

SOME REFLECTIONS ON EDUCATION IN INDIA.

(A Lecture delivered by Mr. D. E. Wacha before the
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MR. CHAIRMAN AND GENTLEMEN,

Work of Bombay Graduates' Association.

Layman only as I am, it is with the utmost diffidence that I venture to stand before you this afternoon and give expression to a few stray reflections which have from time to time occurred to me during the last few years while ruminating on the system of Education which has been in vogue in the country for upwards of fifty years past. It may be taken for granted that similar reflections have occurred to the minds of many others every way better qualified and more competent than myself. I have not the least doubt that there is in the country a large body of practical experts, Indians of course, who have bestowed much thought on our system of State-managed Education. These are the right and proper persons to lay their finger on its weak spots, point out the defects, show the way for their removal, and suggest such reforms as may be deemed most suited to our present environments. I earnestly hope, therefore, that in its laudable desire to promote the cause of Education on sound and progressive lines, the Bombay Graduates' Association will strive during its next

active session to secure for its public lectures experts of the character just referred to. Among the many distinguished alumni, of whom our University boasts, I can safely say, that there are not a few whom the persuasive eloquence of the Association's trinity of Secretaries, so active and so earnest, could easily prevail upon to emerge from their scholastic seclusion, give the public the benefit of their practical experience and suggest the needed reforms. Surely, the University which gave us in the past two such brilliant men—alas ! too prematurely gone to their last resting place—as the late Mr. Telang and Mr. Ranade, and which is still proud of two equally brilliant scholars as Sir Pherozeshah M. Mehta and the Hon'ble Mr. Gokhale, has in her rank many whose interest in the intellectual progress of the country could be actively aroused for the purpose. I have only to point out in this place the laudable example of Sir Pherozeshah himself who, I am happy to say, is the presiding and directing genius of the Graduates' Association. I do not know if there are in this room even a dozen persons who are aware of the fact of that gentleman having made his first debut in public life by reading a scholarly, and withal practical, paper on Education, in London, at the early age of twenty-two. It is indeed a paper as remarkable for its ability as for the writer's precocity of intellect. It displays, even when read at this day, some thirty-nine years after its first delivery, a breadth of view, a liberality of sentiments, and a practical sagacity which tell us at once how the youthful mind of Mr. Mehta was working at that

early age, and how well it had grasped the ideals of Education. Surely with such a bright example before them, our latter-day University Graduates in the academic line, ought not to be shy and backward in publicly giving out the thoughts they have thought out in their scholastic retirement on the merits and demerits of the existing system of education in India.

Rationalism of the Age and newer Ideals of Education.

I think, gentlemen, we are all agreed with those modern sociologists, who declare that for the moral and material well being of a people the fundamental requisite is Education in the broadest sense of the word. To say that it is the most important problem of our social welfare is only to repeat a platitude. But we all recognise the fact that this Twentieth Century of ours has held before us ideals of Education which are not a little different from those which the civilised world entertained half a century ago. During that eventful period there was slowly but steadily to be witnessed a disintegration of the old ideas and the old systems of imparting education, from the elementary to the higher. There has been going on a silent process of rationalism in every branch of human knowledge and activity. Arts, industries, manufactures, religion, literature, science, indeed everything which advances the moral and material welfare of our common humanity,—all these have been influenced by free thought as distinguished from the previous condition of unquestioning obedience to authority. Free-thinking has weakened respect for authority. For every theory and every

dogma which was blindly accepted before it demands reasoned truth. It is only conclusions founded on such truth that are now acceptable. Thus rationalism pervades all branches of human affairs, and the more it firmly keeps each such branch under its inexorable grip, the more the older ideas and ideals seem to crumble and decay. On their detritus are founded entirely newer ideals which, it is needless to say, are now slowly revolutionising all human society and its manifold activities. Thus it is that this new intellectualism of the age is influencing mankind and compelling attention to newer ideals which our latest thinkers have formulated and are formulating. The men of deep thought are now kindling a new spark and imparting human knowledge a new light and a new truth, the beneficent consequences of which will be fully discerned by and by in every walk of life. That this new thought is already moulding the intellectual destiny of our modern world by means of education cannot be gainsaid. The modern educational reformer, in other words, the new school-master, is abroad. He is fast crystallising in the West those new ideals which he thinks should be practically carried out in national education. As yet we only perceive the first faint glimmerings of them. It is the dim dawn of the new bright educational day which is in store for posterity. For one thing it is now generally recognised that there cannot be one hard and fast, one adamant, pattern in education for people in different strata of civilisation. There cannot be a universal system applicable to all. Each nation and community must work out

its own national salvation in education according to its own environments. The general drift of all investigations on the subject seems to point to the conclusion that every country must adopt the system which is best suited to its present needs, and which is most capable of development in such a way as to meet its future national needs, but, of course, in broad harmony with the new intellectual tendencies alluded to.

**Education must Conform to the Natural Process
of Evolution.**

The fundamental object is to make education a process of self-instruction, from the cradle upwards. It is only by a rigid but healthful and pleasing, not sickly and painful, process of evolution, that that education could be made vivifying for humanity in the future. In brief, it may be observed that the world of educational reform is slowly coming into agreement with the original crude doctrine which Pestalozzi first taught a century ago and which Herbert Spencer and other thinkers have greatly emphasised and expanded, namely, that "alike in its order and in its methods, education must conform to the natural process of evolution—that there is a certain sequence in which the faculties spontaneously develop, and a certain kind of knowledge which each requires during the development; and that it is for us to ascertain this sequence and supply this knowledge." The natural method is the golden method. Nothing artificial should be forced on the mind in its state of initial development and growth. Do we not see this

is it that Liberalism is fast spreading its roots and branches far and wide, and why is it that self-government is flourishing in such a remote country as Japan, and why is there a Parliament in its inceptient stage at Tehran? Why is it that the East is now fast regaining its lost liberty? The answer to all these questions is because the last half of the nineteenth century has brought forth new elements and new forces which are more in consonance with the natural instincts of progressive humanity than before. It is because as the poet rightly sings with the insight of the seer that mens' minds are widening by each-process of the sun.

Pestalozzi's Method of Instruction.

The same widening process has been going on in reference to Education. The slow revolution to be now discerned in the more advanced States of the West, say, in the United States, in Germany, in Great Britain, in Switzerland and elsewhere, in the manner and method as well as the matter of imparting public instruction, from the lowest to the highest strata, has its origin in naught else but this new ideal. Here, too, it may be enquired why is it that greater attention is paid and more importance attached than before to physical training? Why is mental training, exclusive of the physical, which fifty years ago was so general, is now deprecated? Why is a rational co-ordination of the two activities greatly insisted upon? Why cramming, once so highly fashionable and keenly pursued for purposes of gaining so many marks in an examination, is now denounced and

proscribed? Why indeed are grammar and immemorial Euclid now dethroned from their high estate? At any rate why is it that these subjects are considered no longer essential till the scholar, by a knowledge of the concrete, is able to appreciate the abstract reasoning of their studies as he grows up in age? Why are geography and history altogether taught on a different principle—the most rational—from that which was in vogue for so many centuries? Last, though not the least, why are new Universities, founded, on principles other than those of old, and why have females been admitted freely to all Universities? It is not difficult to give a reply to each of these questions. It is because the old stereotyped methods and practices, chiefly inherited from the ecclesiastics of the middle ages, which inculcated unquestioning obedience and authority, at the expense of rational thinking, have been swept away. It is within the last half a century that the Progressivists on Education have demonstrated the fallacious, artificial, and injurious character of the methods employed in educating the young. Education, as the poet has said, forms the common mind: just as the twig is bent the tree is inclined. The twig was no doubt bent but in a different fashion from what it should be in order to allow the tree to grow in a healthy and natural way. The more, therefore, the system of imparting Education is based in conformity to the promptings of nature, the greater is its potentiality for healthy development and progress in the future. This broad truth has now come to be slowly recognised, and thus it is

that the old unscientific and unnatural method, once so universal, is being supplanted by the scientific and the natural, which Pestalozzi originally founded after many a hard struggle. What his system was may be here summarised (*vide* appendix A.) He discovered the principle which regulates the law of man's development and which is the fundamental principle of education. In the degree that this truth is appreciated there will depend the greater intellectual salvation and happiness of the rising generation and of generations yet unborn.

Existing Indian Educational System Obsolete.

From the foregoing observations it will be plain to you what are the tendencies of the modern system of education in the West, and in which direction they are most likely to gravitate. So far as the tendencies have made themselves practically manifest, it must be acknowledged that they have achieved excellent results. Hence it might be reasonably inquired whether the existing system of imparting education in India, which, it goes without saying, is founded more or less on the old English system, now deemed obsolete and antiquated, and, therefore, hardly adapted to the new ideals to which reference has been made, should not be slowly reformed on the lines indicated. I at once admit that the reform proposed is a radical one. That it is not easy to alter a system which has done good work for fifty years and which, it must be frankly acknowledged, has shown satisfactory results. But just as we are now agitating for a reform in the Administration itself, with the view of superseding

what is obsolete, prejudicial, and mischievous, by what is modern, practical, and beneficial to the welfare of the people, so, I think, we ought to agitate for a reform in our educational system which shall harmonise with the better ideals of the age. The time is ripe and the sooner we begin to formulate the broad lines of that reform the better.

Evils of Centralised Education.

It will be said that it was only three years ago that the Government of India modified the system by means of legislation. To that plea I would venture to give my own reply without in any way entering on the bitter controversy which raged round that legislation or raking up its dying embers. I content myself with observing that the modifications introduced by the new legislation are more or less of a superficial character, and that they can in no way bring about those reforms which are indicated here. Unless there is a radical change in the system from the bottom to the top, of course, slowly and by degrees, it would be vain to expect that that legislation will achieve the object in view. Moreover, I am one of those who think that State-managed education, however admirable, is not without its serious drawbacks. Like State-managed currency, such an education is productive in the long run of evil only rather than good. All artificial devices have been known to end in one mischievous result, namely, arrest of natural growth, and what arrests such growth must be held to be noxious. Nowhere, so far as my knowledge extends, has a centralised system of educa-

tion been a complete success. Indeed, wherever it has been introduced it has had to be abandoned, or considerably modified after years of practical experience. Nowhere were the prejudicial effects to the moral and intellectual welfare of a people by means of centralised education more palpably discernible than in France. And we all know how far it has done injury to the manhood of that great country. It was Turgot who observed that if one taught children nothing but what was true and if one talked to them of nothing but what they could comprehend there would hardly be any minds with unsound judgment. But let me come to quite a recent French authority. Let me detain you for a few minutes by quoting some most excellent and pertinent observations on French education made by Monsieur Abbe Martin in 1882 in the pages of the *Nineteenth Century*. "State education should not be carried to such a pitch as to extinguish individual enterprise; it should supplement not supplant private effort. In France, since the period of the Revolution, the general tendency of the State has been to usurp the functions of the individual, and it has shown itself monopolising, intolerant, and narrowminded as regards the education of youth. It claims to be absolute and unique master. Nothing can be done without authority and approbation of the State. Its image and superscription must be stamped on the schools, the masters and the pupils, on the prospectuses, the classical works and the scientific or historical theories and on the diplomas and degrees—upon all alike. No one can teach except

by the permission of the State, and nothing can be taught but what the State sanctions. In short there is but one teacher in France, the Minister of Public Instruction, for all other teachers are merely instruments attuned to the official keynote and led by the official baton." This description *mutatus mutandis* might be justly applied to the so-called reformed system of education as introduced by the legislation of 1903. It is for you and others enlightened like yourselves all over the country to say whether by such a machine-made system India can ever hope to advance in the right way in matters educational.

**Mon. Martin on the Evils of State
Engineered Education.**

To have one legislation for all the different provinces in different states of educational progress is to say the least most unstatesmanlike. It is indeed most inconsistent for the State in one breath to treat different provinces in economic and other legislation according to their respective idiosyncrasies, and in another breath to treat the same provinces alike for a certain purpose of its own. But, gentlemen, I must crave your indulgence if I detain you further for a few minutes by quoting Mon. Martin again to make you fully alive to the mischief of State education which is centralised as it has been lately intensely centralised in this official-ridden country. That educationalist infers from the manner in which education was administered by the State in France at the time he wrote that there were three principal evils of centralised State education. **First-**

ly, a dead level of uniformity ; secondly, a decline of intellectual power ; and, thirdly, weakening of the moral fibre in the natural character. Uniformity is the rock on which all centralised systems suffer shipwreck. " The children in the rural districts and those in the great towns those who belong to the working classes, and those whose fathers are in trade or of independent means must be all taught alike." Gentiemen, you have all to ask yourselves, whether the evil to which M. Martin refers is not also to be plainly discerned in India. If I mistake not, it was referred to by some of the witnesses who gave their evidence before the Education Commission of 1882, which was presided over by that late accomplished scholar, Sir William Hunter. Proceeds M. Martin : " The same rules are enforced on the inhabitants of Bayonne and of Dunkirk, of the fertile plains of Provence and the rugged mountains of the Auvergne. A rich specimen of this Procrustian system has been given to the world of late in the compulsory Education Act. In one of the few clauses of the Bill it is specially provided that all are to be taught the grammar of the French language and the elements of French literature, together with history, geography, geometry, agriculture, morality and patriotism. Our readers can picture for themselves an Auvergnat peasaut, or a shepherd of Givaudan going up for an examination in the works of Racine, Corneille and Moliere ! Such fantastic schemes betray an utter ignorance of human nature and of children's capacities, as

well as the practical working of good elementary schools." In this respect a great deal could be said, but as it is not my purpose in this paper to enter into any kind of details of the various branches of education, I refrain from expatiating thereon. Its sole object is to stimulate discussion with the view of evoking a good volume of expert opinion by and by, as to how far education in this country should be directed in the new channels which have been suggested here, and what may be the practical lines on which the reform should proceed, of course, step by step.

Uniformity and Decline of Intellectual Power.

But let me return to the other two points of Mon. Martin. As to the dead level of uniformity leading to the decline of intellectual power, he says: "Under a centralised system, there is either perpetual change going on in the teaching staff, the course of studies and the rules, or else everything falls into a state of stagnation." From our own experience, I think we can safely venture to say we are in accord with what the learned Frenchman has urged. Again, "as all individuality is looked upon with disfavour, even if it not be absolutely contraband, the genius of routine takes possession of the school, and everything is done coldly, mechanically, and lifelessly because that spirit of self-devotion, of enthusiastic zeal which has the very soul of education has fled beyond recall. What else could we expect? When once the office of teacher is looked upon as a mere bread winner, a trade like any other, it becomes impossible to

fight against that feeling of depression which sooner or later takes possession of the mind, which saps the principles of life and which, taking refuge in the torpor of hopelessness, refuses to answer either whip or spur." In my opinion the above is a true picture of the evil of centralisation in State education so far as it knocks out all originality from the individual and turns out teachers and scholars alike into mere machines according to one stereotyped pattern. It was Mathew Arnold who once observed in one of his annual reports that "in the school teaching the decline of the intellectual life caused by a more mechanical method of instruction shows itself in increasing weaknesses in even those very matters which our changes were designed to revive and foster."

Weakening of the Moral Fibre.

Lastly, there is the weakening of the moral fibre, says M. Martin : "The evil effects of centralisation on the character of our people is shown in the want of backbone which unfortunately distinguishes France among the nations." Here, too, you will agree with me that the parallel stands good for India. Indeed the want of backbone is immensely accentuated, and accentuated most unpleasantly, it is to be feared, by reason of the chief directing and teaching agencies being of one race and civilisation while the students belong to another race and another civilisation. Who will not recall the instances of revolt in schools and colleges of which we now and again hear. What is their true origin? Does it not lie in the fact above indicated rather than in the one

alleged by the deities of our Educational Olympus, namely, want of discipline—a canting shibboleth. But you will ask what M. Martiu understands by backbone? He defines it as the “combination of moral and mental strength which is seen in men who respect the rights of others while they maintain their own self-respect.” It is to be hoped our countrymen will firmly bear this definition in mind, for, I fear, the number of Indians in each community who have the combination of the two kinds of strength just referred to, accompanied by a strong sense of self-respect, cannot be considerable. Great as are the ordinary evils of centralisation in any State or community, it is superfluous to observe that they are a hundredfold greater in this country. Their influence is unspeakable on the education of our youth, who will be the citizens of to-morrow on whom the future welfare of the country must greatly depend. But if M. Martin thus depicts in the most unfavourable colours the evils arising from the system of centralised education in France, he writes in terms of praise about the system in vogue in England where private enterprise in education has been so predominant and which has shown most gratifying results. Wherever there is freedom of action to parents, to pupils, to teachers, as well as to local authorities, as has been the case in Great Britain, similar excellent results must obviously be looked for. In this respect, too, I must ruefully observe that our new fangled educational legislation gives no hope of success. Education is now wholly officialised and that by men who have only a fleeting interest

in the welfare of our national education. Private enterprise in education seems more or less to be doomed, unless the national spirit of freedom and self-respect emphatically asserts itself and overcomes the many obstacles in the way which the precious legislation has ingeniously, but not ingeniously, contrived. Freedom is fettered if not wholly throttled—freedom in schools and colleges and freedom in universities.

Herbert Spencer on Political Despotism in Education.

But Mon. Martin is not singular in his observations under this head. That great English social philosopher of the nineteenth century has made similar observations. In that well-known and thoughtful work on Education, Mr. Herbert Spencer has said that “along with political despotism, stern in its commands, ruling by force of terror and implacable in its vengeance on the disloyal, there necessarily grew up an academical discipline similarly harsh—a discipline of multiplied injunctions and blows for every breach of them—discipline of unlimited autocracy upheld by rods and ferules, and the blackhole.” Thanks, that age of discipline in intellectual education is slowly passing away, though there are survivals of it to be yet discerned here and there. In this country we have what is called benevolent despotism with its “unlimited autocracy,” only it is somewhat chastened. Discipline in reality is not upheld by rods and ferules, but all the same we have in the place of these instruments of enforcing discipline

moral rods and ferules invented by the self-same autocracy the baneful effects of which are worse than those of the physical ones. The teacher and the scholar, be of high or low degree, all alike feel and chafe under them. That is one of the ugliest features of the system of imparting education in the country which needs to be removed. Unfortunately India has had never the benefit of real educational thinkers and reformers of a practical turn of mind. Bombay had the rare luck of having one such at the head of the Educational Department during the latter part of the sixties for a period of three years. The Presidency then felt the broadening influence of Sir Alexander Grant, whose memory we should always cherish. But it is doubtful that since the educational policy of the Government was laid down by Sir Charles Wood in 1854, whether India has had ever the benefit of the learning and the practical method of imparting instruction of a person of the attainments and liberalism of Sir Alexander Grant. Had there been one such Indian, education as a whole would have decidedly taken a different turn and the Indian mind would have risen to a loftier plane of intellectualism than is to be witnessed to-day, showing every way more satisfactory results. But it is of no use regretting the past. Our purpose more is with the immediate future.

Future of Indian Education.

This brings me to the point which I am desirous you all should well consider. At the best

nothing would be lost by provoking discussion on it. I shall consider myself sufficiently rewarded if the discussion eventually leads to any practical result of a tangible character. On my part the more I study the latest literature on the subject the more the conviction grows on me that the future of Indian education cannot be where it stands today. It is impossible that we should be stationary in our educational activity when everywhere else there is a wide awakening and a keen desire to found the future structure of education on new lines which the most advanced reformers of the day have advocated, namely, to lead on education, from the lowest grade to the highest, step by step, and stage by stage in consonance with nature. How from infancy upwards the child should be so instructed as to develop its powers of observation in a natural, instead of artificial way, that is the supreme problem. What is condemned in the old method of imparting instruction is that from child to boy and boy to man there is too much of artificiality and very little of individuality in conformity to its natural surroundings and environments. A systematic culture of the powers of observation is the first essential. Such powers are not acquired in a day, or a week, or a year. They have to be gently educed and stimulated, and the faculty has to be cultivated step by step in a natural sequence. Thus to determine upon or select a system of instruction on these lines is no easy task. The knowledge of the right methods of culture, physical, intellectual and moral, is of extreme importance. We can only proceed from

the simple to the complex, from the indefinite to the definite till at last we come to the finished structure when the brain itself reaches its maturity. It is entirely unnatural to force on the young mind a course of instruction for which the brain is immature or unprepared. Here, again, Mathew Arnold years ago had to complain of the state of primary education in England. Said he: "The mode of teaching in the primary schools has certainly fallen off in intelligence, spirit and inventiveness. In a country where every one is prone to rely too much on mechanical processes and too little on intelligence a change in the regulations inevitably gives a mechanical turn to inspectors and must be trying to the intellectual life of a school." What was condemned in England years ago finds currency here in a most aggravated form. But unfortunately that has been one of the noxious features of education. But now that the noxiousness or baneful effects of that system come to be slowly recognised, it was time that Indian education also should be so far modified as to make it conformable to the new system. The new school of reformers are of opinion that body and mind ought to be simultaneously developed, each in its natural order, step by step—what may be the best method of treating the body, and what of treating the mind. Body and mind must accord well so as to bring about at maturity perfect harmony, and as the objective of education is how make the best

citizen, and citizeness also, the reformers should also inquire what may be the best way to live as a citizen, and to use all the faculties nature has endowed us with for our own individual advantage and for the advantage of others.

Primary Education.

Thus primary education becomes of the first importance and derives the highest significance. And since of late it has loomed large in the eyes of our countrymen as well as of the Government itself it would be a great gain were Indian educationalists of large practical experience to devise a practical scheme which might modify the existing system of primary instruction in the country so as to make it well fit in it. For it is essential that during the period of transition from the old method to the new, there should as far as possible be the least disturbance. The task, it must be admitted, is difficult. At the same time it is not such as cannot be overcome by patience, perseverance, and examination of models which are available. These would partially facilitate our task if we earnestly endeavoured to undertake it in all seriousness. We require, as Arnold said, to simplify our teaching, to present to our children's minds what they can comprehend, to abstain from pressing upon them what they cannot. That is the right way.

Four "Mothers of Education."

It is not possible that within the limits of this short paper I could refer at any length to the

models of the four most advanced countries of the West which are called the "Mothers of Education," namely, the United Kingdom, France, Germany and the United States. But I would strongly commend to the notice of all who are interested in the advancement of education on right lines, the book by Mr. R. E. Hughes, of Oxford, the author of "Schools at Home and Abroad." This work is entitled, "The Making of Citizens" or "A Study in Comparative Education." It forms one of the volumes of the Contemporary Science series, published by that enterprising firm of booksellers, known as The Walter Scott Publishing Company, Limited. In my humble opinion no two recent works would furnish better inspiration and information needed for our purpose than these by Mr. Hughes. With it a deep study of Herbert Spencer's work on rationalistic education would enable experts to prepare a skeleton of the scheme of education on the latest ideals which, when generally approved, might be tentatively adopted as a substitute for the one now in existence. Of course there are other publications and massive blue books by the scores which would furnish ample details. But the works just referred to are an excellent digest and would admirably serve the purpose of formulating the sort of scheme I have here ventured to suggest.

Which is the most Suitable System ?

In his book Mr. Hughes has observed that the whole question of reasoned education

demande by the complicated exigencies of the present age, so strenuous every way, is not "which is the best system, but which is the most suitable system." This judicious and practical observation we shall have firmly to bear in mind. It is not always the ideal that is practical. The ideal is undoubtedly capable of realisation but under certain given conditions. Where such conditions are non-existent or only partially existent, the ideal must be limited by practical considerations. But the comparative method adopted by Mr. Hughes will, in my opinion, be exceedingly helpful. In instituting a comparison between different systems of national training, in order to select one which is most suitable and practical, we are apt to forget that the really vital elements cannot be directly compared. As he says: "We can place in juxtaposition tables and statistics showing the comparative costs of school houses, payments of teachers and other officers, the relative amounts paid for educational purposes by each citizen, amount spent on each child's training in the school, the regularity with which the children attend, the relative efficiency of the school laws, the relative facilities for higher training, and many other items; but the really vital question is not touched by such figures. The question is "which of all these various systems of national training makes the best citizens," and when the question is put thus one sees that its answer best depends entirely upon what the phrase

“best citizen” may connote. The phrase in France does certainly not connote the same attributes as in England or America, so that it is immediately evident how difficult, if not impossible, it is to answer such a question as “which is the better educational system—that of Germany or of England.” The long and short of it is that as long as national characteristics persist so long will national ideals vary. At the same time it may be repeated what I stated at the outset, that the entire trend of investigations in the different systems of education in vogue in the most advanced countries point to this conclusion that every country has in the main that system of training best adapted to its present needs, and most capable of developing in such a way as to meet future national needs. Another tendency, so far as the Western countries are concerned, is the development and growth of the idea of citizenship. That we are the citizens of State is an idea which is being gradually superseded by the broader one, namely, that we are all citizens of the great world. In this respect, it is also beginning to be clearly discerned that in matters of education there should be social equalities and equal opportunity. Not that the inequalities, in divers degrees to be still perceived in aristocratic England and France, caste-ridden and military Germany, and democratic United States, could be easily got rid of. But the whole tendency is towards equality—everybody, from the son of

the peasant to that of the prince, should have equal opportunities of training the mind which is after all God's gift. Mr. Hughes rightly lays down the dictum that "it is the primal duty of the State to provide every child with equal opportunity for developing the powers he has been endowed with." Happily for India, that has been all along the most agreeable and satisfactory feature of its State education. There is no social distinction in education. The doors are wide for all and they may freely enter who wish to drink deep at the fountain of knowledge. And happily also education in India is wholly free from sectarianism which everywhere else somewhat mars the smooth course of instruction, as it is at this very hour in Great Britain. Church and State are struggling for the religious soul of the innocent child, with the faintest and dimmest notions of what is religion, let alone the many sectarian jargons.

Certain Aspects of Education in India.

But if State education in India is free from these undesirable elements, it is our duty to remove those defects in training, from the lowest to the highest strata, which are discernible to-day. They are not unknown. Every Indian of educational experience is aware of them. In my humble opinion not only such defects should be removed but, as I have urged all through in this paper, we must strive after realising the new ideals which are permeating all education in the West,

consistent with our existing or even improved environments. In endeavouring to solve the problem in a practical way I would inquire whether education in India is calculated to train the Indian youth to the best citizenship—for after all that is the ultimate goal to be aimed at. Now here, I am afraid, there are drawbacks. They are external as well as internal. The external drawbacks have more or less reference to the political subjection of Indians. This subjection greatly hampers future progress. For one thing there never is forthcoming even now, after a century and a half of *pax Britannica*, more than 1'10 crores of rupees for all kinds of education—primary, secondary, higher, and technical. No educational progress of a material character could be possible in the world where the State starves its educational institutions. I am not going to enter into any comparative financial statistics on the subject. They have grown too hackneyed. All that I would say in this place is that the miserable dole which the Government of India, boasting of a revenue of 120 crores, spends even now on education is no credit whatever to its own high and refined civilisation or to its reputation for political justice and integrity. The Indian Government is now deriving a net revenue from its abominable drink traffic alone, which, I must ruefully observe, it has in its financial greed pushed in every nook and corner of the Empire, to the extent of 7½ crores. The serious charge hurled by enlight-

ened Indians against the Government is that it is fast converting the poorest masses from a condition of sobriety to insobriety, if not drunkenness. What a happy change in their social and moral condition might be witnessed were the entire revenue levied from the noxious drink traffic wholly spent on education ! But apart from the financial aspect of the matter, I may mention how this political subjection of the Indian people hampers their march towards greater educational progress. There is that conflict of interests. Say what they will, there is no such thing as the administration of India purely in Indian interests. It is not like the Japanese Government where the interests of the people are identical with those of the State. In Japan the State conforms to the national sentiments and aspirations in all matters. In India the people may entertain their own sentiments and aspirations about many matters, education included. But the Government being alien never responds to them or responds only in a feeble way. It is this political subjection which in educational matters hampers progress as in others. Thus, we find in this political subjection the key to the starvation of education by the British Indian Government. If in spite of the petty, nay contemptible, expenditure of 1·10 crores incurred on all kinds of education, there is marked progress, it is to be attributed to the natural intelligence of the people and their hereditary instincts for intellectual development. These are the external factors which arrest the growth of education in India.

Internal Factors.

On the other hand there are some internal factors, too, which have to be considered. There is the deep rooted conservatism of ages which is best exemplified in the system of caste. Now, I would at once admit that from the Indian point of view there is a deal of good in that system. But with the good there has grown side by side no little evil. It has greatly obstructed both moral and material progress. For one thing it is caste which is partly to be held responsible for the backward condition of industrialism. When the carpenter and the shoemaker continue to be carpenter and shoemaker from sire to son, and from generation to generation, there can be no hope of free and robust industrialism in the land. Again, it is at the door of the system of caste that we must lay the absence of female education in the country. It is indeed a most petrifying social phenomenon. How may there be good mothers whose sons may be the future hope and glory of the country when the mothers remain in a state of almost total intellectual darkness? No country can expect to prosper morally and materially where mothers are bereft of that education which is essential to their mental well-being as air, water and food to her physical. Thus it is that we find we have one serious drawback among the Indian community by way of home education which is even of greater significance than school education. Home education in the Western sense seems to be almost wholly wanting. And so long as not only the majority of the male but the larger majority of female parents are illiterate, it is not possible to witness that healthy progress

we are so anxious to witness and which elsewhere has lifted nations in the scale of higher civilisation with loftier ideals of life and citizenship. Thus in respect of the internal factors which partially obstruct our onward progress in education on sound Western lines, it is essential that the older environments which have so long worked prejudicially and induced stagnation in the national life should gradually cease to exist and be superseded by those which step by step will contribute to achieve the great aim and object in view. The new ideals of the march of intellect are there ; but are we so free as to adopt them ? No doubt there is centralisation in Government. But is there not centralisation in our social life also ? We are partly suffering, I think, on account of our own internal imperfections. Is it impossible to make a beginning by way of decentralisation of old ideas and old idiosyncrasies which are admitted to be prejudicial to our greater intellectual welfare ? Unless there is disintegration of those forces which clog our progress, we are bound to meet with obstacles at every turn in our educational progress also. In reality our future educational activity must run parallel to our social activity, specially in matters of domestic reform.

I have now placed before you some stray thoughts which have occurred to me in reference to education in the country. Much no doubt will depend on ourselves. If we are to strive for the higher ideals, I have suggested, we must earnestly put our shoulders to the wheel. If the State has a responsibility to discharge in the matter of the education of our people, it should be remembered that we, too, have a respon-

sibility, and a larger one, to fulfil. By all means let us pray, memorialise and appeal to Government, to fulfil to the fullest its part of the responsibility. At the same time let us not be so many drones. In the field of education we should strive to put forth the strength of heroes in order that at last we may win the intellectual battle like heroes. Let us each in our own humble way make our lives sublime in this respect and leave foot-prints on the sands of time which generations yet unborn may tread. As Mr. Hughes has observed : " Man will not live by bread alone even in the future ; he will need more than ever that broad, deep humanistic culture without which there can be no life. Rather than early specialisation the new age will need an ever increasing and ever widening stream of liberal training, stained and tintured by no polluted feeder of utilitarian studies, but fed by the bright and pellucid sparkling and limpid streamlets that issue from the pure regions of some Parnassian height."



APPENDIX A.

It was in 1801 that Pestalozzi published his book called "*How Gertrude teaches her children ; An attempt to show mothers how they can teach their children themselves.*" This book consisted of fifteen letters addressed to his friend Gessner. M. Morf summarises these and lays down as follows the principles:—

1. Sense impression is the foundation of instruction.
2. Language must be connected with sense impression.
3. The time for learning is not the time for judgment and criticism.
4. In each branch instruction must begin with the simplest elements, and proceed gradually by following the child's development—that is by a series of steps which are psychologically connected.
5. A pause must be made at each stage of the instruction sufficiently long for the child to get the new matter thoroughly into his grasp and under his control.
6. Teaching must follow the path of development, and not that of dogmatic exposition.
7. The individuality of the pupil must be sacred for the teacher.
8. The chief aim of elementary instruction is not to furnish the child with knowledge and talents, but to develop and increase the powers of his mind.

9. To knowledge must be joined power—to what one knows the ability to turn it to account.
10. The relations between master and pupil, especially as far as discipline is concerned, must be established and regulated by love.
11. Instruction must be subordinated to the higher end of education.

One or two more extracts may be given from Dr. Guimp's review of Pestalozzi's *Doctrine and Method*.

Progress follows progress in an unbroken sequence. The development, at whatever point it may be supposed to stop, always forms a whole which is harmonious and complete.

It was not so much the absence of instruction for the people as a vicious method of teaching which paralysed the faculties it should have developed and blunted the sympathies it should have quickened.

Pestalozzi sought out the simplest elements of our knowledge in the form in which they engage the attention of the little child ; he made him acquire them by that direct and personal experience which he calls sense impression, and developed them by a series of exercises which proceeded by almost imperceptible degrees in one unbroken chain. This is what has been generally called the *Method* of Pestalozzi.

The All-India Muhammadan Educational Conference.

PRESIDENTIAL ADDRESS.

LADIES AND GENTLEMEN,

We meet to-day under the shadow of a dastardly and abominable crime which has cast a gloom over our proceedings here as it has over the whole of this country. Our Viceroy who took a deep personal interest in our University movement is lying wounded and ill and all our hearts go to him in respectful and sincere sympathy. It is our earnest prayer that he may be speedily restored to health and strength and spared for many a long year to serve his King and country in the high position he now occupies and in others of equal importance and dignity. We offer our most respectful sympathy to his noble consort stricken down with shock and grief, but happily unscathed otherwise. We also mourn with their widows and children the loss of the brave men who lost their lives in the honourable performance of their duty. That anarchical crimes of this character are widespread we can at once see in the death of Senōr Canaleja at the hands of an assassin in far distant Spain within a few hours of the outrage at Delhi. That they cannot be altogether prevented is unfortunately too true. That every right-minded man in every country abominates them is as true as natural, for crimes of this order shake the very foundations of society and while doing incalculable injury to the community never do good to anyone. It is the duty of every citizen to do all in his power to help the constituted authorities in the suppression of these outrages, which shock the conscience of the world. It will be my duty to place before you a formal resolution on this subject and I will therefore say no more at present.

The honour of presiding at the annual sessions of our Educational Conference is justly regarded as one of the highest which the Moslem community can bestow on any of its members. Nor is this a matter for surprise when we consider the nature of these gatherings and the momentous character of the deliberations in which those who attend them are engaged every year during several days of strenuous labour willingly given from motives of the purest and most unselfish patriotism. They are not gatherings of the nature of mere social functions at which people meet for the exchange of compliments or the practice of social amenities. They are on the contrary assemblages of earnest and representative men in all the various walks of life from every part of India and every point of the compass, who meet together for the exchange of ideas on subjects of the utmost importance to their national welfare. Their object is to discuss these subjects and by discussing to elucidate, as far as possible, the problems they involve. To be elected president of such a body and to occupy this chair to-day is an honour of which I am deeply sensible and for which I am sincerely grateful—the more so when I recount to myself the illustrious names of those who have occupied it in previous years. The comparison, I confess, makes me feel small and insignificant, but proportionately more proud of the honour conferred. I fully realise, however, that if the honour is great the responsibility is correspondingly serious. In its deliberations the community expects some guidance from those whom it exalts to the position I fill to-day. That must at all times be a serious responsibility. But in the present crisis in the destinies of the Moslem world and the corresponding crisis in the fortunes of our one and only institution for higher education, when the thoughts of those who are taking part in these proceedings are occupied with matters of more than ordinary importance and gravity, the responsibility becomes multiplied a hundredfold, and it is under a full sense of that responsibility that I speak to-day.

I can conceive no more fitting foreword to this address than the following:—

“I am glad to have an opportunity to-day of showing my deep and earnest interest in the higher education of India. It

is to the Universities of India that I look to assist in the gradual union of the culture and aspiration of Europeans and Indians on which the future well-being of India so greatly depends. I have watched with sympathy the measures that from time to time have been taken by the Universities of India to extend the scope and raise the standard of instruction. Much remains to be done. No University is nowadays complete unless it is equipped with teaching faculties in all the more important branches of the sciences and the arts and unless it provides ample opportunities for research. You have to conserve the ancient learning and simultaneously to push forward Western sciences. You have also to build up character without which learning is of little value. You say that you recognise your great responsibilities. I bid you God-speed in the work that is before you. Let your ideals be high and your efforts to pursue them unceasing, and under Providence, you will succeed. Six years ago I sent from England to India a message of sympathy. To-day in India I give the watchword of Hope. On every side I trace the signs and stirrings of new life. Education has given you hope, and through higher and better education you will build up higher and better hopes. The announcement was made at Delhi by my command that my Governor-General in Council will allot large sums for the expansion and improvement of education in India. It is my wish that there may be spread over the land a network of schools and colleges from which will go forth loyal and manly and useful citizens able to hold their own in industries and agriculture and all the vocations in life. And it is my wish that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in the train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled and the cause of education in India will ever be close to my heart. It is gratifying to me to be assured of your devotion to myself and my House, of your desire to strengthen the bonds of union between Great Britain and India, and of your appreciation of the advantages you enjoy under British rule. I thank you for your loyal and dutiful address."

You no doubt recognise the gracious words of our King-Emperor. Never were words spoken more full of the milk of human kindness, more redolent of the breath of true sympathy, magnanimity and good-will. They are words worthy of a grandson of Queen Victoria of blessed memory to whose affectionate regard and unvarying kind feeling for her Indian subjects we have owed so much in the past and we owe so much to-day. They are moreover words of high wisdom and statesmanship and constitute the Magna Charta of the educational future of this country. They should never be lost sight of by anyone in any way connected with educational policy or progress in India. They deserve indeed to be inscribed in letters of gold on the hardest rock our country can furnish and placed, where all may read, at the entrance to every building of a University, College, or Educational institution whatsoever.

Historically the declaration of King George V. has only one parallel that I can think of, namely, the educational policy laid down by Alexander II. of Russia after the Crimean war—with this difference however that while immediate practical effect was given to the decree of the Czar the declaration of our own Sovereign seems to have been lightly put on one side and forgotten already. Before the days of Alexander II., the condition of education in Russia had touched the lowest depths of degeneration and decay. "Upon no form of the national life did the policy of repression fall with more crushing weight than upon the educational. Every form of education, and especially the higher, was oppressed, limited by law and made the object of general ridicule and public contempt. Colonels and Counts became professors of literature in the universities and policemen lectured on philosophy." The policy of Alexander II. put a stop to this state of affairs. Immediate effect was given to it by his faithful officers and vast improvements in the higher education immediately ensued. The reforms were far-reaching and substantial and resulted in making the universities independent in the management of their internal affairs. (President Charles Franklin Thwing, LL. D.)

Let us hope the condition of education in India is not so deplorable as that depicted above. But the picture does not appear to be altogether unfamiliar. Some of its features and lineaments

we seem to be able to recognise more or less plainly. With us also when the policy of our King-Emperor's speech has been fully carried out, we shall have no grounds for complaint. But for the moment it seems that the decision of the Secretary of State as conveyed in Sir Harcourt Butler's letter of the 9th August last, addressed to the President of the Constitution Committee of our proposed University, has given the *coup de grace* to our University movement, at any rate for some years to come. Nor has elementary education, which every modern state, whether of the West or of the East, now regards as a sacred duty, fared any better hitherto.

No intelligent person can pretend that Sir Harcourt's letter, if intended as an argument in support of the step the Secretary of State for India has been advised to take in regard to our University movement, is at all convincing. On the contrary it would be legitimate to conclude from its general tone and temper that it was intended to put an end to all discussion and controversy.

In the course of my further remarks it will be my duty to criticise adversely the conclusions of our Constitution Committee. But in doing so I disclaim the slightest intention of making any reflection on the personal honour of individual members or casting any doubt on their zealous devotion to the difficult duty entrusted to them. In their anxiety for an early settlement they reflected the mood of the Moslem community who at the time were fired by the loyal sentiment and noble ambition of having the foundation of their University laid by the hands of their august Sovereign, then shortly expected in the country. Neither the committee nor the community realised that constitution cannot be made overnight like fairy palaces. The futility of the attempt is now apparent to all, but it is easy to be wise after the event. When the committee consented to the various vetoes we find in the constitution they were contemplating their exercise by their own Chancellor. Even then perhaps his powers were too comprehensive and practically placed the University under a one-man rule. But in the light of the Secretary of State's latest decision the position is made much worse by transferring the powers of the Chancellor to the Government of India and practically making the University a Government institution instead of a communal

one. For instance it is laid down that "The Chancellor" (now the Government of India) "shall by virtue of his office be the head of the University." Again "The Chancellor" (now the Government of India in Council) "shall have power to enquire into every matter relating to the University and give such advice to the Court as he may deem fit about the improvement, management and welfare of the University. It shall be the duty of the Court to take such advice into consideration and either act upon it or submit their views for the consideration of the Chancellor. If on the receipt of such report the Chancellor deems it necessary that his advice should be acted upon the Court shall do so." (sic) Let us not be too particular about the grammar of the last line. But you will observe that this statement is slightly altered from an existing rule of the College with the effect of making our "Supreme Governing Body" that is to say the Court, supremely ridiculous and worthless. I will not trouble you further with the details of this precious constitution. What I have already cited will show you plainly that in the proposed University the Moslem community will not have much power left to their representatives.

Now I do not for one moment assert that a university founded on the lines proposed by our Constitution Committee will not be an excellent institution. True that it will in practice be altogether a Government affair run by the experts of the Educational Department—and hitherto on their own admission and on the evidence of men like Sir Valentine Chirol, their efforts in the field of education have proved a failure. Their constant complaint is that they have failed to produce men of character, men of firm moral fibre, that they have only succeeded in turning out a number of graduates who have learned their work by heart without understanding it. Let us grant, however, that they are now going to turn a new leaf and succeed better in the future. But the question is, why such an institution, however excellent, should be expected especially to interest the Moslem community and that so deeply, as to induce them to sacrifice to it almost every educational asset they now possess, and make themselves, as it were, educationally bankrupt for all time. Have we really formed any conception of the

sacrifices we are asked to make for this practically Government Institution? Have we realised what it all means? Let us see. It means, first of all, the handing over to a Department of the Government, for disposal at their will, of the few lakhs of rupees recently collected by an impoverished community in an outburst of enthusiastic and loyal fervour and representing the hard-earned savings of the poor and middle classes, who could ill-afford it, as well as the superfluities of the rich who could no doubt afford more. But even this sacrifice is a trifle when compared with the sacrifice of Aligarh College itself to the glamour of a mere name—a so-called University. Here is what we read—a last quotation from the proposed Act: "On and after the date of the establishment of the University the M. A.-O. College, Aligarh, shall cease to exist as separate corporation and shall be incorporated with the University." Cease to exist, Gentlemen, and for such a University as I have endeavoured to give a sketch of for your benefit! To such a university all property moveable and immoveable of every description belonging to the college and all its rights and privileges are to be transferred. The work of Sir Syed's life-time, the tender plant of forty years growth cherished by the whole Moslem community and nurtured by the hands of their most trusted leaders, the thirty lakhs or so of money, a drop in the ocean when we consider the requirements of a really first class university, but still representing the supreme effort of a community poor in comparison with other sections of the Indian people—all this heritage which we hold in sacred trust we are asked to sell, and for what?—for a mess of pottage—for a university we can in no sense of the word call our own. Can the Moslem community accept such a university as a fulfilment of all their hopes and all their aspirations in the direction of founding an autonomous institution where they could carry on more efficiently and on a sounder basis and larger scale the work they have begun at Aligarh, an institution enjoying at least the measure of self-government enjoyed by Aligarh College and its administration free from interference by Government officials. That was the ideal of Sir Syed, of Syed Mahmood and of all who succeeded them in the leadership of the community, and that remains to this day the ideal of the whole

Moslem community. We asked for bread and we are offered a stone.

It must be said that our Committee were not solely responsible for the proposed scheme. They had to consider what the Government were prepared to offer. It was probably a case of "Take it or leave it." The share of the Government in this business betrays in my opinion an amount of suspicion and distrust of our people which is not justified either on theoretical grounds or as a result of past experience and which in my humble judgment is unworthy of an all-powerful central Government such as the Government of India. That Government is the supreme administrative authority for the whole country and can and does exercise its administrative functions whenever and wherever it chooses to do so. Can it be contended for one moment then that—constitution or no constitution—the Government could not at once put a stop to any improper or unwholesome tendency developed by any university to which it had granted independence in the management of its internal affairs—subject only to its supreme control when and if the necessity should arise for its exercise. So much for theoretical grounds.

Let us turn to past experience. For the last forty years the leaders of the Moslem community have administered the affairs of Aligarh College in a manner which has earned them the well merited commendation of all competent judges, principally high Government officials, Viceroys and Lieutenant-Governors and other high personages. The Education Commission of Lord Curzon which reported against "denominational" universities spoke very highly of the College and its organisation and management. The college has always taken the lead in all educational reforms such as the residential system and the tutorial method of supervision—reforms to the need of which the official world is only now waking up and which have not yet been quite successfully imitated in Government institutions. The men, graduates and undergraduates, turned out by Aligarh College have received the meed of highest praise from Government officers in positions of the greatest responsibility, some of whom I may be allowed to quote. Here is what Sir Auckland Colvin, Lieutenant-Governor of the

United Provinces, has to say of them. "The popularity which the College has obtained and the men it has turned out are proofs of the wisdom with which it was founded. Although it may not be given to every one to strike as justly the balance between the ideas of the East and the West as it has been to Syed Ahmed with his vigorous understanding and his strong personality, those who are acquainted with the young men who have passed through this college will probably agree with me that they show as markedly distinctive signs of their training as do the pupils of our public schools in England and the graduates of our universities. An Aligarh College man has become synonymous with a man of liberal ideas, advanced education, and independent character. He has become, above all, the type of the class of Indian who endeavours to do full justice to English desires, but expects us to do equal justice to his own." Again, to quote the same authority:—"To have been an Aligarh man is, I have over and over again found, a passport to the respect and confidence both of Englishman and Native. They carry with them the stamp of their training, the impress of the man under whom their training has been accomplished."

Another Lieutenant-Governor of the Province, Sir Charles Crosthwaite, made the following observation in the course of his reply to an address of the Trustees. "What is the reputation of your students? They have the character of being upright and manly, loyal to the Government under whose protection they live, courteous and respectful without servility, and fitted by their uptraining for the practical work of their life." Thus what has been especially recognised by these high officers and many others is that Aligarh *has* succeeded in forming character and that its *alumni* are men of integrity, intelligence, and practical administrative capacity.

It will be observed therefore that the record of the Trustees of Aligarh College is not such as to warrant the spirit of suspicion that pervades the whole of the scheme before us as modified by the Secretary of State's latest decision. The Government of India having according to their own avowal failed where the management of the College has been so eminently successful, now wishes to take in its own hands the management of the proposed university and assign to the trustees a position of responsibility without power—a most

unenviable position to judge by the examples of it one comes across in this country.

What is more, if you accept the scheme you may find a member of your own staff exercising the veto and assuming full control of the policy of the college, if he happen to have influence in high quarters or a friend well placed in the educational service. Those who have any knowledge of the power of a demi-official or private note in India, cannot possibly remain insensible to this danger.

It might be said on the other hand that our attitude on this question shows a distrust of the Government which is not warranted by circumstances ; that although the vetoes and reservations have been put in the scheme as a matter of precaution they will seldom or never be exercised unless absolutely necessary. But this is not a correct interpretation of our position which does not signify a distrust of the Government but of a system of constantly changing succession of officers of more or less educational training some of them unsympathetic towards our national requirements in education, some with fads and hobbies of their own and others full of the ideas just now in fashion of the undesirability of education for any but the nation of the West. Historians have observed that one of the greatest drawbacks of what is known as a " Benevolent Despotism " is want of continuity in policy and administration. The intrinsic weakness of the system is that it is impossible under it to ensure the permanence of any reform. It is under such a form of Government that we are believed by many to be ruled in India. But, however that may be, we suffer from this particular failing of that system in an intensified form. In the Benevolent Despotisms of the latter half of the eighteenth century and the first few decades of the nineteenth, changes in policy and administration followed only on the death of the sovereign or the removal from office of some great minister of state under whose influence the sovereign happened to be for the time being. In India while the administration changes every five years, the official life of administrative officers of departments is very small indeed on an average. This I consider a very important factor in the successful administration of such institutions as colleges and universities. It is to my mind the absence of such

changes that is at the root of the success of Aligarh College as an Educational institution. We have had here continuity of action combined with a full knowledge of our requirements, and sufficient autonomy to be fairly free from constant official interference. Time and labour have been freely and willingly placed at the disposal of the Institution by the best intellects of the community. The administration has been sympathetic. The students have not been looked upon as mere mechanical toys to be made to assume any desired posture or perform any given action by the pressing of sundry buttons or the winding up of certain springs. They have on the contrary been treated as human beings with all their feelings, sentiments and passions, joys and sorrows, virtues and vices, merits and foibles. What we wanted was to be able to continue this class of administration in a university which we could call our own. The Secretary of State's latest decision makes this impossible not only by what it offers to us but almost more so by the reservation which it lays down in regard to his future discretion as to the details of the constitution. Therefore we must dismiss from our thoughts, as a bad dream, all that we have hitherto fondly hoped we were going to get. Let us curb our craving for deputations and respectfully inform the Government that we have no use for the kind of university that is offered to us. Let us not forget within a few years of the passing of our great and trusted guide and leader and friend, the founder of all our hopes of advancement as a people,—the illustrious and incomparable Sir Syed Ahmed Khan—let us not forget so soon the one great lesson he taught us, the lesson of *self-help*. At this critical juncture in our fortunes it is the one quality which is likely to stand us in good stead and to bring us safely out of what I may call in colloquial phraseology 'tight corner.'

You will have observed, Gentlemen, that I have condemned the existing university scheme without so much as approaching the subject of affiliation. That I do most emphatically. If at the present moment the Government conceded to us the right of affiliating every college in India I would still advise you to reject the scheme. What matters it whether we can affiliate colleges or not if we lose our control of our

administration, our staff, our curriculum, our everything. In fact to my thinking the question of affiliation has acted all along as a red herring across our course and withdrawn people's attention from the intrinsic and real defects of the scheme—namely, that the supreme control of every detail of the administration will vest with the Government of India and not with our representatives.

We are told that the Hindus have accepted the Government university scheme in principle. We know their community to be composed of men of great intelligence and business capacity and they must be supposed to know best what they want. We must wait and see what they get and what they accept. To accept a measure in principle is one thing and to accept a cut and dried scheme quite another. But above all you must remember that the Hindu community have not got an Aligarh College to lose. Sir Harcourt's letter certainly came to the Muslim community as a bolt from the blue, but holding the views I do I look upon it as a blessing in disguise. On grounds very different to those which I have urged, it has opened the eyes of our community to the reality of the situation. It has done the great service of giving time for further deliberation. Whether the real university movement will fructify and the real university we want will come, the future alone can show. Personally I do not despair of it.

I think this is the most suitable place for a general survey of the views that many men of influence in this country and in England hold on the subject of education in general so far as India is concerned. You will observe first of all that by education they mean education in English and by "Educated Natives," as their phrase is, they only mean those who have received their education in that language. Most of the views I am alluding to are based on such palpable fallacies that a discussion of the subject might prove useful in laying them bare and removing certain misconceptions that exists on this all-important subjects, all important because the fallacies and misconceptions react on policy and administration.

The first general impression existing in the influential circles referred to which I wish to contest is that it is only by means of English education that we can become acquainted with modern ideas and currents of thought political, social, literary or scientific,

and that those who do not possess a knowledge of English or some other European language must necessarily remain in ignorance of such ideas. As a corollary to this basic fallacy it is also supposed that it is the "Educated Classes," in that restricted sense of the term to which I have referred above, that are at the bottom of all seditious movements and all ideas of liberty and independence of character or of a desire for a larger measure of autonomy for their country in some dim and distant future, which many regard as tantamount to sedition. In this doctrine the only grain of truth that lies hidden and buried in the midst of a heap of chaff is that in these days there is need for a certain number of men with sufficient knowledge of English or French or German as the case may be to translate modern ideas into the language of their own countrymen whether Asiatics or Europeans. Just as in England or America any new discovery of the French or the Germans, as for example the X-rays, becomes next morning the common property of every citizen so it becomes next week or next month the common property of the citizens of India or China. The diffusion of ideas is not the function of any particular language. In each country it takes place through the medium of its own vernacular and not through any foreign language which the few only can command. In India there are more languages than one that are capable of expressing modern ideas in every department of human thought and activity and that are expressing them daily in books, in pamphlets, in magazines and periodicals of all sorts. Speeches of the most eloquent character in elegant language and embracing every conceivable subject are daily being delivered in Hindustani, in Bengali, in Marathi and in various other local languages. Some of these speeches we are privileged to listen to at gatherings such as the present one. Articles in the various languages of India in newspapers and periodical literature of every description discuss the innumerable topics that agitate every day the world at large. It is through all these various channels that the diffusion of ideas, old and new, good, bad and indifferent, takes place daily and not through a foreign language. The fact is that knowledge of a very high and very practical order as well as great culture and refinement can be acquired without the aid of English or any other European language. Three

or four of the most refined and cultured men that it has been my good fortune to meet have been men who knew no English at all, though one of them had acquired some knowledge of it late in life. In fact refinement and culture do not seem to thrive very well with a purely modern English education such as we have access to in this country. It is worthy of note that the founder of Aligarh College did not know English and that two of his most eminent successors in the secretaryship were also without a knowledge of that language. The only difficulty of their position was met with in their personal and official relations with the English professors when the latter did not happen to know Hindustani. Otherwise they administered the affairs of Aligarh and took their share in communal as well as general Indian politics in a remarkably efficient manner. If further proof were needed of the sufficiency of Indian languages for the practical business of life, apart from their literary and cultural value, we have only to look at the administration of certain Indian Native States which is carried on entirely in the vernacular. In fact many Persian and Arabic words, remains of old Mogul days, have been introduced bodily into the English vocabulary of revenue administration in British India. As to English being the language more suited to the diffusion of seditious ideas in this country, both commonsense and practical experience are against such an assumption. Any sort of idea whatsoever would reach a vastly greater number of the people if couched in their own language, and seditious ideas whether in writing or in speech can form no exception to this rule. In saying all this what I wish to point out is that the doctrine that a knowledge of English is bad for the people of this country for political reasons is based on impressions that are erroneous.

The next erroneous impression that is so prevalent and that requires removal is that we Indians, of our own free will and choice, have an overwhelming desire for acquiring the English language, just in order to murder it I suppose, or perhaps with the set purpose of annoying the Anglo-Indian community between whom and the so-called educated classes no love is lost. The truth of the matter of course is that our obligation to learn English is a necessity of the situation created, by British rule and

British administration. Let us go over some of the reasons why we must acquire a knowledge of English. We must do so because in the Viceroy's Legislative and Executive Councils all the debates take place in English and all the laws are drafted and passed in that language. Any representations made verbally to the the Members of Council or Secretaries of Departments must be made in English. In the law courts from the highest court of judicature to all but the lowest, and sometimes even in the lowest, the pleadings and judgment are in English, and in order to become a judge, or barrister, or pleader, or clerk in these courts a knowledge of English is essential. It is required in the highest clerical appointments of the various Government Departments civil and military, such as Accounts, Post Office and Telegraph, Railways, Education, Engineering, Commissariat, Transport and others. It is also required in the very lowest grades of the clerical staff of these departments where it comes almost to filling up forms printed in English or books kept in that language and little else. Then we have the great commercial houses, banks and other firms having business relations with English and with other Indian firms all corresponding and keeping accounts in English and requiring a staff acquainted with that language as well as the vernaculars. So that one way or another a knowledge of English, from the best that can be acquired by a foreigner to the merest smattering that suffices to fill up forms has become a necessary adjunct of British rule in India. It is easy to jeer at the necessary harmless clerk or to laugh at Babu English, but what would be the predicament of British rule here without him. The B. A. or the B. A.-failed, the F. A. or the F. A.-failed, the Entrance passed or failed and even the "Mid-dil" School man has a place in this hierarchy, is a fly on this wheel, and these can least afford to laugh at them or to make their education and training too difficult or too expensive, who are responsible for having created them. What an enormous amount of worry and vexation, brain-fag, and enfeebled muscle and constitution might be saved to the youth of this country if some or all of these departments could be run in some comprehensive Indian language. But several causes have combined to make any such consummation

impossible—the most important being that the Englishman has elected not to learn our language. Even in the Educational service, this is the case, with results that are detrimental to the acquisition of English by our boys. The only sound method of acquiring a foreign language, namely, by means of translations and exercises is to a large extent barred to us in this country.

But this by the way. The object of all that has been said above is to make the average Englishman reflect a little before he condemns English education wholesale or indulges in his rooted antipathy towards those whom he himself has driven to acquire his language. He should realise that it is not a knowledge of English, or that knowledge alone, that is at the root of the modern spirit of self-realisation, self-respect and criticism of public bodies or government measures and of those responsible for them; that seditious writing or speech finds a much more favourable soil in the vernacular than in English; that there is really no good ground for his making the “Educated Indian” the *bête noire* of Indian polity or wishing to treat him as the only man undeserving of the sympathy or protection of British administration. I want him to realise that the changes that are noticeable all round us in India are merely a development inseparable from the march of time and the manner in which to-day different parts of the world are drawn together into so many parishes of the same country by the rapidity of modern communications. Also that India is not the only part of the Eastern World where these changes are visible.

But for the needs created by British rule we could easily, effectually and economically conduct our education even the highest education in our own language, without the serious strain which is at present breaking down the physique and adversely affecting the mental fibre of many of our youths. More than that, subjects taught in their own language would have possessed for them a reality, a thoroughness, a solidity which are, under the present system, conspicuous by their absence. Even their knowledge of English, acquired under such a system as a second language, would have been more thorough and less quaint than it sometimes is at present.

I have said all this in the hope that those whose opinions matter so much to us will look with more charitable eyes on our efforts

to have our just and proper share in the progress going on around us all the world over. It has been said that every thing changes in the unchanging East, except Anglo-Indian opinion and outlook on public questions and affairs in general. With this view I do not agree, and I venture to hope that when they come to realise the fallacies that underlie many of their present opinions and ideas on Education, some change of attitude may take place which would dispel the vapours of suspicion and mistrust in which we are at present enveloped and which have practically nipped in the bud all our hopes of establishing a chartered Moslem University. And I venture to hope that such a change of attitude may lead to a more open, more frank, more enlightened and more trustful and confident educational policy in this country—the policy in fact of the King's speech.

If I do not come next to the question of affiliation, it is not because I do not realise its importance, but because it has for the present been placed beyond the pale of practical politics. It will be more profitable to discuss first what we can do with Aligarh College as it now is, and in what way we can make it even more useful for our community over the whole of India than it has been in the past. In other words, how far can we go with advantage in the direction of a charterless University, ready to be converted into a chartered one, if the time should ever come, as no doubt it will come, when some Secretary of State may, by a turn of the political kaleidoscope, change the whole aspect of affairs. But should all Secretaries of State remain for ever obscure, we can still have an institution which would subserve the purpose of a national university of a very useful type, in spite of the limitations which will be necessarily imposed upon it by the refusal of a charter by the Government.

Let us examine then in detail what we can do under present conditions in advancing Aligarh in the direction of a charterless university, to be converted under favourable circumstances into a chartered one, and in either character subserving the purpose of an educational establishment for the whole of India, based primarily on the special requirements of the Moslem community, and managed entirely by their representatives, but open to all classes of people of all nationalities and religions.

In our quest for such a university it is useless for us to look for models in the existing universities of the world. No single model, such as Oxford or London, Göttingen or Berlin or Paris will answer our purpose. Our requirements are such that we shall have to combine the features of more than one type of university in order to get what we want. The main point is to know what that is.

A recent writer (President Charles Franklin Thwing, LL. D.) divides the universities of the world into four classes, of which the lines of demarcation cannot be defined with absolute exactness, because at many points they run into one another, the same university presenting in varying degrees the features of more than one class. Yet the types are sufficiently distinct to be easily recognisable when met with. "One class, and perhaps the more normal, has for its purpose the discovery and the publication of the truth. The schools of this class are devoted to learning and to scholarship. The laboratory and the library are their tools, and observation represents their method. The universities which are called rather by the social than by the geographical name of German are the more conspicuous members of this class. They represent the most impressive form of the higher education of modern times."

The next type, represented by Scottish and American Universities, seeks primarily for the development of character through the power of thinking. "Scholarship finds its place too in this class, but less dominantly. The aim is rather intellectual and ethical; the aim is personal, directed toward the individual."

The third type has for its real purpose the making of the gentleman—men "in whom the intellect, the heart, the conscience, the will and the aesthetic faculty are so blended and made so harmonious that they become at home in any society." The type is represented by Oxford and Cambridge.

The fourth class "seeks to train men of efficiency; its members endeavour to make graduates who are able to earn their living," just as professional schools of Engineering or Medicine do. "Universities of this class belong especially to the Far East. They are found in India, China, Japan." But listen further to the pathetic words of Dr. Thwing. "The reason is not far to seek. The means

of subsistence are so small, the margin dividing starvation from bare existence so narrow, that every force must be utilized, every method employed, which shall add a crumb to the food or thread to the garment. The universities of Tokyo, of Calcutta, of Peking represent this type of efficiency."

Our University at Aligarh, chartered or unchartered, must combine the features of all these types, and add to them some special features of its own. And what better guide can we have to our requirements than the noble words of our King-Emperor, when he says : "No university is nowadays complete unless it is equipped with teaching faculties in all the more important branches of the Sciences and the Arts, and unless it provides ample opportunities for research. You have to conserve the ancient learning and simultaneously to push forward Western Science. You have also to build up character, without which learning is of little value." Again, "Let your ideals be high and your efforts to pursue them unceasing." If we add to this the necessity for religious education, which has been so fully recognised on all hands and which constitutes an essential element in the formation of character, we have a complete guide to what the Aligarh of the future is to be.

In all these directions we can raise Aligarh to a much higher state of perfection, and bring it much nearer to our ideal of a university, while waiting for another turn in the wheel of fortune. But during this interval of strenuous life, our labours and our efforts must not be confined to Aligarh alone, but carried on simultaneously over the whole of India in building up those institutions which, if and when your ideal is fully realised, will become legally affiliated to the mother university at Aligarh. But in reality their affiliation must begin from the very first day of their start—an affiliation in spirit and soul, a spiritual affiliation, though not a legal one. They will take Aligarh as their model in every respect, including its residential and tutorial systems, its religious instruction, theoretical and practical, its games and sports and its *esprit de corps*. Where the teaching of these institutions does not go beyond the Matriculation or the Intermediate stages, they will send up their matriculates or their F. A's., as the case may be, to the unchartered Aligarh University from the first. If they teach up to the B. A.

standard, their affiliation must for the time being continue to be spiritual only; but they can send their graduates up to Aligarh for post-graduate study and research work, and in many other ways, which I will specify presently, take their full share in Aligarh life and tradition. You will of course understand that the affiliation of these schools and colleges scattered over the length and breadth of India must under all circumstances be absolutely voluntary. Even if the Government gave us a charter with full power of affiliation, it will rest with the schools and colleges whether they will elect to be affiliated to Aligarh or not.

Now while the Moslem schools and colleges of India are germinating and ripening, Aligarh itself must not only get more mature in readiness for them, but must also expand vastly in order to meet its full responsibilities; and that is a work of years, even of generations. I propose, presently, to enter into practical details of the work that is before Aligarh; but this I must say here that the thirty lakhs or so we have hitherto collected will not go far towards it. We must redouble our energies and never rest until the sum has reached a round crore of rupees. Charter or no charter, we shall want all the money we can get to raise Aligarh into a first class up-to-date educational institution, a model for the rest of India. But do not forget that this can only be done under communal management, and never under the hesitating, vacillating, unsympathetic educational policy of a bureau.

Now with regard to the thirty lakhs that has been subscribed towards the University fund, I can conceive no possible or reasonable objection to its being employed for the purposes I have indicated above. You will remember that the University fund is not an affair of yesterday. It was started many years ago, and money kept coming in dribblets, until the great spurt given to the movement through the exertions and the commanding personality of His Highness the Aga Khan. But whether before or after his intervention, the sum was intended for the evolving of Aligarh College into a University such as Sir Syed, his son and successors, and the Moslem community desired—an autonomous residential institution, in every way loyal to the Government, and keenly interested in and desirous of helping in the solution of its many tangled educational problems.

Our community is sometimes said to be a degenerate one ; but I doubt that even in our community there will be found men sufficiently ungenerous and unpatriotic to want their subscriptions returned to them, when they understand that we are going to use them for the very purpose for which they were intended from the first. That is to say, to advance Aligarh to the status of a university which will serve the whole of India as the College has been serving—only more efficiently.

With regard to the question of affiliation, I understand, in the first place, that the community has fully accepted the principle that ours is to be a teaching university, and that if colleges are affiliated to it, they shall all be run on the residential system and on the model of Aligarh. The idea of a mere examining university has been altogether abandoned in Europe. It is entirely foreign to the modern conception of the meaning and purpose of a university. Books, it is now recognised, are only one medium for communicating knowledge, and a poor one at that. Real knowledge can only be acquired by two means, firstly the *ipsissima verba*, the living word of mouth, of the teacher and association with him; and, secondly, association and intimate daily intercourse with fellow students of one's own age, position and acquirements. This is not obtainable except in a teaching university. The London University itself, the model copied by India, has steadily and strenuously worked in the direction of becoming a teaching and training as well as examining body, and the Calcutta University is following in its steps. One of Sir Syed's most important reasons for wanting to establish a university at Aligarh was that the existing universities were mere examining bodies and not universities in the true sense of the word. But the latest development on this subject seem to be this. Taking India to be equal to Europe exclusive of Russia, what a considerable section of our community wants is an Oxford having its colleges situated not in that town alone but scattered all over Europe, the management and control of them all being vested in the one central authority on the banks of the Isis under its one Chancellor. Of course no such university exists anywhere in the world at the present moment. As an experiment, whether in Europe or in Asia, it would be of colossal proportions. The very extent of its geographical distribution would seem to

put it out of the sphere of what is practicable. Even if it were tried in Europe, where there is no lack of men of the highest ability, both intellectual and administrative, who have sufficient leisure and inclination to devote themselves to works of public utility, its success would be extremely problematical. In India, where the dearth of such men is painfully evident, such an experiment would seem to be foredoomed to failure. But for all that, as an *Ideal* I do not object to our entertaining the design of such a university so long as we remember that it is impossible for us to reach that ideal at one bound. Such a university, if possible at all, cannot spring like Minerva fully armed and equipped from the head of Jupiter. It must be built up by dint of endless patience. An enormous amount of spade work must be undertaken and accomplished, and the goal reached by slow and painful stages, if ever. Work must go on simultaneously over the whole of India and at Aligarh, and what I have called an affiliation in spirit and soul established first among Moslem educational institutions. As a stage in this arduous journey, as a morsel of the real in the quest for the ideal, I personally see no difficulty in accepting a localised university at Aligarh. An Oxford, not yet possessing ramifications over the whole of Western Europe, but an Oxford all the same, and a very useful and welcome institution, provided always that its management is in our own hands. Should the Secretary of State see his way to grant us a university we can call our own, I would for two or three very strong reasons advise you to accept a local university at Aligarh as an instalment of the ideal for which we can continue to hope. The first reason is that a university charter is not a thing unalterable like the laws of the Medes and the Persians, and it is quite possible that our future generations, when they have proved that the confidence reposed in them by the Government was justified, may be further trusted by being allowed to extend the scope of their university by affiliating such Moslem schools and colleges as may by that time have been brought into existence. Some of you are perhaps aware that the growth of the London University itself has been quite slow. It was first founded as a College in London in 1548, by Sir Thomas Gresham, the well-known

Finance Minister of Queen Elizabeth, but did not prosper owing to dissensions. Then the poet Thomas Campbell founded University College in 1825, and the first charter for the London University was granted in 1836. Since then, as it has gradually widened its scope, and aimed more and more at becoming not merely an examining but also a teaching and training institution, it has received no less than half a dozen charters.

In order to obtain our wider charter it will be necessary to show that we can efficiently manage a smaller concern, a localised university, as efficiently at least as we have hitherto managed the Aligarh College, that we can go on producing the type of men of whom Sir Auckland Colvin and Sir Charles Crosthwaite and many other high officials of Government have spoken so highly. We must show that from our University, as from our College hitherto, there "will go forth," in the words of our august Sovereign, "loyal and manly and useful citizens able to hold their own in industries and agricultures and all the vocations in life."

The second reason why I would accept the more limited charter is that at the present moment the institutions that we could affiliate are conspicuous by their absence. As I have already said, a great deal of spade work of the most strenuous character, extending over many years and even generations, carried on simultaneously all over India, will be necessary before we have such institutions ready and willing to be affiliated. Similar work will also be necessary at Aligarh for its consolidation and expansion if it is to become fitted for its new rôle in life. In other words, affiliation is at present a shadow, and for the sake of that shadow it would not be wise to forego a very substantial university, provided we are allowed to manage its affairs without let or hindrance, unless and until we should have proved ourselves unequal to our responsibility or unfaithful to our trust.

Thirdly and lastly, I will endeavour to prove to you presently that, chartered or unchartered, even in its chrysalis stage, while our university is localised and quiescent, before it has become a full-fledged moth fluttering over the length and breadth of India, ready to lay down its life in the flame of the lamp of learning, that, even in this stage of probation our University can make

itself eminently serviceable for the whole of India should India be willing to take advantage of its good offices. But before doing so I wish to come to grips with the practical part of my subject, and to mention some of the practical measures we must proceed at once to carry out at Aligarh with the help of the money already collected and to be collected, for I will assume that we will not relax our efforts by a single jot until we have in the Bank at our disposal a crore of rupees. Till then at any rate the capital must be maintained intact and the interest only or part of it used for current expenditure. If money is required for buildings it must be specially subscribed and earmarked for that purpose. A limitation of this sort, besides being necessary, will open our eyes to the fact that after all we have collected very little when our requirements are taken into consideration, and that the interest of thirty lakhs or so of money does not go far where universities are concerned.

The first practical step I wish to propose is the only one that will cost little or no money. I propose that the name of our College be now changed to "*Moslem University College*" Aligarh, in token of our determination not to swerve from our purpose of having a Moslem university at some future date. It would also be a shorter and less cumbersome name than the present one of the "*Muhammadan Anglo-Oriental College*," which is now invariably contracted into its ugly abbreviation of "*M. O. College*," a somewhat enigmatic term not understood of the public outside India and requiring a great deal of explanation in conversation with a European at the end of which he gives up the attempt to grasp it. Dr. Thwing refers to the College as follows:—

"The Muhammadans of India are seeking to improve their historic University at Aligarh (sic) but the results so far are light. The causes which for more than a thousand years have retarded the progress of Muhammadan Education still exist." The term "*Moslem University College*," Aligarh, which I have ventured to suggest is commendable not only for its simplicity but for the fact that it explains itself the moment it is uttered, and we shall only have to take the word "*College*" out of it, when the time comes.

In order not to alarm you unnecessarily, I may say at once, before discussing the higher work of our University, that the new Aligarh will continue to act as a mill for grinding out the requirements of the various Government services and departments, and at the same time providing a livelihood for a number of our young men to whom no other source of supporting life is open, and whose highest ambition never soars higher than the official seat of a Munsiff or Deputy Magistrate. Our University must continue to employ every method "which shall add a crumb to the food or a thread to the garment" of our impoverished community. This I know is not what the ideal of a university has been in the past, nor is it the professed ideal to-day. The doctrine of "*knowledge for its own sake*" is still preached very widely at the inauguration of new universities, or at big functions at the old. Newspapers dip into our ears and feel very virtuous and very superior for doing it. Men high in the seats of the mighty declaim about it from their sublime heights. We can never hear enough of it in this country. But the truth is that it is now a mere pious aspiration. A formula now meaningless, at least in the West, that has come down to us as a relic of better times. In the old days it used to be the boast that the very idea of utility was desecration to true learning. We now find the Universities of Cambridge and Oxford making provision for teaching Medicine and Engineering and Agriculture. The Universities of Manchester and Leeds would have received few endowments or donations if they had not undertaken to specialise in commercial and technical education. The truth is that the modern spirit of commercialism in education has destroyed the highest ideals in the field of learning, and nowhere is that spirit more rampant than in the England of to-day, in the centre of the world's commerce. The whole of the discussion with regard to compulsory Greek at Oxford is significant of the spirit of the time. At Cambridge it is impossible to induce an undergraduate to take up Arabic unless and until he is first promised a cadetship in the Egyptian service. The College of Oriental learning which it is proposed to establish in London has only been made possible because it will have the special function of giving linguistic training for commercial purposes. In England every ounce of knowledge has its exchange value in

pounds, shillings and pence, but I shall not waste your time in quoting examples. This spirit of commercialism in education has invaded this country also, and is, at least in part, responsible for that decline in the veneration due from pupil to teacher which we sometimes notice nowadays and which we all deplore. In the old days, so long as the teacher could support himself, or some patron of learning undertook to find him in food and raiment, he expected no remuneration for his teaching except his name and fame. His pupils were to him like so many sons of his own. Thus, in the mosques and shrines and private houses of Delhi, Lucknow and Benares, men gave themselves entirely to their pupils, as they do to-day at the University of Al-Azhar in Egypt, and as they did in Europe in the days of monastic scholarship. The pupils then looked upon any service, however menial, which they were allowed to perform for their teachers as a mark of his special favour and of high honour. In a lesser degree, I am glad to say, the spirit still exists in this country under modern conditions, where the right kind of teacher and the right kind of pupil get together. But to obtain the best results a certain amount of warmth of heart, of genuine interest in the welfare of the pupil, and a little enthusiasm in work are requisite on the one hand, and on the other, a disciplined mind, a mind disciplined both by proper home training and at school. Where strict commercialism in education is the order of the day, so much money for so many hours' work, done somehow, the spirit of veneration is apt to be destroyed. The best people in England complain that it has gone out of Oxford and Cambridge.

In no country is it more necessary than in India that to the learner education should be remunerative in the shape of rupees, annas and pies. "The reason is not far to seek," says Dr. Thwing. "The means of subsistence are so small, the margin dividing starvation from bare existence so narrow." Nor is there any country in the world where the force of circumstances compels men, often in spite of themselves, to enter the service of the Government. If you ask an average young student in England what he intends doing you will probably find that he is working for some branch or other of the Engineering profession. When he has finished his course his College or School secures for him, or his father, who is

probably himself an Engineer, procures him an employment or apprenticeship, according to his line of study, either on a Railway, or on Dock works, or in a mine, or in Engineering works of one description or another, Civil, Electrical or Mechanical. This kind of independent employment is not open to our youths here. People in England have no idea that ours is in some respects an advanced socialistic Government. Practically the whole of the Railway and Telegraph systems of the country, and much other Engineering business, are in the hand of the Government, and if you want employment on these you must enter into Government service. Other Engineering works owned by private European firms mostly get their employes direct from England. In England the avenues of private employment for an Engineer are innumerable, and the extent of his advancement depends entirely on his personal merit.

Then there is another independent profession open to the youth of England, namely the Medical, in which our young men in independent private practice are much handicapped. Here the Civil Surgeon and the Assitant Surgeon, both Government servants, monopolise the whole of the hospital practice and nearly the whole of private practice. Their official position gives them a hold over the people, and their monopoly of hospital practice an opportunity of acquiring practical experience and skill, an opportunity which the private practitioner lacks. This want of opportunity for hospital practice is the great bandicap from which a young Indian graduate in Medicine, whether qualified in England or in India, suffers here. In England hospitals are not under Government management. Any qualified man can find a place on their staff if he possesses sufficient merit. In a teaching hospital every young man of average ability and industry has a very good chance of holding one of the numerous "House" appointments in his own hospital, and, under favourable circumstances, of being taken on the permanent staff. But even outside his own hospital there are numbers of hospital appointments open to him which give him the opportunity of acquiring confidence in himself and experience, at first under the supervision of highly qualified seniors. In India, therefore, private practice in medicine or surgery is much hampered, and again the great majority must look to Government service. Are we

then deserving of the never ending sneer we get in regard to our insatiable thirst for Government service ?

“Alas ! and alack ! Nothing is left to us so far as independent learned professions go but the Legal, for we must dismiss at once the clerical (that is clergyman’s) profession, and one or two others which are open to the inhabitants of more favoured climes. I find some difficulty in deciding where to begin what I have to say on this subject. But I will first draw your earnest attention to the fact that here again it is the force of circumstances that drives those who seek a remunerative and independent profession to choose the legal. The Medical and Engineering professions are practically closed to us except in their wretchedly paid lower grades in Government service. It is true that the Indian Medical Service by open competition in London is also open to us ; but only very few can avail themselves of it on account of the very expensive training in England and a stiff and precarious competitive examination at the end of it. So that the line of least resistance for us is the Legal Profession.

The next point to which I wish to draw your attention is that all the best prizes of the Indian services demand a very high standard of legal knowledge. These prizes, in addition to appointments in the Indian Civil Service, which are also supposed to require a certain amount of legal knowledge, are memberships of the Viceregal and other Executive Councils, High Court Judgeships, Presidency Magistrateships and perhaps others. Then again, legal knowledge of a more or less high order is demanded for all Government appointments in the Judicial line, such as District Judgeships, Deputy Magistrateships, Munsiffships and others. You are also aware, as a commonplace of human nature, not only in our country but everywhere in the world, that where one such prize is dangled before our eyes a hundred competitors start at once for the race to win it. You would think it natural then that those who dangle the prizes, those who create the demand for legal knowledge, would look upon it as a natural phenomenon that the most ambitious among our youth should devote the whole of their energies in the pursuit of the law as a profession or as a preparation for various vocations in life. You would even

expect them to encourage such competition so as to be able to select the best men from among a large number. But nothing of the kind will you find to be happening in reality. On the contrary, a very curious phenomenon will meet your eye. From the purlieus of Whitehall and Crowwell Road to the great centres in India where men of importance and authority among the ruling race and their echoes among our own do congregate, the cry is "*Down with the lawyers!*" I have inquired into the reason for this bias against a class of useful men whom the British system of administration of justice has brought into existence. Authoritatively I have only been told of two reasons. One is that they make a lot of money. For this delinquency of course we cannot blame them. There is very little to be made by our people in any other profession. The second, and presumably the most important, reason is that they encourage litigation by carrying appeals from one court to another as far as possible. I suppose this charge can be brought against certain types of legal practice in any country, and we might at once admit the truth of it in a limited sense for ours. But there is another side to the shield. I asked a most loyal pleader, a writer of many loyal pamphlets which he has had translated into English for private distribution—he himself cannot be accused of knowing that language—what he thought of this charge. His view of the matter was that these appeals are not the result of any special vice or perversity on the part of the lawyers, but of very feeble, often fantastic judgments delivered by young gentlemen whose conspicuous ability does not always include a knowledge of the law. So that the only conclusion we can come to is that unless the whole judicial system of the country is changed and every man on the judicial bench made a law unto himself, this necessary evil of appeal to higher courts must be continued in the interests of his clients by every honest and honourable lawyer. I have only one more word to add to this part of my subject and that is that the outcry is loudest against Barristers. Now I have no patience with the men who without any foundation of liberal education to build upon, or ability to grasp the meaning of what law they read, get called to the Bar by dint of much cramming

and after many failures. Nowhere else have I witnessed such painful and pathetic instances of wasted life and energy and money and patrimony as among the many all but illiterate and misguided young Indians who in the past have got into the legal profession in that way. We should, therefore, be very grateful to the Council of Legal Education for the regulations which require a fair standard of preliminary knowledge for entrance into the legal profession in England. They should save a great deal of misery and disappointment, both to the young men themselves and to their parents out here. But I still adhere to what I said on my return to England from my last trip in India some five years ago at a public gathering in which many young Indian students were present. I then said that the Bar in India is overcrowded—*but only for fools*—that for men of real ability there is enough room and to spare. To that statement I still hold fast.

The directions in which Aligarh, as it is to be, can help at once are so many that the difficulty lies in deciding the order in which they should be dealt with. I am not going to adopt what in my opinion may happen to be the order of importance of the subjects treated. But for more than one reason I will take first Oriental learning. Our Sovereign has said that we must conserve the ancient learning. That will be a function peculiarly appropriate for our University. Most universities have at first, at any rate, to work along the lines of least resistance. Just as at Manchester and Leeds commercial and technical instruction are specialised because they constitute the line of least resistance, so you can establish at Aligarh, without a very great deal of trouble and expense, a School of Oriental Learning—especially of Arabic and other Semetic languages—which in the course of a few generations might, by the excellence, accuracy and profundity of its research work, become the recognised authority in its special line for the whole world. This is work that you can start at once. It is, moreover, work which will lend itself in a special degree to the encouragement of that voluntary and spiritual affiliation of which I have spoken. To all the Moslem educational institutions, whether in Lahore, Karachi, Bombay or elsewhere, which you may recognise as qualified, as well as to Aligarh, you can propose every year,

or every two or three years, a certain line of research in Oriental literature or history for which they may all compete, and a prize or scholarship for further research may be given in accordance with the merit and excellence of the work done. A necessary qualification for this work will be that the competitors should possess a thorough knowledge of English, and also a working knowledge of German or French or both. Oriental learning by itself will not suffice for research work of the highest quality, for the simple reason that a vast amount of literature in this department of knowledge exists in German and French which should be available to the searcher after truth. There is no reason whatsoever why on these lines you should not at once start diplomas in Oriental learning and literature which even the *Ulama* of the Nudwa could, if they liked, take as soon as they had acquired the necessary amount of English and German or French. Classes for such *Ulama* should be opened at Aligarh, and it would be easy to teach them all that is required of these languages in the course of two or three years. I will not enter into further detail here because my object is rather to make my remarks suggestive than to draw out a scheme.

I think the subject of religious education naturally follows that of Oriental study, because here also we should be working along the line of least resistance. We could at once start degrees in Theology given by the Moslem University College for which students from Aligarh as well as all our voluntarily affiliated institutions could become candidates. But we must make these degrees worthy of our University, and such as would command respect anywhere for the breadth and depth of learning they should always demand and always imply in those who possess them. To my mind the degrees of Bachelor and, especially, Master of Moslem Divinity should require, besides a knowledge of its special subjects, a very high standard of Arabic and a sufficiently high standard of English for a thorough understanding of its modern literature and for ability to write it with facility. But it must also require, besides a full knowledge of the doctrines of other religions, a fairly high and thoroughly sound knowledge of Biology, Chemistry and Physics so as to enable the graduate to understand the language of science when raised in antagonism to religion.

It is perfectly evident then that the man who will offer Theology must specialise early and give the whole of his time to the subject of his choice. Only men who have a certain "call" for this vocation in life will attempt it. It will fit them for missionary work in Islam and for rebutting the attacks on it that are daily being made from all directions.

But side by side with this standard of religious knowledge, there must also be a lower and more practical standard of religious instruction in Urdū which should be demanded of every student of the Moslem University, the text books being set down by Aligarh in consultation with the daughter institutions and being uniform throughout. The standard of this instruction should be such as to ensure in every student a thorough knowledge of the essentials of his religion and of the practical duties imposed by it. Here great attention should be paid to the ethical side of Moslem religion, and the student instructed in his own language in the beauties and lessons of the Holy Koran. The duty of truthfulness, honesty and morality should be taught theoretically and practically, as well as the duty of charity, of saying prayers and keeping the fast. The only word of warning I feel called upon to give you in this connection is to avoid religious and sectarian intolerance and ethical narrowness. Remember that the educational work of the Arabs in Spain was destroyed by Philip II, and the Inquisition. "The Spanish people in their attempt to destroy heresy, destroyed education, and helped to destroy themselves." Let us beware of imitating them even in the most distant manner. Let "*free inquiry*" be our motto.

Before passing on to my next subject, I must enter a strong protest against the practice which has grown up and is growing still of dubbing down all education given in Government colleges and schools as "*Godless*" because the Government have hitherto maintained a wise neutrality in matters religious. It is not merely virtuous indignation at a calumny constantly repeated, though frequently refuted, that makes me speak on this subject with some warmth. I do so because it has a very practical bearing so far as the Moslem community is concerned. When these men say English education in India is "*Godless*" they add that the men who receive

such education have the foundations of their faith shaken, their sense of veneration destroyed, their morals unfavourably affected. In one word they themselves become "Godless." This is a statement that is not true. Systematic religious teaching, so far as non-Christian institutions are concerned, is only a growth of yesterday and is almost confined to one College in the whole of India—namely, Aligarh College. The Government Colleges all over the country have for many years turned out hundreds of graduates and undergraduates whose ethical code is of a very high type and who have raised the standard of morals both in the services in which they have been employed by the Government and in the social and domestic life of India. The vast majority are as firm in their faith as ever and venerate everything and every person, of whatever nationality, that deserves veneration. If any doubt has ever existed on this subject it must have been dissipated since the outbreak of the war in Tripoli and the Balkans. What modern education does do is to make men enlightened, to make them think for themselves on religious questions and not follow blindly and invariably the authority of those who have gone before them. It makes them revert to the earlier and purer and simpler forms of their religion and to try and free it from its unwholesome accretions. It teaches "the believer to believe, not contrary to, but in accordance with, his reason." It also frees them from the bonds of many superstitions and customs which have acquired the force of religious dogmas. Similar conditions in the old days of Arab enlightenment produced the sect of *Mu'tazalas*; similar conditions in Europe have produced the rampant materialism of to-day and the loss of reverence for everything but gold.

The practical bearing of what I have said is important. To the indolent and improvident Muhammadan parent the idea of the Government colleges and schools being Godless furnishes an excuse for doing nothing to educate his children; and indolence and improvidence being the besetting sins of the whole community, the number of children affected is very large. Therefore, the parent should not be allowed to shirk his duty so easily. If he cannot himself give at home the simple religious instruction required for his children, he can for a few rupees employ a Mulla for the pur-

pose, or beg or borrow his services, or the services of a friend. We are told that Aligarh had to refuse admission to seven hundred boys in one year. Now every one of these should find a place in a Government school or college until Aligarh can make room for them in rotation—in the order in which their names have been put down on a special register kept for the purpose.

Many definitions, or rather descriptions, have been given of the word 'university' which only show the enthusiasm of the individual for certain aspects or attributes of a university. But they all have the merit of being more or less suggestive. Take these two for instance. "A University is a collection of books," according to Carlyle, and "a collection of laboratories" according to the more modern idea. Both these definitions are useful to us. They suggest that the Aligarh of the future—the seat of the Moslem University—must possess good libraries and good laboratories. If it does not, it will fail in its purpose. You cannot conserve the ancient learning or enter into any research worthy of the name without a first class library of ancient and modern books and periodicals. You must undertake the preservation of our manuscripts, which one way and another are being lost to the country. Then you have "simultaneously to push forward Western sciences," and "no university is nowadays complete unless it provides ample opportunities for research." The researches in Western sciences require not only a good library, but also a good laboratory. What you can do in this direction, and you must at once start doing it, will depend very much on the way you set about it, and on the money you can spare for the purpose. You cannot aspire to the completeness of the Bodleian. Even the library of the Vienna University contains seven lakhs of books. But the annual income of the University is twenty-six lakhs of rupees, and it has six thousand students, of whom three thousand are students of Law. I may tell you, in parenthesis, that the Law, we are told, proves for these young men an excellent professional school for other callings than the Law. These figures, however, need not make you despair. In our University, where the schoolboys are separately provided for, the numbers at first will not be so large. We may begin by providing for five or six hundred, and go on after some years to a thousand.

That should be nothing for a community of over seventy million people. "The University of Zurich is maintained by a commonwealth of but three hundred and fifty thousand people, and within an area of less than seven hundred square miles; Basel, with a population of less than a hundred thousand, supports its University." "The technical schools of Zurich, moreover, are among the best in the world." (Dr. Charles Franklin Thwing, LL.D.)

For your laboratories at Aligarh you cannot do better than copy the Cavendish Laboratory at Cambridge, which is perhaps unsurpassed anywhere in the world despite its somewhat non-descript building.

There is another direction in which your expenditure must be heavy when you start your University, and that is in the provision of teachers. On this subject I have a great deal to tell you; but I must be brief to-day, as my address has already trespassed too far on your patience. No university is worthy of the name unless it has inherited a tradition of great names among its teachers, as, for instance, have the Universities of Leyden or Berlin or some of the English Universities. In addition to the excellent young gentlemen whose services we secure now, you will have to get a class of teachers of whom you have no need under present circumstances. I mean men who have already made some mark in a special branch of knowledge and have taught it with distinction as juniors in English, American or Continental Universities. Space will not permit me to enter into any detail with regard to the method of recruitment suitable for each class; but anything I may have to say on this subject I can place at the disposal of the authorities of the Aligarh College should they wish it. One thing, however, I must say at once, and that is that in place of a system of bonuses we must adopt a system of pensions for our professors and teachers. We shall, of course, require the services of a good Actuary in England to work the scheme out, but I do not think the extra expense will be at all prohibitive. And it will enable us to compete on better terms with the Government of India in the recruitment of our staff. Aligarh will then offer greater inducements than Government service, where transfer from one place to another, and residence in expensive towns runs away with a great

deal of money. In the future we must always emphasise these points by means of carefully worded circulars, whenever we compete with the Government in the open market. I must add this much, however, as my firm conviction, that nothing will cause a real improvement in the Educational Service of India except a system of competitive examinations open to all. At present in the majority of cases mere chance decides a young man to take up the profession of teacher. With an open competitive service many young men will make up their minds long before, and prepare for an honourable and attractive career to the mutual advantage of both the service and the cadet. But I must stop.

On the subject of Scientific and Technical Education also I have many things to say, but cannot say them, as time presses. This much, however, I may mention here and now, that this is just one of those matters in which our University can do yeoman's service to the community. You are aware that a large number of young men from India, including an occasional Muhammadan, now go to England and Europe for the study of various technical industrial subjects which require a very high and very practical knowledge of Chemistry and Physics. Nearly all these men—I think I may say all of them—are very poorly equipped for study in a special laboratory for special advanced work, and all the more so for research work so necessary in these days of competition. They have in consequence to waste very valuable time and money in England in learning what they should have learnt in this country before proceeding there. Here Aligarh can come to their aid by opening classes in advanced Chemistry and Physics for students intending to take up a given technical study. I will give you one concrete instance. I have for many years taken a deep interest in those in England who have been studying the subject of fats. You are aware that our country produces a large number of oil-seeds and other fat-producing substances, and these young men have been interested in the technical details of the subject, with the object of establishing some industries here. But not being properly equipped with the elementary scientific knowledge required, some of them had to waste years in England in acquiring it. Aligarh could have taught them all

they wanted, without involving them in the mazes of the Indian University examinations, B.Sc., D.Sc., and what not. These preparatory classes for technical industries should be opened as soon as possible, and students wishing to specialise in Chemistry or Physics, or both, should be allowed to join them, if they possess the necessary amount of preliminary knowledge of English. It is advisable that for these classes only scions of our great commercial firms, Muhammadan, Hindoo or Christian, in Bombay and Rangoon, Delhi and Calcutta or elsewhere should enter, or, at any rate, men who can command the necessary capital on their return to India. But capital alone is not enough for establishing new industries. Familiarity with great financial operations and organisation is an essential part of the training of men ambitious of improving the economic conditions of their country. That is my reason for saying that the most suitable young men for these classes would be scions of such houses—to mention the Muhammadan ones only—as those of Sir Currimbhoy Ebrahim and Sir Adamji Peerbhoy of Bombay, and Jamal Brothers and Moolla Dawood and Sons of Rangoon, and others. These young men have no time or desire for a university career in India. But they would, I think, gladly go through training of a high order in Chemistry or in Physics in this country before proceeding to learn the technical industrial part of their subject outside India. The Chemistry of vegetable and animal fats, of mineral oils, of the alkalis, of soap, of pharmaceutical preparations and numberless other commercial products, suggest themselves at once—or the study of Physics as a preparation for practical mechanical and electrical engineering.

What I have said above does not apply to degrees in commerce given by the Midland Universities in England. Anyone can take them, and find employment in big firms if he has no capital of his own to start with. I could, however, never induce any Muhammadan student to try for it, though some of them were well-off, and one of them a young gentleman whose father does a large business of which the figures run into lakhs of rupees.

There must be similar classes started at Aligarh to prepare our young men for the Indian Civil Service and for examinations of the English Universities, and also for the English Bar, if the examinations

are going to be further stiffened by the introduction of Latin. But of these also I must reserve the details for some other occasion.

Intimately connected with this subject is the question of the education of our boys in England, which has recently become very complicated, owing to the interference of the India Office in the matter and the establishment of a great and expensive department for "looking after" Indian students in England. But it is not really possible for the department to look after them when once they have left their temporary quarters at Cromwell Road. The whole department seems to have a political basis, and I can say no more about it here. Then, again, many colleges in the older English universities have too strictly limited the number of Indian students they take in, and they admit them only through the official channel. So that the position now is this. A student arriving in England and wishing to be admitted into the universities is often sent from pillar to post in a manner that excites pity. He goes to the authorities of some college at Oxford or Cambridge and is told he must come through the official channel. The official channel tells him there is no vacancy in any college, but if any college authorities write to them about him they will send them an answer. Some Medical Schools, again, have taken to refusing admission or fair treatment to Indian students.

This is a state of affairs that must be remedied. First of all, we must find out what we can do so far as England is concerned—because after all we are British subject and Lord Morley truly said on one occasion in the House of Lords:—"India is your Lordships' only Empire." Indian students are made welcome in the universities of Germany and America. But to these we must only look as a last resource. Hitherto in England our boys have confined their attention to the older and more classical universities owing to their associations and their university life of which they seldom enjoy the full advantage now. I think in the future they should pay more attention to the London University and the Provincial universities, in many of which the tuition is really excellent, especially in medicine and engineering, and perhaps more suited to the requirements of our youth. Then, we must not forget that for the professions, except for Barristership, and for higher education,

other countries are open to us than England. Therefore, when sending boys to England we must provide for an alternative to England in the event of the door being found barred. The German universities are really more suitable for those who have already studied in an English or American university. I am willing to have a further talk on this subject with those interested in it.

With regard to the education of women the time is gone by when it would have been needful for me to harangue you on the subject. Not only its advantages but its absolute necessity as a condition of progress in the community has now been fully realised. Let me quote once more the Hadis-i-Sharif or tradition of our prophet.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

“The pursuit of knowledge is an obligatory duty on every Moslem, man or woman.”

You have two duties to perform in this matter. The first is to decide what kind of education is to be given to our girls. It cannot be the same as for the boys. Hyderabad is to be congratulated on the advance it has made in the education of girls, and you can learn a great deal from that go-ahead city on the subject. I would also advise you to get some of the educated Muhammadan ladies of Hyderabad to settle down in Aligarh and give some of their time, voluntarily and as a labour of love, to taking classes at the Zenana School. It is not necessary or wise to depend entirely on paid superintendents or teachers. The enlightened ladies of the community must take their share in the teaching of the girls themselves or of their *Ustans*, that is, Indian women teachers, who are as a rule deficient in the knowledge of such subjects as arithmetic, geography and history. Your second duty is to rescue the education of your girls from the hands of people, wherever they may be found, who can show no practical results after a fair trial, but who only waste time and energy in talking or writing about the subject. With us the time for indulging in the fatal habit of talking is past and action is overdue. Let us act then with as little delay as possible.

It must not be supposed that universities have no concern with elementary education. On the contrary, elementary education is necessary to feed the universities. But with us this has become the special

province, and rightly so, of the Educational Conference under its most able, most zealous and most indefatigable Joint Honorary Secretary, my esteemed friend the Sahibzada Aftab Ahmed Khan. What I have to say on this subject I will condense in a very brief paradox. Make Elementary Education *voluntarily compulsory for our community, and free where necessary*. In explanation of this paradox one might easily write a long article. Here it will be enough to say that every father or mother, poor or rich, must be persuaded by every legitimate means to send his children to school, and the rich must pay for the poor either in *maktabs* at their own homes or at some conveniently situated school. Every master of a house should consider it his duty to teach not only his own children and those of his poorer relations, but also the children of his servants. Where the master of the house cannot do the teaching himself he must employ a Mulla, either at his own expense or by joining a friend or two in supporting one. The education of the Mulla must proceed simultaneously. He must be taught by the younger generation such subjects as arithmetic and geography, and thus become gradually more and more efficient. He must be content to serve for food and clothing and a very small payment in cash. Mrs. Khedive Jung in Hyderabad has already established a *maktab* for her servants' children, both boys and girls, and I am in hopes that quite a number might be established in Lucknow soon. No *maktab* should be composed of more than ten or twelve children at one time, and such of them as are not too poor should be made to contribute to the charges for tuition.

Before proceeding any further I think I must touch on a question which has for some little time occupied my thoughts. I mean the question of franchise in reference to our College as it is or our University of the future. There seems to be a widespread feeling abroad, specially among our younger men, that all is not right with the present method of government of the College or appointment of the Trustees. The question put in a nutshell reduces itself to one of franchise. Who is to have the right to vote in the affairs of the College or of the University? At the present moment the right is confined to the existing Trustees who also elect the new ones as vacancies occur. The younger men say the franchise ought to be wider. But of course the line must be drawn somewhere. You cannot have universal

sufrage in a matter like this. You might as well try to command an army by the vote of the soldiers or of the people. It has been suggested that certain representative associations in important centres all over the country should have the right to select a representative to vote on the affairs of the College. But the difficulty would be to decide which associations and at what centres? We have already some experience of the dissensions that are likely to arise from what has happened in the case of the League. As a *reductio ad absurdum* of this proposition we can conceive the possibility of mischief-makers getting up so-called associations of riff-raffs and nonentities and wanting to interfere in the affairs of the College or of the University.

On this subject, therefore, I have a proposition to make, which in my opinion will kill two birds with one stone. We are, I think all of us, familiar with the aphorism "no taxation without representation." I suggest that the converse of this proposition, namely, "no representation without taxation," should be our guide in this matter. I have no cut and dried scheme ready for you, but only a few suggestions. First of all, let there be established in as many centres as possible associations called "the Moslem University (or University College) Franchise Associations;" not less than ten or twelve members, let us say, to form one association, and every member to pay to the College or the University an annual subscription of not less than a hundred rupees. Every such association to be allowed one representative. If an association has a multiple of twelve as members, the number of representatives or votes is to be multiplied accordingly. The present Trustees are to be no exceptions to the rule of "no representation without taxation." Every Trustee must pay to the University or College at least one hundred rupees annually. During the time his subscription is in arrears neither a Trustee nor a member of one of these associations is to have the right to vote, and, after a reasonable period, if he still continues a defaulter, he must cease to be a Trustee or a member as the case may be. I have the less hesitation in making this proposition because personally I do not belong to the wealthy contingent. The objection may be raised that a hard and fast rule of this kind may exclude a number of very worthy men of our community. This is a sort of hardship which is nothing compared to the hardships one

meets in life owing to limitation of means. Voting for a College or University is after all a luxury, and a hundred rupees a year represents only the pay of one *khūlmatgar*. In a very exceptional case the richer members of the community could pay the hundred rupees for a very worthy but poorer brother.

Gentlemen, we stand in sore need of money for our educational requirements, and this is a simple and effective way of getting it. It will also remove once for all the heart-burning over the question of franchise. From 120 Trustees we would get twelve thousand a year, enough to keep three students in England or pay a very highly qualified professor; and if there is any earnestness in the demand for the franchise, we ought also to raise a much larger sum in that way for our future University.

I think I have already anticipated what I had to say in reference to the manner in which voluntary co-operation—an affiliation in spirit—can be established among the various Moslem educational institutions all over India. To enumerate a few of them again—common subjects for essays in the school and undergraduate sections with open prizes or scholarships; common subjects for research in the case of the more advanced students or for post-graduate work; exchange of teachers as between German universities and Harvard and Columbia; exchange of students as between American and English universities; common text-book and common plan of work in Oriental studies; common lecturers and preachers touring round the various institutions, and competition in athletics and sports as well as brain-work.

I have tried to show you how we can make a charterless university a very useful national institution. The only thing that a charter can do for you is that your degrees would be recognised for Government service or for the pleadership examination. For these you will still have to work through the Allahabad University. But if you doggedly and persistently turn out men superior to the products of Government institutions in knowledge, in soundness, in character, in *savoir faire*, in the faculty for getting on, in administrative capacity and in loyalty, it is impossible that the Government can for long persist in refusing them recognition.

You will observe also that not a single one of the reforms, improvements, or progressive ideas I have suggested can be made

to materialise unless you have full control of your finances and administration. Therefore, never accept a university where your every act would be liable to be over-ruled.

In conclusion, I desire again to speak to you with all the earnestness at my command on a subject which I consider of the most vital importance to the interests of the community, namely, the subject of commerce and industry. You are not taking your proper place or your proper share in the economic development of your country. You are lagging behind in this as you have lagged behind in everything else. If you do not shake off your indolence and put your shoulders to the wheel with all your might your future is gloomy indeed. Production of wealth is your first duty under modern conditions. If you fail in that you fail in everything. There are still many good firms owned by those who are willing to give you a helping hand in the way of practical instruction in business. But modern business methods are competing more and more every day with our old style, and it is your duty to learn these modern methods while yet there is time, and then get apprenticed in firms that will be glad of your knowledge. The establishment of new industries is not an everyday business. There are in it many more factors and side-issues than mere technical knowledge. Even that, however, should be attempted by the scions of commercial houses in the way I have indicated. But degrees in commerce are within the reach of a much larger number. Go anywhere you can in the quest of this branch of knowledge, if Aligarh for the moment cannot give it to you. When you were told to go to China in search of knowledge, as you were in the holy tradition,

أَطْلَبُوا الْعِلْمَ وَلَوْ كَانَ فِي الصِّينِ

“ Seek for knowledge were it even in China,”

it was taken for granted that you will be able to take care of your religion. Go to England, Germany, America or even to Bombay if you can do no better, but do divert your thoughts from munsiffships and deputy collectorships. I am told there is an excellent Technical Institute in Bombay, the Victoria Jubilee Technical Institute, under Principal Dawson. The training here is thorough, real and practical.

Then within the last few days our generous and patriotic citizen the Hon'ble Mr. Fazalbhoy Currimbhoy has started his School at Poona which will specialise in commercial subjects—that is, work along the line of least resistance for Bombay. If required I am willing to give in greater detail such advice as I can, on what a willing worker can do at once, to-morrow if he likes, to strike out a new line for himself in industry of one kind or another. The only conditions necessary are an endless capacity for work and honesty in business. Our Hindu and Parsi brethren are working earnestly, quietly, silently and successfully in this field, and we wish them God-speed. If you look at the volume annually brought out of the doings of the Industrial Conference, you cannot help marveling; if you observe the quiet determination with which they are working everywhere, in England, Europe, America in the same field you cannot help admiring them. Why not stand shoulder to shoulder with them and take your share in bringing about the economic salvation of India? The whole future of India depends on that. I can assure you that politics matter little, or who exercises political power, except in so far as that affects economic conditions favourably or unfavourably.

Finally, let me tell you this much. Never will you have conditions more favourable for working out your economic salvation than under the Pax Britannica you are enjoying. The one use of force that even the advocates of disarmament and peace-at-any-price recognise as legitimate is the force used for policing a country, and, therefore, force in aid of peace and of the pacific development of a country. Such a use of force is the British Government making in India, and for that it deserves our grateful and loyal recognition. Our fights with the Government will never be anything but peaceful contentions in the Council Chamber or on the platform in order to secure justice and equity in the economic conditions under which the country labours. It is to fit the people for taking their full share in its economic development that education in all its grades, from the elementary to the highest, is necessary. Let us hope we shall get it. Police, law and justice are at once the hand-maidens and guardians of industry, trade and commerce—and these we may always take for granted as our valued possessions under British rule.

Presidential Address

of

MR. SYED HASAN IMAM,

BAR-AT-LAW,

DELIVERED

AT THE

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1909.

GENTLEMEN,

I am deeply sensible of the high and signal honour you have been pleased to confer on me, by inviting me to preside at this Conference. This gathering represents the future hopes of the Province. Correspondingly great therefore is the responsibility of the holder of the Presidential chair of a united body of students, their generous yet receptive minds bent on national well-being. It is the disadvantage of advancing age to be depressed by disappointment, it is the privilege of youth to be hopeful even under the most hopeless of conditions. You and I seemingly belong to opposite, if not to opposing elements, yet you have had the wisdom to have your deliberations guided, in all your past sessions of the Conference, by men of mature judgment and sober counsel. You have had as your first President, Mr. Justice Sharfuddin, who by his presence, in conjunction with your earnestness, ushered your body into importance. It will be unseemly of me to dwell on his qualities of the head and heart, as I have the honor of being so closely related to him and it is to him that I turn in grateful remembrance for the formation of my character, in the love that I have for my country. Next to follow him was my illustrious and valued friend and countryman, Mr. Deep Narayan Singh, than whom a warmer heart has not beat and a truer patriot has not lived. To his earnestness, sense of justice, fairness of ideals, sincerity of purpose and an ardent, unquenchable love for the motherland, friend and foe alike yield legitimate homage. Following him came Mr. Parmeshwar Lall, fresh from glories won on European platforms in the interest of the land of our birth and of our love, so stoutly hopeful, so devotionally striving in the best interest of the country. In the wake of such distinguished names, I feel, I trust with unaffected diffidence, I am scarcely the man entitled to the distinction, this cons-

precious mark of your confidence and your favour accords to me. When I received your invitation, my first impulse was to beg you to request some one in closer and more intimate touch with the public life of the country than myself to undertake the arduous duties of a President. But I had at the earnest solicitations of some of my young friends to yield to their pressure. In spite of the judgment of my too indulgent friends, I feel that the compliment could have been deservedly paid to abler men in the Province. But quickened by my warm sympathies with every movement that generates the current of progress for the Province or the country, I am here at your call, for better or for worse, in obedience to your summons. I trust you will extend to me your indulgence and support, which I shall require in guiding your deliberations in a manner befitting the great aim and high ideal you have set for yourself.

Gentlemen, yours is a unique conference, for I know not of any such in any other part of the country. You are yet men in the making and it augurs well for the Province and the country that our young men should organise associations for the true guidance of immature minds. The need for such institutions is great. When the pulsations of a new national life are felt and the heart of the people has commenced to throb in expectation of new privileges, it is but necessary that the men of tomorrow should learn, in advance, the lessons that they have to act when they are introduced into the vaster life of national activity. It is from now that you should imbibe a sense of responsibility and proportion of action so that the passage from a student's life into worldly career may not be abrupt. It is in your play grounds, and lecture halls, in your associations and conferences such as this, that you should realize your dignity as the sons of a nation, and the future upholders of the traditions of a country that has given moral guidance to the world. The foundation for true manhood is laid in the cradle. Composed as the nation is of diverse communities, each having its own beliefs, the need for a conference such as

this, is all the greater, as it brings into intimate relations youthful temperaments, teaches young minds to be tolerant, and establishes a community of purpose and unity of aim amongst those that have to continue, and carry on, the labours of the present day workers. You young men have to be congratulated on the conception of preserving your national wholeness. In this hall, I am proud to say, we have no Hindoo, we have no Mohamedan, we are Indians and we are Beharees. The harsh sound of selfish clamour is not heard in our midst; we keep our religious beliefs to ourselves as rules for our domestic lives alone, and a claim to special privilege and undue preference by reason of religious merit is not the creed of our province. Here, I see around me the stamp of thoughtfulness on young faces. I observe your anxiety for mutual accommodation, for respect for one another, for moderation in your utterances, for reasonableness in your actions. Such discipline is not characteristic of youth, which is known for its extravagances, and one is naturally led to enquire whence these qualities which well could adorn societies of grown up people. Gentlemen, you are indebted for all these and many others to the Beharee Student's Conference, from which have radiated healthy influences that have touched the Beharee students. You have organized literary competitions and social reunions, you have established Reading Rooms and facilitated the supply of useful literature to your young but growing community. You have brought life where there had been apathy. Above all, you have drawn forth from the men of an older generation a sympathetic interest in your concerns and have roused them to give you that guidance which was your due. It is a brilliant record for any organization. Your youthful ardour has taught us to realize that the best hopes for the future of this Province are based on you. Your earnestness is an asset for us, which, if turned to account, will add materially to the progress of the country. It is from your midst that our ancient and historic Province, in time to come, hopes to supply her share of zealous workers in the cause of the Motherland. You young men, it has to be said to your credit, with a foresight and

prevision which are not the usual accompaniments of youth, have pointed out the path to us of duty. I feel elated when I picture to my mind's eye the contribution that we shall also, by your aid, make to the accomplishment of the noble work for which Indians of eminence are today striving. You have given us a most encouraging example of how sectarianism can sink before a common danger, and how co-operation for common weal removes petty jealousies of communal interests. You have to remember, when you enter the struggles of life and political opportunities beset your path, that a step out of the line of rectitude will be disloyalty to your province and country. The principles of fair play and mutual accommodation and of respect for the rights of others have been your guide in your present career. Let each one of you carry into your faller life the lessons that you have striven to learn now. There is call of duty on all sides and when you step into the practical concerns of life, when theories alone do not suffice and learned diction does not serve, your days will have to be laborious. You will have temptations around you and the interest of the particular community to which you may belong may perhaps appear to supervene. It is then that you will have the greatest need for courage and strength of character alone will save you from the infamy that attaches to one who has preached one principle and practised another. Engrave it on the tablet of your heart that you are an Indian first and any thing else afterwards. Do not allow yourself to be weaned from that filial loyalty which is due from you all to the motherland. The maintenance of her dignity should be your first and primal consideration. Let the motherland be the first in your affections, your Province the second, and your community wherever thereafter you choose to put it.

You are soon approaching that stage of your life to which change is a natural incident. The time is not far distant when your present cares will be exchanged for those of the stern realities of life. You will then be face to face

with social problems and political difficulties. I am not one of those that believe in shutting young men from the study of politics. In the general unrest that prevails in the land, to ask the student community not to be affected is to ask nature to alter its laws. The atmosphere is laden with a longing for change and can we refuse to allow our young men to breathe that atmosphere? Can we provide you with some substitute for it? Educational authorities may formulate their disciplinary rules; yet they can not coerce the young mind to concentrate itself on things ethereal when the din and noise at the college gates proclaim the demand of the people for political rights. It is easy to forbid students reading newspapers, but do we not thereby excite their curiosity and make them long for the prohibited? Judging human nature as it is, I feel sure, our first ancestor, the revered Adam, would not have succumbed to the temptation, if the fruit had not been forbidden. By laying down such restrictions, undue importance is given to the subject and where ten students used to follow the political activity in the country we now count hundreds. I should have hesitated to address you on this subject, as it appears to irritate the sensibility of the official nervous system, but I should be untrue to myself, to you and to the country, if, for want of courage, I refrained from giving expression to my views in this assembly. As men who have, sooner than later, to inherit political struggles from the present-day workers in the cause of the motherland, our young men ought not to remain out of touch with those problems that they will have to face hereafter. As I have said before, it is from now that you should imbibe a sense of responsibility and proportion of action so that your passage into worldly career may not be abrupt. It is a matter of the greatest moment to us that your predilections should be formed in the best interest of the country. Undue prohibitions fail to attain their purpose and defeat their own object. No observer of incidents in this country, harsh and agonising as are the jarring elements that make our nation, will hide from you the fact that till we establish harmony

amongst ourselves, a foreign hand must guide our destiny. He is a bad political prophet that foretells that within a measureable distance of time, we shall be able to direct our own affairs with efficiency or otherwise. We are like a house divided and in order to adjust our mutual relations, we are in absolute need of a guardian to maintain peace. Imagination dominates young men and the conceptions formed in their solitary rooms may last with them even into their manhood. As Mr. Gokhale in his speech to the Students Brotherhood at Bombay put it: "It is a well known truism that the students of today will be the citizens of tomorrow. Ideas and aspirations which give a decisive bent to their minds are therefore matters of the deepest moment to the country and it behoves us all seriously to examine how far they are calculated to prepare them for the responsibility which must in due course descend to them".

The work of nation-building is always a difficult, and most often a perplexing, one. To arrange innumerable communities from their disorder and heedlessness into a cosmic movement is not the work of a casual worker. The unification of diversified interests requires plans thoughtfully made. The intricate machinery of a national life can move in obedience to correct adjustments alone. It is particularly so in our country. Each community has its own traditions, history and present ideals. Each community feels that all others must bend to its special programme. Thus problems of extraordinary political and social difficulties are presented to the earnest worker that baffle the endeavours, at solution, of the keenest political thinker. Within recent times, you have had the spectacle of our great political leader, Mr. Gokhale, run down by a section, though small, of our Hindoo countrymen, for his political wisdom of accommodation and compromise. You have on the other hand, the once trusted leader of the Muslim League, Mr. Ali Imam, relegated by his quondam admirers to the enjoyment of his political convictions in

isolation, because he refused to urge in their aggressive-ness, the unrighteous pretensions of a band of political jumpers, who have preached the creed that all is for them and they for no body. It stands to our everlasting glory, that the hurricane of abuse that has passed over the heads of these two political leaders, has found resistance in our Province and has not rent our faith in their judgment and sagacity. The communal exclusiveness of ideals that seems to dominate every action of our life has resulted in sectarian selfishness, which dissipates all hopes of national progress and, unless we face the evil and eradicate it, what hope is there for the land? We have yet to teach ourselves that self-sacrifice is the great factor in national greatness, and unless we sink our petty jealousies, we may never see our aspirations fulfilled. We, who are men of an older generation than you, have to learn lessons of abnegation when the mind is prone to run in the convenient ruts of habit, and the lessons are difficult to be learnt now. But you, with the candour of youth and its generous impulses, under new sentiments born of readings of English history, can be cast into a mentality that will have less of selfishness and more of patriotism. To place an interdict on your studies of political subjects is to perpetuate the degradation of our people and their servitude as a nation. The frantic cries of political pretenders, whether Hindoo or Mohamedan, would never have rent the air and disturbed the calm of national progress, were it not for the want of that political study of men and manners, which gives grace and dignity to the movement of a people. The agitation of mild Bengal and the irritation of the stern Punjab, the settled gloom of the United Provinces and the declarations of placid Bombay, over the all consuming demands of the Muslim League, bring conviction to my mind that the need is most urgent that the tractable mind of the young student should be trained, while it is yet receptive, to develop common ideals of national life and sentiment. Your impressionable mind cannot but be affected by what goes on around you and if you are left without

proper guidance, your sentiments formed now, without the weight of responsibility, may be a menace to our well-being. The disgraceful incidents that within very recent times, have sullied our fair name as a peaceful and law abiding people, by the thoughtless impulsiveness of undisciplined youth, give an additional reason for guiding your restless ardour into spheres of study and not of action. The new forces that are pervading the country, have left their visible impressions on the young and the old alike, and political sagacity dictates that the new spirit should be utilized in the interest of order, peace and progress. The Indian Student has been abused, without stint, by his detractors, who fail to realize that his young mind has taken a bent that is not of his choosing. The exceptional circumstances of the time are responsible for his sentiments of patriotism. He knows that his people have no participation in the administration of his country and his young mind, after learning lessons of English history, is restive. The ideas of national dignity, of freedom, of patriotism and of self-sacrifice, are gifts from England to India of today, and does the political thinker really enjoin a repose of apathy on the young mind that, by nature, in its growth, takes notice of the slightest agitation of changing circumstances? I have heard the platitude often repeated that politics is for the old and the mature, that youth must remain confined to its study room. Gentlemen, no body disputes the wisdom of such trite sayings. They are themselves too obvious to be made a theme for political philosophy. Why emphasize the patent? No body will have the unwisdom to tell you that you will be advancing the interest of your country, if you rush into active politics. But I hold strongly to the view that it will be a sin on our part to leave you without guidance to evolve a code of political morals out of the perplexities of the present situation. To leave you to your own devices and to let you mould your own character is to ruin the cause of the country hereafter. With Mr. Arundale, the Honorary Principal of the Benares Central Hindoo College, I advocate the necessity of providing college students with political education. I believe

in training their political sense, I believe in teaching them to draw corrective lessons from their past history of tribal feuds and communal dissensions, I believe in inculcating in them the merit of patriotism and the worth of freedom.

With the study of Indian politics, one is naturally led to investigate into the causes that keep our people in such humiliating abjectness. The moral worth of a nation alone entitles it to political privileges. Social obligations preceded politics and not politics social obligations. Much of our troubles is due to our social conditions. The true greatness of a nation lies in its average man and woman. With the appalling ignorance of the masses and the social restrictions on women, it is to be confessed, that as a nation, we fall considerably short of that requisite standard of intellectual progress which could accord to us a treatment of equality with the advanced nations of the world. In our present humiliation, we are too prone to dwell on our past greatness to solace our injured feelings and soothe our wounded vanity, but what progress can we make unless we are alive to our existing defects? One Gokhale or one Surendro Nath Banerjee can not make a nation. The mass of our people plunged in the darkness of ignorance and wallowing in the mire of superstition and a whole sex shut out from our intellectual activity, our claim to equality of treatment with the more advanced peoples of the world has to be examined before it can be decreed. No nation has risen to political eminence except by steady gradients. The greatness of England has its origin in the healthy atmosphere of the average English home. It is there that the foundation of the Imperial structure of British supremacy on land and sea is laid. Trafalgar and Waterloo were won in English homes by their fireside. If you aspire to attain to the political dignity of a respected nation, you must begin with reforms at home. You must lead more earnest lives, feel greater responsibility and fulfil your moral and social obligations with greater zeal. With the depressed classes in a state of eternal servitude

and the women in a state of hopeless neglect and unreasonable subjection, your wheel of progress will more likely run backward than forward. Unless you emerge from your present conservatism into liberal action, do not talk of your rights. You must first deserve and then desire. There are so many problems to engage your attention that you have emergent need to be thoughtful and earnest. If each one of you carried into your homes the conviction, and acted up to it, that no political salvation can be had without elevating the status of your women, you will have contributed materially towards the uplifting of the nation. You ought to print in letters of gold the beautiful saying of that illustrious reformer, Mr. Malabari:—"Woman is the mother, the maker of the nation"—and accord it a place of scriptural eminence in your homes as enunciating a fundamental principle of your daily life. It is not the privilege of every one to be a prominent leader of men but it certainly is within the range of every one to be useful to the motherland. Every one of us can serve the Motherland in our own homes. Those that loom largely in the public eye and on whom the mantle of fame has descended are not the only useful lives. You may be in the misty background, but yet it is within your power to add to the moral energy of the nation by leading better and more earnest lives. When we look at our depressed classes, their misery, their degradation, the enchanting dreams of political freedom are banished and the mind, disillusionized, stands confronted with the hideous skeleton of our shame. Then the vision of alluring glory fades and the future settles on us with its enveloping gloom. To redeem the depressed masses from their unwholesome torpor is a duty that will devolve on you, when you leave College, with all the greater force, as your responsibilities by reason of your education will be considerably enhanced. It is not necessary here to dwell on the ways and means that can be adopted to uplift the classes that are within the brotherhood of Indian nationality, and yet to whom we have denied a brother's love. But I ask you to place the condition of the depressed classes as amongst the important items that will engage your attention when your shoulders are burdened with the duties of citizenship of a great country and a great Empire. In dealing with these depressed classes, you will find yourself obsessed by centuries of caste conventions and class prejudices but the levelling influence of the age, and

the growing sense of kinder humanity and an all embracing patriotism, ought to break the barrier walls that divide you from them. The work before you will be stupendous and you may even have dejection on you when you survey the difficult and tiresome ascent that you will have to make to arrive at that summit which will be your ultimate goal. Do not then lose heart. You have to enfranchise a whole mass of humanity from their bondage and admit them into the collective tradition of free intellect. The exalted character of this work alone ought to suffice to impel you to ennobling action. Do not, when the time comes for you to act, lapse into reflective indolence and shirk the duty of your life by labelling it as impossible of achievement. You will need to be serious in meaning and laborious in matter. You will have to face the opposition of an unfeeling and unsympathetic hierarchy, that by its reticulated pretence has drawn belts of special indulgences for the twice-born. Your blows against the wall of prejudice will have to be direct and ringing. You have to draw yourselves and those whom your traditions have more outraged than ignored from the pit of degradation into which a calculating priestcraft has sunk you.

Another subject that deserves your immediate attention is the question of your travels in foreign land. Here I address myself particularly to my Hindoo audience. Centuries of subjection to the unwholesome dictation of selfish promulgators of religious laws have left you an heritage of insularity in modes of thought that denies to you free intercourse with the rest of mankind. You must now awake in a newer day and breathe the more spacious air of the larger world. In this vast continent of ours, the sound of breaking cord is heard and the clang of falling structures of caste prejudices greets the ear. Is Behar, of all the sister Provinces, to retain her partiality for this misshapen virtue of morbid hue? You have listened long enough to the hierophant and found him wanting, listen now to the preacher of the laws of freedom. Look around you and say not that you are better than other people. Worship the sun, but also examine the laws of heat. No people can work out their salvation without the active exercise of their inquiring mind. Deny not to yourself the right of free enquiry and consequent reforms. Weed out all that is unwholesome, all that is poisonous, all that retards your growth, and relay your garden of beautiful beliefs on the plans of the profound thinkers of old. The sea, in the days of the ancient Hindoos, had never bounded their faith and why should you allow it to do so now? Modern Hindoos of other Provinces have gone beyond many seas and their travels in distant lands have made them firmer Hindoos and truer Indians. In your own midst, you have had courage-

ous examples of a few Hindoo students going to England for purposes of study, and they never quailed before the lowering brows of religious prudery, nor feared the social ostracism that a fanatical bigotry, in its impotent rage, threatened for them. You have now at this moment, in this hall, distinguished Hindoos of Behar, retaining and preserving their Hindoo faith, in spite of their long and useful stay in England. Gentlemen, as in other matters, so in this, you must be courageous in action. The step forward has been taken by a few pioneers of progress, and it now rests with you to follow them or not. Your destiny is in your own hands. You may make it or unmake it, as you like, but blame not other communities for being robusiter than you, if you prefer the stagnant pool to the running stream. In the change that is coming over us, even an ordinary observer can foretell that with the efflux of time, the conventions that besiege your social intercourse amongst yourselves and with other communities will cease to exist, and we may yet hope to see the day when the question of interdining, whether amongst yourselves or with other communities, will have emerged from its stage of inquiry and investigation into a permanent and a common festive board will invite Hindoos, Mohammedans, Parsees, Christians, Jews and Buddhists alike, into more intimate relations, without the unmerited stigma of pollution.

Gentlemen, in this address, I have touched on only a few out of the many tasks that you have or will have before you. The catalogue of work to be done is lengthy. "The true end of our work", said the great Ranade, "is to renovate, purify and also to perfect the whole man by liberating his intellect, elevating his standard of duty and developing to the full all his powers". Whatever work you may have to perform, never forget these beautiful words of your great countryman. Allow not failures to dishearten you. Failures always help to enrich and enable the life of a people. In the words of Minabeau, there are only three things required for success: first: Courage, second: Courage, third: Courage. In all your struggles, whether of social liberation now or political freedom hereafter, make "Courage" your war-cry and emblazon it on a banner that may, in battle, be many times rent, but will never be out of the field. In your liberated manhood, be buoyant with hope and strong with courage, and in the inspiring lines of the poet send up your prayers to Heaven:

"Rise, happy morn, rise, holy morn,
 Draw forth the cheerful day from night :
 O Father, touch the east and light
 The light that shone when Hope was born "

H. VYTHINADHASAMI AIYER,
LANDHOLDER.

MUDIKONDAN, TANJORE DT.
Dated 14 August 1915.

Handwritten notes: "Mudikondan" and "S.C. 96" with a checkmark.

Dear Sir,

I have herewith sent per separate packet 5 copies of the pamphlet being a translation of the articles of the Hon. Mr. R. P. Paranjpye on the National Education Movement, as desired by you. It bears a foreword by Sir P. S. Sivaswami, M.A., M.C.S.J., C.F.S. and a preface by myself.

Please review it in your valuable weekly 'The Servant of India' and if you do not deem it convenient some portions of the preface may also be translated and published in your paper.

I remain,
Dear Sir,
yours sincerely,
R. Vythinasamy
a22

A CRITICISM
ON
The National Education Movement

BY
The Hon. Mr. R. P. PARANJPYE

WITH
A FOREWORD BY

Sir. P. S. Sivashami Aiyar K.C.S.I., C.I.E.,
Vice Chancellor, Benares Hindu University.

TRANSLATED & PUBLISHED
BY
R. VAIDYANATHASWAMI AIYAR
OF
MUDIKONDAN.

**தேசீயக் கல்வி நிகழ்ச்சிக் கோர்
கண்டனம்**

கனம் R. P. பராஞ்சபே அவர்களின்
வியாசத்தின் மொழிபெயர்ப்பு

மூலக்காசி ஸ்ரீகந்த சர்வகலாசாலையின் வைஸ்-கான்ஸ்டிபிளரான
ஈர். பி. என். சிவஸ்வாமி அய்யர் K.C.S.I., C.I.E., அவர்களால்
தான்முகம் எழுதப்பெற்றது.

முடிக்கொண்டான்

R. வைத்தி குதஸ்வாமி அய்யரால்
மொழிபெயர்க்கப்பட்டது பிரசுரிக்கப்பட்டது.

விலை அரை 2.

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FOREWORD.

The question of National Education has been recently brought prominently before the public and has been the subject of considerable discussion in the press. On the one hand, the public is being appealed to, to support the National Education movement on the ground that it is something entirely different from and superior to the existing system in aims and methods and is calculated to improve the well-being of the country in a way that the existing system can never hope to do. On the other hand, it has been the subject of severe criticism by the Hon. Mr. Paranjpye & others. Whatever may be the advantages claimed for the new movement, it cannot possibly supplant the existing system throughout the country and if it hopes to do this and provide for the educational wants of the whole country, it cannot but prove a failure. If, however, the advocates of the movement desire to establish any institutions of their own in particular localities, no one need object to it. Diversity of methods and freedom of teaching in the field of education are to be welcomed. If any particular experiment along new lines proves successful, it may be worthy of adoption elsewhere.

Mr. Vaidynathaswami Aiyer's translation of Mr. Paranjpye's articles on the subject is an attempt to popularise the discussion and enable those who are ignorant of English to follow the discussion and form their own ideas on the subject. Every attempt to enlighten the general public on important subjects of the day deserves well of the public.

Elk Hill view, }
Ootacamund. }
30th June 1918. }

P. S. SIVASWAMY AIYAR.

நூன் முகம்.

தேசியக்கல்வி பிரச்சினையானது சமீபகாலமாக பொதுஜன முன்னிலையில் பிரசித்தமாயாகக் கொண்டுவரப்பட்டதாகவும், பத்திரிகைகளில் அதிக தர்க்கத்திற்கான விஷயமாகவும் இருக்கிறது. தேசியக்கல்வியானது நோக்கங்களிலும் மார்க்கங்களிலும் தற்காலமுள்ள முறைகளை விட உயர்ந்த தென்றும், முற்றிலும் மாறுபட்ட ஏதோ ஒன்றென்றும், தற்கால முறையில் ஒருபொழுதும் எண்ணமுடியாத ஒரு வழியில் தேசத்தின் சுகமத்தை அபிவிருத்தி செய்வதாயும் இருக்கிறதென்ற காரணத்தால், அந்த நிகழ்ச்சியை ஆதரிக்கும்படி பொது ஜனங்கள் வேண்டப்படுகிறார்கள். இது ஒரு பறமிருக்க, மற்றொரு பக்கத்தில், கணம் பராஞ்சபே அவர்களாலும் மற்றவர்களாலும் இவ்விஷயம் சமீப கண்டனத்திற்கு ஆளாகியிருக்கிறது. இப்படி நிகழ்ச்சிக்கு எந்தெந்த நன்மைகள் உறித்தானவைகளென்பட்டாலும் இப்பொழுதிருக்கும் முறையை (மாற்றி) தேசமுமுமைக்கும் பர்த்தி செய்துவிடமுடியாது. தவிர இதைச்செய்துவிட எண்ணி தேசமுமுமைக்குள்ளுள்ள கல்வித்தேவைகளுக்கு ஏற்பாடு செய்தால், அதன் அபாயம் நிதர்சனமாகவதைத்தவிர வேறில்லை. ஆனால் இந்த நிகழ்ச்சிய் பிரசாரங்கள் குறிப்பிட்டவிடங்களில் தங்களுக்குச் சொந்தமாக ஏதாவது ஸ்தாபனங்களை ஏற்படுத்த விரும்பினால், அதை ஒருவரும் ஆசேபிக்கத் தேவைல்லலை. கல்வித்துறையில், வேறுபட்ட மார்க்கங்களும் கற்பிப்பதில் உள்ள சுவாதினமும், வசியேற்கப்படத்தக்கவை. புது மார்க்கங்களில் குறிப்பிட்ட எந்த ஆராய்ச்சியாவது பலனைடைந்ததாக வெளியானால் அது மற்ற விடங்களில் அங்கீகரிக்க யோக்கியமாகலாம்.

இவ்விஷயத்தில் கணம் பராஞ்சபே அவர்களின் வியாஸங்களை மிஸ்டர் வைத்தி ஏதலாமி அய்யர் மொழி பெயர்த்ததானது, ஆங்கிலமறியாதவர்கள் இந்த வாதத்தைப் பின்பற்றிச் சொந்தமானி தங்கள் அபிப்பிராயத்தை உண்பிபண்ணிக்கொள்ளச் சாதகமாகவும் இந்த வாதத்தை வியாய்க்கச் செய்வதாயும் உள்ள ஒரு முயற்சியாகும். தற்காலத்திய முக்கிய விஷயங்களில் பொதுஜன சமூகத்திற்கு அறிவூட்டும் ஒவ்வொரு முயற்சியும், பொதுஜன நன்மைக்குப் பர்தமானது:

எல்க்ட்ரீல் வுடூ,
உ.த.மண்டலம்.
1918ஆ று.நி.மீ 30உ }

P. S. சிவஸ்வாமி அய்யர்.

மொழிபெயர்த்தோரின் முகவுரை.

THE NATIONAL EDUCATION MOVEMENT என்னும் ஆங்கிலப் பெயர்கொண்ட தேசியக்கல்வி முயற்சியானது கம் ராஜதானியில் மிகவும் தீவிரமடைந்து வருவதும், அதைச் சாகித்துவிடவேண்டுமென்று பல தலைவர்கள் பெருந்திளர்ச்சிசெய்து ஜனங்களுக்குப் போதித்து அதன்பொருட்டு திரவியசகாயம் சேர்த்து வருவதும், யாவரும் அறிந்த விஷயமே. இது எவ்விதமாயினும், இம்முயற்சி சன்மார்க்கமோ அல்லவாவென்பதும், இதனால் நல்ல பலன்கள் உண்டாகுமோவென்று சந்தேகப்படுவதுடன் இது அனர்த்தத்தை செய்துவிடுமோவென்றும் அஞ்சுகிற பலர் இருப்பதும், அப்படிப்பட்டவர்களை அறிவிலார் எனச் சொல்லமுடியாததும் உண்மையே.

அவ்விதமே இம்முயற்சியைக் கண்டித்து அதன் செய்கையில் உள்ள தோஷங்களையும் அதனால் உண்டாகக்கூடிய கெடுதிகளையும் அஞ்சாமல் வெளியீட்டிருப்பதில், பூனா பட்டணத்தின் பிரவித்திபெற்ற பர்கூஸன் கலாசாலையின் தலைமை ஸ்தானத்தை காலஞ்சென்ற கனம் கோகலே அவர்களுக்குப் பிறகு வகித்துவரும் பிரின்ஸிபல் Mr. R. P. பராஞ்சபே என்பவரை இப்பொழுது முதன்மையாகச் சொல்லலாம். இவர் தன்னுடைய செல்வாக்காலும், பொதுநல ஊக்கத்தாலும், பம்பாய் சட்டஸ்பையில் ஸ்தானம் பெற்றிருப்பதுடன், பம்பாய் யூனிவர்ஸிடியிலும் ஒரு நிரரென கியாதிவாய்ந்து அநேக முக்கிய சீர்திருத்தங்களை நிறைவேற்றி வருகிறார். பொதுக்கார்பங்களில் இவரது அபிப்பிராயங்கள் சாதாரணமாய் கவனிக்கப்படக்கூடியவைகளாயிருப்பதுடன், கல்வி விஷயங்களில் இவரது அபிப்பிராயங்களை புறக்கணித்தல் இலகுவல்ல. எங்க விஷயத்தைப்பற்றியதானாலும், இவர் பேசுவதும் எழுதுவதும், ஆதாரங்களுடனும் அழுத்தமாயும், விஷயங்களைக் குழப்பாமலும், பிற்பிரிவுப்படமாட்டார்களே என்று தயங்காமலும், எப்படியாவது சாமானிய ஜனங்களின் உணர்ச்சிகளைக் கிளப்பிவிடவேண்டுமென்ற ஆசை கொள்ளாமலும், கவர்ன்மெண்டாகட்டும் கம் ஜனங்களாகட்டும் அவரது வாதங்களைக் கவனித்தே தீரவேண்டியதாகவும் இருக்கும்.

ஆகவே, இப்படிப்பட்டவர் இந்தத் தேசியக்கல்வி முயற்சி விஷயமாய், கனம் கோகலே அவர்களால் புனாவில் ஸ்தாபிக்கப் பட்டிருக்கும் (Servants of India Society) இந்திய ஊழியர் சங்கத்தாரால் நடத்தப்பட்டுவரும் (Servant of India) 'இந்திய ஊழியன்' என்னும் வாராந்தர பத்திரிகையில் சென்ற ஏப்ரல் 4, 11-ந்தேதிகளில் வெளியிட்டிருக்கும் வியாஸங்களை, இந்தச் சிறு புத்தகமூலமாய் தமிழில் வெளியிடலானேன். இந்தக் கிளர்ச்சி யானது சாதகமாகவோ, பாதகமாகவோ முடிவதனாலுண்டாகும் பலாபலங்கள் வெகுவாய் ஆங்கிலமறியாதவர்களையே பாதிக்கக்கூடியதாயிருப்பதாலும், அவ்விதமே இங்கிலிஷ் அறியாதவர்களுக்குள்ளே கிராமம் கிராமமாய் இந்தக் கிளர்ச்சி புகட்டப் பட்டுவருவதாலும், அவர்கள் உபய வாதங்களையும் அறிந்து கொள்ளவேண்டியது நியாயமாயும் அவசியமாயும் இருப்பதாலும், இவ்விதம் உள்ள இந்த புரொபஸர் பராஞ்சபேயவர்களின் அபிப்பிராயத்தை நம் தாய்பாஷையில் அறிய யாவரும் ஆவல் கொள்வார்களென்று நம்புகிறேன்.

இந்த தேசியக்கல்வி முயற்சியைப்பற்றி அதை முற்படுத்த வோர் சில காரணங்கள் சொல்லுகிறார்கள். இப்பொழுது புகட்டப்பட்டுவரும் படிப்பினால், மதாபிமானம் தேசாபிமானம் இவைகள் போய்விடுகின்றனவென்பதும், சுலேச்சையாய் சம்பாதிப்பதற்கான மார்க்கங்கள் எதுவும் கற்பிக்கப்படவில்லை என்பதும், கல்வி போதிப்பதும் அதை மேல்விசாரணை செய்வதும் அன்னியர்களான ஐரோப்பியர்களிடமே இருப்பதுவுமே முக்கியமானவைகளெனப்படுகின்றன. இவைகள் ஒவ்வொன்றிற்கும் சரியான சமாதானத்தை கனம் பராஞ்சபே அவர்களின் வியாஸத்தில் காணலாம். இன்னும் இலகுவாய் எல்லோரும் அறியுமாறு, சில விஷயங்களை இங்கு எடுத்துச் சொல்லுகிறேன். தவிர, மேல்கண்ட வியாஸங்கள் வெளிப்பட்டதின்பேரில், அதற்குச் சில மறுப்புகள் கூறப்பட்டிருப்பவைகளையும் எடுத்துக்காட்ட விரும்புகிறேன்.

முக்கியமாய் டாக்டர் S. சுப்பிரமணி அய்யர் அவர்கள் தேசியக்கல்வி வாரமுடிவு நீட்டிங்கில் சென்னை கோகலே மண்டபத்தில் அக்ராணம் வகித்துப் பேசியதில்,

‘* * * அவர் (கனம் பராஞ்சபே) சாவதான ஆராய்ச்சி செய்பவர். ஒரு கணிதசாஸ்திர வல்லவர். லீனியர் ராங்கினர் என்னும் உயர்பட்டம் பெற்றவர். ஆயினும், அவர் ஈசுவரன் ஒருவர் இருக்கிறார் என்பதை ஒப்புக்கொள்கிறாரோ என்னவோ; அநேகமாய் அவர் ஒப்புக் கொள்ளாதவரே; பாடசாலைகளில் மதம் போதித்தலை மறுப்பது அவரை ஈசுவர வாதிடாதவே செய்யும். * * * நியாயவழியாய் மத போதனைகளைக் கற்பித்தல் ஜாதி வேற்றுமைகளை உண்பெண்ணமாட்டாது. உலகத்திலுள்ள எல்லா பெரிய மதங்களின் முக்கிய நோக்கங்களும் ஒன்றுபட்டவைகள்தான். பசுக்கள் பலவின் வர்ணங்களுக்கு வித்யாஸம் ஏற்பட்டிருப்பினும், அவைகள் அருந்தும் பாலின் நிறமும் ருசியும் ஒரேமாதிரி என்பதில் அபிப்பிராய பேதம் இருக்கமுடியாது.’

என்று சொல்லுகிறார். இந்த வாதம் அழகாயிருந்தாலும், நம்தேசத்திய மதக்கோட்பாடுகளின் தன்மையையும் மதபோதம் கற்பிக்கப்படவிருக்கும் சிறுவயதுள்ள பையன்களையும், அதைச் சொல்லிவைக்க அகப்படக்கூடிய ஆசிரியர்களையும் கவனிக்குமிடத்து, இது சாதிக்கக்கூடிய விஷயமல்ல. நமது சிறு குழந்தைகளுக்கு முதலில் மதாபிமானம் உண்டாக்குவதென்றால், தம்தம் மதத்தில் பக்தியுடனிருந்துவரும் பெரியோர்கள் அனுஷ்டித்துவரும் ஆசாரங்களைப் பின்பற்றுவதேயாம். அதாவது, தம்தம் மதங்களுக்கு ஏற்பட்டிருக்கும் வழக்கப்படி, உடையணிந்துகொள்ளல், புண்டரம் தரித்துக்கொள்ளல், சிகை வைத்துக்கொள்ளல் முதலிய வெளிப்படையான தோற்றங்களும், சந்திரவாந்தனம் அல்லது தொழுதல், கோவில் அல்லது சர்ச்சுக்குப் போதல் முதலிய தினமான வழிபாடுகளும். பிள்ளைகள் பெரியோர்களாக ஆக மேல்கண்ட அனுஷ்டானங்களுடன் தம்தம் மதாசாரியர்களின் அபிப்பிராயப்படிக்கும் குலாசாரப்படிக்குமான மதப்படிப்பைச் சொல்லிவைக்கலாம். சர்வமத சமத்வஞானம் மிகவும் உயர்ந்த நிலையானாலும் அது தானாக அடையக்கூடியதேதவிர சொல்லிவைக்கக்கூடிய பாடமல்ல. அப்படிப்பட்ட உயர்ந்த ஞானத்திற்கு இந்தப் பிரிவினையான மதப்பற்றுதல் அஸ்திவாரமாக சொல்லல் வேண்டும். இந்த அபிப்பிராயத்தைக்கொண்டே நமது ஆசாரியர்களான ஸ்ரீசங்கரர், ஸ்ரீராமானுஜர் முதலிய பெரியோர்கள் வெவ்வேறான அநேக ரூப தெய்வங்களிடத்தில் பக்தி புகட்டியதுமன்னியில் வேதாந்த விசாரத்

திலுங்கூட வேறுபட்ட அபிப்பிராய பிரசாரர்களானார்கள். ஆகவே, எப்படி ஞானிகளுக்கு கர்மானுஷ்டானம் தேவையில்லை என்றிருப்பதினால் கர்மாவை விட்டவர்களை ஞானவாஸ்களாகக் கொள்ளமுடியாதோ, அதிபோலவே, தக்தம் மதக்கோட்பாடுகளை விட்டவர்களை சர்வமத சமத்வஞானிகளென சொல்லவியலாது. எனம் பராஞ்சபே அவர்கள் சொல்லுகிறபடி, தியஸாபிகல் மார்க்கத்தை ஸ்கூல்களில் சொல்லிவைக்கலாம், அல்லது சொல்லிவைக்க வேண்டுமென்ற எண்ணத்துடன் இந்தத் தேசியக்கல்விச் சங்கத்தார் ஸ்கூல்களில் மதப்படிப்பைப் புகட்ட எத்தனிப்பதாக சொல்லவேண்டியதாயிருக்கிறது. அப்படி இருக்குமாகில், பொதுஜன அபிப்பிராயம் அதற்கு விருத்தமாயிருக்குமோவென்று அஞ்சாமல் அதை வெளிப்படையாய்ச்சொல்வதே கௌரவமாகும். இதுவரையில் இந்து மதத்தினது உயர் கிரந்தமென அனுஷ்டானத்திலிருந்துவரும் ஸ்ரீபகவத்கீதைக்குமாறாக, வேறொரு வாஸ்தவமான கீதை இருப்பதாயும், அதை மகாத்மாக்களிடமாய் தெரிந்துகொண்டதாயும் புதிதாய் இப்பொழுது தியஸாபிகல் சங்கத்திலிருந்து பிரசாரமாயிருப்பதை ஒரு தேசியக்கல்விச்சாலையில் ஒரு உபாத்தியாயர் சொல்லிவைப்பாரேயாகில், அதன் உண்மை எப்படியிருப்பினும், ஒரு இந்து மதாபிமானி தன் பிள்ளைக்கு அந்தப்பாடம் சொல்லிவைப்பதை, கிருஸ்தவப்பள்ளிக்கூடங்களில் பைபிள்பாடம் சொல்லிவைப்பதைவிட மிக வேறுப்புடனேதான் நொந்துகொள்வான். சிற்க, தியஸாபிகல் மார்க்கமாக மதப்படிப்பு இல்லாவிடில், இதுவரையில் நம் ஸ்கூல்களில் எந்த மதஸ்தர்களாலுமும், ஜாதிபர்களாலுமும், எந்தப்பாடமாலும ஒரே வரிசையில் வைத்துச் சொல்லிக் கொடுப்பதாக—அதாவது தேசமொத்தத்திற்கு ஒரே மாதிரியாக—இருப்பதுபோக, மதங்களுக்கும் அதன் உட்பிரிவினைகளுக்கும் தக்கபடி பலவித மதபோதனைகளை சொல்லிவைக்கவேண்டிய—அதாவது தேசிய உணர்ச்சி என்பதற்கு ஒரு இடைஞ்சலை உண்டுபண்ணக்கூடிய—ஒரு முயற்சிக்கு இப்பொழுது பாடுபடுவதாகும். ஆகவே, ஸ்கூல்களில் மதப்படிப்பு புகட்டுவது முடியாத காரணம் எனச் சொல்வோர்களை நான் திகர்களைச் சொல்லல் பொருந்தாது. பகவீன்பாஸின் உதாரணமும் இந்

கிம்பொழுது ஜனங்களின் விஷயத்தில் பொருத்தமாகாது. மேலும், இப்பொழுதுள்ள பேற்பாட்டில் மதபோதனை ஸ்கூல்களின் சொல்லிவைக்கக்கூடாதென்று நிபந்தனை இல்லை. மதாபிமானியான ஒரு சொந்த ஸ்கூல்மாணேஜர், ஒரு மதஸ்தர்களுக்காகவே அது ஏற்பட்டிருக்குமாயில், அந்த மத ஆசார்களைத் தவறாது அனுஷ்டிக்கும் உபாத்தியாயர்களையே அதில் நியமித்திருக்குமாயில், அத்துடன் மதபோதகர் ஒருவரையும் அதில் நியமித்து சொல்லிவைக்கச் செய்தால் அது பலனைத்தரலாம். கணம் பராஞ்சபேயின் ஆலோசனை எல்லாம் மத விஷயத்தைப் படிப்பின் ஒரு அங்கமாகவே செய்துவிடக்கூடாதென்பதுதான்.

தேசியக்கல்வி கோக்கத்தின் முக்கியம் தேசாபிமானம் புகட்டுவதென்பதாகிறது. இந்தக் கல்வியைப் பாவச் செய்வதற்கு இப்பொழுது ஸ்கூல்களிலும் காலேஜ்களிலும் படித்துவரும் பிள்ளைகளையே அநேகமாகத் தயாரித்து, இதற்கு உழைப்பவர்களாயும் பணம் வசூலித்துவருபவர்களாயும் உபயோகித்து வருவதும், அவர்கள் தெருத்தெருவாய் வீடுவீடாய் வெயில்முதலிய கஷ்டங்களை கவனியாமல், வெறுகொண்டவர்கள்போல் அலைந்துவருகிறார்களென்பதும் யாவரும் அறிந்த விஷயம். இப்பெரும் முயற்சியால் ஒருகாலத்தில் சகல பாக்கியங்களும் சித்திக்கப்போவதாகச் சொல்வதை உத்தேசித்து, இந்த குழந்தைகள் இப்பொழுது அடைந்த பலன் என்னவென்றால், தங்களிப்பொழுதுபடிக்கும் படிப்பு உபயோகமில்லையென்றும், தங்களுக்கு ஏற்பட்டிருக்கும் ஆசிரியர்கள் தங்களுக்கு நன்மைபயக்குகிறவர்களல்லென்றும், தங்களுக்கு மதாபிமானம், தேசாபிமானம் இவைகளைக் கெடுப்பதற்காகவும், ஆண்மைத்தனத்தைக் குறைப்பதற்காகவும், சரீரபுஷ்டியைத் தடுப்பதற்காகவும் தங்களுக்குக் கல்விச்சாலைகள் ஏற்பட்டு கவர்ன்மெண்டு மேன்பார்வையில் நடைபெற்றுவருகின்றனவென்றும், உள்ள ஆபத்துக்கிடமான ஒரு சிட்ட கொள்கையை உண்டாக்கியிருப்பதே, இதுவே தேசாபிமானம் புகட்டும் வழி? ஆகவே, இக்குழந்தைகள் இப்பொழுது அமர்ந்திருக்கும் படிப்பில் சித்திபெருதல் சந்தேகமே. உப்படிப்பட்ட கெதியை உண்டாக்குதல் அல்லது உண்டாகக் கூடிய வழியில் கடத்துதல் நற்காரியமெனச் சொல்லலாமா?

இதற்கு, இந்த தேசியக்கல்விச் சங்கத்தார் என்ன கார்பங்களை செய்யப்போகிறார்கள் என்று குறிப்பாய் ஒன்றும் வெளிப்படவில்லை. அடைப்பற்றி குறிப்பாகக் கேட்போர்களுக்குத் தலைவர்களை நம்பியிருக்கும்படி சொல்லப்படுகிறது. எது எப்படியானாலும் சர்வ ஜனங்களுக்கும் கொடுக்கப்படவேண்டிய கீழ்த்தரப்படிப்பை இவர்களே கையாளப்போகிறார்களா? அல்லது மேல்தரப்படிப்பை மாத்திரம் புகட்டப்போகிறார்களா? அல்லது எல்லாவற்றையுந்தான் சொல்லிக்கொடுக்க ஏற்பாடாகுமா? அல்லது தொழில், வியாபாரம் மாத்திரமா? வீடு வீடாய் போய் அவரவர்களுக்குத் தக்கவாறு சொல்லிப் பணம் வாங்கும்பொழுது, இவைகளையெல்லாம் தெரிந்துகொள்வதும், தெரியும்படி சொல்லவேண்டியதும் மிகவும் சியாயமாகிறது. முதலாவதான மூலாதாரப்படிப்பை நோக்குமிடத்து இதை இவர்கள் பூர்த்தி செய்துவிடலாம் என்று நினைப்பது அறியாததன்மையாகும். ஏனெனில், சட்டமூலமாய் கட்டாயப்படுத்தியும், இனாமாகவும் செய்து புகட்டவேண்டுமென்று எந்த ஜனங்களை உத்தேசித்து இதுவரையில் நமது தலைவர்கள் இந்த தேசியக்கல்விச் சங்கத்தைச் சேர்ந்த சில ஆணர்பிகள் மெம்பர்கள் உள்பட, கவர்ன்மென்ட்டுடன் போராடி அவர்களும் ஒத்துக்கொண்டிருக்கிறார்களோ, அந்த ஜனங்களைக்கொண்டே, இந்த சர்வஜனப்படிப்பை அவர்களுக்குத் தாங்களாகவே புகட்டிவிடக் கருதுகிறார்கள். இந்தப் பெரும்புரட்சிக்கு வாதாரண ஜனங்களுக்குத் திடீரென உதித்த ஞானமாவது, அல்லது தேசியக்கல்வி முனிதிப்புக்காரர்களுக்கு உதித்த அக்ஞானமாவதுதான் காரணமாகவேண்டாமாய் ஏற்படுகிறது. தவிரவும், இந்த தேசியக்கல்விக்கு முயற்சிப்பவர்களுள் அநேகர் தற்போதையப் படிப்பின்பொருட்டு—இவர்கள் அபிப்பிராயப்படி மதாபிமானம், தேசாபிமானம், பாஷாபிமானம், தன்மதிப்பு, பிழைக்குமவழி இவைகளைக் கெடுத்துவரும் அந்தப் படிப்பின்பொருட்டு—பிரதிவருவமும செலவிட்டுவரும் கவர்ன்மென்டை, இனி செலவிடாமல் இருக்கும்படி ஒரு வார்த்தையாவது சொன்னார்களா? இப்படிப்பட்ட விஷயத்திற்கு இன்னும் அதிகப்படியாய் செலவிடுப்படி கவர்ன்மென்டை வற்புறுத்துவது வேலாதாரிகள் அல்லது அறியாதோர்களின் கார்யமல்லவா?

கனம் பராஞ்சபேயின் கியாதத்தை, நமது ராஜகாணி பத் திரிகைகளில் முதன்மைபெற்ற ஹிந்து பத்திரிகை கண்டித்து முக்கியமாயும் முடிவாயும் சொல்லியிருப்பதில்,

“புரொபஸர் பராஞ்சபே அவர்கள் ஒரு டெலிகேட்டாக ஆஜராகியிருந்த, 1916ஆடிசம்பரில், வக்னோ நகரில் நடந்த இந்தியன் ராஷனல் காங்கிரஸில், அடியில்கண்ட தீர்மானம் ஏகோபித்து அங்கீகாரமானதை நாம் அவருக்கு ஞாபகப்படுத்துகிறோம்.”

என வெளியிட்டிருக்கிறது. இந்த தீர்மானம் கவர்ன்மெண்டின் மேல் விசாரணையில்லாமல் நாமாகவே கல்வி கற்பிக்கவேண்டிய ஸ்தாபனங்களை ஏற்படுத்த இஷ்டப்பட்டபோதிலும், அத்தீர்மானத்தின்முதலில், (if necessary) ‘அவசியமானால்’ எனக் கண்டிருப்பது கவனிக்கப்படவேண்டியது. அந்தக் காங்கிரஸுக்குப்பிறகு என்ன புது அவசியம் நேர்ந்ததோ தெரியவில்லை. தவிர, வேறு சரிபாணவாதம் சொல்லமுடியாத இடத்தில்தான் இம்மாதிரி சார்ந்து சீர்ப்பது வழக்கம். காங்கிரஸ் இம்மாதிரி தீர்மானம் போட்டது காலத்தை அனுசரித்து கவர்ன்மெண்டு உள்பட எல்லோரையும் சமரசப்படுத்தும் ராஜநதீர்மெனக் கொள்ளவேண்டும். இப்போது மிகப் பிரஸித்தமடைந்து தேசமெங்கும் அங்கீகாரம்பெற்று, இந்திய மத்தியான Mr. மாண்டேகு அவர்களின் பரிசீலணையில் இருந்துவரும் காங்கிரஸ்-லீக் ஸ்கீம் எனப்படும் இந்திய அரசாங்க அமைப்புத்திட்டத்தில், இந்துக்களுக்கென்றும் மகமதியர்களுக்கென்றும் தனியான பிரதிநிதி ஏற்பாடு செய்திருப்பதைக்கூட, மதியூகிகளான மகமதியர்களும் இந்துக்களும் சிலாக்கியமல்லவென்று நினைப்பது உண்மை. இருந்தாலும், இருகிரகத்தாரும் ஒருமைப்படவேண்டி புத்திசாலித்தனமாய் காங்கிரஸ் செய்த, தற்கால ஏற்பாடென அதைக்கொள்ளல்வேண்டும். சில கர்யார்த்தமாய் அன்று போடப்பட்ட ஒரு தீர்மானத்தை சிறைவேற்ற வந்ததாக தேசியக்கல்விச் சங்கத்தாரை நினைக்கமுடியாது. காங்கிரஸ் மகாலபையானது அவ்வப்பொழுது உண்டாகும் மனக்கோணல்களை அமுக்கும் சாமர்த்தியம் பெற்றிருப்பதே தவிர, அவ்வித உளரல்களுக்கு அது ஆஸ்பதமல்ல.

ஜஸ்டிஸ் சதாசிலய்யர் அவர்கள் தேசியக்கல்வி முயற்சியை ஆகரித்து ஒரு கிரபம் சமீபத்தில் வெளியிட்டிருக்கிறார். அவர்

அதில் முக்கியமாய்ச் சொல்வதாவது :—

“எனது ஆசிரியர்களாகிய கோபால்ராவ், யூகிவிட் ஸ்ரீனிவாஸய்யர் முதலிய மகான்கள் காலேஜ் பிரின்ஸிபாஸ்களாக இருக்கத் தகுதியற்றவர்களென தீர்மானிக்கப்பட்டிருப்பதைப்போல், தேசபாஷை மூலமாய் சாஸ்திரப்படிப்பை போதிப்பது கூடாததாய்மென்று கருதப்பட்டது. வெகு துட்பமான அபிப்பிராயங்களை மகான்கள் நமது பாஷையில் வெளியிட்டிருக்கிறார்கள். அம்மாதிரி யோக்கியதை உள்ள பாஷைகள் சாஸ்திர அபிப்பிராயங்களை வெளியிடமுடியாதா? இப்பொழுது ஆங்கிலமென்று வழங்கும் பாஷை ஒருகாலத்தில் மிகவும் சொற்ப பாஷையாக இருந்ததில்லையா? அது பிறகு கம்பீரமாகிவிட்டதில்லையா?” என்பதே. இந்நகு சில சமாதானம் சொல்லோம். இப்பொழுது கவர்ன்மெண்டே நிர்வகிக்கும் சில காலேஜ்களிலும், சொந்த நிர்வாகத்திலிருக்கும் பல காலேஜ்களிலும் இந்தியர்களே தலைவர்களாகவும், ஜஸ்டிஸ் சதாசிவய்யர் சூமாரைப்போலொத்தவர்கள் இன்ஸ்பெக்டர்களாகவும் இருந்துவருவதைப்போல், தேசபாஷைகளை விர்த்திசெய்தல், இந்தியாவுக்கு பொதுவில் ஒரு பாஷை தேர்ச்சியுடன் இருத்தல் அவசியம் என்ற தீர்மானத்திற்குட்பட்டு—தற்காலம அது ஆங்கிலமாக அமைந்துள்ளதது—மிக முக்கியமென்பதை, கனம் பராஞ்சபே அளர்கள் சொல்லுகிறபடி, படிப்பாளிகள் உணர்ந்து சித்திபெறுமாறு செய்துவருகிறார்கள். எந்த துட்பமான விஷயங்களையும் சாஸ்திரங்களையும் நமது தாய் பாஷையில் வெளியிடல் சாத்தியமானாலும், இத்தேசியக்கல்வி விஷயமாய் ஜஸ்டிஸ் சதாசிவய்யர் வெளியிட்ட விபாஸம் ஆங்கிலத்தில் ஏற்பட்டதற்குக் காரணம், அப்பாஷையில் அவருக்குள்ள மோகமென்றாவது, தாய் பாஷையிலுள்ள வெறுப்பென்றாவது கொள்ளாமல், இந்தியர்கள் அதிலும் அறிந்தவர்கள் பலருக்கு அறிவிக்கும் நோக்கம்தான் காரணமென்பதை நேபர்கள் அறிவார்களாக. சொற்ப பாஷையாகவிருந்த ஆங்கிலம் பிரபலமடைந்ததின் காரணமாக அதைத் தள்ளிவிட்டு புதிதாய் ஒரு பொது பாஷையை—ஹிந்தி பாஷைக்கு ஒரு முஸ்திப்பு நடக்கிறது—உத்தாரணம் செய்வதினால் இஹத்திற்காவது பாத்திற்காவது பலனின்றி மலையைக்கல்வி எலியைப் பிடிப்பதுபோலாகாதா?

ஜஸ்டிஸ் சதாசிவய்யர் தன் விபாஸத்தின் முடிவில்,

“தேசியக்கல்வி முயற்சி சர்க்கார் முயற்சிக்கு விரோதமில்லை. அதற்கு அனுசரணையாகவே ஏற்பட்டிருக்கிறது. ஆகவே, எல்லாரும் அதற்கு உதவி செய்யும்படி கேட்டுக்கொள்ளுகிறேன்.”

என்.செ.சொல்லுகிரார். கனம் பராஞ்சபேயவர்கள் தன்னியாசகத்தில்,

“கவர்ன்மெண்டையும் அதன் ஸ்தாபனங்களையும் பறிவுக்காரம் செய்வதென்ற மறைவான கீழிருக்கும் எண்ணமே, இந்த தேசியக்கல்விப் போராட்டம் இதுவரையில் உண்டாகியிருக்கும் அக்கரைக்கு காரணமாயிருக்கிறது. * * * * அந்தரங்கத்தில் மற்றொன்று உள்ள இப்படிப்பட்ட துவேஷப்போராட்டத்தை வர்த்திக்கச்செய்வது புத்திசாலித்தனமாவென்று நாம் கேட்கிறோம்.”

என்று சொல்லுகிரார். சென்னை கோகலே மண்டபத்தில், தேசியக்கல்வி முயற்சியில் பொறுப்பை ஏற்றுப் பேசிய Mr. வாடியா,

“இங்கு பேசுகிறவர்களும் பேசாமலிருப்பவர்களுமான என்.செ.செ.சொல்லுகிரார் கவர்ன்மெண்டினும் ஒருவித விரோதத்திற்காளாவோம் என பயப்படுவதாக நான் உணர்கிறேன். அப்படிப்பட்ட விரோதம் நமக்கு சீக்கிரத்தில் வரவேண்டுமென்றே நான் விரும்புகின்றேன். ஏனெனில், அதுதான் தேசியக்கல்வி போக்குக்கு நிலையான ஜயத்தைக் கொடுக்கும்.”

என்று சொல்லுகிரார். மேற்கண்ட மீட்டிங்கின் தலைவரான டாக்டர் சுப்பிரமணி அய்யர் பேசியதில்,

“நான் சம்மந்தப்பட்டவரையில் (கவர்ன்மெண்டினிடம்) மறைவான துவேஷமொன்றில்லை. ஆனால், வெளிப்படையான துவேஷமே.”

என்று சொல்லுகிரார். மேற்கண்ட நான்கு பேர்களின் அபிப்பிராயத்தையும் நேயர்கள் ஊன்று கவனித்தல் அவசியம். இப்பொழுது ஜட்ஜுகளுக்கு முதல் கனவானின் அபிப்பிராயத்திற்கு முற்றும் மாறானது, ஏற்கனவே ஜட்ஜ் ஸ்தானத்திலிருந்த கடைசி கனவானின் அபிப்பிராயத்தான். இம்முயற்சி தலைவர்களுக்குள் எப்படி அபிப்பிராயங்கள் நிலைக்காமல் இருக்கின்றனவோ, அப்படியே இதன் பலன்களும் ஸம்சயத்திற்கிடமானதே.

சமீபத்தில் திருவள்ளூரில் ரூவ் சாகேப் சுண்ணாளுசெட்டியார் ஹைஸ்கூலின் வருஷாந்தக் கொண்டாட்டத்தில் கனம் ஜஸ்டிஸ் சேஷசுபிரி அய்யர் பேசியதில்,

“சென்னை கவர்ன்மெண்டு வரவு செலவு மெம்பரானவர், நடமுதல் வருஷத்தில் படிப்பின்பொருட்டு அதிதாராளமாய் துறை வைத்திருப்பதற்காக இந்த ராஜதானி ஜனங்களின் ஊன்றியுடன் உள்ள உத்தரவு

களுக்கு பாத்தியமுன்னவராகிறார். படிப்பிற்காக செலவிடவேண்டிய துகை ஏறக்குறைய மொத்த திட்டத்தின் ஏழிலொன்றாகிறது. இது ஒரு பெரிய முன்னடியே. இந்தியர்கள் கவர்ன்மெண்டுக்கு உதவுவார்களாயின், நிறைவேறக்கூடிய கல்விப்போக்கு கம்முன் திற்பதாக நாம் காணலாம். * * * * * கல்வி என்னும் விஷயம் மத சம்மந்தப்பட்டதாகவாவது, ஸ்தல சம்மந்தப்பட்டதாகவாவது, தேசிய சம்மந்தப்பட்டதாகவாவதுகூட இல்லை. ஆனால் பலதேச சம்மந்தப்பட்ட விஷயம். * * * * * ஆனால், நாட்டிலுள்ளோன் யென்ற பாத்தியத்தால், எம்மாதிரிப் படிப்பானது தற்காலத்திற்கு உசிதமோ, அந்த முன்னோக்கில் நம்மை அநேக தூற்றாண்டுகளுக்கு பின்னாக தள்ளப்படும் எம்முயற்சிக்கும் மாறி நிற்கும்படி நாம் எச்சரிக்கைசெய்வது என் கடமையாகிறது.”

என்று சொன்னார். ஆகவே, கவர்ன்மெண்டு மிக தாராளமாய் இருக்கும் இக்காலத்தில், நாம் கோணல்வழிக்கு ஆளாவது, காலில் திரளியம் இடறும்போது பொட்டைவேஷம் தரித்து நடப்பவனின் தூர்பாக்கியத்திற்கொப்பாரும். கல்வி என்பது, நம் தேசத்திற்கான ஒருஏற்பாடு என்பதிலிருந்து, உலகத்திற்கே பொதுவாய் உள்ள பிரச்சனை என்பதை எடுத்துக் காட்டுகிறார். இப்பொழுது உண்டாயிருக்கும் தேசியக்கல்வி புரட்சியினால் நாம் பின்னடையாவண்ணம் ஜாக்கிரதைதயா யிருக்கவேண்டுமென்றும் அவர் எச்சரிக்கிறார். கனம் சேஷகிரி அய்யரவர்கள் நமது சென்னை சர்வகலாசாலையில் தக்க செல்வாக்கு பெற்று, அதன் பிரதிநிதியாய் நம் சட்டசபையிலும் ஸ்தானம் வகித்து, படிப்பு விஷயமாய் அனுபேசகத்துடன் உழைத்திருப்பது நேயர்கள் அறியலாம். ஆகவே, இவரது எச்சரிக்கை அலகியம் செய்யத் தக்கதன்று.

பம்பாயில் பிரசுரமாகும் ' இந்தியன் ஸோஷல் ரிபார்மர் ' என்ற பிரவித்திபெற்ற வாராந்திரப் பத்திரிகை, கனம் பராஞ்சபே அவர்களின் அபிப்பிராயத்தைத் தாங்கி, இந்த தேசியக்கல்வி முயற்சிப்போக்கைப்பற்றி பின்வருமாறு வெருவின் யாஸமாக எழுதுகிறது :—

“ Mr. பராஞ்சபேயின் (அபிப்பிராய)படி தேசியக்கல்வி என்பது தேசத்தில் நடமுதலில் இருக்கிற அல்லது இருந்துகொண்டிருக்கிற வித்யா விஷயக எல்லாப் பயித்தியப்பிரமை (tads) களின் ஒரு ஸமூஹத்தைத் தவிர வேறொன்றுமில்லை. கம்முடைய கல்விமுறையின் எந்தஅம்சத்திலாவது அதிருப்தியடைந்த ஒவ்வொருவருக்கும்—ஸ்திரீயாயினும், புருஷாயினும்—அவலம்பிக்கக்கூடிய ஒருவித சர்வாரிஷ்ட நிவர்த்திஸ்தான

மாக (cave of Adullam) அது இருக்கிறது. பாடமுறையில் ஆங்கில பாஷையைத் தள்ளிவிட்டு கல்வியானது பரலர் வகுப்புமுதல் டாக்டர் பரீக்ஷைவரையில் ஸ்கோர் (இருபது) கணக்கான் தேசபாஷையின் ஒவ்வொன்றிலும் நீ கற்பிக்கப்பட விரும்புகிறாயா? இதுதான் உணக்கான கடை. ஒரு சூனூந்தர ஆங்கிலேயனை ஒரு பாடத்திற்கு—நியாய மாய்ச்சொன்னால் அவன் தனக்கு அதுதெரியுமென சொல்லிக்கொள்ளவில்லை—ஆசிரியராக உணக்குமேல் நிருத்தப்பட்டிருப்பதால், வித்தை இலாகாவில் உணக்குள்ள பிராப்தியினில் நீ அதிருப்திகொள்கிறாயா? நல்லது, ஒரு சாமான்யான பரதேசத்தவனுக்கு கவர்ன்மெண்டு ஊழியத்தில் வசதி யளிக்கப்படுவதைப்போல், சொந்த தேசியமானதில் இத்திய குழந்தைகளைக்கொண்டு பரீக்ஷை பார்ப்பதில் அதே வசதிகள் கொடுக்க ஏற்றுக்கொள்ள நாங்கள் தயாராக இருக்கிறோம். தங்களுக்கு எவ்வளவு மரியாதை காண்பிக்கப்படவேண்டுமென்று விரும்புகிறீரோ அவ்வளவு மரியாதை தங்களிடத்தில் சிறியோர்கள் காண்பிக்க வில்லையென்று நெரந்துகொள்ளும் பெரியோரா தாங்கள். நாம் வெளிவிடும் சிறியோர்கள், ஸ்திரீகளானாலும் புருஷர்களானாலும், எவ்வித வார்த்திக்கயத்திற்கும் இடைவிடாமல் தொண்டு செய்வார்கள். நமது ஸ்தாபனங்களில் இந்த வழிப்பாடே முக்கியம்சம். உணக்கு வேறு ஏதாவது குறையுண்டா? உங்கள் ஒவ்வொரு குழந்தைகளினின்றும் அக்கறையை நமது அருண்டேல் துரையவர்கள் தவறாமல் நிவர்த்திப்பார். நீ ஒருபொழுதும் வேறு எந்த ஸ்தாபனத்திற்கும் போகவேண்டியதில்லை. பிரின்ஸிபால் பராஞ்சபே அவர்கள் மிகவும் சரியாய் இதை டம்பாசாரிகளின் (quack) வழிக்கு ஒப்பிட்டிருக்கிறார்.”

இந்த தேசியக்கல்வி முயற்சிலேண்டாதது சாதிக்கமுடியாததுமாக மாத்திரமல்லாமல், பிரவர்த்தியிலேயே தேசமுள்ளதுடன் ஒருக்கால் சித்திபெறுமானாலும் மிகக் கெடுதியை தேசத்தில் உண்டாக்கிவிடலாம். இந்த விஷயத்தை கணம் பராஞ்சபே அவர்கள் தன் வியாஸத்தில் மற்ற தேசங்களில் ஏற்பட்டிருக்கும் சம்பவங்களைக்கொண்டு எடுத்துக் காட்டுகிறார். ஆனால் இவ்வளவு பெரிய பிரயத்தனம் தேசமெங்கும் கடைபெறியவரும் இக்காரியத்தைக்கைவிட்டுவிடலாமாவென்று நீதக்கப்படலாம். அப்படிக்கவலைகொள்ளவேண்டியதில்லை. கணம் பராஞ்சபே அவர்கள் சொல்லுகிறபடி, தொழில் வியாபாரம் முதலிய விஷயங்களில் பயிர்ச்சி செய்யப்படவேண்டியது அதிகம் இருக்கிறது. அக்காரியத்தை ஏற்றுக்கொள்ளல் கவர்ன்மெண்டார் சரியாய் கவனிக்காமல் இருக்கும் விஷயத்தை ஏற்றுக்கொண்டதாகவுமாகும். இந்த விஷயத்திற்கு மாத்திரமே இப்பொழுது உலகத்தை புறட்டுவதாய்ச் சேர்க்கப்பட்டுவரும் தேசியக்கல்விக்கான வசூல் பூராவும், மிகப்போதாததே. ஆனால்

எதன்பொருட்டு வசூல் எப்பதை பொது ஜனங்களுக்கு அறிவித்துவிடவேண்டும். இப்பொழுது வசூலாகி வரும் துகையில் ஏதோ ஒரு பாகத்தை அந்தந்த பிரதேச கமிட்டிகளின் வசமே வைத்துக்கொண்டு, அவ்வவ்விடத்தில் தேசியக்கல்வியைப் பண்ணுகிறதாகச் சொல்லப்படுகிறது. இக்காரியம் பிசகுருக்கு இடமுண்டாக்கக் கூடியது. இந்தச் சிறு துகையைக்கொண்டு ஒரு சுவதேசியப் பாட்டுக் கச்சேரிகூட வைக்கமுடியாதது.

இந்த தேசியக்கல்வி முயற்சியைக் கண்டிக்க நான் எவ்விதத்திலும் சக்தனல்லவாயினும், கணம் பராஞ்சபே அவர்களின் வழியைப் பின்பற்றுவதில் துணிவுள்ளவரை இருக்கிறேன். இந்தப் சிறு புத்தகத்தில் கண்டுள்ள அபிப்பிராயங்களை அப்படியே ஒப்புக்கொள்ளாவிட்டாலும், இந்த வாதத்தையும் தெரிந்துகொண்டு பிறகு ஒரு நிர்மானத்திற்கு வரும்படியான பிரமேயத்தை உண்டுபண்ணுவதே இதன் நோக்கம். சாதாரணமாய் ஒரு பாஷையிலுள்ள விஷயத்தை மொழிபெயர்த்தால் அதன் சுவாரஸ்யம் குறைந்துவிடுவது சகஜம். அதிலும் புரொபஸர் பராஞ்சபேயைப்போலொத்தவர்கள் கவலையுடன் எழுதியுள்ள வியாஸத்தை எவ்வளவு சிறந்ததையுடன் மொழிபெயர்த்திருப்பினும், அதன் முழு புஷ்டியையும் வெளியிடல் முடியாத காரியமே. ஆகவே அந்த வியாஸத்தை ஆங்கில பாஷையிலேயே பார்க்கும் பாக்கியம்பெற்றவர்களுக்கு உண்டாகக்கூடும் மனப்பான்மை இப்புத்தகத்தைப் படிப்பதைவிட பதின் மடங்கு அதிகமாயிருக்குமென்பதும் நிச்சயம். ஒருக்கால் இப்புத்தகம் சற்று கடின நடைபாகத் தோன்றின், அதுவிஷய கெரளவத்தாலும் சரியான மொழிபெயர்ப்பாக இருக்கவேண்டுமென்ற கவலையினாலும் நேர்த்ததென்று எண்ணி, ஒரு தடவைக்கு இரு தடவையாய்ப் படிக்கும்படி நேயர்களைக் கேட்டுக்கொள்ளுகிறேன். இந்த மொழிபெயர்க்கும் காரியத்தில் எனக்கு ஒத்தாசைசெய்த முடிக்கொண்டான் எட்வர்டு ஸ்கண்டரி ஸ்கூல் உபாத்தியாயர் Mr. S. விசுவநாதயருக்கு மிக நன்றி செலுத்துகிறேன்.

முடிசோண்டான்,

தஞ்சை ஜில்லா.

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R. வைத்தினாதலாமீ அய்யர்.

NATIONAL EDUCATION.

தேசியக் கல்வி.

முன்னோக்கமுள்ள கோஷ்டியைச் சேர்ந்த சிலதலைவர்கள் நம் முயற்சிகளை இந்தியாவுக்குச் சுய ஆட்சி (HOME RULE) விஷயமான கிளர்ச்சி ஒன்றைத் தவிர மற்ற சீர்திருத்தங்கள் பிரசாரம் செய்வதில் மாற்றிவிடக் கூடா தென்றும், ஏனெனில் சுய ஆட்சி சித்திபெருமாகில் மற்ற எல்லா சீர்திருத்தங்களும் நம்மாலேயே யாதொரு தாமதமன்னியில் செய்துவிட வாமென்றும் அடிக்கடி சொல்லுகிறார்கள். நம்முடைய சொந்த அபிப்பிராயம் அதுவல்ல. ஏனெனில் சுய ஆட்சியின் கீழ் சில திருத்தங்களின் போக்கு சலபமாக தூல்லாததோடுமொத்திராயில்லாமல் கஷ்டமாகக்கூட இருக்குமென்று பயப்படக்கூடிய பெரும் காரணங்களும் இருக்கின்றன. அப்படி இருந்தாலும் சுய ஆட்சி (HOME RULE)—அல்லது அதை எம் பெயரிட்டு அழைத்தாலும் அதற்காகக் கிளர்ச்சி செய்வதை விட்டுவிட வேண்டியதென்பதில்லை. ஆனால் நம்தேசத்தின் எல்லாவித முன்னேற்றங்களிலும் நமது முயற்சிகளைச் செலுத்தவேண்டுமென்பதையே நாம் கடைப்பிடித்து நிற்கிறோம். இதிலிருந்து கல்வி விஷயமாகவோ அல்லது ஜனசார சீர்திருத்த விஷயமாகவோ இச்சமயம் ஒரு ஏற்பாட்டில் தலையிடுதல் சியாயமானதேயாகும். ஆயினும் இந்த தேசியக்கல்வி போராட்டத்தில் இறங்கி இருக்கும் தலைவர்கள் இதற்குமுன் அவர்கள் (இவ்விஷயத்தில் கொண்டிருந்த) உக்கமான மறுப்பை யோசிக்குமிடத்து அவர்களின் மன நிலைமையை அறிவது அஸாத்ரியமாக இருக்கிறது. கல்வி என்பது முக்கியமான ஒரு ப்ரசனை என்பதை ஒருவரும் மறுக்கவில்லை. அப்படியே ஜாதி முறைமையும் இக்கியரின் வறுமையும், இன்னும் வேறு அநேக ப்ரசனைகளும் முக்கியமானவைகளே. நிற்க நம் ஜனத்தலைவர்களில் சிலரின் மனநிலைமை வெகு சஞ்சலமுள்ளதாகவே யிருக்கிறது. அவ்விஷயத்தைப் பற்றி நாம் இப்பொழுது விட்டுவிடுவோம். தேசியக் கல்வி என்று சொல்லப்படுகிற இதனை, ஆழ்ந்துகிடக்கும் அபிப்பிராயங்களை ஆராய்ந்து பார்க்கவே இப்பொழுது பிரியப்படுகிறோம். ஏனெனில் சுய ஆட்சி கோஷ்டியைச் சேர்ந்த நமது கையர்களின் போராட்டத்திற்கு ஒரே தனவாடயாக உபயோகிக்கப்படும், அமெரிக்கர்களின்* கடைதேர்ந்த மாதிரியான வாய்ப்பைச்

* அமெரிக்கர்கள் ஜனங்களை வியாமோகப்படுத்தி வசய்ப்பந்தலிட்டிப்பெரும் மட்டமான காஜாதந்திர வழியைச் சேர்ந்தவர்களைப்பது பிரசித்தி.

மும் (Deccan Educational Society), D. A. 7. காலேஜும், வெண்டூர் லிங்கு காலேஜும் மற்றும் அநேக ஸ்தாபனங்களும் முழுமையும் இந்தியர்களாலேயே நடத்தப்படுவது கேட்டை விளைவிக்கமாட்டாது, என்பதை காட்டவே, தங்கள் சொந்த முயற்சிகளைச் செய்துவருகின்றன.

இந்தப் போராட்டம் வற்புறுத்தும் மூன்றாவது விஷயம் தேச பாஷைகளின் மூலமாகவே கல்வியைக் கற்பிக்கவேண்டுமென்பதே. இந்தப் போராட்டத்தை நடத்துகிறவர்கள் இந்தியா இப்பொழுது வாஸ்தவமாகவோ தியானத்தாலோ வருந்திக்கொண்டிருக்கும் சர்வ செடுதிகளுக்கும் இப்பொழுது உயர்தரப்படிப்பு ஆங்கில பாஷைமூலமாய் நடக்கும் ஏற்பாடே காணமென கற்பிக்கிறார்கள். இந்த அபிப்பிராயம், அதிலுள்ள ஓரளவு உண்மை சம்பந்தப்பட்டமட்டில், இந்த அடையார் கோஷ்டியைச் சேர்ந்த கல்வித் திருத்தக்காரர்கள் புதிதாய் கண்டுபிடித்தது ஒன்றுமில்லை. விருத்தமான இரு தீவிரமாரிகளின் அபிப்பிராயங்களும் ஒன்றுபடுவதென்ற ஆச்சர்யம் இந்த விஷயத்தில்தான். இந்திய அபிவிருத்திக்கு விரோதிகளாக இருப்பவர்கள் இந்தியாவில் ஆங்கிலக் கல்வி விதைக்கப்பட்ட தினத்தை நினைத்து துக்கிக்கிறவர்களாக காணப்படுகிறார்கள். தங்களால் முடியுமானால் ஏற்கனவே வார்ட்மெனாகலே அவர்களால் தீவிர வாதத்தினால் முடிவாய் ஜயிக்கப்பெற்ற ஆங்கில பாஷை பிரசார யுத்தத்தை இந்தியக் கல்வியாகிற கடினரத்தின் முட்களை பின்புறம் திருப்பி அவர்கள் மறுபடியும் போராடுவார்கள். நம் அபிப்பிராயப்படி உண்மையான தேச பாஷை பிரசாரமானது, ஸைடன் ஹாம் கோஷ்டியைச் சேர்ந்தவர்களின்கையில் நம்மைக் காட்டிக்கொடாமல் இருக்கும்படி காம் ஜாக்கிரதையாய் இருக்கவேண்டும். Mr. அருண்டேல் தன் விளம்பரத்தில் ஹைஸ்கூலில் எல்லாப் பாடங்களைக் கற்பிப்பதிலும் தேச பாஷைகள் தான் உபயோகிக்கப்படவேண்டுமென்கிறார். ஆனால் ப்ரொபசர் லீமாய்யும் மற்றவர்களும் யோசனையுடன் அமைதியாய் ஆங்கில பாஷையை அடவிப்பதைத் தங்கள் ஆயுதமாகக் கொள்வாமல், தங்கள் விஷயத்தை, கல்வியின் காரியத்தையே காரணமாகக்கொண்டு, தங்கள் ஏற்பாட்டினால் பிள்ளைகளின் ஆங்கில பாஷை வியாபகத்திற்கு ஹானி வராதபடி ஜாக்கிரதையுடன் செய்துவருவதும் இதுவேதான். கலாசாலைகளில் பாஷை மூலம் அவ்வளவு முக்கியமானதன்று. ஏனெனில் ஒரு பிள்ளை அங்கு செருவதற்குள் பாஷைமூலம் அங்கு அந்ப விஷயமாக இருக்கும்படி ஆங்கிலத்தில் அவன் வியாபகம் அடைந்துவிடுவான். ஆங்கிலமானது இந்தியாவின் அபிவிருத்திக்கு அவசியமானதென்பதும் ராஜீகம், ஜனசாரம், ஞானம் இவை மூலப்பதமாயுள்ள இந்திய உலகத்தில் எந்தப் பிரதேச பாஷையும் அதன் ஸ்தானத்தை ஏற்க முடியாதென்பதும் மறக்கக்கூடாத விஷயம்.

* வார்ட் ஸைடன் ஹாம் என்பவர் இந்தியன் ஸர்வீஸிலிருந்து விலகிய ஆங்கிலேயர்களைச் சேர்த்துச் சீர்மையில் சங்கமொன்று ஏற்படுத்தி இந்தியாவுக்குத் தானான சீர்திருத்தம் வராதபடி செய்துவருகின்றார்.

இப்போராட்டத்தை முன்னேற்றுவோர் அதிகமாக வற்புறுத்தும் மற் றொரு விஷயம் மதக்கல்வியே. இந்த விஷயத்தில் இவ்வியாஸத்தை எழு துவோரின் அபிப்பிராயங்கள் நன்றாய் தெரிந்ததே. மேலும் இந்த விஷ யத்தில் ஜனங்கள் நம்பி இருப்பதைவிட அதிகமான இந்தியப் பொதுஜன அபிப்பிராயம் தன்சார்பாக இருக்கிறதென்பதைதிருப்பதியுடன் உணர்கிறார். மதக்கல்விக்கு எவ்வளவு உயர்குணங்கள் இருப்பினும் தேசியம் (National) என சொல்லக்கூடிய பொதுத்தன்மை அதற்கு ஒன்றுமில்லை. சர்வஜன அங்கீகாரமான அபிப்பிராயப்படி மதமென்பது இந்தியாவில்வெகுவாய் தேசீ யப் பான்மைக்கு மாறான ஒரு சக்தியாக இருக்கிறது. மிக பலமானதும் தேசியப் பான்மைக்கு விரோதமான துமான உணர்ச்சிகளைக் கிளப்பிவிடுவ தில் மதவிஷயங்களைப் புருத்துவதைப்போல் அவ்வளவு பூர்ண பலமுன்னது வேறொன்றுமில்லை. நமது பொதுஜன வாழ்க்கையில் இந்து மகம்மதிய் அபேகைகளைப்பற்றி Mrs. பெஸண்டு அம்மையே அதிகம் செய்யவேண் டியிருந்தது. ஜயினர்கள், லிங்கக்கட்டிகள், கிருஸ்தவர்கள், யூதர்கள் இன் னும் மற்றவர்களும் தங்கள் தனிமையான தேவைகளை வெளியீட்டுக்கொண் டிருக்கிறார்கள். இந்தியாவில் பிளவுகளின் மார்க்கங்களெல்லாம் மதத்தையும் ஜாதியையும் பொறுத்தவையேயாம். சில இந்தியத் தலைவர்களின் முன்னிற் கும் பிரச்சினைகளெல்லாம் இப்பிளவு மார்க்கங்களை ஒழிப்பதேயாம். இந்தப் போராட்டம் பூர்ணசித்திபெற்று காணுங்கதைவிட நமது விரோதிகளை அதிக ம் திருப்தி செய்வது வேறொன்றுமில்லை. அவர்களின் கையில் சிக்குவது எமக்கு புத்திசாலித்தனமா? ஆனால் அடையார் கோஷ்டியைச் சேர்ந்தவர்கள் அவர்களின் எண்ணத்தில் உள்ளபடி மதப்படிப்பு, பிரிவினை யற்றதாக இருக்குமெனச் சொல்வதும் தியஸாயிகல் மார்க்கமாக இருக்குமென திருப் தியுடன் அவர்கள் கோக்குவதும் நாம் அறிவோம். கல்வி அரசியலில் ஒன் றைவிட ஒன்று மாறாத அதிக ஸ்திரமான ஒரு நிலைமை இருக்குமாகில், அது, பாலும் நீரும் கலந்த மாதிசீயான மதப்படிப்பு ஒருவரையும் திருப்தி செய்விக்காது என்பதே. சுத்தமான பையின் படிப்பை இக்கிலாத்தில் ஆதரிப்பவர்கள் ஒருவருமில்லை. அவரவர்களின் பிரிவினைக்குத் தக்கவாறு தனிமைப்பட்ட மதமார்க்கத்தை உபாத்தியாயர்கள் அவசியத்தால் சேர்த திக்கொள்ளுகிறார்கள். ஒரு ஸ்மார்த்தன் தன் பிள்ளைகளுக்கு பகவத் ச்சையை ஒரு வைஷ்ணவனைக்கொண்டு கற்பிக்கப் பிரியப்படுவானா? அல் லது தீயிா மகம்மதியன் என்னியைச் சேர்ந்த மகம்மதியனால் தன் பிள்ளை களுக்குக் கொடுனைக் கற்பிக்க விடுவானா? தியஸாயிகல் மார்க்கத்தைச் சார்ந்தவர்கள் சாச்வதமாக தங்கள் வசமே இந்த தேசீய கலாசாலை இருக்கப் போகிறதென்று நினைத்தால் மிகவும் பிசகான கணனம் செய்தவர்களாகி றார்கள். அவர்கள் வைதிக இந்துக்களோடு எவ்வளவு அன்யோன்ய மாய் உழைத்து வருவதாக தற்காலம் தோன்றினாலும் இவ்வியாஸத்தில் அவர்களின் அக்கரை சாத்ரியமானவரையில் வேறுபட்டதென்பதைக் காண்

பார்தன். சில வருஷங்களுக்குமுன் Mrs. பெஸண்ட் அம்மை ஸென்டர்ஸ் லிந்து காலேஜினுடையவும், இந்து சர்வகலாசாலையின் சார்பாகவும் இதைப் போலொத்த ஒரு முயற்சியை ஆரம்பித்தார். ஆனால் தன்னால் உற்பத்தி செய்யப்பட்டதென்ற பாத்தியத்தை மறுக்கமுடியாத சொந்தக் குழந்தையை அவள் இப்பொழுது மெளனத்துடன் (tacitly) கைவிடுகிறதாகத் தெரிகிறது. இந்து சர்வகலாசாலையானது Mrs. பெஸண்ட் அம்மையின் வழியில்லாத மார்க்கத்தை அடைந்துவிட்டது. தியஸாயிகல் மார்க்கப் பிரசார மடமாக தானாகவே மாறினாலொழிய அவளுடைய தேசிய சர்வகலாசாலையும் (முன் சொன்ன) அந்த கெதியைத் தான் அடையுமென்று குறிசொல்லத் துணிகிறோம்.

இந்த தேசியக் கல்வி சம்மந்தமான போராட்டத்தில் பல விஷயங்கள், சில இதுவரையில் யோசிக்கப்பட்டவைகளைவிட அதிமுக்கியமானது, இன்னும் இருக்கின்றன. ஆனால் அவைகளை மறு வாரத்திற்கு நிறுத்திக் கொள்ளுகிறோம்.

II

தேசியக் கல்வி அபிவிருத்தியை நாடுபவர்கள் கவர்ன்மெண்டினுடையவும் மேலும் இப்பொழுதுள்ள சர்வகலாசாலைகளினுடையவும் அதிகாரத்திற்குட்படாதிருக்கத் தாங்கள் எண்ணுவதை ஒரு வலுவான விஷயம் என்கிறார்கள். அவர்களின் கூடத்திற்கு இந்த விரும்பு எப்படி சரிக்கட்டுமென்று அடுத்தாற்போல் கவனிப்போம். ஆனால் வக்ஷணத்தில் அது உண்மையாக தேசியமானதாவென்று பார்ப்பது அதிமுக்கியமாயிருக்கிறது. ஒவ்வொரு தேசமும் அதனதன் ஸ்வாக்கியதைக்கு தக்க அரசாங்கம் அடைகிறதென்றும் ஆகவே அதை நடத்துவோர்கள் எவ்வளவு பிறதேசத்தவர்களாயிருப்பினும் தற்காலம் அந்த தேச சமூகத்திற்கு அதுவே விரியான பிரதிநிதியென்றுமுள்ள, யாவரும் அறிந்த திட்டத்தை, தற்காலம் வைத்துவிட்டு, நாட்டின் அரசியலைத் தேசியமாக செய்யவேண்டி, ராஜ்யப் போராட்டத்திலும் தற்காலம் அவர்கள் அமர்க்கிருக்கவில்லையா என்றும், அப்போராட்டத்தில் அநித்தியமான இடையூறுகளும் குறிப்பான ஸம்பவங்களும் இருப்பினும் அபிவிருத்திக்குற்ற முக்கிய வழி தங்குதடையின்றி நீச்சிக்கப்படவில்லையாவென்றும், யிகவெற்றிவாய்ந்த எந்தக் கல்வி நடப்பினும் அதன் பலன்களை உணரும்படி செய்யத் தேவையான சுமார் 20 வருஷ காலத்திற்குள் நம் அரசாங்கமானது அநேகமாய் பூரா பொறுப்பு வாய்ந்ததாக ஆகிவிடவேண்டியதல்லவா என்றும் நம் நோய்களைக் கேட்போம். இக்கேள்விகளுக்கெல்லாம் ஆம் என பதில் இருக்குமாயில் ஒரு வெறும் வார்த்தை (தேசியம்) க்காக போராடுவது நமது சக்தியையும் பொதுக் காரியங்களின் பொருட்டு நம் வசமாக்கக்கூடிய சதுபாயங்களையும் பழாக்குவதாகிறது. அரசாங்கத்தின் கடமைகளையும் வேலைகளையும்பற்றி உண்மையான பாவத்திலிருந்து உதிக்கிற ஆலோசனையானது பின்னும் இருக்கிறது. நன் பிர

ஐகளை சுற்பிக்கவேண்டியது அரசாங்கத்தின் கடமை என்பது யாவராலும் ஒப்புக்கொள்ளப்பட்ட விஷயம். தன் பிரஜைகளின் படிப்பை ஒழுங்குபடுத்துவது என்ற தன் நியாயமான வேலையை ஒரு அரசாங்கம் விட்டுவிடக்கூடாது என்றுள்ள அடுத்த ஸ்திதியை ஒப்புக்கொள்ள இயலாதார் வெகு சிலரே. இதுதான் கல்வி ஏற்பாட்டை இரும்பு வார்ப்பு படத்தில் உருவாக்கவேண்டுமென்ற தாத்தாரியமல்ல. ஆனால் புதிதான ஆராய்ச்சிகள் செய்யவும், அரசாங்கமென்ற இப்பெரிய யந்திரத்தில் அவசியமாயிருந்தே தீரவேண்டிய வழுவதல்களை பூர்த்தி செய்யவும், தனி ஸ்தாபனங்களை விட்டுவிட்டுக் கல்வி முறையில் ஆதாரமாயுள்ள பொதுவான கொள்கை ஒன்று இருத்தல்வேண்டும் சொந்தமான ஒரு கல்வி ஏற்பாட்டை வைத்துக் கொள்ளப்போகிறோமென சொல்வது, தேசத்தின் பாய்ச்சல் சம்பந்தமான பரிபாலனத்தில் சில சமயங்களில் பெரிய தப்பநீர்வாக விஷயங்கள் உண்டாவதால் அரசாங்க பாசன ஏற்பாட்டை அடியோடு தள்ளிவிட்டு தேசத்தில் பூராவும் சொந்தமான ஒரு பாசன ஏற்பாட்டை ஆரம்பிப்போம் என சொல்வதுபோல், அவ்வளவு பரிசீலிக்கத்தக்கதே, கவர்ன்மெண்டில் நமக்கு குறைகள் இருக்குமாயில் அவைகளை நிவர்த்திக்க நாம் கிளர்ச்சி செய்ய வேண்டியதுதான்.

தற்போதையிடம் சொந்த காரியநீர்வாகங்களில் நாம் அதிக ஜாஸ்தி சுவாசீனம் அதிகரிப்பதில் — சம்பாவிதமாதலால் — அடையப்போகிறோமாயில் கல்வி விஷயத்தில் இது இன்னும் சீக்கிரகாலத்தில் சம்பலிக்கக் கூடியதே. ஏனெனில் இந்தியா கவர்ன்மெண்டில் நமக்கு ஒரு இந்தியரான எல்லியிலாகா மெம்பர் இருக்கிறார். நமது சட்டசபைகளும் படிப்பு விஷயத்தில் அறிஜாஸ்தியான அக்கரை காட்டுகின்றன மேலும் கவர்ன்மெண்டை நிற்கில சமயங்களில் கல்வி விஷயங்களில் தோற்கச் செய்கின்றன. சுய ஆட்சியின்கீழ், வருங்கால இந்தியக்கல்வி பரிபாலனத்திற்கு நம்முடைய எக்கார்பத்தினாலாவது பெரிய சங்கடங்களை (problems) தயாரித்துக்கொண்டிருக்கின்றன. இரண்டிரண்டை எடுக்கவேண்டும். நமது தேசியக் கல்வி முஸ்திப்புக் காரர்கள் சுய அரசாட்சி ராஜாங்கம் வந்து நிலைக்குங்கால் தங்கள் ஸ்தானங்களில் அதன்வசம் ஒப்புவிக்கப் போகிறார்களெனவே சொல்லுகிறார்கள். ஆனால் பிறதேச அனுபவமானது நம்மை அப்படிப்பட்ட எண்ணங்கொள்ள விடவில்லை. இங்கிலாந்தில் நானூறு மதமார்க்க பள்ளிக்கூடங்களின் தந்தம் உரிமைகளின் காரணமாக கல்வி சீர்திருந்தமானது வெகு சங்கடமாக செய்யப்படுகிறது. ஜர்மனியுடன் ஒத்துப்பார்க்குமிடத்து இங்கிலாந்தின் பிற்போக்குக்கு இதுவே காரணம். பிரான்ஸ் தேசத்தக் கல்வியில் உயர்சாரசக ஆதிக்யமானது சென்ற சில வருஷங்களுக்குள் தேசத்தின் உயர்நிலைக்கே அநேகமாய் அஞ்சும்படியான ஒரு அபாய செய்கையினால் வந்ததிக்கப்பட்டது. இடாலி தேசத்திலும் இதே விஷயத்தான். ஸ்பெயின் தேசத்தின் பிற்போக்குக்கும் இதே காரணமென விளக்கப்படலாம்.

உரிமையான பாத்ரியங்களை யெல்லாம் வருங்காலத்தில் சிவந்தித்துக்கொள்வது கஷ்ட ளாத்தியமாகின்றது. பக்தியுள்ள தாதாக்களின் விருப்புக்கு முற்றும் மாறாக இந்தியாவில் அழிக்கப்பட்டுக்கொண்டுவரும் மதசம்பந்தமான பெரும் தர்மங்களைக் காணலாம். ஆக்ஸ்போர்டும் (Oxford) கேம்பிரிட்ஜும் (Cambridge) இம்மாதிரி கஷ்டபிரச்னைகளைக் கொடுக்கின்றன. பிரிட்டிஷ் பார்லிமெண்டு மகாஸபையும் அவைகளைச் சீர்திருத்த அநேக சட்டங்களைப் போடவேண்டியிருந்தது. சில சமயங்களில் அவர்கள் (தேசவர்த்தமான; காலத்தை ஒட்டி நடக்க மனமின்றி யிருத்தலுக்கும்) முன்சொன்ன இத்தே காரணத்தான். ஆகையால் ஒரு சங்கம் அரசாங்கத்தோடு கேவலம் கொஞ்சமாவது ஒத்து நடவாமல், அதற்குப் போட்டியாக அல்லது அதை எதிர்த்துக்கூட கல்வி விஷய வேலையைச் செய்வதாக பரிசங்கப்படுத்திக்கால் வெகு கடினமான பிரச்னைகள் பிற்காலத்திற்கு விருத்தி செய்யப்படுகின்றன.

தற்காலமுள்ள சர்வகலாசாலைகளிடத்தில் வெளிப்படுத்தப்பட்டிருக்கிற தீவிரஎதிர்ப்பு இந்த திட்டத்தின் மற்றொரு காண்பு (texture). கல்வி சீர்திருத்தத்தை துவக்குவதில் இது முற்றிலும் பிசகான வழியாக நமக்குத் தோன்றுகிறது. நம் இந்திய சர்வகலாசாலைகளினுடைய தற்கால அமைப்புக்களிலுள்ள குறைகளை இதை எழுதுவோரைவிட அதிகமுணர்ந்தவர் யாரும் இல்லை. பாட்டு (Patna) சர்வகலாசாலையின் மசோதா முதலில் தயாரான பிரேரேபிணைக்கு எதிர்மறையாய் நம் பம்பாய் சர்வகலாசங்கத்தார் ஒரு முடிவான அபிப்பிராயத்தை கொடுக்கும்வண்ணம் இதை எழுதுவோர் தன்னால் இயன்றதைச் செய்தார். தவிர, அந்த மசோதா (அதன் அடையாளமே) காணமுடியாதபடி அதன் முடிவுருவத்தில் திருத்தப்பட்டதென்ற விஷயத்தில் காமே புகழ்ச்சி அடைகிறோம். நம் சர்வகலாசாலைகளின் அமைப்புகளை அதிகாரானமாய் மாற்ற பிரியப்படுவோம். அது சிறைவேற நம்மால் இயன்றதையெல்லாம் செய்வோம். பம்பாய் சர்வகலாசங்கத்தார் ஏற்கனவே இக்காரியத்திற்கான சிபார்சுகளை செய்திருக்கிறார்கள். இந்தியாவில் சர்வகலாசாலை பிரச்னையின் முடிவை துவக்குவதற்கு இதுவே தகுந்த ராஜதந்திரமுறையான மார்க்கமென நாம் மதிக்கிறோம். நாம் கேவலம் முறண்டிக்கொண்டு அவைகளை விர்த்திசெய்வதற்கு மாறாக தற்காலமுள்ள ஸ்தாபனங்களைப் பற்றி நாம் எதுவும் செய்யாமல் விட்டுவிட்டால் நாமே உமக்கு கேட்டடையே செய்துகொள்ளுகிறவர்களாவோம்.

தேசிய சர்வகலாசாலை எவ்வருப்பு மாணவர்களைக் கவர்ச் செய்யுமென்ற கேள்வி மற்றொரு மிக கஷ்டவிஷயம். தற்காலம் அநேக ஊழியங்களுக்கும், சர்க்கார் வேலைகளுக்கும் மற்றவைகளுக்கும் ஒரேவழியாய் உள்ளது. மது சர்வகலாசாலைகளை, தேசிய சர்வகலாசாலையில் கேரும் சாதாரண மாணவன் இவைகளில் எந்த ஊழியத்திலாவது, கவர்ன்மெண்டு அலுவல்களிலாவது சேரக்கூடிய எண்ணத்தை எல்லாம் விட்டுவிடவேண்டியதா

யிருக்கும். அவனுக்கு ஒரு தொழிலின்றி காலந்தள்ள போதுமான சொந்த ஐவேஜியாவது இருத்தல்வேண்டும். இப்படிப்பட்ட வகுப்பினர்களோ இந்தியாவில் வெகு சிலரே. அல்லது அவன் ஏதாவது ஒரு தொழில்முறையில் சேரவாவது கைத்தொழில்சாலையில் புகவாவது வேண்டும். வங்காளத்திலுள்ள பல தேசிய ஸ்தாபனங்களினுடையவும் அல்லது தேலிகயான் (Telegraph) சமர்த்த வித்யாலயத்தினுடையவும் சரித்திரமானது, அவைகள் வித்யார்த்திகளைவேண்டி இளைப்புறுகின்றனவென்றும் சேரும் சிலரும் தங்கள் போக்கை எண்ணி வருந்துகின்றனவென்றும் காண்பிக்கும். மேலேசொல்லிய இவர்கள் எழ்மையும் உதஸாகமும்—இவர்களின் உதஸாகம் தப்பு வழிப்படுத்தப்பட்டிருப்பினும்—உள்ள பையன்கள். ஆனால் தலைவர்கள் கூட தங்கள் குழந்தைகளை ஒருபொழுதும் இப்பள்ளிக்கூடங்களுக்கு அனுப்புகிறதில்லை. தேசியக்கல்வி முயற்சித்தலைவர்கள் பலனுடன் முற் செல்லக்கூடிய உண்மையான மார்க்கங்கள் (technological) சிறப்பித்தயா சாலைகளே. ஒருக்கால் வியாபாரசாலைகளும், பள்ளிக்கூடங்களும் கூடுமானால் வைத்திய பள்ளிக்கூடம் அல்லது கலாசாலையும் இருக்கலாம். இன்னும் தெய்வ ஞானசம்பந்தமான சாலைகளையும் நாம் சேர்க்கவேண்டும். அவர்கள் (பொதுப்படிக்கான) கலாசாலைகளை ஆரம்பிப்பார்களேயாகில் மாணவர்களின் படிப்பு முடிந்ததும் ஏதாவது வாழ்க்கைகளுக்கு பீனை கொடுத்திருந்தாலொழிய அவர்களில் அநேகர் அவைகளில் சேரார்கள். பழயவழிகளின்படி பழக்கப்பட்ட ஏஜமானர்களை யுடைய சொந்த வர்த்தக ஸ்தாபனங்கள்கூட அநிச்சயமான தேர்ச்சிபெற்ற மற்றொருவனை சோதித்தறிவதைவிட, ஸித்தமான மதிப்புள்ள யோக்கியதா பத்திரம்பெற்ற மனிதனை அனேகமாய் விரும்புவார்கள். (கவான்மெண்டு) ஸ்வீகரிப்பதைப் போலொத்த (affiliation) அக்காலத்திய அனுகூலங்களனைத்தையும் பிரயோஜனமாக்கிக்கொண்டு அத்துடன் சந்தர்ப்பத்திற்கு இசைந்தவரையில் விசேஷ அக்கங்களையும் ஏதாவது மதப்படிப்பையும்—இந்த விஷயத்தில் அதுமுற்றும் விபலமடைந்ததாக நம் அப்பிராயமானாலும்—கொண்டு முடிக்கான பத்ததியில் ஸெண்டரல் ஹிந்து காலேஜ் நிர்வகிக்கப்பட்டது.

(இம்முயற்சியை, முற்படுத்துவோர்களின் வினம்பர பத்திரிகை அல்லது அவைகளின் துடர் பிரசுரங்களில் குறிப்பாய் சொல்லியுள்ள வீண் ஆடம்பரமான திட்டம் திருப்தியாக்கக்கூடிய அளவு நிறைவேற்றப்படவேண்டி, அவ்வளவு திரவியம் தேவையாகுமென்பதைப்பற்றி விபரமாய் சோதிக்க வேண்டிய அவசியமில்லை. மதிப்புக்குரிய ஒரு சிற்ப வித்யாசாலையை எடுத்திக்கொள்வோம், நமக்கு மாதிரியாக குறிப்பிடப்படுகிற சார்லட்டன்பரி * (Charlottenbury) பெயர்கள் ஒருபுறமிருக்க—ஏனெனில், அதை ஆரம்

* சார்லட்டன்பரி என்பது இங்கிலாந்தில் எல்லாவித வியாபாரம் தொழில் முதலியவைகளை கற்பிப்பதற்காகவியிருக்கும் உலகப்பிரசித்தமான ஒரு ஸ்தாபனமெனத் தெரிகிறது.

The Hon. Justice T. V. Seshagiri Aiyar writes:—

Thiruchandurai,

14—6—18.

Dear Sir,

Many thanks for your pamphlet.

India is at present seriously discussing the problem as to how the government of the country can be nationalised. The underlying idea, I take it, is to coordinate indigenous work with the work of our European brethren for the common good of the land. Education is only a unit—albeit a very important unit—in the programme of the work to be coordinated. I therefore fail to appreciate the move to nationalise education independently. Are the existing schools and colleges to be left severely alone? I can appreciate the idea of collecting funds to start schools to be managed by Indians in the same way that European Missions have collected funds for educational and propagandist work. But the work of teaching must be mainly on the lines now pursued. No man in his day has fought more strenuously than I have done against the evils of the present curriculum of studies. There are many and crying defects that have to be removed. But the work of remedying them must come from within and not from without. That is my attitude and it is that frame of mind that I want our countrymen to accept as the only safe guide in Educational and in other departments of activities.

Yours sincerely,

T. V. SESHAGIRI AIYER.

சென்னை ஹைகோர்ட் ஜட்ஜ் T. V. சேஷசிரி அய்யர்
அவர்கள் எழுதியது:—

திருச்செந்துரை,
14—6—18.

.....(அனுப்பிய) சிறு புத்தகம் (வந்து சேர்ந்தது) வந்தனம்.....

இந்தியாவானது தேசநாதரைத்தனத்தை எவ்வீதம் தேசியமாக்குவது என்ற பிரச்சனையைத் தற்காலம் தீவிரமாக தர்க்கித்துக்கொண்டிருக்கிறது. என் தோற்றத்தில், இதுதனுள்ளிருக்கும் அபிப்பிராயம் தேசத்தின் பொது நன்மைக்காக மட்டும் தேசோத்பவமாயுள்ள வேலைகளை, நமது பிரோப்பிய சகோதரர்களின் கார்யங்களுடன் ஒருமைப்படுத்துவதே. அப்படி ஒன்று படுத்தும் கார்ய திட்டத்தில், படிப்பு என்பது ஒரு அம்சமே—ஒரு அதிக முக்கியம்சம். ஆகவே தனிமைபாய் படிப்பை மாத்திரம் தேசியமாக்கும் முயற்சியை நான் சிலாகிக்க முடியவில்லை. தற்காலமுள்ள ஸ்கூல்களையும் காலேஜ்களையும் தனிப்படுத்தி விட்டுவிடுவதா? அப்படி பிரோப்பிய மிஷனரிகள் படிப்புக்காகவும் மற்ற பிரசார வேலைகளுக்காகவும் திரவியம் சேர்ந்திருக்கிறார்களோ அவ்வீதமே இந்தியர்களால் கீர்வகிக்கப்படும் ஸ்கூல்களை ஆரம்பிக்கும்பொருட்டு திரவியம் சேர்க்கும் எண்ணத்தை, நான் சிலாகிக்கக்கூடும். ஆனால் கற்பிக்கும் வேலை தற்காலம் அனுஷ்டிக்கப்படும் வழியிலேயே பெரும்பாலும் இருக்கவேண்டும். தற்கால பாடதிட்டங்களில் உள்ள கெடுசிகளை எதிர்த்த என்னைக்காட்டிலும் வேறு எவரும் தன்காலத்தில் அதிக தீவிரமாய் சுண்டையிட்டிருக்கவில்லை. நிவர்த்திக்கப்பட வேண்டிய இந்த குறைகள் அதிகமாயும் தவிர்ப்பதற்காகவும் இருக்கின்றன. ஆனால் அமைகளை திருத்தும் வேலை, தன்னுள்ளிருக்கிற ஆரம்பிக்கப்படவேண்டுமே தவிர வெளியிலிருந்து வரக்கூடாது. அதுதான் என் போக்கு. நமது தேசத்தவர்கள் எல்லா விஷயங்களிலும் மற்றத் துறைகளிலும் செயல்படும்படியான மார்க்கங்களுக்கு, அந்த மனப்பாங்கையே சாவதான எப்போது அங்கீகரிக்கும்படி நான் வேண்டுகிறேன்.

T. V. சேஷசிரி அய்யர்.

இந்தியா ஊழியச் சங்கம்,

புது நகர்,

1918 ஆம் ஜூன் 13உ

.....தங்கள் சிறப்புத்தகம் கிறமமாய் வந்து சேர்ந்தது. அதை யிக
கிருப்தியுடன் படித்தேன்

ப்ரின்ஸ்பால் புராஞ்சுபே அவர்கள் தேசியக் கல்வியின் பேரில் எழு
தியுள்ள திறமையான கண்டனத்தைத் தாங்கள் மொழிபெயர்த்தது வெகு
நல்லது. கமஞ்சுக் கல்வி விஷயங்களில் உபதேசிக்க அவரைப்போல் அவ்
வளவு தகுதியுள்ளவர்கள் தேசத்தில் உழர்வம். இந்தியாவின் இப்பாகத்தில்
(பம்பாய் ராஜதானி) கவர்ன்மெண்டும் ஜனங்களும் ஒருமித்து கல்வி விஷ
யத்தில் ஒரு பெரிய அதிகாரம் கொண்டவராக நோக்கப்படுகிறவரும், அவர்
தாரணமான சமர்த்தியமும் சொந்தமான கற்பனா அபிப்பிராயமும் கொ
ண்டவருமான, ஒரு கனவானின், விவேகமும் பரிசுத்தமுமான குறிப்புக்
ளால், கமது ராஜதானி (சென்னை) யிலுள்ள பலரும் பலனடைவாரென
நான் நம்புகிறேன்.

தேசியக் கல்வி முஸ்திப்புக்காரர்கள் எப்படிச் சொல்லிக்கொண்டா
லும், அவர்கள் தங்கள் நோக்கங்களையெல்லாம், ப்ரின்ஸ்பால் புராஞ்சுபேய
ர்கள் நம்முடைய பேரில் (Servant of India) எழுதிய பிறகு, அவரு
டையவும் மற்றவர்களினுடையவும் அபிப்பிராய வழியை யணுகித்து
முன்னிலை விட சிலாக்கியமான வழியிலேயே மாற்றிக்கொண்டுவிட்டார்கள்.

தங்கள் அன்புள்ள,

V. S. ஸ்ரீனிவாஸன்.

Servants of India Society,

POONA CITY,

13th June 1918.

Dear Mr. Vaidyanathaswamy Aiyar,

Your pamphlet came all right and I read it with great pleasure.....

You have done well to translate the able criticism of "National Education" by Principal Paranjpye. Few men in the country are so competent as he to advise us on Educational subjects. I hope many men in our province will profit by the wise and sane observations made by a man of uncommon ability and originality of thought, who is looked up to by Government and people alike in this part of India as a great authority on education.

Whatever the promoters of "National Education" may say, they have modified their views for the better since Principal Paranjpye wrote in our paper, in the light of his criticism and that of others

Yours sincerely,

V. S. SRINIVASAN.



The Presidential Address

DELIVERED AT THE

12th Annual Meeting

OF

The Students' Brotherhood

OK
21st July, 1906

BY

THE HON'BLE MR. JUSTICE F. C. O. BEAMAN.



PRICE TWO ANNAS.

THE PRESIDENTIAL ADDRESS DELIVERED AT
THE 12TH ANNUAL MEETING
OF
The Students' Brotherhood
ON 21ST JULY, 1906
BY THE HON'BLE MR. JUSTICE F. C. O. BEAMAN.

PROBABLY you could not have selected an unfitter person than myself to preside this evening and deliver your annual address. I have studied some of the best examples, and I am filled with humility. I know that I am incapable by temperament, and want of the requisite ability, of turning out anything even tolerable, on the standard pattern. Everything which conceivably ought to be said at an annual meeting of a Students' brotherhood has been said so often and so well, has been said with such authority and wealth of illustrative erudition that I am in despair. Am I to tread that well worn path again, and tread it with feeble trembling feet? It is useless and worse than useless to seek to interest you by a repetition of elementary maxims; I will abandon all originality and try to put one or two things at any rate, before you in a new light. A new light that is to say to some of the older members of this gathering; all that is youngest is pretty sure to have already anticipated my belated effort. On your part you will be generous, you will make allowances; remember that old age is proverbially garrulous, and that however strongly you may be disposed to turn contemptuously away to-day from its well meant encroachments upon the gaiety and irresponsibility of youth, the time must sooner or later come when each of you will be in the like melancholy case as myself, reviving by a momentary association with Telemachus and his brotherhood the exuberant vitality of your own distant days of studentship. Constitutionally I shrink from the role of Mentor, with its

implications of aloofness from all that is rosy, fresh, tempting, alive, in life. I do not know why, yet, I should be singled out to be the oracle of winter, speaking chillingly to early spring. And I am still more astonished at the weakness which caused me to yield to an importunacy which has proved as embarrassing as at first sight it was certainly flattering. The Students, I was assured, wished to hear me, and this, for the best of all possible reasons, that they had never heard me before. That I could understand and sympathize with. It is so long since I was a student, that I fear I must have lost touch with the species; I own that I regard it with a certain amount of awe, and I can now only trust that being embarked on this venture I shall not have to pay too dearly for my good intentions and temerity.

Take the creature in it's completeness, and there is hardly anything so unlike itself as a Man. The full grown Man if he is an honest and a competent observer and analyst, will sorrowfully confess that he is much more like a monkey than a Baby. Midway between these poles stands the incomprehensible Student, whom I am called on to address, to speak to, out of the fulness of my heart, and ripened experience, upon high and inspiring themes. Is it surprising that I do not know how or where to begin? I am ambitious as I have already said of presenting one or two things in a new light; but it is an ambition which may topple me over in irredeemable disaster. On the beaten track I should I know be perfectly safe, and perfectly dull. In the new by-paths I want to explore with you, I am not likely to be safe and I may be incomprehensible, which is much the same if not worse than being intelligibly dull. Nothing irritates more than novelty. The sheet anchor of all lecturers and preachers, especially preachers should be a decent originality, a parade of respectable and well warranted truisms. I might for example begin and end by saying to you with pregnant impressiveness, Be Good and you will be happy. In effect I expect that is what I shall have said to you, but not quite in that plain simple way. Else I should be putting myself in competition with your accredited Pastors and Masters, a thing I have no intention of doing. You must try to believe, it will sometimes be difficult, that notwithstanding the elusive vagueness, and want of method your trained young faculties will

immediately detect and deride, that I have a purpose and a definite meaning of my own, and that if it escapes you, it will probably be because, while I am clearly enough conscious of it myself, I have not the professorial gift of imparting ideas to large bodies of critical young men and women of whose prepossessions I know nothing.

Here I should like to enter a preliminary disclaimer. In what follows it is possible that you may catch the echo of some familiar thought, and with the fatal modern instinct of pinning everything down, following everything to its source I already see you in imagination eagerly pulling out your note books bent on verifying later. And when you have verified, and revealed the thought—perhaps the precise words you have heard me utter,—on the page of an ancient writer, it would be asking too much of human nature that you should not instantly charge me at the bar of your consciences, if not in the columns of the daily press with impudent plagiarism. I beg you to refrain. I will disarm that criticism, by a full and frank confession. I am not ashamed of owing my thoughts to other thinkers; perhaps ninety-nine per cent of my mental stock is borrowed, and I am not sure that I do not wish the missing one per cent were borrowed too. Roaming the rich domain of noble thought stored up for us in the masterpieces of the world's literature, I have tried to carry away as much of its sweetness, goodness, inspiration, as I could bear, and to diffuse it in my humble way, either of talk or writing in the small circles in which I move. This is no robbery; the wares are meant to be used, and they are like the Widow's cruse, the most you can take from them will not diminish their perennial supply. But I cannot always be stopping to observe, "Not mine you know, Mr. So and So's." I rather glory in appropriating and offering undetected some rare shy lurking flower, that I have come across in my strayings hither and thither; and I detest the *Scarabaeus criticus*, who a month later having hunted all the libraries of the earth, discovers whence I took my treasure and denounces me as a thief. I am indeed humble enough to feel the great thinkers and writers of the world from Plato to Maeterlinck have expressed beautiful and valuable truth as well as I could have done myself, and I therefore excuse myself generally to you on this

that is really valuable and pleasant in it, is utterly irrational. There's night and day brother, both sweet things; there's Sun, moon, and stars, all sweet things, likewise there's a wind on the heath. Life is very sweet brother, who would wish to die. Some bright spirit, I wonder who? once flung this little gem of thought into the world, It is a comely fashion to be glad, joy is the grace we say to God. There you have a much wholesomer, saner profounder philosophy than Life is real, life is earnest. There is nothing we meet in nature, nothing that revolves about us in the vast scheme of the Universe, the flowing seas, the burning sands, the tranquil stars, the whispers of the winds, the murmurings of forests, the concourse of great cities, the responsive thrilling of great thought to great thought, that is not instinct with a gaiety of it's own. There is an exultation of the open road, the illimitable desert, there is a choral song ever being sung about the turning worlds, if we would only listen, if we would only be less real, less earnest. "Allons after the great companions, and to belong to them? They too are on the road—they are the swift and majestic men, they are the greatest women—Journeyers as with companions, namely their own diverse phases, Forth steppers from the latest unrealized baby days, Journeyers gaily with their own youth, Journeyers with their bearded and well grained manhood or womanhood, Old age, calm, expanded, broad with the haughty breadth of the universe, that my friends, young and old is the way to take life's journey, reflecting in yourself, in your every mood, the frolic welcome awaiting you at every step, every stage, if only you will temper your spirit to the abounding gladness and loveliness of the world about you. Your main purpose did you ask "To gather the minds of men out of their brains, as you encounter them to gather the love out of their hearts, to take your lovers on the road with you for all that you leave them behind you." For the entire Universe is designed to be the grand road for the progress of souls. A holiday of riotous excitement, of triumphant ecstasy, "For I know that they go toward the best, toward something great." It is quite impossible for you to realize yourselves, to attain your full development if you will allow your minds to be warped by the false belief that life is a business. Life is a game, and the finest of all games because the rules are so elastic, and it

is dominated by such a simple and intelligible principle. Joy is the grace we say to God. The attitude which I am combating produces a large crop of baneful errors, any one of which might serve me for the text of a leviathan sermon, did I desire to sermonize or my mood allow me to confine myself to a text. To go on further than what is implied in the realistic view of life, that everything is just what it seems to be, will you not allow on a moment's reflection that this is utterly untrue, that the very reverse of it is true, that nothing is in the least like what it seems to be. Everything is what it seems to us, as far as we are concerned. We extract the sweet or the bitter from everything we encounter on the road, and if we are resolved to look for the sores, the warts, the deformities, assuredly we shall find them in profusion, and the morbid appetite will grow with what it feeds on till we shall reach the terrible belief, that life is very real, very earnest, very dreadful, the greatest of all evils. Conceive how impossible it must be with that deep rooted and paralyzing conviction to make anything worth having out of life. But you will demur, Facts are facts, and it is childish or disingenuous to pretend that white is black. Are facts facts? And how would you set about proving that trite and dark saying? I suppose most of us who are not atrabilarious or glutted to satiety, allow that the Sun is a splendid golden fact, but what if you will insist upon looking at it through green glasses, or worse hiding your heads in dark caves and refusing to see it at all? It is the fashion to say that facts are stubborn things; facts are really the most pliable, agreeable things, if you know how to deal with them. In that respect they faintly resemble statistics, which as we all know can be done by skilful manipulation to prove anything. But even if you don't yet see your way to transmuting facts, by the subtle alchemy of the mind, into precisely the material you may be in want of, you won't deny that there is a large and varied assortment of facts, and that there is no fetter upon the selective power. And my present point is that to make the most of yourselves, to render yourselves as serviceable as possible to the scheme of the Cosmos to which you belong, your wisest plan is to select the facts which conduce to gaiety and a joyous estimate of the possibilities of life. The deliberately cultivated, earnest attitude, leads to the most demoralising habits of introspection and

remorse. Most of your spare time will be spent in pin-pricking, and then you will contemplate yourselves with a pathetic surprise at being so sore and peevish and generally ineffective. There is no indulgence worse than that of remorse. The habitual penitent is more unutterably lost than the habitual drunkard. And he is infinitely more miserable. No one yet was ever the better for scourging and lacerating himself on account of past peccadillos. No healthy animal ever repents. If it is caught it pays the penalty on the spot, as sooner or later we all have to do; but if it is not caught it goes on its way rejoicing, and never allows the thought of how very wicked it was yesterday to pollute the sunshine of to-day. To Man alone out of all creation, Man, who looks before and after, and pines for what is not, has been reserved this poignant self-torture. It is a weed and one of the worst weeds that springs from the soil of the earnest, the sad, the pessimistic view of life. If you would realise once and for all, that no amount of repentance, no agonies of regret will atone by the smallest fraction for the sin once committed, you might better fit yourselves for the work yet appointed you to do, and be strong in the resolution to sin no more. "Our Acts our Angels are for good or ill, our fatal shadows that walk by us still," sang the poet, and lied. They need only walk by us as long as they are companionable, as long as we desire that they should. The worst of them, are those we are in the habit of hugging closest to our lacerated and bleeding hearts, in the paroxysms of remorse. And their fatal poison infiltrates every fibre of our moral being till life indeed becomes deadly earnest and there is no health in us. That so awful a result, so utterly opposed to any possibility of Belevolent superintending power, so destructive of every natural and wholesome energy should be possible at all, is largely due to the perverted opinion of the seriousness, the joylessness of life. I am not of course recommending you to set out on your voyage as the Buccaneers of the Spanish Main, chartered libertines bent on the commission of every deadly sin, with the single exception of the deadliest, that of being found out. My purpose is altogether different. There are inexorable and immutable laws of cold impartial justice under which, be sure, you will be brought to book for every transgression. But you will not evade the payment of the debts you have incurred by snivelling; by mawkish repentance; by

unfitting yourselves to do better in what space of time and activity is still allotted to you. And the more you allow your moral faculties to be clouded and clogged by the putrescence of dead and buried sins, the more firmly will you be persuaded that this is a very horrible world, and that it was really a cruel injustice that you were ever born into it. The past hangs like an iron chain about the necks of too many of us. I don't want it to hang about the necks of any of you who are yet so young that the past is still prismatic with the radiance of irresponsible infancy, the soft influences of the pitying heavens. And that is why I say, Remember life is a splendid wholesome gay holiday; full of the richest, most satisfying, ennobling potentialities. It is a garden of fruit and flowers; you have only to enter it in the right glad spirit, to find it so, and never be troubled by the occasional weeds and nettles that lurk in the bypaths. But then you must hold your heads high, looking always upwards, to take into your vision the serenity and the majesty of the sweet sanative breath of the air off the loftiest hills. We must early make ourselves immune to the noxious vapours and influences here and there awaiting us; but not, mark you, in the clumsy scientific way. To get the flower and essence of life's effervescent joy, you must not inoculate yourself first with every depressing and degrading influence. As a preparation to gay living and high thinking do not by way of guarding against the encroachments of pessimism, start with a course of the earnestness and the reality of life. For if you do you are likely to carry the consequences of the treatment, ineradicably operating on your enfeebled capacities, with you to the grave. The mere faults of the past, the sins which bulk so large on the horizon of every tender sensitive conscience, are in reality nothing, not worth considering. They are bogies and tyrants of our own creation, and we voluntarily submit ourselves to their hideous despotism. But it is otherwise with the habits of the past, the deliberate assumption of the garb we mean to wear, throughout the journey. These, and not our acts, our Angels are for good or ill, our fatal shadows that walk by us still. The habit of gloominess early becomes incurable. It is the natural result of taking life and ourselves much too seriously from the beginning. The best intentioned, the highest principled, the most richly gifted man in the world, who envelopes himself in an atmosphere of sorrow, or tragedy, or even

earnestness, is little better in the race, than, were it a race for the fleetest of foot, the one-legged man would be. Of that I am certain, and I hope that when you have thought over the subject for yourselves, you will be as certain as I am. The gay, the joyous, the humble outlook on life will have nothing to do with remorse ; if the past is smirched and blotted, it resolutely turns it's back upon it ; but it is quiveringly, passionately alive to the possibilities of the future. Yesterday, my friends, was an abominable day ; rain hail, thunder, mud, slush ; what of it ? To-morrow is a new day. That is what we are looking forward to ; in the full confidence that to-morrow the Sun will be shining, do not you even now, as the evening sets in, catch faint suggestions of the rainbow ? we will brush off the mud and the stains of yesterday, and prepare for long beautiful hours in flowery meadow lands, holidays palpitating with light and colour, the songs of birds, the exquisite delight of life. He must indeed be far on the decline who each morning waking does not feel that the unfolding day has for him some brighter, purer, more auroral hour, than any that has gone before. In that spirit, the only true good worthy spirit, we shall soon learn to convert the past from a nightmare into a soothing and wise friend. It is in the power of each one of us, to mould his past as he will. I do not mean of course to alter the record. That no one may ever hope to do. The moving finger writes, and having writ moves on, nor all your pity and wit shall lure it back to cancel half a line, nor all your tears wash out a word of it. Perfectly true, though the resonant note of anguish, and remorse too plainly indicates precisely the wrong spirit. You cannot obliterate one letter of the scroll ; not one act done, can you ever undo. To that extent the past is irrevocable ; but just because it is irrevocable, because it is out of your reach now to mend or mar, you waste your time in bathing its contents with idle tears. But regarded practically as a force re-acting upon your character and effectiveness as a moral agent, you are perfectly at liberty to use it or abuse it. Those who allow it to overwhelm them with its angry or sad reproaches, give it a license it is soon certain to abuse. There is a better way. The past, if it is suffered to become your master, will immediately become **your** tyrant, and a domineering, exacting, blustering bully. But make it **first** your slave ; make it **understand**

that you are not in the least afraid of it ; that it cannot produce out of its most abysmal depths, a single monster, which shall make you lower your eyes, or abase your haughty head, and it will assume a totally different attitude. No longer full of menace, it comes to your bidding a docile sage counsellor ; here and there, its most awful phantoms are dimly discernible, but only as terrible guardians of some abyss, to warn you should your feet again stray in that dangerous way. For the rest it is a storehouse of experience, from which you are to cull that which is most useful, most educative, most encouraging. And that discipline applied to the past, is the natural outcome of the sunny habit of looking on life, for it is inconceivable that any one who determined to find in every opening dawn new stores of hitherto untasted joy, should allow the sins and errors of the past to arise and bar the way. It is not remorse for the committed sin, that has the least efficacy, but the deliberate progress onward and upward to a higher level, looking down from which we can calmly and without disturbing emotion review our former deeds, and know that we are now incapable of repeating them. Then and then only do they serve their useful purpose, of landmarks on the road ; measures of the progress we have made, ministers to the purification of each succeeding frolic mood, by supplying without alarm the contrast between what we were and what we are. Is not this something appreciably different from the weak and puling remorse which prostrates us on our faces ; we who should ever walk proudly erect fronting the stars, and the thunderbolts, propitiating we know not what, in the base and cowardly hope of being excused the payment of our just debts. There is some thing drably comic in the earnest, if I may say so, the corrective view of life. How sad, how very sad, a business it all is ! Such folk will say, here is A. cut off in the prime of his youth ; B. is down with an incurable and painful sickness ; C. has lost all his money and must now take to the broom at a crossing ; D.'s wife has run away,—was ever such an awful world ? As though the incidents in the lives of A.B.C.D. and the underlying but prompting fear, lest the like might not overtake the earnest speaker, had anything to do with the broad and exhilarating truth of the vitality and superb splendour of the Universe, of life. And the resultant mood, as of ope on guard

with an umbrella to protect himself against a thunderbolt, the stern determination to walk warily, to at least merit none of the calamities, with which his experience is profusely stored. Comic I say, because first of it's baffling want of all humour and all proportion, next because of the tacit assumption that each of us has a life to himself, a piece of work to be solemnly and conscientiously done, under the eye of a rigorous taskmaster, who will use the rod, instead of producing the money bag if there is the least remissness on the workman's part. It is likening Life to a bit of cobbling or gardening given to some poor fellow who has to earn his living that way ; he will cobble the shoe, or hoe the potato patch with a frenzied admirable zeal, and when it is done, he will straighten his bowed back, rub his dimmed eyes, and apply straightway for his wage. All the while, the world has been laughing and singing as gaily as you please about him, but he has missed the song, and the laughter. He had his wages to earn, his tiny shoe to mend, his few potatoes to plant, and he is pleased and proud and satisfied that he has done it all so well. But I say we cannot occlude ourselves thus from life in the aggregate. We flow in the full stream, the motions of the planets, the tides of the oceans, the whirling star dust in the highest heaven, or part of the intoxicating ecstasy of irresponsible irrational joy, the life of the world, our life, so long as we realize that we are it, and that it is pulsing furiously through our veins identifying us with the enduring mirth of the rejoicing Universe.

You do not consciously and of set purpose school yourselves into the joyous receptive mood ; it is generated at once and permanently by a sense of harmony with the larger more exuberant gaieties of Nature ; the moment you think about happiness as something outside yourselves to be pursued, you may be sure you have it not, and that it will in all likelihood always elude you. It is the same, is it not, with physical health. No man in perfect health talks or thinks about it ; but the moment it is lost we are untiring in search of it. I would have you believe, then, that the first essential condition of the well lived life, is an invincible exultation, a steadily increasing joy in living simply, living with all else that is beautiful, gay and truly alive. I fancy I hear of some of you saying with that grave academic distrust of anything that savours however

remotely of being mystical, that all this is fine and well sounding, but is it true, can it be proved, will it pass the laboratory tests? No, there is no test known to the Scientist which can be applied. There is no truth worthy the name which can be proved. We hear a great deal of the conflict between Science and Religion. We hear a great deal of the superiority of Science to Metaphysics. We hear a great deal of the bigotry of Religion; of the unconvincingness of Metaphysics; and the claim which crude Scientists too often make for Science, that it is so much surer ground; that what it states it proves, what falls within its sphere it explains thoroughly. All this is of course untrue. Science, in the first place never attempts to explain anything. All that it does is to observe carefully and record the results of experience and observation. It is no more capable of proving ultimates, than the most transcendental mystic. It will demonstrate where its materials are sufficient, the normal results, as they are loosely called of recurring sequences; but ultimately it has to fall back on the pure reason, as helplessly as the metaphysician or the mystic—Reason, here in the largest and loosest sense, comprising all the mental, emotional, imaginative equipment of man. If you want an illustration ask any Scientist to prove to you the fundamental proposition, that matter is indestructible. No proof is possible that does not beg the question and rely finally on the unthinkableness of the opposite. In its own small domain Science is incredibly diligent, careful, in a word earnest; but the domain is so small, and the achievements, of which the fame is sent noisily reverberating round the globe so insignificant after all. These are what most people understand by the realities of life, the concomitants of its earnestness. We have dinned into our ears day and night, the inestimable blessings which Science has conferred on the world; it is said to have made life so much easier, pleasanter, happier. And it proudly challenges on this most debatable ground the claims of all rivals and competitors. I think the challenge is easily met. If we dissociate physical comfort, mere convenience, from happiness, as in judging this cause, we are bound to do, I should unhesitatingly decide that a few splendid idle words spoken by a wandering Teacher, centuries ago, have contributed infinitely more to the sum of all human happiness, from that time and onward, than all the achievements discoveries, and in-

ventions of Science put together. In the conduct of life one great thought, one high principle is worth more than a hundred steam engines, one illuminating revelation, than a thousand formulae. The intellect, although an admirable thing enough, and especially flattered and belauded at your time of life, is not, please recollect, the whole of our constitution, nor even perhaps the most important member of that complex body. There is always a risk, most marked perhaps in the days of Studentship, where the Intellectual faculty, while abnormally developed is not of the finest quality to ascribe to it a pre-eminence to which it really has no claim. In comparison with the emotional imaginative faculties, it is cold colourless, attenuated. In comparison with the will, it is perceptibly but a humble subordinate. Unchecked by higher related powers, it is purely selfish, and makes at once for disintegration. The nation which is ruled by the intellect alone, is bound in a short time to fall in the scale, if it does not wholly disappear. Intellectual pride is the besetting sin of youth; its arrogant restrictions clip the wings of fancy, scale the eye of imagination, cripple the development of all the finer, more mysterious instincts. It needs to be early taught its limitations and kept strictly within them. But it must not be encouraged to intrude impudently and insubordinately upon domains and kingdoms greater than its own. The proof of the larger moral and spiritual truths is not to be sought or expected of the Intellect. No professor can demonstrate to you, so as to convince your reason, that it is better to love than to hate, better to take life as a joyous glorious gift, than as a lingering long drawn out penance.

Nor is any proof required. For if you resolve to take life in one or the other way so it will prove Not a question, you say, of how better to regard it, but of what it really is; a blessing or a curse? Well of that again no proof can be given, for the simple reason, that it rests with you to make it the one or the other for yourself; and the sure way to make it a blessing is to start with the unalterable conviction, that it is essentially a wholesome, festive, merry, good thing. Avoid the crude rationalizing habit, avoid submitting to unsuitable and inadequate tests, your finest intuitions, your most triumphant convictions. All that is best and most valuable in our lives, is essentially irrational, owes its special value to being irrational. The pre-

eminent virtues, Faith, Hope, Charity, these are all irrational, and if you would attempt to rationalize them you rob them at once of all spiritual efficacy. Whatever our reason may say to the contrary, we persist in acting upon our beliefs. You may prove to me by the most irrefutable logic that there is no such thing as the freedom of the will, that it is utterly inconceivable that there should be, and immediately you and I will go about our business basing all our calculations and acts upon the confident assumption that the will is free. It is impossible for you to prove to me that I exist outside your consciousness. I accept the validity of the intellectual argument, and acknowledge that it applies *matatis mutandis*, but we shall both go our ways as firmly believing as ever in our separate existences. I shall continue to act as though you, you will continue to act as though I really had an existence of our own. These are the veriest common-places of thought yet they may serve to free you if ever so little from the despotism of the intellect. If our lives were to be limited to what, in terms of the intellect, we know, and of which we have proof, it were indeed hardly worth living at all. You cannot rationalize the highest ethics, much less any form of energizing religious emotion, without destroying it; you cannot rationalize anything that in the narrow view of the schools needs rationalizing, without taking all the beauty out of it, any more than you can rub the butterfly's radiant wing without effacing its perfectly harmonized colouring. The primitive conception of the Skies and all the heavenly host, that they were arrayed there to be glorious lights by day and night for the service of man, has been of course rationalized into modern astronomy; but I do not think that the substituted knowledge, such as it is, has added to the beauty or from the human point of view the ennobling dignity of the savage's belief. The result of converting man's splendid lamps into vast revolving worlds has reduced Man to a point of inconceivable insignificance. From being Lord and owner of the earth and the Skies, with the Sun Moon and Stars, he is revealed as little better than an invisible insect on an invisible dot, whirling through space in the train of immeasurably vaster worlds. And yet Man goes his way, head erect as ever, his reason perhaps convinced, but his truer self undaunted, in his innermost heart believing that however vast the

universe about him, he is of kin to that which is vaster, more permanent still. And that conviction precious and inspiring as it is, stands beyond the reach, of all rationalizing assaults. Man is the weakest thing in Nature; he is less able than almost any other animal to protect and support himself; nature may crush him in a thousand ways; yet he is stronger and greater than nature. Man is a reed, but a reed that thinks; and while the mighty, blind, dumb, resistless, elemental forces destroy him, in the moment of his destruction he knows that he is the mightiest, for that which slays knows nothing, that which is slain knows that it is slain and how. Looked at in the narrow cold focus of Reason alone Man appears to be the smallest, the most contemptible thing; and if you give too much authority to the reason, and adopt that conclusion, it is likely that in a very short time you will be living down to it, and in fact become mean and utterly contemptible. But the faith which is in him tells Man that he is not so despicable, that he has in him sparks of the Divine, germs of the Infinite, and in proportion as that aspect of his complex nature prevails, he grows gigantic towards the stars; his purposes are noble and only to be accomplished by noble thoughts words and deeds. There is not a day or an hour as I have already said in which we do not calmly set aside the judgments of the Reason, and act upon our instinctive beliefs. There is probably not a person in this room, who does not believe, that on leaving it he will be able to choose whether he will return to his home by this road or that, whether to-morrow he will not have the choice of eating this or that food, whether if he pleased he might not pick up a stone in the street and throw it at the first passer by, whether in a word he is not in every particular a free agent. Yet there is probably hardly a person in this room whose reason could not easily be convinced, and would then assure him that we have no freedom whatever, that we are nothing but a moving row of shadow shapes that come and go, round by the sun-illuminated lantern held, at midnight by the master of the show. I expect that we all believe that we see horses, and birds and men in motion, yet if you appeal to the reason it will tell you that it is impossible to see motion, and that is more than doubtful whether motion exists. We all believe and act practically on the belief that Achilles would overtake the

tortoise, yet for centuries the Reason has boggled over the problem, and on the whole has been inclined to give the race to the Tortoise. In every detail of our lives we are, happily for ourselves, thoroughly irrational; the beliefs, the instincts by which we are guided, are vivid and dominant; the verdicts of reason are dim and remote. Thus we have long ago consented, to avoid the trouble of further idle discussion to accept the roundness of the world. But I doubt whether there is one in a thousand who ever really thinks of himself, much less believes in himself walking about his daily work head downwards. The reason gives us the law of gravity, we accept it without enthusiasm; but we do not understand it, nor is it at all likely that we ever shall. Bodies may fall according to the formula, and as far as our experience has yet gone, they do; but why they do, is a question which Science and Reason cannot answer. Our belief in the law of gravity, which reason and the collective experience of the race approve, is not half so strong and operative as our belief in our neighbour, which all reason and experience emphatically denies. If then in all the small and insignificant acts of living we are willingly swayed by faith, in preference to Reason, why may we not gladly accept the same guidance in higher things, in more exalted spheres, wherein Reason at the best has but a restricted jurisdiction. But our pyrrhonic Sceptics are in the habit of replying in a fine frenzy of righteous indignation "belief is desecrated when given to unproved and unquestioned statements for the solace and private pleasure of the believers. Whoso would deserve well of his fellows in this matter will guard the purity of his belief with a very fanaticism of jealous care, lest at any time it should rest on an unworthy object, and catch a stain which can never be wiped away . . . it is wrong always, everywhere, and for every one to believe anything upon insufficient evidence." Now that may strike you as very fine and healthy and unanswerable. But I should be sorry indeed to think that it was. There is a good deal of will in every prevalent belief, and in this connexion will is made up of a number of factors, hope, fear, prejudice, passion, imitation, partisanship, all the influences which Mr. Balfour groups under the term Authority, and which set us believing, we hardly know how or why. I should not be in the least

surprised to hear that ninety-nine per cent of those who are here to-night, believe in molecules, the conservation of energy, and necessary progress; and I am quite certain that they could not support those beliefs by any reasons worthy the name. After all the great Scientist whose protest against unreasoned belief I have quoted to you, would undoubtedly have pledged himself to a belief in Truth itself; that there is a truth, and that our minds and it are made for each other. Yet what is this, asks Professor James, but a passionate affirmation of desire in which our social system backs us up? There is no criterion of absolute truth; reason can never decide positively that this is unshakably, unalterably, eternally true. Ponder a little over this, "Evidently then our non-intellectual nature does influence our convictions. There are passional tendencies, and volitions which run before and others which come after belief, and it is only the latter that are too late for the fair; and they are not too late when the previous passional work has been already in their own direction." And this is the main thesis which is always worth considering namely "Our passional nature not only lawfully may, but must decide an option between propositions, whenever it is a genuine option that cannot by its nature be decided on intellectual grounds; for to say, under such circumstances, Do not decide but leave the question open, is itself a passional decision just like deciding yes or no, and is attended with the same risk of losing the truth." Let me also remind you that the most confirmed empiricists are only empiricists on reflection; left to their own instincts they dogmatize like infallible Popes, or the youngest Students. When they reject honoured and inspiring beliefs on the ground of the evidence being insufficient, they do not mean that there is really no question of insufficiency of evidence with them; they mean that the evidence on the other side is completely sufficient, which it never is and they would be sorely pressed to make good. And the point to which I am bringing you, if you have rightly followed me, is this, that in hundreds of matters, belief is utterly indifferent; it cannot really matter whether you believe this or that theory of Radium and its action, this or that theory of light transference. In a word, over the whole field of science where the final beliefs are not forced upon us, it is the business of every one to reject that which is not supported, if not

by absolutely convincing, at least by the best evidence. The scientist is a recorder first, and it is not till he hopes to become an inventor that he has to theorize at all. But in morals it is different. Some opinions are not forced upon us, others are. Moral questions, as I indicated at the beginning of my remarks on the earnest conception of life, are not so much questions of what sensibly does exist, but of what ought to exist, of what would be good if it did exist. The Will, and the Will alone decides whether we are to have moral beliefs or not. The intellect has nothing to say to this. "If your heart does not want a world of moral reality, assuredly your head will never make you believe in one." The heart, as Pascal said, has its reasons, and the sphere, they are the determining reasons. If I had time I think I could prove to your satisfaction that not infrequently faith in a fact can help create that fact, and where that is so, and the fact is consonant with our passional desires, it would be the worst form of logic to say that faith running ahead of scientific evidence is immoral. The agnostic's rule of thinking which has always carried so much more weight than it deserved is manifestly an irrational rule, and so from his point of view, at once ruled out. It amounts to this that he would preclude me from accepting certain kinds of possible truths, which may turn out to be really and actually true, not only true but of the most vital importance. He prefers the risk of losing essential truth, to the risk of error; I don't. In both cases we make our decision; in both cases we play our stake, he backs the field against Religion, I back religion against the field. What is the difference? Certainly I do not see that he has the least right to vaunt any superiority. Suppose you wish to marry, but put off asking the lady for ever because you are not certain that she will prove the Angel you have imagined her; do not you effectually shut yourself off from the angel possibility? True when you had married her she might prove a Vixen; but she might prove an Angel, and if you won't make up your mind to risk the vixen, you certainly can't win the Angel. Wherever in vital matters there is a living hypothesis, a hypothesis that is at least alive for you, then you have a forced option, if I may use that paradoxical phrase. I mean that you have an option, and that you must make it. You must either believe or refuse to believe. Do not confound this

with attempting to revive a dead hypothesis; that is quite impossible; certain ancient and well accredited Hypotheses are now as dead as Julius Caesar, and it would be the most fantastic folly to attempt to resuscitate them. But do not at the same time fall into the opposite vulgar error of defining faith as pretending to believe in that which we know not to be true. If we know a thing not to be true, it is dead for us; but there are other things which while wholly alive are in the domain of faith still, and the true function of faith is believing in those things which we hope may ultimately prove to be true, and which if true will yield the supremest satisfactions to the best and noblest parts of our nature. In advocating the worth, the efficacy, even the necessity of faith, we must never confound Faith with superstition, or credulity. It is right and wholesome to believe that we have a spark of Divinity in us, making us of kin to the Eternal perfection; but it is wrong to believe that two rival Churches or monasteries each contain the skull of a departed Saint, or to accept the explanation that one was his skull when he was a boy. It is right and wholesome to believe that the soul is immortal, but it is wrong to believe that anointing with Holy oil confers any specially Kingly qualities. These distinctions are obvious, and I should not have stated them, but for the fact that it is precisely the obvious that is most often overlooked. Just as the most uncommon sense, is that which we mean by common sense. The foregoing remarks have been made on the understanding that the objects of this society are to place life on the highest level, and and to fit its members to do it and themselves the amplest justice. I have tried to indicate some points of view from which the consideration of those objects may I think be profitably approached. Every Ethical association, and this I suppose is mainly an Ethical association, aims principally at improving not only the lives of those who belong to it, but the lives of all those with whom they may come in contact. And this implies higher ideals, the finest and largest conception of life for the individual and the community. That is why, not perhaps without circumlocution and ambiguity, I have presented the central idea of a great universal joy, as the mainspring of all healthy natural life and next the desirability of supplementing that basic conception with a series of inspiring, unprovable, irrational beliefs. The cardinal ininitial mistake

of most reformers is that they assume life to be on the whole a very bad thing and themselves the appointed instruments of improving it. Whereas Life is a very good thing and our true aim should be to live up to its full potentialities.

The modern attitude towards this and most other really important things is deplorable. It is a thin shallow cynicism. It professes to disregard precisely what ought to be most regarded while it fritters itself away on trifles. It is a common everyday experience to hear some one say in fashionable circles, that Life is not worth living, and the observation passes unchallenged, as though it were the merest truism, on the same level as stating that it is a fine day. No one believes the speaker, least of all does he believe himself. If there were any truth in the trite and mischievous words, if that truth really had a hold of the minds of any large number of us, surely we should reverse every one of our habits, and concentrate ourselves upon getting rid with the least possible delay of such a disagreeable thing as life. But it is all part of a fashionable pose, which pretends to think that it matters a good deal what a man thinks of anything in particular, but that it does not matter at all what he thinks of everything. This is the reverse of the keynote of all the great periods in which men lived strongly, hilariously, and happily, in the plenitude of healthy vigour; when they were not ashamed to be natural, and were as sentimental and irrational, as exuberant children. Then it mattered so much what one thought of everything, that because two philosophers differ about their view of the Universe the stronger burnt the weaker at Smithfield. This was perhaps carrying exuberance too far; but it stands out in refreshing contrast with the flabby anaemic silly indifference of the modern decadents. Truly it matters nothing or next to nothing what you may think of this book or that painter or this or that food, or scientific discovery; but it matters much what you think of the Universe. Before we can hope to live life well, and help others to live it well, we must have a clear idea of what life at the best, is. It is a feast we are sharing with the gods. Our place at the banquet table may at present be lowly, but that is no reason why we should fly to the Kitchen to sit at the top of the Scullions' board. We need the highest ideals, the most inspiring beliefs, to attract and satisfy our expanding natures. It is impossible yet to say

whether they will turn out to be true or false. It is as impossible to say whether our lowest and most degrading ideals and beliefs will finally prove to be true or false; but should it turn out to be all delusion it is surely better to have mistaken oneself for a god than an ape. And there can, I suppose, be no serious question of the immediate influence for good upon character and conduct of steadfastly trying to live up to our noblest conceptions. If they correspond to no other reality, they correspond at least to the reality of some internal vision of our own. The natural product of this acceptance of life, is a gay, sanguine exuberance which makes itself felt in every company. Realizing the majestic splendours and infinite gladnesses of that endless life stream to which you belong, daily strengthening your sense of identity with it, you must acquire the serene, tranquil fearlessness, which is a condition of all marked spiritual or moral growth. In this mood it becomes daily safer to be thoroughly natural. The hollowness of fashionable self-repression, which has of late dominated England stands exposed for what it is, a silly sham. One of our most popular fetiches, has now for some years been the strong silent man. But while all history is ablaze with the feats of the noisy sentimental man, not one page has yet been adorned by the Strong and Silent One. This like the rest of its contemporary Shibboleths, is the mark and badge of decadence. It is a result of that gloomy outlook on life, which again is sure to accompany the sceptical spirit. As soon as you find yourself talking always about your health you may be sure you are no longer healthy; as soon as you are always talking about efficiency, you have ceased to be effective. With the negation of all belief, all religion, and therefore all exuberant joy, comes the day of the strong and silent man. He is the type of that concentrated selfish egotism which is the precise opposite of that diffused confident joyousness, indispensable to a correct understanding appreciation and therefore living of life. The strong and silent man can only be idolized by a generation in which the majority of men are weak and the majority of talkers, babblers of vain things. I am not advocating empty loquacity; nothing is more weakening, or wearisome, than the flow of speech to no definite purpose. But between this extreme and that affectation of a grim silence as a

cloke of some 'mysterious reserve of strength, there is ample space. I would have the man who rightly values himself, who rightly understands the rich life of which he is a part, spontaneously communicative; as naturally surcharged with the sympathy, the humour, the gaiety of the world, and as naturally ready to impart it, as the Sun its daily radiance.

I suppose that this society, like the rest of the civilized world is to a greater or less extent infected with the idea that this is pre-eminently an age of progress, and that among its chief objects should be that of strenuously assisting the stately march of progress. Well I should heartily applaud that sentiment were I quite sure that we were agreed upon the meaning of progress. In an age of scepticism and negation it ought to be obvious that progress is out of the question, unless indeed it be wholly unconscious, automatic, evolutionary progress. For until we have made up our minds about the direction we are to take, progress is a word of doubtful import. Some one has very truly said that no one ought to advocate progress unless he is next to infallible, and has at least a cast iron creed. Then right or wrong he knows his own mind, and when he talks of progress, he speaks with no uncertain sound. Others may differ from him about the value of the direction. He may maintain that he is progressing towards God, and they that he is progressing towards the Devil, but both are equally clear about the main direction, though they may not be so certain about what is awaiting them at the end. Where, however, the age really has no convictions of any sort, where it disputes about the need of moving in this way, at all, it is as idle to talk of progress being consciously and beneficially directed as it would be to stir up an ant's nest, and then point to the circling hordes as an example of busy useful progress. If we are really sensibly to progress, we ought to be agreed upon our goal. And that is the difficulty of the present day, that most of those who talk most and loudest of progress are at logger-heads as to what they respectively mean. A society of this kind, however, while no doubt it would wish to combine practical work with its ethical aims, should be ruled chiefly by broad principles. It ought, I think, to make the formation and cultivation of high character, its first object. When the members have carefully trained their minds to noble thoughts, their impulses to noble

deeds, their aspirations to noble accomplishments, they may safely be trusted to display their activities on appropriate occasions each according to his nature, and his standards of right and wrong. Conduct is a reflection of character, and in its turn re-acts upon character. But the formation of character, proceeding synchronously with external conduct, does not depend on that alone. It is nurtured rather by invisible but unintermittent thought processes. The habit of adapting the mind to the reception of fine, noble, pure thought, and the rejection of contaminating, debasing, coarse thought; and next to receiving only the best quality of thought, is the leading process in character building. And therefore I would suggest to this brotherhood to purposefully practise high thinking, as a mental exercise, in order that by degrees their characters and also their conduct and example may become habitually as beautiful and ennobling as the thoughts they have taught themselves to welcome.

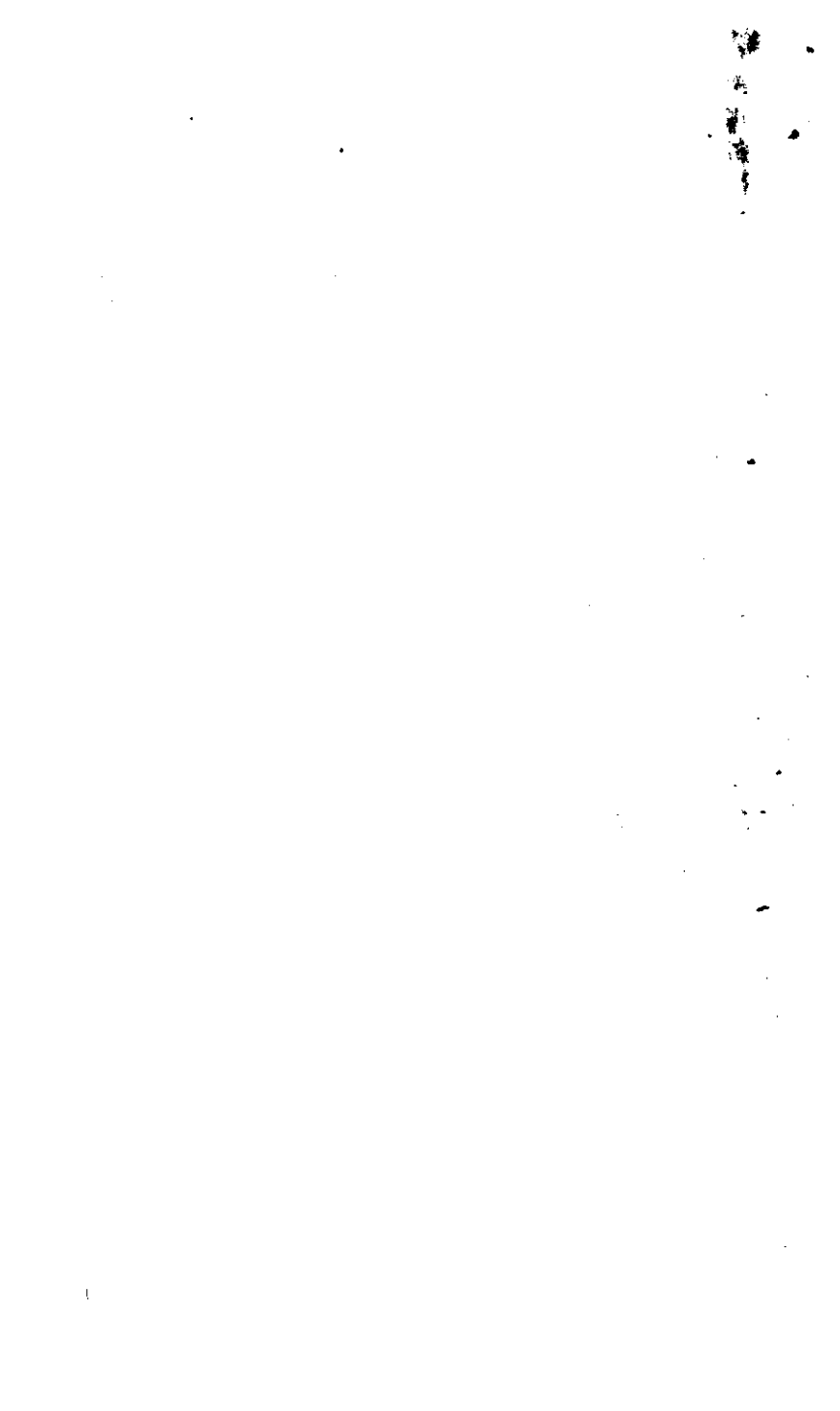
The law of attraction probably holds good in the realms of thought as well as in the physical world. Like to like. And so by cultivating the best thoughts you will attract to yourselves all the best thoughts of others, and by persevering and co-operating along this line, may hope in time to create about you a mental climate that will do for sick hearts and cankered souls, what the pure air of high mountains does for the fever-worn sufferer.

I think I was candid enough at the commencement of this address to warn you not to expect an orthodox sermon; or indeed anything like a connected discourse. I should have liked to methodize what I had to say to you a little more; but you must recollect that I have little leisure, and that I have to snatch what spare moments I can for throwing together thoughts such as those I have been offering you this evening. I feel that they are mere strays, that some main thread connecting them together should have been more clearly perceptible than it is; and that, maybe, some of you will be disappointed at the absence of anything like practical advice. It would, believe me, have been very easy to take some current events for my text and to have lectured to you in the usual didactic way about what good boys do and what bad boys do, in those circumstances. But I have tried to pay you a better com-

pliment than that. I have tried to give you something to think about for yourselves. I have touched many controversial questions of the first magnitude, appropriate, I think, to the needs of a society of Student Brethren. And if I have avoided preaching to you on common everyday lines, recommending you this or that line of conduct, it is because I want you to shape your conduct not upon the admonition of a lecturer, but upon the solid basis of principle which you have thought out and deliberately approved for yourselves. If you accept my view of life and the best way of living it, if you accept my view of the value of ennobling beliefs and lofty ideals, if you accept my view of the potency of deliberately trained thought, and if you thereupon set yourselves to lay down a set of principles for yourselves, by which when an emergency arises, you will regulate your conduct, I for one have no fear that you will not act rightly, honestly, wisely. The practical application is however of comparatively little importance. What is of the greatest importance is to have a correct and clear understanding of the goodness, the splendour the glory and the gladness of life, and to set ourselves about living it accordingly, in a spirit of happy gratitude. Be happy and assuredly you will be good.

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**METHOD
IN THE STUDY OF
INDIAN ANTIQUITIES.**

**BEING A LECTURE DELIVERED AT THE
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AUGUST 3RD, 1907.**

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THE popular idea of an antiquary has changed but little since the days of Sir Walter Scott. In most minds the word still calls up a picture of the friends and correspondents of Mr. Jonathan Oldbuck, of Monkbarne, "who, like himself, "measured decayed entrenchments, made plans of ruined "castles, read illegible inscriptions, and wrote essays on "medals in the proportion of twelve pages to each letter of "the legend." The study of antiquities is regarded either as a harmless hobby on a par with fret-work or the collection of postage stamps, or as the dry and dull pursuit of bleary-eyed and anæmic scholars who are so absorbed in the past that they have lost all interest in the present.

There is this much truth in the popular view, that the study of antiquity for its own sake is liable to fall into dilettantism on the one hand and into pedantry on the other. To avoid these faults, it is needful to keep steadily in view the relations of archæology to other branches of science.

In this connection, the first point to be emphasized is the unity of all knowledge. However theories may differ as regards the order of the universe, all alike are agreed that it is intelligible only so far as it is coherent, that is, in so far as it forms a single whole. Only to this extent then can it be the object of knowledge, and that knowledge itself must form a single coherent whole. But the mass of facts to be noted and classified is grown so great that no one man can now follow Bacon in taking all knowledge to be his portion. Commonly, therefore, we divide knowledge into two great

kingdoms, the kingdom of nature and the kingdom of man, and in each of these we make further sub-divisions for the convenience of teaching and research. But it must never be forgotten that the divisions are more or less arbitrary and created for our own convenience. Even the two great primary divisions are open to criticism, for man himself belongs to the kingdom of nature in respect of his bodily frame, and even his mental processes have been investigated by methods of observation and experiment that belong to the same realm. Still, Ranan's two great primary divisions are generally accepted as convenient, and there is little dispute as to the class to which any given fact should be referred. Broadly speaking, we have to do in the kingdom of man with what a well-known English archæologist (Prof. P. Gardner) has called "Human Science," the study of man as an individual and in society, in the present and in the past. But here again the field is too vast to be studied as a whole, and we break it up into geographical and historical sections that are of more manageable compass.

If, now, we take India as one of these sections, we find there three living civilisations—the Hindu, the Arab and the European, which subsist side by side, not, it is true, without profoundly influencing one another, but without fundamental change of their original character. Each has its own special outlook on life, its own ideals of public and private conduct, and its own self-contained and coherent theory of the universe. Of these three worlds of thought, we have to deal here with the one that is indigenous to India. This microcosm, which is Indian life, is the embodiment of the Indian spirit, which in art, in religion, and in material civilisation, has deeply influenced all Asia and the islands, from Balkh to Borneo and from Ceylon to Japan. A spirit that could dominate so large a part of civilised mankind is assuredly worthy of the most careful study in all its manifestations. It is not by examining Indian life in a few only of its aspects that we can learn its value as a coherent expression of the

Indian spirit. Only when it is studied as a whole is it possible to appreciate its full value in the history of mankind. Indian life of course has not always been what it is to-day, for though changes have been slow, yet they have taken place. The study of Indian antiquities, or Indian archæology, is merely another name for the study of Indian life in its historical aspect. There are several reasons why this study cannot be fruitful without a wide and deep knowledge of Indian life as it exists to-day. It is not only that, as Huxley said (Collected Essays, IV, 9), "Archæology, which takes up the thread of history beyond the point at which documentary evidence fails us, could have no existence except for our well grounded confidence that monuments and works of art and artifice have never been produced by causes different in kind from those to which they now owe their origin." This is merely a special case of the general law of uniformity in causation which is the basis of all human activities, and tells us no more than that we can explain the origin of material remains if we know how similar objects are produced at the present day. Moreover, it is not only that here, as in other sciences, we must work back from the known to the unknown, and that we cannot explain the origin of a thing unless we clearly understand the nature of that thing. This is true, indeed, but not the whole of the truth. The great difference between the study of Indian antiquities and the archæology of the dead kingdoms of Mesopotamia and the buried cities of Greece or Italy, lies in the fact that the latter, despite all their influence on later ages, no longer have an organised existence, whereas the civilisation of India remains to this day a living whole. It has been truly said (Macdonell's Sanskrit Literature, pp. 7-8) that "no other country except China can trace back its language and literature, its religious beliefs and rites, its domestic and social customs, through an uninterrupted development of more than three thousand years." At present we know the greatness of Greece and

Rome only from the fragments of literature and of material remains that have survived the drums and trappings of innumerable conquests. From these we painfully piece together a most incomplete picture of Greek or Roman life. How much clearer an insight we should have could we live the life of Greeks and Romans even for a day. It is easy to picture the delight that classical scholars would feel, if Mr. Andrew Lang's ingenious tale should come true, and an island should be discovered in some remote sea, peopled by a remnant of the Homeric Greeks. This good fortune, for which the classical scholar can never hope, can be had for the asking by the student of Indian life, yet how few of them have made use of their opportunities. It would seem as if the limitations of knowledge that are imposed upon the classical scholar by the disappearance of Greco-Roman civilisation had come to be regarded as necessary conditions of the study of other "classical" languages, so that it hardly occurs to the Sanskrit scholar to seek light from the Indian life of the present day. The European Sanskrit scholar still for the most part draws his knowledge of India from books, and is only half aware of the consequent limitations of his outlook. He may admit, with Prof. Macdonell (*Sanskrit Literature*, p. 279) that "it is impossible even for the Sanskrit scholar, who has not lived in India, to appreciate fully the merits of this later (*Kavya*) 'poetry'"; yet he will proceed with the utmost confidence to follow Roth in assigning meanings to Vedic words according to his own arbitrary will and pleasure (*Oldenberg's Veda Forschung*, p. 6). In the Vedic domain, indeed, Roth and his followers have gone so far as to make a merit of their ignorance, and have laid it down that a European scholar is better able than the most learned Indian to arrive at the true meaning of the Vedas: this arrogance has however aroused the inevitable reaction, and saner views now have their advocates (*Pischel and Geldner's Vedische Studien*). The average European student, who has never been in India,

is still, however, hardly aware of the gaps in his knowledge and understanding of the Indian spirit. I have met with no more ludicrously absolute statement of the all sufficiency of book knowledge than the following words of James Mill :
 “ Whatever is worth seeing or hearing in India can be expressed in writing. As soon as everything of importance is expressed in writing, a man, who is duly qualified, may attain more knowledge of India in one year, in his closet in England, than he could obtain during the course of the longest life by the use of his eyes and ears in India.”
 Blindness so pathetically complete as this beggars criticism. But an Indian audience hardly needs to be reminded that *pratyaksha* is the best *pramāna*, or that those European scholars who have done the most enduring work have had first hand knowledge of India. Nor should it be needful, before European scholars at the present day, to vindicate the claims of direct scientific observation against book-knowledge gleaned from a heterogeneous mass of half informed writings. Yet it is strange that scholars should spend so much labour in the collection of printed evidence, while they neglect the living evidence that is to be had in any quantity if looked for on the spot. If they were true to their principles, it would be reckoned a graver fault in method to write upon Indian life without studying it on the spot than without reading the latest Gymnasial-program or Doctor-dissertation. We have seen that the study of Indian antiquities is but a branch of the study of Indian life, and that, before we investigate the life of the past, we must make ourselves acquainted with the life of the present. The sciences of observation and description must come before the historical sciences. But here the Indian student may object, that he has no need to study the life with which he has been familiar from his birth. It may be all very well, he will say, for the European observer of Indian life to collect and classify, by painful degrees, the fact that he is able to discover, but an Indian has no need of such laborious

methods. To this we may reply. Is it indeed so? Is it true that the average Indian student acquires an ordered and complete knowledge of Indian life without conscious effort? Scientific knowledge, we must remember, is ordered and organised knowledge, and order and organisation can be attained only through effort. It is perfectly true that an Indian scholar starts with an enormous advantage in the fact that the Indian spirit has nursed him from his birth; but he needs as much as the European the discipline which effort in the discovery of truth alone can give. Not only do we all need that noble "fanaticism of veracity" that Huxley was never tired of preaching, but we all need no less a special training that we may observe and record with exactness the facts that we may discover. As Browning has said (*Ring and the Book, The Pope, 361 ff.*):

"But when man walks the garden of this world
 "For his own solace, and, unchecked by law,
 "Speaks or keeps silence as himself sees fit,
 "Without the least incumbency to lie,
 "—Why, can he tell you what a rose is like,
 "Or how the birds fly, and not slip to false
 "Though truth serve better?"

And the process by which alone truth can be reached, he speaks of in another place (*ib. 229 ff.*):

"Truth, nowhere, lies yet everywhere in these—
 "Not absolutely in a portion, yet
 "Evolvable from the whole: evolved at last
 "Painfully, held tenaciously by me."

For further illustration of this point, I cannot do better than quote the words of Professor Gardner (*Oxford at the Cross Roads, p. 91*): "Some people speak as if observing facts and accurately reporting them were the easiest of things. But in fact it is only the highly trained mind which can really see the simplest fact, only a master who can precisely describe the commonest phenomenon. This is the case as regards the observation of nature: but how much more as regards the observation of mankind. In human studies

“ the facts are far more complicated, the chances of observ-
 “ ation far rarer ; and at every moment inherited bias and
 “ acquired tendency come in to distort the vision. The
 “ virtues which the votary of physical science acquires as he
 “ works—patience, self-suppression, infinite respect for fact
 “ —must be cultivated in a still higher degree by him
 “ who would really learn about mankind. From experiment
 “ he is almost shut out, and the instruments of precision,
 “ which are of so ready avail in all physical studies, help but
 “ little where mind and thought are concerned.”

The student, then, has to practise himself in observation and description of the life around him, and to select some particular aspect thereof to begin upon. These aspects are infinitely various, and whereas some have already been closely studied, others have hardly yet attracted the attention of qualified investigators. For instance, the real beliefs of the Indian people as regards the constitution and duties of Governments have not yet been enquired into without bias : and the study of Indian economics in a scientific spirit has only just begun. In these two regions, the passion and prejudice engendered by political disputation are still dominant, and little progress can be hoped for until they are put aside. On the other hand, much study has already been devoted, with encouraging results, to the bodily structure, languages, ethnology, social organisation, religious beliefs and customs of the Indian peoples.

It is well known that an experienced eye can discern from the appearance of a man from what part of India he comes and to what caste he belongs. Measurements of large numbers of persons of all castes from all parts of India have established the existence of a limited number of racial types, roughly corresponding to the great linguistic divisions of India, and have shown that within the area of each such type is to be found a number of caste sub-types. The bars to marriage arising from caste rules and difference of language account for the persistence of these types, but their

ultimate origin may lie in an admixture of foreign blood. It is a good training in observation to learn to distinguish the castes by the eye, and the anthropological measurement of new subjects will doubtless result in the establishment of a number of new types and sub-types, and perhaps in the correction of some of the averages upon which the conception of the type is based. Upon the whole, however, the anthropological measurements hitherto taken in India have yielded somewhat disappointing results. In every civilised country, the rapidity of mental evolution far exceeds that of physical change, and the bodily frame of man remains practically unaltered over great intervals of time and space.

Taking next the study of the living languages, the first remark to be made is that the spoken and not the written language is the proper subject of study, and therefore the lower and not the educated classes are to be singled out for observation. The educated man's pronunciation is largely governed by his reading, and he gives Sanskrit pronunciation to many words that in the mouths of the peasantry retain their Prakrit form. Thus, where a Maratha Brahman will say *smaran* as in Sanskrit, a kunbi will give the word in its Prakrit form as *sumaran*, though the latter is never to be found in printed Marathi. The first essential for scientific study of the language is careful analysis of its sounds, and minute observation of differences of pronunciation. In Europe the study of phonetics has been brought to great perfection, and whole alphabets of symbols have been devised to represent in writing minute differences of sound that cannot be expressed in ordinary letters. It is not possible to distinguish all these without long special study, nor is it necessary for the ordinary student of language to try to do so. A little practice will give those who have a naturally acute ear a sufficient command of the subject. Though the languages of India are being comprehensively treated in D. Grierson's great enterprise, the results of which are now being published under the name of the Linguistic Survey of

India, much remains to be done in the way of determining dialectal differences in pronunciation and vocabulary.

Moreover, the analysis of the vocabularies of the vernacular languages is capable of yielding results of high historical value. Take for instance the familiar word *ghodū* which is in common use in the Gandian languages as the name of the horse. Sanskrit dictionaries give a form *ghoṭaka*, which is not a genuine Sanskrit word, for it has no Sanskrit etymology or congener, but is a mere Sanskritised form of the vernacular word. What then is the origin of the word *ghodū*? Now, Chinese authorities tell us that the Western Turks, who first appeared on the frontiers of India in the 6th century, A. D., had a word *ghoran*, meaning a white horse; and it seems probable that, by an extension of meaning that is common in all languages, this name came to be applied to horses in general, and completely displaced derivatives of the old Sanskrit word *aśva*. Further investigation is very likely to show that other vernacular words also are of Turkish origin. The chief difficulty of the inquiry lies in the absence of early literary monuments, both of the Turki dialects and of the Indian vernaculars. In these circumstances a suggested derivation cannot be more than a more or less probable guess. Such derivations are of no great value as evidence, unless they are cumulative; unless, that is, a large number of phonetically exact correspondences can be found between the two families of languages. When they are found, they prove that at some period the two families were in close contact. The question, which is the borrower of any given word that is common to both, is to be answered upon a consideration of each case on its merits. In the case of the Turki tribes of Central Asia, we have historical evidence of their invasions of India, and there is good reason to believe that many of them have been adopted as Rajputs into the Hindu community, so that we should naturally expect their languages to have influenced the Indian vernaculars. The use of linguistic arguments, and especially of

etymology, in tracing the history of a tribe or caste, needs a word of caution. Likeness of language is no proof of sameness of race, and etymology is a blind guide when the earliest forms of the words or proper names, that are to be compared, are unknown. More wild speculation has grown out of false etymologies of proper names than out of any other single cause of error in historical enquiry. Such etymologies, therefore, should be used as sparingly as possible, and never without carefully testing them by the phonetic laws of the language concerned and by the known history of the tribe or caste whose origin is under discussion.

In the study of ethnology and social organisation, though much has been done, much still remains to do. The detailed and accurate record of caste customs and peculiarities calls for many more workers than are as yet available. It is a good exercise to write down all you know about a caste other than your own, and then test and supplement your information by enquiry from members of the caste. A useful guide to the points on which information should be collected is to be found in a pamphlet published in 1902 by the Ethnographic Survey of India under the name of Draft Manual of Ethnography for India. Special attention should be paid to the machinery by which caste disputes are settled, for this is of great importance for the history of the caste system. In these ethnological enquiries, it will often be found that the people questioned are unwilling to give information, that they claim a higher origin than they are really entitled to, or that they give information obtained from books (especially Purāṇas) instead of the real traditions of the caste. Enquiry should be made by preference from the oldest and the least educated members of the caste, and every statement should be checked by comparing the versions of two or three independent authorities, whose names should always be noted. The people are often more or less ashamed of peculiar customs, and will not admit them until their confidence has

been gained. It is in the investigation of religious beliefs that the greatest difficulties are met with. Side by side with the orthodox Hinduism of the *purāṇas*, we find a popular religion which consists in the worship in every village of a number of local deities and spirits, which may at different times be either kindly or malevolent, and some of which are, while others are not, regarded as the ghosts of dead men. There is a strong tendency among the more educated members of the village communities to regularise this popular religion by assimilating it to orthodox Hinduism. The local deities are identified with the puranic gods and the rites of worship are described in terms taken from the *purāṇas*. Hence information on this subject, given by persons who are well up in the *puranic* worship, is to be received with great suspicion. Information as to magical rites is specially hard to get, but sometimes, if the enquirer shows that he knows something already, the people can be induced to tell him more. A useful set of questions regarding the popular religion was published by the Asiatic Society of Bengal in the year 1898.

It is in the region of beliefs and customs which are conveniently summed up under the name of folklore, that we have, for the first time, to depend more upon testimony or the statements of witnesses, than upon direct observation. The information has to be obtained by questioning members of the class about whom information is desired, and the replies of these witnesses must be weighed and compared in exactly the same manner as the depositions taken in a Court of Law. As regards each witness, we must assure ourselves (1) that his testimony has been correctly recorded, (2) that he has the means of knowing the facts he asserts, and (3) that he is not influenced towards error by stupidity, want of care or bad faith. Contradictions and obscurities in the evidence must be cleared up by supplementary enquiries. In the sciences of pure observation, also, the testimony of skilled observers is largely made use

of, because it is impossible for each and every student to investigate every detail of his science. This testimony is to be weighed in the manner described above, and can always be tested in the last resort by a repetition of the experiments upon which it purports to rest. To the experimental method in science corresponds in some degree the opportunity which the student of folklore has to verify doubtful points by special enquiries.

Perhaps the most important service rendered to science by the modern German school lies in their insistence upon the doctrine that all available evidence must be collected before any judgment should be risked. Of course this dogma of thoroughness has its own dangers and its own limitations. On the one hand a vast amount of time and labour may be spent in accumulating so great a mass of particulars, that, as the proverb has it, you cannot see the wood for the trees. On the other hand, while a German scholar will take infinite trouble to make himself acquainted with even the most fugitive German writing that has any connection with his subject, he is not unfrequently very imperfectly informed of the work done in other languages. Moreover, to him more particularly attaches the blame in the Indian field of ignoring the light which the Indian life of the present day can throw upon Indian history and literature. Still, as an ideal, thoroughness in the collection of all relevant evidence deserves all respect, and special note must be taken of all facts that seem to contradict or modify received views. The most learned of English historians (Lord Acton) reminds us (Lectures, p. 21) of "Darwin taking note only of those passages that raised difficulties in his way ; the French philosopher complaining that his work stood still, because he found no more contradicting facts ; Baer, who thinks error treated thoroughly nearly as remunerative as truth, by the discovery of new objections ; for as Sir Robt. Ball warns us it is by considering objections that we often learn."

So far we have dealt chiefly with the collection of facts. The next and much more difficult process is their interpretation. It calls for extreme self-abnegation to limit our theories to what is warranted by the facts, when so wide a field lies open to imaginative conjecture. Yet such self-abnegation is necessary, if our most brilliant guesses are not to be a stumbling block in the way of further research. No better example of this can be chosen than the long controversy over the epoch of the Gupta era, in which certain scholars substituted their own conjectures for the available evidence. It was, I think, Burnell who said that, before research into Indian antiquities could make much progress, it would be necessary to jettison current theories and make a fresh start. Colebrooke's biographer, in comparing his subject with Sir William Jones, brings out very clearly the difference between the imaginative and the scientific scholar (Colebrooke's Life, p. 235): "The one class of writers, imaginative and inventive, powerful in illustration, always eager to trace analogies and to seek to throw light on the history of progress in one department by comparison with another. When these valuable qualities are united, as in the case of Jones, with great erudition, their works constitute the most attractive as well as instructive of compositions. The aim of the other school, of which Mr. Colebrooke may be regarded as the exponent, on the other hand, is to examine and record facts with the vigour of a student of physical science, and to lay down the results of their inquiries with a method necessarily dry, but affording a storehouse of important observations for future students." For all the attractiveness of his essays, Sir William Jones is remembered now chiefly as a translator, and as the first identifier of Chandragupta with the Sandrokkotos of the Greek historians: whereas Colebrooke's works remain to this day not only as models of method, but as storehouses of fact which have never been superseded.

The importance of sobriety in the use of conjecture is thus emphasized by Andrew Lang (Magic and Religion, p. 4.) :—

“ It is above all things needful that our science should be
 “ scientific. She must not blink facts, merely because they
 “ do not fit into her scheme or hypothesis of the nature of
 “ things, or of religion. She really must give as much
 “ prominence to the evidence which contradicts as to that
 “ which supports her theory in each instance, not only must
 “ she not shut her eyes to this evidence, but she must
 “ diligently search for it, must seek for what Bacon calls
 “ *instantiæ contradictoriæ*, since, if these exist, the theory
 “ which ignores them is useless. If she advances an
 “ hypothesis, it must not be contradictory of the whole mass
 “ of human experience. If science finds that her hypothesis
 “ contradicts experience, she must seek for an hypothesis
 “ which is in accordance with experience, and if that cannot
 “ be found, she must wait till it is found. Again, science
 “ must not pile one unverified hypothesis upon another
 “ unverified hypothesis until the edifice rivals the tower of
 “ Babel. She must not make a conjecture on p. 31 and on
 “ p. 210 treat the conjecture as a fact. Because, if one
 “ story in the card castle is destroyed by being proved
 “ impossible, all the other stories will come tumbling after.”

These remarks apply, not only to the sciences of observation and experiment, but also to the historical sciences to which the course of this survey now leads us. We have already seen that if Indian life is to be studied in a scientific spirit, the life of the present day has the same claim to our attention as the life of the past. It now remains to point out that a knowledge of the past is no less indispensable to the student of the present. Knowledge of the present only is maimed and imperfect knowledge of the surface of life, which gains new meaning and value when we trace it back through the ages to its humble beginnings. In this way only can the human spirit approach the insight of the Trikalajña. But the results of historical inquiry into the

earlier phases of Indian life have not yet become part of the equipment of the ordinary well-educated man. The facts lie scattered in monographs and the proceedings of learned societies, and the task of making them known to the public in a connected form and in sufficient detail has but lately been taken up. Hence it is not uncommon to find that men, who have studied the religious beliefs, customs and social organisation of modern India, pay no heed to Indian history prior to the Mahomedan invasions, and are quite unaware of the light which it throws upon such disputed points as the origin of the caste system, the transition from the Vedic to the purānic ritual, the absorption of foreign tribes into the Hindu social system, and the rise of the vernacular languages. The popular writings of Prof. Max Müller have made his conception of the Vedic period fairly familiar, but to most ethnologists of modern India the period lying between Alexander the Great and Mahmud of Ghazni is an absolute blank. The natural consequence is that a web of more or less ingenious conjecture takes the place of historical fact, and that so much of their work as is not purely descriptive is almost without scientific value. In the linguistic field matters are not quite so bad, but enough attention has not yet been paid to the evidence of inscriptions as to the history of the Prakrit dialects, and little has been done for the scientific study of the oldest works of vernacular literature, which deserve special attention by reason of the very close analogy between the history of the Gandian languages of India and that of the Romance languages of Europe. In the religious field, considerable knowledge of the *Purānas* is needed in order to distinguish those parts of the religion of the people which are of primitive origin from those which are of more recent introduction: while folklore can glean much valuable evidence of early date from the older Sanskrit religious books.

Let us then suppose we are agreed as to the need for studying Indian life in its historical aspect, even though our

primary business may be with its modern forms. We have next to consider the nature of the evidence that is available for the history that we have to work out. Now, apart from inferences that we can draw as to religion, customs, and so on from the comparison of modern Indian conditions with those that prevail among races in other parts of the world, we find three main kinds of evidence—(1) written records, (2) material objects, and (3) traditions, about each of which it is necessary to say a few words. Written records range from inscriptions consisting of a letter or two to literary works of enormous extent, and may be preserved upon infinitely various materials, such as paper, birch bark, palm leaves, copper plates, stones or coins. The first step in dealing with a written record is to decipher the character in which it is composed. The majority of Indian MSS. of literary works are written in characters that differ so little from those now in use as to be read with ease. But the inscriptions upon stones, copper plates and coins go back to much earlier dates, and modern Indian alphabets do not give much assistance in deciphering them. Our knowledge of the earlier Indian alphabets dates from Prinsep's success in deciphering with the aid of the Greek legends the Indian inscriptions upon the coins of some of the Greek Kings of Bactria and the Punjab. But for these bilingual legends we might never have been able to penetrate the secrets of the oldest Indian writings. Prinsep's work was carried on and completed by many later scholars, and has been summed up by Bühler in his handy little treatise on Indian Palæography. In dealing with written records, the next step to reading the character is the interpretation of the language. In India the great bulk of our documents are written either in classical Sanskrit or in some one or other of the vernaculars perhaps of a somewhat archaic type, but not so much so as to be difficult to understand. The oldest inscriptions, those of Asoka, however, are in Prakrit, and are not yet satisfactorily explained in all details. The oldest monuments of the Vedic

period are in part very difficult to interpret, and a whole literature has grown up around the question of their interpretation, which would require an entire series of lectures to itself. I can only say here that unless we can establish a continuity of linguistic tradition from Vedic to classical Sanskrit, the Vedic problem must remain for ever insoluble.

Assuming that we are able to decipher our written record and to understand its language, we have still to see whether it has reached us in its original form, or whether we can work back to an earlier version than that which is presented to us. This is the function of textual or diplomatic criticism. In the case of inscriptions, its value is limited, as a rule, by the fact that only one version of the inscription is available and improvement of the text is restricted to the correction of obvious errors in grammar and spelling. For this purpose the inscription should always, if possible, be studied in original, but, when this cannot be done, the best available mechanical copies, such as photographs, rubbings or squeezes should be used. No trust should on any account be placed in eye copies. In the case of literary works, however, we usually have a number of MSS. which differ from one another in detail, and the original words of the writer have to be recovered by carefully comparing together the different MS. versions. The principles which are followed by European scholars in this kind of criticism were originally laid down for their own guidance by those scholars who prepared the text of Greek and Latin works for the printing press at the time of the revival of learning. They are based upon a consideration of the mistakes that are observed to occur when books are preserved in hand written copies. A half educated scribe changes a rare word that he does not understand into one that is familiar to him. A careless writer omits a word, a sentence, a line, even a whole chapter, or copies a marginal note as a part of the text. When writing from dictation, he confuses words of similar sound, and when copying from a MS.

he confounds letters of similar form. These and other possibilities of the same kind have to be taken into account when the text does not read straightforwardly, or when there is great divergence between the different MS. copies. It will often be found that one MS. proves to be more carefully written and therefore more generally trustworthy than others. Such a MS. is to be given a certain preference even in doubtful cases by reason of its general correctness. It is important to classify the MSS. into families as they are called. When a number of MSS. agree in characteristic readings, and especially when they have numerous errors in common, it is likely that they all were derived from a common original, and they therefore form a family. The comparison of MSS. of the same family is of much less value than the collation of MSS. belonging to different families. It is by a process of inference from the indications of the MSS., that it is possible to arrive at what the author probably wrote. These inferences or conjectures may be of all degrees of probability, from practical certainty to pure guessing: and it is very unsafe to base far-reaching theories upon conjectural emendations as has sometimes been done.

The rules of diplomatic criticism were originally laid down for works, all the various versions of which can be traced back to a single original text. But Indian literary history knows a number of very early and important works which exist in several versions that are current in different parts of the country, and that appear to be independent of each other. As Weber says (*Ind. Lit.*, p. 181): "the mutual relation of " the MSS. is of itself such as to render any certain restoration " of an original text for the most part hopeless. It is only " in cases where ancient commentaries exist that the text " is in some degree certain, for the time at least to which " these commentaries belong. This is evidently owing to " the fact that these works were originally preserved by oral " tradition; their consignment to writing only took place " later, and possibly in different localities at the same time,

“ so that discrepancies of all sorts were inevitable.” The best known examples of this class are the two great Sanskrit epics, but many other works also really belong to it. For instance the different schools of the Black Yagurveda give in their *Samhitās* variant versions of the same matter, and the Brāhmanas of all schools have much in common. So also the *Purānas* have a common substratum which appears in many different guises.

Some European scholars have held that the text of Indian works is peculiarly untrustworthy, partly because they were handed down by oral tradition, partly because owing to the climate MSS. had to be renewed more frequently than in Europe, so that transcriber's errors are more numerous, and partly because quotations, being made from memory, are of no assistance as regards textual details. Some have even gone so far as to hold that large intentional alterations have been made, and argue that we cannot say that any passage of a Sanskrit work has come down to us in its original form, unless we can produce positive evidence to that effect. Such evidence, of course, is rarely, if ever, forthcoming, and these principles of criticism make our researches barren of any conclusions whatever. It is to be borne in mind on the other side of the case that oral tradition, so far as it is fixed in the schools of the various technical *Śāstras*, is a positive and very valuable protection to the text of the works studied, and prevents any great divergence of the MSS. from the traditional reading. This same scholastic tradition goes far to guarantee the accuracy of quotations from technical works. Moreover, though it is true that some important works show traces of having been retouched by the adherent of some particular sect or school, there is little difficulty in detecting the existence and extent of such alterations. We are fully justified, therefore, in following with Sanskrit works the same principles that we apply to Greek and Latin writers in accepting the traditional text except where we have some definite indication of corruption or alteration.

Having thus fixed the text of our author, we have next to test his credit by the standards that have already been referred to. We can, as a rule, from the internal evidence of the work itself, form a fair idea of the intelligence, carefulness, and good faith of the writer. The question whether he had the means of knowing what he asserts is largely a question of date and place. We must know who he was, or at any rate where and when he lived, in order that we may know whether to treat him as an eye-witness or as a retailer of hearsay. Writers of the 7th and later centuries often give some account of themselves and of the kings under whom they wrote in the introductions or colophons of their works, but in earlier works such information is limited as a rule to the bare name of the author, who as often as not is a purely legendary person. In such cases it is no easy matter to fix even approximately the date of the real writer. As Weber says (Ind. Lit., p. 7): "an internal chronology, based on the character of the works themselves and on the quotations therein contained, is the only one possible." Some progress has been made in determining such a chronology, which can be relied upon as fairly exact, at least in the case of the chief Post-Vedic Works. The chronology of the Vedic period, and especially of its oldest works, is still in dispute, and no general agreement can be said to have been arrived at. When a relative internal chronology has been arrived at, it can sometimes be brought into relation with events of known date, and thereby made nearly, if not quite, absolute. It was in this way that Dr. Bhandarkar fixed the date of the Mahābhāshya of Patanjali; which in turn supplies relative dates for Katyāyana, for Pānini, and ultimately for Zaska. The evidence for such a relative chronology is in general cumulative, consisting of a number of small details which, while singly of little weight, all point in the same direction. The general chronological framework of Indian history into which we must fit our relative dates for literary works will be referred to again later.

It may perhaps be objected that, in laying down these elaborate principles for enquiry into the historical authority of Indian writers, we have overlooked the fact that India before the Muhammadan Conquest had no historical literature. But the criticism rests upon that narrow view of history as a mere relation of political events, which has long since ceased to be accepted by the learned world. Political history is only a part of that study of Indian life in its historical aspect which we have taken as another name for India archæology. Nearly a century ago, Colebrooke said in his address to the Royal Asiatic Society of London (Life, p. 391),—“ In speaking of the history of Asiatic nations . . . “ I do not refer merely to the succession of political “ struggles, national conflicts, and warlike achievements ; “ but rather to less conspicuous yet more important occur- “ rences, which directly concern the structure of society, the “ civil institutions of nations, their internal, more than “ their external relations, and the yet less prominent but “ more momentous events, which affect society universally, “ and advance it in the scale of civilised life.” In another place he explains his view more fully as follows (Life, p. 215):— “ The state of manners, and the prevalence of particular “ doctrines, at different periods, may be deduced from a “ diligent perusal of the writings of authors whose age is “ ascertained ; and the contrast of different results, for “ various and distinct periods, may furnish a distinct outline “ of the progress of opinions. A brief history of the nation “ itself, rather than of its government, will be thus sketched ; “ but, if unable to revive the memory of great political “ events, we may, at least, be content to know what has “ been the state of arts, of sciences, of manners, in remote “ ages among this very ancient and early civilised people ; and “ to learn what has been the succession of doctrines, religious “ and philosophical, which have prevailed in a nation “ ingenious, yet prone to superstition.” More light upon these matters is to be gained from works of general literature

than from professed writers of history in the old fashioned sense of the word, and such evidence is the more valuable, because it is unconsciously given. The writers necessarily reflect the views and feelings of their own age and even the outward furniture and equipment of their stories is that of their own time, for, as Mr. Andrew Lang has shown in his work on Homer and His Age, "Poets of an uncritical age do not archaïse." Weber's contrary opinion, which led him to explain the imperfect knowledge of Indian geography which appears in the Rāmāyana, as due to the fact "that the poet "rightly apprehended and performed the task he had set himself, and so did not mix up later conditions, although "familiar to him, with the earlier state of things" (Ind. Lit., "p. 193) cannot be sustained. There are of course elements of the traditional stories which were too vital to be dropped, although they clashed with later views, and had to be explained away as no longer of authority in the Kali age. But the very feeling that these points required explanation shows that the writers looked at things from the standpoint of their own day and did not try to carry themselves back to the outlook of the prehistoric or heroic age.

In testing the credit of an inscription, we have not, as a rule, much difficulty in fixing the text, but it is always needful to enquire whether the inscription is really of the date to which it professes to belong. The forgery of grants of land has always been common, and is referred to in an inscription of the early 7th century. It can often be detected by the alphabet used being of later date than the period to which the grant refers itself. But this is not an infallible guide, for on the one hand old inscriptions have sometimes been copied at a later date to preserve them from decay, and, on the other hand, many forgeries are very nearly as old as they profess to be, and therefore cannot be detected with certainty by their alphabet. In these cases, forgery is inferred from the fact that the grants misstate historical facts, give incorrect genealogies of the granting kings, or

do not use the regular official formulæ of the dynasty to which they purport to belong. Our authorities for these historical facts, these genealogies and these formulæ are other grants and inscriptions which are recognised as genuine, so that it may perhaps be asked how, when all the evidence is of the same kind, it is possible to say that some of it is genuine while some of it is forged. The answer is that the grants which we regard as genuine are consistent with one another, and with such other evidence as we have. For instance the genuine grants of the Valabhi dynasty agree with one another in the genealogy which they give, and all of them, except the very earliest, begin with a fixed form of words. Moreover they agree with the evidence of the Chinese pilgrim, Hiuen Tsiang, and at least do not disagree with statements of the Arab historians. Forged grants, on the other hand, are, as a rule, isolated. They were composed in the interest of an individual grantee or body of grantees, very often in the troubled years following the fall of the dynasty to which they are attributed, and they commonly give a quite haphazard account of the genealogy of the granting king, and often do not follow the proper forms used in genuine grants. Even where a genuine grant is copied as regards the genealogy and the formulæ, forgery may betray itself in the date, through the forger erroneously reading a date, for instance, of the Chedi era as one of the Śaka era. Of course, it is quite possible that a forgery, if copied from good models before the written characters had undergone much change, might remain undetected. But, as the falsity in such a case lies only in the name of the grantee and the description of the object granted, while the royal genealogy and the formulæ are perfectly correct, the value of the inscription as historical evidence is hardly impaired. Having said so much about the written evidence, we may now turn to the second class of witnesses, *viz.*, material objects. These are of all degrees from the structural or excavated stone temple to the smallest

fragment of stamped gold leaf from a Buddhist relic mound. In India the objects that have been studied in any detail fall under the three heads of architecture, sculpture and coins. Pottery, which to European Archæologists "constitutes the essential alphabet of archæology in every land" (Petrie *Methods and Aims in Archæology*, p. 16), has hardly been studied at all, while even less attention has been paid to costume, ornaments, tools, weapons and metal vessels and images. This neglect of small objects other than coins arises chiefly from the want of materials of ascertained date, owing to the fact that scientific excavations have hardly been attempted on any early Indian site on any important scale. To remedy this defect must be a labour of many years. For excavation is not a task that can be entrusted to any casual person. It needs great care and patience, as well as considerable technical gifts, and perfect accuracy in recording results. As Prof. Petrie says (*op. cit.*, p. 180): "To suppose that excavating---one of the affairs which needs the widest knowledge, can be taken up by persons who are ignorant of most or all of the technical requirements, is a fatuity which has led, and still leads, to the most miserable catastrophes. Far better let things lie a few centuries longer under the ground, if they can be let alone, than repeat the vandalism of past ages without the excuse of being a barbarian." The work of excavation then must be undertaken by experts. It is high time that some serious attempt were made to excavate scientifically and exhaustively the site of some deserted capital such as Taxila. The work would have to be begun by the experts of the Archæological Department, who alone at present have the necessary knowledge and experience. But there is no reason why their excavations should not become a school of training for men who would work thereafter in other parts of India, whether for Governments or for private societies or persons. Pending some such arrangement, the progress of these branches of Indian archæology must be very slow.

In architecture and numismatics, the task of modern students is to fill in, and perhaps to correct in a few details, the outlines which Fergusson and Cunningham have drawn. The former was able, by a wide comparison of buildings in all parts of India, to establish a sequence of styles upon which he could confidently rely for dating any fresh example. His conclusions were only partly based upon the study of buildings with definite dates: with these as a starting point, he established his series of developments by close observation of details of construction, plan and ornament, which show a progressive growth, culmination and decay such as is observable in the other arts. In large parts of India the archæological surveys are still very incomplete, but it does not seem very likely that Fergusson's views, as to the characteristics and the order in time and place of the different styles of architecture, will be greatly modified. In numismatics, new material comes in almost every day, but most of it consists in variations of well-known types, and it is only occasionally that a new king or a new dynasty is disclosed. A catalogue of all the varieties of a well-known coinage, though a necessary work, is a dull one, whether to make or to read. The pursuit of numismatics for its own sake, is a hobby, like the collection of postage stamps or of the labels of match boxes. As a subject of rational study it must be followed for its human interest, as evidence for political or artistic history. It is more important in these respects in India than elsewhere, because of the comparative scarcity of other evidence. Forgeries of old coins are not so common in India as forged grants, as most varieties are not in such demand among coin collectors as to make the production of imitations a paying business. But there was not many years ago an enterprising person in Rawal Pindi who produced imitations of the Kushan gold coins which may be known by the badness of their Greek legends. In sculpture only the works of the Buddhist period have been seriously studied: the whole of the more modern period still awaits

the enquiring archæologist. Material is abundant but is at present absolutely unclassified. The method here, as in the other arts, is one of comparison of style and details. Indian art has profoundly influenced the art of Central Asia, China and Japan, as well as that of further India and the Islands, but the subject has never yet been treated as a whole. Tradition is the third and least trustworthy kind of evidence of historical facts. It is in reality an extreme case of what lawyers call hearsay evidence, handed down through an unlimited succession of witnesses, as regards each of whom arises the same question of bias as in the case of the author of a literary work, while the means of testing his credit are wanting. It is only when a tradition is handed down in a fixed form of words that we can rely upon it as evidence. Verses are protected in this way by their form, but the case of the Sanskrit epics shows that the protection extends only to the general subject matter and not to details of wording. Religious traditions possess the greatest vitality, because superstition is a bulwark against change, and the repetition of ritual acts fixes in the memory the words that accompany them. This is the case with the tradition of Vedic works, which were further protected by the elaborate arrangements made in the Vedic schools for their accurate study and transmission. But the ordinary traditions that pass for history in India, such as the legends connected with the names of Vikramāditya and Śālivāhana, are entirely worthless from a critical point of view. So are many, perhaps most, of the so-called traditions of the separate castes regarding their origin and history, which are based more often than not upon some piece of popular etymology, the incorrectness of which is obvious at the first glance. Thus the Āgarwāl Baniās claim to belong, some of them to Agra and others to Agroha, while all alike ignore the ancient city of Āgar in Malwa which was probably their real home.

We have now seen of what the evidence for Indian history consists. It is next needful to say a few words as to the

chronological framework into which the facts are to be fitted. To fix the date of any fact, it must be shown that it is either contemporary with, or separated by a definite interval of time from, some other event of known date. If we find its date recorded in some era that is still in use, we can fix it by counting back from the present day. The two fixed points in Indian chronology, to one or other of which all dates have to be related are (1) the accession (c. 320 B.C.) of Chandragupta the Maurya, whom we know from Greek historians to have been a younger contemporary of Alexander the Great, and (2) the invasion of India by Mahmud of Ghazni in 1000 A.D. Attempts have been made to reach an earlier initial point by fixing the date of Buddha's death, but the results obtained are so far only approximate. The date of Chandragupta's grandson, Asoka, is fixed partly by his relationship and partly by the mention in his edicts of certain Greek kings whose dates are known. From the dates of Mahmud's invasions we can work forward to the dates of the Musalman conquests in various parts of India, and then reckon back again through the dynasties of Hindu kings who preceded them. Thus in Gujarat we begin with the conquest of Ulugh Khan (A.D. 1297) and work back to the middle of the 10th century, though a series of inscriptions dated in the Samvat era, and by means of a synchronism between the Samvat and Valabhi eras we can go further back to the beginning of the 6th century A.D. In the Decan we have a continuous record with dates in the Śaka era, counting back from the invasion of Alāuddin to the later years of the 6th century. The date of the Gupta dynasty was long in dispute, but it is now accepted that Alberūnī was right in identifying their era with that of the Valabhi kings. Before the Guptas we find in Western India the Kshatrapas, who used an era that is with great probability identified with the Śaka era, and their contemporaries, the Śātavāhanas. The dates of the Kshatrapa Chashtāna and of the Śātavāhana Pulumāyi are fixed to about 130 A.D. by their mention in

the Geography of Ptolemy. The one great problem of Indian chronology as yet unsolved, is the position to be assigned to the Kushān kings of Mathurā, who used an era of their own, the epoch of which is not yet ascertained with certainty.

It remains to refer to certain kinds of mental bias that are apt to affect the judgment in questions of Indian history. There is, in the first place, what may be called the patriotic bias, though it is shared more or less by European as well as Indian scholars. It shows itself in a tendency to exaggerate the freedom of India from foreign influences, and to claim entire originality for such inventions as the Indian alphabet which bear their foreign origin on their face. This school loves to trace the leading castes of the present day to an Aryan origin, and to accentuate the Hindu orthodoxy of the kings and conquerors of old. When these are looked upon as Hindus from the beginning, the most important fact in Hindu history is overlooked. I mean the attractive power of Hindu civilisation, which has enabled it to assimilate and absorb into itself every foreign invader except the Moslem and the European. Those Indians have indeed a poor idea of their country's greatness, who do not realise how it has tamed and civilised the nomads of Central Asia, so that wild Turkman tribes have been transformed into some of the most famous of the Rajput Royal races. There is on the other hand in Europe another school who are led by an opposite bias to exaggerate the influence upon India of foreign and especially Greek civilisation, and to undervalue the achievements of the Indian spirit. It is no easy matter to steer a straight course between these two opposite tendencies, but the task must be attempted if sound conclusions are to be reached. We can have no better guides in this matter than the acknowledged masters of method, which, it has been truly said (Lord Acton's Lectures, p. 20), "is only the reduplication of commonsense." In Indian antiquities you will need no better models than the works of Henry Thomas Colebrooke and of Ramkrishna Gopal Bhandarkar.

In conclusion, we may borrow a few maxims from the most learned of modern historians (Lord Acton's Lectures, p. 24): "Learn as much by writing as by reading," for nothing clears the mind more than to have to express oneself on paper. "Be not content with the best book; seek sidelights from the other"; for nothing short of the whole evidence can be a safe basis for our conclusions. "Guard against the prestige of great names," for the views of no scholar, however famous, are to be accepted on the strength of his reputation, but only on account of the evidence and arguments that he may put forward. "See that your judgments are your own" and do not shrink from disagreement," but before expressing it, make sure that you understand the views you criticise, and that your own theory is built on solid foundations. Lastly "no trusting without testing." Take nothing for granted, trace every theory back to its origin so far as possible, and draw a sharp line between what is certainly known and what is more or less obscurely guessed. The lumber rooms of every science are filled with discarded theories, so we must always be ready to put our most cherished beliefs to the test of new evidence. Finality is not to be hoped for, but every advance of enquiry should bring us nearer to the truth.



THE
SIXTY-FIRST ANNUAL REPORT
OF
The Syndicate
OF THE
UNIVERSITY OF MADRAS

1916 - 1917



Madras

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1917

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University of Madras

SENATE HOUSE,
September, 1917.

THIS Report covers the period from August 1, 1916, to July 31, 1917. Period of Report

2. Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., B.A., B.L., held the office of Vice-Chancellor and Mr. Francis Dewsbury, B.A., LL.B., that of Registrar throughout the year. Mr. Dewsbury was granted leave for one month and two days with effect from August 28, 1916, and the Manager was placed in charge of the office during his absence. Vice-Chancellor and Registrar.

THE SENATE AND FACULTIES

3. The Syndicate reports with regret the deaths of the following Ordinary and Honorary Fellows during the year :— Deceased Fellows

Ordinary Fellows

Mr. A. Subrahmanya Aiyar, B.A.

„ I. Srinivasa Aiyar, B.A.

Honorary Fellows

Rao Bahadur M. Rangachariyar, M.A.

Dewan Bahadur K. Narayana Rau, B.A., B.L.

4. The following gentlemen ceased to be Ordinary Fellows of the University during the year, under Section 4 (2) of the Indian Universities Act, 1904 :— Retirement of Fellows

(i) Elected under Section 7 (1) of the Act

M.R.Ry. C. P. Ramaswami Aiyar Avl., B.A., B.L.

„ K. B. Ramanathan Avl., M.A., B.L., L.T.

(ii) *Elected under Section 9 (1) of the Act*

The Hon'ble Mr. S. Srinivasa Aiyangar Avl., B.A.,
B.L.

M.R.Ry. K. Ramanujachariyar Avl., B.A.

(iii) *Nominated under Section 10 of the Act*

The Hon'ble Surgeon-General W. B. Bannerman,
C.S.I., M.D., I.M.S.

Lt.-Col. G. G. Giffard, C.S.I., M.R.C.P., M.R.C.S.,
I.M.S.

Mr. F. S. Davies, B.A.

Dewan Bahadur V. Ramabhadra Nayudu Garu.

Rao Bahadur R. Venkataratnam Nayudu Garu,
M.A.

The Rev. Canon Sell, D.D.

Rao Bahadur K. Ramanujachariyar, M.A., B.L.

Mr. W. H. James, M.Sc., M.I.M.E., A.M.I.C.E.

„ P. T. Srinivasa Aiyangar, M.A., L.T.

„ H. Rangappa, B.A., M.B. & C.M.

„ J. A. Yates, M.A.

„ K. Ramunni Menon, M.A.

Rao Sahib S. Krishnaswami Aiyangar, M.A.,
M.R.A.S., F.R.H.S.

Mr. A. Chatterton, C.I.E., B.Sc., A.M.I.C.E.

„ C. Ramalinga Reddy, M.A.

„ K. R. Guruswami Aiyar, B.A., B.L.

The Rev. A. Moffat, M.A., B.Sc., F.R.S.E.

Rao Sahib T. Ramakrishna Pillai, B.A., F.R.H.S.

Mr. E. Winckler, B.A.

Resignations of Fellows. 5. The following gentlemen resigned their Ordinary Fellowships during the year :—

Mr. Alma Latifi, M.A., LL.M., LL.D., I.C.S.

„ A. Burroughs Strange, M.I.C.E.

The Rev. W. W. Wallace, M.A.

Lt.-Col. G. G. Giffard, C.S.I., I.M.S.

Mr. P. Lakshminarasu Naidu, B.A.

6. The following appointments of Ordinary Fellows were made during the year by His Excellency the Chancellor :—

Nominations
of Fellows
by the
Chancellor.

The Hon'ble Surgeon-General W. B. Bannerman,
C.S.I., M.D., I.M.S.

The Rev. W. Meston, M.A., B.D.

Mr. F. S. Davies, B.A.

The Rev. A. A. Thomas, B.A.

Mr. H. S. Chatfield, B.A., *Bar-at-Law*.

Muhammad Akbar Hydari, B.A.

The Hon'ble Mr. Justice Abdur Rahim, M.A., *Bar-at-Law*.

Mr. J. C. Rollo, M.A.

Muhammad Bazlullah Sahib Bahadur Khan
Sahib, B.A.

Mr. R. Swaminatha Aiyar, B.A.

Rao Bahadur R. Venkataratnam Nayudu, M.A.

The Rev. Canon Sell, D.D.

Rao Bahadur K. Ramanujachariyar, M.A., B.L.

Mr. W. H. James, M.Sc., M.I.M.E., A.M.I.C.E.

„ K. Ramunni Menon, M.A.

Rao Sahib S. Krishnaswami Aiyangar, M.A.,
M.R.A.S., F.R.H.S.

Lt.-Col. G. G. Giffard, C.S.I., I.M.S.

Mr. K. R. Guruswami Aiyar, B.A., B.L.

The Rev. A. Moffat, M.A., B.Sc., F.R.S.E.

Mr. C. Ramalinga Reddy, M.A.

„ E. Winckler, B.A.

Rao Sahib T. Ramakrishna Pillai, B.A.

Lt.-Col. E. M. Illington, I.M.S.

The Rev. W. M. Zumbro, M.A.

7. At the elections of Ordinary Fellows by the Facul- Election of
ties of Arts and Law and by the Registered Graduates held Ordinary
on January 5, 1917, the date fixed by the Chancellor Fellows.
for the purpose, the following Ordinary Fellows were
elected in accordance with the Regulations :—

(1) *by the Faculty of Arts*

Mr. H. Narayana Rau, M.A., F.G.S.

(2) *by the Faculty of Law*

Mr. C. P. Ramaswami Aiyar, B.A., B.L.

,, K. Ramanujachariyar, B.A.

(3) *by the Registered Graduates*

Mr. K. B. Ramanathan, M.A., B.L., L.T.

,, A. Rangaswami Aiyangar, B.A., B.L.

These elections, having been approved by His Excellency the Chancellor, were duly notified in the *Fort St. George Gazette*.

Senate Meetings.

8. There were two ordinary meetings, one special meeting and one extraordinary meeting of the Senate during the year. The ordinary meetings were held on October 27, 1916 (with adjournments to October 28, and November 24 and 25), and on March 9, 1917 (with adjournment to March 10). The special meeting was held on November 25, 1916, at the close of the adjourned ordinary meeting, and the extraordinary meeting was held on January 26, 1917 (with adjournment to January 27).

Assignment of new Fellows to Faculties.

9. At the above ordinary and extraordinary meetings of the Senate the newly appointed Ordinary Fellows and three *ex-officio* Fellows were assigned to the Faculties as under :—

Faculty of Arts

The Hon'ble Mr. H. F. W. Gillman, I.C.S.

,, Dewan Bahadur P. Rajagopala Achariyar, C.I.E., M.A., B.L.

The Rev. W. Meston, M.A., B.D.

,, A. A. Thomas, B.A.

Mr. Muhammad Akbar Hydari, B.A.

Muhammad Baziullah Sahib Bahadur, Khan Sahib, B.A.

SYNDICATE REPORT, 1916-7

Mr. J. C. Rollo, M.A.

„ R. Swaminatha Aiyar, B.A.

Rao Bahadur R. Venkataratnam Nayudu, M.A.

Mr. A. Rangaswami Aiyangar, B.A., B.L.

„ H. Narayana Rau, M.A., F.G.S.

Faculty of Law

The Hon'ble Sir John Wallis, Kt., M.A., *Bar-at-Law*.

The Hon'ble Mr. Justice Abdur Rahim, M.A., *Bar-at-Law*.

The Hon'ble Mr. Justice Francis DuPre Oldfield, I.C.S.

Mr. H. S. Chatfield, B.A., *Bar-at-Law*.

Faculty of Medicine

Lt.-Col. G. G. Giffard, C.S.I., M.R.C.P., M.R.C.S., I.M.S.

10. Lt.-Col. A. Miller, M.B., I.M.S., having resigned the office of President of the Faculty of Medicine, an election was held to fill the vacancy with the result that Lt.-Col. G. G. Giffard, C.S.I., I.M.S., was elected on April 30, 1917. The latter resigned the office, in the following June and the former was again elected on July 20, 1917.

**Election of
Presidents of
Faculties of
Medicine
and
Engineering.**

The Hon'ble Col. W. M. Ellis, R.E., vacated the office of President of the Faculty of Engineering, by efflux of time, on April 15, 1917, but was re-elected with effect from that date.

11. It was stated in the last Report that a Committee of the Senate was appointed on March 4, 1916 'to recommend arrangements to be made after the termination of the present Readerships in August, 1917,' and that the report of the Committee was awaited. The Committee presented its report to the Senate at its adjourned meeting held on

**Report of the
Senate
Committee
on
Readerships.**

March 10, 1917, in which it was stated that 'the Committee does not recommend that the tenure of office of the present Readers be extended from August 1917, and has no further recommendations to make'. The Senate accepted the report.

**Institution
of a Faculty
of Science
and a B.Sc.
Degree.**

12. The Committee of the Senate appointed at the adjourned meeting of the Senate held on July 22, 1916, 'to consider and report upon the advisability of instituting a Faculty of Science and a B.Sc. Degree, the general nature of the courses of study for this degree, and to submit proposals regarding the suggested Faculty of Science and B.Sc. Degree, should the Committee consider it advisable to do so' submitted to the Senate at its meeting held on October 27, 1916, an Interim Report. In accordance with this report the Senate passed the following resolutions:—

1. That a Bachelor of Science Course and Degree *be instituted.*
2. That the Final Course of study for the B.Sc. Degree shall consist of any three of the following subjects:—
 Mathematics, Physics, Chemistry, Botany, Zoology and Geology, and a course in English similar to that prescribed at present for the Preliminary Honours Examination.
3. That the Preliminary Examination in English in the B.Sc. Course may be taken at the end of the first year's course or at any time thereafter.
4. That the subjects of the B.Sc. Course shall be of equal value and the standard in each shall be approximately the same as that of the subject taken as the main subject in the present B.A. Degree Course.
5. That the Intermediate in Arts be called the Intermediate in Arts and Science.
6. That the Boards of Studies concerned be requested to draw up syllabuses in the several subjects

of the B.Sc. Course for the consideration of the Committee.

7. That the B.Sc. Honours Courses in Mathematics, Physics and Chemistry be identical with the B.A. Honours Courses in these subjects.
8. That a candidate for the B.Sc. Honours Degree in Botany, Zoology or Geology shall take any one of these as his main subject and any two other subjects of the B.Sc. Course as subsidiary subjects; he shall be required to pass the B.Sc. Examination in his subsidiary subjects at the end of his second year.
9. That the Degree of Master of Science may be conferred on any Graduate in B.Sc. Honours under the following conditions:—
 - (i) He shall work after graduation for not less than one year under the direction of a Professor of an affiliated college or other person approved by the Syndicate.
 - (ii) He shall submit a thesis of original work done which shall be approved by each of three independent judges nominated by the Syndicate.
10. That the present Faculty of Arts be hereafter called the Faculty of Arts and Science.

The Senate Committee has been re-appointed with the addition of Mr. P. V. Seshu Aiyar 'to draft the necessary regulations on receipt of the syllabuses from the Boards of Studies and report to a future meeting of the Senate.'

13. It was stated in the last report that at the extraordinary meeting of the Senate held on July 22, 1916, a Committee of the Senate was appointed 'to enquire into and report upon the causes of the failure in the recent Intermediate Examination [of 1916] and to recommend to the Senate, if necessary, any measures to be adopted

**Report of the
Senate
Committee
on
Intermediate
failures.**

to obtain more satisfactory results'. The Committee presented its report to the Senate at its adjourned meeting held on March 10, 1917. The Committee made the following two recommendations:—

- (i) That the Intermediate Courses of study more particularly that in English be revised, and
- (ii) That it be a recommendation to the Syndicate that candidates be allowed to be matriculated on the strength of Secondary School-leaving Certificates on definite percentages of marks obtained in the Public Examination.

The Hon'ble Mr. J. H. Stone having explained to the Senate the rules and directions which the Syndicate proposed to adopt for the admission of Secondary School-leaving Certificate holders to University courses of study in 1917-8 and future years, the second recommendation of the Committee was not considered; upon the Committee's first recommendation the Senate passed the following resolution:—

That the question of the revision of the Intermediate courses of study be remitted to the Boards of Studies concerned for their views or recommendations and report.

The reports of the several Boards of Studies are awaited.

**Alterations
in
Regulations
providing
for election
of members
of Syndicate
partly by the
Senate and
partly by the
Faculties.**

14. In accordance with the resolution of the Senate passed at its adjourned meeting held on July 22, 1916, 'that five members of the Syndicate shall be elected by the Faculties, two by the Faculty of Arts, and one each by the Faculties of Law, Medicine and Engineering, and that the necessary Regulations fully providing for such election by the Faculties be made', the Senate, on the recommendation of the Syndicate, adopted at its adjourned meeting held on October 28, 1916, new Regulations to be substituted for the existing Regulations 87, 88, 89, 92, 93, and 94.

A Transitory Regulation providing for filling first vacancies on the Syndicate after the revised Regulations became operative was also adopted at a special meeting of the Senate held on November 24, 1916.

These alterations in the Regulations were sanctioned by Government in G.O., No. 21, Home (Education), dated January 5, 1917.

15. (i) At its adjourned meeting held on October 28, 1916, the Senate adopted alterations in Regulations 200 (b) and 208 so as to provide for the substitution of 'English History' for 'Nineteenth Century Prose' as part of the Preliminary Examination in Honours for candidates whose optional branch is English Language and Literature, and for the institution of the award of distinctions in the Preliminary Examination. Consequential verbal alterations were also made in Regulations 200 (c), 200 (d), 201, 206, and 389. These alterations were sanctioned by the Government in G.O., No. 1256, Home (Education), dated November 27, 1916.

Alterations
in certain
Regulations
relating to
the B.A.
(Honours)
Degree
Examination

(ii) At the same meeting the Senate adopted alterations in Regulation 207—

- (a) providing that candidates in Physical and Natural Sciences shall submit their laboratory notebooks to the Examiners on the first day of the Practical Examination.
- (b) making 'Economics—a special subject' a sixth optional under (B) in Branch V—History, Economics and Politics.

The first alteration was sanctioned by the Government in G.O., No. 1257, Home (Education), dated November 27, 1916, and the second in G.O., No. 1274, Home (Education), dated November 29, 1916.

(iii) At the same meeting the Senate resolved that the revised Regulations relating to the B.A. History (Honours) course should come into force as from the

examination of 1920 and not of 1919 as previously resolved. This proposal also was approved by the Government in G.O., No. 1274, Home (Education), dated November 29, 1916.

Further
alterations
in the
Regulations.

16. At its meetings held on October 28, and November 24, 1916, and March 10, 1917, the Senate made additions to, and alterations in, the following Regulations of the University:—

- (i) *Regulation 217* relating to the L.T. Degree Examination. For the existing first paragraph a new paragraph was substituted, providing that no candidate should be allowed to pass the examination and qualify for the L.T. Degree unless he obtained satisfactory marks in each important division of the examination. The alteration was sanctioned by the Government in G.O., No. 1234 (Home), dated November 23, 1916.
- (ii) *Transitory Regulation 417*. The alteration provided for the extension till the year 1920 of the concession already granted to Bachelors of Arts under the Old By-laws to appear for the final examination of the B.A. (Honours) Degree so as to qualify for the M.A. Degree. The alteration was sanctioned by the Government in G.O., No. 1421, Home (Education), dated December 27, 1916.
- (iii) *Transitory Regulation 419*. A proviso was added to the second paragraph of the Regulation to enable candidates who possess the old F.A. four-term certificates and who take Group (iii) to appear for the Intermediate Examination without producing a certificate of an additional year's study in an affiliated college. The alteration was sanctioned by the Government in G.O., No. 454, Home (Education), dated April 8, 1917.

17. At its adjourned meeting held on October 28, 1916, the Senate, on the recommendation of the Syndicate, adopted Transitory Regulations permitting candidates, who appeared for the B.A. Degree Examination under the Old By-laws but passed in one or two divisions only, to qualify for the degree by appearing for and passing the B.A. Degree Examination under the new Regulations in the part or parts corresponding to the divisions of the old B.A. Examination which they have failed to pass. These Transitory Regulations were sanctioned by the Government in G.O., No. 1210, Home (Education), dated November 17, 1916.

Transitory Regulations permitting candidates for the old B.A. who have not qualified for the Degree to appear for the new B.A. Examination

18. At its adjourned meetings held on November 24, 1916, and March 10, 1917, the Senate adopted alterations in Regulations 197, 207, and 208 relating to the courses and examinations in languages for the B.A. and B.A. (Honours) Degrees. These alterations provide that the courses, textbooks and examinations for Honours shall in each of the two selected languages be the same as for the ordinary degree in one such language, with the omission of the related subject or language in the place of which a further test in composition is provided; also that a candidate for Honours who has passed the B.A. Degree Examination in a language and a related subject or language shall be exempted from re-examination in such main language, except in composition. The number of divisions in which a separate minimum of marks was required by Regulation 197 from candidates in languages for the B.A. Degree was reduced from three to two.

Alterations in Regulations 197, 207, and 208.

These alterations were sanctioned by the Government in G.O., No. 437, Home (Education), dated April 4, 1917.

At its adjourned meeting held on March 10, 1917, the Senate also adopted the substitution of the word ' Translation ' for the word ' Composition ' in the time-table for Urdu under Group (vi) of the B.A. Degree Courses in

Alteration in Regulation 196.

Regulation 196 so as to bring it into harmony with the new course of study prescribed in that language. This alteration was sanctioned by the Government in G.O., No. 412, Home (Education), dated March 27, 1917.

Revised
Regulations
for the
Examina-
tions in Law.

19. It was stated in the last report that at its adjourned meeting held on July 21, 1916, the Senate passed two resolutions :—(1) requesting the Faculty of Law to consider and report upon the question of a reversion to the old scheme of a two years' course in Law instead of a three years' course, and (2) requesting the Syndicate to draft the necessary Regulations to provide for the F.L. and B.L. Degree Examinations being held twice a year. The Syndicate remitted the second resolution also to the Faculty of Law for disposal. The Faculty considered both these proposals and recommended to the Senate at its adjourned meeting held on October 28, 1916, alterations in the Regulations providing—

- (a) for new Regulations for half-yearly Examinations in Law involving a return to the old scheme of a two years' course in Law instead of a three years' course ;
- (b) for consequential changes in Transitory Regulations 422, 222A and 229A, and
- (c) for Transitory Regulations prescribing the manner in which candidates for the B.L. Degree who entered upon the courses of study in Law in 1914 or earlier, and those who entered upon the courses of study in Law in 1915 or later may qualify for the degree under the revised Regulations.

These alterations in the Regulations were sanctioned by the Government in G.O., No. 1207, Home (Education), dated November 17, 1916.

At the extraordinary meeting of the Senate held on January 26, 1917, the Senate made a verbal correction in the fourth para of Regulation 232 by inserting the words 'taken together' after the words 'Hindu and Muhammadan Law', in order to remove an ambiguity in the revised Regulations for the Examinations in Law, and also adopted new forms of attendance certificates to be produced by candidates for the B.L. Degree, rendered necessary by the adoption of the revised Regulations which reduced the number of Examinations from three to two. These alterations were sanctioned by the Government in G.O., No. 273, Home (Education) dated February 27, 1917.

20. At its adjourned meeting held on March 10, 1917, the Senate, on the recommendation of the Faculty of Medicine adopted extensive alterations in, and additions to, the Regulations for the L.M. & S. and M.B. & B.S. Degrees, providing, apart from mere verbal corrections,

**Alterations
in
Regulations
relating
to L.M. & S.
and M.B. &
B.S. Degrees.**

- (i) for similarity of fees as between the L.M. & S. and the M.B. & B.S. Examinations.
- (ii) for the award of distinctions to candidates who do well in the examinations in individual subjects ;
- (iii) for exemption from re-examination in the case of candidates who fail in any examination but have done well in individual subjects of that examination.
- (iv) for the division at the option of candidates of the Final M.B. & B.S. or L.M. & S. Degree Examination into two Parts, one of which may be passed by a candidate at the end of the first year after passing the Third M.B. & B.S. or L.M. & S. Degree Examination ;

- (v) for consequential alterations necessitated by the proposals under heads (3) and (4) above in the matter of fees, certificates, etc. These alterations were sanctioned by the Government in G.O., No. 721, Home (Education), dated May 30, 1917.

21. At its meeting held on March 9, 1917, the Senate, on the recommendation of the Syndicate, adopted alterations in, and additions to, the Regulations relating to University Professorships, Lectureships, and Studentships.

- (a) In the place of Regulation 96 (iii), which was rescinded, a number of new Regulations were framed to provide for the appointment of University Professors and to define their duties. These were intended to supersede the Standing Orders of the Syndicate reported to the Senate at its meeting held on March 3, 1916.
- (b) New Regulations relating to University Lectureships were adopted in substitution of the existing Regulations 391, 392 and 393.
- (c) In Regulation 404 relating to University Studentships, sub-paragraphs (a) and (b) were omitted and the remaining paragraphs were renumbered (a), (b) and (c), thus confining eligibility for Studentships to graduates under the new Regulations. All these alterations were sanctioned by the Government in G.O., No. 482, Home (Education), dated April 9, 1917.

22. A Senate Committee was appointed by the Senate at its adjourned meeting held on November 25, 1916, to consider and report upon a proposal made by Mr. C. P. Ramaswami Aiyar that the Syndicate should prepare and submit to the Senate annually a Budget of the income and expenditure of the University. This Committee re-

Alterations
in, and
additions
to, the
Regulations
relating to
University
Professor-
ships,
Lectureships
and
Studentships.

Resolutions
relating to
annual
Budget, and
Finance in
general.

commended to the Senate at its meeting held on March 9, 1917, draft Regulations making provision for the consideration of an annual Budget by the Senate, which were adopted. At the same meeting, on the recommendation of the Syndicate, the Senate accepted a number of new Regulations relating to University finance in general. These Regulations were sanctioned by the Government in G.O., No. 480, Home (Education), dated April 18, 1917.

23. At its adjourned meeting held on November 24, 1916, the Senate adopted the following Regulation to be inserted in place of Regulation 181 already deleted :—

Regulations providing for candidates passing the Intermediate Examination in parts.

A candidate who fails to pass the Intermediate Examination on the first occasion shall, on the subsequent occasions on which he presents himself for examination, be allowed to sit only for those Parts in which he has previously failed, credit being given for the Parts in which he has already passed. For the purpose of this Regulation, the Parts of the Intermediate Examination shall be three, viz. 1. English Language and Literature, 2. Composition in one of the vernaculars or translation into English from one of the classical or foreign languages, and 3. One of the Optional Groups, as mentioned under Regulation 178.

This proposed new Regulation was found to be defective in several respects and was rescinded by the Senate at an extraordinary meeting held on January 26 and 27, 1917, when, in its place, the following alterations in, and additions to, the Regulations were adopted :—

- (1) That in Regulations 178, 183 and 184 the heads I, II and III be left out and that Part I-A, Part I-B and Part II be inserted in their places respectively.

- (2) That the following new Regulation be adopted and numbered as Regulation 181:—

‘Any candidate who has appeared for the Intermediate Examination in both parts in the same year and has obtained the minimum number of marks prescribed in Regulation 185 in one part but has failed to secure the prescribed minimum in the other part shall be required to appear again for examination only in the part in which he has so failed, and shall not be required to appear for the part in which he has secured the necessary number of marks.’

- (3) That the following be adopted as Regulation 181-A:—

‘A candidate shall be declared to have passed the examination on his obtaining in each part of the examination not less than the minimum number of marks prescribed for that part by Regulation 185 provided that he obtained such marks on the last occasion on which he presented himself for examination in such part.’

- (4) That the following be adopted as a Transitory Regulation 181-B:—

‘The provisions of Regulations 181 and 181-A shall be applicable to candidates for the examinations held in 1916 and subsequent years.’

- (5) That the following be added to Regulation 182:—

‘When a candidate desires to sit for examination in particular parts he shall pay for either part Rs. 16.’

- (6) That in Regulation 185, line 3, the words ‘under Part I-A’ be inserted after the word ‘English.’

in line 5 the words 'Part I-B' *be substituted* for 'Head II' and in line 7 the words 'under Part II' *be inserted* after the word 'groups.'

That in Regulation 185 the following proviso be added at the end :—' Provided that candidates who shall be declared to have passed the examination under Regulation 181-A shall be placed in a separate group in the second class in an alphabetical order.'

- (7) That the following alteration in Regulation 186 be adopted :—' In line 2 in Regulation 186, after the words "the date" *be inserted* the words "or dates".'

These alterations in the Regulations were sanctioned by the Government in G.O., No. 157, Home (Education), dated February 10, 1917.

24. At its adjourned meeting held on March 10, 1917, the Senate passed the following resolution :—
- 'That it be referred to the Boards of Studies in English and Teaching to consider what alterations, if any, in the L.T. Examination are advisable in order to give candidates an opportunity of showing special competence to teach English.'

Alterations in L.T. Regulations so as to give candidates opportunity to show special competence to teach English.

The resolution has been communicated by the Syndicate to the two Boards of Studies for consideration and report. Their reports are awaited.

25. At the same meeting of the Senate Rao Bahadur K. V. Rangaswami Aiyangar moved the following resolution :—
- 'That Regulation 149 be amended so as to read —
- "An Ordinary Fellow shall have the right of access to the proceedings of the Senate, the Syndicate, any Faculty and any Board of Studies, and to any papers connected with such

Amendment to Regulation 149 re any Ordinary Fellow having right of access to proceedings of Senate, Syndicate etc.

proceedings except such as the Vice-Chancellor may declare to be confidential. And, the Registrar shall, on application previously made for the purpose of fixing a convenient hour, arrange for such access."

The Senate has referred the motion for consideration and report to a Committee consisting of the Hon'ble Mr. J. H. Stone, Rao Bahadur K. V. Rangaswami Aiyangar, the Rev. E. M. Macphail, Diwan Bahadur L. A. Govindaraghava Aiyar, and Mr. Mark Hunter. The report of the Committee is awaited.

Courses of
Ordinary
University
lectures for
1917-8.

26. At its adjourned meeting held on March 10, 1917, the Senate, on the recommendation of the Syndicate, sanctioned the following Ordinary University Lectures for the academic year 1917-8:—

Name of Lecturer	Subject	Year of the Honours Course	Duration of Course	Time of delivery
The Rev. C. Pruvot, S.J.	The Theory of the Conduction of Heat	3rd year.	20 lectures	July to Sept., 1917.
Mr. P. Lakshminarasu Nayudu, B.A.	Theory of Vibrations	2nd and 3rd years.	20 to 25 lectures	Oct. to Dec., 1917.
Mr. N. S. Subba Rau, M.A.	The distribution of wealth with special reference to recent developments in Theory and Practice.	2nd and 3rd years.	20 lectures	Oct. to Dec., 1917 and Jan. to Mar., 1918.
Mr. C. V. Chandrasekharan, B.A.	English Political Thought in the Nineteenth Century.	All the years.	20 lectures	Oct. to Dec., 1917.
Mr. D. J. Sloss, M.A.	The History of English Literary Criticism in relation to external sources and parallels.	2nd and 3rd years.	20 lectures	Sept. to Dec., 1917.
Mr. S. Kuppuswami Sastri, M.A.	Theism of Hindu Philosophy.	All the years.	20 lectures	August to Dec., 1917.

27. The following statement gives particulars of exemptions from the production of attendance certificates required for University Examinations granted by the Senate under Section 19 of the Indian Universities Act, 1904, at its meetings held on October 27, 1916, and March 9, 1917:—

Exemptions from production of attendance certificates.

Examinations	Number of candidates to whom exemptions were granted
Intermediate Examination	196
B.A. Degree Examination	115
M.A. (without Honours) Examination	1
L.T. Degree Examination	2
B.L. Degree Examination	1
B.E. Degree Examination	2
Oriental Title Examination	13

As in previous years the Intermediate exemptions were mainly in connection with the study of languages under Part I-B of the course; and most of the B.A. exemptions were granted to candidates appearing for the examination under the Transitory Regulations.

28. In their Orders Nos. 594, Public, dated May 14, 1917, and 733 Public, dated June 4, 1917, the Government called for the expression of the views of the University on such recommendations of the Royal Commission on the Public Services in India as relate to the appointment of University Professors or any other matters definitely within the sphere of the University. A special meeting of the Senate was convened for August 17, 1917, to consider the recommendations.

Invitation from Government for the views of the University on the Report of the Public Services Commission.

THE SYNDICATE

29. Under revised Regulation 87, sanctioned by the Government in G O., No. 940, Home (Education), dated September 6, 1917, by which the number of elected

Changes on the Syndicate.

members of the Syndicate was raised from *ten to twelve* an election was held to fill the two vacancies on the Syndicate thereby created, with the result that the Rev. F. Bertram, S.J., and Mr. F. S. Davies were elected. Under Regulation 89 the following other vacancies occurred on the Syndicate during the year under review, and in accordance with the revised Regulations for elections of members of the Syndicate sanctioned by the Government in G.O., No. 21, Home (Education), dated January 5, 1917, elections were held to fill the vacancies as shown below:—

VACANCIES	SYNDIC ELECTED.	BY WHOM ELECTED.
Lt.-Col. A. Miller, I.M.S.	Lt.-Col. A. Miller, I.M.S.	Faculty of Medicine.
Mr. K. Ramunni Menon	Mr. K. Ramundi Menon	Faculty of Arts.
The Rev. E. M. Macphail	The Rev. E. M. Macphail	Do
Mr. H. J. Allen.	Mr. H. J. Allen.	The Senate.
The Rev. Dr. Skinner.	The Rev. Dr. Skinner.	Do.
Mr. Mark Hunter.	Mr. Mark Hunter.	Do.

Lt.-Col. A. Miller, I.M.S., who was elected to the Syndicate on January 30, 1917, having resigned his seat on March 13, 1917, Lt.-Col. G. G. Giffard, C.S.I., I.M.S., was elected by the Faculty of Medicine on April 3, 1917, to fill the vacancy. The latter resigned his seat on May 31, 1917, on his transfer to military duty. Lt.-Col. Miller was again re-elected to the Syndicate by the Faculty of Medicine on July 16, 1917. A further vacancy on the Syndicate was caused during the year by the resignation of Mr. R. Ll. Jones on July 2, 1917, and this was filled by the election of Mr. R. Littlehailes, on August 4, 1917, by the Senate.

**Meetings of
Syndicate.**

30. There were sixteen ordinary and four special meetings of the Syndicate during the year under review.

**University
Professors.**

31. The University Professor of Comparative Philology continued throughout the year to direct and supervise the work of the University Readers. He delivered also courses of lectures on 'the main features and fundamental phenomena of Comparative Philology with more parti-

cular reference to the phonology and morphology of the Germanic and Aryan languages' for the benefit of students of the Honours Courses in English and Sanskrit, and others admitted to the lectures by special permission.

The University Professor of Indian Economics has given courses of lectures in Madras, Trichinopoly and Trivandrum for Honours students and others dealing with the applications of economic theory to Indian, and particularly to South Indian, conditions. He made visits for the purposes of economic enquiry to a number of places in the mofussil, and during his tour he gave public lectures on economic subjects at Kumbakonam, Madura and Trivandrum. He has also been supervising (1) the economic surveys carried out in villages by a number of students and (2) the work of two research students in Economics.

The University Professor of Indian History and Archæology continued to give courses of lectures on 'The History of Vedic India' for the benefit of Honours students and others, and has also been engaged in research in the special subjects pertaining to his Chair. He gave two public lectures on the 'Antiquities of Mahabalipuram' illustrated by lantern slides in November, 1916, and he has further been supervising the work of a research student in Indian History.

The Syndicate has arranged for the regular publication of theses, lectures, researches, translations, etc., the work of University Professors, Readers, Research students and others. The following publications are in the press :—

**Publication
by the
University of
Research
works, etc.**

- (a) Economic Surveys of Villages undertaken by students under the supervision of Dr. Slater, the University Professor of Indian Economics. This will form the first of an Economic Series.
- (b) A volume of theses on Dravidian Philology prepared by the University Readers with

introductory remarks by Dr. Collins, the University Professor of Comparative Philology.

The Syndicate has further sanctioned the publication, when completed, of selected texts from manuscripts which form sources of Vijayanagar History and have been collected by the Research student working under the direction of Mr. Krishnaswami Aiyangar, the Professor of Indian History and Archæology.

Rules and directions for the admission of S.L.C. holders to University courses of study.

32. The Committee appointed by the Syndicate in 1916 to scrutinize School-leaving Certificates at the office of the Director of Public Instruction, Madras, was requested to draft for consideration rules and directions to be issued by the Syndicate under which eligibility for admission to University courses should be determined in the year 1917. The Committee formulated two alternative sets of rules, in the one the Presidency average, and in the other fixed percentages of marks, being the basis for determining eligibility. The Syndicate adopted both sets of rules for the Madras Presidency and resolved that certificate holders who qualified under either should be included in the list of those eligible for admission to University courses of study in the year 1917 and subsequent years. The Syndicate also accepted the following further recommendations of the Committee:—

- (1) That the education authorities of the several Native States be requested to modify the rules previously accepted by the Syndicate, if necessary, so as to bring them into conformity with either the one or the other of the rules adopted for the Madras Presidency.
- (2) That hereafter candidates for admission to colleges who are holders of certificates completed in a year previous to their candidature be required to submit their certificates for inspection not later than the 30th of April and that such certificates

be judged according to the rules in force for certificates completed in that year except that, in the case of certificates completed in 1916 or earlier, the best performance in each subject in any year be taken into consideration.

- (3) That, in all cases of certificates completed in the year 1917, the eligibility of holders be determined by the marks obtained during the previous school year and examination only in each of the required subjects, viz., the three subjects of Group A and two subjects of Group C of the school course.
- (4) That, as the services of a moderating committee will not be required, the educational officers issuing certificates be requested to make a complete return of all the holders eligible under the rules.
- (5) That the Principals of Colleges for Women be permitted to make admissions at their discretion of female holders of School-leaving Certificates.

The revised rules and directions were duly notified in the *Fort St. George Gazette*, and a preliminary list of School-leaving Certificate holders who were declared eligible for admission to University courses in 1917 and succeeding years in accordance with these rules was printed and issued to all affiliated colleges in June 1917.

33. The Board of Studies in English recommended in July, 1916, that Graduates in Arts be permitted to appear without previous attendance at college, after an interval of three years, for an examination qualifying for the M.A. Degree without Honours, and also submitted proposals for alterations in the existing Regulations for the M.A. Degree without Honours. The Syndicate communicated the proposals to the remaining Boards of Studies for consideration and report. The Boards of Studies reported

Alterations
in
Regulations
relating to
M.A. Degree
without
Honours.

generally in favour of the principles involved in the recommendations submitted to them, and the Syndicate thereupon referred the whole question for further consideration and report to a Committee consisting of the Chairmen of the Boards of Studies in English, Sanskrit, Mathematics, Physical Science, Natural Science, Mental and Moral Science and History and Economics, together with the Rev. Dr. Skinner, the Rev. A. G. Hogg, the Hon'ble Mr. Justice K. Srinivasa Aiyangar, Mr. H. J. Allen and Mr. Mark Hunter as Convener. The Committee recommended the adoption of Regulations enabling candidates for the M.A. Degree to appear for an examination without the necessity of undergoing courses of instruction in affiliated colleges, and suggested that the Syndicate should obtain legal opinion as to whether such Regulations would contravene the provisions of Section 19 of the Indian Universities Act, 1904. A favourable opinion on the point was obtained from the Advocate-General whereupon the Syndicate accepted in principle the recommendations of the Committee and requested the several Boards of Studies to submit syllabuses suitable for the proposed new M.A. Degree courses. The recommendations of the Boards are now awaited.

**Revision of
the Oriental
Title
Examination
Regulations.**

34. It was stated in the last report that the whole question of the revision of the Regulations relating to the Oriental Title Examination together with the Report of the Revision Committee and the draft revised Regulations had been referred to a Syndicate Committee, and that the report of the Committee was awaited. The Committee submitted its report in September, 1916. The Syndicate subsequently requested Mr. S. Kuppaswami Sastri, the Convener of the Revision Committee, to prepare a complete draft of the proposed Regulations, so far as they related to Sanskrit and the Dravidian Languages and intimated to him that the Syndicate accepted the proposals of his Committee for (1) a preliminary examination in

Sanskrit conducted by the department, (2) Sanskrit being compulsory for all candidates, (3) the removal of the distinction between main and subsidiary languages, (4) the reduction in the number of question papers, (5) the division of the examination into two parts to be taken at the end of the second and fourth years of the course.

The Board of Studies in Arabic, etc., was also informed that, in view of the strong opinion expressed by the Board, and of the evidence that Muhammadans interested in Oriental studies do not value these 'Title' courses, the Syndicate would propose to the Senate the cancellation of the Regulations relating to Titles in Arabic, Persian and Urdu if the Board was prepared to make a recommendation to that effect.

The Convener of the Revision Committee submitted a complete draft of the Regulations for the Siromani and Vidvan Titles in February, 1917, and the Board of Studies in Hebrew, Arabic, etc., made revised recommendations for the continuance of the examinations for Oriental Titles subject to alterations in the Titles to be conferred. The Syndicate recorded the communication from the Board of Studies in Hebrew, Arabic, etc., but referred the draft Regulations for the Siromani and Vidvan Titles to a Committee consisting of Messrs. Mark Hunter, K. Srinivasa Aiyangar and S. Kuppaswami Sastri for report. This Committee's report was received and considered by the Syndicate in April, 1917, when it was resolved that the Syndicate was unable as a body to adopt the proposed revised Regulations and to recommend them to the Senate. The Convener of the Revision Committee was informed of the Syndicate's decision with the suggestion that it was open to him to propose to the Senate the adoption of the draft Regulations framed by the Committee.

Four institutions which applied for recognition as duly qualified to provide instruction for the Oriental Title

Examination were informed that the Syndicate had found itself unable as a body to accept proposals for the alteration of the existing Regulations framed by a Committee appointed for that purpose, but that it was anticipated that those proposals would nevertheless be placed before the Senate for consideration, and that until the decision of the Senate had been given thereon the Syndicate was not prepared to consider further applications for the recognition of institutions under the existing Oriental Title Regulations.

A Committee to consider revision of certain University Regulations.

35. In December, 1916, the Syndicate appointed a Committee consisting of the Hon'ble Mr. Justice Oldfield, the Hon'ble Mr. J. H. Stone, the Rev. E. M. Macphail, Mr. C. P. Ramaswami Aiyar and Mr. Mark Hunter to consider the revision of the Regulations relating to the Senate, Syndicate, University Professors and Lectureships and such other Regulations not relating to courses of study and examinations as they deemed advisable. The Committee submitted in February, 1917, proposals which were adopted for amending the Regulations relating to Special Boards and University Lectureships and for adding new Regulations relating to Finance and Professorships. As already mentioned the proposed alterations and additions to the Regulations were adopted by the Senate, in March, 1917, with the exception of the amendments relating to 'Special Boards'. The Committee has still under consideration the revision of other Regulations.

A Committee to consider and report on the furtherance of Economic studies in and by means of the University.

36. In October, 1916, Dr. Gilbert Slater, the University Professor of Indian Economics, addressed a communication to the Syndicate making certain recommendations for the furtherance of economic studies in and by the means of the University and requesting the Syndicate to appoint a small special Committee to consider and report upon his suggestions. The Syndicate thereupon, without prejudice to the position of the Board of Studies in History and Economics, invited the following gentlemen to act as a Committee to consider the questions

raised in Dr. Slater's letter, to advise the Syndicate thereon, and to make definite proposals for the furtherance of economic studies :—

The Hon'ble Mr. J. H. Stone, the Rev. E. M. Macphail, Mr. W. H. James, Mr. G. A. D. Stuart, I.C.S., Mr. C. A. Innes, I.C.S., Sir W. B. Hunter, Kt., Mr. K. Ramanujachari, Mr. R. Swaminatha Aiyar, Mr. T. K. Duraiswami Aiyar and Dr. Slater.

The Committee presented its report in December, 1916 which was referred to the Board of Studies in History and Economics for consideration and report. The Board submitted in March, 1917, a preliminary report stating that it approves in principle the institution of a Diploma in Economics in the University. A further detailed report on the subject from the Board is awaited.

37. The Syndicate considered in August, 1916, the question of what action, if any, should be taken to celebrate the Diamond Jubilee of the Madras University. On enquiry, made from the sister Universities of Bombay and Calcutta it was found that neither of these proposed to take action for such a celebration on account of the war. The matter accordingly was dropped.

38. The Syndicate has made arrangements with the sanction of the Senate and the approval of Government, for a course of six special University lectures—three on the 'History of Hindu Chemistry' and three on the 'Nitrites of Mercury and allied Metals'—to be delivered in Madras by Mr. P. C. Ray, D.Sc., C.I.E. of Calcutta, in December, 1917, the cost of the lectures being defrayed from the annual recurring grant of Rs. 65,000 by the Government of India.

The Syndicate also made arrangements, with the approval of Government and in anticipation of the sanction of the Senate, for a special University lecture on

'Geographical Factors in Indian History', which was delivered in Madras by Professor L. F. Rushbrook Williams, University Professor of Modern Indian History, University of Allahabad, on February 21, 1917, the cost of the lecture being defrayed from the annual recurring grant by the Government of India of Rs. 65,000. The action of the Syndicate was confirmed by the Senate at its meeting held on March 10, 1917.

Question of the recognition of the examinations and degrees of the Mysore University.

39. In November, 1916, the Registrar of the Mysore University addressed a letter to the Syndicate stating that, according to existing arrangements, Mysore students have to proceed to Madras and other Universities for the prosecution of studies in Law, Medicine and Engineering, and requesting the Syndicate to grant the same recognition to the examinations and degrees of the Mysore University as may be given under the rules to similar degrees and examinations of other Universities. Thereupon the Syndicate called for copies of the Mysore University scheme and courses of study and referred them to the several Boards of Studies in Arts for their opinion thereon. The reports of the Boards are awaited.

Sir Subramanya Aiyar Lectureship of 1917.

40. In connection with the appointment of a lecturer from among the graduates of the University for the Sir Subrahmanya Aiyar Lectureship of 1917 recommendations of suitable graduates as lecturers were, as usual, called for from the Principals of affiliated colleges. The Syndicate, after considering the recommendations received, invited Mr. B. Venkatesachar, M.A., of the Central College, Bangalore, to deliver the lecture. Mr. Venkatesachar accepted the invitation and delivered a lecture 'On certain interference phenomena and their application to the study of the great nebula in Orion' at the Presidency College, on February 14, 1917.

Patna University bill.

41. With their Order No. 1120, Home (Education) the Government of Madras forwarded a draft of the bill to

establish and incorporate a University at Patna and requested the Syndicate to favour them with an expression of its opinion thereon. The Syndicate after due consideration informed the Government that it was unable to offer any collective opinion upon the Bill.

42. The following University Studentships of Rs. 75 each were awarded by the Syndicate for the ordinary term of three years during the year under review:—

University Studentships.

<i>Name of Student</i>	<i>Subject of Research</i>
1. K. B. Madhava	... Mathematics.
2. R. Venkateswaran	... Chemistry.
3. V. Narahari Rau	... Physical Science.
4. P. J. Thomas	... History and Economics.
5. K. Ramachandran	... Do.
6. P. S. Lokanathan	... Do.
7. P. P. Subrahmanyan	... Sanskrit.

43. It was stated in the last report that the Syndicate having considered the question of the possibility of co-operation between the University and the Central Research Institute, Kasauli, the Board of Scientific Advice and the Indian Science Congress in the matter of research studentships had referred the question to the Boards of studies in Physical Science, Natural Science and Medicine and that their reports were awaited. The Boards of Studies in the Physical and Natural Sciences intimated that they did not consider that any useful co-operation between the University and the scientific bodies referred to was possible. The Board of Studies in Medicine stated that, having no facts or details before it, it was unable to express an opinion on the subject. The question accordingly dropped.

Co-operation between University and Central Research Institute, Kasauli, etc., in matter of research studentships.

44. There was no change in the constitution of the Tamil Lexicon Committee during the year under review. Half-yearly progress reports of work done were duly

The work of compiling a Tamil Lexicon.

received from the Chairman of the Committee and submitted to the Government.

Though the work of supervising the compilation of the Tamil lexicon was entrusted to the Syndicate so early as November, 1912, the powers and responsibilities of the Syndicate in connection therewith have never been clearly and adequately defined. They have so far been confined purely to administrative matters, such as finance, appointment of staff and establishment; and the Syndicate has assumed no responsibility in the matter of the adoption of general principles determining the form and scope of the lexicon, or of the methods to be followed in order to give effect to those principles. This question of the Syndicate's responsibility in the matter, together with a statement of the whole position in regard to the work of the Lexicon Committee, was submitted to the Government for consideration, and the Government was requested either to relieve the Syndicate from all further responsibility for the production of the lexicon or to consent to a reorganization of the lexicon staff and the reconstitution of the Committee, with powers and responsibilities clearly defined. The Government in their Order No. 879, Home (Education), dated July 3, 1917, expressed the opinion that the Syndicate should continue to be responsible for the publication of the lexicon, and have requested the Syndicate to forward to them definite and detailed proposals for the future conduct and management of the work, and also to consider the lines on which the lexicon should be compiled so that those responsible for the conduct of the work should know clearly what is expected of them. The matter is now under the consideration of the Syndicate.

Mr. S.
Ramanujam,
University
mathematical
scholar.

45. Satisfactory reports on the work, progress and conduct of Mr. Ramanujam, the University mathematical scholar at Cambridge, were received from Mr. G. H. Hardy and Mr. R. V. Lawrence, and on their recommendation

the Syndicate resolved to extend further his scholarship in England for another year. The sanction of Government was accordingly requested for the extension and for the provision of the necessary funds by the sale of securities in the Vacation Lectures Account. The sanction was accorded in Government Order, No. 345 Home (Education), dated March 13, 1917.

46. At the request of the Director of Public Instruction the Syndicate appointed the following gentlemen to serve on the Board of Governors of the Madras Students' Hostels :—

**Appointments
on the Board
of Governors
of the Madras
Students'
Hostels.**

- i. Lt.-Col. A. Miller, I.M.S., representing the Madras Medical College.
- ii. Mr. W. H. James representing the Engineering College.
- iii. Mr. A. Davies representing the Law College.
- iv. The Rev. Dr. Skinner representing the Christian College.
- v. Mr. H. J. Allen representing the Presidency College.
- vi. Mr. K. Ramanujachari representing the Pachaiyappa's College.
- vii. Diwan Bahadur L. A. Govindaraghava Aiyar representing the General Public.
- viii. The Hon'ble Mr. R. B. Clegg, I.C.S., representing the Board of Revenue.

47. The following gentlemen were appointed editors of textbooks required for the Matriculation Examination of 1918 :—

**Editors of
University
Metric
textbooks.**

Sanskrit—Mr. K. Krishnaswami Aiyangar, B.A.

Tamil—Mr. S. Anavaratavinayakam Pillai, M.A. L.T.

Telugu—Mr. D. Suryanarayana Sastrulu.

Kanarese—Rao Bahadur S. Mangesh Rau, B.A.

Malayalam—Mr. M. Krishnan, B.A., B.L.

Intermediate and B.A. textbooks in the Dravidian Languages.

48. The Editorial Committees appointed in 1915 to edit standing textbooks in the Dravidian languages for the Intermediate and B.A. Degree Examinations, from which selections are to be prescribed for study each year, have almost completed their work. The Intermediate textbooks have been published and are now ready for sale while the B.A. textbooks are still in the press.

Subsidiary rules for the award of the Government of India University Scholarship.

49. In May, 1916, the Government of India issued revised consolidated rules for the award of the State Scholarships including the University Scholarship to Europe. The Syndicate took the opportunity of similarly consolidating the subsidiary rules, made from time to time under Orders from the Government of Madras, for the award of the University Scholarship by the University of Madras, and framed entirely new rules for approval. These rules were sanctioned, as amended, by the Government in G.O., No. 168, Home (Education), dated February 13, 1917. The Government of India rules have now been printed in Vol. II of the University Calendar for general information. The new rules for the award of the Madras University Scholarship will be incorporated in future issues.

Government of India University Scholarship.

50. The Government of India University Scholarship having been placed at the disposal of the University in 1917, the Vice-Chancellor, on the recommendation of the Syndicate, selected Mr. S. Sengodaiyan for the scholarship. Mr. Sengodaiyan, who passed the B.A. (Honours) Degree Examination of 1917 in Branch i (Mathematics) in the first class taking the first place in the Presidency, belongs to the backward Gounder community of Coimbatore. The selection was approved by the Government in G.O., No. 681, Home (Education), dated May 14, 1917.

Recognition of the L.M. & S. Degree.

51. In January 1917, at the request of the Principal, Madras Medical College, the General Medical Council

of the United Kingdom was addressed enquiring whether, if the standard now prescribed by the Punjab University for the M.B. & B.S. be adopted for the L.M. & S. Degree of the Madras University, the latter degree would then be recognized as a registrable qualification. The Registrar-General, Medical Council, replied in March, 1917, stating that the Executive Committee of the Council adhered to its resolution passed in July, 1915, viz., that the L.M. & S. Degree cannot be recognized if the pass marks are of a lower standard than those required to obtain the M.B. & B.S. Degree of the University of Bombay. This letter from the General Medical Council was referred to the Faculty of Medicine for consideration and report. The Faculty replied requesting the Syndicate to press for a direct answer from the General Medical Council to the explicit enquiry made in January, 1917, and suggesting that Lt.-Col. R. H. Elliot, I.M.S. (Retired), might be invited to represent the case of the University of Madras before the General Medical Council in London. The Syndicate resolved to take action accordingly, and the Registrar was instructed to address the General Medical Council and Lt.-Col. Elliot as proposed.

by the
General
Medical
Council as a
registrable
degree.

52. The Syndicate considered the question of the formation of a University Corps in the Indian Defence Force and the concessions that should be granted to undergraduates who join that Force, and referred the matter for consideration and report to a Committee consisting of the Vice-Chancellor, the Hon'ble Mr. J. H. Stone and Lt.-Col. G. G. Giffard. On the recommendation of the Committee the following statement of the concessions which the Syndicate is prepared to grant to University students enlisting in the Indian Defence Force have been communicated to the public press and also notified in the *Fort St. George Gazette* :—

Formation of
a University
Corps and
concessions
to under-
graduates
who join the
Indian
Defence
Force.

- (1) The Syndicate is prepared to recommend to the Senate exemption from the production of the

certificates required by the Regulations in the case of students who, by reason of training or service in the Indian Defence Force, are unable to comply therewith: provided such exemption is recommended by the Principals of their respective colleges and also in the case of the Physical and Natural Sciences by the Professors concerned;

- (2) The Syndicate will recommend to the Senate the adoption of a temporary Regulation to provide that, in the case of Honours students who have enlisted in the Indian Defence Force, the period of time within which they shall appear for the Final Examination in Honours be extended to the end of the fifth year after passing the Intermediate Examination;
- (3) The Syndicate will grant a refund of the fees paid by any University student who applies for a University Examination and is prevented from appearing thereat on account of military duty in the Indian Defence Force.

The possibility of obtaining permission to form a University Corps has not yet been determined, but the Syndicate has generally approved of the formation of such Corps with the consent of the military authorities.

Cases of malpractice at University Examinations.

53. The Syndicate regrets to have to report that two candidates for the Intermediate Examination of 1917 and two for the B.A. Degree Examination of 1917, were found guilty of malpractice at the examinations. The candidates were detected copying from manuscripts or printed sheets which they had introduced into the examination rooms contrary to the rules. They were debarred from appearing for the examinations for periods varying from two to four years.

54. A report on the administration of the Madras University Library for the year 1916-7 presented to the Syndicate by the University Library Committee is printed as an Appendix to this report.

Madras
University
Library.

Although the estimates and plans for the Library and the other new University buildings have been finally approved, the work of construction of the buildings entrusted to the Public Works Department has been postponed under the directions of the Government in consequence of the war.

ACCOUNTS

55. The accounts of the University for the year 1915-6 were audited by the Accountant-General, Madras, and his report is printed as an Appendix to this report.

Audit Report
for 1915-6.

56. The receipts during the financial year ending March 31, 1917, amounted to Rs. 3,61,313-5-2 and the expenditure to Rs. 2,90,244-0-10 thus leaving a balance of Rs. 71,069-4-4 to the credit of the University on the transactions of the year. As, however, the balance by which the assets exceeded the liabilities on March 31, 1916, was Rs. 9,63,529-15-10 and the similar balance on March 31, 1917, was 10,33,297-2-9 the actual net addition to the Funds of the University was Rs. 69,767-2-11.

Fee Fund
Accounts for
1916-7.

57. The Budget Estimates for the year 1917-8 as finally approved by the Finance Committee was sanctioned by the Syndicate in March, 1917.

Budget
Estimates
for 1917-8.

58. In accordance with a scheme formulated by the Registrar and approved by the Finance Committee for the participation by the University in the Indian War Loan the Syndicate, with the sanction of Government, made the following investments of University Funds:—

Participation
by the
University in
the Indian
War Loan.

- (i) Rs. 1,20,000 from the Fee Fund Account in War Loan 1929-1947 at 5 per cent.

- (ii) Rs. 4,00,000 from the Non-Recurring Grant Account in War Bonds 1920 at $5\frac{1}{2}$ per cent.

In accordance with a scheme drawn up by the Registrar arrangements were also made for the payment at their option to the University Examiners of 1917 of their remuneration in War Bonds at $5\frac{1}{2}$ per cent in lieu of cash.

University funds placed on fixed deposit at $4\frac{1}{2}$ per cent with the Bank of Madras.

59. A sum of Rs. 8,03,000 from the various accounts of the University previously deposited with the Bank of Madras at 4 per cent was withdrawn and placed on fixed deposit in August, 1916, at the higher rate of interest of $4\frac{1}{2}$ per cent offered by the Bank for a period of twelve months.

Further deposits of Rs. 6,000 and Rs. 11,000 out of the balances of accrued interest under the recurring and non-recurring grant accounts respectively were made in January, 1917, with the Bank of Madras at $4\frac{1}{2}$ per cent subject to twelve months' notice of withdrawal on either side.

In accordance with the procedure followed for the last two years the sums of Rs. 1,50,000 and Rs. 60,000, out of the surplus floating balances of the University Fee Fund held by the Accountant-General, were, with that officer's consent, placed on fixed deposit at 4 per cent with the Bank of Madras, in the months respectively of January and February, 1917, repayable at one month's notice. The greater parts of these amounts were withdrawn in June and July to provide for the remuneration of Examiners.

GOVERNMENT GRANTS TO THE UNIVERSITY

Recurring Imperial Grant for 1917-8.

60. The payment of the Imperial Recurring Grant to the University of Rs. 65,000 for the year 1917-8 was sanctioned by the Government in G.O., No. 864, Home (Education), dated June 27, 1917. The amount was drawn from the Accountant-General, and, as in the case

of previous year's grants, was placed on 4 per cent fixed deposit with the Bank of Madras subject to six weeks' notice of withdrawal.

61. Application was made to the Government of Madras in November, 1916, for a further grant of Rs. 20,000 for the payment of travelling expenses to Fellows, Boards of Studies, etc. The grant was sanctioned by the Government in G.O., No. 1231. Home (Education), dated November 22, 1916.

Government grant for travelling expenses of Fellows, etc.

ENDOWMENTS

62. The amount of funded capital and the cash balance on March 31, 1917, to the credit of each endowment account are shown below:—

Funded capital and cash balance of endowments on March 31, 1917.

Names of Endowments	Funded capital	Cash balance		
	RS	RS	A	P
No. 1. Maharaja of Travancore Scholarship.	16,800	213	9	8
.. 2. Governor's Scholarship ..	10,000	140	1	11
.. 3. Sir Tanjore Madhava Rao's Prizes ..	2,800	92	12	0
.. 4. Maharaja of Cochin Scholarship ..	17,900	229	11	3
.. 5. Sri Goday Vari Sanskrit Prize ..	1,100	46	10	10
.. 6. Johnston of Carnalboch Scholarships ..	6,300	234	10	10
.. 7. Norton Prize ..	2,800	81	14	11
.. 8. Jagirdar of Arni Gold Medals ..	3,100	1	4	11
.. 9. Hobart Prize ..	2,800	55	e	5
.. 10. T. Rama Rau Gold Medal ..	1,800	96	8	1
.. 11. V. Rama Aiyangar Scholarship ..	3,600	181	2	5
.. 12. Miller Gold Medal ..	1,800	85	1	10
.. 13. Carmichael Prize ..	1,000	50	2	2
.. 14. Iunes Prize ..	1,000	68	13	11
.. 15. Christian College Medal ..	1,900	76	8	5
.. 16. Pitti Muniswami Chetti Garu Gold Medal ..	3,300	162	10	4
.. 17. Raja Sir Ramaswami Medal ..	1,600	37	12	8
.. 18. Northwick Prize ..	1,700	72	14	9
.. 19. Balfour Memorial Medal ..	2,500	111	0	4
.. 20. Franklin Gell Gold Medal ..	2,000	42	4	3
.. 21. Marsh Prize ..	1,500	88	15	10
.. 22. Caithness Prize ..	3,600	74	0	8
.. 23. General Macdonald Gold Medal ..	1,500	112	9	8
.. 24. Krupabai Satyanadhan Memorial Medal ..	1,300	35	2	9
.. 25. Fischer Gold Medal ..	1,500	77	1	7

Names of Endowments	Funded capital	Cash balance		
	Rs	Rs	A	P
No. 26. V. Rama Aiyangar Memorial Scholarship	15,200	380	9	1
„ 27. Jubilee Gold Medal	1,500	28	11	6
„ 28. Grigg Memorial Medal	2,400	56	12	1
„ 29. Anne Isabella Subrahmanyan Scholarships	34,400	684	2	3
„ 30. Rao Bah. M.A. Singarachariyar Prize	2,200	119	8	1
„ 31. Sir T. Muttuswami Aiyar Scholarship	11,000	130	18	9
„ 32. Sir T. Muttuswami Aiyar Memorial Scholarship	11,800	149	9	6
„ 33. Kerala Varma Medal	1,500	86	5	0
„ 34. Maharaja of Travancore Curzon Prize	29,200	765	9	3
„ 35. Griffith Legacy * .. .. .	..	..	..	..
„ 36. Rao Bah. S. Subbrayachari Medal	1,600	50	6	6
„ 37. Hajee Budan Prize	1,200	69	7	3
„ 38. Pulney Andi Medal	2,100	94	8	7
„ 39. Bowen Memorial Scholarship	8,800	76	4	3
„ 40. Bysani Madhava Chetti Gold Medal	2,200	25	0	9
„ 41. Raja of Bobbili Gold Medal	2,200	118	3	10
„ 42. J. A. Jones Prize	1,000	84	7	3
„ 43. Cromarty Prize	1,000	111	2	9
„ 44. Prince of Wales Medal	1,700	112	9	1
„ 45. Stuart Prize	2,900	156	9	5
„ 46. Kerala Varma Jubilee Gold Medal	1,500	52	13	5
„ 47. Cardozo Prize	1,500	52	4	9
„ 48. Samuel Saththianadhan Memorial Gold Medal	1,500	36	6	6
„ 49. Sir Gabriel Stokes Prize	3,400	147	7	8
„ 50. Sir V. Bhashyam Aiyangar Gold Medal	2,100	134	3	6
„ 51. Marsh Scholarship	5,200	63	5	8
„ 52. Pope Medal	1,600	78	9	6
„ 53. Sir Subrahmanya Aiyar Lectureship	7,300	51	15	3
„ 54. Sir P. N. Krishnamurti Gold Medal	1,800	90	9	1
„ 55. L. C. Miller Medal	1,800	36	9	7
„ 56. The Lord Pentland Prize	1,000	13	12	0
„ 57. The Hon'ble Dewan Bahadur V. Ramabhadra Naidu Gold Medal	1,500	56	13	10
„ 58. The Gokhale Prize	10,000	348	0	0
Total ..	2,62,800	6,818	12	3

* Transferred to the University Library Capital Account.

63. The University Scholarships were held by the following students during the year :—

Name of scholarship	Awarded to or held by	Remarks
Govt. Scholarship to England.	S. Sengodaiyan ..	Awarded in 1917.
Governor's Scholarship.	M. V. Sitaraman ..	Do. 1914.
Johnston of Carnalloch.	K. V. Rajagopalan ..	Do. 1914.
Do.	S. Gopalaraman ..	Do. 1915.
Rama Aiyangar ..		
Rama Aiyangar Memorial.	K. R. Panchapagesan ..	Do 1914.
Do.	G. Sundaram ..	Do. 1915.
Sir T. Muttuswami Aiyar.	R. Ganapati ..	Do. 1915.
Do. Memorial.	B. Jagannadha Das ..	Do. 1914.
Travancore ..	P. C. Joseph ..	Do. 1913.
Cochin ..	N. J. Joseph ..	Do. 1915.
Anne Isabella Subrahmanyam.	Itty Vurgese ..	Do. 1916.
Bowen Memorial.	V. D. Kamath ..	Do. 1913.
Marsh ..	K. C. Srinivasan ..	Do. 1914.

64. On the recommendation of the Board of Studies in Telugu 'The influence of environment on body and mind' has been prescribed as the subject of the work for which the Ramarayaningar Prize for the encouragement of Scientific Publications should be awarded in 1918. **Mr. P. Ramarayaningar's endowment for encouragement of Scientific publications.**

65. Three competitors submitted theses for the Maharaja of Travancore Curzon Prize of 1917 which was awarded to Mr. T. Ekambaram, M.A., L.T., for his thesis on 'Observations on the bladders of Utricularia.' **The Maharaja of Travancore Curzon Prize.**

The Syndicate has notified the following subject for the award of the Maharaja of Travancore Curzon Prize of 1918:—

Any original anatomical or embryological investigation in Zoology undertaken by the author.

**The Gokhale
Prize of 1917
on Indian
Economics.**

66. Four theses were received for the first competition for the Gokhale Prize of 1917 for Indian Economics. It was awarded to Mr. S. Subbarama Aiyar, B.A., for his thesis on 'Cochin Industrial Organization'.

**The Lord
Pentland
Mussalman
Medal.**

67. His Excellency Lord Pentland has offered the University an endowment of Rs. 1,500, for 'the Lord Pentland Mussalman Medal' to be awarded annually to the Muhammadan candidate who passes in both parts on his first appearance at the Intermediate Examination and secures the highest aggregate number of marks. The endowment was accepted by the Senate at its special meeting held on August 17, 1917.

CONVOCATION

**Annual
Convocation.**

68. The Annual Convocation for conferring degrees was held on November 23, 1916, His Excellency the Chancellor presiding. The following degrees were conferred :—

Master of Laws	...	...	7
Bachelor of Laws	...	...	297
Bachelor of Sanitary Science	...	...	1
Bachelor of Medicine and Master in Surgery	...	...	1
Bachelor of Medicine and Surgery	...	...	8
Licentiate in Medicine and Surgery	...	...	23
Bachelor of Engineering	...	...	3
Licentiate in Teaching	...	...	94
Master of Arts (Honours)...	...	...	52
Master of Arts (Old By-laws)	...	...	9
Master of Arts (Transitory Regula- tions.)	...	...	22
Bachelor of Arts (Honours)	...	...	86
Bachelor of Arts	...	...	640

In Absentia (Regulation 68)

Bachelor of Laws	...	...	1
Bachelor of Medicine and Surgery	...	...	1
Licentiate in Medicine and Surgery	...	...	2
Licentiate in Teaching	...	...	2
Master of Arts (Honours)...	...	...	1
Bachelor of Arts (Honours)	...	...	2
Bachelor of Arts	...	...	18

Titles in Oriental Learning were conferred—that of 'Vedanta Siromani' on one candidate, and that of 'Vidvan' on three candidates.

The address to the graduates was delivered by Nawab Imad-ul-Mulk Syed Husain Bilgrami, C.S.I., B.A.

69. As many candidates for degrees at the above Convocation were prevented from attendance by the cyclone of the night of November 22, 1916, the Senate, on the recommendation of the Sydicate, accepted the following Transitory Regulation at its extraordinary meeting held on January 26, 1917:—

Transitory Regulation to remove disabilities of candidates prevented by cyclone of November 22, 1916, from attending Convocation.

Candidates for degrees at the Convocation held on November 23, 1916, who were prevented from attendance thereat by the conditions of weather then prevailing, may, with the permission of the Syndicate, and without payment of the fee of rupees twenty-five prescribed by Regulation 68, be admitted to their several degrees *in absentia* at any subsequent Convocation: such candidates for degrees may also with the further permission of the Syndicate and notwithstanding any provisions to the contrary in the regulations, appear for any examination open to graduates of the University for which they are otherwise qualified, as if they had actually received their diplomas and had been admitted to their degrees in Convocation.

The Transitory Regulation was sanctioned by the Government in G.O., No. 194, Home (Education), dated February 17, 1917.

AFFILIATED INSTITUTIONS

Further
affiliations
of colleges.

70. At its meetings held on October 28, 1916, and March 10, 1917, the Senate, on the recommendation of the Syndicate, recorded its opinion that the following applications for affiliation of colleges be granted by the Government :—

- (i) from the Director of Public Instruction for the affiliation of the Ceded Districts College at Anantapur in Group iii—Ancient History, Modern History, Logic, Tamil, Kanarese and Sanskrit of the Intermediate Courses. This was sanctioned by the Government in G.O., No. 1209 Home (Education), dated November 17, 1916 ;
- (ii) from the Principal, Theosophical College, Madanapalle, for the further affiliation of the college in ' Malayalam ' and ' Persian ' under Group iii of the Intermediate Courses. This was sanctioned by the Government in G.O., No. 1243. Home (Education), dated November 24, 1916 ;
- (iii) from the Director of Public Instruction, Madras, for the further affiliation of the Government College, Kumbakonam, in Group (ii-A) of the B.A. Degree Courses. This was sanctioned by the Government in G.O., No. 1208, Home (Education), dated November 17, 1916 ;
- (iv) from the Director of Public Instruction, Madras, for the further affiliation of the Queen Mary's College in Group (v)—History and Economics—of the B.A. Degree Courses. This was sanctioned by the Government in G.O., No. 394, Home (Education), dated March 22, 1917 ;

- (v) from the Director of Public Instruction, Madras, for the further affiliation of the Presidency College in Sanskrit and a related subject, and in Persian and Arabic under Group (vi) of the B.A. Degree Courses. This was sanctioned by the Government in G.O., No. 402, Home (Education), dated March 26, 1917 ;
- (vi) from the Chairman, Municipal Council, Salem, for the further affiliation of the Salem College in Group iii (Sanskrit and Tamil) of the Intermediate Courses. This was sanctioned by the Government in G.O., No. 413, Home (Education), dated March 27, 1917.

71. It was stated in the last report that the Inspector-General of Education, Mysore, submitted an application in January, 1916, for the further affiliation of the Central College, Bangalore, in Branch i—Mathematics of the B.A. (Honours) Course, and that the Syndicate had deferred further consideration of the subject until it was known whether in view of the establishment of the Mysore University, the management desired to proceed with the application. In September, 1916, the Inspector-General of Education informed the Syndicate that the application for affiliation might be considered as withdrawn.

Application for the further affiliation of the Central College, Bangalore.

72. In January, 1917, the Principal, American College, Madura, applied for the further affiliation of the college in Urdu under Part II of the Intermediate Course. The Syndicate appointed Mr. Herbert Champion to conduct a local inquiry at the college under Section 21 (2) of the Indian Universities Act, and after considering his report which was received in March, 1917, the Syndicate has resolved to recommend the Senate to record its opinion that the further affiliation may be granted by the Government.

Further affiliation of the American College, Madura, in Urdu under Part II of Intermediate Course.

73. In November, 1916, the Secretary, Madura College Board submitted an application for the affiliation of the

Application for the

Further affiliation of the Madura College in Groups (iv), (v) and (vi) of the B.A. Degree Courses.

college in Groups (iv), (v) and (vi)—Sanskrit and Tamil of the B.A. Degree Courses. On receipt of the application the Syndicate called for a plan of the existing college buildings, and instituted inquiries with regard to the site for the proposed new buildings and the plans for the latter. In March, 1917, the Secretary to the College Board informed the Syndicate that a Government notification had been issued sanctioning the acquisition of lands for the new buildings for the college. The plans of the new buildings are still awaited.

Changes in the constitution of the managing body of the Hindu College, Tinnevely.

74. It was stated in the last report that a commission had been appointed to enquire into and report upon the changes made in the constitution of the managing body of the Hindu College, Tinnevely, and that a copy of the report of the Inspection Commission was furnished to the management of the college, with the request that the action taken thereon might be reported. The Secretary of the College Committee submitted in August, 1916, the resolutions of the College Committee upon the report of the Inspection Commission. The Syndicate, after consideration of all the papers before it, informed the College Committee

1. that the Syndicate strongly disapproves of the present constitution of the college and emphasizes the necessity for the powers and duties of the College Council being laid down by resolution of the Managing Committee instead of being stated as one of the conditions of service contained in agreements with the members of the college staff, in which agreements and bonds the powers and duties of the College Council should not appear;
2. that, though the privilege of making nominations for appointments on the college staff may be conferred upon the Council and though the

Managing Committee may be required to give all consideration to such nominations, the Committee should not be prevented from making appointments of persons not nominated by the Council ;

3. that the Syndicate cannot approve of the revised rule relating to cases where the Principal and the Council differ unless the words ' and if the Committee shall not decide within three months the resolution shall be treated as approved and shall come into operation ' be deleted therefrom ; and
4. that the Syndicate recommends that on the College Committee there should be another representative of the teaching staff in addition to the Principal.

The reply to this communication from the College Committee has been received in which the Committee accepts all the above recommendations of the Syndicate, but requests the Syndicate to reconsider the second recommendation. The Syndicate has replied that it abides by its former decision.

75. In September, 1916, the Syndicate appointed a commission consisting of the Rev. E. M. Macphail, M.A., B.D., the Rev. A. G. Hogg, M.A., the Rev. C. Pruvot S.J., Mr. K. Ramunni Menon, M.A., Mr. M. Seshagiri Prabhu, M.A., Mr. M. C. S. Anantapadmanabha Rau, M.A., L.T., and Mr. Mark Hunter, M.A., as convener, to inspect the following colleges :—

Inspection of selected colleges in the south-west of the Presidency.

Coimbatore College.

Victoria College, Palghat.

Zamorin's College, Calicut.

Basel Mission College, Calicut.

Brennen College, Tellicherry.

Government College, Mangalore.

St. Aloysius' College, Mangalore.

Salem College.

Voorhees' College, Vellore.

The Commission left Madras on September 22, 1916, and returned on October 4, 1916. It submitted a general report as well as a separate special report on each individual college. These reports were printed as in the case of previous inspections, and each inspected college has been furnished with a copy of the general report and of the special report relating to that college. Copies of the general report have been furnished to all the remaining affiliated colleges and to the members of the Senate. The further action to be taken upon the reports is under the consideration of the Syndicate.

76. A tabular statement of the annual returns relating to hostels received from affiliated colleges is printed as Appendix III to this report.

EXAMINATIONS

Alterations
in dates and
time tables
of examina-
tions.

77. The following alterations in the dates and time-tables of examinations were made :—

- (i) The B.A. (Honours) Degree Final Examination of 1917 was antedated so as to commence on Monday, March 26, 1917, instead of on April 2, 1917, the date fixed by the Regulations, so as to avoid the break in the examination of six days in consequence of Easter Holidays, had the examination commenced on the latter date.
- (ii) The F.L. and B.L. Degree Examinations of April 1917, under the Old Regulations were antedated so as to commence on the third Monday in April instead of on the fourth Monday, and revised time-tables were adopted for the B.L. under both the Old and New Regulations with a view to the same papers being set for all the

common subjects in the F.L. and B.L. Degree Examinations under the Old and New Regulations sanctioned by the Government.

- (iii) The time-tables for the Oriental Titles Examination of 1917 were altered so as to reduce the total number of question papers by setting common papers in several subjects both for the Siromani and Vidvan Examinations, with a view to economy.

The above changes were reported by the Syndicate under Regulation 96 (vi) to the Senate at its meetings held on October 27, 1916, and March 9, 1917.

78. The Syndicate resolved that there be an examination centre in each locality in which a college affiliated in Intermediate Courses is situated, and arrangements were made for holding the examination of 1917 accordingly. **Examination Centres.**

In accordance with the resolution passed by the Senate on November 25, 1916, requesting the Syndicate to hold all examinations for the B.A. (Honours), M.A. Degree (without Honours) and M.A. (under Transitory Regulations) Examinations at mofussil centres arrangements were made for the conduct of these examinations in Branches i, iv and v at each mofussil centre in which a college affiliated in Honours is located.

79. The Syndicate has appointed a committee consisting of the Hon'ble Mr. J. H. Stone and Messrs. Mark Hunter, B. Hanumanta Rau and K. Ramunni Menon to consider what modifications in the existing examination system are required to secure the purity of the examinations and at the same time to preserve their efficiency. The report of the committee is awaited. **A Committee to consider the existing examination system.**

MATRICULATION EXAMINATION

March, 1917

TABLE I.—Showing the number of Candidates registered, examined and passed at the different stations

STATION	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Madras ..	24	20	..	..	5	25.0
Bangalore ..	14	13	..	3	2	38.5
Madura ..	2	2	..	..	..	..
Mysore ..	6	5	..	..	1	20.0
Rajahmundry ..	2	1	..	..	..	..
Trichinopoly ..	2	2	..	..	..	..
Total ..	50	43	..	8	8	25.6
Females ..	..	..	..	..	..	..

TABLE I (A)—Showing the number of Candidates registered, examined, and passed in English only under Regulation 352

STATION	Registered	Examined	Passed	Percentage passed
			Second Class	
Madras ..	14	12	2	16.7
Bangalore ..	20	17	5	29.4
Calicut ..	3	3	..	..
Kottayam ..	2	1	..	..
Mysore ..	9	6	3	50.0
Rajahmundry ..	5	2	..	..
Trichinopoly ..	14	13	1	7.7
Trivandrum ..	3	2	..	..
Visianagram ..	3	2	..	..
Total ..	78	58	11	18.9

TABLE II.—Showing the number of Candidates examined, and passed from different classes of the population at the different stations

STATION	EXAMINED								PASSED							
	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadians	Parsees	Jains	Buddhists	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadians	Parsees	Jains	Buddhists
Madras ..	8	9	2	1	..	..	..	..	8	2	..	..	..	..	..	..
Bangalore ..	8	3	1	..	..	..	..	1	8	1	..	1	..	..	..	1
Madura ..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Mysore ..	5	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Rajahmundry ..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Trichinopoly ..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Total ..	23	12	6	1	..	..	..	1	6	3	..	1	..	..	..	1
Total percentage passed from each class of the population.									26.1	25.0	..	16.7	..	..	..	100.0
Females ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE II-A—Showing the number of Candidates examined, and passed in English only from different classes of the population under Regulation 352

Madras ..	10	2	..	..	..	..	..	..	2	..	..	..	..	..	..	..
Bangalore ..	15	2	..	..	..	..	..	..	5	..	..	..	..	..	..	..
Calicut ..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kottayam ..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mysore ..	4	1	..	1	..	..	..	..	2	..	1	..	..	..	..	..
Rajahmundry ..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Trichinopoly ..	12	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Trivandrum ..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vizianagram ..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total ..	46	11	..	1	..	..	..	..	10	..	1	..	..	..	..	..
Total percentage passed from each class of the population.									21.7	..	100.0	..	..	..	..	..
Females ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE IV.—Showing the number of Candidates registered, examined, and passed from different Institutions

INSTITUTION	Registered	Examined	PASSED			Percentage passed
			1st Class.	2nd Class	3rd Class	
<i>Public Institutions</i>						
Nil	..	..	..	..	..	..
<i>Aided Institutions</i>						
Coles-Ackerman Memorial High School, Nellore	1	1	..	..	..	..
Devastanam Hindu High School, Tirupati	1	1	..	..	..	..
Harris High School, Royapet	2	1	..	..	..	..
S.P.G. High School, Vepery	3	3	..	..	..	..
Wesley College High School, Madras	1	..	..	..	..	..
Wardlaw High School, Bellary	1	1	..	..	..	..
Theosophical College, Madanapalle	1	1	..	1	..	100.0
Sourashtra High School, Madura	1	1	..	..	..	..
St. Mary's R. C. High School, Madura	1	1	..	..	..	..
McLaurin High School, Cocanada	2	1	..	..	..	..
S.P.G. High School, Trichinopoly	2	2	..	..	..	..
	16	13	..	1	..	7.7
<i>Other Institutions</i>						
Calve College, Pondicherry	12	12	..	..	4	33.3
St. Joseph's High School, Trivandrum	1	1	..	..	1	100.0
Rai Bahadur Arcot Narayanaswami Mudaliyar's High School, Bangalore	2	2	..	1	..	50.0
Wesleyan Mission High School, Bangalore	11	10	..	1	2	30.0
Marimallappa's High School, Mysore	6	5	..	..	1	20.0
	32	30	..	2	8	33.3
Private study (under Regulation 173)	2	..	..	..	..	..
Total	50	43	..	3	8	25.6
Number appeared for English only under Regulation 352	73	58	..	11	..	18.9

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	...
Do. Second Class	...	...	...	3
Do. Third Class	...	...	...	8
Failed	...	...	...	32
Disallowed for want of attendance certificate			...	3
Absent from the examination		...	...	4
			Total	50

English only under Regulation 352

Passed in the First Class	...	...	...	...
Passed in the Second Class	...	...	...	11
Failed	...	...	...	47
Absent	...	...	...	15
			Total	73

ANALYSIS OF FAILURES

English	...	...	...	1
Elementary Science	...	...	...	1
English, and Mathematics	...	...	...	1
English, and Elementary Science	...	...	...	2
English, and History and Geography	...	...	...	1
Mathematics, and Elementary Science	...	...	...	2
Elementary Science, and History and Geography	...	...	...	1
English, Mathematics, and Elementary Science	...	...	...	3
English, Elementary Science, and History and Geography	...	...	...	1
English, Second Language, Mathematics, and Elementary Science	...	...	...	2
English, Second Language, Elementary Science, and History and Geography	...	...	...	3
English, Mathematics, Elementary Science, and History and Geography	...	...	...	6
English, Second Language, Mathematics, Elementary Science, and History and Geography	8
			Total failures	32

MATRICULATION EXAMINATION

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Total number of Failures in English	28
Do. do. Second Language	13
Do. do. Mathematics	22
Do. do. Science	...	...	29
Do. do. History and Geography	...	...	20

TABLE I.—Showing the number of Candidates registered, examined, and passed at the different stations

STATIONS	Registered	Examined	Passed in the whole examination	Passed in Part I only	Passed in Part II only	Examined in Part I only	Passed in Part I only	Examined in Part II only	Passed in Part II only
Madras ..	1,492	1,441	207	48	268	263	181	67	32
Anantapur ..	42	42	2	..	10	9	5	2	1
Bangalore ..	265	257	48	12	65	33	16	21	16
Berhampur ..	76	77	6	1	14	21	7	3	3
Calicut ..	228	225	81	7	12	36	12	8	6
Cocanada ..	185	180	22	7	46	19	6	7	5
Coimbatore ..	86	85	10	2	20	11	6	4	4
Ernakulam ..	140	138	25	5	27	31	22	7	4
Guntur ..	148	138	19	1	31	30	18	8	6
Hyderabad ..	78	69	5	5	13	16	6	..	8
Kottayam ..	88	87	31	3	9	22	9	9	7
Kumbakonam ..	177	172	19	1	4	2	2	..	10
Madanapalle ..	51	51	14	1	4	2	2	..	8
Madura ..	208	206	29	10	51	24	15	11	10
Mangalore ..	162	159	45	8	33	20	10	6	8
Mannargudi ..	65	65	11	1	15	14	4	..	..
Masulipatan ..	176	166	13	6	22	29	14	..	..
Mysore ..	228	226	58	2	60	27	12	5	4
Nagercoil ..	90	89	17	6	21	15	11	1	1
Palamcottah ..	7	7	6	..	8	..	..	..	..
Palghat ..	149	147	32	4	24	19	7	1	1
Parlakimedi ..	48	48	7	..	10	6	1	6	4
Pudukotah ..	41	41	9	..	19	8	2	1	1

Bajahmundry	245	294	196	17	6	63	81	9	7	6
Salem	47	47	39	12	..	10	6	1	2	1
Tellicherry	57	56	47	11	..	7	7	1	2	2
Tinnevely	219	216	183	46	2	64	26	12	8	7
Trichinopoly	742	735	596	152	19	155	101	55	98	18
Trivandrum	199	196	144	48	2	38	40	22	12	8
Vellore	51	51	45	10	1	4	6	5	..	..
Visagapatam	107	101	89	12	10	18	12	3	..	..
Visianagram	191	188	149	22	2	52	37	16	2	2
Total	6,080	5,925	4,746	984	180	1,278	942	447	287	180

TABLE II—Showing the number of Candidates examined, and passed from different classes of the population

	EXAMINED		PASSED	
	Males	Females	Males	Females
Brahmans	8,868	9	1,068	5
Hindus not Brahmans	1,259	20	817	9
Muhammadians	179	2	31	1
Indian Christians	483	53	156	10
Anglo-Indians	21	20	8	10
Jews	2	..	1	..
Jains	9	..	1	..
Total	8,877	1,279	1,078	18
Total percentage passed from each class of the population				
Brahmans	11.1	50.0	11.1	50.0
Hindus not Brahmans	11.1	1.6	11.1	0.7
Muhammadians	1.6	0.1	1.6	0.0
Indian Christians	5.4	4.1	5.4	1.3
Anglo-Indians	0.2	0.1	0.2	0.2
Jews	0.0	0.0	0.0	0.0
Jains	0.1	0.0	0.1	0.0

TABLE III.—Showing the number of Candidates examined, and passed in the several divisions of the Intermediate Examination in Arts from the various Institutions in the Presidency

No.	COLLEGE	WHOLE EXAMINATION		PART I-A			PART I-B				
		Examined	PASSED		Examined in English	Passed in English	Distinctions in English	Examined in Composition	Passed in Composition	Examined in Translation	Passed in Translation
			1st Class	2nd Class							
<i>Public Institutions</i>											
1	Presidency College, Madras ..	49	12	17	54	84	1	40	32	14	12
2	Queen Mary's College, Madras. (Females) ..	21	..	5	22	8	..	16	12	6	6
3	The Ceded Districts College, Anantapur ..	17	..	..	21	2	..	17	13	4	2
4	Government College, Kumbakonam ..	95	3	14	105	27	..	79	49	26	28
5	Government College, Manga- lore. { Males ..	26	2	10	29	17	..	26	22	8	3
	{ Females ..	4	..	2	4	2	..	2	..	2	2
6	Victoria College, Palghat ..	84	4	24	85	27	..	78	64	12	6
7	Government College, Rajahmundry ..	58	..	8	60	10	..	59	50	1	1
8	Salem College ..	33	1	6	33	10	..	27	15	6	6
9	Brennen College, Tellicherry ..	26	..	7	30	16	..	30	26	..	..
<i>Aided Institutions</i>											
10	Madras Christian College ..	157	6	41	176	76	..	147	124	29	26
11	Pachaiyappa's College, Madras ..	209	10	40	221	70	..	190	140	81	27
12	Wesley College, Madras ..	90	..	4	97	9	..	81	50	16	16
13	Kallikota College, Berhampore ..	15	1	3	18	6	..	16	13	2	2
14	Basel Mission College, Calicut ..	39	2	8	48	15	1	40	35	2	2

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15	Zamorin's College, Calicut	63	5	8	63	14	..	57	49	6	6
16	Coimbatore College	45	1	7	45	12	..	41	26	4	4
17	A.E.L.M. College, Guntur	57	2	11	57	16	1	49	41	8	8
18	Theosophical College, Madanapalle	69	2	13	70	17	..	62	51	8	7
19	American College, Madura	91	3	16	98	23	..	71	58	21	20
20	Madura College	43	2	6	46	15	..	37	24	9	9
21	St. Aloysius' College, Mangalore	63	9	18	63	35	2	50	41	13	11
22	Findlay College, Mannargudi	49	2	13	54	20	..	38	29	16	15
23	Noble College, Masulipatam	84	..	10	84	15	..	79	64	5	5
24	Sarah Tucker College, Palam-cottah. (Females)	6	..	..	6	..	..	6	3	..	..
25	C.M.S. College, Tinnevelly	45	..	12	45	12	..	42	29	3	2
26	Hindu College, Tinnevelly	88	5	24	94	34	..	79	54	15	15
27	St. Joseph's College, Trichinopoly. (Males)	201	12	69	208	98	1	154	108	55	47
	poly. (Females)	3	..	..	3	1	..	..	..	3	3
28	S.P.G. College, Trichinopoly (Males)	159	3	25	172	42	..	136	95	36	34
	(Females)	1	..	..	1	..	..	1	1	..	..
29	Voorhees' College, Vellore	40	1	8	43	16	1	41	28	2	2
30	Mrs. A.V.N. College, Vizagapatam	64	8	3	67	14	..	60	48	7	7
<i>Other Institutions</i>											
31	Women's Christian College, (Females) Madras.	17	..	3	17	7	..	12	11	5	3
32	Central College, Bangalore (Males)	110	12	20	122	44	2	84	69	36	34
	(Females)	6	..	1	5	3	..	2	1	3	3
33	St. Joseph's College, Bangalore	33	2	6	34	12	..	13	11	21	18
34	Sacred Heart College, Bangalore (Females)	5	1	2	5	4	..	..	..	5	4
35	P.R. College, Cocanada (Males)	91	1	15	95	24	..	87	75	8	5
	(Females)	1	..	..	1	..	..	1	1	..	..
36	Ernakulam College (Males)	63	3	16	68	28	1	50	52	12	12
	(Females)	1	..	..	1	..	..	..	..	1	1
37	Nizam College, Hyderabad	34	3	1	39	11	..	31	22	8	8

TABLE III.—Showing the number of Candidates examined, and passed in the several divisions of the Intermediate Examination in Arts from the various Institutions in the Presidency—continued

No.	COLLEGE	WHOLE EXAMINATION		PART I-A			PART I-B				
		Examined	PASSED		Examined in English	Passed in English	Distinctions in English	Examined in Composition	Passed in Composition	Examined in Translation	Passed in Translation
			1st Class	2nd Class							
<i>Other Institutions—contd.</i>											
38	C.M.S. College, Kottayam										
	{ Males ..	86	2	28	40	31	..	40	88	..	
	{ Females ..	8	..	2	4	3	..	4	8	..	
39	Maharaja's College, Mysore	168	8	58	179	70	..	128	107	51	
40	Maharani's College, Mysore (Females)	1	..	1	1	1	..	1	1	..	
41	Scott Christian College, Nagercoil	62	2	14	64	25	..	58	47	5	
42	Raja's College, Pariakimedi	28	..	7	30	9	..	28	24	2	
43	Maharaja's College, Pudukota	22	..	9	22	9	..	19	16	3	
44	Maharaja's College, Trivandrum	59	6	22	61	31	..	56	49	5	
45	Maharaja's College for Girls, Trivandrum (Females)	12	1	..	14	2	..	13	13	1	
46	Maharaja's College, Vizianagram	129	5	13	148	27	..	132	97	11	
47	Colleges and Private Study	1,762	5	208	2,613	680	..	2,129	1,521	371	
	{ Males ..										
	{ Females ..	10	..	1	7	1	..	8	5	2	
48	Private Study (Under Regulation 160)	2	..	1	4	2	..	3	3	1	
	Total ..	4,746	185	348	5,681	1,787	10	4,751	3,659	919	

TABLE IV-A.—Showing the number of Candidates examined and passed in the several divisions of the Intermediate Examination in Arts, 1917, from the various institutions in the Presidency—contd.

(PART II (OPTIONAL GROUPS i AND ii)—contd.)

No.	COLLEGE	Examined in Group I	Passed the whole examination taking Group I	Passed in Mathematics	Distinction in Mathematics	Passed in Physics	Distinction in Physics	Passed in Chemistry	Distinction in Chemistry	Examined in Group II	Passed in Mathematics, Physics and Chemistry	Distinction in Chemistry	Passed in Natural Science	Distinction in Natural Science	Passed in Physics	Distinction in Physics	Passed in Chemistry	Distinction in Chemistry	Passed in Natural Science, Physics and Chemistry
11	Wesley College, Madras	26	1	21	3	23	3	9	..	3	3	..	..	..	..	..	..	..	..
12	Kallikota College, Berhampore	2	2	2	2	2	2	2	1	2	2	..	..	..	..	..	..	..	..
13	Basel Mission College, Calicut	14	5	14	2	13	1	3	..	3	3	..	..	..	..	..	..	..	..
14	Zamorin's College, Calicut	22	4	19	4	18	3	14	..	11	7	..	..	..	..	..	..	..	..
15	Coimbatore College	18	1	15	1	9	..	10	..	..	..	..	..	..	..	..	..	..	..
16	A.E.L.M. College, Guntur	15	4	13	3	12	2	8	..	6	6	..	..	..	..	..	..	..	..
17	American College, Madura	29	7	29	8	25	1	24	..	22	24	1	17	4	1	1	16	3	25
18	Madura College	17	3	16	4	11	..	10	1	9	4	1	4	..	..	..	..	..	..
19	St. Aloysius' College, Mangalore	27	11	26	9	22	4	18	..	17	..	..	..	..	..	..	..	..	..
20	Findlay College, Mannargudi	11	4	10	3	10	1	7	1	6	..	..	..	..	..	..	..	..	..
21	Noble College, Masulipatan	20	1	12	..	9	..	3	..	2	2	..	..	..	..	..	..	..	..
22	Hindu College, Tinnevely	32	12	31	16	28	4	26	1	24	..	..	..	..	..	..	..	..	..
23	St. Joseph's College, (Males Trichinopoly Females	71	29	67	28	64	6	61	1	57	15	4	10	..	10	..	..	..	7

24	S.P.G. College, Trichinopoly	{ Males ..	54	10	51	16	86	2	83	..	25	..	..	..	..	..	..	..	..
		{ Females ..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25	Voorhees' College, Vellore		17	1	17	1	8	..	2	..	2	..	..	..	..	..	..	..	..
26	Mrs. A.V.N. Coll., Vizagapatam..		8	2	5	1	5	1	4	..	3	14	1	8	..	6	..	6	1	4
<i>Other Institutions</i>																				
27	Women's Christian College, Madras (Females).		1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28	Central College, Bangalore	{ Males ..	100	32	92	36	89	24	78	2	73	19	..	18	1	14	..	13	..	11
		{ Females ..	2	..	2	1	1	..	2	..	1	4	1	3	..	1	..	1	..	1
29	P.R. College, Cocanada		29	4	16	3	17	1	15	1	11	17	2	6	..	5	..	5	..	2
30	Ernakulam College	{ Males ..	30	6	21	5	23	2	14	..	13	7	2	4	..	7	..	7	..	4
		{ Females ..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
31	Nizam College, Hyderabad		8	1	5	1	4	..	2	..	2	..	..	..	..	..	..	..	..	..
32	C.M.S. College, Kottayam		20	9	20	5	17	2	19	1	16	..	..	..	..	..	..	..	..	..
33	Scott Christian College, Nagercoil.		14	5	14	1	10	..	7	..	6	..	..	..	..	..	..	..	..	..
34	Raja's College, Parlakimedi		12	1	6	1	4	1	8	..	3	..	..	..	..	..	..	..	..	..
35	Maharaja's College, Trivandrum..		26	16	25	14	23	5	25	4	23	..	..	..	..	..	..	..	..	..
36	Maharaja's College, Vizianagram..		39	10	23	7	31	7	28	1	18	..	..	..	..	..	..	..	..	..
37	Colleges and Private Study	{ Males ..	608	69	508	86	382	26	283	8	235	145	20	118	1	78	2	87	..	62
		{ Females ..	1	..	1	..	1	..	..	..	1	..	..	..	..	..	..	..	..	..
Total			1,542	327	1,310	349	1,104	122	871	80	746	334	48	258	4	174	4	187	3	128

TABLE IV. B.—Showing the number of candidates examined and passed from the various institutions

PART II (Optional)

No.	COLLEGE	Examined in 1st Language						Examined in Logic						Examined in Modern History						Examined in Ancient History												
		Examined	Passed	Distinction	Distinction	Distinction	Distinction	Examined	Passed	Distinction	Distinction	Distinction	Distinction	Examined	Passed	Distinction	Distinction	Distinction	Distinction	Examined	Passed	Distinction	Distinction	Distinction	Distinction							
		Examined in Group III																														
		28	8	21	30	2	19	14	21	19	4	28	8	21	30	2	19	14	21	19	4	28	8	21	30	2	19	14	21	19	4	
		15	5	15	14	..	15	13	8	6	1	15	5	15	14	..	15	13	8	6	1	15	5	15	14	..	15	13	8	6	1	
		57	18	54	85	..	58	47	37	80	21	57	18	54	85	..	58	47	37	80	21	57	18	54	85	..	58	47	37	80	21	
		14	5	9	9	..	12	10	12	9	..	14	5	9	9	..	12	10	12	9	..	14	5	9	9	..	12	10	12	9	..	
		49	18	42	29	1	47	31	39	81	2	49	18	42	29	1	47	31	39	81	2	49	18	42	29	1	47	31	39	81	2	
		27	8	27	23	..	28	14	26	17	..	27	8	27	23	..	28	14	26	17	..	27	8	27	23	..	28	14	26	17	..	
		23	6	22	15	..	22	7	23	21	..	23	6	22	15	..	22	7	23	21	..	23	6	22	15	..	22	7	23	21	..	
		19	7	18	15	..	15	13	13	10	..	19	7	18	15	..	15	13	13	10	..	19	7	18	15	..	15	13	13	10	..	
		67	24	67	55	1	67	51	67	51	2	67	24	67	55	1	67	51	67	51	2	67	24	67	55	1	67	51	67	51	2	
		124	26	121	104	3	120	98	120	98	1	124	26	121	104	3	120	98	120	98	1	124	26	121	104	3	120	98	120	98	1	
		66	3	56	39	..	65	39	65	39	..	66	3	56	39	..	65	39	65	39	..	66	3	56	39	..	65	39	65	39	..	
		18	2	9	6	..	11	8	13	11	..	18	2	9	6	..	11	8	13	11	..	18	2	9	6	..	11	8	13	11	..	
		26	5	20	11	..	23	14	23	13	1	26	5	20	11	..	23	14	23	13	1	26	5	20	11	..	23	14	23	13	1	
		41	9	37	30	..	36	29	27	17	2	41	9	37	30	..	36	29	27	17	2	41	9	37	30	..	36	29	27	17	2	
		28	7	28	26	..	27	20	14	10	1	28	7	28	26	..	27	20	14	10	1	28	7	28	26	..	27	20	14	10	1	
		42	9	24	18	..	24	18	24	18	..	42	9	24	18	..	24	18	24	18	..	42	9	24	18	..	24	18	24	18	..	
		70	15	66	37	1	64	36	49	24	1	70	15	66	37	1	64	36	49	24	1	70	15	66	37	1	64	36	49	24	1	
		40	11	40	31	1	37	31	1	19	16	40	11	40	31	1	37	31	1	19	16	40	11	40	31	1	37	31	1	19	16	40
		23	4	23	15	1	23	15	18	9	6	23	4	23	15	1	23	15	18	9	6	23	4	23	15	1	23	15	18	9	6	
		26	16	27	24	1	26	24	1	27	24	26	16	27	24	1	26	24	1	27	24	26	16	27	24	1	26	24	1	27	24	26
		11	11	8	38	..	8	35	8	35	..	11	11	8	38	..	8	35	8	35	..	11	11	8	38	..	8	35	8	35	..	
		64	9	51	23	..	60	31	26	42	..	64	9	51	23	..	60	31	26	42	..	64	9	51	23	..	60	31	26	42	..	
		7	..	7	7	..	7	6	7	5	..	7	..	7	7	..	7	6	7	5	..	7	..	7	7	..	7	6	7	5	..	
		45	12	45	34	1	43	37	13	24	3	45	12	45	34	1	43	37	13	24	3	45	12	45	34	1	43	37	13	24	3	
		59	17	59	53	..	59	49	135	30	1	59	17	59	53	..	59	49	135	30	1	59	17	59	53	..	59	49	135	30	1	
		117	48	116	108	8	115	84	164	58	1	117	48	116	108	8	115	84	164	58	1	117	48	116	108	8	115	84	164	58	1	
		2	2	2	1	..	2	1	2	1	..	2	2	2	1	..	2	1	2	1	..	2	2	2	1	..	2	1	2	1	..	
		103	18	105	69	..	107	65	55	35	..	103	18	105	69	..	107	65	55	35	..	103	18	105	69	..	107	65	55	35	..	
		28	8	28	14	..	28	13	28	20	1	28	8	28	14	..	28	13	28	20	1	28	8	28	14	..	28	13	28	20	1	
		41	8	33	10	..	33	10	37	15	..	41	8	33	10	..	33	10	37	15	..	41	8	33	10	..	33	10	37	15	..	

Public Institutions

- 1 Presidency College, Madras
- 2 Queen Mary's College, Madras Female
- 3 The Ceded District College, Anantapur.
- 4 Government College, Kumbakonam
- 5 Government College, (Males
Mangalore
- 6 Victoria College, Palghat
- 7 Govt. College, Rajahmundry
- 8 Salem College
- 9 Brennen College, Tellicherry

Aided Institutions

- 10 Madras Christian College
- 11 Pachayappa's College, Madras
- 12 Wesley College, Madras
- 13 Kallikota College, Berhampore
- 14 Basel Mission College, Calicut
- 15 Zamorin's College, Calicut
- 16 Coimbatore College
- 17 A.E.L.M. College, Guntur
- 18 Theosophical College, Madanapalle
- 19 American College, Madras
- 20 Madras College
- 21 St. Aloysius' College, Mangalore
- 22 Findlay College, Mannargudi
- 23 Noble College, Missappatam
- 24 Sarah Tucker Coll., Palamcottah Female
- 25 G.M.S. College, Tinnevely
- 26 Hindu College, Tinnevely
- 27 St. Joseph's College,
Trichinopoly
- 28 S.P.G. College, Trichinopoly
- 29 Voorhees' College, Vellore
- 30 Mrs. A.V.N. Coll., Visagapatam

several divisions of the Intermediate Examination in Arts, 1917, from the in the Presidency

Group iii)

Passed in Logic and two languages	Examined in Logic and two Languages	Passed in Modern History and two Languages	Examined in Modern History and two Languages	Passed in 2nd Language	Examined in 2nd Language	Distinction in 2nd Language	Examined in 2nd Language	Distinction in 1st Language	Examined in 1st Language	Passed in 1st Language	Examined in 1st Language	Distinction in Logic								
..								
2	2	2	2	3	12	17	14	4	9	1	5	1								
3	3	3	3	1	2	9	3	1	1	2	2	5								
..								
2	2	2	2	1	11	17	11	1	12	2	2	2								
4	4	4	4	..	12	12	11	..	13	3	3	3								
..	..	..	..	..	6	16	6	..	6	10	10	..				
..	..	..	..	..	..	3	3	..	..	..	..	..			
..	..	..	..	..	..	83	28	..	26	15	12	..			
..	..	..	..	..	..	..	1	..	11	2	2	..		
..	..	..	..	..	..	..	1	..	34	4	2	..		
..	..	..	..	..	..	..	5	..	9	2	1	..		
..	..	..	..	..	..	..	6	..	5	1	3	..		
..	..	..	..	..	..	..	8	..	5	3	3	..		
..	..	..	..	..	..	..	14	..	18	4	3	..		
..	..	..	..	..	..	..	10	..	17	1	4	..		
..	..	..	..	..	..	..	13	..	7	..	..	..					
..	..	..	..	..	..	..	14	..	7	..	..	..					
..	..	..	..	..	..	..	7	..	..	..	..	..			
..	..	..	..	..	..	..	2	..	..	..	..	..			
..	..	..	..	..	..	..	14	..	..	..	..	..			
..	..	..	..	..	..	..	1	..	..	..	..	..			
..	..	..	..	..	..	..	1	..	..	..	..	..			
..	..	..	..	..	..	..	48	..	..	..	..	..			
..	..	..	..	..	..	..	46	..	..	..	..	..			
..	..	..	..	..	..	..	112	..	..	..	..	..			
..	..	..	..	..	..	..	1	..	..	..	..	..			
..	..	..	..	..	..	..	2	..	..	..	..	..			
..	..	..	..	..	..	..	285	..	..	..	..	..			
..	..	..	..	..	..	..	2	..	..	..	..	..			
..	..	..	..	..	..	..	2	..	..	..	..	..			
..	..	..	..	..	..	..	1	..	..	..	..	..			
..	..	..	..	..	..	..	361	..	..	..	..	..			
..	..	..	..	..	..	..	143	..	..	..	..	..			
..	..	..	..	..	..	..	78	..	..	..	..	..			
..	..	..	..	..	..	..	163	..	..	..	..	..			
..	..	..	..	..	..	..	76	..	..	..	..	..			
..	..	..	..	..	..	..	18	..	..	..	..	..			
..	..	..	..	..	..	..	5	..	..	..	..	..			
..	..	..	..	..	..	..	17	..	..	..	..	..			
..	..	..	..	..	..	..	9	..	..	..	..	..			
..	..	..	..	..	..	..	64	..	..	..	..	..			
..	..	..	..	..	..	..	20	..	..	..	..	..			
39	258	183	14	948	776	18	1987	1028	716	361	143	78	163	76	18	5	17	9	64	20

TABLE V (a)—Showing results arranged according to appearances for the first time and after previous failure for the Intermediats Examination in Arts 1917.

	Number of candidates who appeared for the examination for the first time			Number of candidates who appeared for the examination after previous failure		
	Examined	Passed	Percentage	Examined	Passed	Percentage
Whole Examination	1,631	651	24.8	3,065	398	10.9
Part I-A English	2,680	821	30.6	3,001	916	30.5
Part I-B Vernacular Composition or Classical Translation.	2,678	2,105	78.6	2,992	2,417	80.8
Part II Group i subjects taken together ..	800	412	51.5	742	334	45.0
" Group ii	153	50	32.7	181	78	43.3
" Group iii	1,792	480	27.7	1,873	1,087	79.2
Mathematics	799	686	85.9	736	644	87.5
Natural Science	158	113	73.9	180	145	80.6
Physics	952	672	70.6	910	606	66.6
Chemistry	951	544	57.2	910	514	56.5
Ancient History	1,545	1,168	75.6	1,291	939	72.7
Modern History	1,554	10,79	69.4	1,299	834	64.2
Logic	1,296	959	74.0	1,029	734	71.3
First Language	153	109	71.2	108	74	71.8
Second Language	519	480	82.9	409	346	84.6

TABLE V (b)—Showing percentages of successes according to Parts and Groups of the Intermediate Examination in Arts, 1917

	GROUP I			GROUP II			GROUP III		
	Examined	Passed	Percentage	Examined	Passed	Percentage	Examined	Passed	Percentage
I. Appearing for the whole examination	1,437	327	22·8	304	48	15·8	3,005	609	20·3
II. Appearing for Part I only ..	304	106	52·0	29	19	65·5	709	322	45·4
III. Appearing for Part II only ..	107	82	76·6	30	20	66·7	100	78	78·0
IV. Appearing for the whole examination and passing in Part I only.	1,437	69	4·8	304	30	9·9	3,005	81	2·7
V. Appearing for the whole examination and passing in Part II only.	1,437	338	23·5	304	60	19·7	3,005	880	29·3
VI. Total candidates showing percentage of success of any kind.							5,925	3,069	51·8

TABLE VI.—Showing various percentage of passes at the Intermediate Examination in Arts from 1911-17

		1911		1912		1913		1914		1915		1916		1917	
		No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes
WHOLE EXAMINATION	..	1,427	41.4	1,575	43.5	2,427	38.4	2,969	39.0	3,749	27.5	4,717	26.3	4,746	20.7
PART I-A—ENGLISH	..	1,427	56.7	1,575	61.0	2,427	49.1	2,969	65.8	3,749	36.4	4,717	34.1	5,691	29.7
PART I-B	..	1,427	35.4	1,575	37.9	2,427	37.4	2,969	37.7	3,749	35.0	4,717	32.7	5,670	79.7
PART I-B—															
Tamil	..	468	88.1	490	78.3	699	86.3	938	82.8	1,208	81.5	1,504	79.6	1,824	67.2
Telugu	..	233	80.7	309	87.4	510	85.5	667	88.3	885	81.5	1,143	78.7	1,407	81.1
Kanarese	..	118	71.2	131	79.4	192	78.7	168	79.7	242	84.7	296	79.4	370	87.9
Malayalam	..	305	84.3	291	89.4	516	92.8	597	94.6	723	87.6	894	88.7	1,086	88.7
Urdu	..	16	98.8	19	52.6	34	88.2	57	70.1	62	69.4	63	77.4	99	72.7

Uriya	..	..	4	100.0	7	85.7	9	100.0	9	100.0	15	86.6	18	88.8	20	100.0
Marathi	..	..	..	..	..	..	2	50.0	..	..	1	100.0	1	100.0	..	..
Sanskrit	..	..	241	96.9	348	95.7	457	97.1	470	92.1	541	95.6	712	90.9	800	92.8
Latin	..	..	4	50.0	21	52.4	34	67.6	23	78.3	25	68.0	35	62.8	30	90.0
French	..	..	9	100.0	18	83.3	25	96.0	34	82.4	38	97.4	45	98.3	72	94.4
Persian	..	..	..	..	..	..	8	100.0	10	100.0	2	100.0	6	89.3	12	83.3
Arabic	..	..	..	..	..	..	1	100.0	1	100.0	..	..	..	..	..	..
Hebrew	..	..	..	..	1	100.0	..	..	..	..	..	..	..	..	..	..
PART II—*																
Group I	..	..	460	87.0	513	44.0	782	36.5	949	37.6	1,137	30.1	1,884	24.5	1,544	26.5
Group II	..	..	99	38.4	138	38.4	160	38.1	174	31.0	212	21.2	286	26.6	334	20.4
Group III	..	..	878	44.0	924	44.0	1,485	31.2	1,846	40.5	2,400	26.8	3,047	27.0	3,105	22.1
GROUP I—																
Mathematics	..	..	450	68.2	513	77.0	782	78.1	949	71.9	1,137	86.7	1,384	64.9	1,535	86.6
Physics	..	..	450	66.2	513	75.8	782	80.8	949	70.5	1,137	62.0	1,384	62.5	1,531	72.1
Chemistry	..	..	450	62.2	513	76.5	782	73.2	949	69.5	1,137	69.9	1,384	51.0	1,530	26.9
<i>Mathematics, Physics, and Chemistry.</i>			450	47.3	513	61.0	782	59.7	949	61.5	1,137	50.0	1,384	40.1	1,536	48.6

* The figures for 1927 do not include candidates appearing in that year for Part I only.

INTERMEDIATE EXAMINATION IN ARTS

TABLE VI—(contd.) Showing various percentage of passes at the Intermediate Examination in Arts from 1911-17

	1911		1912		1913		1914		1915		1916		1917	
	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes
GROUP II—														
Natural Science	99	91.9	138	78.1	160	95.0	174	61.0	212	80.1	286	92.8	339	77.5
Physics	99	50.5	138	51.7	160	60.0	174	64.5	212	42.1	286	50.0	331	52.6
Chemistry	99	55.5	138	56.2	160	63.1	174	62.1	212	66.8	286	60.1	331	56.5
<i>Natural Science, Physics, and Chemistry.</i>	99	48.4	138	44.2	160	49.3	174	38.4	212	33.9	286	37.7	338	38.4
GROUP III—														
Ancient History	867	74.9	900	79.2	1,406	49.7	1,824	68.7	2,262	82.0	2,831	81.6	2,896	74.3
Modern History	849	65.6	899	68.6	1,390	72.8	1,812	70.2	2,234	62.8	2,753	62.6	2,853	67.1
Logic	892	66.4	878	81.3	1,254	78.7	1,591	82.0	1,869	65.0	2,395	76.0	2,325	72.5

TABLE VI—(contd.) Showing various percentage of passes at the Intermediate Examination in Arts from 1911-17

	1917		1916		1915		1914		1913		1912		1911	
	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined	Percentage of passes	No. of candidates examined
<i>Ancient History, Modern History, and Language.</i>	50.8	718	50.8	657	50.9	506	58.8	309	84.1	217	80.0	4	..	..
<i>Ancient History, Logic, and Language.</i>	51.0	148	48.6	186	55.2	96	59.0	61	80.8	52	50.0	4	..	..
<i>Modern History, Logic, and Language.</i>	46.6	163	45.9	148	84.8	64	80.6	49	91.8	39	..	..	..	..
<i>Ancient History, and two Languages..</i>	38.9	18	62.5	8	87.5	8	50.0	14	21.8	21	57.8	19	56.5	27
<i>Modern History, and two Languages..</i>	52.9	17	35.7	14	42.8	14	29.2	13	78.5	14	64.0	25	76.9	13
<i>Logic and two Languages</i>	31.3	64	65.5	58	51.9	53	44.1	34	75.0	16	..	..	..	..

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	136
Do. Second Class	...	...	...	848
Completed by passing either part and placed in the				
Second Class	...	...	...	627
Failed	...	...	...	4,314
Absent from the examination	...	...	...	109
Not permitted to sit for the examination for want of				
attendance certificates	...	...	...	44
Examination disallowed	...	...	...	2
<u>Total registered</u>				<u>6,080</u>

PERCENTAGE OF PASSES

First Class	...	...	...	2.9
Second Class	...	...	...	24.9
Total percentage of passes	...	...	...	27.2
Percentage of failures	...	...	...	72.8

ANALYSIS OF FAILURES

Note—

English	..	..	A	Chemistry	..	..	F
Composition in a Vernacular	..	..	A	Ancient History	..	..	G
or Translation in a Classical	..	..	A	Modern History	..	..	H
Language	..	..	B	Logic	..	..	I
Mathematics	..	..	C	First Language	..	..	J
Natural Science	..	..	D	Second Language	..	..	K
Physics	..	..	E				

Failed in	A	...	1262
"	B	...	91
"	C	...	2
"	D	...	2
"	E	...	28
"	F	...	55
"	G	...	10
"	H	...	24
"	I	...	17
"	J	...	2
"	K	...	4
"	AB	...	424
"	AC	...	5
"	AD	...	6
"	AE	...	90
"	AF	...	182
"	AG	...	115
"	AH	...	198
"	AI	...	139

Failed in	AJ	...	25
"	AK	...	46
"	BE	...	6
"	BF	...	11
"	BG	...	1
"	BH	...	1
"	BI	...	4
"	BK	...	1
"	CE	...	1
"	CF	...	2
"	DE	...	3
"	EF	...	29
"	GH	...	13
"	GI	...	6
"	HI	...	9
"	HK	...	1
"	IJ	...	1
"	IK	...	1
"	ABC	...	3

B.A. DEGREE EXAMINATION, 1917

PART I

Table showing the number of Candidates registered, examined, and passed at different stations

STATION	Registered	Examined	PASSED		Percentage passed
			First Class	Second Class	
Madras (Males) ..	876	848	..	316	} 37.5
Do. (Females) ..	15	15	..	8	
Bangalore (Males) ..	127	125	..	45	} 36.5
Do. (Females) ..	1	1	..	1	
Trichinopoly (Males) ..	284	274	..	116	42.3
Trivandrum Do. ..	77	77	..	57	} 74.1
Do. (Females) ..	4	4	..	3	
Total ..	1,384	1,344	..	546	40.6

Under the Transitory Regulations

STATION	Registered	Examined	Passed	Percentage passed
Madras (Males) ..	15	11	..	..
Bangalore (Do.) ..	2	1	..	..
Trichinopoly (Do.) ..	7	5	..	..
Total ..	24	17	..	..

Table showing the number of Candidates examined and passed from the several Institutions in the Presidency

NAME OF COLLEGE	Examined	PASSED		Examined with History of the English Language	Passed with History of the English Language	Examined with Rhetoric	Passed with Rhetoric	Percentage passed
		First Class	Second Class					
<i>Public Institutions—</i>								
1 Presidency College, Madras (Males) ..	111	..	57	95	47	16	10	52.2
Do. (Females) ..	4	..	3	3	3	1	..	
2 Government College, Kumbakonam (Males) ..	28	..	7	28	7	..	..	25.0
3 Government College, Rajahmundry (Males) ..	60	..	14	..	..	60	14	28.3
<i>Aided Institutions—</i>								
4 Madras Christian Coll., (Males) ..	208	..	100	55	30	153	70	48.1
5 Pachaiyappa's College, Madras (Males) ..	176	..	58	24	9	152	49	32.9
6 American Coll., Madura (Males) ..	7	..	2	..	..	7	2	28.6
7 St. Aloysius' Coll., Mangalore (Males) ..	11	..	7	..	..	11	7	63.6
8 Findlay Coll., Mannargudi (Males) ..	1	..	..	..	..	1	..	..
9 Noble Coll., Masulipatam (Males) ..	12	..	8	..	..	12	8	66.7
10 St. Joseph's Coll., Trichinopoly (Males) ..	188	..	74	4	3	184	71	39.4
11 S.P.G. Coll., Trichinopoly ..	49	..	22	46	20	3	2	44.9
<i>Other Institutions—</i>								
12 The Women's Christian Coll., Madras (Females) ..	11	..	5	1	1	10	4	45.5
13 Central Coll., Bangalore, (Males) ..	64	..	25	..	..	64	25	39.1
14 Nizam Coll., Hyderabad (Males) ..	12	..	4	1	1	11	3	33.3
15 Maharaja's Coll., Mysore, (Males) ..	41	..	20	..	..	41	20	50.0
Do. (Females) ..	1	..	1	..	..	1	1	
16 Maharaja's Coll., Trivandrum (Males) ..	58	..	44	58	44	..	..	75.8
Do. (Females) ..	4	..	3	4	3	..	..
17 Maharaja's Coll., Vizianagram (Males) ..	25	..	9	23	8	2	1	36.0
18 Colleges and Private Study (Males) ..	273	..	83	96	35	177	48	30.4
Total ..	1344	..	546	498	211	906	385	40.6
<i>19 Private Study Under the Transitory Regulations (Males) ..</i>								
	17	..	..	10	..	7	..	..

PART I

Table showing the number of Candidates registered, examined, and passed from different classes of the population

	REGISTERED							EXAMINED							PASSED						
	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadans	Buddhists	Jews	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadans	Buddhists	Jews	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadans	Buddhists	Jews
Males	942	302	9	99	34	1	1	916	291	9	90	93	1	1	355	118	8	48	14	..	1
Females	2	4	3	11	..	..	..	2	4	3	11	..	..	1	3	2	6	..	..	..	..
Total	344	306	12	110	34	1	1	918	295	12	101	83	1	1	356	121	5	49	14	..	1
Total percentage passed from each class of the population.																					
								38.8	41.0	41.7	48.5	42.4	..	100.0							

RESULTS OF THE B.A. DEGREE, EXAMINATION,
1917

PART I

Passed in the First Class ...	...	...	...
Do. Second Class	...	...	546
Absent from the examination	...	...	37
Not permitted to sit for the examination for want of Attendance Certificate	...	...	3
Failed	...	...	798
Total registered ...			<u>1,384</u>

Under the Transitory Regulations

Passed	...	...	...
Absent from the examination	...	...	7
Failed	...	...	17
Total registered			<u>24</u>

PART II

Table showing the number of Candidates registered, examined, and passed at different stations

STATION	Registered	Examined	PASSED		Percentage passed
			First Class	Second Class	
Madras (Males)	791	773	12	550	73.2
Do. (Females)	15	15	..	15	
Bangalore (Males)	103	105	2	73	71.7
Do. (Females)	1	1	..	1	
Trichinopoly (Males)	264	259	5	173	68.7
Trivandrum (Males)	50	50	3	43	
Do. (Females)	3	3	..	3	92.5
Total	1,232	1,206	22	858	

UNDER THE TRANSITORY REGULATIONS

STATION	Registered	Examined	Passed	Percentage passed
Madras (Males)	46	39	5	12.8
Bangalore Do.	2	1	..	..
Trichinopoly Do.	15	13	1	7.7
Trivandrum (Females)	1	1	..	..
Total	64	54	6	11.1

PART II

TABLE I.—Showing the number of Candidates registered, examined and passed in the several groups from each college

GROUP	Registered	Examined	PASSED		Percent- age passed-
			1st Class	2nd Class	
Group (i)					
<i>Public Institutions.</i>					
1 Presidency College, Madras (Males)	17	17	..	13	76.5
2 Government College, Kumbakonam do	8	8	..	3	37.5
3 Government College, Rajahmundry do	10	10	..	5	50.0
<i>Aided Institutions.</i>					
4 Madras Christian College (Males)	19	19	..	4	30.8
5 Pachaiyappa's College, Madras do	16	16	..	7	48.8
6 St. Aloysius' College, Mangalore do	3	3	..	1	33.3
7 St. Joseph's College, Trichinopoly do	28	28	..	15	53.6
9 S.P.G. College, Trichinopoly do	6	6	..	2	33.3
<i>Other Institutions.</i>					
9 Central College, Bangalore (Males)	19	19	..	12	63.2
10 Nizam College, Hyderabad do	3	3	..	2	66.7
11 Maharaja's College, Trivandrum do	5	5	1	4	100.0
12 Colleges and Private Study— do	35	33	..	14	42.4
Total ..	163	161	1	82	51.6
13 Private Study Under the Transitory Regulations. (Males)	4	4	..	..	..
Group (ii-A)					
<i>Public Institutions.</i>					
1 Presidency College, Madras (Males)	12	12	2	8	83.3
2 Government College, Kumbakonam do	4	4	..	2	50.0
3 Government College, Rajahmundry do	8	8	..	4	50.0
<i>Aided Institutions.</i>					
4 Madras Christian College (Males)	26	26	1	24	96.2
5 Pachaiyappa's College, Madras do	18	18	..	10	55.6
6 St. Joseph's College, Trichinopoly do	31	31	8	20	74.2
7 S.P.G. College, Trichinopoly do	9	8	..	3	37.5

PART II—(continued)

TABLE I.—Showing the number of Candidates registered, examined and passed in the several groups from each College—(continued)

GROUP	Registered	Examined	PASSED			Percent- age passed
			1st Class	2nd Class	3rd Class	
<i>Other Institutions.</i>						
8 Central College, Bangalore (Males)	15	14	..	10	71.4	
9 Maharaja's College, Trivandrum do	2	2	..	1	50.0	
10 Colleges and Private Study— do	21	20	..	14	70.0	
Total ..	146	148	6	96	71.8	
11 Private Study— Under the Transitory Regulations	2	2	..	..	..
<i>Group (ii-B)</i>						
<i>Public Institutions.</i>						
1 Presidency College, Madras (Males)	15	15	1	7	53.3	
<i>Aided Institutions.</i>						
2 St. Joseph's College, Trichinopoly (Males)	7	7	..	3	42.9	
<i>Other Institutions.</i>						
3 Central College, Bangalore (Males)	15	15	..	10	66.7	
4 Maharaja's College, Trivandrum do	5	5	..	3	60.0	
5 Maharaja's College, Vizianagram do	7	7	..	4	57.1	
6 Colleges and Private Study do	7	7	..	1	14.3	
Total ..	58	56	1	28	51.8	
<i>Group (iii)</i>						
<i>Public Institutions.</i>						
1 Presidency College, Madras .. (Males)	8	8	..	6	77.8	
Do. .. (Females)	1	1	..	1		
<i>Aided Institutions.</i>						
2 Madras Christian College (Males)	5	6	...	4	66.7	
<i>Other Institutions.</i>						
3 Central College, Bangalore (Males)	8	8	1	6	87.5	
4 Colleges and Private Study do	1	1	..	1	100.0	
Total ..	24	24	1	18	79.2	

PART II—(continued)

TABLE I.—Showing the number of candidates registered, examined and passed in the several groups from each College.—(continued.)

GROUP	Registered	Examined	PASSED		Percent- age passed
			1st Class	2nd Class	
Group (iv)					
<i>Public Institutions.</i>					
1 Presidency College, Madras (Males)	23	22	1	10	90.9
2 Government College, Kumbakonam do	4	4	1	3	100.0
3 Government College, Rajahmundry do	24	24	2	20	91.7
<i>Aided Institutions.</i>					
4 Madras Christian College (Males)	40	40	1	35	90.0
5 Pachaiyappa's College, Madras do	32	32	..	20	62.5
<i>Other Institutions.</i>					
6 Women's Christian Coll., Madras (Females)	1	1	..	1	100.0
7 Maharaja's College, Vizianagram (Males)	7	7	..	6	85.7
8 Colleges and Private Study do	38	35	..	26	74.3
Total ..	169	165	5	130	81.8
9 Private Study— Under the Transitory Regulations (Males)	13	12	..	..	..
Group (v)					
<i>Public Institutions.</i>					
1 Presidency College, Madras (Males)	26	26	2	21	89.7
Do. (Females)	3	3	..	3	
2 Government College, Kumbakonam (Males)	13	13	..	4	30.8
3 Government College, Rajahmundry do	20	20	..	11	55.0
<i>Aided Institutions.</i>					
4 Madras Christian College (Males)	98	92	..	72	78.3
5 Pachaiyappa's College, Madras do	73	71	..	59	83.1
6 American College, Madura do	6	6	1	4	83.3
7 St. Aloysius' College, Mangalore do	6	5	..	4	80.0
8 Findlay College, Mannargudi do	3	3	..	3	100.0
9 Noble College, Masulipatam do	12	11	..	9	81.8
10 St. Joseph's College, Trichinopoly do	103	102	2	75	75.5
11 S.P.G. College, Trichinopoly do	36	35	..	26	74.3

PART II—(continued).

TABLE I.—Showing the number of Candidates registered, examined and passed in the several groups from each college—(continued),

GROUP	Registered	Examined	PASSED		Percentage passed
			1st Class	2nd Class	
<i>Other Institutions.</i>					
12 Women's Christian Coll., Madras (Females)	10	10	..	10	100.0
13 Nizam College, Hyderabad (Males)	5	5	..	4	80.0
14 Maharaja's College, Mysore do	36	36	..	31	86.5
Do. (Females)	1	1	..	1	
15 Maharaja's College, Trivandrum (Males)	21	21	1	19	95.8
Do. (Females)	3	3	..	3	
16 Maharaja's College, Vizianagram (Males)	11	11	..	8	72.7
17 Colleges and Private Study do	158	148	..	109	73.6
Total ..	639	622	6	476	77.5
18 Private Study— Under Transitory Regulations (Males)	39	31	3	..	9.4
Do. (Females)	1	1	..	..
Total ..	40	32	3	..	9.4
<i>Group (vi)</i>					
<i>Public Institutions.</i>					
1 Government College, Rajahmundry (Males)	3	3	..	3	100.0
<i>Aided Institutions.</i>					
2 Noble College, Masulipatam (Males)	1	1	..	..	..
3 St. Joseph's College, Trichinopoly do	1	1	..	1	100.0
4 S.P.G. College, Trichinopoly do	4	4	..	4	100.0
<i>Other Institutions.</i>					
5 Nizam College, Hyderabad (Males)	4	4	1	3	100.0
6 Maharaja's College, Mysore do	1	1	..	1	100.0
7 Maharaja's College, Trivandrum do	17	17	1	14	88.2
8 Maharajah's College, Vizianagram do	1	1	..	1	100.0
9 Colleges and Private Study do	3	3	..	1	33.3
Total ..	35	35	2	28	85.7
10 Private Study— Under Transitory Regulations (Males)	5	4	3	..	75.0

PART II

Table showing the number of Candidates examined, and passed in each group from each college

NAME OF COLLEGE	Group (i)		Group (ii-A)		Group (ii-B)		Group (iii)		Group (iv)		Group (v)		Group (vi)	
	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed
<i>Public Institutions</i>														
1 Presidency College, Madras	17	18	12	10	15	8	9	7	29	20	29	26	..	..
2 Government College, Kumbakonam .. .	8	8	4	2	..	..	..	..	4	4	18	4	..	..
3 Government College, Rajahmundry .. .	10	5	8	4	..	..	..	..	24	22	20	14	8	8
<i>Aided Institutions</i>														
4 Madras Christian College	12	4	26	25	..	..	6	4	40	38	22	72	..	..
5 Pachaiyappa's College, Madras .. .	16	7	18	10	..	..	..	..	32	20	71	59	..	..
6 American College, Madras .. .. .	..	..	..	..	..	..	..	..	..	..	6	5	..	..
7 St. Aloysius' College, Mangalore .. .	8	1	..	..	..	..	..	..	..	..	5	4	..	..
8 Findlay College, Mannargudi .. .. .	..	..	..	..	..	..	..	..	..	..	3	8	..	..
9 Noble College, Masulipatam .. .. .	..	..	..	..	..	..	..	..	..	..	11	9	1	..
10 St. Joseph's College, Trichinopoly ..	29	15	81	28	7	8	..	..	..	..	102	77	1	4
11 S.P.G. College, Trichinopoly	6	2	8	8	..	..	..	..	..	..	35	26	4	4

<i>Other Institutions</i>																
12 Women's Christian College, Madras	..	..	..	..	..	..	..	..	..	1	1	10	10	..	..
13 Central College, Bangalore	..	..	19	12	14	10	..	..	8	7	..	..	..	..	..
14 Nizam College, Hyderabad	..	..	3	2	..	..	15	10	..	..	..	..	5	4	4
15 Maharaja's College, Mysore	..	..	..	..	..	..	..	..	..	..	..	..	37	32	1
16 Maharaja's College, Trivandrum	..	..	5	5	2	1	5	3	..	..	..	..	24	23	17
17 Maharaja's College, Vizianagram	..	..	..	..	..	..	7	4	..	..	7	6	11	8	1
18 Colleges and Private Study	..	..	38	14	20	14	7	1	1	1	35	26	148	109	8
19 Private Study (under the Transitory Regulations)	..	..	4	..	2	..	..	..	..	..	12	..	32	3	4
Total	165	88	145	102	56	29	24	19	177	135	654	485	89	33

PART II

Table showing the number of Candidates registered, examined, and passed from different classes of the population

	REGISTERED				EXAMINED				PASSED			
	Males	Females	Total	Percentage	Males	Females	Total	Percentage	Males	Females	Total	Percentage
Jews	1	..	1	100.0	1	..	1	100.0	1	..	1	100.0
Buddhists	1	..	1	100.0	1	..	1	100.0	1	..	1	100.0
Muhammadans	30	..	30	86.7	30	..	30	86.7	26	..	26	86.7
Indian Christians	106	11	117	69.4	100	11	111	69.4	66	11	77	69.4
Europeans	8	2	10	60.0	8	2	10	60.0	4	2	6	60.0
Hindus not Brahmins	279	5	284	75.0	271	5	276	75.0	205	4	209	75.0
Brahmins	851	2	853	68.1	829	2	831	68.1	564	2	566	68.1
Total	1253	18	1271	68.1	1217	18	1235	68.1	804	18	822	68.1

Total percentage passed from each class of the population. ..

RESULTS OF THE B.A. DEGREE EXAMINATION, 1917

PART II

Passed in the First Class	...	...	22
Do. Second Class	...	...	858
Absent from the examination	...	...	22
Not permitted to sit for the examination for want of attendance certificate	...	...	3
Examination disallowed	...	...	1
Failed	...	...	326
Total registered			1,232

UNDER THE TRANSITORY REGULATIONS

Passed	...	...	6
Absent from the examination	...	...	9
Examination disallowed	...	...	1
Failed	...	...	48
Total registered			64

ANALYSIS OF FAILURES—PART II

				Percentage failed
Failed in Group	(i)	...	82	49.7
Do.	(ii-A)	...	43	29.7
Do.	(ii-B)	...	27	48.2
Do.	(iii)	...	5	20.8
Do.	(iv)	...	42	23.7
Do.	(v)	...	169	25.7
Do.	(vi)	...	6	15.4
Total failures			374	29.7

Statement showing the number of candidates qualified for the B.A. Degree in 1917

Qualified for the B.A. Degree by passing both the parts in 1917	...	...	349
Qualified for the B.A. Degree by passing either part in 1917	...	...	234
Qualified for the B.A. Degree under the Transitory Regulations	...	...	4
Total			587

88 B.A. (HONOURS) DEGREE EXAMINATION

PART I

PRELIMINARY (ENGLISH LANGUAGE)

April, 1917

TABLE I.—Showing the number of Candidates registered, examined, and passed

STATION				Registered	Examined	Passed	Percent- age passed
Madras ..	..	..	..	102	100	76	76.0
Trichinopoly ..	..	..	..	46	45	35	76.1
Trivandrum ..	..	..	..	13	19	11	84.6
Total ..				161	159	122	76.7

TABLE II.—Showing the number of Candidates registered, examined, and passed from different classes of the population

REGISTERED				EXAMINED				PASSED						
Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhamma- dans	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhamma- dans	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhamma- dans
123	14	2	19	8	121	14	2	19	3	95	9	2	14	2
Total percentage passed from each class of the population										78.5	64.8	100.0	78.7	86.7
Females														
..	..	..	1	..	..	..	..	1	..	..	..	..	1	..

TABLE III.—Showing the number of Candidates registered, examined, and passed from each college

NAME OF COLLEGE	Registered	Examined	Passed	Percent- age pass- ed
Presidency College, Madras ..	60	59	43	72.9
Presidency College, Madras, and Private Study..	1	..	..	..
Madras Christian College ..	42	42	33	78.6
St. Joseph's College, Trichinopoly ..	44	44	35	79.5
St. Joseph's College, Trichinopoly, and Private Study.	1	1	..	..
Maharaja's College, Trivandrum ..	13	13	11	84.6
Total ..	161	159	122	76.7

PART II—FINAL EXAMINATION

Table Showing the number of Candidates registered, examined,
and passed in the several branches

BRANCH	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Branch I						
Presidency College, Madras ..	15	14	3	6	3	85.7
Madras Christian College ..	5	4	..	..	2	50.0
St. Joseph's College, Trichinopoly.	9	8	4	..	2	75.0
Total ..	29	26	7	6	7	76.9
Branch II-A						
Presidency College, Madras ..	4	4	..	3	1	100.0
St. Joseph's College, Trichinopoly.	9	9	..	7	2	100.0
Central College, Bangalore ..	1	1	..	1	..	100.0
Total ..	14	14	..	11	3	100.0
Branch II-B						
Presidency College, Madras ..	4	3	1	..	1	66.7
Total ..	4	3	1	..	1	66.7
Branch III-A						
Presidency College, Madras ..	3	3	..	..	3	100.0
Total ..	3	3	..	..	3	100.0
Branch III-B						
Presidency College, Madras ..	1	1	..	1	..	100.0
Christian College, Madras and Presidency College, Madras.	4	4	..	..	3	75.0
Total ..	5	5	..	1	3	80.0
Branch III-C						
Presidency College, Madras ..	2	2	..	..	..	..
Total ..	2	2	..	..	..	..

PART II—FINAL EXAMINATION—(continued)

Table Showing the number of Candidates registered, examined, and passed in the several branches

BRANCH	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Branch IV						
Presidency College, Madras ..	10	10	..	3	7	100.0
Madras Christian College ..	11	11	..	4	6	90.9
Total ..	21	21	..	7	13	95.2
Branch V						
Presidency College, Madras ..	14	11	..	6	4	90.9
Madras Christian College ..	17	14	..	1	8	64.3
St. Joseph's College, Trichinopoly.	19	18	..	4	10	77.8
Maharaja's Coll., Mysore } Males	5	5	..	2	3	100.0
Do. } Females	1	1	..	..	1	
Maharaja's College, Trivandrum (Males)	9	7	..	7	..	100.0
Maharaja's College, Trivandrum (Females)	2	2	..	2	..	
Total ..	67	58	..	22	26	82.8
Branch VII						
Presidency Coll., Madras } Males	9	8	2	1	9	72.7
Do. } Females	3	3	..	..	2	
Madras Christian College ..	15	15	..	3	8	73.8
Maharaja's College, Trivandrum .	3	3	1	1	1	100.0
Total ..	30	29	3	5	14	75.9
Branch VIII						
Presidency College, Madras ..	3	3	..	2	1	100.0
Total ..	3	3	..	2	1	100.0
Grand Total ..	178	164	11	54	71	82.9

TABLES II.—Showing the number of Candidates registered, examined and passed from different classes of the population

	REGISTERED					EXAMINED					PASSED					Qualified for the B.A. Degree				
	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadans	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadans	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadans	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadans
Males	126	2	2	20	3	115	20	2	19	2	101	16	..	13	1	11	4	2	6	1
Females	2	1	..	9	..	2	1	..	3	2	2	..	..	9	..	..	1	..	..	..
Total	128	3	2	28	3	117	21	2	22	2	103	16	..	16	1	11	5	2	6	1
Total percentage passed from each class of the population										88.0	76.2	..	72.7	50.0	..	..	..	..	..	..

RESULTS OF EXAMINATION

PART II

Passed in the First Class	...	...	11
Do. Second Class	...	...	54
Do. Third Class	...	...	71
Qualified for the B.A. Degree	...	...	25
Withdrew from the examination	...	...	11
Absent from the examination	...	...	3
Failed	...	...	3
			<hr/>
	Total registered	...	178

PART II

Table showing the number of Candidates examined, and passed in each Branch from each College

NAMES OF COLLEGES	Branch I		Branch II-A		Branch II-B		Branch III-A		Branch III-B		Branch III-C		Branch IV		Branch V		Branch VII		Branch VIII	
	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed	Examined	Passed
Presidency College, Madras..	14	12	4	4	3	2	3	3	1	1	2	..	10	10	11	10	11	8	3	3
Madras Christian College, and Presidency College, Madras	..	..	..	..	..	..	..	..	4	3	..	..	..	..	..	..	..	..	..	..
Madras Christian College ..	4	2	..	..	..	..	..	..	..	..	..	..	11	10	14	9	15	11	..	..
St. Joseph's College, Trichy.	8	6	..	..	..	..	..	..	..	..	..	..	..	..	13	14	..	..	..	..
Central College, Bangalore ..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	6	..	..	..	..
Maharaja's College, Mysore.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	6	..	..	..	..
Maharaja's College, Trivan- drum.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	9	8	3	..	..
Total ..	26	20	14	14	3	2	3	3	5	4	2	..	21	20	58	48	29	22	3	3

Candidates for the M.A. Degree (without Honours)

TABLE I.—Showing the number of Candidates registered, examined, and passed

BRANCH	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
<i>Branch I</i>						
Presidency College, Madras, and Private Study.	1	1	..	..	1	100·0
St. Joseph's College, Trichinopoly, and Private Study.	1	1	..	..	1	100·0
Total ..	2	2	..	..	2	100·0
<i>Branch II-A</i>						
Presidency College, Madras ..	1	1	..	1	..	100·0
St. Joseph's College, Trichinopoly, and Private Study.	1	1	..	..	..	..
Central College, Bangalore ..	3	2	..	1	..	50·0
Total ..	5	4	..	2	..	50·0
<i>Branch III</i>						
Presidency College, Madras ..	1	1	..	..	..	..
Total ..	1	1	..	..	..	..
<i>Branch V</i>						
Madras Christian College ..	2	2	..	..	..	..
Madras Christian College, and Private Study.	3	1	..	..	..	..
Total ..	5	3	..	..	..	..
<i>Branch VII</i>						
Presidency College, Madras, and Private Study (Females).	2	2	..	..	1	50·0
Madras Christian College ..	1	1	..	..	..	..
Madras Christian College, and Private Study.	2	2	..	..	2	100·0
Maharaja's College, Trivandrum	1	1	..	..	..	..
Total ..	6	6	..	..	3	50·0
Grand Total ..	19	16	..	2	6	43·8

Table showing the number of Candidates registered, examined, and passed from different classes of the population.

	REGISTERED				EXAMINED				PASSED			
	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Brahmans	Hindus not Brahmans	Europeans	Indian Christians
Males ..	12	2	..	3	10	1	..	3	5	..	..	1
Females ..	1	..	1	..	1	..	1	..	..	..	1	..
Total ..	13	2	1	3	11	1	1	3	5	..	1	1
Total percentage passed from each class of the population.									45.5	..	100.0	33.3

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	...
Do. Second Class	...	...	...	2
Do. Third Class	...	...	...	5
Absent from the examination	...	...	...	3
Failed	...	...	...	9
Total registered				19

B.A. (Honours) Degree Examination (under Transitory Regulations), 1917

Table showing the number of candidates registered, examined, and passed

BRANCHES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
I. (Mathematics) ..	30	23	..	..	5	21.7
II.A. (Physical Science) ..	10	9	..	..	3	33.3
II.B. (Physical Science) ..	4	3	..	..	..	..
III.A. (Botany) ..	2	1	..	..	..	..
IV. (Mental and Moral Science).	10	7	..	1	2	42.9
V. (History and Economics).	114	97	..	2	31	34.0
VII. (English Language and Literature).	25	16	..	..	4	25.0
VIII. (Sanskrit Language and Literature).	17	10	..	1	3	40.0
Total ..	212	166	..	4	48	31.3

II

Table showing the number of Candidates registered, examined, and passed from different classes of the population

REGISTERED				EXAMINED				PASSED			
Brahmans	Hindus not Brahmans	Indian Christians	Muhammadans	Brahmans	Hindus not Brahmans	Indian Christians	Muhammadans	Brahmans	Hindus not Brahmans	Indian Christians	Muhammadans
173	17	19	3	138	11	14	3	43	2	6	1
Total percentage passed from each class of the population								31.2	13.2	42.9	33.3

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...
Do. Second Class	...	...	4
Do. Third Class	...	...	48
Failed	...	...	114
Absent from the examination	...	...	46
Total registered			212

L.T. DEGREE EXAMINATION

April, 1917

TABLE I.—Showing the number of Candidates registered, examined, and passed

—	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Males	177	172	9	43	77	75.0
Females	2	2	..	1	..	50.0
Total ..	179	174	9	44	77	74.7

TABLE II.—Showing the number of Candidates registered, examined, and passed from different classes of the population

—	REGISTERED				EXAMINED				PASSED						
	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadians	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadians	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadians
Males	135	15	..	27	..	134	13	..	25	..	101	8	..	20	..
Females	..	..	..	2	..	..	..	..	2	..	..	..	..	1	..
Total ..	135	15	..	29	..	134	13	..	27	..	101	8	..	21	..
Percentage of males passed from each class of the population.										75.2	61.5	..	80.0	..	
" Females										..	..	..	50.0	..	
Total percentage passed										75.4	61.5	..	77.8	..	

TABLE III.—Showing the number of Candidates registered, examined and passed from different colleges

COLLEGE	Registered	Examined	PASSED			Percentage Passed	
			First Class	Second Class	Third Class		
Teachers' College, Saidapet	Males ..	111	111	7	34	53	84.7
	Females ..	1	1	..	..	..	..
	Total ..	112	112	7	34	53	83.9
Teachers' College, Saidapet, and Private Study	Males ..	36	33	..	..	12	36.4
	Females ..	..	..	..	..	..	..
	Total ..	36	33	..	..	12	36.4
Training College, Trivandrum	Males ..	26	26	2	9	11	84.6
	Females ..	..	..	..	..	..	..
	Total ..	26	26	2	9	11	84.6
Training College, Trivandrum, and Private Study	Males ..	4	2	..	..	1	50.0
	Females ..	..	..	..	..	..	..
	Total ..	4	2	..	..	1	50.0
Private Study	Males ..	..	..	..	..	..	..
	Females ..	1	1	..	1	..	100.0
	Total ..	1	1	..	1	..	100.0
Grand Total ..	179	174	9	44	77	74.7	

RESULTS OF EXAMINATION

Passed in the First Class	Males	..	..	9
	Females	..	..	..
Total ..				9
Do. Second Class	Males	..	..	43
	Females	..	..	1
Total ..				44

Passed in the Third Class	{ Males	...	...	77
	{ Females	...	...	...
			Total ...	77
Failed	{ Males	...	...	43
	{ Females	...	...	1
			Total ...	44
Absent	...	...	...	5
			Total registered ...	179

ANALYSIS OF FAILURES

Theory and Practice of Education A, B, C, I and II	... 11	} 53 (failed in one sub- ject only)
Theory and Practice of Education D ¹ III	... 19	
Theory and Practice of Education D ² IV	... 23	
Theory and Practice of Education A, B, C, I and II, and D ₁ III	4	} 14 (failed in two sub- jects only)
Theory and Practice of Education A, B, C, I and II, and D ₂ IV	... 4	
Theory and Practice of Education D ¹ III and D ² IV	... 6	
All subjects	... 3	
Deficiency in total number of marks in D ¹ III and D ² IV taken together	2	
	<hr/>	
Total failures	... 72	
Theory and Practice of Education A, B, C, I and II	... 22	
Theory and Practice of Education D ¹ III	... 34	
Theory and Practice of Education D ² IV	... 38	

F.L. Examination. October 1916 (Old Regulations)

TABLE I—Showing the number of Candidates registered, examined, and passed at the two centres

CENTRES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Madras	70	59	..	10	80	67.8
Trivandrum	77	67	..	6	26	47.8
Total	147	126	..	16	56	57.1

TABLE II—Showing the number of candidates registered, examined, and passed from different colleges

NAMES OF COLLEGES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Law College, Madras, and Private Study	79	67	..	9	29	56.7
Law College, Trivandrum, and Private Study	68	59	..	7	27	57.6
Total	147	126	..	16	56	57.1

TABLE III—Showing the number of Candidates examined, and passed, from different classes of the population

EXAMINED						PASSED					
Europeans	Indian Christians	Brahmans	Hindus not Brahmans	Muhamedans	Others	Europeans	Indian Christians	Brahmans	Hindus not Brahmans	Muhamedans	Others
..	10	72	43	1	..	..	6	43	23	..	..
Total percentage passed from each class of the population.						..	60.0	59.7	53.5	..	..

TABLE IV.—RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	...
Do. Second Class	...	...	...	16
Do. Third Class	...	...	...	56
Failed	...	...	...	54
Absent	...	...	...	21
<u>Total registered</u>				<u>147</u>

ANALYSIS OF FAILURES

Jurisprudence	...	...	...	12
Roman Law	...	...	...	1
The Law of Contracts	...	...	...	1
The Law of Torts	...	...	...	6
Deficiency in total number of marks	...	...	...	12
Jurisprudence and Roman Law	...	...	...	2
Jurisprudence and the Law of Torts	...	...	...	6
Roman Law and the Law of Torts	...	...	...	4
The Law of Contracts and the Law of Torts	...	...	...	1
Jurisprudence, Roman Law and the Law of Torts	...	...	...	2
Roman Law, the Law of Contracts and the Law of Torts	...	...	...	1
All subjects	...	...	...	6
<u>Total</u>				<u>54</u>

TOTAL NUMBER OF FAILURES

Jurisprudence	...	...	...	28
Roman Law	...	...	...	16
The Law of Contract	...	...	...	9
The Law of Torts	...	...	...	26
<u>Total</u>				<u>79</u>

First Examination in Law

(NEW REGULATIONS)

April, 1917

TABLE I.—Showing the number of Candidates registered, examined, and passed at the two centres

CENTRES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Madras ..	285	269	3	35	121	59.1
Trivandrum ..	67	61	..	3	23	42.6
Total ..	352	330	3	38	144	56.1

TABLE II.—Showing the number of Candidates registered, examined, and passed from different colleges

NAMES OF COLLEGES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Law College, Madras ..	221	212	3	33	96	62.3
Law College, Madras, and Private Study ..	71	64	..	3	28	46.4
Law College, Trivandrum ..	31	28	..	1	11	42.9
Law College, Trivandrum, and Private Study ..	29	26	..	1	9	38.5
Total ..	352	330	3	38	144	56.1

TABLE III.—Showing the number of Candidates examined, and passed from different classes of the population.

EXAMINED							PASSED						
Indians	Europeans and Anglo-Indians	Indian Christians	Brahmans	Hindus not Brahmans	Muslims	Buddhists	Indians	European and Anglo-Indians	Indian Christians	Brahmans	Hindus not Brahmans	Muslims	Buddhists
2	14	229	81	3	1	1	6	136	40	2	..	..
Total percentage passed from each class of the population.							30.0	42.9	59.4	49.4	66.6	..	..

TABLE IV—RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	3
Do. Second Class	...	...	...	38
Do. Third Class	...	...	...	144
Failed	...	...	...	144
Absent	...	...	...	14
Not permitted to sit for the examination	...	...	...	9
<u>Total registered</u>				<u>352</u>

ANALYSIS OF FAILURES

Jurisprudence, Roman Law, and Indian Constitutional Law	...	...	...	41
General and Special Contracts, and Torts	...	...	...	13
Deficiency in total number of marks	...	...	...	37
All subjects	...	...	...	53
<u>Total failures</u>				<u>144</u>

TOTAL NUMBER OF FAILURES

Jurisprudence, Roman Law and Indian Constitutional Law	...	...	...	94
Contracts (General and Special) and Torts...	...	...	...	66
<u>Total</u>				<u>160</u>

First Examination in Law
(OLD REGULATIONS)
April, 1917

TABLE I.—Showing the number of Candidates registered, examined, and passed

Registered	Examined	PASSED			Percentage passed
		First Class	Second Class	Third Class	
49	34	..	..	7	20.6

TABLE II.—Showing the number of Candidates registered, examined, and passed from different colleges

NAMES OF COLLEGES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Law College, Madras, and Private Study ..	17	9	..	..	1	11.1
Law College, Trivandrum, and Private Study ..	31	24	..	..	6	25.0
Private Study ..	1	1	..	..	..	..
Total ..	49	34	..	..	7	20.6

TABLE III.—Showing the number of Candidates registered, examined, and passed from different classes of the population

REGISTERED				EXAMINED				PASSED						
Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muham- madans	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muham- madans	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muham- madans
23	24	..	2	..	12	20	..	2	..	1	6	..	..	..
Total percentage passed from each population.										8.3	30.0	..	..	..

RESULTS OF EXAMINATION

Passed in the Second Class	...	...	...	...
Do. Third Class	...	...	...	7
Failed	...	...	...	27
Absent from the examination	...	...	...	15
				<hr/>
			Total registered	49
				<hr/>

ANALYSIS OF FAILURES

Jurisprudence	...	...	...	...	19
Roman Law	...	...	...	...	1
The Law of Torts	...	...	...	...	1
Jurisprudence, and Roman Law	...	...	...	...	1
Jurisprudence, and the Law of Contracts	...	...	...	...	1
Jurisprudence, the Law of Contracts, and the Law of Torts	...	...	...	...	3
All subjects	...	...	...	...	7
					<hr/>
			Total failures	...	27
					<hr/>

TOTAL NUMBER OF FAILURES

Jurisprudence	...	...	...	...	25
Roman Law	...	...	...	...	9
The Law of Contracts	...	...	...	...	11
The Law of Torts	...	...	...	...	11

B.L. Degree Examination

(OLD REGULATIONS)

October, 1916

TABLE I.—Showing the number of Candidates registered, examined, and passed at the two centres

CENTRES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Madras	235	209	..	22	102	59.3
Trivandrum	54	51	1	1	28	58.8
Total	289	260	1	23	130	59.2

TABLE II.—Showing the number of Candidates registered, examined, and passed from different colleges

NAMES OF COLLEGES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Law College, Madras, and Private Study	159	140	..	21	80	72.1
Law College, Trivandrum, and Private Study	130	120	1	2	50	44.2
Total	289	260	1	23	130	59.2

TABLE III.—Showing the number of candidates examined, and passed from different classes of the population

EXAMINED								PASSED							
Indian Christians	Europeans and Anglo-Indians	Brahmins	Hindus not Brahmins	Muslims	Parsees	Buddhists	Others	Indian Christians	Brahmins	Hindus not Brahmins	Muslims	Parsees	Buddhists	Others	
..	21	153	85	1	..	..	..	..	15	89	49	1	..	..
Total percentage passed from each class of the population.								..	71.4	58.1	57.6	100.0	..	..

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	1
Do. Second Class	...	...	...	23
Do. Third Class	...	...	...	130
Failed	...	...	...	106
Absent	...	...	...	29
Total registered				289

ANALYSIS OF FAILURES

Theory and Law of Property, etc.	...	...	...	21
Hindu and Muhammadan Law	...	...	...	1
The Law of Evidence	...	...	...	2
Criminal Law	...	...	...	18
Indian Constitutional Law	...	...	...	1
Deficiency in total number marks	...	...	...	20
Theory and Law of Property, etc., and Criminal Law	...	...	...	11
Theory and Law of Property, etc., and Indian Constitutional Law	...	...	...	2
The Law of Evidence and Criminal Law	...	...	...	1
Criminal Law and Indian Constitutional Law	...	...	...	1
Theory and Law of Property, etc., Hindu and Muhammadan Law, and Criminal Law	...	...	...	6
Theory and Law of Property, etc., Hindu and Muhammadan Law and Indian Constitutional Law	...	...	...	1
Theory and Law of Property, etc., the Law of Evidence, and Criminal Law	...	...	...	4
Theory and Law of Property, etc., the Law of Evidence, and Indian Constitutional Law	...	...	...	1
Hindu and Muhammadan Law, the Law of Evidence, and Criminal Law	...	...	...	1
Theory and Law of Property, etc., Hindu and Muhammadan Law, the Law of Evidence, and Criminal Law	...	...	...	4
Theory and Law of Property, etc., the Law of Evidence, Criminal Law, and Indian Constitutional Law	...	...	...	2
All Subjects	...	...	...	8
Total failed				106

TOTAL NUMBER OF FAILURES

Theory and Law of Property, etc.	...	...	61
Hindu and Muhammadan Law	...	...	22
The Law of Evidence	...	...	24
Criminal Law	...	...	56
Indian Constitutional Law	...	...	16
Total			179

B.L. Degree Examination. April. 1917

(NEW REGULATIONS)

TABLE I.—Showing the number of Candidates registered, examined and passed at the two centres

Centres	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Madras ..	308	279	9	63	116	67.0
Trivandrum.	74	69	1	6	25	46.4
Total ..	382	348	10	69	141	63.2

TABLE II.—Showing the number of Candidates registered, examined, and passed from different colleges

NAMES OF COLLEGES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Law College, Madras ..	179	175	9	59	80	84.6
Law College, Madras, and Private Study ..	40	29	..	1	13	48.3
Law College, Trivandrum ..	15	15	..	4	8	80.0
Law College, Trivandrum, and Private Study ..	146	129	1	5	40	85.7
Private Study ..	2	..	..	..	..	..
Total ..	382	348	10	69	141	68.2

TABLE III.—Showing the number of Candidates registered, examined and passed from different classes of the population

EXAMINED						PASSED					
Europeans and Anglo-Indians	Indian Christians	Brahmans	Hindus not Brahmans	Muhammadians	Others	Europeans and Anglo-Indians	Indian Christians	Brahmans	Hindus not Brahmans	Muhammadians	Others
..	24	243	80	1	..	..	14	163	42	1	..
Total percentage passed from each class of the population.						..	58.9	67.1	59.5	100.0	:

TABLE IV.—RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	10
Do. Second Class	...	...	...	69
Do. Third Class	...	...	...	141
Failed	...	...	...	128
Not permitted to sit for the examination	...	...	...	3
Absent	...	...	...	31
Total registered				382

ANALYSIS OF FAILURES

The Law of Property, etc.	...	...	...	10
Hindu Law, and Muhammadan Law	...	...	...	21
Criminal Law, and Law of Evidence	...	...	...	18
Deficiency in total number of marks	...	...	...	31
The Law of Property, etc., and Hindu Law, and Muhammadan Law	...	...	...	6
The Law of Property, etc., and Criminal Law, and Law of Evidence	...	...	...	5
Hindu Law, and Muhammadan Law, and Criminal Law and Law of Evidence	...	...	...	13
All subjects	...	...	...	24
Total				128

TOTAL NUMBER OF FAILURES

The Law of property, etc.,	...	...	45
Hindu and Muhammadan Law	...	...	64
Criminal Law, and Law of Evidence	...	...	60
Total failures			169

B.L. Degree Examination

April, 1917.

(OLD REGULATIONS)

TABLE I. — Showing the number of Candidates registered, examined, and passed at the two centres

CENTRES	Registered	Examined	PASSED			Percentage passed
			First Class	Second class	Third class	
Madras ..	50	33	1	..	15	48.5
Trivandrum ..	7	6	..	..	1	16.7
Total ..	57	39	1	..	16	49.6

TABLE II. — Showing the number of Candidates registered, examined, and passed from different colleges

NAMES OF COLLEGES	Registered	Examined	PASSED			Percentage passed
			First Class	Second Class	Third Class	
Law College, Madras, and Private Study ..	38	23	1	..	13	60.9
Law College, Trivandrum, and Private Study ..	19	16	..	..	3	18.8
Total ..	57	39	1	..	16	49.6

TABLE III.—Showing the number of Candidates examined and passed from different classes of the population

EXAMINED					PASSED						
Europeans and Anglo-Indians	Indian Christians	Brahmans	Hindus not Brahmans	Muhammadians	Others	Europeans and Anglo-Indians	Indian Christians	Brahmans	Hindus not Brahmans.	Muhammadians	Others
..	..	27	12	..	..	..	..	18	4	..	..
Total percentage passed from each class of the population						..	..	48.1	88.8	..	..

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	1
Do. Second Class	...	...	...	...
Do. Third Class	...	...	...	16
Failed	...	...	...	22
Absent	...	...	...	18
Total registered				57

ANALYSIS OF FAILURES

Hindu and Muhammadan Law	...	...	3
The Law of Evidence	...	...	4
Criminal Law	...	...	1
Indian Constitutional Law	...	...	2
Hindu and Muhammadan Law, and the Law of Evidence.	...	...	2
Hindu and Muhammadan Law, and the Indian Constitutional Law	...	...	1
The Law of Evidence and the Indian Constitutional Law	...	...	3

Theory and Law of Property, Hindu and Muhammadan Law and the Indian Constitutional Law	2
Hindu and Muhammadan Law, the Law of Evidence and the Indian Constitutional Law	2
Hindu and Muhammadan Law, The Law of Evidence, Criminal Law, and the Indian Constitutional Law ...	1
All subjects	1
Total ...	22

TOTAL NUMBER OF FAILURES

Theory and Law of Property, etc.	3
Hindu and Muhammadan Law	12
The Law of Evidence	13
Criminal Law	3
Indian Constitutional Law	12
Total ...	43

M.L. DEGREE EXAMINATION

April, 1917

TABLE I. - Showing the number of Candidates registered, examined, and passed in all the Branches

Registered	Examined	PASSED			Percentage passed
		First Class	Second Class	Third Class	
20	24	..	1	7	33.3

TABLE II.—Showing the number of Candidates registered, examined, and passed from different classes of the population

REGISTERED					EXAMINED					PASSED				
Brahmans	Hindus not Brah- mans	Europeans	Indian Christians	Muhammadians	Brahmans	Hindus not Brah- mans	Europeans	Indian Christians	Muhammadians	Brahmans	Hindus not Brah- mans	Europeans	Indian Christians	Muhammadians
20	5	..	4	..	16	5	..	3	..	7	1	..	..	..
Total percentage passed from each class of the population.										49.8	20.0	..	..	..

TABLE III.—Showing the number of Candidates registered, examined, and passed in the several Branches

Branch	Registered	Examined	Passed	Percentage passed
I	8	6	..	..
II	2	2	1	50.0
III	8	8	5	62.5
IV	11	8	2	25.0

RESULTS OF EXAMINATION

Passed in the Second Class	...	...	...	1
Do. Third Class	...	...	...	7
Failed in the examination	...	...	...	16
Absent from the examination	...	...	...	5
Total registered				29

MEDICINE**First M.B. & B.S. Examination**

October, 1916

Table Showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
13	13	5	38.5

Table Showing the number of Candidates registered, examined and passed from different classes of the population

REGISTERED				EXAMINED					PASSED					
Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians
6	6	..	1	..	6	6	..	1	..	4	1	..	..	..
Total percentage passed from each class of the population.										66.6	100.0	..	..	..
Females	..	..	..	..	..	..	..	..	..	..	..	..	..	..

RESULTS OF EXAMINATION

Passed	..	..	..	5
Qualified for a pass in the First L.M. & S.	..	..	..	5
Failed	..	..	..	3
Total registered				13

Table showing the number of Candidates registered, examined and passed in the subjects mentioned therein under Transitory Regulations

Subjects	Registered	Examined	Passed	Percentage passed
Biology ..	2	..	..	..
Physics ..	2	..	..	..

ANALYSIS OF FAILURES

Chemistry (Written), Physics (Written), and Physics (Practical and Oral); General Biology	1
General Biology (Practical and Oral)	1
Chemistry (Written), Chemistry (Practical and Oral); Physics (Written); General Biology (Written), General Biology (Practical and Oral)	1
Deficiency in total number of marks	5
Total ...	8

First M.B. & B.S. Examination

March, 1917

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
68	58	44	75.9

Table showing the number of candidates registered, examined and passed from different classes of the population

REGISTERED					EXAMINED					PASSED				
Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians
36	17	6	4	..	33	17	6	2	..	26	11	5	2	..
Total percentage passed from each class the population										72.2	64.7	83.3	50.0	..
Females														
..	..	1	4	..	..	..	1	2	..	..	..	..	2	..

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	2
Do. Second Class	...	...	...	42
Qualified for a pass in the First L.M. & S.	...	...	...	4
Failed	...	...	...	10
Absent	...	...	...	5
Total registered				63

ANALYSIS OF FAILURES

Chemistry (Written)	1
General Biology (Oral and Practical)	3
Chemistry (Oral and Practical), and General Biology (Written)	1
General Biology (Written), and General Biology (Oral and Practical)	1
Chemistry (Written), and General Biology (Oral and Practical)	1
Chemistry (Written), Physics (Oral and Practical), General Biology (Written), and General Biology (Oral and Practical)	1
Chemistry (Oral and Practical), Physics (Oral and Practical), General Biology (Written), and General Biology (Oral and Practical)	1
Chemistry (Written), ; Physics (Written), Physics (Oral and Practical), General Biology (Written), and General Biology (Oral and Practical)	1
Deficiency in total number of marks	4
<u>Total ...</u>	<u>14</u>

Second M.B. & B.S. Examination

October, 1916

Table showing the number of Candidates registered, examined and passed

Registered	Examined	Passed	Percentage passed
19	9	6	66.6

Table showing the number of Candidates registered, examined and passed from different classes of the population

REGISTERED					EXAMINED					PASSED				
Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians
4	2	3	1	..	4	2	3	..	..	2	2	2	..	..
Total percentage passed from each class of the population.										50.0	100.0	66.6	..	..
Females														
..	..	..	1	..	..	..	..	..	..	..	..	..	..	..

RESULTS OF EXAMINATION

Passed in the Second Class	...	...	...	6
Qualified for a pass in the Second L.M. & S.	...	...	...	3
Absent	...	...	...	1
Total registered				10

Table showing the number of Candidates registered, examined, and passed in the subjects mentioned therein under Transitory Regulations

Subjects	Registered	Examined	Passed	Percentage passed
Chemical Physiology.	5	4	4	100.0
Materia Medica.	1	1	1	100.0

ANALYSIS OF FAILURES

Anatomy	...	...	...	1
Physiology	...	...	...	2

Second M.B. & B.S. Examination

March, 1917

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
50	42	27	64.3

Table showing the number of Candidates registered, examined, and passed from different classes of the population

REGISTERED					EXAMINED					PASSED				
Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians
22	18	12	3	..	18	11	10	3	..	11	7	7	2	..
Total percentage passed from each class of the population										61.1	63.6	70.0	66.7	..
Females														
..	..	3	2	..	..	..	3	2	..	..	..	2	1	..

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	3
Do. Second Class	...	...	...	24
Qualified for a pass in the Second L.M. & S.			...	8
Failed	...	...	...	7
Absent	...	...	...	8
			Total registered	50

Table showing the number of Candidates registered, examined, and passed in Materia Medica under the Transitory Regulations

Registered	Examined	Passed	Percentage passed
1	1	1	100.0

ANALYSIS OF FAILURES

Physiology	...	...	...	6
Anatomy	...	...	...	1
Anatomy, and Physiology	...	...	...	3
Anatomy Physiology, and Organic Chemistry			...	2
Physiology, and Organic Chemistry			...	1
Anatomy, Physiology, and Materia Medica	...		...	1
Deficiency in total number of marks			...	1
			Total	15

Third M.B. & B.S. Examination

October, 1916

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
7	7	7	100.0

Table showing the number of Candidates registered, examined, and passed from different classes of the population

REGISTERED		EXAMINED					PASSED				
Brahmans	Hindus not Brahmans	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians
3	1	3	1	2	1	..	3	1	2	1	..
Total percentage passed from each class of the population.							100.0	100.0	100.0	100.0	..

RESULTS OF EXAMINATION

Passed in the Second Class 7

Third M.B. & B.S. Examination

April, 1917

Table showing the number of candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
27	27	22	81.5

Table showing the number of Candidates registered, examined, and passed from different classes of population

REGISTERED					EXAMINED					PASSED				
Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians
13	7	6	1	..	13	7	6	1	..	12	5	4	1	..
Total percentage passed from each classes of population.										92.4	71.4	66.6	100.0	..
Females.					..	..	1	..	..	..	..	1	..	..

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	5
Do. Second Class	...	...	...	17
Qualified for a pass in the Third L.M. & S.	...	...	...	5
Total registered				27

ANALYSIS OF FAILURES

General Pathology	...	...	...	1
General Pathology (Written), and Pathology and Bacteriology (Oral and Practical)	...	...	...	2
General Pathology (Written), and Hygiene (Written, Oral and Practical)	...	...	...	1
General Pathology (Written), Pathology and Bacteriology (Oral and Practical), Hygiene (Written, Oral and Practical)	...	...	...	1

FINAL M.B. & B.S. DEGREE EXAMINATION

October, 1916

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
17	15	4	26.6

Table showing the number of candidates registered, examined, and passed from different classes of the population

REGISTERED			EXAMINED				PASSED						
Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadians	..	..	..	..
8	5	4	..	..	6	5	4	..	..	2	2	..	..
Total percentage passed from each class of the population:										39.3	40.0	..	..

RESULTS OF EXAMINATION

Passed in the Second Class	...	...	...	4
Qualified for a pass in Final L.M. & S. Degree	...	...	...	6
Failed	...	...	...	5
Absent	...	...	...	2
<u>Total registered</u>				<u>17</u>

ANALYSIS OF FAILURES

Surgery (Clinical and Oral)	...	...	...	1
Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral), Midwifery, etc. (Written, Practical and Oral)	...	...	...	1
Medicine, (Written), Medicine (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral), Operative Surgery, Midwifery, (Written, Practical and Oral), Ophthalmology, Medical Jurisprudence	...	...	...	2
Medicine (Written), Medicine, (Clinical and Oral), Surgery (Clinical and Oral), Operative Surgery, Midwifery (Written, Practical and Oral)	...	...	...	1
Medicine, (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral)	...	...	...	1
Medicine (Written), Midwifery (Written, Practical and Oral)	...	...	...	1
Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral), Operative Surgery	...	...	...	1
Medicine (Written), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral), Midwifery (Written, Practical and Oral)	...	...	...	1
Surgery and Surgical Anatomy (Written), Surgery, (Clinical and Oral) Ophthalmology	...	...	...	1
Medicine (Written), Medicine (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral), Midwifery (Written, Practical and Oral)	...	...	...	1

FINAL M.B. & B.S. DEGREE EXAMINATION

April, 1917

Table showing the number of Candidates registered, examined and passed

Registered	Examined	Passed	Percentage passed
35	32	16	50.0

Table showing the number of Candidates registered, examined, and passed from different classes of the population

REGISTERED				EXAMINED				PASSED						
Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammedans	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammedans	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammedans
16	9	8	1	1	14	9	7	1	1	5	6	4	1	..
Total percentage passed from each class of the population.										35.7	66.6	57.1	100.0	..
Females				..				..	
..	..	1	..	..	..	..	1	..	..	..	..	..	..	..

RESULTS OF EXAMINATION

Passed in the First Class	...	...	...	1
Passed in the Second Class	...	...	...	15
Qualified for a pass in the Final L.M. & S. Degree	...	...	...	9
Failed	...	...	...	7
Absent	...	...	...	3
Total-registered	...	...	...	35

ANALYSIS OF FAILURES

Medicine (Clinical and Oral)	2
Surgery (Clinical and Oral), Midwifery (Written, Practical and Oral)	2
Medicine (Written), Medicine (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral), Medical Jurisprudence	1
Medicine (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral)	1
Midwifery (Practical and Oral)	1
Medicine (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral), Midwifery (Written)	1
Midwifery (Written), and Medical Jurisprudence	1
Medicine (Written), Medicine (Clinical and Oral), Midwifery (Written)	1
Medicine (Written), Medicine (Clinical and Oral)	1
Medicine (Written), Medicine (Clinical and Oral), Surgery (Clinical and Oral), Operative Surgery, Midwifery (Practical and Oral), Ophthalmology, Medical Jurisprudence	1
Medicine (Written), Medicine (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral), Midwifery (Written, Practical and Oral)	1
Medicine (Written), Midwifery (Written)	1
Medicine (Written), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral)	1
Medicine (Written), Medicine (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral)	1

Second L.M. & S. Examination

October, 1916

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
5	5	..	..

Table showing the number of Candidates registered examined and passed from different classes of the population

REGISTERED					EXAMINED					PASSED				
Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadans	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadans	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadans
1	1	2	..	1	1	1	2	..	1	..	..	..	..	..
Total percentage passed from each class of the population										:	:	:	:	:
Females														
..	..	..	1	..	..	..	..	..	..	..	..	..	..	..

Table showing the number of Candidates registered, examined and passed in Materia Medica, under the Transitory Regulations

Registered	Examined	Passed	Percentage passed
3	1	1	100.0

ANALYSIS OF FAILURES

Anatomy ...	...	...	...	2
Physiology	...	...	...	1
Physiology and Organic Chemistry	..	..	..	1
Anatomy, Physiology, and Organic Chemistry	..	..	..	1
Total registered ...				5

Second L.M. & S. Examination

March, 1917

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
14	6	5	83.4

Table showing the number of Candidates registered, examined and passed from different class of the population

REGISTERED		EXAMINED					PASSED						
Brahmans	Hindus not Brahmans	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadans	Buddhists	Brahmans	Hindus not Brahmans	Indian Christians	Europeans	Muhammadans	Buddhists
3	4	2	2	3	..	..	..	2	1	2	..	..	..
Total percentage passed from each class of the population								100.0	50.0	66.6	..	..	..
Females		..	..	1	..	..	..	..	..	1	..	..	..

RESULTS OF EXAMINATION

Passed	...	...	...	...	...	5
Not permitted to sit for the examination	...	...	...	...	...	4
Failed	...	...	...	...	...	1
Absent	...	...	...	...	...	4
Total						14

Table showing the number of Candidates registered, examined and passed in Materia Medica under the Transitory Regulations

Registered	Examined	Passed	Percentage passed
8	6	6	100.0

ANALYSIS OF FAILURES

Anatomy and Physiology... .. 1

Second L.M. & S. Examination

(Old Regulations)

March 1917

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
1	1	1	100.0

Third L.M. & S. Examination

October, 1916

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
6	6	5	83.4

Table showing the number of Candidates registered, examined, and passed from different class of the population

REGISTERED			EXAMINED			PASSED		
Brahmans	Hindus not Brahmans	Indian Christians	Brahmans	Hindus not Brahmans	Indian Christians	Brahmans	Hindus not Brahmans	Indian Christians
3	2	1	3	2	1	3	1	1
Total percentage passed from each class of the population						100.0	50.0	100.0

RESULTS OF EXAMINATION

Passed	...	...	...	...	...	5
Failed	...	...	...	...	...	1
Total registered						6

ANALYSIS OF FAILURES

Pathology and Bacteriology (Oral and Practical),		
Hygiene (Written, Oral, and Practical) ...	...	1

Third L.M. & S. Examination

April, 1917

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
14	13	11	84.6

Table showing the number of Candidates registered, examined and passed from different classes of the population

REGISTERED			EXAMINED			PASSED		
Brahmans	Hindus not Brahmans	Indian Christians	Brahmans	Hindus not Brahmans	Indian Christians	Brahmans	Hindus not Brahmans	Indian Christians
8	4	2	7	4	2	5	4	2
Total percentage passed from each class of the population.						71.4	100.0	100.0

RESULTS OF EXAMINATION

Passed	...	...	...	...	11
Failed	...	...	...	...	2
Absent	1
Total registered					14

ANALYSIS OF FAILURES

General Pathology (Written)	2
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Final L.M. & S. Degree Examination

October, 1916

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
16	15	9	60.0

Table showing the number of Candidates registered, examined and passed from different classes of the population

REGISTERED				EXAMINED				PASSED			
Brahmans	Hindus not Brah- mans	Indian Christians	Muhammadians	Brahmans	Hindus not Brah- mans	Indian Christians	Muhammadians	Brahmans	Hindus not Brah- mans	Indian Christians	Muhammadians
7	6	2	1	6	6	2	1	5	4	..	..
Total percentage passed from each class of the population.								88.4	66.6	:	:

RESULTS OF EXAMINATION

Passed	...	...	...	...	9
Failed	...	...	...	...	6
Absent	...	...	...	...	1
Total registered					16

ANALYSIS OF FAILURES

Surgery (Clinical and Oral)	2
Medicine (Clinical and Oral), Midwifery (Practical and Oral)	1
Medicine (Written), Medicine (Clinical and Oral), Midwifery (Practical and Oral)	1
Medicine (Written), Medicine (Clinical and Oral) Surgery (Clinical and Oral), Midwifery ((Written)	1
Medicine (Clinical and Oral), Surgery (Clinical and Oral), Midwifery (Practical and Oral)	1

Final L.M. & S. Degree Examination

April, 1917

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
29	26	12	46.2

TABLE II.—Showing the number of Candidates registered, examined, and passed from different classes of population

REGISTERED			EXAMINED					PASSED						
Brahmans	Hindus not Brah- mans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brah- mans	Indian Christians	Europeans	Muhammadians	Brahmans	Hindus not Brah- mans	Indian Christians	Europeans	Muhammadians
15	7	7	..	..	13	6	7	..	..	4	4	4	..	..
Total percentage passed from each class of the population.										30.8	66.6	57.1	..	..
Females														
..	..	1	..	..	..	..	1	..	..	..	..	1	..	..

RESULTS OF EXAMINATION

Passed	...	...	...	...	...	12
Failed	...	...	...	...	...	14
Absent	...	...	...	...	...	3
Total registered						29

ANALYSIS OF FAILURES

Surgery (Clinical and Oral)	...	...	...	1
Midwifery (Practical and Oral)	...	...	...	3
Medical Jurisprudence	...	...	...	2
Medicine (Written), Surgery and Surgical Anatomy (Written), and Surgery (Clinical and Oral)	...	...	...	1
Medicine (Clinical and Oral), Ophthalmology	...	...	...	1
Medicine (Written), Medicine (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral) and Ophthalmology	...	...	...	1
Surgery and Surgical Anatomy (Written), Surgery, (Clinical and Oral)	...	...	...	1
Medicine (Written), Medicine (Clinical and Oral), Surgery (Clinical and Oral), Medical Jurisprudence	...	...	...	1
Medicine, (Clinical and Oral), Surgery and Surgical Anatomy (Written), Surgery (Clinical and Oral), Midwifery (Practical and Oral), Ophthalmology	...	...	...	1
Medicine (Clinical and Oral), Surgery (Clinical and Oral), Midwifery (Practical and Oral), Ophthalmology	...	...	...	1
Medicine (Written), Medicine (Clinical and Oral), Midwifery (Practical and Oral)	...	...	...	1

B.S.Sc. Degree Examination

March and April, 1917

PART I

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
2	2	1	50.0

Table showing the number of Candidates registered, examined, and passed from different classes of the population

Registered		Examined		Passed	
Brahman	European	Brahman	European	Brahman	European
1	1	1	1	1	1
Total percentage passed from each class of the population				100.0	100.0

RESULTS OF EXAMINATION

Passed	...	...	...	...	...	1
Failed	...	...	...	...	...	1
Total registered						2

ANALYSIS OF FAILURES

Chemistry, Physics, Meteorology and Engineering (with drawing) (Written), and Practical Chemistry, Physics, etc. (Oral), Bacteriology and Parasitology (Oral)	...	1
Total failure	...	1

B.S.Sc. Degree Examination

PART II

Table showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
3	2	..	..

Table showing the number of Candidates registered, examined and passed from different classes of the population

Registered		Examined		Passed	
Brahmans	Europeans	Brahmans	Europeans	Brahmans	Europeans
2	1	1	1	..	..
Total percentage passed from each class of the population				..	..

RESULTS OF EXAMINATION

Passed	...	...	...	...	...
Ineligible by reason of having failed in Part I				...	1
Failed	...	...	...	...	2
				Total registered ...	3

ANALYSIS OF FAILURES

Medicine and General Hygiene (Written) ...	...	...	1
Medicine and General Hygiene (Written, and Oral), Sanitary Law and Vital Statistics (Written), Special Report ...	...	...	1
Total failures ...			2

M.D. Degree Examination

April, 1917

BRANCH II—MIDWIFERY, ETC.

TABLE—Showing the number of Candidates registered, examined, and passed

Registered	Examined	Passed	Percentage passed
1	1	..	..

Table showing the number of Candidates registered, examined and passed from different classes of the population

Registered	Examined	Passed
Hindus not Brahmans	Hindus not Brahmans	Hindus not Brahmans
1	1	..
Total percentage passed from each class of the population		..

RESULTS OF EXAMINATION

Failed	...	...	...	...	1
				<u>Total registered</u>	<u>1</u>

First Examination in Engineering

1917

Table showing the number of Candidates registered, examined, and passed

	Registered	Examined	Passed	Percentage passed
College of Engineering, Madras.	28	26	15	57.7
College of Engineering, Madras, and Private Study.	12	12	5	41.7
Total	40	38	20	52.6

Table showing the number of Candidates examined, and passed from different classes of the population

	EXAMINED					PASSED				
	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadans	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadans
First Examination in Engineering.	28	6	1	2	1	16	1	..	2	1
Total percentage passed from each class of the population.						57.1	16.7	..	100.0	100.0

RESULTS OF EXAMINATION

Passed	...	...	...	...	20
Failed	...	...	...	...	18
Absent from the examination	...	...	...	...	2
Total registered					40

B.E. DEGREE EXAMINATION

1917

Table showing the number of Candidates registered, examined, and passed

CIVIL BRANCH

	Registered	Examined	Passed	Percentage passed
College of Engineering, Madras.	18	18	11	61.1
College of Engineering, Madras, and Private Study.	3	2	1	50.0
Total ..	21	20	12	60.0

RESULTS OF EXAMINATION

Passed	...	...	...	...	12
Failed	...	...	...	...	8
Total registered ...					21

MECHANICAL BRANCH

	Registered	Examined	Passed	Percentage passed
College of Engineering, Madras.	5	5	3	60.0

RESULTS OF EXAMINATION

Passed	...	...	...	...	3
Failed	...	...	...	...	2
Absent from the examination	...	...	...	...	...
Total registered ...					5

Table showing the number of Candidates examined, and passed from different classes of the population

	EXAMINED			PASSED		
	Brahmans	Hindus not Brahmans	Indian Christians	Brahmans	Hindus not Brahmans	Indian Christians
<i>B.E. Degree Examination</i>						
Civil Branch	16	2	2	9	1	2
Mechanical Branch ..	4	..	1	2	..	1
Total	20	2	3	11	1	3
Total percentage passed from each class of the population.				55.5	50.0	100.0

Oriental Title Examination, 1917

TABLE I.—Showing the number of Candidates registered, examined, and passed

	Registered	Examined	Passed	Percentage passed
SIRŌMANI				
BRANCH I				
(Vēda) ..	1	1	..	..
BRANCH II				
(Advaita Vēdānta) ..	3	2	1	50.0
(Viśiṣṭadwaita) Vedānta.	1	..	..	..
BRANCH III				
Nyaya ..	6	6	5	83.4
BRANCH IV				
(Vyākaraṇa) ..	8	7	6	85.7
VIDVĀN ..	21	21	14	66.6
Total ..	40	37	26	70.3

TABLE II.—Showing the number of candidates registered, examined, and passed in the several languages in the examination for the VIDVĀN TITLE

Principal Language	Subsidiary Language	Registered	Examined	Passed	Percentage passed
Sanskrit	Tamil	3	3	3	100.0
Do.	Telugu	7	7	4	57.1
Do.	Malayalam	5	5	5	100.0
Tamil	Sanskrit	1	1	..	..
Telugu	Do.	2	2	1	50.0
Malayalam	Do.	2	2	1	50.0
Kanarese	Telugu	1	1	..	..
	Total	21	21	14	66.6

TABLE III.—Showing the number of Candidates registered, examined, and passed in the several branches of the Oriental Title Examination from the different institutions in the Presidency

NAME OF INSTITUTION	SIROMANI								VIDVAN		Total passed	Percentage passed	REMARKS	
	BRANCH I (VEDA)		BRANCH II				BRANCH III NYAYA		BRANCH IV (VYAKARANA)					
	Examined	Passed	(ADVAITA VEDANTA)		VISISTA- DWAITA VEDANTA		Examined	Passed	Examined	Passed				
			Examined	Passed	Examined	Passed								
Madras Sanskrit College..	1	5	5	5	100.0	* Have qualified for the Diploma.
Sanskrit Coll., Pattambi..	..	..	..	..	..	..	..	..	..	4	2	3	50.0
Sanskrit College, Tenali..	..	..	2	1	..	..	..	..	..	..	..	..	..
Maharaja's Sanskrit College, Vizianagram..	..	..	..	..	..	..	..	..	..	2	1+1	1+1	66.7
Sanskrit Coll., Tiruvadi..	..	..	..	..	..	..	5	1+4	7	3	3	1+18	93.3
Private Study ..	..	..	..	..	..	..	..	..	..	7	2	2	28.6
Total ..	1	..	2	1	6	5	7	6	21	14	26	70.3

Table IV.—Showing the number of candidates examined and passed from different classes of the population

EXAMINED				PASSED			
Brahmans	Hindus not Brah- mans	Indian Christians		Brahmans	Hindus not Brah- mans	Indian Christians	
26	10	1		17	9	..	
Total percentage passed from each class of the population.				65.4	90.0	..	

RESULTS OF EXAMINATION

Passed	...	...	...	...	...	26
Failed	...	...	...	...	...	11
Absent	...	...	...	...	...	3
Total registered						40

TABLE I.—Showing the number of Candidates registered, examined, and passed at all the examinations held during the year 1917

EXAMINATION	Registered	Examined	Passed	Percentage Passed		
Matriculation Examination ..	50	43	11	25·6		
Do. English Division only under Regulation 354	73	59	11	18·9		
Intermediate Examination in Arts..	6,080	5,925	1,611	27·2		
B.A. (Part I.	24	17	..	..
(under Transitory Regus) (Part II.	64	54	6	11·1		
B.A. New Regulations (Part I..	1,384	1,344	546	40·6		
(Part II..	1,232	1,306	880	72·9		
B.A. (Honours) Preliminary ..	161	159	122	76·7		
B.A. (Honours) Final ..	178	164	136	82·9		
B.A. (Hon.) under Transitory Regus.	212	166	52	31·3		
M.A. Degree (without Honours) ..	19	16	7	43·8		
L.T., ..	179	174	130	74·7		
First Examination in Law	Old { Oct., 1916.	147	126	72	57·1	
		{ April, 1917.	49	34	7	20·6
	New April, 1917.	352	330	185	56·1	
B.L.	Old { Oct., 1916.	289	260	154	59·2	
		{ April, 1917.	57	39	17	43·6
		{ New April, 1917.	382	348	220	63·2
M.L.		29	24	8	33·3	
Second L.M. & S. (New)	{ Oct., 1916 ..	5	5	..	..
	{ March, 1917 ..	14	6	5	83·4	
Second L.M. & S. (Old)	Mar. 1917.	1	1	1	100·0	
Third L.M. & S. (New)	{ Oct. 1916 ..	6	6	5	83·4	
	{ April 1917 ..	14	13	11	84·6	
Final do. do.		16	15	9	60·0	
		29	26	12	46·2	
First M.B. & B.S.	{ Oct., 1916.	13	13	5	38·5	
	{ March, 1917	63	58	44	75·9	
Second do. do.		10	9	6	66·6	
		50	42	27	64·3	
Third do. do.	{ Oct., 1916 ..	7	7	7	100·0	
	{ April, 1917 ..	27	27	22	81·5	
Final do. do.		17	15	4	26·6	
		35	32	16	50·0	
M.D.		1	1	..	..
B.S.Sc. {Part I		2	2	1	50·0	
	{Part II	3	2	..	..
First Examination in Engineering.		40	38	20	52·6	
B.E. {Civil		21	20	12	60·0	
	{Mechanical	5	5	3	60·0	
Oriental Title Examination		40	37	26	70·3	
Total ..	11,380	10,867	4,411	40·6		

TABLE II.—Showing the number of Candidates examined, and passed from different classes of the population in all examinations

EXAMINATION	EXAMINED										PASSED										
	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadians	Parsees	Jains	Jews	Buddhists	Sinhalese	Brahmans	Hindus not Brahmans	Europeans	Indian Christians	Muhammadians	Parsees	Jains	Jews	Buddhists	Sinhalese	
Matriculation Examination.	23	12	6	1				1			6	3		1						1	
	Total percentage passed from each class of the population.										26.1	25.0		16.7							100.0
Matriculation English Division only under Regulation 354	45	11			1						10				1						
	Total percentage passed from each class of the population.										21.7				100.0						
Intermediate Examination in Arts.	3,877	1,270	41	536	181		9	2			1,073	820	18	168	32	1	1				
	Total percentage passed from each class of the population.										27.7	26.0	43.9	31.0	17.7	11.1	54.0				
B.A. (New)	918	295	12	101	38		1	1			356	121	5	49	14		1				
	831	276	10	111	30		1	1			568	200	8	77	26		1		1		
	Total percentage passed from each class of the population.										38.8	41.0	41.7	43.6	42.4		100.0				100.0
B.A. (Honours) Preliminary	121	14	2	19	8						85	9	2	14	2						
	Total percentage passed from each class of the population.										78.5	84.3	100.0	78.7	86.7						
B.A. (Honours) Final.	117	21	2	22	2						103	18		16	1						
	Total percentage passed from each class of the population.										88.0	78.2		72.7	50.0						
B.A. (Honours) Under Transitory Regs.	189	11		14	2						43	2		6	1						
	Total percentage passed from each class of the population										31.2	18.2		42.9	33.3						

* This includes Candidates appearing for the examination under Transitory Regulations as well.

TABLE II.—Showing the number of Candidates examined, and passed from different classes of the population in all examinations—continued.

EXAMINATION	EXAMINED										PASSED											
	Brahmins	Hindus not Brahmins	Europeans	Indian Christians	Mohammedans	Parsees	Jains	Jews	Buddhists	Sinhalese	Brahmins	Hindus not Brahmins	Europeans	Indian Christians	Mohammedans	Parsees	Jains	Jews	Hindis	Sinhalese		
M.A. Degree without Honours	11	1	1	3							5		1	1								
	Total percentage passed from each class of the population										47.5		100.0	33.3								
L.T.	134	13		27							101	8		21								
	Total percentage passed from each class of the population.										75.4	61.5		77.8								
F.L. Old Oct. 1916	72	43		10	1						43	23		6								
New April 1917	229	81	2	11	3						16	40	1	6			2					
F.L. Old April 1917	12	20		2							1	6										
	Total percentage passed from each class of the population.										59.7	53.5		60.0								
											59.4	40.4	50.0	42.9	66.6							
											8.3	31.0										
B.L. Old Oct. 1916	153	85		21	1						89	19		16	1							
New April 1917	243	80		24	1						163	42		14	1							
Old April 1917	27	12									13	4										
	Total percentage passed from each class of the population.										58.1	57.6		71.4	100.0							
											67.1	52.5		58.9	100.0							
											48.1	83.3										
M.L.	16	5		3							7	1										
	Total percentage passed from each class of the population.										43.8	20.0										
First M.B. & B.S. October, 1916	6	6	1								1	1										
March, 1917	83	17	2	6							28	11	2	5								
	Total percentage passed from each class of the population.										66.6	100.0										
											72.2	64.7	50.0	83.9								
Second M.B. & B.S. October, 1916	4	2		3							2	2		2								
March, 1917	18	11	3	10							11	7	2	7								
	Total percentage passed from each class of the population										50.0	100.0		66.6								
											61.1	63.6	65.7	70.0								

Table showing the ages of Candidates registered for the Matriculation, *First or Intermediate Examination in Arts, and B.A. Degree Examinations from 1897-98 to 1917

YEARS	MATRICULATION			FIRST OR INTERMEDIATE EXAMINATION IN ARTS			B.A.			B.A. (HONOURS)		
	Minimum	Maximum	Average	Minimum	Maximum	Average	Minimum	Maximum	Average	Minimum	Maximum	Average
1897-98	12	36	17.9	14	39	19.8	16	47	21.8	..	..	..
1898-99	12	35	18.7	14	39	18.3	16	48	20.1	..	..	..
1899-1900	12	45	18.9	14	45	19.1	16	51	22.2	..	..	..
1900-01	12	46	18.8	15	39	19.6	17	45	23.3	..	..	..
1901-02	12	34	17.8	14	40	19.4	17	45	23.5	..	..	..
1902-03	11	38	18.9	14	50	19.2	17	49	23.4	..	..	..
1903-04	12	37	18.3	14	47	19.9	17	43	23.1	..	..	..
1904-05	12	36	18.9	15	43	19.6	15	60	23.6	..	..	..
1905-06	12	39	18.4	14	46	19.3	17	61	23.8	..	..	..
1906-07	13	40	19.1	14	44	19.5	16	62	22.9	..	..	..
1907-08	15	41	18.5	13	45	21.9	15	55	23.1	..	..	..
1908-09	15	42	18.8	14	38	21.4	16	46	23.3	..	..	..
1909-10	15	27	18.1	15	47	20.9	17	46	23.5	..	..	..
1911	15	39	18.4	17	37	21.9	17	48	24.1	..	..	..
1912	15	27	18.9	17	29	21.5	18	49	24.1	..	..	..
1913	15	29	18.6	17	27	21.6	19	46	27.0	..	..	..
1914	15	30	19.3	17	31	21.8	19	48	26.7	20	27	21.6
1915	15	29	18.3	17	35	20.0	19	30	21.4	20	28	21.6
1916	15	28	18.5	17	34	20.4	19	37	21.7	20	25	21.2
1917	15	31	17.1	17	38	20.6	19	37	22.7	20	26	21.3

Table showing the ages of Candidates registered, examined, and passed at the Matriculation Examination of March, 1917

Age	Registered	Examined	PASSED			Percentage
			First Class	Second Class	Third Class	
15-16	2	1	..	..	..	..
16-17	1	1	..	..	..	..
17-18	10	9	..	..	9	33.3
18-19	12	10	..	..	1	10.0
19-20	10	9	..	1	2	33.3
20-21	8	7	..	1	1	28.5
21-25	3	2	..	..	..	..
25-29	4	4	..	1	1	30.0
Total..	50	43	..	3	8	25.6

* In 1911 the first Intermediate Examination in Arts was held.

Comparative Statement of the number of Candidates registered, examined, and passed at the different University examinations in 1906-07 and 1917

EXAMINATIONS	1906-07			1917		
	Registered	Examined	Passed	Registered	Examined	Passed
Matriculation Examination.	8,959	8,852	3,078	50	43	11
Do. English Division only (under Regulation 354).	..	..	..	73	58	11
First or Intermediate Examination in Arts.	2,495	2,448	771	6,080	5,925	1,613
{ English ..	1,389	1,332	641	..	..	..
B.A. { Second Language ..	995	980	794	..	..	..
{ Science ..	1,247	1,189	579	..	..	..
B.A. New Regulations { Part I ..	..	..	..	1,394	1,344	546
{ Part II ..	..	..	..	1,232	1,206	880
B.A. (Honours) Preliminary.	..	..	..	161	159	122
B.A. (Honours) Final..	..	..	..	178	164	136
M.A. or B.A. (Honours) (under the Transitory Regulations)	39	36	20	212	166	52
M.A. without Honours.	..	..	..	19	16	7
L.T. { Written ..	88	80	57	..	..	..
{ Practical ..	118	116	84	179	174	130
F.L. { (Old) Oct., 1916..	430	412	208	147	126	72
{ (New) Apl., 1917..				352	330	185
{ (Old) Apl., 1917..				49	31	7
B.L. { (Old) Oct., 1916..	359	340	165	289	260	154
{ (New) Apl., 1917..				382	348	220
{ (Old) Apl., 1917..				57	39	17
M.I. ..	14	10	4	29	24	8
L.M. & S. (Old) { First (Old Regns.) ..	..	..	..	..	..	..
{ Second ..	..	..	..	1	1	1
{ Final ..	..	..	..	..	..	..
{ First ..	33	33	19	..	..	..
L.M. & S. (New) { Second { Oct., '16..	20	20	15	5	5	..
{ Apl., '17..				14	6	5
{ Third do. ..	..	..	..	6	6	5
{ Final do. ..	23	22	14	14	13	11
				16	15	9
				29	26	12

* These half-yearly examinations came into existence for the first time in 1916.

† These half-yearly examinations came into existence for the first time in 1914.

TABULAR STATEMENTS

Comparative Statement of the number of Candidates registered, examined, and passed at the different University examinations in 1906-07 and 1917—continued.

EXAMINATIONS	1906-07			1917			
	Registered	Examined	Passed	Registered	Examined	Passed	
M.B. & B.S.	* } Oct., '16. First | Apl., '17.	40	39	24	13	13	5
		63	58	44	10	9	6
	Second do. ..	20	20	16	50	42	27
	Third do. ..	13	12	10	7	7	7
	Final do. ..	24	23	13	27	27	22
M.D. .. ..	..	..	..	17	15	4
B.S.Sc. { Part I ..	..	..	..	35	32	16
	{ Part II ..	..	..	..	..	..
F.E.	89	37	13	1	1	..	
B.E. { Civil	8	7	4	2	2	1	
	{ Mechanical ..	7	7	4	3	2	..
Oriental Title Examination.	..	..	..	40	37	26
Total ..	16,360	16,015	6,533	11,380	10,867	4,411	

* These half-yearly examinations came into existence for the first time in 1914.

*Abstract Statement showing the Receipts and Charges of the Government Grants to the University
from April 1, 1916, to March 31, 1917*

RECEIPTS	Amount			CHARGES	Amount			
	RS.	A.	P.		RS.	A.	P.	
Balance on March 31, 1916 ..	18,618	12	0	Travelling allowance bills paid to Fellows and members of the Boards of Studies, etc., up to the end of March, 1917	14,429	0	0	
From Government as per G.O., No. 1231 (Home) Education, dated November 22, 1916	20,000	0	0	Travelling charges incurred in connection with inspection of colleges ..	2,377	11	0	
				Honorarium (Remuneration for inspection of colleges)	4,850	0	0	
				Balance on March 31, 1917	16,962	1	0	
Total ..	38,618	12	0	Total ..	38,618	12	0	
<i>Vacation Lectures Account.</i>								
Balance on March 31, 1916 ..	41,500	536	13	7	Expenses in connection with a scholar sent to England, including Monthly Scholarship	3,724	3	1
Sale of Government Securities ..	3,000	2,012	1	4	Vacation Lectures
Interest on Government Securities	1,448	7	6	Balance on March 31, 1917 ..	38,500	273	3
					Govt. Paper
Total ..	38,500	8,997	6	5	Total ..	88,500	8,997	6

SENATE HOUSE,
September 20, 1917.

FRANCIS DEWSBURY,
Registrar.

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RECEIPTS

		RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Balance on March 31, 1916—										
In cash with Accountant-General		53,439	4	7						
Do. P.W.D.		43	3	0						
In Madras Bank—Permanent advance from University Fee Fund		1,958	8	11						
Cash on hand		79	11	9	58,482	7	7			
Amount replaced subsequently		3,381	4	4						
Amount not drawn by parties...		5,110	9	0						
		119	9	0						
In deposit with the Bank of Madras					2,35,000	0	0			
In Government Securities					6,80,000	0	0	9,73,482	7	7
Fees paid by 4124 candidates for Matriculation Examination					831	0	0			
Do. 6079 do. Intermediate Examination in Arts					1,45,806	0	0			
Do. 1,646 do. do. (Parts I and II)					59,166	0	0			
Do. 161 do. do. (Honours) Preliminary					1,610	0	0			
Do. 178 do. do. (Honours) Final Degree Examination					8,990	0	0			
Do. 213 do. do. (Transitory)					10,690	0	0			
Do. 19 do. (Without Honours)					950	0	0			
Do. 179 do. L.T. Degree Examination					2,085	0	0			
Do. 117+49 do. First Examination in Law (Old)					7,350	0	0			
Do. 0+352 do. do. (New)					10,360	0	0			
Do. 209+57 do. B.L. Degree Examination (Old)					13,370	0	0			
Do. 0+382 do. do. (New)					11,460	0	0			
Do. 29 do. M.L. do. do.					2,000	0	0			
Do. 5+14 do. Second M.B. & B.S. & L.M.S. (New)					75	2	5			
Do. 0+1 do. do. (Old)					180	3	0			
Do. 6+14 do. Third do.					42	6	0			
Do. 16+29 do. Final do. (New)					610	1	0			
Do. 13+63 do. First M.B. & B.S. Exam. October and April					325	1,890	0			
Do. 10+50 do. Second do. do.					250	1,500	0			
Do. 7+27 do. Third do. do.					280	1,360	0			
Do. 17+85 do. Final do. do.					450	2,600	0			
Do. 21 do. B.S. Degree Examination (Part I and II)					1,750	200	0			
Do. 1 do. M. D. Degree Examination					100	0	0			
Do. 40 do. First Examination in Engineering					800	0	0			
Do. 26 do. R.E. Degree Examination					740	0	0			
Do. 40 do. Oriental Languages Examination					430	0	0			
Do. for certificates					540	0	0			
Do. for copies of application forms					12	8	0			
For admissions to M.A. (Honours) Degree					1,100	0	0			
From Government of Madras—Compensation from Government for the loss of income to the University on account of the introduction of the Secondary School-leaving Certificate Examination for 1916					24,000	0	0			
From Government of Travancore					3,251	0	11			
Do. do. Cochin					983	0	0			
Do. do. Mysore					1,793	3	19			
From Resident in Bangalore					249	0	0			
					29,281	4	0			
Sale of Textbooks for 1917		8,686	12	6				3,19,572	12	9
Do. Calendars for 1916		487	4	0						
Do. Old Calendars and Textbooks		371	1	11	9,533	5	11			
Do. Matriculation Syllabus		1	8	9						
Do. Ancient Indian Polity		1	12	0						
Do. Intermediate Text-books		4	14	9						
Interest on Government Securities					23,740	6	0			
Fees for registration of graduates					925	0	0			
Convocation fees					30	0	0			
Fees for entrance examinations					290	0	0			
Do. do. do. do. do.					675	0	0			
Fees for printing of question papers					205	0	0			
For furnishing marks to candidates					1,070	0	0			
Miscellaneous					41	7	6			
Interest on deposits					5,250	10	0			
								41,740	8	7
Total								13,84,795	19	0

* Of these 71 candidates applied only for the English Division of the examination.

† One of the candidates appeared under Old Fees.

EXPENDITURE

	RS.	A.	P.	RS.	A.	P.
Salary of Registrar and Establishment for March, 1916	2,371	8	0			
Do. Registrar	12,000	0	0			
Do. not drawn for March, 1917	1,000	0	0			
Do. Registrar's Office Establishment	16,777	14	8			
Do. not drawn for March, 1917	1,404	14	11			
	25,872	15	9			
Do. Uny. Liby. Office Establishment	1,670	5	0			
Do. not drawn for March, 1917	187	8	0			
	1,857	13	0			
Do. Matriculation Examiners, 1916	878	0	0	29,777	4	9
Do. Intermediate in Arts Examiners, 1916	51,690	0	0			
Do. Not drawn by March, 1916	65	0	0			
Do. B.A. Degree Examiners, 1916 (Old)	10,814	0	0			
Do. do. do. 1916 (New) Parts I and II	31,948	0	0			
Do. Not drawn by March, 1916	102	0	0			
Do. B.A. Degree Examiners, 1916 (Honours)	21,033	0	0			
Do. L.T. Degree Examiners, 1916	1,927	0	0			
Do. Orinental Title Examination	2,325	0	0			
Do. First Examination in Law Examiners, 1916	6,872	0	0			
April 5,259	0	0				
October 1,604	0	0				
Do. B.L. Degree Examiners, 1916 April	4,255	0	0			
October 3,128	0	0				
Do. M.L. Degree Examiners, 1916	3,927	0	0			
Do. First Examination in Engineering Examiners, 1916	1,281	0	0			
Do. R.F. Degree Examiners, 1916	2,571	0	0			
Do. Medical Degree Examiners, 1916, April	12,085	0	0			
Oct. 5,287	0	0				
	17,672	0	0			
Stipends to Chairmen of Boards of Examiners, 1916	3,594	0	0			
Remuneration to Superintendents, 1916	6,602	12	0			
Do. Octoral Law Medical Examinations, 1916	440	8	0			
Do. to Superintendents 1917	9,470	8	0			
Do. not drawn by March 31, 1917	7,601	8	0			
	1,869	0	0			
Editing Textbooks, 1916	150	0	0			
Do. 1917	800	0	0			
Not drawn by March 31, 1917	200	0	0			
	600	0	0	1,72,576	4	0
Printing Textbooks	1,468	13	3			
Do. Calendar	4,939	11	9			
Do. (General)	11,414	14	0	78,307	7	10
Do. (Question papers)	854	0	10			
Stationery Textbooks	1,657	11	2			
Do. Calendar	1,242	0	5			
Do. General	4,288	8	10	11,678	*12	9
Do. Question papers and answer books	5,140	8	4			
	29,946	4	7			
Do. Miscellaneous	1,104	6	11			
Furniture	324	0	7			
Travelling expenses	15,436	14	0			
Examination charges in Madras	5,848	11	9			
Service postage and telegrams	2,897	6	6			
Municipal taxes	2,811	13	10			
Cost of University lectures delivered under Regulation 394	4,000	0	0			
Studentships	7,602	11	0			
Miscellaneous charges	5,918	6	10			
Contribution to the Library Revenue account for 1916-7	5,650	0	0			
Telephone charges	195	0	0			
	712	5	0	83,742	7	11
Examination charges in Mofussil, 1916	2,155	8	9			
Do. do. 1917	639	14	3			
Not drawn before March 31, 1917	1,515	10	0			
	2,277	15	0			
Repairs to the Senate House	1,856	1	2			
Refund of fees	35	0	0			
	2,90,244	0	10			
Balance on March 31, 1917--						
In cash with Accountant-General	54,510	7	4			
Do. with P.W.D.	41	4	7			
In Madras Bank--Permanent advance from University Fee Paid	5,000	2	11			
Cash on hand	5,000	0	0	59,551	11	11
	5,745	13	0			
Amount not drawn by parties	785	13	0			
	6,530	26	0			
In Deposit with the Bank of Madras	3,80,000	0	0			
In Government securities	3,00,000	0	0			
	10,44,551	11	11			
Total				18,34,795	12	9

* There is a difference of Rs 9 between Accountant-General's and Registrar's cash balances which is due to the inclusion of Rs 5 under 'Charges' and Exclusive of Rs 4 under 'Receipts' by him and pending adjustments in the current year.

Assets and Liabilities on March 31, 1917

LIABILITIES				ASSETS			
	RS.	A.	P.		RS.	A.	P.
To Registrar and Establishment for March, 1917	2,542	6	11	By Government Securities	6,80,000	0	0
„ Remuneration to Superintendents	7,601	8	0	„ Deposit with the Bank of Madras	3,05,000	0	0
„ „ to Editors	200	0	0	„ Cash with the Accountant-General	54,510	7	4
„ Examiners of 1909-10	67	0	0	„ „ with P.W.D.	41	4	7
„ Do. 1916-17	167	0	0	„ „ in Madras Bank	5,000	0	0
„ Examination Charges	639	14	8				
„ Refunds sanctioned in the years 1908 to 1910 but not drawn by March 31, 1917.	36	12	0				
Balance	10,33,297	2	9				
Total ..	10,44,551	11	11	Total ..	10,44,551	11	11

Statement showing the Receipts and Expenditure of the non-recurring grant from the Government of India to the University from April 1, 1916, to March 31, 1917

RECEIPTS			Amount			CHARGES			Amount		
	Amount in Deposits		RS.	A.	P.		Amount in Deposits		RS.	A.	P.
Balance on March 31, 1916	.. 7,82,000		10,405	9	9	Building	..		2,800	0	0
Interest on deposits	.. ..		22,196	14	7	Professorship in Indian Economics	.. ..		17,884	8	9
Deposited from the accumulated interest	.. .. 7,500		7,800	0	0	Purchase of books and manuscripts	.. ..		.....	..	..
						Balance on March 31, 1917..	7,89,500		4,467	15	7
Total	.. 7,89,500		25,102	8	4	Total	.. 7,89,500		25,102	8	4

SENATE HOUSE,
September 20, 1917.

FRANCIS DEWSBURY,
Registrar.

UNIVERSITY STATEMENTS

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Statement showing the Receipts and Expenditure of the recurring grant from the Government of India to the University from April 1, 1916, to March 31, 1917

Amount in Deposits		RS.	A.	P.		Amount in Deposits		RS.	A.	P.
RS.										
Balance on March 31, 1916 ..	2,04,000	12,727	11	9	Librarian .. ..	..	..	..	..	..
From Government as per G.O., No. 710, Mis., Educational, dated June 29, 1917 ..	65,000				Additional staff .. ..	..	..	..	..	..
Interest on deposit ..	.....	5,620	1	11	Specialists for advanced lectures .. ..	..	..	..	..	..
Withdrawn during the year ..	17,000	17,000	0	0	Professorship in Indian History and Archaeology ..	..	7,085	11	9	
					Development of study upon Modern Lines of Indian Languages .. ..	..	25,408	8	8	
					Contingencies .. ..	..	758	4	9	
					Balance on March 31, 1917	2,52,000	*2,095	4	6	
Total ..	2,52,000	35,347	18	8	Total ..	2,52,000	35,347	18	8	

SENATE HOUSE,
September 20, 1917.

FRANCIS DEWSBURY,
Registrar.

* This excludes the sum of Rs. 20, being the permanent advance with Dr. Mark Collins.

Statement of Receipts and Expenditure of the University Library from April 1, '16, to March 31, '17

RECEIPTS		Amount		EXPENDITURE		Amount	
	RS.	A.	P.		RS.	A.	P.
Establishment Account—							
Balance on March 31, 1916 ..	289	0	8	Establishment charges ..	1,670	5	0
The amount of grant transferred from University Fee Fund ..	1,738	0	0	Balance on March 31, 1917 ..	956	11	8
Total ..	2,027	0	8	Total ..	2,027	0	8
Revenue Account—							
Balance on March 31, 1916 Government Paper ..	42,800	56	0	Books and Periodicals ..	4,223	7	3
Contribution from University Fee Fund 1916-7 ..	6,650	0	0	Stationery ..	244	8	6
Sale-proceeds from Library Office ..	18	0	6	Stamps, Telegrams, etc. ..	26	12	6
Interest on Government Securities ..	1,510	6	0	Printing and binding charges ..	1,351	5	7
				Clothing ..	22	8	0
				Miscellaneous ..	308	6	6
				Furniture ..	37	8	0
						6,214	8
				Balance on March 31, 1917 * Government Paper ..	42,800	14	10
Total ..	42,800	7,234	7	Total ..	42,800	7,234	7

TABULAR STATEMENTS

* This excludes the sum of Rs. 50, being the permanent advance with the Chairman of the Library Committee.

SENATE HOUSE,
September 20, 1917.

FRANCIS DEWSBURY,
Registrar.

*Statement showing the Receipts and Charges of the Government Grant to the University
towards Tamil Lexicon Account from April 1, 1916, to March 31, 1917*

RECEIPTS	Amount			CHARGES	Amount			
	RS.	A.	P.		RS.	A.	P.	
Balance on March 31, 1916 ..	5,639	7	8	Establishment ..	8,462	1	6	
From Government as per G.O., No 795, Educational, Mis. dated July 21, 1916.	18,000	0	0	Travelling charges ..	517	5	9	
				Stamps, etc. ..				
				Printing ..	304	3	11	
				Stationery ..				
				Purchase of books ..	62	1	0	
				Furniture ..	93	14	0	
				Rent ..	1,463	0	0	
				Miscellaneous charges ..	59	1	10	
						10,960	12	0
				Balance on March 31, 1917 ..		* 12,878	11	8
Total ..	23,639	7	8	Total ..		23,639	7	8

* This excludes the sum of Rs. 10, being the permanent advance with the Chairman.

SENATE HOUSE,
September 20, 1917.

FRANCIS DEWSBURY,
Registrar.

TAMILAR GRANTHAKAM

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Statement of Receipts and Charges of the University Expansion Fund Account for the year 1916-7

i

RECEIPTS		Amount			CHARGES		Amount		
	RS.	RS.	A.	P.		RS.	A.	P.	
Balance on March 31, 1916.		327	12	0		262	9	6	
Government Paper	800	8	0	0	Printing of Lectures by Rao Bahadur M.R.By. K. V. Rangaswami Aiyangar Avl., M.A.				
Interest on Government Securities		27	7	7	Balance on March 31, 1916				
					Government Paper	800	96	0	
Total ..	800	358	3	7	Total ..	800	8	8	

ii

Statement of Receipts and Charges of the Hon'ble Mr. P. Ramarayananar Scientific Publication Account for the year 1916-7

	RS.	RS.	A.	P.		RS.	RS.	A.	P.
Balance on March 31, 1916					Remuneration to the best Scientific Publication ..	350	350		0
Government Paper	10,000	486	5	7	Cost of cheque book ..	8	2		0
Interest on Government Securities	..	949	0	0	Balance on March 31, 1917				
					Government Paper	10,000	492	3	7
Total ..		785	5	7	Total ..		785	5	7

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TABULAR STATEMENTS

APPENDIX I

Report on the Administration of the University Library, Madras, for the year ending March 31, 1917

Mr. P. F. Fyson was appointed a member of the Library Committee with effect from March 17, 1916, in place of the Rev. W. Meston, who ceased to be an Ordinary Fellow; and the Rev. E. M. Macphail was reappointed a member from July 12, 1916, the date of the expiry of his tenure of office.

2. *Meetings.*—Two meetings of the Committee were held during the year.

3. *Staff.*—The approval of the Syndicate was obtained during the year to the confirmation of N. Sivarama Aiyar in the post of clerk in the Library and of P. Thungavelu Mudaliar in that of attendant, with effect from November 1, and October 1, 1915, respectively.

The temporary attendant, referred to in last year's report, continued to hold his office during the year.

4. *Accounts.*—The accounts of the Library were as usual audited by the Accountant-General; and a copy of G.O., No. 1115, Home Department (Education), dated October 24, 1916, communicating to the Syndicate the report of the audit for the year 1915-16, forms Appendix A.

5. *Stock-taking.*—The stock of books in the Library was not checked during the year. This was deferred till they could be rearranged in accordance with a General

Reference Catalogue under preparation; and the Assistant Librarian was directed to submit a formal report as soon as the rearrangement is completed. This report is awaited for submission to the Syndicate.

6. *Additions to the Library.*—The Library received during the year 184 periodicals as against 174 of the previous year; 142 were obtained by purchase and the rest by donation. The slight increase is due to the acquisition of certain periodicals in 'History' and 'Mental and Moral Science'.

The total number of volumes, other than periodicals, obtained for the Library during the year is 181 as against 854 of the previous year. The fall is due to a deliberate restriction of orders for new books. Only works regarded as absolutely necessary were acquired, for want of additional shelf accommodation in the Library.

The sums spent by the several Boards of Studies on books and periodicals during the year 1916-7 and the total amount spent by each Board up to date are shown in the table below :—

No.	NAMES OF THE BOARDS OF STUDIES	Cost of books and periodicals on April 1, 1916			Cost of books and periodicals added during 1916-7			Aggregate cost of books and periodicals on April 1, 1917		
		1	2		3		4			
		RS	A	P	RS	A	P	RS	A	P
1	English	17,496	15	8	706	14	10	18,203	14	6
2	Sanskrit	5,087	2	6	892	10	2	5,929	12	8
3	Arabic	2,329	5	10	....			2,329	5	10
4	Dravidian Languages	434	4	6	51	3	4	485	7	10
5	Mathematics	9,135	8	11	1,028	1	6	10,163	10	5
6	Physical Science	20,224	3	6	664	4	8	20,888	8	2
7	Natural Science	16,210	6	6	1,507	0	3	17,717	6	9
8	Mental and Moral Science	8,546	8	1	353	15	3	8,900	7	4
9	History and Economics	21,226	12	5	594	1	7	21,820	14	0
10	Teaching	2,795	15	4	280	15	1	3,076	14	5
11	Law	14,721	8	2	218	3	9	14,939	11	11
12	Medicine	2,740	6	2	376	1	8	3,116	7	10
13	Engineering	3,192	13	7	152	1	10	3,344	15	5
14	Library Committee	927	6	1	159	0	11	1,086	7	0

7. *Author Catalogue*.—The *Supplementary Author Catalogue*, referred to in last year's report, was ready before the close of the year and is offered to the public at Rs. 1-8-0.

The *General Reference Catalogue*, incorporating all the entries of the Main and Supplementary Catalogues in the authors' alphabetical order, is now ready and is kept on the table for consultation by University readers.

8. *Consultation of Books*.—The total number of readers during the year was 8,402 as against 6,456 in 1915-6 and 11,213 volumes were consulted as against 9,076 in the previous year.

The privilege of taking books on loan from the Library against a deposit of Rs. 20 was claimed by 133 University Readers as against 91 in 1915-6 and 3,778 volumes were consulted in this way as against 2,699 in the previous year.

As an indication of the growing popularity of the Library, the following statement of books consulted and of those issued on loan, during the last three years is given below :—

Years	Volumes consulted	Volumes lent out
1914-5	3,219	985
1915-6	6,377	2,699
1916-7	7,435	3,778

Two books were lost and one was torn while out on loan; all of these were replaced at the cost of the readers.

9. *Accommodation*.—The question of need for more shelf accommodation in the Library has been brought to the notice of the Syndicate several times. In lieu of the metal racks recommended by the Library Committee, the Syndicate suggested that some less costly temporary

provision might be made in the Library, as the metal racks were not only costly, but would be unsuitable for the new Library building. Accordingly two teak-wood racks of similar type were ordered during the year. The Committee once again strongly records its opinion that, as such temporary accommodation cannot be indefinitely extended, the construction of the new University Library Buildings should be undertaken at an early date and completed with the least possible delay.

10. *Acknowledgment.*—The Library is indebted to the following institutions and Governments for the supply gratis of the publications noted against each:—

- | | |
|---|---|
| (1) Government of India. | { Back volumes of re-
ports, and statistics,
besides a number of
other publications. |
| (2) Government of Madras. | |
| (3) The British Museum, London: Natural History publications. | |
| (4) Carnegie Institution of Washington: publications. | |
| (5) Geological Survey of Canada: Memoirs, reports, and other publications. | |
| (6) United States Geological Survey: Reports, Bulletins, monographs and other papers. | |
| (7) Smithsonian Institution: Contributions and Bulletins. | |

FERRAND E. CORLEY,
Convener,

University Library Committee.

EGMORE,
 July 19, 1917.

APPENDIX A

GOVERNMENT OF MADRAS
HOME DEPARTMENT

(EDUCATION)

READ—the following papers :—

I

Report on the audit of the accounts of the Madras University Library for the year 1915-6 by the Chief Superintendent in charge of outside Audits, Accountant-General's Office, Madras.

The accounts of the Madras University Librarian for the year 1915-6 have been audited. The minor defects noticed in the accounts have been pointed out from time to time to the Registrar of the University for rectification.

2. The usual statements are appended. From statement B, it will be observed that in addition to the usual receipts an amount of Rs. 1,047-6-0 was credited in the revenue account as in the previous years, being the interest on securities to the value of Rs. 30,000 hitherto held in the capital account but transferred during the year to the revenue account. The sanction of the Syndicate does not appear to have been obtained for this transfer.

3. The balances according to the cash books agree with those according to the Bank pass books and the stock of securities on March 31, 1916, in safe custody with the Bank of Madras have also been acknowledged by the Bank.

4. The cost of books and periodicals paid in excess of the allotments granted to the various boards of studies

was debited in the first instance to the revenue account and brought on the capital account by adjustment at the end of the year.

5. The surplus from contributions for establishment charges referred to in paragraph 6 of the last audit report was with the approval of the Syndicate not adjusted to the credit of the library revenue account but was retained in the establishment account to meet the cost of leave and other allowances of the library staff. The surplus of Rs. 289-0-8 at the end of the year under report has similarly been retained—vide statement C.

6. All the books purchased in the year were traced into the register of books acquired and the periodicals supplied in 1915 have also been traced into the register of periodicals. A sum of £100 advanced in each of the years 1914-5 and 1915-6 to Messrs. Henry Southeran & Co., London, for periodicals to be supplied to the University Library in 1915 and 1916 remains, however, to be accounted for.

7. The verification of the stock of books and periodicals during the year 1916 has been deferred till later in the year pending the re-arrangement of the whole library.

8. In accordance with the suggestion made in paragraph 9 of the last report the amounts received on account of the loan of books are lodged in the Postal Savings Bank after retaining a working balance of Rs. 100 on hand.

N. SETURAMA AYYAR,
Chief Superintendent,
in charge of Outside Audits.

ENCLOSURES

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A.—Statement of the Madras University Library Capital Account for the year ending
March 31, 1916

Particulars	Promissory notes received	Promissory notes sold & transferred	Cash receipts			Cash expenditure		
	RS	RS	RS	A	P	RS	A	P
Opening balance in promissory notes with the Bank ..	59,600	.....	.....	.....	.....	.....	.....	.....
Do. in cash with the Bank (debit balance) ..	.....	.....	54	8	6	.....	.....	.....
Interest on Government promissory notes (net) ..	.....	.....	960	1	8	.....	.....	.....
Sale of Government promissory notes ..	.....	10,200	8,826	12	0	.....	.....	.....
Government promissory notes transferred to revenue account ..	.....	30,000	.....	.....	.....	.....	.....	.....
Temporary establishment ..	.....	.....	.....	.....	.....	59	6	5
Purchase of books ..	.....	.....	.....	.....	.....	4,081	11	6
Purchase of periodicals ..	.....	.....	.....	.....	.....	19	11	0
Binding charges ..	.....	.....	.....	.....	.....	169	10	0
Miscellaneous charges ..	.....	.....	.....	.....	.....	15	0	0
Amount adjusted to revenue account ..	.....	.....	.....	.....	.....	4,863	15	8
Total ..	59,600	40,200	9,782	5	2	9,659	6	2
Balance in promissory notes with the Bank ..	19,400	.....	.....	.....	.....	.....	.....	.....
Do. in cash with the Bank ..	.....	.....	72	15	0	.....	.....	.....

UNIVERSITY OF MADRAS

**B.—Statement of the Madras University Library Revenue Account for the year ending
March 31, 1916**

Particulars	Promissory notes received	Promissory notes sold	Cash receipts			Cash expenditure		
	RS	RS	RS	A	P	RS	A	P
Opening balance in promissory notes with the Bank	10,000	.....	.....	.....	.....	.....	.....	.....
Do. in cash with the Bank .. .. .	.....	.....	2,517	13	9	.....	.....	.....
Do. permanent advance with the Chairman .. .. .	.....	.....	50	0	0	.....	.....	.....
University grant to the Library towards the cost of books, stock-taking, etc., for 1915-6.	.....	.....	5,650	0	0	.....	.....	.....
Interest on Government promissory notes (net) .. .. .	.....	.....	849	2	0	.....	.....	.....
Do. do. for Rs. 30,000 of the capital account taken to this account (for two half years).	.....	.....	1,047	6	0	.....	.....	.....
Sale of Government promissory notes .. .. .	.....	600	479	0	0	.....	.....	.....
Purchase of Government promissory notes	3,400	.....	.....	.....	.....	2,851	8	0
Transferred from the capital account	30,000	.....	.....	.....	.....	.....	.....	.....
Cash transferred temporarily from the capital account .. .. .	.....	.....	500	0	0	.....	.....	.....
Miscellaneous receipts .. .. .	.....	.....	87	8	4	.....	.....	.....
Temporary establishment .. .. .	.....	.....	.....	.....	.....	161	5	8
Purchase of books .. .. .	.....	.....	.....	.....	.....	8,206	9	5
Do. of periodicals including advance of £100 to Messrs. Henry Southern & Co.	.....	.....	.....	.....	.....	1,523	4	1
Binding, etc., charges .. .. .	.....	.....	.....	.....	.....	1,386	13	11
Stock-taking .. .. .	.....	.....	.....	.....	.....	100	0	0
Miscellaneous charges .. .. .	.....	.....	.....	.....	.....	225	4	0
Amount adjusted to the capital account .. .. .	.....	.....	.....	.....	.....	500	0	0
Do. from the capital account .. .. .	.....	.....	.....	.....	.....	4,363	15	3
Do. from the establishment account .. .. .	.....	.....	.....	.....	.....	66	0	0
Total	43,400	600	10,630	9	1	10,524	8	5
Balance in promissory notes with the Bank	42,800	.....	.....	.....	.....	.....	.....	.....
Do. in cash with the Bank .. .. .	.....	.....	56	0	8	.....	.....	.....
Do. permanent advance with the Chairman .. .. .	.....	.....	50	0	0	.....	.....	.....

C.—Statement of the Madras University Library establishment charges for the year ending the March 31, 1916

Particulars	Receipts			Charges		
	RS	A	P	RS	A	P
Opening balance	220	7	11	....	
University grant to the Library Office for 1915-6.	1,000	0	0	....	
University additional grants to the Library Office for 1915-6—						
1. For 1915-6. ..	450	0	0			
2. Do. ..	90	0	0			
3. From October 15, 1915, to end of year at Rs. 198.	82	8	0			
	622	8	0	622	8	0
Establishment charges including Rs. 66 adjusted to the revenue account.				....	1,566	6 5
Refund of undischarged salary ..				....	2	7 2
Total ..	1,842	15	11	1,553	15	3
Balance				289	0	8

D.—Summary of expenditure for the year 1915-6

Particulars	Establishment account			Revenue account			Capital account		
	RS	A	P	RS	A	P	RS	A	P
Establishment charges ..	1,553	15	3	....			....
Stock taking ..	....			103	0	0	....	
Temporary establishment..	....			161	5	3	59	6	5
Purchase of Government promissory notes.	....			2,851	8	0	....	
Purchase of books ..	....			8,206	9	5	5,031	11	6
Binding, etc., charges ..	....			1,386	13	11	169	10	0
Purchase of periodicals ..	....			34	14	2	19	11	0
Advance to Messrs. Henry Sotheran & Co. for periodicals to be supplied during 1916.	....			1,488	5	11	....	
Amounts adjusted ..	....			-4,429	15	3	4,363	15	3
Other charges .. ..	....			725	4	0	15	0	0
Total ..	1,553	15	3	10,524	8	5	9,659	6	2
Grand Total ..				21,737	13	10			

II

Endorsement of the Accountant-General.**No. O.A. 9-13471, dated 13th October 1916**

Forwarded to the Secretary to Government, Home Department
(Education Section).

N. SETURAMA AIYAR,
for Accountant-General.

**Order—No. 1115, Home (Education), dated the
24th October 1916**

The report will be communicated to the Syndicate of the University
of Madras whose attention will be invited to paragraphs 2 and 6 thereof.

(True Extract)

P. RAJAGOPALA ACHARIYAR,
Secretary to Government.

To the Registrar, University of Madras.

Copy to the Accountant-General.

„ Director of Public Instruction.

APPENDIX II**GOVERNMENT OF MADRAS****HOME DEPARTMENT****(Education)**

READ—the following paper :—

Letter—from A. NEWMARCH, Esq., Accountant-General,
Madras.

To—the Secretary to Government, Home (Education)
Department.

Dated—the 19/20th December 1916.

No.—O.A. 9—17667.

I have the honour to report that the accounts of the University of Madras for the year ending March 31, 1916, have been audited. The statements A to K annexed show the transactions relating to the several accounts which are mentioned below :—

- (1) Fee Fund accounts.
- (2) Endowment Fund accounts.
- (3) Accounts relating to grants paid by Government for inspection of colleges and travelling expenses of Fellows and Members of Boards of Studies.
- (4) Accounts relating to grants paid by Government for University vacation lectures.

(5) Accounts relating to grants paid by Government for Tamil Lexicon.

(6) Accounts relating to Imperial non-recurring grants

(7) Accounts relating to Imperial recurring grants.

(8) Accounts relating to the University Expansion Fund.

(9) Accounts relating to the Hon'ble Mr. Ramarayanigar Garu Scientific Telugu Publication.

2. The last named account was opened during the year under report and its transactions are shown in statement K.

3. *Fee Fund accounts.*—No fresh investments in Government securities were made during the year under report. The invested balance stood therefore at the close of the year at the same figure as at its commencement. On the other hand, the balance in fixed deposit with the Bank of Madras increased by Rs. 1,15,000 to Rs. 2,35,000. The receipts of the fund during the year amounted to Rs. 3,07,158-4-3 and the charges to Rs. 2,43,044-15-11 which resulted in a net surplus of Rs. 64,113-4-4. This raised the cash balance on March 31, 1916, to Rs. 1,73,482-7-7. The balance in Government treasuries on this date however was only Rs. 58,482-7-7, as a sum of Rs. 1,15,000 was transferred to the credit of the fixed deposit account in the Bank of Madras as stated above. This balance is in excess of that shown in the books of my office by Rs. 5,047-8-8 as explained below:—

	RS	A	P
(1) Amount of unspent balance on March 31, 1916 which remained with the Public Works Department out of the sums placed at its disposal by the Accountant-General	48	3	0
(2) Permanent advance of the Registrar	5,000	0	0
(3) Net amount short-credited to the University Fee fund in the books of the Accountant-General (since adjusted)	4	5	8
Total	5,047	8	8

The permanent advance of Rs. 5,000 was accounted for as below :—

	RS	A	P
Cash in the Bank of Madras	1,958	8	11
Cash in hand	79	11	9
Amount of bills paid by the Accountant-General on March 31, 1916, but credited in the Bank on April 1, 1916	3,081	4	4
	<hr/>		
	5,119	9	0
<i>Deduct</i> cheques issued on the Bank not cashed before March 31, 1916	119	9	0
	<hr/>		
Total ..	5,000	0	0

4. It will be seen from statement A that the compensation received from the several Governments for the loss of income to the University on account of the introduction of the Secondary School-leaving Certificate Examination amounted to Rs. 28,840-2-9. This amount represents the compensation received from the Government of Madras (Rs. 24,000), the Travancore, Mysore, and Cochin States, and the Resident in Bangalore. The surplus of the year amounted to Rs. 64,100 against Rs. 17,700 in 1914-5. The improvement of Rs. 46,400 is chiefly under fee receipts on account of Intermediate (Rs. 24,000) and B.A. (Rs. 13,000) Examinations. The charges on account of remuneration to Examiners were also less by Rs. 13,000. The number of candidates for the Intermediate Examination during the year increased by nearly 1,000 over that of the previous year and there was also an increase of 332 in the number of candidates for the B.A. (Pass) Examination. There was also a special receipt of Rs. 1,880 on account of interest on fixed deposits in the Bank of Madras.

5. The following points were noticed in the course of audit :—

Receipts. (i) *Convocation.*—In paragraph 6 of the last audit report, it was pointed out that the register main-

tained did not show the absentees at the convocations of the years previous to 1914. The omission has since been supplied.

Charges. (ii) *Medical examination charges incurred at the Madras Medical College.*—The cost of chemicals used by candidates at the practical examination has been fixed at Rs. 1-4-0 per candidate. But a lesser rate of Re. 1 is being claimed and recovered by the Principal of the College.

(iii) Two sums of Rs. 500 each were paid to the Registrar in April, 1915 and 1916 for his services in connection with the printing of examination question papers. These amounts were passed for payment by the Registrar himself and charged to his contingent allotment. As the Registrar has been declared to be a whole-time servant of the University and as there was no provision in the regulations covering the payment of such special fees, he was asked to obtain the sanction of Government to the above payments and this was accorded in G.O. No. 1226, Home (Education) Department, dated November 21, 1916. As it seems improper that the Registrar should himself pass the bills for his personal claims and charge them to the contingent grant of the office, I would venture to suggest that all claims for remuneration of the Registrar should be pre-audited in my office in the same manner as his salary and travelling allowance bills.

6. *Endowment Fund account.*—The transactions of this fund are shown in Statement D. Government securities to the nominal value of Rs. 2,700 were purchased during the year from the cash balance. Municipal debentures to the value of Rs. 1,500 matured during the year and the amount realized was re-invested in Coimbatore District Board Railway debentures.

7. An endowment in Government paper of the face value of Rs. 10,000 was accepted from the Hon'ble Mr. S. Srinivasa Aiyangar, B.A., B.L., on account of the

'Gokhale Prize' and another of the face value of Rs. 1,000 was accepted from M.R.Ry. T. M. Naresimha Acharlu, B.A., B.L., on account of the 'Lord Pentland Prize.' A sum of Rs. 1,650 was accepted from the Hon'ble Diwan Bahadur V. Ramabhadrā Nayudu for the purpose of founding a gold medal in his name. This amount was invested in Coimbatore District Board Railway debentures.

8. The annual rent of Rs. 480 due from Government on Tumkur property in Madura (Johnston of Carsalloch scholarship) for the year 1915 was received during the year.

9. The total amount of securities as well as the balance in cash with the Bank at the end of the year agreed with the Bank's acknowledgments after allowing for a difference of Rs. 15 due to an uncashed cheque.

10. *Accounts relating to grants paid by Government for inspection of colleges and travelling expenses of Fellows etc.*—This account (statement E) opened for the year with a balance of Rs. 10,737-1-0 and closed with a balance of Rs. 18,618-12-1, which was found to agree with the balance acknowledged by the Bank after allowing for uncashed cheques.

11. There was an overpayment of Rs. 50 on account of remuneration to Mr. Armstrong similar to those noticed in paragraph 10 (ii) of the last audit report. The scale of remuneration for inspection of colleges has since been modified.

12. *Accounts relating to grants paid by Government for University vacation lectures.*—The bulk of the expenditure was on account of a scholarship to S. Ramānujam, a University student at Cambridge. To meet this expenditure, Government securities to the face value of Rs. 2,000 were sold during the year. The other item of expenditure related to vacation lectures. The balances in

securities and the cash in this account agreed with those acknowledged by the Bank.

13. *Accounts relating to grants paid by Government for Tamil Lexicon.*—The Tamil Lexicon account opened with a balance of Rs. 9,897-15-1 and closed with a balance of Rs. 5,639-7-8 exclusive of the permanent advance of Rs. 10. There was no receipt during the year. The decrease of over Rs. 7,000 in the expenditure of the year below that of the previous year was due to the absence on furlough out of India of the Chairman. The balance agreed with that acknowledged by the Bank.

14. *Accounts relating to Government grants (non-recurring).*—Out of the interest of Rs. 30,949 that accrued on fixed deposits in the Bank of Madras, a some of Rs. 24,000 was added to the corpus of the fund, while Rs. 3,000 was withdrawn for expenditure. The balance at the end of the year in fixed deposit and that in cash after allowing for an uncashed cheque agreed with those acknowledged by the Bank.

15. *Accounts relating to Government grants (recurring).*—The recurring grant of Rs. 65,000 from Government was drawn during the year and credited to the account in fixed deposit. A sum of Rs. 25,297-8-0 was paid in connection with the development of study, upon modern lines, of the languages of Southern India and Rs. 6,339-12-0 on account of the professorship in Indian History and Archæology. To meet these charges, a sum of Rs. 36,000 was withdrawn from deposit during the year. The balance at the end of the year in fixed deposit and cash agreed with that acknowledged by the Bank after allowing for an uncashed cheque.

16. *Accounts relating to the University Expansion Fund.*—This account opened for the year with a balance of Rs. 800 in Government securities and Rs. 3 in cash and closed with a balance of Rs. 800 in Government

securities and Rs. 30-7-7 in cash. The difference of Rs. 27-7-7 in cash balance represents interest received during the year. The balance at the end of the year in securities and cash agreed with that acknowledged by the Bank.

17. *Accounts relating to the Hon'ble Mr. P. Ramarayanigar Garu Scientific Telugu publication.*—A sum of Rs. 10,000 in Government paper was received in two instalments from the Hon'ble Mr. P. Ramarayanigar (Garu for credit of this account (statement K). The interest realized on this investment, viz. Rs. 436-5-7, was lodged with the Bank. The balance at the end of the year in securities and cash agreed with that acknowledged by the Bank.

18. The minor defects noticed in the course of monthly audit of the several accounts were pointed out from time to time to the Registrar of the University for rectification.

ENCLOSURES

A

Abstract of receipts and charges of the University Fee Fund of Madras for the year ending March 31, 1916.

	Receipts	Amount		
		RS	A	P
Fees from candidates	2,39,487	0	0
Fees for registration of graduates	2,597	0	0
Fees for certificates	457	0	0
Fees for degrees in absentia	1,050	0	0
Fees for change of names	135	0	0
Fees for furnishing marks to candidates	428	0	0
Other fees	489	8	0
Sale-proceeds of University publications, Calendars, Matriculation textbooks, etc.	8,103	8	10
Interest realized on Government securities	23,740	8	0
Do. on fixed deposits	1,880	8	8
Compensation from the Governments of Madras, Mysore, Resident in Bangalore, Travancore and Cochin for the loss of income of the University on account of the introduction of Secondary School-leaving Certifi- cate examination	28,840	2	9
Total	3,07,158	4	3
	Charges	RS	A	P
Salary, etc., of the Registrar and his establishment	27,658	8	3
Fees to Examiners	1,37,980	0	0
Remuneration to Superintendents and Stipends to Chairmen	9,174	4	0
Remuneration to Editors of textbooks	600	0	0
Postage and telegraph charges	2,247	2	9
Municipal taxes	2,698	3	0
Repairs to the Senate House by the Public Works Department	5,157	15	10
Contingent charges at Madras	41,704	14	6
Do. do. districts	2,129	4	7
Cost of University lectures delivered under Regulation 394	4,500	0	0
Cost of studentships	3,583	9	0
Refund of fees	11	2	0
Contribution to the University Library Revenue Account of 1915-6	5,650	0	0
Total	2,48,044	15	11
Surplus	64,113	4	4

Statement of balances

	Government securities	Fixed deposits	Cash		
	RS	RS	RS	A	P
Opening balance on April 1, 1915 ..	6,80,000	1,20,000	1,09,869	3	8
Add surplus of the year ..	..	..	64,113	4	4
* Amount transferred to fixed deposits ..	..	1,15,000	1,15,000	0	0
Total ..	<u>6,80,000</u>	<u>2,35,000</u>	<u>58,482</u>	<u>7</u>	<u>7</u>

		RS
Amount transferred to cash ..	..	85,000
.. .. from cash ..	..	2,00,000
Total ..	..	<u>1,15,000</u>

B

Statement showing the number of Candidates for the different examinations from whom fees were collected in 1915-6 and the remuneration due to Examiners

	Number of candidates	Fees received	Total	REMUNERATION TO EXAMINERS			Excess or deficiency fees	—	—		
				Paid in 1915-6	Not paid in 1915-6	Total					
Arts		Rs	Rs	Rs	Rs	Rs	Rs				
Matriculation	52	624	744	..	287	287	+ 457	+ 75,291	Arts.		
Do. Eng. Br. only.	40	120		..	49,906	49,906	+ 66,836				
Inter. Exam. in Arts ..	4,868	1,16,712	1,16,712	..	4,861	38,842	+ 37,552				
B.A. Eng. Language Div. ..	289	5,202	76,894	..						22,731	..
B.A. Second Language Division.	24	288		..								11,250	..
B.A. Science Division ..	315	7,560	..	26,428	26,428	- 26,428					
B.A. Parts I and II ..	1,319	47,484	..	3,096	3,096	- 8,096					
B.A. (Honours) Preliminary.	166	1,860	..								
B.A. (Honours) Degree Examination.	284	14,200	..								
Setting fees for the above examinations.	..	..	..					
Matric., Inter. and B.A. tabulation charges.	..	..	..					
Total ..			1,98,860								

Statement showing the number of candidates for the different examinations from whom fees were collected in 1915-6 and the remuneration due to Examiners—continued.

	Number of candidates	Fees received	Total	REMUNERATION TO EXAMINERS			Excess or deficiency fees	—	—
				Paid in 1915-6	Not paid in 1915-6	Total			
<i>Teaching</i>									
L.T. Degree Examination ..	162	RS 2,480	RS 2,480	RS ..	RS 1,927	RS ..	RS ..	RS ..	RS ..
Tabulation charges ..	..	..	..	..	26	..	..	..	..
Total ..	..	..	2,480	..	..	1,952	+ 478	+ 478	Teaching.
<i>Law</i>									
First Examination in (Old	825	9,750	..	..	5,269	..	..	..	..
Law. (New	242	6,050							
B.L. Degree Examination ...	446	13,380	..	..	4,625	..	..	..	..
M.L. do. do. ..	24	2,400	..	..	3,620	..	..	..	..
Tabulation charges ..	..	..	..	..	150	..	..	..	..
Total ..	..	..	31,580	..	..	18,664	+ 17,916	+ 17,916	Law.

Medical

First L.M. & S. Examination, October and April (Old).	0 + 1	15			
Second L.M. & S. Examination, October and April— New.	5 + 18	845			
Third L.M. & S. Examination, October and April.	4 + 26	870			
Final L.M. & S. Ex. (New amination, October and April.	14 + 27	1,640			
Old	0 + 7	252	..	5,413	12,085
First M.B. & B.S. Examination, October and April.	11 + 71	2,050			
Second M.B. & B.S. Examination, October and April.	5 + 30	875			
Third M.B. & B.S. Examination, October and April.	13 + 21	1,960			
Final M.B. & B.S. Examination, October and April.	18 + 26	1,950			
B.S.Sc.	1	300		100	100

Statement showing the number of Candidates for the different examinations from whom fees were collected in 1915-6 and the remuneration due to Examiners—continued.

	Number of candidates	Fees received	Total	REMUNERATION TO EXAMINED			Excess or deficiency fees		
				Paid in 1915-6	Not paid in 1915-6	Total			
<i>Medical—contd.</i>									
Tabulation charges .. ..	..	..		100	100				
Total .. ..	..	..	9,657	..	..	17,898	- 8,041	- 8,041	Medicine.
<i>Engineering</i>									
First Examination in Engineering.	49	980	..	..	1,281				
B.E. Degree Examination ..	23	690	..	..	2,571				
Tabulation charges .. ..	..	..	..	..	25				
Total .. ..	..	..	1,670	..	..	3,877	- 2,207	- 2,207	Engineering,
Oriental Titles Examination.	80	800							
Total .. ..	..	..	800	..	2,325	2,325	- 2,325	- 2,025	Oriental Titles
Grand Total	8,948	2,89,487	2,99,487	5,518	1,52,562	1,58,075	+ 81,412	+ 81,412	

C

Statement showing the number of books published by the University of Madras during 1915-16, the number sold, the number distributed gratis and the balance

	Matriculation syllabus	Ancient Indian Polity	MATRICULATION TEXTBOOKS OF		CALENDARS OF							
			1916	1917	1915				1916			
					Volume I	Volume II	Volumes I and II	Question papers, 1914	Volume I	Volume II	Volumes I and II	Question papers, 1915
Balance with the S. P. C. K. Press..	2,933	..	28,905	..	284	450	100	192	..	..	..	..
Number printed or * received back from customers.	..	250	*150	10,650	..	..	..	..	700	500	125	500
Total ..	2,933	250	24,055	10,550	284	450	100	192	700	500	125	500
Sold up to March 31, 1916 ..	38	..	8,241	..	176	78	96	115	..	..	..	88
Issued gratis ..	..	..	1	..	108	372	4	77	104	..	..	158
Total ..	38	..	18,242	..	284	450	100	192	104	..	..	196
Balance with the S.P.C.K. Press ..	2,895	250	5,813	10,550	..	..	..	..	596	500	125	304

D

*Abstract of the University Endowment Account for the year ending
March 31, 1916*

Particulars	Government and other securities	Cash		
	RS	RS	A	P
Balance on April 1, 1915	.. 2,42,900	6,866	14	8
<i>Receipts</i>				
Interest realized on Government and other securities.	..	8,555	4	0
Annual contribution from Government on account of Tumkum property for the year 1915.	..	480	0	0
Government securities and cash received on account of new endowments.	11,000	1,650	0	0
Municipal debentures discharged	.. 1,500	1,500	0	0
Government and other securities purchased during the year from the cash balance, etc., of the account	.. .. 5,700	..		
Total	.. 2,58,100	18,552	8	8
<i>Charges</i>				
Cost of Government and other securities purchased during the year	.. ..	5,568	12	6
Scholarships, etc., paid	.. ..	5,528	9	0
Refunds	.. ..	87	18	0
Total	.. ..	11,054	8	6
Balance on March 31, 1916	.. 2,58,100	7,497	10	2

E

*Abstract of receipts, charges and balance of the amounts contributed
by Government on account of the Travelling Allowance of Fellows
and members of the Boards of Studies and Inspection of
Colleges for the year ending March 31, 1916*

Particulars	Amount			
	RS	A	P	
Opening balance on April 1, 1915	10,737	1	0

Receipts

Amount sanctioned by Government in G.O., No. 1187, Educational, dated November 2, 1915	20,000 0 0
Total	30,737 1 0

Charges

Amount paid on account of travelling allowance of Fellows and members of the Boards of Studies, etc. ..	10,429 3 0
Amount paid on account of Inspection of Colleges ..	1,689 2 0
Total	12,118 5 0
Balance on March 31, 1916	18,618 12 0

F*Abstract of receipts, charges and balance of the grants sanctioned by
Government for vacation Lectures during 1915-6*

Particulars	Government securities	Cash		
		RS	A	P
Balance on April 1, 1915 ..	48,500	2,015	3	0
Receipts				
Interest realized on Government securities. ..	..	1,518	4	8
Sale-proceeds of Government securities for the nominal value of Rs. 2,000 .. ..	..	1,672	8	1
Total	48,500	5,205	15	9
Charges				
Amount paid on account of scholarship due to S. Ramanujam. .. ..	..	3,737	2	2
Amount paid on account of vacation Lec- tures .. ..	..	932	0	0
Sale of Government securities as above ..	2,000	....	
Total	2,000	4,669	2	2
Balance on March 31, 1916.. ..	41,500	536	13	7

G

Abstract of receipts, charges and balance of the amount contributed by Government on account of Tamil Lexicon account for 1915-6.

Particulars	Amount		
	RS	A	P
Balance on April 1, 1915	9,897	15	1
<i>Receipts</i>			
Nil			
Total ..	9,897	15	1
<i>Charges</i>			
Permanent advance	10	0	0
Amount paid on account of establishment, travelling allowance, purchase of books, etc.	4,248	7	5
Total ..	4,258	7	5
Balance on March 31, 1916—			
	RS	A	P
Permanent advance	10	0	0
Cash in the Bank	5,639	7	8
			* 5,649 7 8

H

Abstract of receipts, charges and balance of the amount contributed by Government on account of non-recurring grant account for 1915-6.

Particulars	Fixed deposit	Cash		
	in Bank	RS	A	P
Balance on April 1, 1915 ..	7,81,000	7,416	2	0
<i>Receipts</i>				
Interest realised on fixed deposits .. .. .	..	80,949	5	11
Sale of tickets for Lectures .. .. .	..	128	0	0
Amount transferred from interest to fixed deposits.	24,000	24,000	0	0
Amount withdrawn from fixed deposits ..	3,000	3,000	0	0
Total ..	7,82,000	17,498	7	11

* Includes permanent advance of Rs. 10.

		<i>Charges</i>	
Building (rent of Temporary University office at Moore's garden, etc.)	..	2,372	8 0
Professorship in Indian Economics	.. ..	4,715	6 2
		Total	7,087 14 2
Balance on March 31, 1916	..	*7,82,000	10 405 9 9

I

Abstract of receipts, charges and balance of the amount contributed by Government on account of recurring grant account for 1915-6.

Particulars	Fixed deposit in Bank	Cash
	RS	RS A P
Balance on April 1, 1915	.. 1,75,000	4,186 6 6

Receipts

Amount sanctioned by Government in G.O., Mia. No. 805, Educational, dated July 23, 1916	.. .. 65,000	..
Interest realized on fixed deposits	.. ..	8,071 10 5
Amount withdrawn from fixed deposits	.. 36,000	36,000 0 0
	Total	48,208 0 11

Charges

Special advanced lectures	.. ..	3,000 0 0
Professorship in Indian History and Archaeology	.. ..	6,889 12 0
Development of the study upon modern lines of the languages in India	.. ..	25,997 8 0
Contingencies	.. ..	843 1 2
	Total	35,480 5 2
Balance on March 31, 1916	.. 2,04,000	12,727 11 9
Permanent advance with the Professor of Sanskrit Philology	.. ..	20 0 0
	Total	12,747 11 9

* Grant in fixed deposit, Rs. 7,24,000
Interest do. Rs. 58,000.

J

Abstract of the University Expansion Fund Account for the year ending March 31, 1916.

Particulars	Government securities	Cash		
	RS	RS	A	P
Balance on April 1, 1915 ..	800	3	0	0
<i>Receipts</i>				
Interest realized on Government securities .. ..	..	27	7	7
Total ..	800	30	7	7
<i>Charges</i>				
Nil				
Balance on March 31, 1916 ..	800	30	7	7

K

Abstract of the receipts, charges and balances of the Hon'ble P. Ramayaningar Garu Scientific Telugu publication account for the year ending March 31, 1916

Particulars	Government	Cash		
	RS	RS	A	P
<i>Receipts</i>				
First instalment of the donation in Government securities received in December, 1913.. ..	5,000	..		
Second and final instalment of the donation in Government securities received in November, 1915	5,000	..		
Interest realized on Government securities. ..	..	486	5	
Total ..	10,000	486	5	7
<i>Charges</i>				
Nil	..	..
Balance on March 31, 1916 ..	10,000	486	5	7

ORDER—No. 34, Home (Education), dated January
8, 1917.

The report will be communicated to the Syndicate of the University of Madras whose attention will be drawn to the remarks of the Accountant-General in paragraph 5 thereof.

(True Extract.)

P. RAJAGOPALA ACHARIYAR,
Secretary to Government.

- : To the Registrar, University of Madras.
- „ Director of Public Instruction
- „ Accountant-General.

APPENDIX III

Tabular Statement of Hostel Return from Affiliated Colleges

No.	NAME OF COLLEGE	Total number of students in the college for 1916-17	Students living in hostels attached to the college	Students living with relatives or guardians	Students living in unattached hostels approved by the college authorities	Students living in lodgings approved by the college authorities	Students not accounted for under the preceding four heads
1	The Ceded District College, Anantapur	60	24	22	..	11	3
2	St. Joseph's College, Bangalore ..	39	6	30	..	3	..
3	Sacred Heart College (Convent of the Good Shepherd), Bangalore.	7	3	4	..	..	..
4	Kallikota College, Berhampore ..	38	4	31	..	2	1
5	B.G.M. College, Calicut	123	56	61	6	..	..
6	Zamorin's College, Calicut	122	21	83	2	16	..
7	P.R. College, Cocanada	282	44	139	..	11	45
8	Coimbatore College	96	..	78	12	6	..
9	Ernakulam College	281	84	107	..	33	7
10	A.E.L.M. College, Guntur	143	10	85	6	42	..
11	Kottayam College	194	60	70	26	38	..

12	Theosophical College, Madanapaltee..	68	39	24	..	..	..
13	Dovston College, Madras .. ..	....	..	..	..	..	..
14	Wesley College, Madras	211	26	151	12	22	..
15	Madura College, Madura	175	8	144	..	..	28
16	Government College, Mangalore ..	111	....	78	18	25	..
17	Maharani's College, Mysore .. ..	....	....	..	..	..	..
18	Scott Christian College, Nagercoil ..	198	35	78	..	80	..
19	Sarah Tucker College, Palamcottah ..	5	4	1	..	..	..
20	Victoria College, Palghat	239	80	143	1	15	..
21	Raja's College, Parakkimedi .. ..	....	....	..	..	..	..
22	Maharaja's College, Pudukottah ..	91	....	71	20	..	..
23	Salem College	87	10	75	..	2	..
24	Brennen College, Tellicherry	65	....	48	8	19	..
25	C.M. College, Tinnevelly	58	22	27	2	2	..
26	Hindu College, Tinnevelly	267	....	135	..	122	..
27	Maharaja's College for Girls, Trivan- drum	49	....	36	10	8	..

APPENDIX III—continued

196

No.	NAME OF COLLEGE	Total number of students in the college for 1916-17	Students living in hostels attached to the college	Students living with relatives or guardians	Students living in unattached hostels approved by the college authorities	Students living in lodgings approved by the college authorities	Students not accounted for under the preceding four heads
28	Voorhees' College, Vellore ..	99	26	72	1	..	..
29	Mrs. A.V.N. College, Visagapatam ..	59	..	45	14	..	..
30	Central College, Bangalore ..	..	..	..	..	..	..
31	Nizam College, Hyderabad ..	168	4	143	..	..	16
32	Government College, Kumbakonam ..	411	86	309	..	14	2
33	Madras Christian College ..	914	185	356	90	283	..
34	Women's Christian College ..	78	62	16	..	..	..
35	Queen Mary's College, Madras ..	110	86	24	..	..	..
36	Pachaiyappa's College ..	978	128	645	78	222	..
37	Presidency College, Madras ..	579	..	251	169	144	15
38	The American College, Madura ..	283	178	98	..	9	..

UNIVERSITY OF MADRAS

39	St. Aloysius' College, Mangalore ..	278	88	169	28	18	..
40	Findlay College, Mannargudi ..	174	50	128	1	..	..
41	Noble College, Masulipatam ..	197	41	156	..	..	..
42	Maharaja's College, Mysore ..	5	9	2	..	..	..
43	Government College, Rajahmundry ..	276	44	175	..	57	..
44	St. Joseph's College, Trichinopoly ..	1,185	549	385	..	251	..
45	S.P.G. College, Trichinopoly ..	614	201	108	86	219	..
46	Maharaja's College, Trivandrum ..	466	52	273	21	..	120
47	Maharaja's College, Vizianagram ..	..	..	..	..	..	..
48	Teachers' College, Saidapet ..	108	61	29	..	18	..
49	Training College, Trivandrum ..	26	..	..	6	21	..
50	Law College, Madras ..	490	..	207	..	..	288
51	Law College, Trivandrum ..	..	..	..	..	..	..
52	Madras Medical College ..	286	..	102	75	107	2
53	Madras College of Engineering ..	116	11	45	84	26	..
	Grand Total ..	10,779	2,869	5,387	710	1,846	517

GERMAN UNIVERSITIES.

*A Review of Prof. Paulsen's work on the
German University System.*

BY

MABEL BODE, PH.D.

WITH A PREFACE AND APPENDIX.

London

P. S. KING & SON

ORCHARD HOUSE, WESTMINSTER.

1905

PREFACE.

QUESTIONS as to University organization have lately been so prominent in England, and German models so often referred to, that it might have been expected that the public would have been anxious to have the best information as to the German Universities; and that Prof. Paulsen's admirable book on the subject ("Die Deutschen Universitäten," Berlin, 1902) would, before now, have been translated into English. I hope that this may still be done; but in the meantime this review (which the Authoress wrote at my suggestion, and now allows me to publish) has been written for the purpose of recommending the book to English notice, and giving those who do not read German an abstract of Dr. Paulsen's views on a few of the most interesting points of the University question. To all who know German, Dr. Paulsen's book will be found easy and pleasant reading: the style is good, and the sentences of quite moderate length.

On one point—how to secure, consistently with the freedom of student life, that the student shall use, to the best advantage, the means of instruction and study

with which the University provides him—I have thought that information as to the practice in American Universities and Colleges might be interesting for comparison with German and English methods. I therefore have added, as an appendix, an extract from the interesting report made by Dr. Gregory Foster as a member of the Mosely Educational Commission, which Dr. Foster (now Principal of University College, London) has permitted me to print. An extract from R. von Ihering's "Scherz und Ernst in der Jurisprudenz" on *Uebungen* in the teaching of law will be found in the second appendix.

That the University teacher should keep himself acquainted with the progress of his students, not only in the case of those who are most diligent and talented, but also in that of the rank and file, can scarcely be considered as an unreasonable demand. If this can be effected automatically—the method of teaching being such as to secure this knowledge on the part of the teacher—so much the better. If the method of teaching which secures this is precisely that which is most stimulating to the student, as giving him an active share in the process of learning, a further advantage is gained. If such a system is compared, in its effect on the ordinary student, with that in which he is little more than a passive recipient, roused only by the approach of the examination, its advantages are obvious.

There is a close connexion between teaching and research. The investigator trains his assistants; and, even in regard to students from whom he can expect no assistance, is much more likely to be a successful

teacher than a man who merely retails the result of others' researches. In the choice of professors, therefore, men distinguished for original work are rightly preferred. It is, however, unreasonable to appoint as professors men, however great they may be as discoverers, whose research work leaves them no time for teaching, or who take no interest in it. They should be provided with laboratories and stipends, but not expected to teach ; although they may very reasonably be connected with a University. There are, on the other hand, many investigators who take an interest in teaching, and find that the obligation of presenting a general view of their subject to students who are only entering on its study, affords a " wholesome counterpoise to the tendency of scientific investigation to specialization " ;* while to the student, to be introduced to his subject by a master of it must be like going over a cathedral with an architect instead of listening to the verger's oft-repeated story. It would be much to be regretted if, even in the interests of research, the younger students were deprived of the stimulus which a really great man exerts.

R.

* Paulsen, p. 247. His discussion of the proper place of lectures in University teaching is of the highest interest and value.

GERMAN UNIVERSITIES.

WE all know that in no European country is so much expected of professors or so much done by professors as in Germany. Whoever would understand German life must not underrate the respect of all classes of the people, in every part of the Empire, for science and its representatives. The Universities have steadily grown to be a great power in the land. The State has taken them by the hand, or rather, clasped them in a very determined embrace. Once—and then in spite of divided governments—they were the only representatives of German “Unity” in the noblest sense of the word. Now their task is different. They have to hold their own against their formidable friend. It is for them to keep in view, by their many-sided labours, the rich diversity of the national genius, and to nourish the living forces that strive against a too rigid uniformity.

It has lately been said in an admirable book, "Die Deutschen Universitäten,"* by Doctor Friedrich Paulsen of Berlin, that the Universities of Germany show a greater development than those of France and England in the direction of unity—unity, that is, in the sense that the country's intellectual treasure is concentrated in them. The University is "the principal seat of scientific work." It is an understood thing in Germany that all University professors are men of science carrying on research, or scholars in the true sense of the word (*eigentliche Gelehrte*). And, on the other hand, all—or at least nearly all—*eigentliche Gelehrte* are University professors.

The German savant is at the same time a teacher. It is thus he holds his place in the life of the German people. "Our thinkers and men of research," says Dr. Paulsen, "are known to our people not only on paper, as authors, but face to face as personal teachers." Many of the greatest have been pre-eminently teachers; their works have been collected from notes taken at their lectures, their spirit and method have been handed on by their pupils. Take whatever field you will of intellectual achievement, the list of great names in the history of science in Germany would be short if the professors were all struck off the roll.

* Berlin. A. Asher & Co.

Of course the teacher cannot always replace the book. There is a whole outside world of plain people whose interest in science has nothing to do with schools or controversy or personalities. As things are, "school" and "sect" tendencies are very apt to make themselves felt in scientific life in Germany, and it is hard (harder than in France or England) for a scientific man to make his way outside University circles. The faithful critic of "Die Deutschen Universitäten" takes these things into account. But he turns gladly to the bright side. The great reputation of the German Universities was won by services to science only possible to "silent delight in the matter itself, loyalty in work and love of truth," and this high and disinterested spirit is the heritage of the German Universities of to-day.

Dr. Paulsen's book is one to read; it is too full of interesting matter to be condensed into a review, and an abstract of the discussion of various questions can do but poor justice to the author's thoroughness and fairness. Here and there Dr. Paulsen seems to undervalue the good work done in English and French Universities. Modern as the book is, our Universities, especially the younger ones, have moved on rapidly since the author made his notes for comparison. And then—English professors take an interest in out-

door games that is deceiving to the very elect. And our young men at Oxford and Cambridge are—too modest, shall we say? They work well, when a good excuse can be found, and when they have time to spare; but they do not seem to make that impression abroad.

And as to the French Universities, the rein may be drawn too tight; the Government *Programme* and *Concours* may be a drag on the freer spirits, but the system has neither checked the growth of an admirable school of scientific method nor lowered a noble intellectual ideal. As Dr. Paulsen admits, individuality and independence can be carried too far in science, especially among the lesser talents. Much of the greatest work can and must be done by a *collectivité* of trained minds, without any special personal glory for any one of them.

The scheme of "Die Deutschen Universitäten" cannot, unfortunately, be followed here. The short opening chapters, tracing the development of the mediæval schools (founded either by the territorial lords "*Landesherrn*" or the municipalities and controlled by the Church) to the institutions of the present day, are full of interest. The relation of the Universities to great movements and great personalities is fascinating to trace; but some features of the modern system and problems of the present day are of

more immediate interest, and leave no place for history in these few pages.

It is a long look back from where "young Germany" stands now to the days when theology stood triumphantly at the head of the Faculties, and medicine, with a poor handful of followers, hardly counted at all!

The great achievements of German philosophers, historians and philologists of the 19th century are too well known to need more than a passing mention. Still better known, perhaps, are the results of German research in the physical and biological sciences. A very characteristic development of modern teaching is the growth of the historical and critical element in the two Faculties most resembling the old "professional schools," theology and law. Practical preparation for special callings is no longer what it was; systematic exercise in the use of scientific apparatus (including libraries) has grown to be a great and indispensable part of University studies. Each professor has what is called a *Seminar* for his own subject; that is, a room or rooms where students can practise research under his direction, besides submitting to him essays and exercises such as we know in England. The *Seminar* and *Uebungen* (exercises) in philology correspond to the laboratories and demonstrations in natural science (*Naturwissen-*

schaft). The difference is indeed vast between the modern organisation of studies, with its demands on student and professor, and the old system of "dogmatic lectures," in view of an "encyclopædic knowledge of one special subject."

The teaching body of a German University consists of: (1) the professors appointed and paid by the State, and (2) the *Privatdocenten*, who are invested by the Faculties with the right to teach in the University, but receive no salary and are under no obligation to lecture. The professors again are divided into ordinary and extraordinary, the difference being that the ordinary professors take part in the self-government of the University and the business of the Faculties, while the extraordinary do not. The position of *Privatdocent* is usually the stepping-stone to a professorship. Of late years paid assistantships (in medicine and the natural sciences) have been introduced, and also a limited number of stipends lasting four years, for promising young *Privatdocenten*.*

The professors are properly State functionaries, with the official duty of lecturing on a certain subject or subjects. As with other offices there is no age limit; so long as a man fulfils his

* "Die Deutschen Universitäten," p. 136.

duties he holds his post. Unlike other offices the post has no pension attached to it. In place of this there is an arrangement by which the professor can be released from the obligation to lecture but continue to draw his salary. There is no compulsory retirement.

The professors are under the supervision of the Ministry (of the State; for instance, of the Prussian Ministry in the Kingdom of Prussia), but, as a matter of fact, they enjoy a freedom in the carrying out of their labours, and a degree of self-government, which exists in no other department. In the 18th century the State interfered continually, with decrees respecting the matter and form of University instruction. That day is gone by. The Universities of the 19th century conquered their place as scientific institutions, and, with it, freedom as a necessity of their being.

Now they are left to regulate their own activities, save that the Education Authority insists on their taking account, in their curriculum, of the State examinations, as well as of scientific progress in general.

In the appointment of professors the Faculties take part as well as the State. When a professorship in a given Faculty is vacant the Faculty has the right of laying certain names before the Ministry, but the Ministry is not

bound to accept any one of these, and may appoint a man not proposed at all.*

Naturally, appointments made in this way have often given rise to great dissatisfaction and bitterness. But the result of much debate seems to be: such a plan as succession by seniority would be fatal to the essential character of the University as a scientific institution; at the same time canvassing, testimonials and competitive examinations have been judged, in Germany, unsatisfactory and ineffectual methods of finding a new professor. The right of the Faculties to propose names gives a certain guarantee of the scientific worth of candidates, and is a safeguard against ministerial *Absolutismus* and party influence in these appointments.

On the other hand, if the Faculties were left entirely to appoint their own professors, there would be only too much room for "Sekt" and clique feeling, intrigue and wirepulling. The present system has worked well for the all-important end, the putting of the right man in the right place.

In German University circles, and that is as much as to say in a great number of minds, there is a strong opinion that the professor should, before all, be a man of great scientific distinction. Whether he have a gift for teaching or not is a

* "Die Deutschen Universitäten," p. 101.

secondary consideration. "The University is inclined to regard itself firstly as a scientific institution, secondly as a teaching institution."* This was not the original purpose of the "high schools," to give them their old name; the 18th century first saw the change which was to be fully accomplished in the 19th. It was in the age of the "highest intellectual productiveness" of the German nation, the age of Goethe and Kant, that the new idea of the University gained strength. It grew quickly stronger and was finally supreme.

It is interesting to know on what grounds the Faculties themselves confer the right to lecture, that is, the title of *Privatdocent*. The first condition of a candidate's success is his proved ability to do independent scientific work. Every other qualification falls into the background. His reception into the teaching body of the University depends on the scientific contents of the work laid before the Faculty, not on qualities of form or exposition. The inaugural lecture may be said to be a formality. In fact, the professor who realises the modern ideal is the independent thinker rather than the teacher who can lucidly impart knowledge, the man of research rather than the gifted lecturer.†

* "Die Deutschen Universitäten," p. 204.

† "Die Deutschen Universitäten," p. 206.

The professor has two sources of income : his official salary, and his fees from those attending his private lectures (*Privatvorlesungen*)—as distinguished from the “public” and free lectures of which he is bound to deliver a certain number.

The system of fees for the *Privatvorlesungen* (which has been much attacked) is of ancient origin. Fees were paid in the mediæval Universities. In the 16th century, with the great changes brought about by the humanist movement and the increasing hold of the State on the Universities, came the foundation of paid lectureships in all the Faculties, the holders of which were bound also to hold, *gratis*, such lectures as were necessary in preparation for the examinations of those days. At the same time it was customary for younger (and unpaid) masters in the Philosophical Faculty to give private instruction to the insufficiently prepared students. For this the student paid a fee. The paid professors also could and did teach privately and take fees for it. The private lecture system gained ground more as evil times brought down the University salaries ; it flourished in the newer Universities (Halle, Göttingen). Not the covetousness of professors, but the general state of University affairs was responsible for this. The Universities were very poorly endowed ; a

professor's salary just supported life. An additional income from somewhere was presupposed and was certainly necessary. Theologians could draw the income of an ecclesiastical office ; jurists, fees for professional services ; physicians, the proceeds of a medical practice ; the Philosophical Faculty was thrown chiefly on fees for private lectures. And more of these were required by the students (and expected by the authorities) as the field of science widened, and methods of teaching advanced correspondingly.

In the 18th century payment of fees by students or their families had become an established system. Experience had taught that better results were attained so ; greater zeal and industry, in teachers and learners, had justified the change by which the public lecture lost in importance.

In the 19th century the paid *Privatvorlesungen* (so called, though the lectures are held in the University buildings, and the fees received officially by the *Quaestor*) became and now are the chief part of a professor's duty. At the same time the practical work (*Seminarübungen*), which is of great importance to the student, is usually free, and it should be borne in mind that lecture-fees generally are extremely low.

In Austria fees have been entirely abolished,

the professors being compensated by raised salaries. Dr. Paulsen does not believe that Germany would do well to adopt this plan. He approves, however, of two changes introduced in 1897 by the Prussian Government: (1) a rise of salary according to length of service; (2) a rule by which fees exceeding 3,000 marks yearly (4,500 in Berlin) pay a certain tax, that is, one-half of the surplus is paid into the Government fund (*Staats-kasse*) as a help towards the raised salaries.*

Dr. Paulsen, however, considers that the much-discussed system of "double-payment" has its drawbacks, this among others, that there is an inequality of recompense without a corresponding inequality of valuable work in the University, such as exists in no other department of the public service.

This extraordinary inequality arises, of course, from many circumstances connected with the different subjects professed, the number of students in a given Faculty, and the number of lectures required. Besides, a lecturer's personality and reputation are factors that must be taken into account.

Nevertheless, the great majority of professors wish to see the system maintained, not only those blessed with a large income by its means.

* "Die Deutschen Universitäten," p. 114.

As Dr. Paulsen argues, the fact that the professor does not look to the Government fund for the whole of his income gives him a certain measure of independence, and this is much to the good.

Again, the effect of fixed salaries would not be to bring out more zeal and a greater sum-total of work. Human nature inclines quite the other way. Dr. Paulsen himself (judging from the experience of all other Government departments) would look for a setting-in of official laziness (*Bureauträgheit*) among professors. Supervision by the State would be necessary; and it is to be feared that officialism, once admitted, would spread over the work of the University, as in the case of the training schools for teachers. The dreaded influence of party could not be kept at bay. The hard-and-fast programme of instruction and course of study for certain examinations would replace the freedom within its own walls that is justly the boast of the German University.

Lastly, the relation of the professor to his hearers would suffer. As things are now, the student chooses his professor and gives something in return for his teaching and direction. The professor has a personal and not only an official duty towards each student, and the student is certainly free from the temptation to waste his time and scatter his forces, amid a

bewildering abundance of free and interesting lectures on subjects outside his own. It is a good working rule that what is paid for is best appreciated and most perseveringly used.

Times have changed, and things academic with them, but the relation between professor and student in Germany remains a very satisfactory one, though less intimate (especially in the large Universities) than it was in the simpler days gone by. Conflicts are very rare. "It is a relation of frank esteem and mutual confidence." Above all, it rests on entire freedom. To the German student the professor is not so much an authority placed over him as an older brother-in-arms in the service of science.

The *Seminar* especially gives opportunities for comradeship in scientific work which no student need miss but by his own fault. The *Seminäre*, a growth of the 18th century, have reached a very high development in these days. They represent a most important side of the German University system. In them the master trains his pupils in scientific method, puts the instruments of research into their hands and teaches them how to use them. He shapes them to be his fellow-workers and, in some cases, the school which it is the dearest ambition of the German professor to found. The State has proved herself here the stout ally of Science (who, indeed, has

paid her back with interest—in men). Libraries and work-rooms for the *Seminäre* in the philosophical and theological faculties have become part of the outfit of the German University. Like the laboratories and *Institute* for the natural sciences, they are endowed by the Government. The costliness and magnificent equipment of these last are well known to everyone in England who is interested in science. The new *Seminäre* and *Institute* of the University of Strasburg cost nearly 14 million marks. The example of Germany has deeply influenced other countries, especially the United States; and every German feels a natural pride in his country's pre-eminence in this respect. But philosophers sometimes put in a word, as Dr. Paulsen has done, on another side of the question. The author of "Die Deutschen Universitäten" reminds his hearers that an overwhelming abundance of apparatus is not an unmixed good for young science students. They can be, to a certain extent, spoilt by it for the less liberal circumstances and sharper difficulties of their real life's work. But this implies no criticism of the *Seminar* system itself. The results are wholly admirable.

Another element of the greatest value to the Universities and to science in Germany is the body of *Privatdozenten* already mentioned.

The *Habilitation* of a *Privatdocent*, as his reception into the teaching body of the University is called, is not an affair of competition or favour. It depends on proofs of his scientific competence, in the shape of some original work laid before the Faculty from which he is to receive the right to lecture. By this *Habilitation* he enters the learned corporation, but not the official ranks. He is not in the service of the Government, and need not lecture unless he wishes to do so ; but, on the other hand, he can, if he will, collect a number of hearers round him and become a centre of scientific activity. His work, supplementing the professor's, is indispensable to the students. He often stands very near to them in age and circumstances, and this is a real advantage. As for his own career, the post of *Privatdocent* is a valuable probation. He qualifies for a professorship, gaining experience in dealing with students and the habit of handling scientific subjects in the right way for a University audience, not an unimportant point.

Naturally, not every *Privatdocent* goes on to a professorship ; some take orders or accept posts in schools, libraries and so on. But most of them keep to their calling, and thus a German University always has at its service two classes of lecturers : the professors and the *Privatdocenten*,

young men winning their academic spurs or others who, for some reason, prefer perfect freedom to holding a paid official post.

This system of a double staff has been called the source of the German University's strength. It is certainly a plan that secures progress and thoroughness. The position of a *Privatdocent* has great charms for some of the best, most independent and fruitful minds. As for the students, their good is undoubtedly served by having the two generations of scientific men among their teachers. And for the professors there is the wholesome necessity of defending, so to speak, their own influence and consideration. Even the man with a made reputation cannot doze at his post, if he would not see his scientific authority slipping from him, as the work of research and discovery is pushed on by his fresh young colleagues. The position of the *Privatdocent* is called "the freest" (academically speaking) "in the world." The word "free" brings us back to the first pre-occupation of those who, like Paulsen, love the Universities of their country loyally, critically and watchfully. The chapters on *Lehrfreiheit* are the most interesting in this candid and thoughtful book.

Lehrfreiheit is the pride of the German Universities. What does it imply? Freedom of thought, the precious substitute for other

freedom in Germany, has its chief seat in the University. Hence the great general sensitiveness as to any restrictions here. Freedom of thought, full freedom in research and teaching are jealously guarded ("as the *palladium* of the unwritten constitution of the German people"). The days are over when tradition and dogma set bounds to enquiry, when all that the University professor had to do was to distribute to his hearers the stored-up learning of the past. Since the 18th century the task of the Universities has been to push forward continually the frontiers of science. For this work, scientific teaching must be absolutely free. For "teachers and hearers there can be no thoughts bidden or forbidden." This is the only standard of freedom which the German Universities will accept.

Now a certain danger in this—not social, but scientific—is recognised by thoughtful Germans. In the theological and philosophical faculties, in the *Geisteswissenschaften* which leave so much room for *Subjektivität*, originality is too often the one aim of the theorist. The desire to found a "system" haunts too many academic chairs. Yet the conclusion of the German critic is: such is the price of freedom, and it must be paid. The German University cannot turn back; her proud claim is to be a seeker

and finder of truth; the search, with all its dangers, cannot be renounced.

Full freedom is, of course, the acknowledged right of the exact and natural sciences, in which new conclusions are reached from premises that can be neither doubted nor disputed, and which can be established by demonstration. If, now and then, attempts are made to limit the *Lehrfreiheit* so dearly prized, it is when science and criticism have to do with subjects from which personal conviction, temperament and human feeling cannot be shut out, however scientific the method of the lecturer. Dr. Paulsen maintains that the theorist who stands aloof with perfect impartiality and indifference to theorize on religion, law, social science and political science has no true grasp on these subjects, and cannot handle them with any real power; and yet the thinker of intense convictions must discuss theory, with practice staring him in the face. Opposed to the theories of the *Geisteswissenschaften* is the order of things established by practical men for the needs of real life. Part of the professor's work is to prepare his hearers for a practical function in society, and the problems arising where conviction and expediency clash must be solved for them as well as for himself.

The opposition is, to use Dr. Paulsen's expres-

sion, "between the two essential sides of human nature, between intelligence and will."

This opposition is naturally most acute in theological studies. In the Faculty of Catholic Theology there is necessarily very little conflict; the Church is infallible, and obedience the first virtue of the University professor as of other good Catholics. But in Protestantism the position is different. The Protestant Church, while not claiming infallibility, lays down a certain established body of doctrine as the foundation from which all development must proceed; and the Protestant State demands of the official professor that he should be a Christian and a Protestant. This because the element of personal judgment cannot be left out of the study and exposition of religion and the moral nature of man.

It is difficult to imagine that any lecturer would choose a chair of Protestant Theology as the place from which to profess a personal judgment against Christianity and Protestantism, but the author of "Die Deutschen Universitäten" puts this as a case for consideration, if an extreme one. He strongly urges the impossibility of the professor's serving the State in this capacity if he has no inner conviction; and if he loses a conviction once held, "he must, in honour, lay down his office."

This is an interesting opinion on a question which must continue to provoke warm controversy in Great Britain as well as Germany. The State, unless it abandons the very principle of *Lehrfreiheit* and the tradition of progress, surely cannot demand of any man more than an absolute scientific integrity in his teaching. Still, the great inherent difficulty in this, where theology is concerned, must be honestly admitted.

The question of *Lehrfreiheit* in philosophy is more easily settled—more easily, that is, for Dr. Paulsen. There is terse wisdom in his observation: "Philosophy in any case demands that nothing be taken for granted. A philosophy having the goal marked out beforehand to which thought must come or beyond which it may not go is nothing — at least, it is no philosophy."

This is excellent. But why should the principle of *Lehrfreiheit* be so fully granted in the case of philosophy and carefully limited for theology? The simplest explanation is that the author of "Die Deutschen Universitäten" is a philosopher himself. We know him to be the author of a system of Ethics and a life of Kant. It is natural for a man to defend his own field. But the theologian has an equal right. The State cannot nationalize religion quite as it nationalizes rail-

ways. The possible convenience of the State is not a good enough reason for checking speculation in any field of thought. This is the argument used to defend the liberty of philosophical speculation against the ultramontane critics of the Universities. It is surely of equal force as a weapon of defence for the speculative Protestant theologians. Besides, it is wasted labour to bar the side door when the front door is thrown wide open.

Last comes the question of *Lehrfreiheit* in the political and social sciences.

The State has properly no canon or doctrine as to its own nature, functions and rights, and, for this reason, "the ruling party sets up its own adopted doctrine as orthodoxy." Those who are suspected of error must be kept out of public educational institutions, for the safety of the State and society. The University professor has a double duty; he is an official, and has to form the ideas of future officials. If he fails to do this correctly, the State must remind him of his duty, and, if he is obstinate, remove him, or, at least, set a right-thinking professor beside him, to guard against dangerous misunderstandings. Thus far the Government. Dr. Paulsen states the case for the professors. If there is a science of the State and society, it can only stand on the same ground as every other science—free exami-

nation of facts. Instruction in political and social science can have no theoretical significance under any other conditions, at the best it would have "a certain technical value as a means for the powers to keep themselves in power."

But, for the people and "the State as such," the only interest is truth. The professors of political and social science are there to be incorruptible seekers after both. The State can only serve its own purpose by keeping their office aloof from interested influences.

But, in discussing the personal attitude of professors towards the existing Government, Dr. Paulsen expresses strong views on the limits of *Lehrfreiheit*. He thinks that if a professor is brought ("by reflection on the nature of the State, or by Tolstoian eloquence") to the conviction that the existing *régime* is founded on wrong, and its overthrow a desirable end; in fact, if he becomes a convinced Anarchist or Social Democrat, he is not in his place as a State-endowed professor of political or social science. And if he not only holds these convictions, but lectures in support of them, the State cannot let him remain at his post.

Political controversy is not allowed to take up much space in "Die Deutschen Universitäten," but the author's attitude towards "the uncompromising party of revolution" is quite clear.

He has no faith in the methods of Social Democracy, but he is too just to deny that it has a certain ideal, needed badly enough in the present state of society, and a record of some good work accomplished. Himself a supporter of the established order, he is able to plead with all the more force for a wise tolerance on the part of the State. For instance, there is the question of the *Privatdocent's* politics. The *Privatdocent* has not the official standing which creates official obligations. The State has not the same hold on him as on the professor. But the question has already arisen whether the fact of belonging to the Social Democratic party should, of itself, be sufficient cause for exclusion from the University. The Prussian Government considered (in the case of Dr. Arons, a *Privatdocent* of Berlin) that it was.* But the Philosophical Faculty of the University of Berlin was by no means of the same opinion as the Ministry, and maintained that there was no political danger in a *docent's* lecturing on physics in the University, and being, at the same time, an active member of the Social Democratic party. The judgment of the Faculty was reversed, it is true, and the Ministry, as the higher tribunal for such cases, deprived the *Privatdocent* of the right to lecture. But in their

* "Die Deutschen Universitäten," p. 320.

broad and courageous view the Berlin professors upheld the traditions of the German University, which has been, and is, as is finely said in "Die Deutschen Universitäten," the Conscience of the people. In the Universities must be kept alive "the keenest sensitiveness to right and wrong," and from them must come unbiassed judgment on the vexed and difficult questions of the State and social life. They must stand for truth—and not always without sacrifices—where interests and prejudices persuade otherwise, very much as the rack and the stake persuaded in their day.

This subject can only be touched on here, and yet *Lehrfreiheit* interests us as an English question. Not because the Government here will not permit thinking people to say this and that. It is not so simple a matter. The Englishman's freedom under the State is greater than the German's; but the German has gone far beyond the Englishman in freedom under public opinion; freedom, that is, to speak without euphemism or cant or cautious correctness on religious and moral questions, to use direct speech and not the solemn dialect of the Churches and the Press. We have not cared to be known as a scientific people. By a certain confusion of ideas in the Continental mind we are reputed a religious people. We have brought this on ourselves. Abstract thinking is not a

national habit with us. Our honest, simple bigotry is a childish trait, strange in an old, great and world-encircling nation. Its survival warns us that our education is far from full-grown, even if we had not heard other and most urgent warnings from our practical men of business, pointing to eager and determined Germany.

A few words in conclusion on the position of students.

The conditions of admission to a German University are regulated by the State. The diploma called the *Reifezeugnis** or *Maturitätszeugnis* (*certificat de fin d'études* in France) must be presented as a proof that the intending student has passed the examination which closes the higher-school course. Candidates prepared by private study can go up for the certificate, but the number of these is very small. Most German boys go through the nine classes of the school before entering their University or Universities, for a great number of students divide the years of study between two or more centres of learning.

The range of alternative subjects, which may be taken in preparation for the University, is much wider now than in former days. New

* "Die Deutschen Universitäten," p. 352. The chapters on this subject, which cannot be dealt with here for want of space, are most instructive.

types of higher schools have arisen, in which Greek is not taught; modern languages and science have gained immensely in importance.

The exit-examination (*Abgangsprüfung*) is the step straight from the school to the University. This regulation is condemned by Dr. Paulsen, whose discussion of the system is most interesting and full of wise suggestions, showing insight into those all-important parts of the question where officialism has proved itself entirely out of its depth.

The object of examining on the school-work is to prevent the ill-prepared, the incapable and the idle from slipping into the University; but, as Dr. Paulsen shows, there could be no worse preparation for the University system of study and University life in general than the last years of school as regulated, for instance, in Prussia. The boys in the top class of the *Gymnasium* (youths from eighteen to twenty years of age, as a rule) do their work under the same strict regulation of tasks, hours and so forth as the little boys in the lowest class. They work under very high pressure, with the exit-examination before them. A natural and frequent result is that, when the examination is passed and the full liberty of University life suddenly replaces the iron *régime* of school, they begin their student career wild for freedom and a good

time. Their studies suffer, and their *morale*. Dr. Paulsen's observation that the year immediately following school is the best time for military service seems most just. The physical exercise of army-training comes opportunely after a long and intense mental strain. Besides, the change of discipline—but continued discipline—checks the plunge into absolute freedom that tries the equilibrium of all but the very steady.

“Absolute freedom” is not an exaggerated expression. The years at the University are the freest in the life of a German. The student arranges, independently of authority, how and where he will live; he chooses his companions and surroundings and pays the price that suits him for his board and lodging. He disposes of his time as he thinks fit, selects of his own free will the lectures he will attend and the professors he will hear, and neglects, at his own risk, those that do not attract him. No one has—officially, at least—the right to enquire what he does or why he does it.

The *Lernfreiheit* of the student in a German University extends even to the liberty to do no learning at all. Naturally, not all students can stand the test. Even in the case of the studiously minded the choice of lectures is sometimes very mistaken and unsystematic, and

time wasted that is afterwards bitterly and vainly regretted.

The risk of misuse of time in other ways besides attendance at miscellaneous lectures is very obvious indeed. The gaities of student life are all but irresistible to a great many young men. It has been suggested that greater restriction of liberty, stricter supervision and more compulsion in the matter of studies would work out well, in the end, for the Universities. There is every reason to think the contrary, and Dr. Paulsen is convincing on this point. In his opinion the only effectual pressure from without is a severe State-examination. "The educating force of reality," to use Dr. Paulsen's admirable expression, is in the examination looming at the end of the student years. The young man's future depends on it to a great extent. The necessity of being ready for the test is very bracing to flagging or misdirected energies.

Such an effect could never be hoped for from the various plans that have been proposed to compel students to work. The University cannot go back to the mediæval college-system, and without it supervision is not practicable.

One authority on the subject (Schmoller: "Jahrbücher für Gesetzgebung," 1886) proposed that every student's attendance at lectures should be noted by the authorities, and the result

reported to parents at the end of every semester. This process, at the larger Universities, is rather more easily imagined than carried out. Even if it could be done (by a roll-call, or by an official marking the names of those present, or by the students themselves signing a book) for every lecture in the day, the effect could not be good. The best, most hardworking and most original students would be forced into a state of wounded self-respect and revolt. The others would easily find ways to dodge supervision and yet secure official testimony to their regular attendance; which would leave matters worse than they could be under the free system, and would be misleading to parents and University authorities alike.

Yearly or half-yearly examinations have also been suggested, but the objections are overwhelming. Either the examiners must be worked to death or the examinations become a mere farce. The good, mediocre and bad workers among the students would suffer equally from the introduction of the restraint, routine and superficiality which such a system would bring about; not to speak of the ways that could be found, by the black sheep, to escape the benefits forced upon them.

Yet another proposal has been put forward, namely, compulsory written exercises and essays

on the work of each semester; these to be duly read and judged by the professors and docents, and a penalty to be imposed for neglect to do such work; that is, the unprofitable semester would not count as helping to make up the number required to be spent at the University, before admission to the State examinations.

But the scientific character of the exercises and other work, as now done by the students, would suffer hopelessly by such a regulation, "compelling them to come in." The smaller circle who, under the present system, are eager for work and devote themselves to it, would lose their opportunities, while the professors toiled at the joyless and fruitless business of forcing the others to produce masses of mediocre and bad work, like so many schoolboys. The scheme has already been tried in the Faculty of Law (in Prussia). The result is anything but happy for the professors, who are compelled to give time and strength to correcting thousands of folio pages in the year, the commonplace, compulsory work of students who would shirk it if they could!

As Dr. Paulsen says: if these duties are thrown upon professors, what hope is there that the Universities will attract and hold such men as Wolf and Boeckh, Ranke and Waitz, Savigny and Gneist, J. Müller and Helmholtz? Their

place would be in the Academies, and the loss of their great services as teachers and guides of the younger generation would be felt as a loss to the whole German people. For the German University is democratic, as we have heard, and as we see by the place it takes in the national life.

It is impossible to avoid the conclusion that the University, if it is not to revert to a school, must allow freedom of study and effort, and take the risks of freedom. In no other way can it approach the high ideal which the German University strives to reach, as a home and training ground of intellectual independence.

“The infallible system for making all students reasonable, hardworking and virtuous men is not yet invented.” The German system does not and never will do this. But the experience of other countries is that the most carefully framed systems of supervision and control give no security for good work. The perfect University, no doubt, would combine the fullest scientific opportunities with the most faultless training for the gentleman and the athlete. But we are still in the age of imperfection. In Germany the words *Lehrfreiheit* and *Lernfreiheit* stand as the formula of a system that has proved the wisdom of its aims and the value of its discipline by a century of splendid success.

APPENDIX.

I.—EXTRACT FROM DR. GREGORY FOSTER'S REPORT ON AMERICAN UNIVERSITIES AND COLLEGES.

THE professors and teachers of the universities and colleges conceive that their main function is to direct and guide the studies of their students, and not merely to give them formal lectures. The number of formal lectures now given is very small, and the tendency is for them to diminish. Such formal lectures as are given are followed a few days after by what are known as "quizzes." These are conversation classes, in which the professor or one of his assistants converses and discusses with the students the main points of the lecture and of the reading that ought to have been done in connection with the lecture and the difficulties that the students have found. From time to time, within the discretion of the lecturer, and differing according to the need of the subject, written work is set and is carefully gone over in most cases with each of the students. This system, which is becoming the general one, results, when really well worked, in the most perfect control of the student's work, in uniting what have been called in this country the professorial and tutorial systems, and in bringing about fruitful co-operation between the students and teachers, both senior and junior, of each department concerned. In order to carry this out each department must have a large staff consisting of several professors, one of whom acts as the director or head of the department, of associates or, as we call them, assistant professors, of lecturers and tutors. The presence of a large staff makes it possible to divide the work in a productive manner. Some members may be devoted entirely to

graduate and advanced work, others prefer to do both graduate and undergraduate work, and others again devote themselves entirely to undergraduate. The presence of these three kinds of teachers seems to give strength and vitality to the institutions. In practice each department would have about two-thirds of its strength engaged in advanced work and capable of doing it, while the remaining third is not so engaged, and is not in many cases capable of undertaking it.

The American university in thus treating each department of learning as a whole instead of having, as in England, a number of teachers attached to different institutions, each having an institutional department of his own, is able to organise and develop the teaching much more fully, and without the strain that inevitably results from the separate collegiate system, whether it be the tutorial, as in our older universities, or professorial, as in some of the newer.

Each department is in this way an organic whole. Each teacher has the opportunity of doing that particular piece of work for which he is most suited, though he is not necessarily restricted to one piece. Thus to take the teaching of mathematics, which is with us often a vexed question. Owing to its importance almost every undergraduate student takes at some time in his career a course of mathematics. By special division of the work among the members of the mathematical staff, the universities are able to ensure that each group of students gets the kind of mathematical teaching that is most suitable to his requirements. For example, one or two members of the staff will be entrusted with the teaching of mathematics to engineering students, but will not necessarily be restricted to teaching those students. These teachers are kept in touch through their colleagues with the larger general aspects of mathematical teaching, even though the immediate work that they have in hand may be of a restricted character.

The same thing applies to all the departments to a greater or lesser extent according as the staff of the department is large or small. The importance of this unity of departmental organisation in the university is as great for the teacher as for the taught. His colleagues exercise a modifying influence on the teacher who is inclined to cranks and fads, both in his teaching and in his examining, and by constant intercourse the work of all the members of the department becomes unified

without being uniform. With such an organisation as this the presence of an outside examiner as a means of maintaining the standard is unnecessary, even where the departmental staff is a comparatively small one.

It is a fundamental principle in American universities that the man who is fit to teach is also to be trusted to examine his own students. The external examiner and the external examination system is practically unknown in the United States. The teachers are free, and being free they are enabled to give to their courses a breadth and depth that would be impossible were they hampered by the knowledge that their students were to be tested by examiners who knew little or nothing of them.

The tests and examinations for undergraduate students leading to the bachelors' degrees are conducted almost entirely by the individual teachers, and with the most satisfactory results. There may be abuses from time to time by individual teachers, but, as far as I was able to discover, the evils resulting from such occasional abuses are less great and certainly less widespread than the evils of the examination systems of the British universities. In the universities of the States there seemed to be an atmosphere of quiet study and scholarly work which is apparently continuous throughout the session, and remains undisturbed by feverish bursts of cramming such as characterise British colleges and universities.

The American system requires elaborate daily care and the guiding, watching, and recording of students' progress, but that care probably does not involve a greater expenditure of energy than the organisation of the unwieldy examination system of this country. Moreover, as it is spread over a large period it cannot involve the terrible weariness that is brought about by the British system.

From the point of view of the student, I have no hesitation in saying that the result is far better. When the American scheme is well carried out it ensures continuous and steady work. It makes "slacking" impossible, and thus prevents waste of time during some of the most critical and valuable years of a young man's life.

The influence on the teacher is no less salutary; the American teacher thinks of his functions as a teacher and director of studies, while the British teacher is driven by force of circumstances to conceive and direct his work entirely in terms of

examination. As long as examinations control the teaching, whether in universities or schools in this country, so long will the teaching continue to be academic in the worst sense of the word, cribbed, cabined, and confined.

From what I saw in America I am convinced that in the free system of teaching that exists there, even the weak teacher gives stronger guidance to his pupils and produces better educational results than he does here. The reason of this is obvious when we consider that in the American system the teacher is judged by the standard that he makes for himself, while with us the teacher has a standard imposed upon him by the external examining body, which is almost inevitably a standard that tests whether the pupils have obtained the information to be found in certain prescribed books. For the English teacher with a prescribed amount of work to be got through in a certain time, whether such work is suited to the ability of the class or to the teacher's powers, life is continual rush. There is no time to deal in educational fashion with the mistakes of his pupils; they are simply told that they are wrong, and one of the others is set to put them right. For the American teacher life is in comparison a leisurely one. He makes as much if not more educational value out of the blunders of his weaker pupils as out of the correct answers of the stronger ones. He cares for the development of his class as a whole, and not mainly for that of those who will do him the most credit in answering the questions of an outsider.

II.—EXTRACT FROM R. v. IHERING'S "SCHERZ
UND ERNST IN DER JURISPRUDENZ."
LEIPZIG, 1885. PP. 366—7.

I WISH for these *übungen* not only for the sake of the student, but also for that of the professor—as a corrective against theoretical one-sidedness. He must himself make the application of what he teaches, and this will show whether it is really applicable. He will then convince himself that it is one thing to expound a distinction *in abstracto*, another to stand question and answer about it, whereby it will be known *in concreto*; that it is easy for the theorist to form some conception, a different thing for the parties to prove their case; that it is one thing to be answerable for logical accuracy, another to undertake for the practical fitness of the result. I speak here from experience. For more than forty years I have held such a *pandekten-praktikum*, and I cannot sufficiently express of what service it has been to me. It has become a second nature to me, to exemplify every legal doctrine, notion, and distinction in a concrete case; and to put them to the proof so as to control abstract thought by *casuistic*.

The mere exposition of legal cases, and the statement by the professor of his decisions on them, is of no use. For the teacher himself, as well as for his students, these exercises (*übungen*) attain their value only by the most active and freest exchange of views between the teacher and the students. The teacher must not only allow, but must require his conclusions to be contested, and their refutation to be attempted: must put himself on a level with his auditors, just as if he and they were members of one judicial body—not the authority of the teacher, but the weight of the reasons, must ultimately decide. When these exercises are so conducted they are for both professor and students alike serviceable and stimulating. On me they exert, even to the present day, the highest attraction; it is to me a pleasure to hold them; and I will not suppress the confession that I have not seldom been made by a clever student to see some point which before I had overlooked.