms reared in that College died for want of proper care and I had to bring worms from the Normal School every now and then to enable the teachers to study the life-history of these worms.

An examination was held at the end of the special course and certificates were granted to the teachers on the results of this examination and on the general progress they showed during the special course. The total number of working days during this special course was 73. The results of the examination were satisfactory and indicated that the teachers derived benefit from the lectures. The total number of teachers that attended the course was 35. The attendance of these teachers was not very satisfactory the average attendance per day being 24.1 and the percentage of attendance being 67. The low attendance is explained by the fact that the teachers of the Girls' Schools at Bangalore left Mysore to attend Miss Hart's classes in Bangalore. Appendix B contains a list of the teachers with the number of days they attended, the marks they obtained in the examination and the remarks made in their certificates.

(3) CARDBOARD-WORK IN THE NORMAL SCHOOL.

This work began on the 10th of January and was completed on the 16th of March. The number of working days during this period was forty-five and the work was done every day between 9 and 10-30 in the morning. At Bangalore, the Sloyd teachers went through (with Miss Brown) only the three years' course as given in Anne Rich's book. But at Mysore, in addition to the three years' course, the supplementary models given at the end of the book were also done.

The reasons which urged me to do this extra work were that the supplementary models were interesting and difficult and that many of them could with advantage be substituted for models given in the three years' course. As the book does not contain directions for making these models and as there are some mistakes in the drawings given in the book, it was imperative that I should do this work with the teachers in detail and give them precise directions for making these models. Two dozen sets of instruments were supplied for the work in the Normal School and I selected 23 teachers for the work. But ten more teachers bought their own instruments and made repeated requests to me to take them to the class. Hence I was obliged to admit them and the strength of the cardboard-work class at the Normal School was thirty-three. All the teachers did their work very satisfactorily and were given certificates at the end of the course. The average daily attendance was 30.7 and the percentage of attendance was 93.2. Hence the attendance of these teachers was very good. Appendix C contains the names of the teachers that attended the cardboard-work at the Normal School.

(4) CARDBOARD-WORK AT THE MAHABANI'S COLLEGE.

This work began on the 18th of January and was completed on the 31st of March. The number of working days during this period was 50 and the work was done every day between 1 and 2 P.M. Twenty sets of instruments were supplied to the College for work and I selected twenty teachers for the work. But many others bought their own sets of instruments and requested me to take them to the class. The total strength of the class was 37. The average daily attendance was 27.04 and the percentage of attendance was 73.08. The attendance of the teachers was satisfactory, but it would have been much better had not some of the teachers left the course in the middle to rejoin duty. Twenty-eight teachers did their work satisfactorily and were given certificates at the end of the course. The work done here was the same as that

done in the Normal School., As there were many female teachers in this class who did not know English, the directions were given here also in the vernacular. Appendix D contains the list of teachers that attended this class.

(5) PAPER-FOLDING WORK AT THE NORMAL SCHOOL.

A special course of paper-folding exercises was given in the Normal School from the 16th of March to the 1st of April. This work was done every day between 9 and 10-30 A.M. The number of models made was about 120. Forty teachers attended this class. They did the models according to my directions, copied the directions in a note-book and pasted the models underneath. At the end of the course I examined their note-books and found they were kept very satisfactorily. The list of teachers that attended this course is given in Appendix E.

M. VENKATASUBBAIYA.

APPENDIX A.

LIST OF TEACHERS WHO RECEIVED PRACTICAL TRAINING IN THE
KINDERGARTEN CLASSES OF THE PRACTISING SCHOOL.

No.	Name	Designation	Remarks
1	V. Bistappa	Assistant Master, Anglo-Vernacular School, Chitaldrug	Good.
2	B. Chendrasekharish	Hobli Master, Araluppe, Tiptur Taluk	Good.
3	Gopala Krishna Udipa	Hobli Master, Sukravarpet, Chikmagalur	Very good.
4	Guru Rajachar	Hobli Master, Madanahalli, Kolar Taluk	Fair.
5	N. Krishnachar	Assistant Master, Practising School, Mysore	Excellent
6	C. Krishna Iyengar	T. B. School, Mirle, Yedatore	Good.
7	M. Krishnappa	Head Master, Hobli School, Hansoge, Yedatore	Fair.
8	N. Krishnappa	Assistant Master, Anglo-Vernacular School, Davangere	Very good.
9	Krishnamoorthy Sastri	Assistant Master, National Girls' School, Hassan	Good.
10	J. Krishna Sastri	Assistant Master, Government Normal School, Mysore	Excellent.
11	N. Krishna Sastri	Head Master, Hobli School, Bettadapur	Fair.
12	V. Nagesha Rao	Head Master, T. B. School, Talkad, T. Narsipur	Good.
13	G. Nanjundiah	Head Master, Hobli School, Chamundi Hills, Mysore	Good.
14	S. Nanjundiah	Assistant Master, Practising School, Mysore	Excellent.
15	G. Naraniah	Head Master, Hobli School, Basagarahalli, Mandya	Fair.
16	T. Narain Rao	Assistant Master, Empress Girls' School, Tumkur	Fair.
17	A. Ramachar	Assistant Master, Practising School, Mysore	Very good.
18	Ramachendra Rao	Head Master, Girls' School, Sagar	Fair.
19	T. Ramakrishnaiya	Assistant Master, Anglo-Vernacular School, Nelamangala	Excellent.
20	K. Ramanna	Head Master, Hobli School, Sindaghatta	Good.
21	R. Ramanna	Assistant Master, Practising School, Mysore	Very good.
22	G. V. Ramaswamy Iyengar	Assistant Master, Anglo-Vernacular School, Hiriya	Good.
23	B. Sannati Rao	Assistant Master, Anglo-Vernacular School, Holalkere	Good.
24	A. Shesha Iyengar	Head Master, Practising School, Mysore	Excellent.
25	C. Shesha Iyengar	Assistant Master, Anglo-Vernacular School, Chamrajnagar	Very good.
26	S. Shamanna	Head Master, Kannada School, Bellur, Nagamangala	Good.
27	S. Srikanthiah	Assistant Master, Kannada School, Kikkeri	Good.
28	B. Srikanthiah	Head Master, Hobli School, Bukankere	Fair.
29	Srinivas Chakravarti	Assistant Master, T. B. School, Kuduru, Chamrajnagar	Fair.
30	K. Srinivas Iyengar	Assistant Master, Anglo-Vernacular School, Saver Lines, Bangalore	Good.
31	K. Srinivas Rao	Assistant Master, T. B. School, Kandavara, Chikballapur	Good.
32	M. Srinivas Rao	Head Master, Anglo-Vernacular School, Shikarpur	Excellent.
33	Subba Jois	Assistant Master, Practising School, Mysore	Excellent.
34	K. Subba Rao	Assistant Master, Girls' School, Kolar	Good.
35	D. S. Subrayappa	Assistant Master, Anglo-Vernacular School, Doddballapur	Good.
36	D. Subramanyayya	Assistant Master, Mangalavarpet, Channarayana	Good.
37	M. Subramanyayya	Assistant Master, Hobli School, Bukankere	Good.
38	S. Subramanyayya	Assistant Master, Anglo-Vernacular School, Saklespur	Good.
39	H. R. Tirumaliengar	Assistant Master, Girls' School, Chikballapur	Very good
40	K. Veeranna	Assistant Master, Anglo-Vernacular School, Saligrama	Good.

APPENDIX A—*concl'd.*

No.	Name	Designation	Remarks
41	Venkataadasappa ...	Assistant Master, Anglo-Vernacular School, Sarjapur ...	Fair.
42	S. Venkata Ramaiya ...	Hobli Master, Dasudi, Chiknayakanhalli ...	Fair.
43	B. Venkata Rao ...	Assistant Master, Anglo-Vernacular School, Sorab ...	Good.
44	K. Venkatesiah ...	Head Master, T. B. School, Kalale, Nanjangud ...	Fair.
45	C. Narasimha Sastri ...	Assistant Master, Anglo-Vernacular School, Chamrajnagar ...	Good.
46	K. Krishna Iyengar ...	Student, Normal School, Mysore ...	Good.

APPENDIX B.

LIST OF TEACHERS WHO ATTENDED THE KANARESE KINDERGARTEN
LECTURES IN THE MAHARANI'S COLLEGE.*Total number of working days, 73. Maximum 100.*

No.	Name	Designation	Number of days present	Marks obtained in the examination	Remarks made in the certificates
1	S. Jeevan Rao ...	Assistant Master, Maharani's College, Mysore ...	66	27	Fair.
2	C. Venkata Narayana Sastry ...	Do ...	68	31	Fair.
3	B. Lakshminarayana Sastry ...	Do ...	67	55	Very good.
4	K. Narasimhachar ...	Do ...	66	22	Fair.
5	K. Lakshmiddevamma	Assistant Mistress, Maharani's College ...	59	52	Very good.
6	Gouramma ...	Do ...	70	75	Excellent.
7	Chennamma ...	Do ...	69	46	Good.
8	Narasamma ...	Do ...	71	80	Excellent.
9	G. Lakshamma ...	Do ...	60	56	Very good.
10	H. Subbamma ...	Do ...	66	45	Good.
11	K. Venkamma ...	Do ...	60	22	Fair.
12	Puttaveeramma ...	Do ...	59	40	Good.
13	Parvatamma ...	Head Mistress, Girls' School, Sarjapur ...	60	47	Good.
14	Ammannayamma ...	Head Mistress, Girls' School, Devanhalli ...	70	35	Good.
15	V. Achamma ...	Assistant Mistress, Chikballapur ...	62	40	Good.
16	D. Subbamma ...	Head Mistress, Chitaldrug ...	78	57	Excellent.
17	Puttamma ...	Training Class, Maharani's College ...	59	29	Fair.
18	Yegamma ...	Do ...	51	47	Good.
19	Kaveramma ...	Do ...	72	40	Good.
20	Puttathayamma ...	Do ...	40	40	Good.
21	Singamma ...	Do ...	64	40	Good.
22	Lakshamma ...	Do ...	24	Absent	Was not given a certificate.
23	G. Padmavati Bai ...	Do ...	38	44	Good.
24	Narasamma ...	Head Mistress, Nanjangud ...	59	26	Fair.

APPENDIX B—concl'd.

No.	Name	Designation	Number of days present	Marks obtained in the examination	Remarks made in the certificates
25	R. Lakshamma	Assistant Mistress, Maharani's College, Mysore	12	Absent	Was not given a certificate.
26	Yeggamma	Assistant Mistress, Arya Balika Pathasala, Bangalore	19	Left the course in the middle.	
27	Padmavati Bai	Do	87	Do	
28	Chiknarasamma	Do	89	Do	
29	Manchamma	Assistant Mistress, Govt. Girls' School, Bangalore	86	Do	
30	M. Lakshmiddevamma	Do	8	Died	
31	K. Lakshamma	Do	40	Left the course in the middle.	
32	Rudamma	Assistant Mistress, Victoria Girls' School, Mysore	49	Do	
33	Sundaramma	Do	80	Do	
34	Chik Subbamma	Do	81	Do	
35	S. Krishna Iyengar	Assistant Master, Maharani's College, Mysore	10	Do	
Total attendance			1,761		
Average daily attendance			1,761	—24.1	
			78		
Percentage of attendance			87		

APPENDIX C.

LIST OF TEACHERS THAT ATTENDED THE CARDBOARD-WORK
IN THE NORMAL SCHOOL.*Total number of working days, 45.*

No.	Name	Designation	Number of days present
1	Abdul Gaffur	Assistant Master, Normal School, Mysore.	41
2	V. Bistappa	Do Anglo-Vernacular School, Chitaldrug	40
3	B. Chendrasekhariah	Hobli Master, Araluppe, Tiptur	38
4	Gulam Hussain	Head Master, Hindustani School, Chikmagalur	41
5	N. Krishnachar	Assistant Master, Practising School, Mysore	44
6	N. Krishnappa	Do Anglo-Vernacular School, Davangere	39
7	Krishnamurti Sastri	National Girls' School, Hassan	41
8	J. Krishna Sastri	Assistant Master, Normal School, Mysore.	44
9	Mir Hyder Ali Hussaini	Do Hindustani School, Channagiri	43
10	S. Nanjundiah	Do Practising School, Mysore	41
11	P. S. Narasimhachar	Assistant Master, Anglo-Vernacular School, Shimoga	36
12	P. L. Narasimhaiya	Assistant Master, Anglo-Vernacular School, Tirthahalli	42

APPENDIX C—concl'd.

No.	Name	Designation	No. of days present
13	T. Ramakrishnaiya ...	Assistant Master, Anglo-Vernacular School, Nelamangala ...	41
14	Y. V. Ramaswamiengar ...	Assistant Master, Anglo-Vernacular School, Hiriya ...	44
15	B. Sannati Rao ...	Assistant Master, Anglo-Vernacular School, Holalkere ...	42
16	A. Shesha Iyengar ...	Head Master, Practising School, Mysore ...	45
17	C. Shesha Iyengar ...	Assistant Master, Anglo-Vernacular School, Chamrajnagar ...	45
18	S. Srikanthaiya ...	Assistant Master, T. B. School, Kikkeri ...	45
19	B. Srikanthaiya ...	Head Master, Hobli School, Bukankere ...	28
20	R. Srinivas Iyengar ...	Assistant Master, Anglo-Vernacular School, Savar Lines, Bangalore ...	45
21	M. Srinivas Rao ...	Head Master, Anglo-Vernacular School, Shikarpur ...	42
22	C. Sriranga Char ...	Student, Normal School, Mysore ...	42
23	Subba Jois ...	Assistant Master, Practising School, Mysore ...	88
24	D. S. Subrayappa ...	Do Anglo-Vernacular School, Dodballapur ...	48
25	D. Subramanyayya ...	Assistant Master, Mangalavarpet, Chan- napatna ...	45
26	S. Subramanyayya ...	Assistant Master, Anglo-Vernacular School, Saklespur ...	43
27	H. V. Suryanaranappa ...	Assistant Master, Anglo-Vernacular School, Arsikere ...	43
28	Venkatadasappa ...	Assistant Master, Anglo-Vernacular School, Sarjapur ...	41
29	M. Venkatesa Sastri ...	Assistant Master, Wesleyan Mission Boys' School, Mysore ...	42
30	N. Narasimhaiya ...	Student, Normal School, Mysore ...	45
31	Narahari Sastry ...	Honorary Secretary, Jayalakshmi Pathasa- la, Mysore ...	45
32	T. Ramachandra Rao ...	Head Master, Girls' School, Sagar ...	45
33	M. Syed Dastagir ...	Assistant Master, Normal School, Kolar ...	45
Total attendance ...			1,884
Average daily attendance ...			$\frac{1,884}{45} = 30.7$
Percentage of attendance ...			93.2*

* All were given certificates at the end of the course.

APPENDIX D.

LIST OF TEACHERS WHO ATTENDED THE CARDBOARD-WORK
CLASS AT THE MAHARANI'S COLLEGE.

Total number of working days, 50.

No.	Name	Designation	Number of days present	Remarks
1	K. Venkatakrishnaiya, B.A.	Head Master, Normal School, Shimoga ...	28	Was given a certificate.
2	M. R. Sheshagiri Rao ...	Head Master, Anglo-Vernacu- lar School, Bowringpet ...	50	Do

APPENDIX D—contd.

No.	Name	Designation	Number of days present	Remarks
3	A. Suryanarayana Rao ...	Head Master, Anglo-Vernacular School, Sagar ...	48	Was given a certificate.
4	K. Narasimha Iyengar ...	Head Master, Anglo-Vernacular School, Sira ...	47	Do
5	H. B. Mallappa Sastri ...	Head Master, Anglo-Vernacular School, Sringeri ...	47	Do
6	K. Madhava Rao ...	Head Master, Anglo-Vernacular School, Gundlupet ...	48	Do
7	H. Srinivasachar ...	Head Master, Anglo-Vernacular School, Belur ...	49	Do
8	S. Krishna Rao ...	Head Master, Anglo-Vernacular School, Seringapatam ...	50	Do
9	P. Nagesha Rao ...	Assistant Master, Anglo-Vernacular School, Tumkur ...	48	Do
10	H. Krishna Rao ...	Head Master, Anglo-Vernacular School, Arkalgud ...	49	Do
11	K. Krishnappa ...	Head Master, Anglo-Vernacular School, Tiptur ...	48	Do
12	S. Jeevan Rao ...	Assistant Master, Maharani's College, Mysore ...	49	Do
13	M. Balaji Rao ...	Do ...	44	Do
14	H. Krishna Rao ...	Head Master, Normal School, Kolar ...	17	Left in the middle and was not given a certificate.
15	N. Rangachar, B.A. ...	Deputy Inspector of Schools, Pudukota ...	42	Was given a certificate.
16	Ramiengar ...	Head Master, Anglo-Vernacular School, T. Narasipur ...	47	Do
17	Varadarajengar ...	Head Master, Anglo-Vernacular School, Malvalli ...	47	Do
18	V. Sreenivas Iyengar ...	Assistant Master, Anglo-Vernacular School, Kunigal ...	7	Was not given a certificate.
19	K. Nanjundiah ...	Assistant Master, Aryabalika Pathasala, Bangalore ...	21	Do
20	Manchamma ...	Assistant Mistress, Government Girls' School, Bangalore ...	16	Do
21	Santamma ...	Do ...	18	Do
22	Padmavati Bai ...	Assistant Mistress, Aryabalika Pathasala, Bangalore ...	16	Do
23	A. Lakshmiddevamma ...	Head Mistress, Aryabalika Pathasala, Bangalore ...	15	Do
24	Ramakrishnaiya ...	Assistant Master, Government Girls' School, Bangalore ...	19	Do
25	Ammanyamma ...	Head Mistress, Girls' School, Devanballi ...	48	Was given a certificate.
26	Parvatamma ...	Head Mistress, Girls' School, Sarjapur ...	40	Do
27	D. Subbamma ...	Head Mistress, Girls' School, Chitaldrug ...	49	Do
28	Narasamma ...	Head Mistress, Girls' School, Nanjangud ...	38	Was not given a certificate as her work was bad.
29	Srirangamma, B.A. ...	Assistant Mistress, Maharani's College, Mysore ...	24	Was given a certificate.
30	H. V. Lakshmanachar ...	Assistant Master, Anglo-Vernacular School, Shimoga ...	47	Do
31	N. Venkatachar ...	Head Master, Anglo-Vernacular School, Turuvekere ...	38	Do
32	P. Krishnaiya ...	Head Master, Anglo-Vernacular School, Robertsonpet ...	47	Do
33	B. Narahari Sastri ...	Assistant Master, Empress Girls' School, Tumkur ...	21	Do
34	M. Krishnappa ...	Head Master, Anglo-Vernacular School, Saklespur ...	48	Do

APPENDIX D—concl'd.

No	Name	Designation	Number of days present	Remarks
85	B. Krishnappa...	Assistant Master, Marimallappa's School, Mysore	27	Was given a certificate.
86	Rangamma ...	Secretary, Widow's Home, Mysore	20	Do
87	K. Puttanna ...	Head Master, Anglo-Vernacular School, Nagamangala...	45	Do
		Total attendance ...	1,852	Twenty-eight teachers were given certificates.
		Average daily attendance ...	27.04	
		Percentage of attendance ...	73.08	

APPENDIX E.

LIST OF TEACHERS WHO ATTENDED THE PAPER-FOLDING WORK
AT THE NORMAL SCHOOL.*This work was done for two weeks.*

No.	Name	Designation
1	K. Venkatakrishnaiya, B.A.	Head Master, Normal School, Shimoga.
2	Abdul Qaffur	Assistant Master, Normal School, Mysore.
3	Budan Khan	Assistant Master, Anglo-Hindustani School, Mysore.
4	Gopalakrishna Udipa	Hobli Master, Sukravarpet, Chikmagalur.
5	Gulam Hussain	Head Master, Hindustani School, Chikmagalur.
6	N. Krishnachar	Assistant Master, Practising School, Mysore.
7	C. Krishna Iyengar	Do T. B. School, Mirda.
8	M. Krishnappa	Head Master, Hobli School, Hansoge.
9	N. Krishnappa	Assistant Master, Anglo-Vernacular School, Davangere.
10	Krishnamurti Sastri	Assistant Master, National Girls' School, Hassan.
11	J. Krishna Sastri	Do Normal School, Mysore.
12	N. Krishna Sastri	Head Master, Hobli School, Bettadapur, Hunsur.
13	Mir Hyder Ali Hussaini	Assistant Master, Hindustani School, Channagiri.
14	Mirza Raja Beig	Head Master, Hindi School, Savar Lines, Mysore.
15	V. Nagesha Rao	Do T. B. School, Talkad.
16	G. Nanjundiah	Hobli Master, Chamundi Hills, Mysore.
17	S. Nanjundiah	Assistant Master, Practising School, Mysore.
18	Narahari Sastri	Honorary Secretary, Jayalakshmi Pathasala, Mysore.
19	G. Narasiah	Head Master, Hobli School, Besagarahalli, Mandya.
20	T. Narain Rao	Assistant Master, Empress Girls' School, Tumkur.
21	A. Ramachar	Assistant Master, Practising School, Mysore.
22	T. Ramakrishnaiya	Do Anglo-Vernacular School, Nelamangala.
23	K. Ramanua	Head Master, Hobli School, Sindaghatta.
24	A. Sheebalengar	Do Practising School, Mysore.
25	S. Shammaua	Do Hobli School, Bellur, Nagamangala.
26	S. Srikanthiah	Assistant Master, T. B. School, Kikkeri.
27	Srinivas Chakravarti	Do T. B. School, Kuderu.
28	K. Srinivas Rao	Do do Kaudavara, Chikbalapur.
29	Subba Jois	Assistant Master, Practising School, Mysore.
30	K. Subba Rao	Do Girls' School, Kolar.

APPENDIX E—concl'd.

No.	Name	Designation
31	M. Subramanyayya ...	Assistant Master, Hobli School, Bukankere, Mandya.
32	Syed Hyder ...	Head Master, Hindi. School, Honnali.
33	Tirumala Bhatta ...	Hobli Master, Hundikere, Chiknavakanhalli.
34	Tirumaliengar ...	Assistant Master, Girls' School, Chikballapur.
35	K. Veeranna ...	Do Anglo-Vernacular School, Saligrama.
36	K. Venkata Krishnamachar ...	Head Master, T. B. School, Kudur.
37	S. Venkataramaiya ...	Hobli Master, Dasundi, Chiknavakanhalli.
38	B. Venkata Rao ...	Assistant Master, Anglo-Vernacular School, Scrab.
39	C. Narasimha Sastri ...	Do do Chamraj-nagar.
40	M. Venkatesa Sastri ...	Assistant Master, Wesleyan Mission Boys' School, Mysore.

THE END.