Educational Review
Vol. 8. 1902.
P 1. Pp. unpn. 366.

Tm 2,M95
M95.8.1
69615

T.m 21.M95
M95:8

CONTENTS.

PAGE

Editorial Notes ... 1

University Affairs; The Election to the Registrarship; The University Member on the Legislative Council; The proposal of the Syndicate re the appointment of the Registrar; The Registrar's salary; Education in Bombay; Education in Burma.

A note on the Mahomedan Educational Conference. By Kopi ... 4

Matthew Arnold as an Educator. By Geraldine Hodgson (Sometime Cobden Scholar, Newnham College) ... 7

Ancient Indian Education. By M. Rangachariyar, M.A. ... 18

Industrial Education. By Alfred Chatterton

How to Interest the Parent in School-work. By C. T. Parthasaradhi Moodeliar, B.A., L.

The Mahomedan Educational Conference

Our English Letter ...

Contemporary Educational Periodicals

Reviews and Notices ...

Euclid in Tamil and Telugu, by Seshambadi Rajagopachariar; Algebra for High Schools, by K. G. Venkatasubbaiyar; Macmillan's New History Readers, &c.

Madras Teachers' Guild Registry ...

Indian Educational Notes ...

General Notes ...

69615

All contributions, books for Review, &c., should be addressed to the Editor, Haslemere, Nungambakkam, Madras. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest.

69615

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, Educational Review *Office, No. 4, Mount Road, Madras.*

N.B.—*Please note the change in the Editor's address.*

The Publishers request that Subscribers to the Educational Review *who do not receive the* Review *regularly will kindly bring the fact to their notice.*

The Educational Review.

University Affairs.

The meeting of the Senate on the 31st instant has some very important business before it, namely, the election of a Registrar in place of Mr. Grieve, the recommendation of a 'fit person' to represe University in the Legislative Council, a consideration of certain proposed alt in the by-laws affecting the appointm salary of the Registrar.

The Election to the Registrarship.

For the post of Registrar the S Committee has nom Mr. H. Malim, Princ the S.P.G. College, nopoly, and Mr. C. A. Paterson, Princi C.S.M. College, Madras. There wer knowledge, other excellent candidat field, and the Committee must have small difficulty in deciding between claims. There can, however, be [illegible] either of the two gentlemen nominate make a capable Registrar, and w friends and supporters of either w reason on personal grounds to rejoic regret the results of the election, the i of the University are safe, provided, the election is confined to the nominee Special Committee. Unfortunately t

nent made by the Vice-Chance of
retation of the existing by-laws,
ture of the ruling he should give
ventualities leaves a door open to
ions, and es it just possible,—
d it as improbable—that a third
e, rejected by the Committee, may be
ed by the Senate for one of those at
ecommended. That the Vice-Chan-
ight in regarding the nomination of
nittee as a 'report' subject to revi-
e think, extremely doubtful. We
lieve that the letter of the by-laws is
of such an interpretation. We feel
t the original intention of those who
the by-laws admitted nothing of the
However this may be, we trust with
able confidence that in the present
ances, the good sense of the Senate
l it to adopt its Committee's choice,
any proposal which may be made
d' the Committee's 'Report' will be
rejected.

regard to the recommendation of a
fit person as an additional
member of the Legislative
Council, we can only repeat
said in our last issue, that the
to represent the University is an
ist, and that any other person,
reat his qualifications may be on
nds, is in the most important res-
not fit. We trust that the ma-
ellows will take this view, and
w their votes to be influenced by
eration as to the attitude likely to
l by the nominee in matters with
University and education have no

iversity
the Le-
Council.

The proposal of the Syndicate *re* the appointment of the Registrar.

The recommendations of the Syndicate with regard to the appointment of the Registrar, appear to us, we need hardly say, to be eminently sound. We have long held very strongly that the proper body to appoint the Registrar is the Syndicate. We advocated the change now proposed by the Syndicate in our editorial columns last November, and we urged the same thing, elsewhere and in another capacity, two years ago. The present procedure is cumbrous and inconvenient in the extreme, and the Vice-Chancellor's interpretation of the by-laws would make it even more so. The question as between the Senate and the Syndicate appears to us scarcely to admit of argument. Assuming the choice of either body to have sole reference to the interests of the University—and the assumption is easier in the case of the Syndicate than in that of the Senate—the smaller and picked body is obviously likelier to make a wise selection than the larger and, to a large extent, chance assembly; for it is to be remembered that the Senate, so far as the election of a Registrar is concerned, merely means as many of the Fellows as can be got together on a particular day in Madras. Such a Senate, as things are at present constituted, is largely representative of persons who have very little to do indeed with University work, while it is not representative of persons whose lives are spent in University work in Mofussil Colleges, but who, by reason of distance and the ties of that work itself, are precluded from a share in the decision of a matter in which they are greatly interested and concerned. Even between a fully representative Senate and the Syndicate, there can be little doubt as to the superior fitness of the latter to appoint an officer who is to be their own

Secretary, and in the adequate discharge of whose duties they are most directly concerned. Between a 'scratch' Senate and the Syndicate there can be no doubt at all. We therefore hope that the Fellows will accept the recommendations of the Syndicate and willingly surrender a patronage which it is not in the interest of the University that they should retain, and which cannot be of the slightest benefit to the Fellows themselves, so long, that is to say, as the privilege is exercised on public as opposed to personal considerations.

The Registrar's salary.

The last proposal which the Senate will have to consider is one which stands in the name of Mr. A. Sankariah. That gentleman desires to reduce the Registrar's salary to half its initial sum, and to make the highest salary obtainable less than that which the Registrar now receives for his first year of office. This astonishing proposal cannot be made on the ground of necessary retrenchment. Happily the University is under no necessity to economise. Still less can the proposal be justified on the ground that the duties of the Registrar have declined in importance and responsibility. We can conceive only one possible motive for the amendment, a desire to reserve the post for natives by making the salary too low to attract any European whose qualifications should have any chance of being considered. It would be wasting words to enter upon a discussion of the reasonableness or unreasonableness of Mr. Sankariah's proposal. We cannot imagine that it will be seriously considered by the Senate, and, even in the very unlikely event of the proposer's securing a majority of votes, we cannot conceive its ever obtaining the approval of His Excellency in Council.

Education in Bombay.

We have received the Report of the Director of Public Instruction in the Bombay Presidency for the year 1900-1901. The following facts and figures may be of interest. There has been a slight fall in the number of recognised institutions in the Bombay Presidency during the year under report, but the fall is very easily accounted for by the influences of plague and famine. On the other hand there has been an i ease of 7,425 in the number of scholars. In the Northern and Central divisions, the first of which suffered from famine, the second from famine and plague together, there was some falling-off, "but the fact that in the Southern division, where a less unfavourable season was experienced, the number of scholars increased by 10,000 is a significant indication of what may perhaps be expected throughout the Presidency when relieved from the burden of these calamities." Government animadverts somewhat severely on the management of primary schools by Municipal bodies. "It appears that there is a tendency on the part of some of the Boards to economise by the employment of untrained and ill-paid masters, while under others the supervision is ineffective and apathetic."

In regard to night schools, the report, in the opinion of Government, is most dis couraging. "There seems to be now a consensus of opinion that they are not popula and that they serve no useful purpose." 1881, these schools were more numerous more largely attended than at presen the Education Commission said of them "they have proved a great success and mor of them are demanded than the Departmen can supply." The Director of Public Instruction is requested to make a special enquiry into the causes of failure. Secondary edu-

cation, so far as numbers are concerned, remained in a stationary condition; but it is worth noticing that "the University School Final Examination is slowly gaining in popularity, though in this respect it is still far behind the Matriculation examination." In the latter examination in 1900, 3,511 appeared, of whom 1,171 succeeded in passing. In the former, 983 appeared, of whom 393 passed. As regards University education, the 'chief event of the year' appears to have been the approval by the Senate of the scheme for the introduction of the Vernaculars into the M.A. curriculum. A favourable account is given of the work done in, and the results produced by, the various Arts Colleges, the Grant Medical College, and the College of Science. The Normal institutions throughout the Presidency are also reported as being in a very efficient condition, and the Sir Jamsetjee Jejeebhoy School of Arts is said to continue 'to attract an increasing number of students.' There has also been a considerable increase in the number of students in the Victoria Jubilee Technical Institute during the year. "The demand for men who have received some instruction in commercial subjects has been met by the establishment of at least four private Schools of Commerce." Government regards this as a very significant sign of the times.

It is to be noticed that, during the past ten years, the progress of female education in the Bombay Presidency has been relatively greater than that of male education. The Director, Mr. Giles, thinks that in this "it is possible to see an indication that the prejudices against the education of women are yielding to the progress of the age." Reviewing the Report as a whole and taking into consideration the disasters of which the Bombay Presidency has been the victim during the last five years, the Governor in Council "cannot but regard it as a matter for congratulation that the figures do not give even less cause for satisfaction," and shares with Mr. Giles the hope that the advent of better times "will be quickly followed by a large, vigorous and many-sided development of education in all its branches."

Education in Burma.

We have also received the Report on Public Instruction in Burma for the year 1900-1901, but reserve a detailed notice for a succeeding issue. We merely note at present that the year is reported to have been a year of progress in every department, and especially in Vernacular Primary education. The Director pronounces himself strongly in favour of the establishment of a separate University for Burma, but in view of the fact that in the last Calcutta University examination the candidates for the B.A. degree from Burma numbered no more than a dozen, of whom only six passed, the time for a Burmese University scarcely seems to have arrived.

A NOTE ON THE MAHOMEDAN EDUCATIONAL CONFERENCE.

The fifteenth Session of this Conference recently held at Madras is generally believed to have been a great success. At the least it has shown the Mahomedan community of South India how to organise themselves for common action. It was an excellent idea to form a permanent association for the purpose of furthering Mahomedan education in all possible ways. Even if this association did no more than occasionally remind the community of the importance of education, it would amply

justify its existence. This is not such an easy or small matter as it may at first appear. For it is not merely poverty or indifference that has stood in the way of educational progress among the people of Islam; false religious ideas have created in them a hatred of learning and a dread of reform. It therefore needs the patient, tactful, and unceasing endeavours of a Standing Committee or Council of Mahomedan Education to make any advance possible. This Council, however, must take good care not to act too hastily on the resolution of the Conference regarding social reform. I fear that the resolution was ill-advised; the subject of reform would rouse much ignorant opposition, and, if mixed with the educational movement, would be a great impediment.

The need of self-help may be said to have been the burden of Mr. Justice Boddam's opening and closing addresses, and also of most newspaper comments on the Conference. The Mahomedans, it is said with truth, are apt to look up to Government for everything, and feel helpless without external stimulus. But are not the Hindus liable to the same reproach, though not to the same degree? Indeed it is difficult to see how such a backward community can help depending on the governing class for pecuniary assistance and active guidance. No doubt the thing becomes amusing when a newly-appointed Mahomedan Fellow proposes to the Senate of the University that Mahomedan candidates be admitted to all its examinations on payment of half-fees, or a Conference of Mahomedans asks for the organisation of a separate Department of Mahomedan Education with a chief Inspector and a numerous subordinate staff, all belonging to that community begging dulls the edge of self-exertion; and the Mahomedans of Madras have always begged for concessions and special privileges, of which, as Mr. Justice Boddam proved with facts and figures, they have not fully availed themselves. But on this occasion, when the Conference had passed a resolution organising a common fund for the benefit of Mahomedans, the rich men of the community came forward to found scholarships and endowments with public spirit and generosity which, in their case, must be said to be commendable.

One of the great difficulties in the way of Mahomedan education is said to lie in the fact that the boys of that community begin English education late, because they have to be kept at home during the early years learning their religion. It is difficult to understand this. What kind of religious education is it that can be imparted to boys of nine or ten? Not theology or metaphysics, surely. They can only be taught to say their prayers and follow certain religious practices in imitation of their elders. Does this require that they should be kept at home all day for several years? Is it feared that too early association with lads of other faiths or too early familiarity with secular knowledge will corrupt the soul? Do Mahomedans believe that, armed with the elements of religious knowledge acquired in childhood, their sons can resist the insidious attacks of Reason? But one must respect, though one may not quite understand, such prejudices. The Mahomedans of Madras have long been advised to avail themselves of the grant-in-aid system, and maintain schools of their own where they can combine religious and secular education. Mr. Justice Boddam commended the plan to the Conference and urged on them the taking over of the local Madrasa into their own management. But the advice seems to have been thrown away. The Conference showed no desire to relieve

Government of th .rect charge of the Madrasa, but resolv to provide in the ordinary public schools the religious instruction of Mahomedan ils at the cost of the community, if permitted to do so.

I wonder what actual support the Aligarh representatives were able to secure in this part of India for the proposed Central Mahomedan University. The idea does not readily commend itself. Residential colleges in various parts of the country, like the one at Aligarh, intended for Mahomedans, should be enough to afford them the benefits of liberal education without compelling them to sacrifice or forego any of their national eculiarities. Why need they a University of eir own? Curricula and methods of study ot admit of racial differences. The sciences arts have no value or significance to ne Mahomedans which they have not to other peoples. Islam may have a theology of its own and may exercise control over the daily lives and occupations of its followers, but it cannot claim any exclusive interests in learning. University regulated by, and maintained Mahomedans alone must necessarily give a peculiar direction to the training of its *lumni* which will be the reverse of liberal. Of all peoples in India the Mahomedans are perhaps the most marked for that kind of religious fervour which readily passes into fanaticism; and if the educated classes among them should deliberately shut themselves out rom the softening and purifying influence of companionship in the serene halls of learning with men of catholic tastes and sympathies, they should render themselves less fit than they could otherwise be to be the citizens of an empire which embraces various forms of faith and diverse types of national character. ers. Morrison and Brown spoke of the proposed University embodying the latest ideas of the age. Do they fancy that one of the latest ideas of a University is that it should be exclusive, and that it should tend, by the mere fact of such exclusiveness, to perpetuate the racial differences and rivalries which all truly liberal education should aim at eradicating? In a somewhat rhetorical speech Mr. Brown praised the marvellous potentialities of Mahomedan youth which could be called forth by such training as Aligarh college afforded. Moulvie Rafee-ud-din Ahmed too, the travelled barrister, exhorted the Conference to make good use of the unique opportunities that the English flag affords to the Indian Mahomedans of raising up a University to which, as to a common centre, may be drawn all the learning and all the wisdom of the world of Islam. Doubtless the more imaginative part of the audience may have dreamed of a future Islamic upheaval bringing back as if from the past the honour of learning, if not also the glory of arms, the victories of peace, if not also those of war. This, however, is impossible under present conditions; our Mahomedan brethren must be content to share with their fellow-countrymen the common heritage of wisdom and happiness to which the ancestors of all alike have made contributions, and those of the Mahomedans note the largest or most valuable.

A truer knowledge of the situation was shown by one of the speakers on the question of the re-organisation of the local Madrasa, when he suggested the admission of Hindu pupils into the institution. Emulation and competition are powerful incentives to hard work among scholars; and the example of the more docile and book-loving Hindu boy must have a wholesome influence on the Mahomedan lad. It is clear that the more enlightened Mahomedans prefer the ordinary public schools to the Madrasa; and I have known several high-class Mahomedan parents who sought admission for their sons into schools for Hindus on the ground that it would be better for them to associate with Hindu lads than with those of their own community. It is not known whether the Board of Mahomedan Education has recommended the measure; but the Department may well adopt it with the necessary safeguards. His Excellency the Governor, who visited the Conference one day, announced that Government had purchased a new site for the Madrasa; Mr. Kissendoss has promised a handsome donation towards the building of a boarding-house; the Vellore Mahomedans have undertaken to provide at their cost for the religious education of the pupils. With these improvements, and with the introduction of Hindu pupils, the Madrasa-i-Azam will be placed in as favourable conditions as are possible under departmental management.

KOPI.

MATTHEW ARNOLD AS AN EDUCATOR.

"I myself am properly a Philistine,—Mr. Swinburne would add, the son of a Philistine."

This was the title which Arnold applied to himself. If any one wants further elucidation on the point, let him turn to p. 62 of the Popular edition of *Culture and Anarchy*, where he will find the thing he seeks, Arnold's definition of this term:—"Philistine gives the notion of something particularly stiff-necked and perverse in the resistance to light and its children; and therein it specially suits our middle class, who not only do not pursue sweetness and light, but who even prefer to them that sort of machinery of business, and chapels and tea-meetings and addresses from Mr. Murphy which makes up the dismal and illiberal life on which I have so often touched." In the same paragraph this further description occurs:—"The Philistine being as is well known the enemy of the children of light or servants of the idea." When we remember Arnold's contributions to the thought, to the literature, to the educational theory of his country, it seems as if the forces of irony could no further go. But they can and do, when, having suggested that there might be a "want of urbanity in singling out this or that personage as the representative of defect;" he offers to give himself as an example of the "defect of Philistinism," proving his right to such a position by reference to the little help he has given to "the great works of the middle class," and again to the rôle he has filled of "unsatisfied seeker," so contrary to the "perfect self-satisfaction current in my class, the middle class."

Arnold never tired of charging the upper and middle classes in England with their inaccessibility to ideas. One wonders whether he ever contemplated a kindred inability which is a signal, innate element of the purely English temperament (*i.e.*, of English nature unmixed with any dash of Celt whatever) namely, its total insusceptibility to the subtle quality, irony. It is not insensibility: the complete Englishman, subjected to irony, is aware by his discomfort, or surprise, or distrust, that he has encountered something: only he does not know of what nature it is, and hence knows no way of dealing with it. The Englishman's attitude is one of insusceptibility in the presence of irony which induces a passing *malaise*, but makes no lasting mark

upon him, and effects no fundamental change in him. If any one doubts this or feels inclined to challenge it, let him turn to *Culture and Anarchy*,—remembering that it is now more than thirty years old, that it can be bought for half-a-crown minus a discount, and let him ask himself what result that cutting, glancing, and most deserved irony has had upon the mass of the nation.

It is a tribute to Arnold's real worth that he should have won the position which he held finally in England. In France, where by a happy native gift of sympathy, men hail the ironic garbing of serious truths, his form would have increased the force of his matter. But in England, it is not only at a man's proper risk, but at the risk of his ideal, that he presents grave matters lightly, so much of Malvolio is there in the average Tenton. So, in spite, not on account, of his ironic wit, Matthew Arnold occupied a seat among educators.

Yet, even so, there have been some of his countrymen—Philistines probably like himself, in the defect of their class—who have felt that it was one of Life's Greater Ironies that he should have been called to exercise the functions of a Government Inspector of Elementary Schools. In the cast iron system of fact-imparting, in the restrictions tied up with departmental red tape, in the straitened outlook of some of those to whom the work of instruction is committed, how little must he have found either of sweetness or light; how much of the rigidity and self-complacency which he deprecated so sincerely. Yet, just as it benefits the political philosopher to leave his study and throw himself into the rough and tumble chaos of a contested election, to enter after that upon the activities and uncertainties of Parliamentary life, so, no doubt, a man of letters, like Arnold, could learn something which he cared to know in the untoward paths along which a School Inspector is called to walk.

At any rate, one fact must have been brought home to him: he must have realised through his actual experience of school life not as it might be or ought to be, but as it was, that the legislator had entered the domain of education. His quick insight led him to foresee that the law-maker's grasp would tighten rather than relax in the future, would perpetually take hold of more and more, and never relinquish anything already held. Consequently, instead of attacking the instrument, *i.e.*, any particular Bill or proposition, he directed attention to the power which wielded it. He did not invite us to consider so much *what* was done, or to be done, as *who* would do it.

Since his death, Education Bill after Education Bill has been drafted, introduced, read a first time, perhaps a second. And though the success of those Bills, whether they passed or dropped, may be questioned, yet that doubt has not diminished Parliamentary ardour. Neither has the lapse of time since Arnold wrote altered the position of those who draft these Bills for the better: any change there has been, has been in the direction of increasing the defects which he pointed out.

The passage in which he describes these defects is contained in the Preface to his *Higher Schools and Universities in Germany*, and as the book has long been out of print, it may be as well to quote what he said.

"We in England are, as is well known, a self-governing people. This is probably in the long run the best possible training for a nation, but let us observe how it acts on our statesmen, and on our law-making. A states-

man having to make a law about public instruction is not, with us free to make it according to the best lights of his own experience and judgment: he is hampered by the likes and dislikes of the bulk of the community, or of some large body or bodies in the community which are necessary to his support. And of the men in general who compose these the judgment and experience are by the supposition we follow, and indeed by the very nature of things, inferior to his own. Probably, at the very best, it will be a give and take between him and them; he will concede something to their prejudices, and will try, along with this concession, to slip in as much of what he judges to be right and expedient as he can. But the more he slips in of this, the less he will tell the body of his supporters that their prejudices are prejudices: he will even make out, in passing, the best case for these he can, and will soothe and humour them, in order that what he does gain he may gain safely. Therefore, in any matter which, like education, touches many passions and prejudices, we do not get the best our statesmen would naturally devise; and what we do get is given in a manner not to correct popular prejudices, but rather to humour them. Our statesmen therefore and their measures do directly hardly anything to check and set right wide-spread errors amongst the community."

This indictment, framed in a graver mood it would seem than the one which governed Arnold when he wrote *Culture and Anarchy*, is very serious.

Education is worth either a great deal or nothing at all. It is one of those parts of human existence which admit of no half values. Unless it be altogether a mistake to train a child, to bring out and develope all in his character that is good and useful, to eradicate or repress everything which is bad and harmful, to set before him a lofty conception of the worth and purpose of life, unless all that is a mistake, it is of prime importance. Drifting, uncertainty, erroneous handling, wrong direction, there is no room for any of these in the upbringing of the nation's children.

Either they should be left as a battle-ground for natural forces, when Nature may be trusted to select at least the strongest for survival, or they should be made the subject of the best arrangements which the human mind and heart can devise. It is not extravagant to say that of these two alternatives civilised nations would give the preference to the last.

And yet how far it is from our own practice may be seen by comparing it with the account given by Arnold of those who are responsible for our national system of education, so tied and fettered are they by conditions from which at present there seems no escape.

"If our habits," wrote Arnold, "make it hard for us to come at the idea of a high best self, of a paramount authority in literature or religion, how much more do they make this hard in the sphere of politics! In other countries, the governors, not depending so immediately on the favour of the governed, have everything to urge them, if they know anything of right reason (and it is at least supposed that governors should know more of this than the mass of the governed) to set it authoritatively before the community. But our whole scheme of government being representative, every one of our governors has all possible temptation, instead of setting up before the governed who elect him, and on whose favour he depends, a high standard of right reason, to accommodate himself as much as possible to their natural taste for the

bathos and even if he tries to go counter to it, to proceed in this with so much flattering and coaxing that they shall not suspect their ignorance and prejudices to be anything very unlike right reason, or their natural taste for the bathos to differ much from a relish for the sublime."

Yet, we must not imagine that Arnold had no feeling or regard for the opinion of a nation, only he believed that in our public life, too often expression is not given to sober opinion, but to prejudices, interests and passions. No man without feeling for national opinion would have written in *Culture and Anarchy* "We have not the notion, so familiar on the Continent and to Antiquity, of *the State*,—the nation in its collective and corporate character, entrusted with stringent powers for the general advantage, and controlling individual wills in the name of an interest wider than that of an individual."

That his caustic pronouncement on our popular government is even truer in the opening years of the new century than it was in the declining years of the old, cannot be doubted. The net result of his remarks was the taunt levelled against him that he held back from "useful reforms," that he contented himself with picking holes in things as they are. Both these charges are grossly untrue. Though Arnold declaimed on no platforms, nor sat on enthusiastic committees, his contribution to the active side of affairs was of great worth. Not the least admirable trait in his public conduct was that exquisite poise of judgment which led him to give so persistently what was due to systems or principles or opinions for which he had very imperfect sympathy, or of which he felt actual distrust. No doubt, the bias of his training and environment escapes occasionally through his tolerance. For instance in the contrast which he draws between the religion of Rome and Protestantism, it would have been scarcely possible that his humanism should not be attracted by the ardour, the spiritual fragrance, one might call it, of the elder creed, and repelled by the aridity, the hardness of the younger: yet though he feels compelled to declare that "neither in Great Britain nor in America have the separatist churches produced so good and lovely a type of religion as that which is suggested by the name of Fénélon, for instance, in the Catholic Church, or by the names of Ken and Wilson in our own," he is none the less ready for all that to admit the political defects of Romanism, to point to the virtues of the separatists.

No less valuable in its own place and degree is the intellectual gift which he possessed of stripping off that outer dress of words and phrases with which all sects alike are apt to clothe their desires and prejudices, and of holding up the naked thing as it is, and not as its owner represents it. Instance after instance might be quoted: an excellent one occurs in the Preface to *Higher Schools and Universities in Germany*, where he subjects the Non-conformist objection to the endowment of a Catholic University in Ireland to this process of disrobing.

These qualities, if they are not activity, are necessary elements in wise and sane action. More than this, Arnold was more ready than his detractors admit to point to a remedy after he had indicated the disease. Only, he was most emphatically not a system-monger: and so he does not devote a treatise to that which can be said in a paragraph. Perhaps too, we may allow that the disease was a fairer field for the play of his ironic wit, than the enunciation of any remedy could be:

consequently, the long-drawn-out, elaborated charge meets every eye: the swift suggestion for its mending escapes some. So in this particular instance of the defects of popular government. Arnold knew—no one, not Mill himself, better, that England is committed, at least for a long time, to popular government. To go about after the fashion of the day declaiming on platforms and founding societies was not his method. Like the kingdom of heaven, Arnold's remedies come not with observation: but they are there. The counter-blast to popular government follows the description of its defects. On p. ix of the Preface quoted before, he writes, "Therefore, we have always said that in this country the functions of a disinterested literary class—a class of non-political writers, having no organised and embodied set of supporters to please, simply setting themselves to observe and report faithfully, and looking for favour to those isolated persons only scattered all through the community, whom such an attempt may interest—are of incalculable importance."

There in a nutshell lies the panacea: the gradual, slow but sure dissemination by responsible people—(free to speak the truth as it appears to them, to their "high best selves" which are not bound by political exigencies to "slip in as much of what" they judge "to be really right and expedient" as they can)—of reasonable opinions and high motives: the education of the mass,—ever prone to bathos, by men and women who have no private axe to grind, no exacting constituency to mollify and flatter.

However ironic Arnold may seem, however he may gibe at flagrant party spirit, however he may condemn intolerance and self-complacency, and blindness and blundering, he is not without what has been called the enthusiasm of humanity, if by that phrase be meant a conviction that in the end the majority of men agree that

"It's wiser being good than bad."

Only just as he does not proclaim his panaceas from the house-tops, so he does not parade his generous beliefs and cast the pearls of fair and lively hope before the trampling herd which crowds to noisy assemblies in quest of them.

"It is an excellent principle in government to believe that to what is reasonable one may always hope to make the majority of men come in."

And yet again, "A wise government will always regard the nation, and rely on its reasonableness if its genuine wants and wishes are fairly met, for controlling the unreasonableness or ambition of individuals or corporations."

This quiet expression of opinion brings us back to the point—what is reasonable in education, or rather what did Arnold find reasonable therein? Before propounding his own view, he, naturally, considered those of other people: "The aim and effect of instruction, say many people, is to make a man a good citizen, or a good Christian, or a gentleman, or it is to fit him to get on in the world, or it is to enable him to do his duty in that state of life to which he is called."

No doubt these are, all of them, purposes of instruction for which at least as many champions would come forward to-day as would have answered to Arnold's challenge. But he declares most emphatically that no one of them all is the aim of true instruction—"its prime direct aim is to enable a man *to know himself and the world*."

He attaches a very definite meaning to this word self. He distinguishes in every man two

selves, the *best* and the *inferior*. In *Culture and Anarchy*, he writes, "But by our best self we are united, impersonal, at harmony. . . . . The great thing, it will be observed, is to find our *best* self, and to seek to affirm nothing but that; not—as we English with our over-value for merely being free and busy have been so accustomed to do—resting satisfied with a self which comes uppermost long before our best self, and affirming that with blind energy."

Readers of Empedocles will remember how this idea haunted the weary Philosopher on the edge of Etna's crater—

"And then we shall unwillingly return
Back to this meadow of calamity,
This uncongenial place, this human life:
And in our individual human state
Go through the sad probation all again,
To see if we will poise our life at last,
To see if we will now at last be true
To our own only true deep-buried selves,
Being one with which, we are one with the whole world."

Attention has been drawn already to the gift which Arnold possessed of stripping the verbiage from popular propositions, thereby demonstrating, too often for popular credit, their hopeless emptiness. He protects himself from similar handling by basing his theorem, according to the German taste, on the "reason of the thing":—"German practice," he writes, "is governed by the notion that what is to be done should be done *scientifically*, as they say, that is, according to the reason of the thing." The reason in this case is that knowledge of himself and of the world is, in Arnold's phrase, "the only sure basis for action."

Life, for most men, means action, activity. To be a good citizen is one form of doing, to be a Christian, or a gentleman, to succeed in business, to do one's duty in one's appointed place are other forms of doing. But no one of them covers the whole of life, they are not even mutually exclusive, that is, not necessarily so. Education must aim at something wider, it must fit a man not for this or that, but for any and all activity. Now Arnold's contention is that in order to gain any sure basis (the significance of the phrase rests largely on the adjective) a man must know himself and the world. This is not a position which Arnold picked up by chance, and put forward in his character of professional educator: the same attitude towards life may be found elsewhere in his writings; *e.g.*, in perhaps the best known of them, *Literature and Dogma*, he writes:—"When we are asked, what is conduct?—let us answer: *three-fourths of life.*" A few pages previously, he wrote that this estimate might err by defect, that it would probably be true to consider that conduct constitutes four-fifths or five-sixths of life.

Faced with the practical question how shall the educator teach children to know themselves and the world, he meets, as every worker in this field must, the ancient quarrel between humanists and scientists.

A scholar and the son of a scholar at least as truly as Philistine and the son of a Philistine, it would have been impossible for him to deny or traverse the humanist claim.

One of

"that small transfigured band"

to whom knowledge and culture are among the most real of realities, Arnold could not turn a deaf ear to the appeal of classic Antiquity. "To know himself," he declares, "a man must know the capacities and performances of the human spirit; and the value of the humanities, of Alterthumswissenshaft, the science of Antiquity, is that it affords for this

purpose an unsurpassed source of light and stimulus. Whoever seeks help for knowing himself from knowing the capabilities and performances of the human spirit will nowhere find a more fruitful object of study than in the achievements of Greece in literature and the arts during the two centuries from the birth of Simonides to the death of Plato. .....It is a vital and formative knowledge to know the most powerful manifestations of the human spirit's activity, for the knowledge of them greatly feeds and quickens our own activity; and they are very imperfectly known without knowing ancient Greece and Rome."

There is the force of the humanist defence. It is easy for shallow objectors to pour scorn on the meagre performances in classics which many boys leaving school make: it is easy to produce apparently cogent arguments concerning the inappositeness of Greek and Latin to the ordinary requirements of daily life. But education, in any real sense of the word, does not aim at providing *merely* for the ordinary requirements of daily life: it aims at making a man, or a woman as the case may be: not a good citizen, *or* a good Christian, *or* a gentleman, *or* a successful man of business, but all these in one person and a good deal more besides. It may be that Aristotle was nearer to the truth of things than the average opinion of a modern so-called civilised community is inclined to admit when he said "We have now to consider whether there are any persons answering to this description, persons for whom a life of slavery is advantageous or just, or on the contrary all slavery is a violation of Nature. Nor is the truth hard to discover theoretically, or to infer from actual experience. The principle of rule and subjection is equally inevitable, and beneficent; indeed there are some beings which from their very birth take different lines, and tend either to a position of rule or the reverse... ..the relation of ruler and subject always implies a common work to be performed, and the excellence of the work is proportionate to that of the person performing it."

Aristotle, it will be observed, declares subjection of one to another to be both inevitable and beneficent. This beneficence he infers, in harmony with the Greek feeling for "ends" as things in themselves, the feeling for "la souveraiété du but," from the dependence of excellence upon the perfect harmony of the makers of it in their several orders. The modern spirit is perhaps too self-assertive to be able to sink its own pretensions in the perfecting of an ideal, and Aristotle's view of the beneficence of slavery may not appeal. But it is a pertinent question whether, however repugnant it may be, the modern thinker may not be forced to admit the inevitableness of what is practically slavery. If the "race for supremacy," the maintenance of our commerce, and all the rest of the aims which are dealt with on platforms and in newspapers are really erected into national ideals, then no doubt, the ancient languages must go in all but a few schools, and teaching will sink to the inculcation of facts, of modern languages, taught commercially—whatever that may mean—of the principles of mechanical science and of mathematics so far as these lend themselves to the accumulation of wealth. Modern progress may demand this holocaust of youth: only, if it does, let us not give with the future of the children, the accuracy of our own ideas by confounding such a system with education. We may not, in the struggle for existence, find ourselves able to retain education; if we cannot, let us keep at least among our vanish-

gods the recollection of Arnold's emphatic "its prime direct aim is to enable a man to *know himself and the world*."

It is a melancholy prospect, if we really must sacrifice a large part of the community in this fashion to our commercial and political supremacy. Perhaps we may comfort ourselves with the spirit of Isaiah's reflection "the Lord's hand is not shortened that it cannot save." Life is perfected by more instruments than one; and so, some of those whose material circumstances debar them from education and condemn them to the paths of slavery may avoid the worst results by winning that kind of perfection which comes to some natures through self-discipline guided by an innate peculiar grace of sweetness: and for the rest, may be, a mental heaviness, a moral bluntness may preserve them from any recognition of the magnitude of their loss.

But Arnold, as we saw, found himself confronted by the quarrel between the humanist and the scientist: and, as we have seen, he proceeds at once to justify the humanist's contention, that to know himself, a man must know the best of human thought and capacity, which he cannot do without acquainting himself with the achievements of ancient Greece and Rome.

But the educated man has a further duty—to know the world. And here Arnold contents the scientist:—"It is also a vital and formative knowledge to know the world, the laws which govern nature, and man as a part of nature."

How clear everything grows in this ancient quarrel, when some one like Arnold rises, not to forward this interest, nor to foster that prejudice, but to look into "the reason of the thing." "Every man," he continues, "is born with aptitudes which give him access to vital and formative knowledge by one of these roads: either by the road of studying man and his works, or by the road of studying nature and her works. The business of instruction is to seize and develope these aptitudes."

The problem of education is here. We must, as he says further on, borrow Aristotle's idea "of the correlations and equal dignity of the most different departments of human knowledge," we must show "the possibility of uniting them in a single mind's education." Elsewhere, he speaks of the old custom of "cutting in two the circle of knowledge."

The scientist is treated by Arnold, one might say, from the humanist standpoint: the performances of the human mind are to be studied, the laws of nature are to be learned. But the end of it all is that a man may know himself and the world; he is not to study science that he may build a bridge, or make a road, or move a little more quickly in the pursuit of wealth, at least no one of those is to be his prime aim: but he must study science so that having, by a previous study of the past achievements of thought, learned to know the powers of his mind, he may thereafter understand the nature of the world, of the sphere in which man's energy must act.

He proceeds to detail; to deal with the place in the curriculum of philology, the path to the humanities; of mathematics, the gateway of science. His warning here is valuable, though not easy to put into practice.

"Many people have even convinced themselves that the preliminary philological discipline is so extremely valuable as to be an end in itself. . . . No preliminary discipline is to be pressed at the risk of keeping minds from getting at the main matter, a knowledge of themselves and the world." And so he contends for the moderation of philological zeal, and the increase of the literary side of the

classics. We must teach children to get at the spirit of classic literature as we expect them to get at the spirit of modern literature, and this is not to be achieved through philological niceties, and grammatical puzzles, but by struggling with the authors themselves, not with one or two "set books," but with author after author, and book after book: for we are to derive from the study of Antiquity not only "dignity and high spirit," but "the love of the things of the mind, the flexibility, the spiritual moderation."

There is one other point on which Arnold insists, and that is the necessity of restoring our mother tongue, our mother literature to a due place of consideration in our schools. The learning of modern languages he treats somewhat differently to the method now in vogue. At the present time, mainly, one fancies, because so many eyes are turned aslant on that all-devouring god the "supremacy of our race," (as if a race can be supreme if the individuals composing it are inferior,) the tendency to exalt modern languages is very marked. But Arnold, though he admits their importance, argues that compared to that of our mother tongue and literature it is secondary: "the basis of character and aptitudes proper for living and working in any country is no doubt best formed by being reared in that country, and passing the ductile and susceptible time of boyhood there: and in this case Solomon's saying applies admirably: "*As a bird that wandereth from her nest so is a man that wandereth from his place.*"

Arnold sums up his conclusions so lucidly in a single paragraph that it is worth quoting, especially as it occurs in the volume on Higher Schools in Germany, which is now out of print.

"To sum up then the conclusions to which these remarks lead. The ideal of a general, liberal training is, to carry us to a knowledge of ourselves and the world. We are called to this knowledge by special aptitudes which are born with us: the grand thing in teaching is to have faith that some aptitudes of this kind every one has. But this one's special aptitudes are for knowing men,—the study of the humanities; that one's special aptitudes are for knowing the world, the study of nature. The circle of knowledge comprehends both, and we should all have some notion, at any rate, of the whole circle of knowledge. The rejection of the the humanities by the realists, the rejection of the study of nature by the humanists, are alike ignorant. He whose aptitudes carry him to the study of nature should have some notion of the humanities; he whose aptitudes carry him to the humanities should have some notion of the phenomena and laws of nature. Evidently therefore, the beginnings of a liberal culture should be the same for both. The mother tongue, the elements of Latin and of the chief modern languages, the elements of history, of arithmetic and geometry, of geography and of the knowledge of nature, should be the studies of the lower classes in all secondary schools, and should be the same for all boys at this stage. So far, therefore, there is no reason for a division of schools. But then comes *bifurcation*, according to the boy's aptitudes and aims. Either the study of the humanities or the study of nature is henceforth to be the predominating part of his instruction."

Here then, reduced to the details of actual practice, is Arnold's theory of education which is to fit a man to know himself and the world. With less than this we cannot as a nation do. It may prove necessary to subject some part of our population to what is

wn as commercial education: in order to aintain our supremacy "we may be forced leprive some of our citizens of their best nce of winning "dignity and high spirit," gaining "the love of the things of the nd, the flexibility and spiritual moderation."

If so, let us in common decency refrain om blaming Aristotle for declaring that some en are born natural slaves. But if we are rced to this, yet nothing less than Arnold's eal must be kept for the rest of our race; cause on that rest, our real as distinguished om our commercial supremacy must depend. 1 days when the suggestion that the "British Empire should be run on business lines" is ut forward soberly as a working hypothesis, t may be worth while to insist that life is nore than business, a man more than his inancial success, a nation more than its manufactures and trade.

If we must have a class of mentally starved mechanics and traders, we must have men of a different calibre, of different education to conduct our government, to carry on the work of executive justice, to lead the army, control the navy, to write our books, to edit our newspapers, to paint our pictures. For these we must retain Arnold's "liberal education," keeping in mind his remarks, "One has often wondered whether upon the whole earth there is anything so unintelligent, so unapt to perceive how the world is really going, as an ordinary young Englishman of our upper class."

If we are to maintain our real supremacy, then our statesmen, our writers, our lawgivers, our philosophers must not be just shrewd business men who can be trusted to wring its maximum worth out of a half-penny, but men of "dignity and high spirit," men possessing "the flexibility which sweetness and light give, and which is one of the rewards of culture pursued in good faith."

So far we have dealt with Arnold's views as a professional educator, with his reflections upon the real daily business of education, resting, as they did, on much experience of English practice, and upon careful observation of foreign institutions and ways of thought. These are, one might say, the details of curricula and school time-tables. But there is another side to be considered if we really wish to understand his attitude to education, *viz.*, the moral side. Before we go on to this, there is another aspect of the thing which claims attention.

Arnold's object, or rather the goal which he sets before men, not only in education but in all matters of opinion, is to attain something more than the popular view, something subtler, more critical, nearer to the mysterious truth of things. It is apparent to any one who has practical experience in dealing with average human nature that such a goal as this lies beyond the reach of the rank and file. In a recent sermon delivered in S. Paul's Cathedral to the Guild of S. Luke, the Rev. Canon Gore declared boldly, and surely, most truly, that an "intellectual democracy is an impossibility." The question then, the perplexing casuistical question, for the educator is,—Shall I teach ordinary minds something which is in itself perhaps not quite true, or will not be true in their perception of it, or which at any rate, as they must hold it, will not be the highest truth which some men can reach, but which will, *in all probability*, make them better men than they would otherwise be; or shall I run the risk, in setting before them this higher, subtler, more elusive aspect of great truths, of leaving them finally floundering in a sea of cross currents, without any sure guide whatever?

That is a harder question to answer than some may think.

What is Arnold's answer?

On p. 80 of *Literature and Dogma*, he writes,

"If a man helps himself in his conduct by taking an object of hope and presentiment as if it were an object of certainty, he may even be said to gain thereby an advantage."

But it may be argued against this that no man lives to himself: that public opinion tends in the long run to consist of the sum of private opinions; and so a right attitude of mind towards matters of importance becomes a question of more than individual concern and and private comfort, even of private conduct. Probably Arnold would join issue here, and say,—No, conduct which is three-fourths of life matters more than a man's intellectual position.

But that is just the rub; the two are so inextricably intermixed. He, if any one, ought to know how among the educated at any rate, conduct is connected with the use which is made of intellect, whatever good fortune may attend some of the illiterate, preserving them at once from reflection and sin. The author of "sweet reasonableness" is the last person who should divorce conduct from reasoning.

Probably he would have regarded questions of the relation of intellectual casuistry to conduct in the same light as he did that between the doctrine of the Bible and literary and scientific criticism of it—"Happily, the faith that saves is attached to the saving doctrines in the Bible which are very simple: not to its literary and scientific criticism which is very hard."

He would thus have argued that the rank and file as a rule will accept all of the truth which is essential to conduct, without much straining at gnats, and those who will not, must bolster themselves up with half truths.

But to return to his view of the moral side of education. What manner of man did he desire to produce, or rather what temper of mind would he hold to be the outcome of a really satisfactory method of training? The answer to that question is not easy to find; it lies buried in those of his books which were not so directly educational as philosophical, literary or political. Some elements of it can be found in his poetry.

Conduct is the most comprehensive word in which to express his answer.

"We all call ourselves," he writes in *Culture and Anarchy*, "in the sublime and aspiring language of religion which I have before noticed, *children of God*. Children of God;—it is an immense pretension!—and how are we to justify it? By the works which we do, and the words which we speak."

In fact, by our conduct.

It can hardly be denied, whether we judge by his prose or by his poetry, that the element which Arnold prized most in moral education was discipline, that the factor in conduct to which he attached most value was—the outcome of discipline—self-restraint, temperance, in the Greek sense of the word.

Now by discipline is not meant that drilling of the outer man which passes in some, one might say in many, schools for discipline, the external regulation of speech, walk and attitude, however important these may be in their place. It is a more important training than this, beginning, it is true, at school, but continuing all through a man's life, moulding him from day to day; an habitual practice, an ever-growing force of control—

> "Resolve to be thyself, and know that he
> Who finds himself, loses his misery!"

It is a moral quality resting on an intellectual base which Arnold requires from men of right conduct, that they may never be numbered with those vain existences—

> "Who fluctuate idly without term or scope,
> Of whom each strives, nor knows for what he strives,
> And each half lives a hundred different lives."

It is a quality of the mind affecting mora-

It is scarcely too much to say that in Arnold's view discipline is the finest flower of culture; discipline, the want of which struck him so often as he surveyed the different parts of English life.

No one, for example has written more scathingly of the "Englishman's right to do what he likes, enter where he likes, hoot as he likes, threaten as he likes, smash as he likes." This was his notion of the want of discipline in the political world.

In the religious sphere, he calls for discipline too—"The cry, the watchword of the modern Dissenters, the eternal burden of Mr. Miall's song is *religious equality*. But the evangelical watchword is religious submission: *submitting yourselves one to another in the fear of God*. Nay, and the very Pope, the representative of the religion which is, the *Nonconformist's* correspondent says, 'heathenish superstition,' has at least the grace to call himself by predilection the servant of servants, *servus servorum*."

In the life of the private individual, he demands it still more rigidly, probably because with his capacity for seeing things as they are, he realised that as are the units so must be the community—"To walk staunchly by the best light one has, to be strict and sincere with oneself, not to be of the number of those who say and do not, to be in earnest—this is the discipline by which alone man is enabled to rescue his life from thraldom to the passing moment and to his bodily senses, to ennoble it, to make it eternal."

It is this discipline which must make those who are really and truly educated

> Not like the men of the crowd
> Who all around me to-day
> Bluster or cringe and make life
> Hideous, and arid, and vile;
> But souls temper'd with fire,
> Fervent, heroic, and good,
> Helpers and friends of mankind,

In *Culture and Anarchy* Arnold quotes Plato's saying that "men . . . went away from hearing Socrates talk . . . . with the point of what he said sticking in their minds, and they could not get rid of it."

So may it be with Arnold himself.

GERALDINE HODGSON.

ANCIENT INDIAN EDUCATION.*

MR. CHAIRMAN AND GENTLEMEN,

About six years ago I contributed an article on Ancient Indian Education to the *Indian Journal of Education*, and that seems to have led the gentlemen of this Association to press me for a lecture on the same subject. After agreeing to deliver the lecture I went through my old article out of curiosity; and now I find myself in a rather uncomfortable plight, as I really have nothing new to say on the subject. I do not certainly mean by this that that article has exhaustively dealt with the subject; but what I mean is that in regard to it my knowledge has progressed very little, if at all, beyond what it was six years ago. I hope in this candid confession you will all find reason enough to excuse the shortcomings of my present performance.

Only about a fortnight ago, speaking on the occasion of the St. Andrew's Dinner at Calcutta, the Honorable Mr. Raleigh remarked thus:—"It was not our hand that lighted the lamp of learning in India. Masterpieces of thought and language were produced in this country at a time when our own ancestors were little better than savages; and though the age of masterpieces may have gone by, none of us who come into contact with the educated natives of India can doubt that their intellectual power is worthy of their ancestry. But it is in India, as in the East generally—the wisdom of the few has less influence than one might expect in bettering the condition of the many. Thought is separated from action; the scholar, the philosopher or the religious teacher withdraws into a domain of his own and takes no responsibility for the outer world—the world of industry and policy and war." The great antiquity of Indian learning and its rather common tendency to be largely unconcerned with secular culture and secular arts are indeed so strikingly prominent as to draw ready attention to them. But neither of these characteristics is peculiar to the ancient learning of India. Wherever there has been an ancient civilisation—in all such places there has also been an ancient learning generally. The creation of literature and the growth of learning are both among the chief signs of a prosperous civilisation. In Chaldea and in Egypt learning seems to have been quite as ancient as in India. Some have said that in those countries as well as in China it seems to have been even more ancient. Thus the antiquity of a civilisation determines the antiquity of the literature that has flowed out of it. It is also appropriate enough that the nature of the parent civilisation should determine the character of the literature which is its offspring.

In all ancient civilisations religion played a more prominent part than it does in modern civilisation. During the earlier stages of the development of human societies, the binding authority of religion was a stronger communal force than even the authority of the sovereign or the state. In modern times religion generally operates more upon the individual from within, than upon the community from without, as an authority to which conformity is absolutely obligatory. It is when viewed in this light alone that the power of the priest in ancient civilisations becomes fairly intelligible. The priest has contributed both good and evil to the storehouse of human history, and yet as the early creator and preserver of literature he deserves to be always thankfully remembered. His learning has always had about it the stamp of what may be called otherworldliness. The modern love of worldliness and of material comfort, the aggressive selfishness of modern social and economic competition, the too commonly prevailing low utilitarian estimation of learning as a mere means of getting on and making money, are all naturally unknown to priestly culture and hieratic civilisations. Even the Christian civilisation of Europe is full of interesting evidence to prove that priestly learning is generally apt to be unmindful of secular thought and secular culture. That European learning is to-day more practical than Asiatic learning is distinctly obvious; but this greater practicality is certainly not the outcome of the early priestly traditions of European Christianity. Before the Revival of Letters in Europe the conditions of culture there were very unpromising. Then however the practical spirit of the ancient learning of Greece and Rome overturned the too strong authority of the Christian priests and with this event began Europe's now famous career of practical power and material prosperity. In ancient Greece it was not possible for thought to be separated from action, for the philosopher and the scholar to be outside the world of industry and policy and war. The spirit of Socrates and Aristotle was the characteristic spirit of Greece, and even Plato who is deservedly known to be the most sublimely idealistic thinker of Greece did not—or perhaps could not separate learning and education from the well being of the state. There was very little, if at all, of unbalanced otherworldliness about Grecian thought and culture. The priest did not reign long enough in ancient Greece or in ancient Rome to isolate its literature and thought from the common concerns of human life and action.

But in India, the reign of the priest, whatever else it was, was certainly not too short; and, although the tendency of Indian thought and philosophy is decidedly in favour of retirement and resignation, it may possibly be said that the priest is not wholly responsible for it. Sir William Hunter has pronounced his historical verdict on the Brahmin,—that he has on the whole used the power that he acquired to the improvement of thought, morality and civilisation. The well-known Pâli scholar Rhys Davids says:—"When the Buddhists, in selecting a title of honor for those they valued so highly, for the best of men, for the Arahats, selected the name of Brahman, it is clear that that word, in the

* A Lecture delivered before the Saidapet Teachers' College Teachers' Association.

opinion of the early Buddhists, conveyed to the minds of the people an exalted meaning, a connotation of real veneration and respect. And it is not likely that this would have been the case unless the Brahmans had, at least, as a general rule, deserved it—and on other grounds than the mere prerogative of birth." One of the causes by which the Brahmin came to deserve such veneration and respect is certainly the work that he had done as the guardian and propagator of learning and culture. Every student of ancient Sanskrit literature is aware how the priestly culture of India gradually outgrew its narrow limits and gave rise to a notable amount of interesting scientific thought and philosophic speculation. In an imperfect manuscript of an interesting work known as *Sarva-Siddhanta-Sangraha*, which is found in the Oriental Manuscripts Library at Madras, and the authorship of which is attributed to Sankaracharya, we find the following statement of the scope of ancient Indian learning:—"The *angas*, the *upangas* and the *upavedas* are all certainly auxiliary to the *Vedas*; they are fourteen in number and form the support of duty, wealth, love and salvation (which are the four aims of human life). The *angas*, or the limbs of the *Veda*, are six; and they are *Siksha*, *Vyakarana*, *Nirukta*, *Jyotisha*, *Kalpa* and *Chhandovichiti*. The following four are the *upangas* or accessory limbs of the *Veda*; they are as it were, external limbs. And they are, *Mimamsa*, *Nyaya-Sastra*, *Purana* and *Smriti*. The *upavedas* are of four kinds, and they are *Ayurveda*, *Arthaveda*, similarly *Dhanurveda* and *Gandharvaveda*. Among these *Siksha* teaches clearly the nature of the pronunciation of the *Veda*; *Vyakarana* (grammar) describes the nature of the words thereof and of their synthesis, while *Nirukta* similarly describes the etymology of its words; the *Jyotis-Sastra* mentions the time of *Vedic* rituals; and the *Kalpa-Sutra* describes the manner of performing those rituals; and similarly in the *Chhandovichiti* (*i.e.*, prosody) the number of letters in the mantras (or the hymns of the *Veda*) are mentioned. *Mimamsa* is the discussion bearing upon the ascertainment of the meaning of the whole *Veda*. *Nyaya-Sastra* (*i.e.*, logic) is an ancient one and deals with the definition of all things. *Purana* is that which, with the help of new recensions and such other things, supports and amplifies the *Veda*. *Dharma-Sastra* (or *Smriti*) is that which, by differentiating, in accordance with the various social strata and stages of life, what is duty from what is not duty, determines the duties that have to be performed (by all), and in this way brings about largely the attainment of the aims of life. *Ayurveda* is that which shows the way to health and longevity by dealing with the connected phenomena of the causes, symptoms and remedies of diseases; indeed it is through that that the performance of duty becomes possible for all. *Arthaveda* (*i.e.*, the science of wealth) is mainly concerned with the supply of food and drink (to man); it obtains for us the gifts to be given away in sacrifices, the ghee and the cakes that are to be offered as oblations in them, and the vessels that are to hold the oblations. *Dhanurveda* (*i.e.*, the science and art of archery) is, when viewed in this connection, that which causes the expulsion of enemies; it thus protects (us in) our performance of duty, and accordingly leads to the fulfilment of the fourfold aims of life. The use of the seven notes of the scale is commonly applicable to both the *Samaveda* and the *Gandharvaveda*, and thus their secular use is helpful to their *Vedic* use. It is in this way that the *angas*, the *upangas* and the *upavedas* are (all) auxiliary to the *Vedas*."

This is a comparatively recent statement of the contents of ancient Indian education presented from the Brahminical standpoint of view. The statement is fairly full, and has two distinctly noticeable features about it; namely, the recognition that it affords to secular learning and the marked tendency that it shows to subordinate secular learning to religious learning. Even in the earliest days of Indian civilisation secular learning seems to have received more or less of recognition. Indeed in a well-known classification of ancient Indian learning, religious literature forms only one out of four divisions, which are—(1) metaphysics and dialectics; (2) the threefold sacred science of the *Vedas*; (3) the sciences relating to the various practical arts, trades and professions; and (4) the science of Government. In the *Sonadanda Sutta* of the Buddhists which is considered to belong to about the fifth century before the Christian era, and in other similar Buddhistic works also, the learning of the Brahmin is described by saying "that he was a repeater (of the sacred words), knowing the mystic verses by heart, one who had mastered the *Three Vedas*, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the words and in the grammar, versed in *Lokayata*, and in the theory of the signs of the body of a great man." The agreement between the Brahminical statement and this Buddhistic statement of the Brahminical learning of ancient days is remarkable, though not quite complete; and the latter of these two statements clearly shows that the Brahmins then used to consider secular learning also to be valuable. The term *lokayata* is now generally used in the sense of atheistic and materialistic philosophy, and thus has acquired an opprobrious signification. It was not always so. In the *Harivamsa* (III. 66. 30) it is said that in the great hall of Brahma in the world of Brahma there was heard the sound of the speeches of the chief *lokayatikas* who knew well "oneness, multiplicity, union and inherence." The hall of Brahma is the last place for materialists and atheists to be found in; and their learning as described in the *Harivamsa* evidently relates to metaphysics and dialectics. *Loka* is often used in Sanskrit as opposed to *Veda* so as to refer to the secular language and literature of the people; and *lokayata* may therefore mean that learning the scope of which is confined to the *loka* or this world. In the *Sarva-Siddhanta-Sangraha*, from which I have already quoted, the *lokayata* philosopher is made to appear as materialistic and irreligious; and he recommends that all really wise men should always enjoy happiness in this world by adopting the known means of agriculture, cattle-breeding, commerce and other professional arts and studies, rather than by trying to adopt the unknown and uncertain means of attaining happiness in another world. The *lokayata* thus appears to have been the rationalist and secularist of early days, and his learning was at one time considered good and worthy enough to find its way into the celestial hall of the great Brahma himself. However, the later degradation in the meaning of the term indicates how pure secularism fell down in the estimation of most thinking people in India. As a matter of fact, excessive religiosity is as harmful to true culture as absolute secularism, and in trying to avoid the dangers of secularism Indian culture became too unpractical and otherworldly.

The *Karma-kanda*, or the early ritualistic portion, and the *Brahma-kanda*, or the comparatively later philosophic portion of the *Vedas*, correspond to two different stages in the development of religious thought in India. They are often named as *Vedic* and *Vedantic* religions. The *Vedic* religion is racially confined in aim and is nomothetic or legal in character; while the *Vedantic* religion is universal in its aim and is ethical in character. These two stages in the development of Hindu religion are really responsible for the two different ideals known to ancient Indian education. The ideal of education sanctioned by the ethnic *Vedism* is the maintenance of that regulation of society which is found in the authorised law-books known as *Smritis*. Here it is the organisation of caste and the arrangement of the *Asramas* or the different stages of life that really determined the nature as well as the manner of the education that was to be imparted; in this same way it was also determined who was to teach and to whom teaching was to be given. The exclusive right of the Brahmin to be the teacher and the ineligibility of the Sudra to receive his *Vedic* teaching are both capable of being explained in this manner. In all societies which have been under the control of an ethnic religion, the priest has been the custodian of culture; and his culture he was never allowed to communicate to persons of another race or of another community. However, even *Vedic* education, although the Brahmin alone could impart it, was freely open to all the three twice-born castes. *Vedantism* naturally changed this ideal of education. Religions which are ethical and universal are also necessarily individualistic, inasmuch as they aim at the perfec-

tion of humanity through the perfection of the individual. Consequently the educational ideal of *Vedantism* separated itself from caste and from the limitations of the *Smriti-law* as largely as possible, and aimed at achieving extensively the self-conquest and self-illumination of the individual. There is a mixing up of both these ideals, which is noticeable in many Sanskrit works. When viewed thus in the perspective of history, this mixing up of two incompatible ideals ceases to be self-contradictory; and we learn how, in all matters, progress is hard to achieve and is generally associated with a manifest desire to linger behind in the old familiar scenes.

Buddhistic literature also affords evidence in regard to this change in the ideal of Indian education. Rhys Davids says in the introduction to his translation of the *Ambichcha-Sutta*:—"The *Pitakas* themselves give ample proof that, in spite of the priests, there were not a few base-born people who succeeded in that time at least, not only in getting taught but in becoming teachers. And this was not the case only among the despised Buddhists. The numerous passages collected by Dr. Muir in his article in the *Indian Antiquary* for 1877 show that the priestly literature itself—the law-books and epics—has preserved evidence of the lax way in which the strict rules as to exclusion from teaching or being taught were really carried out. And that is especially the case, according to the priestly tradition in ancient times, as old as, or older than, the rise of Buddhism. The fact doubtless is that, though there were bigots among the Brahmans, and though they were strong enough to establish before the time to which our present *Sutta* refers, rules as to restriction of teaching which no one in priestly circles could venture formally to dispute—yet there was also always a strong party in India, to which many of the more liberal minded of the Brahmans themselves belonged, who looked with sympathy on relaxations of these rules. .....We have enough evidence, even in the pre-Buddhistic *Upanishads*, of others, besides the priests, being teachers of the higher wisdom. The four powerful kings, and the still important free clans, though they gave support to the Brahmans, gave also equal support to other teachers—just as, in later times, Hindu and Buddhist sovereigns are found supporting Buddhists and Hindus alike." Here we may note that the ideal of Buddhism also is the ethical one of the individual's self-conquest and self-illumination, and through these of the salvation of mankind. When individual self-conquest and individual self-illumination constitute the ideal of a prevailing religion, the society which is under its influence cannot organise a system of education the main aim of which is the order and progress of the commonwealth as a whole. Neither under the influence of *Vedic* religion, nor under the influence of *Vedantic* religion could India have dreamt the dream of a Plato's Republic. In saying this I am not unaware of the similarity between the theory of the Indian caste and Plato's classification of the citizens of his Republic. Plato not only aimed at producing his philosopher, but also wished to place him in supreme charge of the affairs of the state. The priestly philosopher who formed the crown of the caste-system of India was inclined to attach too much importance to theocratic ways of thought and to differentiations in social privileges and prerogatives. He made himself thus unfit to postulate anything like a democratic ideal of state and society and to work out effectively both in theory and practice the synthetic life of progressive commonwealths. The Indian philosopher is, however, seen to have been occasionally the adviser of kings; nevertheless, even under the inspiration of the *Vedanta* he felt bound to help others only in their endeavour to attain the wisdom that comes out of self-conquest and self-illumination. The affairs of the state were generally considered by him to be more hindrances than helps to his functions in life. Obviously his faith seems to have been that if we take care of the individual, the society will take care of itself. Modern Indian history only too amply bears out that he was truly very much mistaken in this faith of his, although we may all readily recognise the great value of the fruit of his faith and labour in the ever celebrated love of peace and law-abiding character of the Hindu people.

The unpracticality of ancient Indian culture seems to have been due to some other causes also. How much the printing press has contributed, by multiplying books and cheapening literature, towards making modern education both practical and extensively popular, it is perhaps not quite easy to estimate; and in comparing modern with ancient conditions, with the object of pronouncing a historic judgment on them, we must make allowance for modern facilities as well as for ancient hindrances in the way of true progress. The apprentice-system of education and secrecy which prevailed everywhere in past times in respect of all the practical arts and sciences is also another reason why the higher wisdom of the philosopher came to have no large bearing on the practical realities of human life and human action. We have also to remember that in all ancient civilisations, learning was often the luxury of a few in the leisured classes, so much so that in many ancient societies such classes had to be specially created for safeguarding the light of the lamp of learning as much as for feeding and trimly maintaining that lamp. If these things are all borne in mind, and if we also take note of the fact that, unlike Grecian civilisation, the ancient civilisation of India had to deal with a large and heterogeneous population of very varied capacity for progress and scattered over large areas and distant regions, it is impossible to pronounce an unfavourable judgment on the ancient Indian priest as an educator and as a genuine lover of thought and learning. His surrounding conditions determined the scope as well as the manner of his activity. He had to base his system of education more largely on memory than we have to do in these modern days. Otherwise neither could he have preserved the masterpieces of thought and language known to him, nor could he have been able to hand on so many of them to our own days. In addition to his old system of education having been based more on memory than on the natural and step-by-step expansion of the intellect, we find that he devoted greater attention to the formation of the character of his pupils than to the strengthening of their powers of reasoning and observation. In this he was perhaps not so very wrong after all; indeed, I wonder if, even now, there is any teacher who finds the building up of the character of his pupils quite as easy as the throwing in of some light to the dark and hazy centres of their mind where they conduct their thinking operations. Intellectual education is more easily imparted than moral education; and although the two are not altogether unconnected with each other, it ought not to be difficult to see how, at a time when the ape and tiger in man were not quite so fully tamed as they are now, the priest really did well in paying greater attention to the teaching of the lessons of reverence, obedience and self-restraint than to stimulate intellectual freedom and fulness.

I now wish to bring these rather random remarks to a conclusion, and in so doing feel hopeful that the dazzling brilliancy of the new light of Western knowledge will not wholly blind Indian students to the many merits of their ancient national system of education and to the worthiness of the literary and scientific products which have been derived out of that system. There is really nothing which more markedly characterises progress everywhere than the continuity of its stream. It is foolish not to see that the old river of thought in India has now to be trained to flow along new channels. Neither haste nor hesitation will help us in the work. Haste is sure to cause undesirable breaches in its banks, and hesitation will keep off for an unduly long time its fertilising waters from many fresh fields of great promise. Let us be active and vigilant, and see that in our endeavour to make learning more practical and education more utilitarian in our country, we do not introduce the spirit of the mercenary into the holy precincts of the shrine of Sarasvati—our venerable goddess of of learning and culture. It is just the first wave of Western thought that has now upset our old equilibrium; and unless we are fully prepared to bear the shocks of all its waves without tumbling down and breaking, there is not much chance of our getting strengthened by British thought and British practicality. To mingle well the new light of the West with the old light of the

East, and to make the combined illumination drive away all darkness from within the hearts and homes of all our brothers and sisters in this historic land is a task which is in reality as mighty as it is worthy. A numerous and heroic army of well-disciplined teachers, whose faith in the value of their work is strong as well as earnest, and whose patriotism is genuine and well considered, can alone accomplish this task. They must work among the high as well as among the low—indeed more among the low than among the high; and another condition of success is that even he who occupies the lowest rank in this army of education and enlightenment must feel satisfied that in his place he is quite as worthy and as useful as the Commander-in-Chief himself. When I think of the immensity of the work that now lies before the labourer in the field of education in India, and think also of the heavy burden of his responsibility, I often feel staggered. However, even my faint knowledge of the part that India has played in the past in the history of man and of human thought makes me feel assured that the blessings of God will always be on those who work to enlighten her children and to make their lives purer, fuller, and more and more joyous and happy in the years to come.

M. RANGACHARIYAR.

INDUSTRIAL EDUCATION.*

Your Secretary was kind enough to invite me to contribute to the proceedings of this Conference a paper on technical education, but the term is such a vague one and in its widest and most accurate sense embraces such a vast field of educational labour that I felt compelled to ask permission to be allowed to limit the scope of my remarks to one phase of the question, and even with the restrictions that I myself have imposed, it seems hopeless in a single paper to try to put before you at all a clear view of the problems presented by industrial education in India. In Madras one set of solutions may be found practicable, in Bombay another, whilst in Bengal a third may be better suited to deal with the local situation. I therefore think that we shall be able to spend our time this afternoon more profitably and elicit a more practical discussion if I confine myself to the leading features of the problem as presented in our own Presidency, and though much of what I shall have to say may be applicable to other parts of India, yet at the outset I should like to state that the case as I shall present it to you and the suggestions which I shall have to make are intended, in the first instance, to apply to the Madras Presidency and, only so far as local conditions are similar, to other parts of India. At the beginning of the twentieth century the industrial position of the Madras Presidency is one which it would be difficult to paint in roseate hues, yet it can hardly be considered very grave, and there are hopeful features about it which I am sanguine enough to think can be effectively developed if only a working plan can be devised and carried out on a scale adequate to the magnitude of the interests involved.

Just a hundred years ago the *Pax Britannica* was established and through the whole period since then law and order have prevailed and life and property have been secured. Population has increased at a marvellously rapid rate, and long since the food supply would have proved insufficient but for the magnificent operations of the engineers both in the Irrigation and Railway branches of that profession. Millions of acres have been supplied with fertilizing water and thousands of miles of railway provide means of transport. Seasons are no better, perhaps worse than formerly, but famines have been successfully met and conquered. There is still much hardship, much privation, and many unavoidable deaths when the rains fail, but millions are not swept away and whole districts are not depopulated. Steady progress has been made in developing the agricultural resources of the country and the area under cultivation is ever expanding, but the area of the land is limited and the opening up of new tracts is now becoming an increasingly difficult matter. Adverse seasons affect wider areas, and agricultural distress, if less intense than formerly, is more widely diffused and occurs at more frequent intervals. To some the future appears full of difficulty, but to others these difficulties wear a rather benign aspect as carrying with them their own solution. They will force us to a more energetic course of action which will result in the more extensive application of improved methods of cultivation, in the more careful conservancy of water and a more perfect utilization of the resources of the soil. The ryot has managed to maintain his position, practising methods which are the result of the accumulated experience of a hundred generations,—valuable experience, it is true,

* A paper read to the Madras Educational Conference.

but of very limited range, and it requires no great amount of optimism to expect that if modern science and modern engineering skill are intelligently brought to his assistance, an improved condition of things will result which will indefinitely postpone the evil day.

The better education of the agricultural classes is a primary necessity if they are to be put into a position to avail themselves of improvements, and the zamindars and big landholders must be taught to realize that their wealth and power and influence must be much more extensively devoted to the service of the people around them. The average ryot works on too small a scale and lacks the capital necessary for experiments and improvements, and it is to the wealthy classes, whose craving for the acquisition of land is well known, that we must look for pioneers in progress. Agriculture is the occupation of the great mass of the people, and is of such vast importance that it is entitled to be considered by itself when industrial matters are discussed. I have only alluded to it here because the main lines of advance are likely to be such as can only be made when the ryot can reckon on being able to secure the assistance of artizans and artificers of a class that are now only to be found in large towns.

There are few who would dispute the statement that during the nineteenth century the condition of the agricultural population had, on the whole, materially improved, and that it was mainly due to enlightened expenditure on public works of all kinds, but chiefly on roads, railways and irrigation works. These increased facilities for communication and transport, internally combined with a similar improvement in the methods of inter-oceanic traffic which have so much encouraged the export trade in raw materials, have however given an equal impulse to the import trade in manufactured goods from the West, and these goods have gradually displaced indigenous manufactures and reduced the artizans of the country to a very impoverished condition. In Europe and America there has been a wonderful increase in manufacturing activity which is but faintly reflected in the cotton mills of Western India, the leather trade of Cawnpore, and the jute mills of Bengal. The bazaars of our towns and cities are full of imported wares, and year by year the tastes and needs of the people are becoming more and more Europeanized. The trade of the country is mainly in the hands of middlemen whose object is to export raw produce to the greatest extent possible and pay for it by importing manufactured goods. Obviously there is no other way—imports and exports must balance one another or the difference be paid for in specie or represent service of some kind; either administrative charges or interest on borrowed money.

The establishment of modern industrial undertakings requires co-operation on an extensive scale; except in a comparatively feeble way the natives of India do not place much faith in such commercial combinations, and it is only when the conditions are exceptionally favourable that capital flows freely from the West to the East. Consequently merchants in this country have found it easier and more profitable to be middlemen than manufacturers, and the whole of their energy and ability has been devoted to ousting the products of the indigenous artizan and driving him out of the trade that has been his livelihood and that of his family for many centuries. On a small scale it is true that something has been done to encourage the production of art wares for sale in Europe and America, but the business, though it bulks largely in the papers, is really an absolutely insignificant one, and the attempts to make it expand have only resulted in a sad falling-off in the quality of the works produced.

The cry has been raised that the old artistic industries of India have been killed, but I have recently had opportunities of observing that this is not so,—that they are only dormant, and that they flourish in a most unmistakable manner when circumstances are favourable to their development. The matter is very important, and it is perhaps desirable that I should adduce evidence in support of this statement. In the North-Western Provinces at the instance of the Viceroy and with the support of the late Lieutenant-Governor, Sir Antony MacDonnell, a good deal of money has been spent in restoring the magnificent remains of Mogul architecture. The work has been done in a most creditable manner, and the Lieutenant-Governor has quite recently remarked, "It is noticeable that in all kinds of restorative work the Archæological Surveyor has tapped a vein of latent natural talent which has given excellent results. In fact the department has called into activity a school of artizans expert in this style of work. Many of them claim to be the descendants of the artificers who worked under the Emperors Akbar and Shahjahan."

In Mysore the new palace now in course of construction in the Fort finds employment for more

than one thousand of the most skilled stone carvers, metal workers and wood carvers to be found in India, and the work turned out by them is equal to anything to be found in the country. Again, what is perhaps well known to most of you, through the munificence of the Nattukottai Chettys, the old Sivaite temples of Southern India are undergoing restoration. Many lakhs of rupees have been spent on the work which is being carried out in the old mediæval manner, and in all that has been done there are no signs of the deterioration so greatly deplored by those whose acquaintance with Indian art and art workers is confined to curios in dealers' shops and ladies' drawing-rooms. In fact when good work is wanted it is always forthcoming, but unfortunately the demand for it is slight and fluctuating. The old native patrons have disappeared, and any revival of the old art industries resolves itself almost entirely into a question of finding new patrons. There is reason to believe that it would not be difficult to divert some small portion of the golden showers, under which art flourishes in the west, to revivify and stimulate into renewed activity the neglected and impoverished workers of India.

Some months ago I submitted a scheme for the consideration of those gentlemen who control the funds that have been raised to commemorate the Jubilee, and the Memory of Her late Imperial Majesty the Queen-Empress, but I have not heard that the very practical question of what they are going to do with the money has yet come before them. I hope presently to show that, with the very limited resources at their disposal, they cannot hope to launch with success any very grand project for developing technical education in this Presidency; but I think, and so do several other people whose opinion is more than ordinarily valuable, that the creation of an intermediate agency between the art workers and those who desire to possess their works and are willing to pay for them, would be an extremely useful and very practical way of assisting an interesting section of the community, whose supposed extinction or at any rate hopeless decadence has been somewhat prematurely mourned.

The persistence of hereditary skill through long periods adverse to its display is an interesting psychological phenomenon and a factor which, I think, is of great importance in the general question of industrial education which we are now discussing. Assuming its existence, the rational procedure seems to be to afford as much encouragement as possible to its growth. If we are to have Schools of Art and of Art Industries, let them be placed where the hereditary craftsmen congregate, where the talents of the more gifted are utilized to instruct the pupils and where every opportunity is given for latent sparks of genius to be fanned into flame. I would not absolutely restrict them to caste men; but I would not specially encourage the admission of outsiders, as my experience, so far as it goes, is not favourable to the utility of giving or attempting to give an artistic training to every one who, from some accidental cause or other, finds it convenient to become a student of a School of Arts. Such an institution should have for its object the production of works of art, and that it may not be a burden on the community and that it may go on producing indefinitely, it is absolutely essential that it should be run on intelligent business lines. I do not think it is necessary to go to Europe for art instructors—South Kensington will do India very little good and may do much harm. The old art was very beautiful because it was of spontaneous growth—inevitably it must undergo change through the contact of West with East, but let the influence be gently and insensibly exercised. The result may be inharmonious and grotesque for a time, but sooner or later the natural genius will be produced who will found a school of art expressing naturally and simply the ideals of the people from whom he has sprung. Art can only really flourish when it meets with local recognition, and though, I think, it is quite possible to work up a not inconsiderable foreign demand for the products of Indian Art industries, yet it will be an unsatisfactory condition of things so long as it rests on such a basis. What is wanted more than anything is to educate our wealthy classes to a true appreciation of the worth of the artistic productions of their fellow-countrymen—to an abhorrence of French mirrors, musical boxes, glass chandeliers and gilt gimcrucks. We ought to have a permanent exhibition of native art industries in suitable surroundings, and it should be a place which should attract, and attracting, educate those people in this Presidency who are fortunate enough to be able to indulge in luxuries, but who at present are filled with childish admiration for what is bright and glittering.

The example that has been set in Mysore is an excellent one, and it is to be hoped that, when the work is finished there, the art workers and artizans may find others wanting their services. Our educational system is sadly deficient in the way in which

it completely and entirely ignores the influence of art and artistic surroundings, and I venture to suggest to the Victoria Jubilee and Memorial Committee that it is within their power to do not a little to remedy this evil if they will apply their funds to rendering better known the latent artistic skill which yet exists and which lies dormant simply for want of opportunity. It is ideas such as these that we are trying to give practical expression to in the School of Arts in Madras, and I am glad of the opportunity of publicly explaining them because progress is necessarily very slow and because to the casual visitor the art work that is being done there is somewhat obscured by the prominence of certain purely industrial experiments which have been going on for some years past.

I have already briefly alluded to the way in which during the past century the indigenous industries of the country have been crushed by the competition of imports, and I must now ask you to consider with me how far by means of State institutions steps can be taken to remedy the existing state of things. The evils are fully recognised, and for the past 15 years a cry has arisen, constantly increasing in volume and intensity, for a State-aided system of technical education to remedy them. In the words of Lord Curzon's address to the Educational Conference at Simla, "Here in India there seems to be a general idea that in technical education will be found the regeneration of the country. Technical education is to resuscitate our native industries, to find for them new markets, and to recover old, to relieve agriculture, to develope the latent resources of the soil, to reduce the rush of our youths to literary courses and pursuits, to solve the economic problem and generally to revive a Saturnian age. The imagination has been struck by the alleged triumphs of Germany, and by the unquestionable enterprise of the youth of Japan." In Madras I think we must plead guilty to this indictment and to the fatuous folly, with 15 years' experience barren of all result, of still thinking that it is possible some *deus ex machina* may arise who will, with the meagre funds that have been raised to commemorate the life and reign of the late Queen-Empress, devise a scheme of technical education which will introduce an era of industrial prosperity. That nothing has been done is not surprising, but it is surprising to find how many people still think that it is the fault of Government and the State Department of Education that the industries of the Presidency are not flourishing, and that profitable employment has not been found for the congested population seeking a scanty and precarious livelihood on a barren soil.

What are our natural resources, out of what materials are industries to be created, have we neglected them, or is it the poverty of our surroundings which prevents us from doing anything? Into a detailed reply to these questions it is impossible for me to enter, but broadly speaking the plains of the South of India may be described as a poor country—fertile where it is artificially watered but barren elsewhere. Its iron ores are its only mineral wealth and their tantalizing abundance is rendered of no avail by the absence of fuel. The climate enables existence to be dragged out on very little and the necessaries of life are few and simple. Consequently labour is cheap and it is with this asset, and this only that we can hope to achieve anything. The artizans are intelligent, skilful and, when properly instructed, capable in well-organized factories of holding their own in some directions against the utmost efforts of machine producers. Nearly all the raw material they use has to be imported and the protection that they get in competition with imports due to the 5 per cent. duty and the cost of freight is practically very small. The weavers form the bulk of the artizan community but the workers in wood and metal are also very important. With the artizans of the building trades we need not concern ourselves as they suffer from no direct competition, and their prosperity is dependent entirely on the well-being of the whole community. These artizans belong to well-defined castes and their occupations are in the main hereditary, though the son of a blacksmith may become a carpenter or a coppersmith and *vice versâ*, but the son of a weaver is generally a weaver. It is difficult, if not impossible, for outsiders to become apprentices to these trades in the bazaars, and what is in reality a healthy trades union has prevented internal competition in the country from reducing the artizans to the level of the poorest agricultural population.

Such attempts at industrial education as have been made, and in what follows I must specially exclude the School of Arts which, from its foundation 50 years ago has occupied an altogether exceptional position, have had for their main object the training of people belonging to the non-artizan classes. The earliest schools were started by mis-

sionaries for the training of their proteges, and they have met with a certain limited measure of success, but the total number of Native Christian artizans outside the special establishments of the Basel Mission is extremely small and is not a factor of importance in the industrial position of the Presidency. Certain District Boards and Municipalities have devoted part of their funds to the advancement of industrial education, but the methods pursued have been extremely crude and the results incommensurate, except in one single case, with the expenditure that has been incurred. The usual procedure was as follows: A headmaster or superintendent was appointed without any regard to his fitness for the position, but chiefly because he was willing to accept the modest pay offered him—pupils were gathered in from the highways and byeways by the offer of attractive scholarships. Maistries were appointed to teach certain trades, usually carpentry, blacksmith's work and rattan work. Efforts were made to get orders for work, and the European and official element of the population appealed to for support. So far as I am aware no attempt was ever made until recently to train the boys in these industrial schools on work other than that required by Europeans—the huge native markets around them were entirely neglected, and the schools languished for want of an outlet for their productions. It would serve no useful purpose to unduly dilate on the imperfections of these experiments in industrial education. They did not achieve the objects with which they were started, but they attracted attention to themselves and offered opportunities for experiment and enquiries and in that way some good has come from them.

The industrial school of the future has yet to be evolved, but in Madras we have accepted, at any rate tentatively, certain general principles regarding their functions and the way they should be worked. The schools may be divided into three main classes: (1) Those established for the purpose of training boys as artizans who are not artizans by caste and who consequently have no opportunity of picking up a trade in any other way. The bulk of these schools will be of a sectarian character, such as the Anjuman Industrial School for Mahammadans or the various mission schools. They will follow along established lines and if efficiently conducted should supply a useful stimulus to the artizan classes by the introduction of an element of competition which should have a beneficial effect.

(2) Central industrial schools primarily intended for the benefit of the recognized industrial classes and working with the object of improving the industries of the country. These schools are never likely to be very numerous and they will be of necessity mainly in the hands of European experts. The object is not so much to train boys, though that of course will be done, as to provide a supplementary course of instruction to the training which artizans now receive in their own homes. In them a large amount of experimental work will always be in progress, new ideas will be tested, new processes tried, new tools brought to the notice of the trades, and generally the endeavour will be made to foster private enterprise by help in any direction that may be feasible. There is no intention to gradually build them up into important manufacturing establishments, but they will be conducted on a scale just large enough to render them thoroughly efficient training institutions not only for workmen, but also for people who will afterwards become foremen and managers of works. With vested interests there is no intention that they should compete, and the policy to be adopted in their management will be to bring them into as intimate association as possible with existing undertakings. Of necessity they must have a business side for the disposal of their outturn and that will be conducted on rational business principles having in view that the end and object of the schools is not a dividend on the capital invested in them but the promotion of the industrial prosperity of the country. The industrial side of the Madras School of Arts is at present the only representative institution of this kind in India, and so far its operations have been mainly confined to the establishment of a school of metal work which, conducted on the lines I have indicated above, has met with sufficient success to justify us in thinking that a development of the same policy in regard to other industries may be of great assistance to the struggling artizan communities. Into the details of the work that has been done in the past or that is contemplated in the future this is hardly a fitting occasion for me to enter, but those of you who are sufficiently interested in the matter may easily pursue your enquiries at the school where information can be freely obtained. It will suffice to say that, during next year, I hope to be able to develope the weaving section that has been recently started. From the experimental work that has been done and is now in progress, it is evident that there is great room for expert assistance, but whether we shall be able to materially improve the condition of the great weaving population of India is a matter which is influenced by so many and such very complex factors entirely beyond our control that it is only the very urgent necessity for doing something that has led us to contemplate attacking such a series of difficult problems.

(3) The third class of schools will be to a large extent offshoots of the second. It is not desirable that we should set up as has hitherto been done industrial schools to teach what is already taught in the bazaars, but there are many places where industrial knowledge and skill in certain trades is in a backward condition, and it is important that the artizans should everywhere be taught to work on the most advantageous lines and that the most should be made of their cheap labour. The central industrial schools can only come into contact with a comparatively small number of artizans, and when by experience it is ascertained that in any branch of industry a feasible improvement has been effected, branch institutions are required to diffuse the knowledge among all who are affected thereby. A typical school of this class exists at Madura and is maintained by the District Board in a very efficient condition. The superintendence and management of these schools should invariably be in native hands, and it will be one of the functions of the central schools to train the science graduates of the University and the passed pupils of the Higher Technical colleges and schools, so that they may be able to undertake this work.

The cost of establishing these schools will be considerable as they will have to be provided with workshops and equipped with good machinery to assist and supplement hand labour. The scale on which they will operate will be as small as is compatible with the attainment of the end for which they will be started. Yet the turn-over must in all cases be considerable and the working expenses fairly heavy as it will only be in exceptional cases and for short periods that the schools will be able even with the most skilful management to fully pay their way. The majority of these schools will only deal with one industry or with one associated group of industries, so that their whole resources may be concentrated on a definite object and not, as has hitherto been the case, frittered away in attempting to deal with too much. There are many questions connected with the organization and management of these schools which have been the subject of much discussion and it is not, I think, advisable that any hard and fast rules should be drawn up to deal with them. It is essential at any rate for the present that the schools should have as elastic a constitution as is consistent with proper control and that each should be placed in a position, so that its superintendent may take full advantage of any favourable local circumstances that may arise. The most essential requisite is that they should be looked up to by the artizan community throughout the country as places where work is being visibly carried on for their benefit, and the measure of success which they achieve should be largely gauged by the voluntary support which they receive from the working classes. So long as the attendance of pupils can only be secured by the grant of stipends and scholarships, so long we may take it for granted that they are not supplying a recognized want in a way which is useful to those for whose benefit the institutions have been started. The artizans, however, are very poor and it is obvious that they must earn sufficient to enable them to live, and the gradual abolition of scholarships should be accompanied by the introduction of a system of paying wages, which wages should represent the actual value of the labour expended. It is not young children so much as young workmen that the schools should attract, and the instruction and practice in trade operations which the schools must supply should be such as to give the pupils valuable experience which will readily find a market.

The question as to the best means of disposing of the finished productions of these schools is not such a serious one as is generally supposed since the main objection which has been raised—interference with private trade—will be easily avoided if the fundamental principles which have hitherto guided our work are strictly adhered to. The object of these schools is to create new industries, to improve old ones, to extend the range of industrial operations and indicate the possibilities of new markets. Importers of foreign manufactures may suffer, but it is to be hoped that the creation of an export trade in hand manufactures may compensate them for any loss they may sustain, and it is certain that if the mercantile community can be brought to see the possibilities of export business and will proceed to develope them with the same energy and ability that have been displayed in their business operations in the past, there will result an immense improvement in the industrial condition of the country.

ALFRED CHATTERTON.

HOW TO INTEREST THE PARENT IN SCHOOL-WORK.*

The subject prescribed to me by the Council of the Teachers' Guild is, "How to interest parents in School-Work," that is to say, "How to interest parents in the education of their own children!" "A most absurd question, to be sure!" thinks the new-fledged L.T. or the potential parent. But the man who thinks so cannot be a practical schoolmaster or an actual father. For in India every schoolmaster who has any experience and every parent who has a conscience to fear must own that the subject presented now for discussion is neither an absurd nor an idle question, but a hard paradox which has, I regret to say, a painful reality about it, and which often taxes the utmost resources of even the L.T. of the new dispensation.

That the Indian parent does not take as much interest in his boy's education as he ought to, did he wish for complete success for his boy, is a fact beyond doubt or dispute. The chief reason why this is so is, that the parent has somehow or other come to entertain an exaggerated notion of the powers of the teacher, and an attenuated view of his own responsibilities in the education of his child. The average parent in India thinks that it is his duty to produce children, and the schoolmaster's to make them B.A's. Indian parents have shown that the former part of the contract is easily performable, and I only wish we schoolmasters could do the latter part quite as easily. But, to be fair, I must own that there are fathers who go beyond this merely biological conception of a parent's duties. There are those, I admit, who go about from place to place with piles of recommendatory notes, and plague managers and headmasters till they grant free-scholarships to their boys. Nay, more, these fathers even procure second-hand books for their children. Having done so much for their boys, they complacently leave them in the teacher's care, and go about their own business with the laudable intention of coming back to him at the beginning of the next year to plague him once more for the promotion of their boys or at least for the continuation of their free-scholarships and the toleration of their antiquated books. But, truth to say, there is another type of parent who has a higher sense of his responsibilities. He does not strive for free-scholarships, but he pays the school-fees himself. He does not put his boy on a regimen of decayed, old books. He orders the latest editions direct from Messrs. Macmillan at Bombay. Nay, he even engages a private tutor on two rupees a month,

* A paper read to the Madras Educational Conference.

and Mr. Somasundram, F.A., for the F.A is to some of us as dear as the B.A.,—of the Collectorate may be daily seen making a pilgrimage to the great man's house with a pious resolve to teach his son, though it is but human that the tutor, in the midst of his tuition, should often drop into a melancholy reverie of speculation regarding the chances of his promotion from his present acting appointment on seven-and-a-half rupees. Now this father proudly thinks that he has done all that mortal parent could do for his son and that if yet the boy does not get on, it must most assuredly be the fault of the teacher, it never occurring to him that his son might after all be a dunce. But I beg permission to differ with the free-scholarship hunter and his cousin with the private tutor. I must tell both these parents that there are higher and more important duties than the triumph of wringing out free-scholarships from hard-fisted managers, or the farce of making drudging quill-drivers go through the form of private coaching. Parents ought to see or ought to be made to see that to the vehicle of a boy's education are harnessed two horses, and that easy and speedy locomotion is possible only when both the animals draw with equal might. It would indeed be hard upon either horse if the other lags behind or moves not at all. The vehicle would then make little or no progress. And he indeed would be a heartless man who would whip the willing horse because his fellow would not budge an inch. Brethren of the profession, the schoolmaster in India is very often the willing horse and his refractory fellow, the Indian parent. But yet the Indian parent is not after all a bad specimen of the world's parents. Indeed he is a mild and tractable fellow and is shrewd withal. Only he requires to be convinced of his duties, and, more particularly to be shewn where his self-interest lies. I cannot say that the average Hindu has a very robust sense of duty, while, however, to his keen perception of his self-interest and to a slight touch of vanity I can bear ample testimony. To those schoolmasters therefore who would enlist the sympathy and secure the co-operation of the parents in their school-work, I would say: "Take all suitable opportunities of speaking to parents on their real duties in a friendly spirit, and appeal to their self-interest; while occasionally you must stoop to tickle their vanity." Friendly advice, appeals to self-interest, delicate but not fulsome flattery form then the triple key that could unlock the heart of the parent, who would then vouchsafe to you his sympathy and co-operation. But these are abstract directions, far too general to be of much use and I would therefore reduce them in the sequel to a few practical rules.

Firstly, show that you have merit.

Parents and children are very shrewd and they can easily tell the man of straw from the man of flesh and blood. If then you wish to acquire ascendency over the parent, impress him with your ability and attainments. Prove that you have worth and worthy you will surely become in his estimation. This earth's base is certainly not built on stubble. It has a solid foundation. And so must you have, if you wish to loom large in the eye of the world.

Secondly, take a genuine interest in the betterment of your boys. Sincere devotion is like the resistless shafts of Rama famed in our Puranas. It will hit its mark despite all obstacles. Your other defects, if they be not grievous, will be covered or at least greatly mitigated by this one virtue. It will stand in the place of several other qualifications or rather it will generate all of them. Nothing appears to me to be impossible for love and devotion. Maybe some think that this love for children or, what is the same thing, this love for the teaching profession is a born aptitude, and not one manufactured to order. But I am not sure if this represents the correct view of the matter. It is true that some have no natural liking for the profession. Such of course had better not take to it. But if they are in it and are to be in it for life, let them remember that they must create in themselves a love for the profession. Nor is this by any means impossible. Nature is not so unkind to us as we sometimes in our ignorance accuse her to be. There seems to be a merciful provision in human nature for feelings to be induced which are not already there in a pronounced form. If you have not the genuine feeling of love for your pupils and for your profession, feign it. Feel and talk and act, as though you had it; and in the end you would be surprised to find you have it in all the depth and with all the reality of the genuine feeling. But you must have it somehow, whether by nature or by acquirement. And if you do, parents would learn to love and esteem you, for in all countries and in all ages it is human nature for parents to love those who love their offspring. So far then, this is our position. The teacher who has solid merit in him and a genuine love for his profession stands equipped with two of the most fundamental requisites which must ensure his influence over parents and secure their sympathy and co-operation. But there are a few aids to this end which also deserve the attention of the teacher, who must remember that after all he lives *in* the world, and must therefore be, to some extent, *of* the world also.

Thirdly, pay occasional visits to parents and pupils in their own homes. Look into the pupil's work at home. Discuss it with the parents. Make suggestions for improvement. Interest yourself in the general welfare of the family so far as the rules of Indian etiquette would permit. Show to the parents that you are not merely a teacher of their boys but a friend of their families. A teacher who goes beyond the narrow circle of his paid duties at school, a teacher who devotes his private time to looking after the pupil in his home, a teacher who broadens his love and draws into its magic circle the other members of the boy's family,—such a teacher, argue the parents, is a hero who works not for paltry lucre but labours for love; such a teacher, thinks the devout Hindu, is an ideal Guru described in his Puranas.

Fourthly, write occasionally to parents whom you cannot see in person. Several pupils have their parents away in the mofussil. There will doubtless be several things connected with the progress of the boys that will interest their parents. Time, perhaps, is the only consideration against maintaining regular correspondence with the parent in the distance. But the more time you strive to spare for this purpose, the greater will be your popularity amongst the parents and the surer your influence over the boys themselves. Take my word for it, gentlemen, that you could maintain discipline at school much more easily when your boys are aware that you are friends with their parents. By some strange law of psychological transference, the pupil's mind clothes you with something of the regard and the love which are the natural feelings evidenced by the children towards their parents. To those however who may be pressed for time I would suggest a simpler course. You might get the pupils to write of their own affairs and you might simply endorse a word or two of your own comment on their letters. But remember this is only the second best course, though it is certainly better than nothing.

Fifthly, hold suitable school entertainments. You have several opportunities of doing so. The prize-giving day, the founder's day, the anniversaries of school societies,

the athletic competitions will all provide you with occasions to invite parents so that they may enjoy the proceedings and, if possible, take part in them. In those entertainments it is customary for you and your pupils and, even your school-house to drape yourselves in your gala-dress and to make an exhibition of some of your best wares in the shape of recitations, speeches, and songs from your most forward lads. You hold an intellectual fancy bazaar and the visitors come prepared to pay fancy prices. The presiding gentleman on such an occasion finds or makes it convenient to say many nice things about your ability and the success of your school. Some perhaps of the parents who love the distinction of talking in public get upon their legs and utter the usual platitudes which tradition and decorum have laid down for such occasions. In the midst of all this spectacular pageant and effervescing eloquence, the innocent parent—and he musters strong in all such assemblies—looks in mute admiration upon the master who is lionised or idolised—whichever you please, gentlemen—by the knowing ones at the meeting. Such meetings therefore are very useful in obtaining for you popular favour and parental good-will and co-operation. But be sure that to such entertainments you invite all parents without distinction of high and low. For besides appearing invidious and discourteous, you will lose the benefit of a huge vote of confidence from the plebeian multitude whom your short-sighted policy keeps out. Remember further that you are surer of the good-will of the common man on such occasions than of the flourishing Vakil or the *high-paid revenue official*. The former feels he is honoured by your invitation, while the latter thinks that he honours you by his response.

Sixthly, steer clear of "local politics." Your position as schoolmaster is such that you must be everybody's friend and everybody your friend. But in every place there are bound to be certain burning questions on which the public range themselves into opposing factions. If you wish to be the friend of all, which you must be, do not mix yourself up with these questions in an active manner. You cannot help of course your ears when the air is ringing with such topics, but do not mount platforms and exercise your oratory. For oratory of this species may cost you many an uneasy night and perhaps your livelihood also. Indeed, in my own experience, after one or two such performances, I had grave cause to wish that I had remembered that silence is golden and held my tongue. But this however does not mean that you should live like a tortoise within your own shell and take no interest whatever in local affairs. There will be several public movements in your town or its neighbourhood organised for the promotion of the health, sanitation, education or other good of the people; and in such undertakings you should certainly take your part and render all the aid you can. This will give you fresh opportunities of showing your worth and will raise you in public regard, while the danger of factious opposition and party calumny is entirely absent.

Seventhly, believe in the press. I am a devoted believer in it. Why, not I alone. The creed of the printer's ink is more universal in the world than perhaps the four great religions of Mrs. Besant. Perhaps in your district there is a newspaper conducted by an embryonic pleader or a leisured Vakil. Do not unnecessarily quarrel with him. I know there is some charm, perhaps some romance, in the situation of a schoolmaster fighting a duel with that formidable individual, the editor. But pray do not indulge the temptation. For I assure you the world is full of romance without your little contribution. Or again there may be some things in the newspaper, contrary to all your ideas of justice, decorum, and good taste. Please do not be in a hurry to feel inspired that you are the anointed of God sent to chasten erring humanity and rush into the lists against the editor. It is not wise. Perhaps it is not necessary. We give a new lease of life to such things by writing against them. Return not the tennis-ball and it is sure to fall to the ground. And indeed we schoolmasters in the Southern Presidency have special cause for thankfulness in this matter, for a merciful Providence, in the shape of the Madras Educational Rules, has laid considerable obstacles in the way of our being vehement writers in public prints. On the other hand if you make yourself agreeable to the editor, and if you show real worth, he will permit you to report, in his columns, the anniversaries, the meetings, the passes and other interesting details of your school-work and will, on these occasions, be prepared to say a good word on your behalf. And to many parents and more pupils, newspaper verdicts are as good as Gospel. You will thus have another means of securing the support of the public at large.

Eighthly, educate the parents in their duties. As I said at the outset many parents are indifferent to your work through ignorance. But if you choose, you can little by little instil into them a truer ideal of their duty towards you and your school during the so many occasions, pointed out already, when you would find yourself in their company. Alike at your private visits and at your public meetings, as well in your private correspondence as through the public press, you could make the parents see that their co-operation forms a necessary supplement to your labours and that the success of the pupil depends really on the combined exertions of both.

C. T. PARTHASARATHI MOODALIAR.

THE MAHOMEDAN EDUCATIONAL CONFERENCE.

THE MEETING IN MADRAS.

THE OPENING SESSION.

THE 15th Session of the Mahomedan Educational Conference was held on the 27th ultimo in the pandal erected in "Cathedral Gardens," on the Mount Road. There was a very large gathering of Mahomedan gentlemen present, including delegates from several mofussil centres. Among those present were Nawab Mohsin-ul-Mulk Bahadur, Moulvi Mehdi Ali Khan (Honorary Secretary, Central Standing Committee), Mr. Theodore Morrison, Principal, Aligarh College, Mr. G. Gardiner-Brown, Khanjee Ghulam Saglan Meer Triakut Ali Khan, Captain Mumtazyar Jung Bahadur, A.D.C. to H. H. the Nizam, Moulvi Shibi Aliuddin. Among the Madras visitors to the Conference were Messrs. Inyat Hussain, B.A., Nawab G. Hussain Ali Khan Bahadur, Sultan Mohideen Sahib Bahadur, Mahomed Sufdar Hussain Sahib Bahadur, Nawab Mir Hussain Khan Bahadur, Nawab Mir Asad Ali Khan Bahadur, Nawab Mir Ghulam Ali Khan Bahadur, Mahomed Amid Khan Bahadur, Mir Muziruddin Sahib, Waljee Laljee Khan Bahadur, the Hon'ble Mr. E. Norton, Mr. S. Mangesh Rao, Lieutenant-Colonel R. F. R. Formby, Dr. T. M. Nair, the Hon'ble Mr. M. Hammick, Mr. C. Krishnan, Mr. M. Viraraghava Chariyar, Dr. Raisul Islam, Mr. Abdul Hadi Badshah Sahib, Mr. Shah Mirza Beg, and Mr. Hajee Mirza Hasheem Ispahani.

RECEPTION OF THE DELEGATES.

The proceedings began with a speech in Urdu by Khan Bahadur Ghulam Mahomed Mahaju welcoming the dele-

gates and members of the Conference on behalf of the Local Committee.

Nawab Mohsin-ul-Mulk, the Honorary Secretary, acknowledged the courtesy of the reception of the Committee in a very interesting speech in Urdu.

THE PRESIDENT'S SPEECH.

The Hon'ble Mr. Justice Boddam was then formally voted to the chair and delivered his Presidential Address, of which the following is a brief summary :—

It was unfortunate that a Mahomedan could not have been chosen for the President's place. This was due to the community being divided and having no acknowledged leaders. One good result of the Conference might be the removal of the suspicion, jealousy, and ignorance of a large part of the Mahomedan people, and the creation of a spirit of patriotism and mutual confidence. The M. A. O Conference of which that was the 15th Session had for its object "The dissemination of Western culture of a high order amongst the Mussalmans of India and the conservation of all that is best in the sciences and literature for which they were once famous." After exhorting them to self-help and self-reliance, the President referred to the difficulties in the way of the education of Mahomedans. The first difficulty was that of language, the Mahomedan child having to learn one language more than other classes of the population. The second difficulty arose from the secular character of most of the public schools here, and the necessity of keeping Mahomedan children at home receiving religious education till a comparatively late age. The best plan would be to combine the two kinds of education and for this purpose the community ought to have schools of their own or under their management. Departmental schools could not but be secular in character; but the President understood that in the Panjab, "the Government has allowed Mahomedans to arrange for religious education to be imparted to the members of that community on the school premises by those appointed for that purpose and paid for by the Mahomedan community. The objection to this course is obvious. The instruction has to be given out of school hours and does not form part of the curriculum of the school, and the result is that the boys begin their day earlier than others and do not commence their secular studies fresh." But the real solution of the problem lay not there. It was to resort to the system of grants-in-aid and with its help start institutions after the model of Sir Syed Ahmed's Aligarh College. The Mahomedan people of Madras ought to take over at once the management of the Madrasa-i-Azam, and work it as an aided institution, combining religious instruction and thus avoiding the present evils. Should such a thing be done, not Government alone, but even the Hindu community would freely come forward with sympathy and substantial help as well. Justice Boddam next dispelled the popular prejudice against English education, and assured his hearers that Islam was too great a religion to be undermined or destroyed by it. Boarding Houses and Hostels are of great help in moral training and the staff of teachers employed must also be of high character and good repute. He next cited facts and figures to prove that notwithstanding the active sympathy and liberal concessions shown by Government, Mahomedan education was in a very backward condition. Low fees, special scholarships, relaxation of rules, and other attractions had not had their full effect. In fact, "the expenditure on Mahomedan and Mapilla schools for the year 1899-1900 was Rs. 2,35,595, and what is the result? Eleven B.A. students of whom 3 only passed the English Language Division and 17 passed the F.A. Examination!" The poverty of the community was the usual excuse offered for this state of things; but that was only a very partial explanation and the community, rich and poor, must make an effort and, by curtailing expenditure on ceremonies, and by sacrifice in the public cause, organise a large general education fund. After thanking the northern delegates for their presence, sympathy and counsel, the President wound up with the following eloquent plea :—

I suggest that you should, for this purpose, establish a National Fund to which all subscriptions and donations towards education should be given, and that out of it each Province should be assisted in proportion to its needs. Gentlemen, let me thank you for so patiently listening to me. I have occupied much of your time in speaking of Madras, but had I not cause? I have had to say things which, I fear, are unpleasant to many of you, but it is not the act of a friend to flatter or cajole you with pleasant words, and I have said what I felt was true and have spoken only with the wish to assist you to help yourselves. If you don't help yourselves, no one can help you. Government has already done what it can for you, at all events, in this Presidency, and until you show that you are determined not to allow yourselves to sink into oblivion—until you shake off the apathy which is your most marked characteristic—until you are prepared to sacrifice your love of ostentation by limiting your expenditure upon yourselves and your necessary ceremonies and devote what would otherwise be wasted to the education of your children, until you organise yourselves and raise funds so as to enable you to take your education under your own management, so as to conduct it as you may think fit, I fear, you will find it hopeless to appeal to Government for further assistance. Don't, *therefore*, waste your time in discussions that must necessarily be futile, but apply your minds to ascertaining the cause of and the remedy for the present deplorable state of the education of your community. Depend upon yourselves and your own efforts alone; and if it can, and as it can, Government will assist you, and all will fully appreciate that the Mussalman of India is not effete."

RESOLUTION OF CONDOLENCE.

The Conference then unanimously adopted a Resolution deeply lamenting the death of the late Queen-Empress Victoria, who, to the end of her gracious reign, had evinced in various ways her deep interest in the cause of Mahomedan education in India.

The Conference then adjourned for Jumma prayers, and re-assembled at 3 P.M.

In the absence of the Hon'ble Mr. Justice Boddam, Nawab Mohsin-ul-Mulk Bahadur took the chair.

THE LATE AMIR OF AFGHANISTAN.

Khan Bahadur Waljee Laljee Sait proposed "That this Conference mourns the death of H. H. Amir Abdur Rahman Khan of Afghanistan."

The Resolution was seconded by Haji Moulvi Zia-uddin Muhammad Sahib, and carried unanimously.

THE KING'S CORONATION.

In the absence of Khan Bahadur Haji Muhammed Abdul Aziz Badsha Sahib, Mr. Abdul Kuddus Badsha Sahib moved the following Resolution :— "That this Conference offers its most respectful and loyal congratulations to His Majesty the King Emperor of India on his accession to the throne."

The Resolution was seconded by Mr. Nazeemuddin Sahib, and carried with acclamation.

THE GOVERNMENT MADRASA-I-AZAM.

The next Resolution on the Agenda was as follows :— "That in the interests of Mahomedan education the organisation of the Government Madrasa-i-Azam, on the lines suggested by the Board of Mahomedan Education, is urgently called for, and a Boarding House under the management of the Headmaster should be attached to it."

The Chairman, in introducing the Resolution, made a lengthy speech in Hindustani referring to the backwardness of Mahomedan education and the necessity for improving its present condition. His speech was full of humour and the audience was frequently moved to laughter.

Mr. Hyder Sheriff, in seconding the Resolution, traced the history of the Madrasa from the beginning and concluded by saying that the various promises made by Government to reform it had not been fulfilled, that the new site promised as early as 1884 had not yet been found, and hostels should be erected at private expense for the students.

Mr. Muhammad Meran Sahib, a member of the Board of Mahomedan Education, supported the Resolution. In doing so he referred to the recommendations made by the Board of Education respecting the appointment of a European graduate as Headmaster and the establishment of a Boarding House as an integral part of the Madrasa. These were essential in order to place the institution on a sounder basis. The speaker advocated the admission of Hindu boys into the Madrasa as it would tend to create a spirit of emulation and competition which would benefit Moslem youths. He deprecated the method of making boys in the prime of life devote their whole time to the parrot-like reading of the Koran. A few hours spent in religious education side by side with secular education would be ample.

Mr. Sheik Abdul Kawder, B.A., Editor of the *Mahomedan Observer*, Lahore, and Moulvi Mahomed Habibullah Sahib, also supported the Resolution.

Mr. Morrison, Principal of the Aligarh College, also delivered a brief speech in Urdu upon the Resolution.

The Resolution was then put to the Conference and carried, and this concluded the deliberations for the day.

Second Day, Saturday, 28th December.

The Conference resumed its sitting at 10 A.M. with the Hon'ble Mr. Justice Boddam in the chair.

Among those present were the Hon'ble Mr. G. S. Forbes, the Hon'ble Mr. G. H. Stuart, Lieutenant-Colonel Harvey-Kelly, Lieutenant-Colonel Forrsby, Mr. E. Marsden, the Rev. E. Sell, Captain Molesworth, I.M.S., and H.H. the Prince of Arcot. H. E. the Governor, accompanied by Mr. L. M. Wynch, Private Secretary, also attended the Conference.

The first Resolution of the day was :—

That the existing Madras Executive Committee of the Mahomedan Educational Conference be confirmed as the permanent Madras Presidency Mahomedan Educational Association, with power to add to their number, acting as the provincial branch of the Central Standing Committee, and giving effect to the resolutions and recommendations adopted and made by it from time to time in so far as they concern the Madras Presidency.

Mr. Mohamed Azam Saheb, B.A., in proposing it, pointed out the necessity of organised and continuous work.

The next Resolution ran as follows :—

That this Conference requests the Government of Madras to recognise Hindustani as an official language in Government Departmental Examinations, seeing that its exclusion from the list of recognised languages operates unfavourably upon Mussalmans who wish to enter the higher branches of Government Service.

It was moved by Mr. Hyder Sheriff and seconded by Mr. Mir Sultan Mohideen Saheb Bahadur. Objection was taken to it by Mr. Theodore Morrison who quoted figures to show that Hindustani was not spoken by quite as many people as the other languages recognised by the Government as official languages. But these figures were questioned by other speakers, some of whom were officials, and it was further pointed out that great numbers of people spoke Hindustani who were not returned as such in the Census reports. Finally the resolution was carried.

Mr. Theodore Morrison then moved the following Resolution :—"This Conference re-affirms the desirability of establishing a Central University for the Mahomedans of India."

In doing so, he said that it might be called the Aligarh programme of the future. A system of residential colleges was absolutely essential for the progress of Muhammadan education.

The residential system, as he understood it, meant that the school or college was responsible for its students during the whole 24 hours of the day, and that all that the students did during that time it was the duty of the college or school to look after. Their games, their amusements, their habits, were quite as much a part of the responsibility of the college as their lessons. Giving them food and giving them instruction were not by any means the whole of the duties of a residential college.

Religious education formed the first care of the authorities of Aligarh. The health of the pupils, the hygienic and sanitary conditions of their rooms, and their sports and games all alike received due attention. The formation of character and right habits is ensured by the free intercourse of masters and pupils and by the operation of public opinion among pupils. The evils springing from the dominant place of examinations were greatly reduced in a residential college at Aligarh. But a single college was scarcely enough, and it was contemplated to found if possible a Mahomedan University in the north. For the degrees of such a University residence in one of its colleges would be essential. Religious education could also be made compulsory. Besides, oriental languages which had fallen into decay, might in such a University be revived and made to flourish once more. There should be one capital, one centre for the University.

Mr. G. G. Brown seconded this Resolution in a long speech. He thought that Mahomedans had many of the fine qualities that make the gentleman, and could, if properly trained, become as good as Englishmen. They might never make good clerks, but in all spheres where severe work was required, they were sure to excel. By way of instance he mentioned the applications made by various provincial governments to the authorities of Aligarh College for students to fill important posts in connection with famine relief. In other colleges persons of higher intellectual attainments were available, but for positions requiring strenuous work or the power to command respect, Aligarh students furnished the proper material. A high official formed such a favourable estimate of the character and ability of Aligarh students that he offered to give employment to any number of them. If, therefore, instead of a single College at Aligarh there were to be a central University for Mahomedans devoted to the training of the character, mind, and body of Mahomedan youth, that community would be the first to realise the idea of teaching Universities of which there is at present so much talk. This proposed University might likewise undertake the establishment of technical colleges, through which the practical arts and industries might be cultivated. Literary

research and original investigation would also be among the aims of the new University. Mahomedans would come thither from all parts not of India alone, but of all the Mahomedan countries of the world. Also certain selected students would be sent out to the theological schools of Egypt thus securing for Indian Mussalmans the soundest theological training available. Finally, the speaker begged his audience to aid the University scheme with all their resources, for, as he said, Aligarh would anyhow prosper with or without them; if they held aloof and frittered their little strength in isolated local movements, they would be neglecting their own real interests

After some others had spoken in support of the proposition, it was carried unanimously.

At this stage Nawab Mohsin-ul-Mulk Bahadur, addressing His Excellency in Urdu, thanked him for his presence. The speech was translated into English by Mr. Syed Abdul Cawder, and His Excellency made a short reply from which we cull the following extracts :—

"I gladly give you the assurance that your representations will be most carefully and sympathetically considered and neither this Government nor any other Government can possibly refuse that assurance to those who make their representations in the manner in which you have made yours. I believe that it was explained to you that I was unwilling to make a speech on this occasion. I am still unwilling to do so, but perhaps you will allow me just to explain why it is so. Pray do not think that my unwillingness arises from any lack of interest in your proceedings or from any want of sympathy in the aims and objects for which you are assembled. Far from it. My unwillingness arises from my natural objection to commit myself to opinions on matters with which I am too imperfectly acquainted to offer you advice, which I have not carefully considered. The invitation of your Committee reached me only a few days ago at a time when my week was already full with numerous engagements. And your Committee gave me to understand that my presence here would be regarded as a proof of my sympathy with your aims and objects, and accordingly I at once expressed my willingness to come here, provided that I was not expected to make public utterances on subjects which I had had no proper time to consider. Therefore, I beg of you to consider my presence here as a proof of my complete sympathy with your objects and aims."

"I notice that your President in his address said that steps had been taken to acquire a site for the Madrasa-i-Aizam. I am glad to be able to assure you and him, that the matter has gone further than that. The Government has actually purchased the Umda Bagh as a site to make ample provision for adapting it to the requirements of this movement. I hope you will take it as a proof that the Government as a whole is keenly concerned in the progress of the Mahomedan education and is doing all in its power to further it. It seems to me to be universally admitted that two essential requirements of this movement all over India, are co-operation and leadership and particularly so, in Madras. I am therefore extremely glad that this Conference has assembled at Madras this year, and I sincerely hope that it will result in giving you that cohesion and leadership which you want. With a sound organisation and the enthusiasm which springs from the conviction in the soundness and the rightfulness of your aims, you ought to have no difficulty in solving the further problem of combining efficient secular education with religious instruction which is the only basis of the social fabric, whatever may be the fault of the persuasion of the people. Gentlemen, I will say no more, but I offer you my sincere and most cordial good wishes."

His Excellency before leaving was garlanded.

The Conference then adjourned for lunch.

In the absence of Mr. Justice Boddam, Nawab Mohsin-ul-Mulk was called to the chair. The Nawab announced that Mr. Mir Sultan Mohideen Sahib Bahadur wanted to say something on an important matter concerning the Mahomedans of Madras. Mr. Sultan Mohideen, Deputy Magistrate, Coimbatore, said that with regard to the announcement made by His Excellency that morning concerning the purchase of Umda Bagh for the location of the Madrasa-i-Azam, he would like to give them a few facts as to how the matter came to the notice of the Government. When some years ago H. E. Lord Wenlock visited the Madura district, a representation was made to H. E. on the subject by the Mahomedans. His Excellency was good enough to reply that if a reasonable proposal was put forward it would receive careful consideration. It was then proposed that a representative Committee should be constituted. The Board of Mahomedan Education thus came into existence. The Board under the presidency of Mr. Crole, I.C.S., suggested Umda Bagh. Lord Wenlock deeply interested himself in the matter and had even written to him from England on the subject. The Government had sanctioned some two years ago the purchase of a suitable building, but funds were not available on account of famine. It was a good omen that such an important announcement should be made by H. E. Lord Ampthill during the sitting of the Conference. As the Government had done what was expected of it, the Mahomedans should also do something for themselves. The Umda Bagh belonged to Mr. Kishendas who has very kindly agreed to contribute Rs. 10,000 (ten thousand) towards the Madrasa Boarding House if the Bagh was purchased. Other gentlemen had similarly promised about Rs. 5,000. From this fund they could make a start and establish a Boarding House on the Aligarh system. They should give religious instruction also and teach Arabic and Persian. It was advisable that they should have Mahomedan teachers instead of Hindus and European Headmaster. If suitable Mahomedan teachers could not be obtained here, they could procure some from Aligarh. They should be thankful to H. E. Lord Ampthill for the announcement he had made and the interest he had evinced in Mahomedan Education.

THE MAHOMEDAN NATIONAL FUND OF SOUTHERN INDIA.

The next Resolution was as follows :—

That a Fund to be called "the Mahomedan National Fund of Southern India" be started and kept open for five years with the combined efforts of the Madras and District Committees for the purpose of endowing permanent scholarships in the various branches of Higher Education, and also for meeting the other immediate educational needs of the community including, if possible, the establishment of High Schools or Colleges.

This was proposed in Urdu speeches.

After a number of speeches the Resolution was carried. The following scholarships were then announced :—

Messrs. H. Mahomed Badsha Sahib and Co., Rs. 15 a month, tenable for 4 years, in the Madras Law College.

Mr. Mahomed Abdul Kuddooss Badsha Sahib, Rs. 15 a month, for 4 years in L. M. & S. Class.

Dr. Mahomed Usman Sahib Bahadur, Rs. 15 a month, for 4 years, in any Arts College, tenable by a native of Trichinopoly.

Mr. Mahomed Khairuddin Sahib, for the B.L. Degree Examination.

Mahomed Khader Navaz Khan Sahib, Khan Bahadur.

"A Friend."

Khazi Mahomed Obeidullah Sahib, Rs. 15 a month, for 4 years.

Rajah Sir Savalay Ramasawmy Moodelliar, Kt., C.I.E., for the B.L. degree for 2 years.

A collection was made in the pavilion and about Rs. 250 received.

MAHOMEDAN SOCIAL REFORM.

Mr. Ghulam-us-Saqulain Sahib, B.A., LL.B., moved the next Resolution, which was as follows :—"That this Conference is of opinion that the time has come when, along with the spread of education, the educated and enlightened Mahomedans should try to reform those evil habits and social customs which are ruinous to themselves and contrary to the Islamic Law, and that the Conference adopt such reforms as one of its aims."

In moving it, he asked why the Mahomedans alone remained inactive in social reform matters while the other classes had taken up the question in earnest? Humanitarian members of Parliament and Missionaries were active in the direction while they themselves looked on. He next proceeded to instance some of the social evils that were prevalent among them, and pointed out how even their Ulemas, and enlightened graduates had not raised a voice of protest. Finally he suggested certain minor reforms :—(1) The improvement of the education and condition of their women. (2) The prohibition of infant marriages. (3) The encouragement of widow marriage. (4) The exclusion from good society of persons who led immoral lives.

The consideration of the Resolution was deferred and the Conference adjourned for the day.

Third day, Sunday, 29th December.

The Conference resumed its sitting at 10 A.M., with Nawab Moshin-ul-Mulk Bahadur in the chair.

The discussion of the above Resolution was continued.

A number of speakers opposed the motion. The common ground of opposition was that the subject of Social Reform ought not to find a place on the Agenda of an Educational Conference. Advanced ideas of Social Reform might arouse the prejudices of the community against the useful objects of the present Conference.

When the mover had replied, the proposition was put to the vote and carried by a majority.

At this stage the Conference adjourned for the day.

Fourth day, Monday, 30th December.

The Conference resumed its sitting at 10 A.M. with the Hon'ble Mr. Justice Beddam in the chair.

HINDUSTANI AND ARABIC.

Mr. Mir Sultan Mohideen Sahib proposed the following Resolution :—

"That the Government be requested, in all places containing a considerable Mahomedan population, to make arrangements for teaching Hindustani or Arabic as a second language in all Colleges or High Schools maintained by Government or Local Boards.

This proposition was carried after being seconded and supported.

The next Resolution was to the following effect :—"That this Conference offers its thanks to H. H. the Nizam for his princely munificence in establishing a Department called the Mahekama-el-Ulum wa-Fonoon, which promises to be of the greatest use in maintaining the ancient branches of Mahomedan learning."

The Resolution was proposed by Mr. Bashir-ud-din Ahmed Sahib, seconded by Mr. Haji Mirza Hashim Sahib Ispahani, and carried.

RELIGIOUS AND SECULAR EDUCATION.

Khan Bahadur Gulam Mahomud Sahib Muhajir moved the next Resolution :—"That it is necessary that religious instruction should be given to Mahomedan boys side by side with secular education; and that with a view to achieve this end, the Government of Madras be requested to grant permission to Mahomedans to make their own arrangements for imparting religious instruction in Government, Municipal and Local Board Schools during school hours on the lines sanctioned by the Governments of the Punjab and the N.-W. P. and Oudh."

In moving the above Resolution the speaker said :—

"We Mussulmans are as a rule very keen, and in my opinion rightly so, in imparting religious instruction to our children at an early age, as first impressions are always permanent and lasting. As no provision however is made in Government Schools for religious instruction, our boys have to be sent to an indigenous Arabic Madrasa before being sent to school. It is this disability which keeps them behind other communities in the prosecution of their English studies and retards their progress. We cannot, with propriety, ask Government to introduce religious teaching into its schools for Mussalman boys, as such a request will not only be against its policy and Departmental rules, but also absurd in its very nature. The only other course open to us seems to be to arrange, at our own cost, for the religious instruction of our boys out of the ordinary school hours, and it is only by the adoption of this scheme that we can hope to send our boys to English schools at a much earlier age than it is now done. I understand that the Governments of the Punjab and N.-W. Provinces have sanctioned a similar arrangement and the sympathy which characterised the speech of our popular Governor on the occasion of His Excellency's memorable visit to the Conference on Saturday, emboldens me to think that our prayer to him in this, as in other local questions before the Conference, will receive his sympathetic and favourable consideration."

Mr. Inayeth Hussain, B.A., seconded the Resolution :—

Moulvi Ziddin, Chairman of the Committee of the Bakiat-ul-Sallahut, Veliore, promised to provide for religious instruction in the Madrasa-i-Azam at Madras at the cost of the Committee which he represented.

Moulvi Rafi Uddheen Amed Sahib, who had visited Constantinople, Cairo and other places, was permitted to address the meeting. He said that in the Mahomedan countries he travelled through there was not the desire nor the liberty to hold any Conference like that. There was to be seen there nothing like the education and the organisation of the Mahomedans in India. The work of Sir Syed Ahmed was greatly appreciated there, and Lord Cromer had expressed his sympathy with this movement.

At his request it was resolved to send a telegram of thanks to Lord Cromer.

The Resolution was put and carried.

TECHNICAL INSTITUTIONS.

The next Resolution was as follows :—"That having regard to the impoverished condition of the Mahomedans of India steps should be taken for opening Technical Institutions from which immediate benefits are likely to accrue to them."

Lieut.-Col. Formby, Vice-President of the Local Committee of the Conference, in moving the Resolution, observed that the first and immediate thing to do was to start industries and workshops, for every-day use, and

to make it understood that it was no shame but very much the reverse for an unemployed graduate or the failed Matriculate, to take to some trade or handicraft. The better educated, the more intellectual the man was, he made a better tradesman, a better artisan or craftsman or servant than the uneducated person who played truant as a boy and remained ignorant and poor for ever after.

The Resolution was seconded by Mahomed Akbar Sahib, B.A., and supported by two more speakers, and finally passed.

MAHOMEDAN AIDED SCHOOLS.

The next Resolution was:—"That the teaching of the Koran and elementary religious instruction should form a compulsory part of the curriculum of the Mahomedan Aided Schools maintained by the community with a view to bring about the amalgamation of the *maktabs* and Primary Schools."

Moulvi Syud Shabudin, who moved it, described the past glory of the Islamic faith and deplored its present condition, and also urged upon the audience to adopt the Resolution unanimously.

The Resolution was passed.

HINDUSTANI TEXT-BOOKS.

The Conference then passed the following Resolution:—"That a better set of Hindustani text-books than those now in use (those prescribed in the Punjab University and Allahabad University by preference) should be introduced in the schools and colleges of the Presidency."

The next Resolution was as follows:—"That this Conference is of opinion that the interests of Mahomedan education in the Madras Presidency and the Province of Mysore have suffered for want of adequate Mahomedan Inspecting Agency, and lays stress upon the desirability of increasing the present strength of the Agency not only in the subordinate, but in the higher grades of the Inspecting Service also."

After it was moved and seconded, a speaker remarked that the Conference had not sufficient facts and figures before them and suggested that, if the Standing Committee thought fit, they might be able to address a well-argued letter to Government. Others, however, disagreed and the Resolution was finally adopted.

The Conference then broke up for lunch. When it reassembled Moulvi Rafee-ud-din Ahmed, Barrister-at-Law, addressed the Conference by special request on the subject of Mahomedan Universities. He had travelled through Egypt, Turkey, Persia, and other Mahomedan countries, and in spite of his best efforts, a University such as the Madras Conference was contemplating, could not be started in any of those countries. It was possible only under the English flag. But without self-help and self-sacrifice, without munificent private charity, a University could not be established. It was beggary to ask Government for every little thing. It was discreditable to their manhood. If the Mahomedans of South India and elsewhere found the funds necessary for their great object, he would tell English statesmen when he next met them in England that Indian Mahomedans were in right earnest and deserved to have a University charter granted to them.

Mr. Mir Sultan Mohideen Sahib moved the next Resolution, which was as follows:—

"That, with a view to place female education among Mahomedans in Madras on a sound and proper footing, it is necessary that the Hobart Girls' School be recognised and another school started to meet the requirements of the northern portion of the city."

The speaker dwelt on the importance of female education, and said that with the education of their boys it was necessary to educate their girls, because the education of a boy was for his own self only, while the education of a girl was practically the education of a family. There were more than 100 girls now being educated at the Hobart Girls' School, but the staff was not up to the mark. It was under contemplation to obtain a suitable building and also to reorganise the staff. There was a very large Mahomedan population in Black Town, and for their benefit it was necessary to have another girls' school in Black Town.

The Resolution was duly seconded and carried.

A FINANCE QUESTION.

The next Resolution taken up for consideration was:—"That after paying all the expenses of this Conference any balance remaining should be equally divided between the Central Committee and the Local Committee in order that agents may be paid and other means taken to keep this movement alive and that such sums be vested in the name of the Central Committee at Aligarh and the Local Committee here."

This Resolution provoked some heated discussion, and Mr. Justice Boddam found it necessary to interpose and explain that the Conference were bound in honor to agree to the proposition as the Committee, in raising the necessary funds, had run some risks and must now share the profits. Then the Resolution was carried.

At the conclusion the President congratulated the Conference on its great success, and exhorted the audience to keep up the good work and realise the Resolutions that had been carried. His own experience of the Madras Anjuman and its industrial schools did not make him quite sanguine of the University scheme, but he would fain hope that the enthusiasm that had been displayed would not abate, but go on ever increasing until the pledges of the Conference were redeemed.

After the usual votes of thanks, the President dissolved the Conference.

OUR ENGLISH LETTER.

CAMBRIDGE, *December* 1901.

In these days nothing can be considered fairly established until it has its printed organ. A school without its Magazine—this is perhaps the true distinction between elementary and secondary education. When then the newly-constituted London University starts publishing its fortnightly Gazette, we may believe that it has at last surmounted the dangers of incubation, and is—to vary the metaphor—safely launched upon a glorious career. It must not, of course, be anticipated that this Magazine will be a contribution to the literature of the country. The Cambridge Reporter and the Oxford University Gazette, whose example it will doubtless follow, are useful but not literary productions: they are, like Bradshaw and Whitaker, indispensable, but not inspiring. Nevertheless, they may, as Mr. Godley in one of his excellent pieces has pointed out, have an æsthetic value of their own:

'When the Laureate obedient to an editor's decree
Puts his verses in the columns of the Times;
When the endless minor poet in an endless minor key
Gives the public his unnecessary rhymes;
When you're weary of the poems which they constantly compose,
And endeavour their existence to forget,
You may seek and find repose in the satisfying prose
Of the Oxford University Gazette.'

Meanwhile, the Education war is going on—the 'alarums and excursions' never cease. It must be confessed that there is more circumstance than pride and pomp about this conflict in its present stage. Very few illuminating contributions are made to the solution of the very difficult problems that arise. Perhaps the best of these recent contributions has been Sir Richard Jebb's paper, read before the United Club on November 13. Sir Richard is not only a most distinguished scholar; he is also—a very different thing—a diligent student of education. Whatever he says on the subject is worthy of the closest attention; yet even he has apparently not yet made up his mind. His speech largely consisted in putting questions; to some extent he seemed, like the Duke of Devonshire, to be 'whistling for a wind.' Still, there were points in the speech which demand our attention. 'Where School Boards exist,' said the Professor, 'they are now the Local Authorities for Primary Education. There are School Boards which might at once be abolished without exciting much regret. But there are others the abolition of which would arouse much opposition. It has been suggested that a local option should be given as to whether a School Board should or should not continue to exist.' Against this proposal Sir Richard, and thus probably the Government, have set their faces. We must therefore assume, as indeed has long been assumed, that the fate of School Boards is sealed. Not only will the forthcoming Bill deal with secondary education, but it will endeavour to include technical and elementary education within its scope. Thus Sir Richard was led on to sketch the probable limits of the control exercised by the 'authorities.' Here he seemed to lay it down that in the case of towns of fifteen or twenty thousand inhabitants the County Council authorities will devolve their powers upon the townships—as regards elementary education and rating power only. Boroughs of less than fifteen thousand will not have separate rating powers, but they will be left certain rights of management in respect of elementary schools.

It is quite plain that such a plan as this is of an extremely complicated character. Sir Richard, however, seems to think that it can be carried through by a reasonably short and simple Bill. This can only be because he attaches some importance to the curious provision by which the various County Council authorities are empowered to formulate, each for itself, a scheme of local educational management, which will be subject to the approval of the general Education Department, or, failing that, of one House of Parliament. If the Bill is simply to consist of giving the 'Authorities' this power, it is difficult to see how an *ad hoc* election can be objected to. Surely the County Councils, chosen on entirely different issues, are not to be considered competent to remodel the entire educational system of their districts without a direct appeal, *on that issue*, to their constituencies. If so, a grave injustice will be done not only to Non-conformists in particular, but to education generally. Nor will *the country have much confidence in the check* imposed by the Education Office. That office is presided over by two gentlemen, one of whom confesses he knows nothing about the subject, and the other is the most enigmatical and provoking personality in the Government. The Government, again, was elected not on educational issues at all, but on the sole issue of the war.

Still more important, as Sir Richard clearly sees, is the question of rate-aid. For instance, are the existing Voluntary schools to receive assistance from the newly-constituted authorities? The Conference of the convocations of Canterbury and York recommends that they shall, nay, that the authorities shall pay the salaries of the teachers and the general costs of maintenance, while the denomination interested shall provide the 'plant.' Here, again, the question is so complicated that it is difficult to see how a short and simple Bill is to settle it. What is meant by the 'general costs of maintenance?' Is the assistance to be partial or complete? Is it to be permissive or compulsory? If compulsory, there will often arise the old quarrel about Non-conformists supporting church schools. If permissive, there will be friction in every case where the authority refuses it.

Again, if the plan accepted be that of transferring the Voluntary schools, under certain safeguards, bodily to the new local authorities, how are we to secure that the authority shall permanently act in accordance with the terms of transfer?

Such being the difficulties of the case, it is hardly to be wondered at that Sir Richard Jebb refused to express an opinion of his own, and chose rather to ask the advice of the public. One thing alone seems certain, that, so far from the Bill being likely to be simple and straightforward, it will necessarily be complicated and

lengthy. If, however, it be lengthy, there is considerable doubt whether the Government will be able to pass it in the present state of public affairs. Among their supporters there are many shades of opinion; and it may take more than the existing discipline of the party to hold them together.

Few people realise the immense changes that have taken place in the systematised study of history in England during the last twenty years. It is not too much to say that the Cambridge historical school, with all the immense work that it has done, has scarcely existed a quarter of a century; and the Oxford school is scarcely older. The Cambridge school owes its origin to the work of Seeley as Regius Professor; and to many his first appointment to the chair must seem as if it occurred only the other day. A recently-issued little book 'Essays on the Teaching of History,' by distinguished Cambridge scholars, brings these facts plainly before us. The introduction is by that admirable scholar and teacher Professor Maitland. 'The attempt to teach history,' he says, 'if thereby be meant a serious endeavour to make historical study one of the main studies of the University, is very new. We can admit that it has attained the manly estate of one and twenty years and a little more. But not much more.' Other well-known names follow—the revered and distinguished Professor Gwatkin, whose capacious mind holds perhaps the greatest and widest store of learning in England; Mr. Lane Poole; Mr. Heitland; and Professor Cunningham.

If I were asked to mark the distinction between Oxford and Cambridge in this respect, I should say—and I believe I should be generally supported—that there is more minute research in Cambridge, more style in Oxford. Take for example the Cambridge 'Prince Consort Prize Essays.' These are as a rule admirably accurate detailed works on short periods of history; but they are not interesting, they are not well-arranged, they are not good English. Cambridge men, indeed, are waking up to these defects. In a recent number of the 'Review' a trenchant article appeared, dealing severely with the style of a lately-published Prince Consort Essay, which, though otherwise admirable, deserved all that could be said against its literary character.

What historical study is capable of doing, however, could not be better shown than in the remarkable book called 'The Heart of the Empire,' lately issued by half a dozen young Cambridge men. Not one of these authors is thirty years of age; yet all alike show a depth of thought, a knowledge of the facts of life, and a careful moderation of tone, which practised politicians and philosophers might envy. If I may select where all are so good, I should choose as perhaps the best Mr. Gooch's essay on 'Imperialism,' the great ability of which all, whatever their opinions, must recognise. Mr. Gooch is a young man whose degree in history three years ago was of unusual excellence; he only just missed the great distinction of a Fellowship at Trinity; and he has certainly still greater distinctions before him.

CONTEMPORARY EDUCATIONAL PERIODICALS.

The School Guardian of December 21, has a well-considered article on "How can we improve our average attendance?" The question refers to the operation of the Elementary Education Act, which has not fulfilled the bright promise of a former day. Dr. Macnamara and others have brought to light serious imperfections in the working of Compulsory Education, and in this article it is pointed out that, despite great care, thousands of children either go to work without a labour certificate, or attend so fitfully as to bring down the averages and impoverish the schools. Increased severity of administration being out of the question in a free country like England, the practical conclusion is that we should seek by all available means to educate the minds of men of all classes on this subject. This process is inevitably slow and gradual, and in the meantime methods like these may be tried to advantage:

"Rewards, whether in the form of money, or books, or medals, often prove a great incentive; our schools' savings banks, with bonuses, may be utilised to the same end, if the benefits are strictly confined to constant and punctual attendants. In France a "leaving certificate" is granted to those who are able and willing to pass a special examination in the subjects which they have learned in their course, and it is accepted by many employers as a qualification for the best openings in their service. Might not such a plan be adopted beneficially amongst ourselves? Thus, both parents and masters would be stimulated by self-interest—a very powerful, though not the highest, motive to promote the welfare of our schools. Of course all this and much more may be done; and yet we are not sanguine enough to believe that in all cases the desired result will be attained. There will always be a residuum of parents utterly indifferent to the mental, moral, and spiritual well-being of their offspring; and upon these the strong arm of the law must still be brought to bear."

The Canada Educational Monthly for November gives the place of honour to an address to young teachers of both sexes by Professor Goldwin Smith, D.C.L. He advised them to keep private libraries and offered some chatty critical remarks

about various authors. Popular education, he observed, is essential to a commonwealth, though it may not be so to a monarchy. The shepherd is content if the sheep will go or his dog can drive them the way he wishes. But in a democracy, as Lowe said, we must educate our masters. The Professor would modify it slightly and say, we must educate our political partners. A little reminiscence of his, while Professor at Oxford, is worth reproducing:

"As a professor I had one very notable pupil: his present Majesty Edward VII. A little class was formed for him in English History. I used to examine him after the lecture, and I have no doubt that I bored him to extinction. But he never let me see that he was bored. From this I gathered that he would successfully discharge the most arduous duties of royalty. If he could listen to a professor who bored him to extinction without showing him that he was bored, he would be able to listen with an appearance of interest and delight to municipal addresses. He would never lose his self-command, or, like one of his predecessors, knight a town clerk in mistake for the Lord Mayor."

In this issue there is an extract from *The Canadian Statesman*, lamenting the low salaries of teachers and asking for increased salaries with a directness which we have seldom seen parallelled:

"Present salaries are no inducement for energetic, ambitious young men and women to continue teaching school, hence they no sooner begin teaching than they begin to look round for a more lucrative position, instead of striving with all their might and main to qualify themselves for yearly advancement in the teaching profession. Every young public school teacher who is worthy of re-engagement in a school can and should make himself or herself worth—actually worth—yearly from $20 to $30 at least more as his or her years of experience increase. The teacher in the earlier years of teaching who is willing to teach year after year for the same salary should be promptly dismissed. Wake up school trustees, and see that you hire the very best teachers available. Change your system right about. Instead of advertising for a teacher, advertise your school. This is the way your advertisement should read:

School in S.S. No.—vacant for 1902, average attendance for last nine months 45, salary $450. Apply personally before Nov. 1 to A.B., C.D. and E.F., Trustees.—P.O.

Another way is to enquire about teachers in the district. If you want a change and you hear of one who is a decided success offer him or her $25 to $50 of an increase in salary and secure such an one's services. The cheap teacher should be tabooed everywhere and trustees who employ cheap teachers should never be re-elected. They are a positive curse to any community. The years of a child's life are too sacred and valuable to be wasted by incompetents. We were astonished recently to find one of the brightest boys we know of, over eight years of age, still in the First Book although he has gone to school pretty regularly for over two years and knew his letters when he started. His teacher is one of the school keepers, no doubt."

The Practical Teacher for December also refers in one of its N.U.T. notes to this question of teachers' salaries, but in a totally different strain:

"There was a time when the certificated class teachers might fairly be regarded as the helots and parials of the profession; but, thanks to the energy and organisation of the National Federation of Assistant Teachers, ably supported by the vast resources of the N.U.T., their disagreeable mantle must not be said to rest on the shoulders of the "rurals." Spasmodic and sporadic efforts have of recent years been made to improve the salaries of the country teachers, but with little or no success. My deliberate conviction is that the failure is due to the apathy and want of cohesion amongst the rural teachers themselves. Whether this be so or not, another attempt will shortly be made; and though, for obvious reasons, the plan of campaign will not be divulged, I feel at liberty to say that careful and complete preparations have been made which *ought* to command success. The rural "scale of salaries," which seems to have given general dissatisfaction, has now disappeared from the pages of *The Schoolmaster*, and it is not proposed to replace it. I hope the day will come when the Union will be strong enough to insist that *no headmaster* shall accept a stipend lower than £100 per annum. I do not lose sight of the fact, however, that Sir John Gorst is still at the head of the Board of Education."

The number contains the usual quantity of matter useful in the actual teaching work of the classroom, but its chief feature is a section devoted to reviews of the Gift-Book Literature of the Season covering about 15 pages and tastefully illustrated.

Uganda forms the subject of the section "Our Illustrated Geographical Notebook. The conclusion of this article is of interest to India:

"We take a peculiar interest in the welfare of Egypt, because that country is at present such an important stage on the way to India. The maintenance of our control, therefore, over the East African and Uganda Protectorates is necessitated by our regard for the political future of India. There is a secondary reason, moreover. On account of our Indian Empire, we are compelled to reserve to British control a large portion of East Africa. Indian trade, enterprise, and emigration require a suitable outlet. East Africa is, and should be, from every point of view, the America of the Hindu. We do not naturally desire to see all the Indian enterprise in Eastern Africa sheltered by a flag that is not British. I am aware that British Indian subjects carry on a brisk trade in German and Portuguese East Africa, and have little or nothing to complain of at the hands of the Portuguese or German authorities; but at the same time I regard it as a political necessity that a portion—and, happily, it is the richest portion—of East Africa should be open to Indian enterprise under the British flag."

The School World for December keeps up the high standard of the magazine. The first article is from the pen of Clara L. Thomson, and deals with some experiments in the teaching of English Literature. Obscure words and allusions, the author complains, are too often made the subject of examination, rather than the thought and the subject-matter of a book; and this fact leads to the faulty methods of teaching literature which prevent even Shakespeare from being regarded as a source of delight. The practice of setting beginners to learn literature primers, excellent though

they be, is likewise justly condemned. The writer does not approve of the selection of pieces with reference to the information conveyed in them. Annotated editions are also denounced unless for the private use of the master. The method recommended by the writer for the teaching of English Literature embraces the whole of the secondary course from the first to the sixth forms. In the lower forms the instruction will mainly be by means of stories carefully chosen and illustrated by songs and scenes from the originals wherever possible. For form I the stories of the Odyssey and the Æneid, and the Norse myths are suitable. In the next two forms English Literature may be drawn upon, *e.g.*, Beowulf, the Fairy Queen, Shakespeare's Plays, Comus, The Pilgrim's Progress, Gulliver's Travels, Scott's Novels, Sir Roger de Coverley, &c. In the fourth form actual study of literature may begin, simple poems or prose pieces being first taken up, such as the works of Tennyson, Scott, Longfellow, Campbell, Goldsmith, &c. For the method to be adopted, it would be well to quote the author:

"The teacher reads the passage aloud first; then the class reads the same passage by turns, and after each pupil has read, the teacher puts questions on the subject-matter until the meaning has been thoroughly grasped. Attention is then drawn to the artistic devices used by the writer, and the pupils are asked to decide why one word or expression is preferable to another of identical meaning, or why such and such an epithet or simile is particularly appropriate to the word with which it is coupled. The construction of the paragraph or verse, the suitability of certain metres to the theme, and the use of alliteration are other points to be dwelt on, and with a little guidance the pupils will soon begin to notice these things for themselves and become quite eager in pointing them out, while as they grow older they will find additional pleasure in studying the structure of the work as a whole, and in following its evolution. It is of course important to avoid telling the class too much; by careful questioning a great deal may be got out of them and they will learn to exercise their own power of judgment and discrimination.

Such work may occupy the middle forms of the school, and as time goes on the simpler plays of Shakespeare may be introduced, to be read in parts and to be studied, not from the point of view of notes and disputed readings, but from that of subject-matter and meaning. Any sympathetic teacher can tell from the tone of a pupil's voice whether he understands what he is reading, and it is necessary to explain the meaning only of such words as obscure the sense of the passage. Very often a passage that appears incomprehensible at first sight will be cleared up by the help of a few skilful questions, and the sense of victory obtained by this means stimulates the pupil to go on and make fresh efforts. I know that some teachers dislike paraphrase, but properly used it is a valuable test of the understanding of a passage.

By the time the sixth form is reached a great deal of literature will have been read in this way, and a valuable training in literary discrimination will have been given. The extremes of over concentration and superficiality will have been avoided, a considerable knowledge of English prose and poetry will have been gained, and the desire for further independent study will have been implanted in not a few of the pupils."

In another contribution the writer laments the subservience of the secondary schools in respect of their curriculum to the demands of the Universities. Preparing for college is not the sole function of secondary schools; they ought to have a higher aim, that of educating their pupils in the broader, more useful sense, so as to fit them for the work of life. Schoolmasters, notwithstanding their numerous conferences and associations, have failed to solve the problem of secondary education, the work being perhaps reserved for the Education Committee of the British Association:

The Committee might usefully define the work which should be taken up in a secondary school, and urge a modification of entrance examination requirements whic[h] would make the school and the university an organi[c] whole, and the curriculum of the former a suitable trainin[g] for life. At the outset, however, it must be clearl[y] understood that, as the object of the Educational Scienc[e] Section is the application of scientific methods to a[ll] educational problems, any disposition to exalt the claim of science at the expense of other departments of educa[-] tion will effectually destroy the confidence which th[e] Committee has secured. If a reasonable scheme is pro[-] duced, it will be welcomed by many teachers, and publi[c] opinion may in the course of time induce universit[y] authorities to give attention to it.

Reviews and Notices.

I. *Euclid's Elements of Geometry, Book I—Tamil* BY SESHAMBADI RAJAGOPALACHARIAR, B.A. *formerly Mathematical Assistant, Pachaiappah's College. Madras: V. J. Manickaveloo Moodelliar & Co.*

II. *Euclid's Elements of Geometry, Book I—Telugu,* BY THE SAME AUTHOR. *Madras: Raithby & Co.*

These two books are the outcome of a 'Notification in the *Fort St. George Gazette*, dated 18th July 1899, wherein the Director hopes that suitable books in non-language subjects written in the Vernacular languages will soon be published.' The Tamil Geometry has been before the public for more than a year and the encouragement, which it has apparently had, has induced the author to bring out its Telugu counterpart. Both have been 'specially prepared' for the use of students preparing for the Lower Secondary and Pandits' examinations. The Tamil version has had the approval of the Text-Book Committee and 'the favourable orders of the Director of Public Instruction who is a veteran educationist, are being awaited for its introduction in schools.' And 'should sufficient encouragement be forthcoming' the author is prepared 'to undertake translations of this work in Malayalam and Canarese.'

Under these circumstances we wish all success to the author. There is no special reason why these two versions should not answer the particular end the author has in view, (namely, the helping of the 'Vernacular' Lower Secondary Students,) as well as any other in the field.

But inasmuch as the author has, in his preface to the Tamil version, entered into a discussion of principles, we trust we shall not be misunderstood if we happen to differ from him in some important issues which he has raised. In the first place, it is not quite clear what class of pupils the author has in view. If in our part of India there had been a sharp distinction made between Vernacular Lower Secondary Schools and Anglo-Vernacular Schools, and the pupils of the former have mostly had to stop with the Lower Secondary course, the plan of the work and the object of the author would have been intelligible enough. But the preface in Tamil (on page vi) makes it clear that the book is meant to be put into the hands of pupils to whom 'the same thing has to be taught in English in the higher forms.' Hence it is that 'English letters are employed to denote angles and figures, and terms such as hypothesis, construction, postulate and axiom, are retained as they are;' for, "boys might find it hard to unlearn what they learn in childhood." Now if this is an argument at all, it is evidently an argument against translating technical terms. And the present publications cannot then justify themselves on any account.

Again the author has sought to make out a strong case in favour of the teaching of Geometry in the IInd and IIIrd Forms, as against the resolution of the Educational Conference 'held last December,' and asserts that the Hindus have a hereditary aptitude for the cultivation of Geometrical learning. If this is true, then it is not the subject-matter of Euclid's elements, but the English employed in proving his propositions or stating his definitions which is the stumbling block in the way of the youthful student. Now, if from a page of any approved edition of Euclid's elements, we take away the technical terms—some of which have been retained in the Tamil version and others rendered into fearful-looking Vernacular terms (*cf.* plane angle = சமப்பரப்புக்கோட்டுக்கோணம்),—we have mostly a series of the simplest sentences conceivable in English. We are not sure that the author really believes that the language difficulty is the real difficulty in the way of the Lower Secondary students wishing to learn Geometry or that the best means of saving them from this difficulty is to make the pupils learn a large number of long and jaw-breaking terms such as சமப்பரப்புக்கோட்டுக்கோணம் at an early age, with the certainty before them that every one of these will have to be forgotten and discarded later on in the Upper Secondary Forms.

Lastly, since the author has in view the bringing out of Canarese and Malayalam versions, it may not be out of place to make a small suggestion here in regard to technical terms. We shall not discuss the propriety or otherwise of retaining this or that term and the translating of this other into more or less happy Vernacular equivalents. But we desire to point out the immense advantage of *uniformity* in the matter of technical terms, so far at least as the four Vernaculars of South India are concerned. We believe it would be a clear gain if wherever possible simple Sanskrit terms such as கோணம், த்ரிகோணம் and the like, were used in the Tamil version as they have been in the Telugu and as they are sure to be used in the projected Malayalam and Canarese versions. It is a course which 'has obviously much to be said in its favour.'

The sad fact about our Vernaculars seems to us to be that the right place has yet to be found for them in our Educational system. If a clear bifurcation is once established between a lower Vernacular course and a higher *Anglo-Vernacular* course, and those for whom the higher course is in most cases impossible, are taught in purely vernacular schools; and if our girls have a brighter educational future before them, and people are agreed that such a thing as Geometry should be placed within *their* reach, then there is ample scope for attempts like these. Till then, however, it must be said that such publications find no legitimate place in our system of education—with due deference to the Resolution of the Educational Conference in regard to the use of the Vernaculars in Lower Secondary Forms.

Algebra for High Schools, containing numerous examples, carefully graduated, BY K. G. VENKATASUBBAIYAR, B.A., B.L., L.T., *Tutor of Mathematics, Madras Christian College. Thompson & Co., Madras. Price* Re. 1-2.

A portion of this book, meant to be used in the IIIrd Form of our schools, has been before the public for over three years and has passed, we believe, through a second edition. In its present form the book is intended 'for the use of pupils preparing for the entrance examinations of the Indian Universities.' The encouragement which the smaller book has received from the quarter concerned has apparently induced the author to undertake the preparation of 'the High School

Algebra.' We are glad to be able to commend the book highly to the pupils for whom it is meant, on several grounds. 'Throughout the work, the author has avoided laying down rules dogmatically.' His explanations and illustrations are as a rule ample, clear and methodical. The examples in the body of the book have been carefully selected and graduated. Even the miscellaneous examples at the end of the book seem to have been thrown into three or four distinct groups corresponding to the number of courses that the book is meant to cover. Chapter VIII might be specially commended for its clear and full exposition of 'the Detached Co-efficients' and 'the Remainder Theorem.' For the labours bestowed upon it the price seems low. We therefore trust Mr. Venkatasubbiar's book will commend itself as one of the best used in our Upper Secondary Forms.

We regret with the author that so many printing mistakes have crept into the book. But considering the difficulty of bringing out a book of this kind in this country, we need not make much of it, especially as they can all be easily rectified in a second edition.

Macmillan's New History Readers—Book II. Intermediate. Price 1s. 6d

An excellent introduction to the study of English History. In about 200 pages is told the story of Britain from pre-historic times to the present day. Intended for little boys and girls, the book is written in easy narrative style, not overburdened with matter, and dwelling by preference on what might catch the juvenile fancy. Thus while much is omitted which may be found in ordinary text-books, a great deal of information is here to be had, which fills in many a gap left in them. The illustrations and maps are both numerous and well-chosen. On the whole the book would make excellent home reading for children, and might well find a place in school libraries.

Robinson Crusoe. Blackie and Son, London.

This is an edition of the first part of Defoe's immortal book of adventure, and is included among the Famous Books for Boys and Girls It claims to be faithful to the original, making the fewest possible departures from the author's unstudied diction. We are not quite sure whether this is a merit in an edition for children For example on the very first page we read, "I had two brothers, one of *which* was Lieutenant-Colonel," where the *whom* of other editions is preferable. A few illustrations in the body of the book would have been welcome to juvenile readers. Again, a word might have been said, by way of introduction, to show how the book arose from the true story, then the common talk of London, of Alexander Selkirk marooned in Juan Fernandez. Most children have read Cowper's famous soliloquy, and would feel greatly interested in the connection between the two.

MADRAS TEACHERS' GUILD REGISTRY.

Teachers Wanting places.

1. In an English Day School, a Head Mistress. First-Class certificate. Upper Secondary Grade. Service 12½ years.

2. Matriculate, Sanskrit, Tamil, Trained. Untrained Teacher's certificate. Upper Secondary Grade.

3. F.A. (B.A. Tamil) Ordinary certificate with exemption. 23 years in one post.

4. First-Class Trained Teacher's certificate. Primary Grade.

5. Mathematics B.A. Trained at Saidapet. Four years' High School experience.

6. A History Graduate, with Trained Teacher's certificate, at present History lecturer in a Mofussil F.A. College. Wants post in Madras.

7 & 8. Two Eurasian Lady Teachers. Trained Upper Secondary (Written) Test.

9. B.A. (History). Untrained Teacher's certificate. Nine years' experience. Madras City or Trevandrum preferred.

10. B.A. History, Tamil, Trained at Saidapet. Passed L.T. (theoretical). 2½ years' experience.

11. B.A., L.T., History, Tamil. Ten years' experience. Seeks History Lectureship in Second-Grade College, or failing that, post in a High School.

12. B.A. Philosophy, Sanskrit, Trained at Saidapet. Passed L.T. (theoretical). 4¼ years' experience. Seeks post in a High School.

13. B.A., L.T. (Latin and English) Eighteen years' experience; two years as Principal of a Second-Grade College. Has taught English, Mathematics and Physiology. Seeks Lectureship in College or Headmastership of High School. Southern Districts preferred.

Apply to

MARK HUNTER,
Nungambakkam,
Madras.

Indian Educational Notes.

MADRAS.

THE usual annual General Meeting of the students, past and present, and the professors of the Madras Christian College took place on Thursday, the 26th December, in the Anderson Hall with Raja Dharma Pravina T.R.A. Thambu Chettiar, C.I.E., in the Chair.

The Chairman proposed the toast of His Majesty the King-Emperor, and the audience stood in response, and sang the National Anthem.

In proposing the next toast, that of success and prosperity to the Madras Christian College, the Chairman made a passing allusion to some of the topics of education. The percentage of passes, of late, had not been very satisfactory, which was no doubt due, in a measure, to grave evils in the present system of tuition, but he ventured also to state that it was due in a measure to a great divergence in the intellectual capacity of youths. On the whole the Indian Universities, he said, were a great success and blessing and the march of improvement was seen everywhere. But sufficient aptitude had not as yet been shown for scientific research, and it was therefore necessary that technical education and the application of science to industries and arts should be encouraged on a large scale.

As remarked by Sir Antony MacDonnell recently, social reform must precede political reform, but social reform could not be effected without an intelligent co-operation of the women, and such co-operation could not be secured without giving them sufficient education and making them think liberally and give up their prejudices. Early marriages should be put an end to, and marriages should be postponed till the contracting parties were thoroughly developed both in mind and body. As regards political reform, they should show greater progress in political education and greater competency to work the Local Self-Government Scheme inaugurated by Lord Ripon.

In the matter of social intercourse between Europeans and natives, he thought that the general aspiration of the people to move on terms of equality with Europeans was rather premature, as their modes of life were different. He believed that the spread of female education would promote social intercourse between Europeans and natives. There was, in fact, greater estrangement amongst the several classes of Indians themselves which required removal first before they could aspire to free and unrestrained social intercourse between Europeans and natives. In conclusion, he dwelt on the importance of religious education. He thought that though secular education might improve the mind, it could not awaken the conscience, nor purify the heart. Only religious education could do this.

The Rev. John Mackenzie responded to the toast.

The toast "Our Young Friends" was proposed by Mr. R. N. Pragasa Moodelliar and responded to by one of the students of the college.

The toast of "The Madras University" was proposed by Dr. S. Swaminathan. The Hon'ble Rev. Dr. Miller responded to the toast.

He said that he welcomed the fullest expression of opinion from all quarters, especially from graduates of the University, who, like Dr. Swaminathan, had had experience of Universities in other lands. It was well to bear in mind what the University had done for education in Southern India. It certainly had not originated that Western education which was now so popular, and which, in spite of drawbacks and difficulties and imperfections, had done so much for the lasting benefit of this great community. For the origin of Western education they could not bestow the honour upon the University. But if that honour was to be bestowed anywhere, it was, as their Chairman had hinted, to be bestowed on the institution which, under the same managers, though under a somewhat different name, led the way in English-education from its foundation in 1837; and that was the institution in which education of Western type had struck deep its roots in the community of Southern India. Though the University had not originated education, it certainly had organised education, and by organising it had brought together the little streams of several institutions. As tributaries, that come from all sides formed the mighty river which carried its fertilising flood through all the wide farms, so the University deserved the credit of having given bulk and volume to education which most certainly it never would have had without it. On that account it was well that its prosperity should be proposed, and that its services should be appreciated. It deserved credit for the way in which it had insisted that the education which her graduates received should not be that education which commended itself merely to those who wanted to get a good living and comfortable salary. The University had done untold good by insisting that, to a certain extent, education should be liberal and not of that kind which commended itself to those who looked upon education as the milch cow in the field. Their care was but to collect the butter it would yield. He quite agreed with the Chairman in all that he said about technical education, etc., but it was not the work of a University to undertake all that. The life of India would be thoroughly impoverished if there was not an institution which held formation of character and speculation about the higher subjects of human thought as the culmination of education which the best sons of India should receive. Again, the Madras University, probably more than any other University, deserved thanks and credit for having kept up the standard of its examinations. They should not forget two things in connection with their University, *viz.*, that it had done great good and that it was capable of great development. They could develop it chiefly by a thoroughly sensible public opinion with regard to the aims and objects of education. Every one of the students might do a great deal for the benefit of Southern India in that matter by taking as a sort of approximate but not a perfect model the education and the principles on which it was imparted in that college. Time was needed for all great and beneficent results. There was not the slightest fear that there was any desire in any quarter to make any revolutionary change in

the University system. There might be some improvement in some details; perhaps the excessive weight that was put upon passing examinations might be relieved to some extent, for that was one of the evils which the University had tended to encourage.

In the absence of Dewan Bahadur C. Ramachandra Rao Sahib, Mr. O. Kandasawmy Chetty proposed "Our Guests," and Mr. Theodore Morrison, of Aligarh College, responded. In the course of a short speech he said that the Aligarh College had been the advocate of solidarity of college life. The wish of his college with regard to such institutions was that all persons, who composed the college, from the Principal down to the youngest student, should feel that they composed one society, that they should be moved by the same hopes and wishes, and that they should be in continual friendly intercourse with each other.

The proceedings terminated with the usual votes of thanks.

THE fifth Anniversary of the Hindu Girls' School, Trichinopoly, took place on the 24th of December last. Also prizes were given to deserving students of the school. There was a large number of members of the native community—official and non-official—on the occasion, Mr. R. H. Shipley, I.C.S., presiding. Mr. K. G. Ganapathy Iyer, Government Pleader, read the Manager's report. A noticeable feature of the school is that religious and moral instruction is given by a teacher appointed for the purpose on a monthly pay of Rs. 5.

After the report a few songs were sung by the school girls, which were followed by a performance by them of "Kummi" and Kolattum." This done, prizes consisting of books and a few other useful articles were distributed by Mrs. Shipley to deserving pupils, some of whom were mere mites. After the distribution Mr. Shipley rose and made some interesting remarks about moral and religious teaching in Indian schools. He said that a good deal was being said and written about the subject; but whatever difference of opinion there might be on the subject, there could be no two opinions about the necessity there was for the teaching of morality in our schools, Mr. Shipley briefly defining morality to comprehend good behaviour and the subordination of self to the general welfare. The Chairman, referring to female education, remarked how necessary it was for woman to keep pace with the sterner sex in the matter of education. In the commencement of the present century great strides were made in this direction, and it is to be hoped that before the century closed, non-education would be the exception and not the rule among women, and that in this town, instead of by hundreds they could speak of pupils by thousands. Besides the friendship of woman as a wife and mother, it was necessary for domestic comfort to have in the wife a companion, and there could be no appreciable companionship unless the wife kept pace with the education of the husband. The new building for the girls alluded to in the report was very necessary, and the Chairman hoped that in educating the mind the conductors of the school would take care that the body was also educated. After a few other remarks of advice and commendation, the Chairman closed the meeting, Mr. and Mrs. Shipley being garlanded before leaving the room.

THE second annual meeting of the Dravida Bhasha Sangham was held at Pachayappa's College on the 28th ultimo with Professor M. Rungachariar of the Presidency College in the Chair. The Annual Report of the Sangham was adopted from which the following is an extract:—

"The number of members on the roll remained practically the same as last year. The collections during the year under report amounted only to Rs. 165 as the great majority of subscribers to whom reminders were sent for their subscriptions were not pleased to respond to the call. The Directors also were handicapped in their work on account of their inability to draw the money deposited in the Bank of Madras in the joint names of the Rev. J. Lazarus and the late V. T. Seshadriachariar referred to in last year's Report owing to the objections raised by the Bank authorities and the difficulty of procuring information for the institution of legal proceedings. All these difficulties have now been surmounted.

"There were a few changes in the Directorate. Mr. G. Subramanya Aiyer and Dewan Bahadur V. Krishnama Chariar having severed their connection wih the Sangham, their places were taken by Professor M. Rungachariar of the Presidency College and Mr. T. R. Ramanadha Aiyer of the Hindu Theological High School.

"In conclusion the Directors hope with sufficient funds in their hands in the course of next year to continue the work of the Sangham, arrested almost at the threshold by untoward events, in a manner more worthy of its objects."

At the Meeting it was resolved to organise early next year a course of lectures in Tamil and Telugu on modern scientific subjects. It is hoped that in the course of the year a list of technical terms suited to elementary works on Chemistry in the South Indian Vernacular languages will be prepared by competent gentlemen, on the lines of the list for Physics already prepared for the Sangham. The lectures delivered on behalf of the Sangham will be published in suitable form as funds become available.

THE Setupati High School, Madura, has a Teachers' Association which celebrated its Second Anniversary some time ago. Mr. K. Sundararama Aiyar, M.A., of the Kumbhakonam College, presided, and Mr. M. S. Ramaswami Aiyar, B.A., L.T., delivered the customary address. To commemorate the name of the late Queen-Empress, the Association has resolved to give a silver medal to the student of the Setupati High School that passes first in that school and likewise takes a first class in the Matriculation Examination.

GOVERNMENT have sanctioned an estimate, amounting to Rs. 29,975, for constructing a Government Training School at Bellary for execution when funds are available.

MR. J. W. COOMBES, B.A., L.T., who recently returned from England after a course of training in designing and weaving, has been appointed Assistant to the Superintendent, School of Arts. Mr. Coombes will be in charge of the Textile department of the school.

IN accordance with the terms of the scheme of re-organisation of the Madras Law College, which provided for the appointment of two full-time Assistant Professors, in lieu of part-time lecturers, Mr. T. Rajagopalachariar, M.A., B.L., and Mr. P. R. Ganapathi Aiyar, B.A., B.L., have been nominated Assistant Professors on Rs. 250 per mensem each.

MR. CECIL M. BARROW who had been to England on furlough, has taken charge of the Victoria College, Palghat.

AT the Hindu High School, Triplicane, on Saturday, the 7th December, Dewan Bahadur S. Srinivasa Raghava Aiyengar distributed prizes to the successful students. The report of the Headmaster showed that the school had in every way improved during the year. The strength was greater, the average attendance and the fee-income also rose, and the Matriculation results were good, reaching a percentage of 43·03 as against 19·5 for the Presidency. The subjects of History and Geography were taught through the Vernaculars in the first and second forms. Mr. Marsden, the Inspector of Schools, said of it in his report:—"Staff—efficient; Dress and manners—very good; Discipline and tone—excellent. This is an excellent school, well-managed, well-conducted and well-taught. The building is on the whole the best High School building I know of. The compound however is not large enough and I would recommend to the trustees, that they acquire, if possible some land adjoining. The examination results were all very good and reflect great credit on the Headmaster and the Assistants. It was a pleasure to examine the boys in this school, the teaching had been so good."

When the prizes had been distributed, the Chairman made a speech of which the chief points are given below:—After congratulating the management and the staff, he proceeded to commend the plan of teaching the non-language subjects in the Lower Secondary Department through the children's mother tongue and pointed out that in Bombay and the Baroda State the same thing was done still more thoroughly. The result was very good to the boys, who learned the non-language subjects more quickly and intelligently and likewise acquired a better command and knowledge of the Vernaculars. He then suggested the teaching of the Hindu religion in the school, and felt sure that it would be possible here, as it was possible in the Aryan School, Girgaum, to teach the Bhagavad Gita and select portions of the Puranas. This religious and moral teaching in schools would make education national, would purify and elevate the religious life of the people, and would also attract educational endowments and bequests. The Chairman also advised the Committee of Management to introduce Drawing, Music, and manual training in the school. This last, he said, need not be treated as part of a scheme of industrial education, but as part of general education with a view to training the hand and the eye and the powers of observation.

MYSORE.

MR. J. COOK has taken measures to perpetuate the memory of the late Mr. C. M. Leonard, who was for many years the Vice-principal of the Central College. Rs. 300 has been collected from the present students of the College, and with this sum, together with what will be collected from the past students of the College, a scholarship will be given to a student to complete his academical course, and a prize will also be given to the best student in Literature in the B.A. class. If sufficient money is collected, an oil painting of the late Mr. Leonard will be made, and it will be hung in the hall of the College. The town of Mysore does most assuredly contain more students of the late Mr. C. M. Leonard than Bangalore, and it is their bounden duty to contribute as largely as they can towards the laudable movement started by Mr. J. Cook. We hope that gentlemen in Mysore, especially the old students of Mr. C. M. Leonard, will not fail to avail themselves of the only and the last opportunity they have of showing their respect to their dear old teacher.—*Mysore Herald.*

THE Deaf and Dumb School, Mysore, is progressing fairly well, and it is to be regretted that neither the Government nor private individuals have come to its aid yet. Of the ten pupils four are blind and the rest deaf mutes. One blind lad has already made marvellous improvement and is reading *Kuthasaptati* having finished first and second books. The deaf-mutes have learnt between 40 and 60 words and fairly pronounce the names of familiar objects. Mr. S. Sankaranarnappa, the teacher, is a clever man and with practically no assistance is devoting heart and soul to the success of the school. He has just adopted a clever design for punching alphabets for the blind and prepares sheets of useful stories himself. The school is just in a stage when the help of the Government is most needed.

Mr. M. HASSAN ALI, Assistant Tutor to His Highness the Maharajah of Mysore, has decided to perpetuate the memory of his pious father, the late Mr. Davood Khan, by an educational endowment to award suitable prizes annually to the successful Mohammedan students at the public examinations in Mysore. He has just remitted to Mr. H. J. Bhabha, M.A., Inspector-General of Education, a sum of Rs. 500 to form the nucleus of an Endowment Fund to be invested in Government of India Pro-Notes, or in any manner the I. G. or the Government may decide upon,

the interest accruing therefrom being alone utilized for the award of prizes. For the present there will be three prizes, called Davood Khan's prizes, the first of which will be given to the Mohammedan boy securing the highest place in the English Branch of the Lower Secondary Examination, and the second to the one occupying a similar place in the Non-English Branch, while the third is reserved for the first boy in the Government Anglo-Hindustani School in Mysore City. It will be seen that the first two prizes are open to the Province (of course, to the Mahommedan lads exclusively), while the third is secured to the pupils of the foremost school in the capital. A few weeks ago, it will be remembered, Mr. Hassan Ali sent a similar donation to the Aligarh College, and naturally he felt the force of the trite maxim that charity should begin at home.

THE thanks of the community are due to Mr. H. J. Bhabha, Inspector-General of Education in Mysore, and his Deputies for the attempts they have been making to reclaim the criminal tribe of Lambanis. Sanction was obtained some time ago for establishing six new schools in the Shimoga District for the benefit of the Lambanis. "It is a hopeful sign," says Mr. Bhabha, "that in both places (Narenhalli and Gondahalli) the Yejamans of Lambanis showed great interest in the question of the education of Lambanis and eagerly accepted the Deputy Inspector's proposal to open schools for their tribe."

BOMBAY.

IT is gratifying to note the success of several Hindu ladies at the recent University examinations. Miss Kashibai Nowrange, Mrs. Vaidya R. Nilkanth and Mrs. Sarada S. Mehta have passed the B.A. degree examination. Miss Krishnabai Kelavkar has passed the L.M. & S. examination carrying the Charles Morehead Prize, the Hirabai Pestonji H. Cama Gold Medal, Queen-Empress Silver Medal, Lady Reay Gold Medal, and the scholarship of the Medical Women for India Fund of 1883. The first of these she wins by competition with all the candidates including males and the rest by competition with female candidates. Three other ladies, Miss Anasuyabai Bhandarkar, Miss Yamunabai Kelavkar and Miss Kamlavati P. Mungaldas have come out successful at the Previous Examination.

THE annual sports in connection with the Bombay Education Society's Schools for boys and girls took place in the second week of December in the spacious compound of the schools, before a large number of ladies and gentlemen, interested in the Society. The grounds were very prettily decorated, due specially to the energy of Mr. Millard and Mr. Hall and the course for the different races were well levelled. There were in all twenty five events on the programme. Some of them were very interesting and keenly contested by the children, Messrs. Dracup, James Ker and Reed acted as judges. The prizes were distributed by Miss Fulton, who had a kindly word for the young recipients. Amongst the prizes was a very handsome cup, which had been presented by Lady Jenkins. The Society is to be congratulated on the satisfactory progress, which both the schools have made during the last two years and the happy faces and smart appearance of the children bear ample testimony to the careful training of the headmaster Mr. H. McNee and the headmistress Miss MacDonald. At the conclusion of the sports the children numbering about 360, were entertained at a capital tea.

THE annual meeting and the prize distribution of the Bombay Scottish Educational Society School was held on Wednesday the 18th ult. in the Town Hall, the Hon. Mr. Monteath presiding. The hall was crowded with ladies and gentlemen. The proceedings opened with songs and drills by the older and younger students of the school. The amalgamation of the Colaba Wesleyan High School with the Bombay Scottish Educational Society School being proposed, Mr. Dick seconded it. He said that the European population at Colaba was great, and the amalgamation, therefore, was of a great importance. Besides that, the amalgamation would be advantageous to the teaching staff, which would thereby be greatly increased and strengthened. The Colaba High School would then form an infant branch of the Bombay Scottish Educational School.

The motion was unanimously carried.

ON Monday, the 9th ultimo, in the Sir Cowasjee Jehangir Hall of the University, Mr. Raghunath Purshotum Paranjpye, the Senior Wrangler and Fellow of St. John's College, was entertained by the members of the Bombay Graduates' Association. The compound of the University Hall was gaily decorated with venetian poles, with flags and illuminated with stands of white lights. The hall and the upper galleries were filled with a large number of ladies and gentlemen, graduates, and under-graduates of the University. Mr. Paranjpye was received at the porch by the Hon. Mr. P. M. Mehta, C.I.E., the President of the Association, and was introduced by him to several of the ladies and gentlemen present. He was then conducted to the dais.

The Hon. Mr. Mehta, addressing the meeting, said it was the universal wish of all concerned that they should give a simple welcome to the Indian victor, who had come with fresh laurels which he had won at Cambridge. He echoed the sentiments of every one present when he said that they were all proud of him.

Mr. Jamietram Nanabhai Haridas, one of the honorary secretaries of the Association, next read an address of welcome to Mr. Paranjpye.

His reply was marked by modesty and good sense. He made a graceful and touching reference to the noble example and powerful influence on young men of the late Mr. Ranade. He also thanked the Government of India for the generosity with which they had extended the scholarship to him beyond the usual period; and he also paid a handsome tribute of acknowledgment to his former master and cousin Mr. Karwe, to whose early training, Mr. Paranjpye said, he owed his success at Cambridge.

He arrived at Poona on the first day of the year by the afternoon train. The members of the Deccan Education Society, and nearly 300 past and present students of the Fergusson College, were present on the railway platform to receive him. Mr. Paranjpye, after alighting from the train, was garlanded by Sardar Dorabjee Pudumjee who welcomed him on behalf of the members of the Deccan Education Society in a short but felicitous speech. He referred to the self-sacrificing spirit in which Mr. Paranjpye had agreed to devote time and attention to prosecute his studies to perfection. He also spoke of his attainments in England and concluded by advising the students assembled to take every advantage of learning which Mr. Paranjpye would be able to place at their disposal when he entered upon his duties in the Fergusson College. Mr. Paranjpye then thanked the assembly for giving him the honour. He was afterwards entertained at a tea party, which was held in the Fergusson College.

IT is gratifying to see that the premier State of Junagadh in Kathiawad has contributed materially towards the case of Mahomedan education by establishing the Mohabat Madrassa in its capital city, where Mahommedan boys are given free education in English, Urdu, Arabic, and Guzrati,—by a liberal grant of scholarships and prizes to the deserving ones among them,—and by founding for Mahommedan graduates the Mohabat fellowship endowed by its veteran Vazier Bahauddinbhai Hasambhai, C.I.E., in connection with the Bombay University. The Bahauddin College at Junagadh named after the Vazier Saheb to commemorate the life-long services rendered by him and built from funds collected by his friends and admirers, and considerably supplemented by the State, has opened a new door to the Mahommedan students, among others to prosecute higher studies, and thereby render themselves more useful to their country.

Prompted by the same eager desire for their welfare which has actuated the starting of the above-mentioned institutions for the sole benefit of his brethren, His Highness the Nawab Saheb has arranged to afford special facilities to those Mahommedan youths who join the College. Besides the establishment of scholarships and prizes open for general competition by students of all creeds, the Government of His Highness have resolved to impart free education in the College to all Mahommedan candidates who intend to avail themselves of it during the next two years.

CONSIDERING that the Bahauddin College at Junagadh has now been recognised by the Bombay University in respect of Arts and Law, a little information about the institution may be of service. Special facilities are offered to mofussil students at the College. They are provided with free residential quarters. Thirteen State Scholarships of the annual value of Rs. 1,340 are offered, and will be awarded during the next five years to students who prove most successful in the Bombay University examinations. In addition four prizes of Rs. 40 each will be awarded by the Principal in connection with the examinations, and a gentleman residing at Junagadh has also promised to endow the College with an annual scholarship of the value of Rs. 170. There are other advantages which might tempt the student to prosecute his labours at Junagadh. By no means the least important consideration is the fact that the College is situated in a healthy district which has never yet been affected with plague.

BENGAL.

WE take from a Bengal paper the following notice of the late Rev. S. Fletcher Williams, well-known in the student-world of Madras as well as of Calcutta. A minister of the Unitarian persuasion, a man of broad culture and imbued with a genuine sympathy for the people of India, his death must evoke the sincerest regret in every Indian heart. He was a particular friend of the student community and his anxious solicitude for the moral and intellectual well-being of our youths is bound to be stored up with reverential regard by our young men who have come in contact with his amiable personality.

THE Zemindars in Bengal appear to be woefully divided among themselves over many of the matters affecting their interests. Is it advisable for them to have a separate College for the training of their sons? This is one of the questions which have occupied their attention recently, and upon which they have agreed to differ. The majority, under the Rajah of Tahirpore, have desired to have a College, while the minority, under Rajah Peary Mohun Mookerjee, have declared that they will have nothing to do with the proposed institution. The Bengal Government, however, is in favour of the project and land has already been taken at Bhagulpore to erect a suitable building for the proposed institution.

THE Viceroy will attend the Annual Convocation of the Calcutta University on February 15th. The occasion will doubtless give His Excellency an opportunity of redeeming his promise of last year to make a statement of the policy of the Government of India in regard to University Education in India.

IT is said that it has been decided to appoint Mr. H. H Risley, C.I.E., Census Commissioner for India, to be the first Minister of Education under Lord Curzon's proposed scheme for educational reform.

A COMMITTEE to consider questions connected with Industrial education, has concluded its conference with the Bengal Educational authorities, and will in turn visit the North-Western Provinces, the Punjab, the Central Provinces, Bombay, Madras and Burma. The inquiry will probably occupy eight or ten weeks. Colonel Clibborn, the late Principal of Roorkee College, is the President, and Messrs

Redis, Enthoven and the Rev. G. H. Westcott are the members.

THE PANJAB.

ON Saturday afternoon was held the annual Convocation of the Panjab University when Sir Mackworth Young, the Chancellor, addressed the meeting for the last time. His Honor utilised the occasion to review the principal measures which had been adopted by the Senate during his *reging* and to draw the attention of the public to certain reforms needed. These he thought would soon be accomplished as the University Commission of Mr. Raleigh will ere long subject the Panjab University, along with others, to a severe scrutiny. The Lieutenant-Governor admitted that it made something like a false start in the beginning. This could not, however, lead it very far astray on account of the keen interest taken in its affairs by men like Sir Charles Aitchison, the late Mr. Baden-Powell, and Sir William Rattigan. Guided by such minds, this University has avoided some of the rocks and shoals which lay in its course, and is fulfilling the purpose for which it was called into being. It is in advance of other Indian Universities in having a teaching side, its governing body, the Senate, while it contains most of the scholastic experience and ability of the province is neither unwieldy nor erratic, its standard of examination is maintained at a high pitch, and its relations with the Educational Department are harmonious. If it has some good points in comparison to sister and older Universities, it is not without serious defects. The first need, Sir Macworth Young thinks, is some method for regulating the standard of education. This is possible only if sudden fluctuations in the pitch of the examination tests can be prevented. Appraisement of scholastic merit constitutes one of the most weighty responsibilities of a University. And it is unfortunately here that the element of caprice enters most to do grievous wrong to students and the community. The Panjab University affords, His Honor thinks, little or no opportunity for greater literary activity by way of improvement and extension of vernacular literature. The same is the case with other such bodies in India. What could be more deplorable than this? In Bengal they now insist upon original composition in the student's vernacular in the B.A. degree examination. His Honor brought his speech to a close with reiteration of the admitted necessity for a strict method of affiliation and recognition of Colleges and extension of the boarding-house system for better training and discipline.

N.-W. PROVINCES & OUDH.

HIS Honor the Lieutenant-Governor presided over the prize distribution ceremony of Allahabad Girls' School on Thursday, the 19th December, and in the course of a happy speech, said that the very large assembly which had gathered in the hall was an eloquent testimony to the regard in which these schools were held. During the past year they had to deplore the loss of some friends, for those of them who were present at that anniversary the autumn before must miss the kindly presence and encouraging words of Sir Arthur Strachey, who with Lady Strachey distributed the prizes on that occasion. Speaking on behalf of the many visitors in the room, he had no hesitation in expressing the great pleasure they had had in hearing such a satisfactory account of the school from Mr. Knox, the Honorary Secretary, and in seeing the children looking so happy and healthy. The history of success they had heard read was one of which any school might be proud. Of the Girls' School, Allahabad had long been proud, and justly proud. Its history had been one of great success and it owed a great deal to its especial patron, the Hon'ble Mr. Justice Knox.

AT Cawnpore on Sunday (29th December), a section of the Brahmins of the higher grades from a caste point of view held their annual "Kankubj" Conference, and, though this is usually confined to purely caste questions, yet, curiously enough, this year the prominent subject discussed was the education of Brahmin girls. The sense of the meeting was that it was advisable to educate their females, to teach them to read and write and so forth, but always on the condition that their teachers should only be the father, brother, or the husband: no one else.

General Notes.

EDUCATION IN INDIA.

"IS THE EDUCATION SYSTEM OF INDIA A FAILURE?"

DR. DAVID DUNCAN, lately Director of Public Instruction in Madras, on Dec. 2, read a paper at a meeting held under the auspices of the East India Association, at the Westminster Palace Hotel, on the question "Is the Education System of India a Failure?" Sir Lepel Griffin, Chairman of the Council of the Association, presided, and there was a good attendance.

Dr. Duncan said, in answering in the negative the question with which his paper dealt, the most ardent defenders of the existing system of education in India would not be understood to mean that it was not susceptible of improvement. Confining himself to the alleged failure of the system to cultivate the religious and moral side of the character, he said, probed to the bottom, the desire for religious instruction resolved itself into a desire on the part of each of the many castes and creeds to see its own shibboleths inculcated; and in wishing that their sectarian creeds should be taught in school at the expense of the Government or the taxpayer, the people of India were neither better nor worse than the people of this country. For his present purpose, however, the really important question was whether the desire for religious instruction in India was sufficiently definite, widespread and strong, not only to justify the adoption of a more religious attitude, but also to guide the Government in drawing up a scheme for combining religious with secular instruction in Government and Board Schools. After discussing some of the points involved in this question, Dr. Duncan asked whether the existing policy of the Government had not its justification in the result—not in consideration of the temporary experience merely, but in the enduring interests of religion and morality. Might it not be that the despised secular education had been one, and not the least, of the influences that had been making for righteousness. This, at any rate, had been his own sustaining hope, and that of many others engaged in secular instruction in India just as faith in the efficacy of Christian instruction had helped the missionary teacher to bear up amid many and grave discouragements. Surely it might be assumed that the efforts of Christian missionaries would not be relaxed, and that the influence of Christianity would continue to make itself felt.

Sir Lepel Griffin said:—He did not think that the speeches or the opinions of Dr. Welldon would have any effect upon the policy of the Government of India, which was to maintain an absolute equality and *impartiality* on all matters regarding religious opinion. The idea of introducing religious teaching dogmatic or non-dogmatic into education was a retrograde one. The tendency of modern thought was to separate as far as possible religious from secular education and there was no reason why in India we should attempt to adopt a policy which we were every day abandoning in England. In his opinion a great deal of the manner in which we were handicapped to-day in England was due to the fact that the headmasterships of all our great public schools were in the hands of the clergy. The secular teaching in India did not make for atheism: but the teaching of modern science disintegrated and destroyed all those old superstitions which had grouped themselves round the monotheism of the Hindu creed. It had done precisely the same in England with Christianity, where it had swept away in the minds of most thinking people all those old myths which congregated round the old Jewish theology which was at one time the faith of almost all Christian people. For both creeds it had done the same thing; but it had purified the Hindoo creed, and had not made it atheistic, the Hindoo creed was a monotheistic creed, and a creed of a very high ethical value; and when he looked back on his life in India and the thousands of good friends he had left there among all classes of the native community, when he remembered those honourable, industrious, orderly, law-abiding, sober, manly men, he looked over England, and wondered whether there was anything in Christianity which could give a higher ethical creed than that which was now professed by the very large majority of the people of India. He did not see it on the slums of the East End; he did not see it on the London Stock Exchange. He thought that the morality of India would compare very favourably with the morality of any country in Western Europe.

MR. Rouse, of Rugby, the Honorary Secretary of the Assistant Masters' Association, took "Scholarships in Secondary Schools" as the subject for his address to the Midland Branch on the 16th ultimo. More than £100,000 a year, he pointed out, was spent annually by the secondary schools of England in buying pupils. To gain these scholarships boys were compelled to to specialise too early in life, with the result that their general education was neglected.

"By the scholarship system, a vulgar standard was set before boys. Their object was not to acquire the best possible education—an education which would fit them to become good citizens—but to earn a certain sum of money. A boy thus became "an article of commerce" worth so many pounds or—nothing. The system reacted upon those boys who were unable to win scholarships, as they were led to consider themselves failures. In fact, the system was bad for every one; bad for boys, bad for their parents, who were frequently brought to value their sons by the amount of prize money they could win; bad for teachers, who were tempted to consider scholarship-winning the chief test of the efficiency of their work; and, finally, bad for schools, as it made it necessary to arrange curricula mainly for the benefit of probable scholarship-winners.

"There were a few advantages in the system. A high standard of efficiency in special subjects was set, and a certain number of boys who needed assistance, got it. But after all the object of a scholarship should not be to reward the boy who had accomplished something, but to help the boy who would accomplish. Scholarships should be given as the result of a good general education, and not for special subjects. They should only be given to those boys who required assistance. They should be given for a limited period, which could be prolonged provided a boy took advantage of the opportunities offered him. Were this done, education in our secondary schools could be reorganised, boys could be taught something about their own language, and money now wasted could be utilised for the purposes of true education."—*The University Correspondent.*

THE Senate of the University of London now issue a *Gazette* under the editorship of the Principal. The first number appeared on November 23rd, and about twenty numbers will be published in the course of the year on alternate Saturdays. The contents of the *Gazette* are arranged under the following heads:—(*a*) Acts of the Senate, containing such excerpts from the minutes of the Senate as the Vice-Chancellor may consider it desirable to publish; (*b*) University Agenda, *viz.*, notices of meetings of Senate, Convocation, Councils, and such other meetings of Committees, Faculties, or Boards as may be forwarded to the Secretary to the Senate for insertion; (*c*) Notices, concerning examinations; (*d*) General University notices, including notices of appointed teachers; (*e*) Notices of matters of interest to teachers and students of the University—to be selected by the Principal at his discretion. The price of a single number will be 2*d*.—*The School World.*

A REPORT on the educational progress of the year presented to the last annual meeting of the American

National Council of Education, shows that the gifts to educational institutions in the United States for the year 1900 amounted in the aggregate to about 23,000,000 dollars, and the gifts to libraries not directly connected with schools to some three millions more. Donations of less than 5,000 dollars are not included in these totals, nor are local, State, and national appropriations, nor the ordinary contributions of churches. Mr. Carnegie, recently described by Mr. Rockfeller as one "who has given away more money than any other living man," has been one of the largest contributors to the enormous sum mentioned. Mr. Carnegie's gifts to American education already amount to upwards of thirty million dollars. Among the many notable gifts which have helped to produce so great a total in 1900 those of Mr. J. Pierpont Morgan to Harvard University and of Mr. Rockfeller to Brown University are particularly conspicuous. It is not surprising that American education improves in the rapid way with which our readers are familiar, when the merchant princes of the States show their belief in the work of the schools in this eminently practical manner.—*The School World.*

A High School of Commerce, the object of which is to provide education in international commerce and diplomacy, is to be established in New York. The school will accommodate nearly 1,500 students, and will be under the direction of the New York Board of Education.

The Practical Teacher says:—We are glad to note that the Joint Committee of London Associations has resolved to petition the Senate of London University to create a Faculty of Education. It is to be hoped that all teacher graduates of London throughout the three kingdoms will sign this petition, which they may do by putting themselves in communication with Mr. George Mattews, Wetherill Road, Muswell Hill, N. The times are ripe for the innovation, since the University is on the point of co-operating with the London County Council in the inauguration of a training college of university rank; and nothing could possibly do more to make the teacher of the future a graduate than to elevate his craft to the dignity of a university faculty. Hence we wish the movement speedy and complete success.

MR. CARNEGIE, the great educational benefactor has recently been elected Rector of St. Andrew's University. A "Carnegie Day" proposal is being warmly supported both by students and others. It will probably be about the 1st of July. Aberdeen would be visited by all northern students, teachers, ministers, doctors, lawyers, in fact by all graduates. In county districts bonfires should be lighted upon every mountain and hill in the evening.

WE regret to have to record the death of Mr. Byramjee N. Cama from a riding accident at Cambridge. Our readers need not be reminded that he was the twin brother of Mr. C. N. Cama, I.C.S., and son of Mr. N. P. Cama, a well-known merchant of Bombay. The brothers after a brilliant career both at school and college, got an equal number of marks in the M.A. degree examination, and the Chancellor's gold medal was, after considerable difficulty in deciding, given away to Byramjee who is now dead. The two brothers were elected Fellows of the Bombay University. They went to England in 1898 to compete for the Indian Civil Service Examination. They entered St. John's College in October 1898, and came out successfully in the Cambridge Mathematical Tripos, Mr. Byramjee being the sixth and his brother seventh Wrangler. A few months later the twin brothers came out successfully again in the Indian Civil Service Examination.

JUST OUT.

A TEXT-BOOK OF ARITHMETIC

FOR

LOWER SECONDARY OR MIDDLE SCHOOLS,

BY

S. RADHAKRISHNA AIYAR, B.A.,

Principal, H.H. The Maharajah's College, Pudukota, and Fellow of the Madras University

AND

K. VAIDYANATHASWAMI IYER, B.A.,

Assistant Master, Board High School, Tiruvâlûr.

5th Edition. Carefully Revised.

Price As. 10.

Approved by the Central Text-Book Committee of Bengal.

Works by Mr. G. C. BOSE, M.A.,

Principal, Bangabasi College, Calcutta.

A Junior Text-Book of English Grammar, As. 12.

Beginner's Text-Book of English Grammar, As. 3.

Very useful for Matriculation Students.

Catechism of Chemistry [non-metals], As. 12.

SRINIVASA, VARADACHARI & CO., TRIPLICANE AND ESPLANADE, MADRAS.

CONTENTS.

	PAGE
Editorial Notes	51
The Universities Commission; The Witnesses; Question of a Teaching University; The Inter-collegiate lecture system; A possible scheme; Ways and Means; An University Library and Laboratories; B.A. Honour Courses; Government and Aided Colleges, &c., &c.	
How to improve the Training of Teachers in this Presidency. BY A. SUBRAHMANI AIYAR, B.A., L.T., Assistant Professor, Presidency College, Madras	60
Rue for Remembrance. BY GERALDINE HODGSON (Sometime Cobden Scholar, Newnham College)	66
History in High Schools. BY O. M. CHERIAN, B.A., L.T.	69
The Place of Elocution in Culture. BY S. M. RAJARAM RAO	71
Students' Life in the Madras University. BY A. RAJARAM AIYAR, B.A.	73
Examination for the Degree of Bachelor of Science	79
The Foundations of Geography	84
Our English Letter	87
Contemporary Educational Periodicals ...	88
Reviews and Notices	89
Primer of Geometry, by Croome Smith; The Agricola of Tacitus, with an introduction and notes by J. W. E. Pearce, M.A.; Anthology of Latin Poetry, by Robert Yelverton Tyrrell.	
Indian Educational Notes	91
General Notes	100

All contributions, books for Review, &c., should be addressed to the Editor, Haslemere, Nungambakkam, Madras. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW *Office, No. 4, Mount Road, Madras.*

N.B.—*Please note the change in the Editor's address.*

The Publishers request that Subscribers to the EDUCATIONAL REVIEW *who do not receive the* REVIEW *regularly will kindly bring the fact to their notice.*

The Educational Review.

The Universities Commission.

Much the most important event of the month, from a Madras educational point of view, is of course the sitting of the Universities Commission in our midst. The scope of the Commission's enquiry is now seen to be extremely wide; indeed it appears to be all-embracing, although, no doubt, many of the points upon which witnesses are invited or permitted to give their opinions are not likely to receive serious consideration in the Commission's final report. The selection of witnesses to represent University work and opinions in Madras has been left, it is said, to the local member of the Commission, Mr. C. Sankaran Nair. The complete list of witnesses is not before us and as, at the time of writing, the Commission is still in the midst of its labours, it is impossible to judge how far, on the whole, the discretionary powers of the local member have been wisely exercised.* It is again difficult to judge from the summaries of evidence furnished by the reporters to the local press, as to the real value of the evidence laid before the Commission. These summaries are, in many cases, necessarily somewhat scrappy, and, it may charitably be supposed, often fail to represent adequately the opinions expressed by witnesses.

* All the Madras witnesses have now been examined. It cannot be said that the list is in the best sense representative.—*Ed.*

The Witnesses.

Making all due allowance for the insufficiencies of reporters, who are, after all, not educational experts, and therefore not always in a position to know what evidence should be put prominently forward, and what may be conveniently suppressed,—the character of the evidence so far given—(Saturday, February 22nd) is distinctly disappointing, while at the same time, the personnel of the witnesses would almost warrant the suspicion that the local member had been more concerned to secure the representation of varied 'interests' affected by and affecting University life and work, than the representation of varied qualifications; though of course it will happen in many cases that the individual witness will be at once a representative of an interest—say of Missionary educational agencies, Catholic or Protestant, Wesleyan or Church of England, and an authority on some special branch of University or College work. Again some witnesses have been heard who do not appear to have a pre-eminent claim to speak with authority on any University matter, while others, undoubted authorities in some special line, have been encouraged or invited to air their views on subjects somewhat beyond their legitimate province. Happily the permanent member of Commission chosen to represent the Madras University, is an authority in whom an implicit confidence may be placed, and who may be trusted to 'edit' the Madras evidence for the benefit of his colleagues in such a way as to secure in the end a satisfactory body of representative Madras opinion.

Question of a Teaching University.

It is impossible for us to touch upon more than a very few of the questions upon which evidence has been taken. On some, however, a few words may be hazarded. First and foremost the question of a teaching University is one on which the Commission is evidently anxious to obtain views. As the Vice-Chancellor pointed out, it is wrong to regard the Madras University, even as at present constituted, as a purely examining and in no way as a teaching body. The University has its affiliated colleges. The candidates for its various examinations are students from these colleges, and the University is supposed to exercise some supervision over the composition of the staffs of the affiliated colleges. This supervision might very well be made stricter, and no person be permitted to lecture or conduct classes in any subject or standard in an affiliated college unless he has been specially recognized by the University as qualified to teach that subject and standard. With such recognition of individual teachers, we are strongly of opinion that the University should rest satisfied, so far at least as instruction up to the ordinary B.A. degree is concerned. No good results are likely to accrue from the appointment of special University Professors or lecturers to teach candidates for the First Examination in Arts or the pass B.A. degree. With regard to professional, Science and higher Arts degrees the case is different, and here undoubtedly a field for University activity is open. But even here the University would be wise, in our opinion, to discharge its teaching functions through the medium of its affiliated colleges, and not to think, at least for some time to come, of instituting a separate University College for post-graduate—which means, we suppose, post-B.A.—study. It would be sheer waste of University and public funds, to construct and furnish expensive buildings and laboratories when such

buildings and laboratories at present exist in one or other of the affiliated colleges, and when by inter-collegiate arrangements such as are recommended by the Viceroy, and obtain at Oxford and Cambridge, these laboratories and lecture rooms may be utilised, under certain conditions, by any student member of the University, irrespective of the particular college to which he belongs.

The Inter-collegiate lecture system.

We believe that the combined college system as it exists at Oxford, might with very great advantage be introduced at Madras in the case of M.A., Honour B.A. and B.Sc. courses of study. Mr. Chatterton indeed pronounced the scheme impracticable save in the case of the Presidency and Engineering Colleges, which are situated within 200 yards of each other. An Oxford man would probably regard the practical difficulties as less serious, and would be inclined to ask why, if a Magdalen undergraduate can attend lectures at John's or Worcester, making the journey of a mile and a half or two miles on foot, a Christian College B.A. could not manage to attend a lecture at the Presidency College, or a Presidency College B.A. a lecture at the Christian College, making the journey by means of tram-car or jutka.

A possible scheme.

Let us for a moment consider how such a scheme of inter-collegiate University teaching for the higher Arts degree would work. We shall confine our remarks, for obvious reasons, to the Arts degree proper, excluding the degrees in Natural and Physical Science, although we imagine, *mutatis mutandis*, very similar arrangements might be made in the case of these also. Let us suppose the Professors in the three Madras First-Grade Colleges appointed University Lecturers and Tutors for the M.A. degree, each in his own subject. At the beginning of each term these lecturers, say the lecturers in History, might arrange amongst themselves for courses of lectures on such branches of the M.A. History course as were best suited for treatment by means of courses of lectures. Each lecturer would conduct his class in his own college, or possibly in the Senate House, and the lecture would be attended by such student members of his own or other colleges as had been directed by their special tutors to attend. These courses of lectures would not be many, but the students would also be admitted to informal classes conducted by the University tutor-lecturers, in which guidance as to courses of reading should be given and essays on prescribed subjects read and criticised. It is this guidance in reading and practice in writing which M.A. students at present most require, and such guidance constitutes teaching just as much as, while it is probably more beneficial in its results than, the delivery of formal lectures, though these too have their uses.

According to this scheme each M.A. student would have his own general tutor, a professor in his own college. This tutor would direct his studies generally, and in some branch would also act as special tutor and lecturer. He would direct what lectures and classes the student should attend, and would receive from time to time reports, formal or informal, from the special lecturers and tutors, as to his progress, capacities and individual needs. Take the case of a student reading for the M.A. degree in English, and a member, let us say, of the Christian College. He has as general tutor one of the Professors of English in the Christian

College, but he has open to him the lectures and classes conducted by the English Professors of the Presidency and Pachiappah's College as well. During his first term he attends once a week a course of lectures on (let us say) the Elizabethan dramatists, with special reference to particular plays, by a Professor of his own college, and once a week he attends an informal class conducted by the same Professor at which he receives hints as to reading, and reads an essay on some subject connected with the Elizabethan drama which has been set by the Professor who conducts the class. Once a week also he attends a course of lectures at the Presidency College on, let us say, Old or Middle English literature, and once a week attends an informal class at the same college at which essays on that literature by himself and his fellow-students are read, discussed and criticised. Next term other arrangements as to lectures and classes are made for him by his general tutor, and so on, until the course is completed and the student is ready for examination. The scheme we have sketched will of course be recognised as little other than the system which obtains at Oxford for undergraduates who seek Honours in the Final B.A. Examinations. We have explained it at length because we have found that there is among many people in Madras, and even amongst those whose opinion is asked and given on the subject of a teaching University and the institution of Honour degrees, the vaguest notion as to how things are worked in the older English Universities. That the adoption of the Oxford system by the Madras University is perfectly feasible we see no reason to doubt, and we are quite convinced that an inter-collegiate system of instruction and guidance for the Master of Arts degree examination would prove of great value to students, who at present study for the highest University degree without any guidance whatsoever. In the event of the institution of Honour degrees, the system might be adapted to the requirement of Honour B.A. students as well, though here the burden of teaching would probably fall on the individual college.

Ways and Means.

With regard to 'ways and means,' an organised system of teaching for the M.A. degree could not be instituted without imposing additional expenditure, either on the Colleges or the University. If the Colleges undertook the task it is clear that an inter-collegiate system of teaching would lay much a lighter burden on the shoulders of the Colleges than would a extension of the present system, under which each College provides separately and independently for its own students. It is no less clear that if it should be judged advisable that the University should bear the cost, the drain on the University resources would be far less if the University contented itself with granting aids to the Colleges, than it would be if a separate University College were established with an independent staff of Professors and lecturers. In fact the difference between the alternative courses last mentioned comes to this, that the first is realisable, almost immediately; the second is not realisable, and if it were, would necessitate the withdrawal of University funds from objects to which they might with far greater advantage be devoted.

An University Library and Laboratories.

First and foremost of these objects is the institution of an University Library, a need to which we have several times drawn attention in these columns, and on

which we are glad to notice more than one witness laid stress. Another use to which University funds might well be devoted is the erection and thoroughly adequate equipment of laboratories. Of course if laboratories sufficiently up-to-date are already to be found in one or other of the Madras Colleges, it would be a waste of University money to provide duplicates; but if the existing laboratories are in the opinion of experts insufficient, the University might very well step in.

B.A. Honour Courses.

The advisability of instituting B.A. courses in Honours was a question on which the opinion of six witnesses was invited. Of these three were favourable, three unfavourable to the scheme. Of the first three, one is the Manager of St. Joseph's College, Trichinopoly, and the other two Professors of long experience in Government Colleges. The remaining three include a Professor of the Christian College, an Inspector of Schools who has had no personal experience of Universities in which distinction is made between Pass and Honour degrees, and a Specialist who has never had anything to do with Arts Colleges in this country at all. If this evidence be weighed as well as counted, it is difficult to see how our contemporary the *Madras Mail* is justified in the assertion that the 'weight of opinion' is adverse to the institution of Honour courses. Without disrespect to the other two witnesses, it may be said that the only hostile witness whose opinion is of special weight in the matter is the Christian College Professor, and the attitude of the Christian College on this and the kindred question of Science degrees, is pretty well understood, and indeed came out very clearly in the Vice-Chancellor's evidence. It is very natural that the Christian College should be unwilling to see another and a Government College undertaking advanced teaching in Science or Arts which the Christian College itself is at present unable to undertake or could only undertake with some difficulty. It is perfectly natural that when the Professors in Government Colleges are advocating the institution of Honours Art courses, the Professors of the Christian College should be inclined to declare that the time is not ripe for experiments of the sort, and that when the Principal and Science Professors of the Presidency College advocate the institution of Science courses, practically independent of the existing B.A. courses; the Professors of the Christian College should insist on the necessity of giving as far as possible a common course of instruction to B.Sc. candidates and B.A. 'Science' candidates, and that Dr. Miller should advocate before the Commission that the 'highest branches of the B.Sc.'—presumably those 'branches' which are outside and beyond the ordinary B.A. Science courses, should be undertaken by the University and not by the Colleges. All this is natural enough, but it rests upon a position which we believe to be thoroughly untenable, and which cannot be justified even by the recommendations of that Education Commission to which Dr. Miller and those who think with him are so fond of appealing.

Government and Aided Colleges.

The claim sometimes put forward in the name of, and in the supposed interests of the affiliated aided Colleges, but in reality having sole reference to a single aided College, amounts to this: that the leading Government Arts College shall be prohibited from undertaking any advanced instruction which

the leading aided College is not in a position to undertake simultaneously; that the 'high standard...practically exemplified' (we are using the words of the Education Commission), by the leading State College should never be higher than that reached by, or within the immediate reach of, the leading aided College; and that the 'model' collegiate institution should be itself, so far as its scope is concerned, modelled upon another institution.'

Before leaving the question of Honours courses, a subject to which we have repeatedly drawn attention, we would express, and very emphatically, our concurrence with the view of Father Sewell, that, in the event of such courses being instituted, there should be no reduction of the standard of the present Pass course. The danger of lowering the ordinary B.A. standard is the strongest, and indeed the only real, argument which we have heard urged against Honours courses. Mr. Satthianadhan's contention that a reduction of the pass syllabus would be accompanied by a fuller assimilation on the part of the student of what he learns is plausible; but the loss would be a certainty, the gain merely problematical.

Municipal Colleges.

The old controversy between Government and aided Colleges has not appeared very prominently in the evidence of witnesses, with two exceptions. The Principal of the Noble College, Masulipatam, was of opinion that the time had come for Government to hand over its Colleges to private agencies, Missionary or native. Mr. Williams Pillai, who followed, declared on the other hand that the institutions from which Government has already withdrawn had 'steadily deteriorated'; and that the policy of withdrawal had been tried for fifteen years and found wanting. Mr. Williams's view of the situation is, in our opinion, far more accurate and likelier to find favour in high places, than is Mr. Clarke's. Even the Education Commission pronounced against withdrawal in favour of Missionary bodies, and withdrawal in favour of private bodies has not been attended with such results as to encourage any extension of the practice. That Government, as recommended by Mr. Williams Pillai, should again undertake the direct management of a number of second-grade Colleges and high schools, we are not prepared to advocate; but there is a *via media*. Municipal institutions have, as we urged in a former issue, proved successful, and Municipalities might very well be urged to take over such Colleges as are likely, under stable management and with a regular fee system, such as must obtain in Municipal institutions, to become self-supporting. Colleges which have no prospect of becoming really self-supporting, which are now merely appendages to high schools, should be closed as soon as possible. But if an extension of collegiate education by Municipal agency be ever contemplated, it is highly desirable that a pension fund for College teachers in Municipal service be instituted. With fixity of tenure, and the prospect of a retiring pension, able men may be attracted towards a profession which has indeed its own compensating advantages, but in which no one can expect to make a fortune, or even to save anything like the equivalent of the pension of a Professor or lecturer in Government service. Unless good men can be found for higher educational work, it is obvious, though it would frequently appear to be ignored or

forgotten, that no sort of reform of a purely constitutional character in College or University, is likely to result in any real improvement in higher education.

The Residential Qualification for the Syndicate.

The question of constitutional reform is none the less of much importance, and has occupied a position in the forefront of the Commission's proceedings. On the whole there is a fair consensus of opinion on this matter, although a few witnesses have indulged their imagination in the fabrication of somewhat airy and Utopian schemes. Several witnesses have urged very reasonably that the rule enforcing a residential qualification on Syndics might now conveniently be abolished, so as to permit the representation of important Mofussil Colleges on the Syndicate. Some have advocated a slight increase in the number of Syndics, and provided the increase is slight, this proposal also seems reasonable. It is desirable that the Mofussil should be more adequately represented in the University, but it is not desirable that the Presidency town should be less represented.

Reform of the Senate.

With regard to the Senate, almost all, if not all the witnesses examined on this point were of opinion that the Senate as at present constituted is too unwieldy, and that judgment has not always been exercised in the appointment of fit persons as Fellows. Some again would alter the method of appointment. In our opinion, no good is likely to result from any violent change in the mode of appointment, least of all in an extension of the elective principle, whether the electors be the body of Fellows, the faculties, or a Convocation of graduates. What is required is to secure for the Senate persons most fit and able to take part in and determine the deliberations of the Senate on educational questions. Provided that the Universities Commission in its Report defines with some exactness the qualifications which the appointing authority should have in view in selecting Fellows, it will be, we fancy, of very slight importance whether vacancies in the Senate are filled by His Excellency the Governor on the recommendation of the Director of Public Instruction, or by His Excellency the Chancellor on the recommendation of the Vice-Chancellor or the Syndicate. Possibly sentiment would be best conciliated, and terror of Governmental interference assuaged, if candidates for Fellowships were recommended by the Vice-Chancellor on a report of the Syndicate and appointed by the Chancellor. If some strictness is observed in the nomination of Fellows there would be, we imagine, no necessity to make Fellowships terminable. It is certainly not desirable to make any rule enforcing attendance at meetings, as such rule would amount to the disfranchisement of Principals and Professors of Mofussil Colleges, whose attendance at meetings where the business transacted is of an unimportant or formal character it would be unreasonable to expect. On the other hand, it is, we think, desirable to make some provision, in favour of Mofussil Fellows, for voting by proxy in certain cases, such as the election of Syndics and the nomination of the University Member on the Legislative Council.

The Matriculation re-examination.

It is a matter for satisfaction that the Syndicate have not judged it necessary to require all candidates who have passed the Matriculation Examination to undergo a

re-examination, but have limited the further test to a certain number of individuals. The Syndicate had indeed little better than a choice of evils before them, but we feel sure they have chosen the lesser of the two. Probably some will obtain certificates this year who would not have secured them by fair means, but on the other hand there is small chance of any innocent person suffering, and the work in the lowest class in Colleges has not been disorganised, and delayed as it was the year before last.

Precautions against future 'Scandals.'

A reward has been offered by the Syndicate to any person giving information which shall lead to the discovery of the originator of the frauds. It is to be hoped that the step will prove successful; it is more to be hoped that methods will be adopted which will secure secrecy for the Matriculation Examination in the future. Plainly the present arrangement cannot be continued. Its efficiency depends, among other things, upon two conditions which are now pretty well unattainable, first the incorruptibility of the ordinary native compositor, which no one, we suppose, believes in; secondly, the incapacity of such a compositor to commit to memory and reproduce examination questions which he has set up and afterwards revised. The existence of this second condition, which practically would depend on the conjunction in a single individual of considerable skill and intelligence and of extreme stupidity and dullness, has been hitherto not only asserted with great confidence by University printers, but has been apparently accepted by the Syndicate. A certain scepticism, we understand, at present prevails on the subject, and the settled view now is that, either the papers must be printed in England, or set up in the Registrar's Office, either by himself or by some compositor whose position renders him beyond danger of corruption.

The new Registrar.

We have to offer our congratulations to Mr. C. A. Paterson who secured the majority of votes at the recent election to the post of Registrar of the University. Mr. Gnanamuttoo, who had been put forward at the last moment as a third candidate, showed his good sense by withdrawing, and the voting was confined to the original nominees of the Committee, Messrs. Paterson and Malim. Either of these gentlemen would, we make no doubt, have proved a most capable and efficient Registrar, though Mr. Paterson, the successful candidate, had probably the greater experience of the actual working of University affairs in Madras. The fact that from long residence in the Presidency town, he was personally known to most of the electors, was no doubt in his favour. Mr. Paterson is the last candidate for the post to enjoy this advantage, as the Syndicate's proposal, brought forward by Dr. Bourne, that the Registrar should in future be appointed by the Syndicate, was passed without much opposition, but with the qualification, contained in Mr. Macphail's amendment, that the nomination of the Syndicate should be subject to confirmation on the part of the Senate. We think that the Syndicate might have been trusted to the full. The amendment provides a safeguard against abuses which are just possible, but on the other hand it opens the doors to abuses of a different nature. It is, however, unlikely that the Senate will construe its power of rejection as a privilege to override the Syndicate's choice, unless the

difference between the nominating and confirming authorities is much more than a mere difference of opinion as to comparative qualifications.

The University Member on the Legislative Council.

The re-nomination of the Vice-Chancellor as additional member of the Legislative Council returns to the Council the best possible representative of the University. This will be admitted, we fancy, on all hands. Nevertheless the circumstances of the nomination were from various points of view unfortunate, and it is regrettable that the course followed by Dr. Miller was not less open to mis-construction. When a strong candidate such as the Vice-Chancellor, a candidate in ordinary circumstances sure of an overwhelming majority of votes, announces beforehand his intention of withdrawing from the field, and at the last moment puts himself into the hands of the electors, his proceeding lays a certain hardship on other candidates who, relying on the sure candidate's withdrawal, may have put themselves to considerable trouble to secure supporters, and who, but for the sure candidate's announced intention to withdraw might never have offered themselves for election at all. We are glad that the University has again secured Dr. Miller's services in the Legislative Council, but we cannot help feeling that he would have done better, if he had either not issued a circular which stated a plain intention but bound the subscriber to nothing, or had insisted on following his own inclinations despite the wise charming of Mr. Beauchamp and his other supporters. A renewed term of office can add no further honour to Dr. Miller, while it must necessarily impose trying duties from which he might well claim exemption. The interests of the University, we believe, might have been safely entrusted to either of the two candidates who were willing to serve, and unless Dr. Miller thought otherwise, which we do not for a moment suppose, we cannot see what duty lay on him to yield to the entreaties of others and forego the partial rest which he so well deserves.

The Scheme for Science Degrees.

The scheme for Science Degrees has at length been laid before the Senate, and the final disposal of the question has been once more postponed. On mature consideration we are of opinion that the Senate acted wisely in accepting Mr. Kellett's motion and declining to consider the scheme just at present. We think it extremely unlikely that the report of the Universities Commission will prove an obstacle to the adoption of courses of study such as those recommended, but unless the resolutions of the Special Committee could have been discussed and disposed of at a single meeting—which is highly improbable—it is as well that discussion should be postponed until Dr. Bourne's return. As, however, Dr. Bourne goes on furlough after his labours in connection with the Commission are completed, the consideration of a matter, already long delayed, is put off for about another two years.

Lady M.A.'s.

We offer our hearty congratulations to Miss Hannah Krishnamah and Miss Edith Carrapiett, the two ladies who have just passed the M.A. Degree Examination in English. Miss Krishnamah is the sister of Mrs. Satthianadhan, a lady who, it will be remembered, was successful in the same examination and with the same subject last year, and, taking her place as the first lady 'Master' of our University

set an example which has been rapidly followed. The M.A. examination of the Madras University is, as our readers are probably aware, by no means a light test, as it requires on the part of the candidate not only a wide range of reading and study, but very considerable power of assimilation and exposition of what has been studied. For two sisters successfully—and, we understand, very successfully—to face a test of this sort, and that without the advantage of regular instruction or guidance, is an achievement which confers no mean distinction upon the family and the community to which they belong. As we write we notice in the *Madras Mail* a 'suggestion' from "an Old Father," that the Indian Universities would do well to follow the 'good old custom' of Oxford and Cambridge and refuse to grant degrees to women. Wisdom does not always come with years, nor courtesy either, otherwise "an Old Father" would have refrained from making suggestions which are at once foolish and, at the time they are offered, ungracious and unkindly. At Oxford and Cambridge all facilities are offered to ladies to follow any branch of study and to submit to any examination open to men. There are, however, at Oxford and Cambridge certain peculiar conditions which render the granting of degrees to women, in the opinion of some, undesirable. These conditions have no existence here.

HOW TO IMPROVE THE TRAINING OF TEACHERS IN THIS PRESIDENCY.

It is a remark that will bear any amount of repetition that the profession of teaching is the most honourable of all professions. It claims at the hands of every community the greatest attention which it can possibly bestow, because it has for its chief aim the preservation and advancement of the civilization to which it has already attained by furnishing the young men of the rising generation with a strong background of knowledge, scientific, historical, literary, and other, which it has itself obtained from the preceding generation, and equipping them with a culture and a moral force adequate to enable them to work out improvements as far as it may be possible for them to do so. Whatever is superadded to an existing civilization comes oftener from those that have passed through the machinery of education, organised and unorganised, and have got themselves completely steeped in all that constitutes the essence of that civilization than from those that claim to be born original thinkers, or that have new ideas infused into their minds by mysterious agencies in some mysterious manner. The organisation and effective transmission of the power and ability acquired by the community as a whole is a more continuously operative, and therefore uniformly prevalent, factor in Social Evolution and the growth of civilization than the original work of men of genius who only come at rare intervals and succeed at best either in adding a little to the strength of the old stream of force, or in giving a new turn to it. The power to strike out identities among apparently remote objects, or to strike out new lines of inquiry, or to produce new thoughts or new combinations of thoughts, is a power which is more frequently the product of the aggregate of knowledge already acquired than of any new flashes of genius. It is the result of the action and reaction of the living force within and the experience gained from without. And where a new idea appears to come from inspiration without any prior knowledge as its basis, the appearance is in most cases deceptive, and is wholly due to the superior intelligence of the individual having grasped the details of the civilization with an incredible quickness so as to make people believe that the new idea must have come only from without. I consider thus the main end of education to be the equipment

of the rising generation with a power needed not merely to preserve the existing civilization, but to improve upon it as far as it may be possible to do so. This includes also moral equipment, since intellectual acquisition without moral force is apt to run to waste, and sometimes to be grievously misdirected.

Although these observations traverse well-trodden ground, it is worth while bearing in mind that the success or failure of the teaching profession in realising this end is directly dependent upon the methods adopted in conducting it, and on the guidance and encouragement afforded by the various regulative agencies that are at work within the community itself in the cause of progress. Without proper methods and proper direction nothing can flourish. We all know that in the growth of plants, for instance, a great deal of attention has to be bestowed by way of regulating or checking the operation of the various organic and inorganic forces. Some of these are hostile to their growth and others favourable. Some plants are destroyed by the hardier of their own kind as well as by other animals. Some insects bore into the trunks of trees, or eat away the roots. A certain amount of moisture has to be provided for each plant at the proper season, as also a certain amount of heat and light. What holds good in the case of plants also holds good in the case of minds. In nursing a mind also, unless proper methods are adopted, unless proper forces are brought to bear upon it in the proper season, and unless care is taken to see that unwholesome influences are prevented from affecting it, it will not develop into an efficiently organised product fit in the first instance to survive in the midst of opposing forces, and next to make a substantial contribution towards raising the community in the scale of civilization. We are so fortunate that the profession is well enough organised among us, but whether the methods upon which it is organised are free from defects and are such as can secure the main end, is perhaps more than I can say. Nor is it my purpose to discuss the question in detail here. There are certain facts, however, to which we cannot shut our eyes, facts of our experience which we cannot honestly ignore without causing considerable damage to the true interests of education, in estimating the amount of success with which the profession is carried on among us.

To some of these facts Mr. Hall referred in his paper on this subject read before the recent Educational Conference; but he merely referred to them instead of discussing them fully and suggesting practicable schemes for remedying them. From the title of the paper, and from the position held by Mr. Hall, many expected that he was going to make some valuable suggestions to reform or improve the methods of training obtaining in Training Schools and Colleges. It would have come upon no one as a surprise if he had made suggestions in regard to the improvement of the internal conditions of the Teachers' College itself over which he presides, and if such suggestions had related to the manner in which the scope as well as the character of the professional training therein given might be enhanced in value so as to place at the disposal of the country an adequate supply of well-equipped teachers of all kinds and of all grades. But the bulk of his paper was taken up with a criticism of the defects in the government of the Training Schools in the Mofussil—schools, most of which he has not seen, some of which he has merely heard about, and some of which again he has neither seen nor heard about. He complains, for example, that the furniture and apparatus of these schools are seldom as satisfactory as the Educational Rules demand, that the teaching of Object Lessons and of Elementary Science in these schools is unsatisfactory, that the students under training are not at all the pick of the men possessing the needed attainments, that the school buildings are totally unsuitable for the purposes of teaching, that nearly 20 per cent. of the teachers, though trained, do not hold Trained Teachers' Certificates, and that the Headmasters of these

schools are most of them incompetent to be Headmasters of Training Schools. To remedy these defects in the administration of these schools, he proposes that an Inspector of Training Schools be appointed who should be exclusively employed in the administration of these schools. He says that at present the Inspector of each circle can ill afford the time to visit the Training Schools within his circle oftener than once a year, and that, therefore, it is impossible for him to keep these schools in a condition of thorough efficiency. This is a good suggestion, no doubt, but it is difficult to see why a Special Inspector of Training Schools is required to remedy the defects referred to above. If the reason for the proposal is simply want of time on the part of the present Inspectors for thorough inspection and administration, then the only suggestion that is open to be made, is an increase in the number of circles and a consequent increase in the number of Inspectors for the Presidency, or an increase in the number of well-qualified Assistant Inspectors. The suggestion to appoint a Special Inspector for Training Schools would imply that a Specialist in training is needed to control them. Mr. Hall also distinctly says so in his paper. "I fully believe that no improvement is possible in these schools unless a Specialist is appointed to control them." This Specialist Inspector is to have much untrammelled freedom, large privileges, and pleasant duties. Among his duties are mentioned (apparently as the most important), the recommending of changes in the staff of these schools, the removal of inefficient men, the adjustment of the strength of the practising school to the number of students under training, the proper estimating of each teacher's ability to teach, putting him in the way if he is found imperfect, removing him if he is hopeless, ordering a man back to the Teachers' College for a specified period for training or for learning some special work, the appointing of teachers, the planning of time-tables both for the students and for the boys, and seeing that the furniture and apparatus are all that the Educational Rules require. Now, it will be seen that with the exception of two of these items, the rest have all to be attended to in every institution, whether training or not. If a Specialist Inspector is required to attend to these poin in Training Schools, who is to attend to them in schools other than the Training Institutions? Only trained men are now-a-days employed in all the schools in the Presidency, and if in the schools other than the Training ones there is a falling off in the enthusiasm of the teachers, or an unwillingness, or an indifference, or imperfection in the matter of putting to practice the methods learnt in the Training School, then where is the *specially* qualified person to deal with the situation? It may perhaps be said that when the Training Schools are administered in the manner suggested, when the staff is perfect, when the building, furniture and apparatus are everything that can be desired, such defects will not exist in the Non-training Schools as these will then be officered only by men sent out from the ideally perfect Training Schools. This assumes that when the staff and the arrangements of a Training School are ideally perfect, the students under training will also be found tip-top men at the end of their course. This is far from being true. In teaching, the receptive capacity of the taught is a potent factor to reckon with. There is no guarantee that the students will carry with them the perfect teaching of the ideally perfect men, so long as the Specialist Inspector's work in a Training Institution does not touch the students' part of the work of that institution. In other words, so long as the Specialist Inspector does not regard it as a part of his duty so to plan the practical work of the students as to make them fully imbibe all the teachings of the staff which he has made ideally perfect by such corrections, dismissals and encouragements as were needed from time to time, it is impossible to expect the young men receiving training to prove thoroughly efficient teachers at the end of their course. Even with the best of work in this direction, it

seems to me that it is impossible to secure the result that would dispense with the necessity of such a supervision over their subsequent career as is deemed necessary in the case of the staff of the Training Institution. It may also be pointed out that when that state of things is reached (which, in my opinion, will never be *i.e.*, when men turned out of a Training School under the supervision of the Specialist Inspector are the best men desirable requiring no kind of supervision or surveillance in their subsequent career, then the Specialist Inspector's occupation will be gone except in so far as his mere existence will, by infusing gentle fear, be instrumental in sustaining the activity of the Training Schools which he has put in good working order. All this, of course, presupposes that the Teachers' College which is the chiefest of our Training Institutions is itself maintained at a high level of efficiency so as to make the difference between its actual conditions and those of an ideal institution of the type as small as it may possibly be. Whether this is effected by the proposed Specialist Inspector, or by the Specialist Principal independently of this Inspector, or by the harmonious co-operation of both of them together, it does not much matter. So then, we are driven to the conclusion that if a Specialist Inspector is wanted to look after matters connected with training in the Training Schools, one is certainly also wanted to look after similar matters in the schools other than the Training Institutions. But the fact of the matter is, no such recondite specialities exist in a Training Institution as require the hand of a Specialist Inspector to deal with them. The Inspector, under the present regulations, is always a qualified gentleman well posted in all the technicalities of training, so that he can very well look after those very matters which are now referred to by Mr. Hall as receiving scant attention from the Department. On the score of heavy work, it may perhaps be suggested that the number of Inspectors may be increased, or even the number of Assistant Inspectors well qualified to attend to the few special features of Training Institutions.

Mr. Hall's next suggestion is, that the training course in the Lower Secondary and Primary Schools be extended to two years in order that strong grounding may be given to the train students in those subjects which they may to teach in their respective schools. Thi[illegible] much as to say that the Training Institution ought to take upon itself the work of Non-training Institutions. The selection of teachers for the particular classes of a school is made by the manager of the school, and the only thing that we can say about the men sent to receive training is that they are men of very inferior type and that they are not fit to teach the classes to which they are appointed. So long as the Lower Secondary and the Primary are the recognised grades of the profession, the managers of schools will not fail to appoint men of those grades to the Primary classes; but on the score of their unfitness for such classes we cannot undertake to teach them the various subjects entering into their course of work.

After having discussed in some detail some of Mr. Hall's suggestions, I proceed to offer my own in regard to the training of teachers. The first and foremost of them is the abolition of the Lower Secondary and the Primary grades of the Teaching Profession. The representatives of the profession in these grades constitute at present a very large body, but it is well known that they are men who, more than others, take to teaching not out of any ardent love for the work, but just to obtain a living, to keep body and soul together. No real improvement in the matter of training teachers can be effected with this class of men to train, because their brains are absolutely barren of ideas, and the intellectual imbecility which they sometimes display is marvellous in the extreme. The energy now spent in training them ca[illegible]ing [illegible] to better advantage in other direc- t have [illegible] re perhaps better in certain respects than the young children committed to their charge,

but in others they are inferior to them, because while the minds of the children have yet to be trained and moulded and there is a possibility of moulding them well, the minds of these foundaders of education have been already sterile, decrepit and effete. Educa- those words ought to carry much weight ted out that Primary Education ought to be placed on a better footing than now. Strengthening the Inspectorate is no doubt one of the means by which it can be placed on a satisfactory basis. But there are other directions in which it may be thought possible to effect some wholesome changes. I, for one, would insist upon the necessity of providing a better class of teachers for conducting Primary Education throughout the Presidency. It seems to me that a higher general and professional qualification should be insisted on for admission into that grade of the Educational Service which conducts and regulates Primary Education. It is a mistake to suppose that for children who have to begin the A, B, C, of everything, any teacher will do, whether or not he has received any instruction and culture. The young brain has to be moulded very carefully, and unless proper shape is given to the early, unformed, plastic material, by bringing to bear upon it healthy forces, it may get crystallised later on with too many corners and deformities. The importance of early training cannot be too strongly emphasised. A teacher that does not know the laws of child-mind, cannot be expected to mould that mind in the best manner that can be desired. A teacher that cannot realise the responsibility hanging heavily on him as one that has to lay the foundation for a culture whose adequacy for a higher civilization depends upon the soundness of that foundation, cannot be expected to do his work earnestly, and in the best manner possible. It is in early years that owing to the narrowness of intellectual vision and want of selective power, every novel experience is apt to be imbibed, every principle is apt to be digested, and every example is apt to be followed; so that it becomes a matter of absolute necessity that proper agency should be provided when the child is at school in order that the child's surroundings may be regulated and it may be brought into contact with such men, things and occurrences only as may tend to the development of healthy mental and moral habits. In a highly advanced society where money is a matter of no concern, I might recommend the appointment of L. T.'s for the Primary classes; but in a poor country like India, the suggestion is so impracticable as to provoke laughter. I may, however, suggest that the passing of the Matriculation Examination of this University or some other examination equivalent thereto, may with perfect safety be insisted on as the lowest general qualification for admission into the Educational Service. Some good may be expected if such men are properly trained and sent out as teachers; but nothing will accrue by training men with no ideas, with no power of thinking, and with no accurate command over any language. No amount of ploughing in a barren soil will help us to raise a crop on it. Matriculates will be perfectly satisfied with a pay of Rs. 15 per month to start with, and the managers of Primary Schools ought not to grudge paying this salary to their primary teachers, considering the importance of the interests that are at stake. I have been asked how I would meet the difficulty of providing the required number of Matriculates for the 20,000 Primary classes existing in the Presidency. My answer to this is, that the number of classes in the Primary School, or in the Primary Department of a Lower Secondary School may conveniently be reduced from five to three, since instruction that may well be finished in three years or even in two is now unnecessarily spread over five years. A boy has now to spend eleven years at school before he is permitted to appear for the Matriculation Examination, though in former years the course extended over only six years, or perhaps seven at the most. Kindergarten lessons, for example, are no doubt very

useful, but they must be employed within certain limits and up to a certain stage in instruction. If we employ them after they cease to interest children or to be of any use to them, it is waste of time. Unless in some such manner as I have suggested the quality and status of the Primary Schoolmaster are both improved, Primary Education will continue to suffer most deplorably, and much of the training work that is now being done in Training Schools will continue to produce no appreciable good. More than half of the general unpopularity among men of the profession of education may be traced to the power, pay and position of the Primary Schoolmaster with whom alone people come most frequently into contact in all parts of the country, and who is naturally regarded by them as the typical representative of the profession.

My second suggestion is, that provision should be made in the Training School or College for imparting instruction in the laws of child-mind to the Primary Schoolmaster. At present, it is only graduates that have to go through a course of instruction in that branch of knowledge; but the highest appointment which these people generally accept is the Headmastership of a Lower Secondary School, in which capacity it seems to me that they have few opportunities of turning to much account the knowledge of Child-Psychology which they have learnt at school for the purposes of teaching. It is the masters of the lower grades, Second-grade Collegiate, and Upper Secondary, that should have most to do according to my scheme with the moulding of young minds, and it is they, more than the teachers of the higher classes, that ought to be equipped in their training course with a knowledge of the principles with the help of which alone such a moulding is possible on rational lines. Blind adoption of methods based on such principles may go a little way towards achieving the desired end in education, but it can never give the teacher the power to meet contingencies, to adapt his methods to new situations, or even to see the necessity of adopting those methods in his actual practice of teaching. I referred to this subject at the recent Educational Conference, but it struck me that it was not favourably received by the audience because probably I used the expression, "principles of Child-Psychology," instead of saying "a knowledge of the peculiarities of children's minds" and thus led my audience to understand that I was recommending the Psychology of the B. A. course for the Primary Schoolmaster. My suggestion no doubt smacks of an overfondness for my special subject, as it was pointed out to me by a prominent member of the profession immediately after that sitting of the Conference was over. But I am convinced that without a good knowledge of child nature, a man is utterly unfit to be a teacher of the lower classes. Discrimination, coupled with loving and enthusiastic devotion to work, is impossible without a knowledge of the children's ways of thinking and their modes of feeling and acting. An experienced Educationist told me that an approach is made to securing this effect in the convent schools in England by employing grown-up ladies to teach the Primary classes. Further, I do not stand unique in making this suggestion. So early as 1887, *i.e.*, nearly 15 years ago, the late Mr. Grigg included Psychology both for the Second-Grade Collegiate and Upper Secondary grades in a scheme for reforming the course of studies in the Teachers' College, and got syllabuses in that subject printed and circulated among competent men for opinion. I do not know why the scheme fell through. It thus seems to me that too much stress cannot be laid on the importance of Child-Psychology for the teachers of the Primary classes, and arrangements should be made in the Training Colleges for teaching that subject to those teachers in particular, because they are more directly concerned in the shaping of the plastic minds than the teachers of the higher classes. If it is imperative in the sphere of the mechanical arts that the workman should acquaint himself with the nature of the materials

he has to handle, is it not more so in the case of the art of education?

My third and the last suggestion is, that in the Training College a few courses of lectures, not forming part of the regular work of the College, should be arranged with a view to giving the training students some knowledge of the general principles of the most important sciences, such as, Physics, Astronomy, Hygiene, Physiology, Physiography, Botany, &c. Such a general knowledge on the part of the teacher will be an effective safeguard against the spread of erroneous ideas and will surely help on progress. If these lectures are given to those that are intended to become teachers of the lower classes in the Vernacular languages of the country, they will be even more effective. As a matter of fact, the Primary School teacher in particular must be made to cultivate a good knowledge of the popular Vernacular Literature if he has to maintain his usefulness, respect and reputation in the place where he does his work. It is not difficult to obtain the needed specialists to deliver lectures on the subjects mentioned above.

A SUBRAHMANYAM.

RUE FOR REMEMBRANCE.

Because a truth of great weight has been presented once to mankind in a form as close to perfection as human thought wedded to human words ever attains, it is not necessarily a superfluous task to recall that truth, even though it may entail a less faultless exposition.

The flood of English Literature, gathering volume in each succeeding age, has brought down to us a more precious cargo perhaps than we have harboured from any other of the streams of our national life. There are the great possessions, whether of religion, of philosophy, of morals, of science, of poetry, of stored experimental wisdom, of policy, of art. The thin scum of trivial thoughts expressed ignobly appearing now and again, has slipped away, has been swept into unsearched backwaters, left high and dry in some forgotten corner. It is true that many an individual among us never looks into the national treasury, or even dreams of its uncounted riches: yet the costly things are there, and must remain so long as the English tongue endures.

Among them, known to every student, and to very many who do not aspire to that high sounding and much-abused name are two thin volumes divided by more than two hundred years, which, though they can be contained in something less that one hundred pages, yet themselves contain the doctrine of freedom in its most exalted form. Of course they are Milton's Areopagitica, and J. S. Mill's famous Essay on Liberty.

"Every man," wrote one of Milton's contemporaries, a man not less tolerant than himself, "is not a proper Champion for Truth, nor fit to take up the Gauntlet in the cause of Verity."

Yet no cause could have been more fortunate in its champions than that of Liberty has been in England. If some of us who profess to care for the welfare of the Empire would abandon a portion of the ephemeral literature of the day, and put in its place these two small books we might find refreshment for ourselves, which might even bear the ripened fruit of a wider and saner toleration of our neighbours and their opinions.

It may seem at first sight that Milton put the cart before the horse when he struggled for the liberty of the press a couple of centuries before a reasoned plea for the freedom of thought and discussion had been published. But the order of procedure was right. Books

are the great vehicle of thought, securing in all probability more lasting results than discussion. Because Milton was so really convinced that "Books are not absolutely dead things, but doe contain a potencie of life in them. . . . . Many a man lives a burden to the Earth, but a good Booke is the pretious life blood of a master spirit, imbalm'd and treasur'd up on purpose to a life beyond life," therefore he used all the resources of his learning and the wealth of his eloquence in defence of a free press. Without some such battle fought and won, Mill could hardly have written and published the Essay on Liberty.

But if all that can be said for Liberty has already been set forth so aptly and so well, why, it may be asked, should any one try to do it over again? There is no reason. But that is not to say that it may not be a profitable thing to recall the fact of the existence of those books. Experience shows that every passing generation needs to have its memory jogged about certain important truths, and liberty is one, probably because while most of us care very much to possess it ourselves, we are not so anxious that our neighbours should do likewise: and such a jogging can be effected without using vain repetitions as the heathen do. Then again a large number of people will read an article, catching it on the wing in its brief journey to the waste-paper basket, who will not read the classics, very likely because they are so called, and the name is supposed erroneously to connote dryness, obscurity, and remoteness from life's daily needs. Lastly, the events of the past twelve months seem to suggest that as a nation we are less tolerant than we should be. In the political world violent scenes have taken place accompanied by destruction of property and by personal injury, because men have ventured on the more or less public expression of unpopular opinions. One distinguished man has been driven at least temporarily from public life, because he expressed his honest opinions which were not those of his constituents: it is impossible to know how many have retained their places by suppressing their convictions.

In the religious world violence both of word and deed has been indulged in lately which is nothing short of a public scandal. It is not necessary to inquire into the rights of the particular cases, because there is a more fundamental principle at stake than the accuracy or error of this or that point of view, namely the vital one of liberty of thought and discussion. No one has ever been able to decide whether ordinary men spend most bitterness on matters of politics or of religion: often too the apparent interests of both are intertwined. Yet if these two absorb the strongest energies and passions, they are not the only elements of human life. If the cause of freedom be lost on one battle-field, it is not likely to be gained on the rest. The temper of mind which will not admit the rights of an opponent in matters religious and political will not stay there; but will make its way presently into social and commercial affairs, and worse than all into the daily ways of private life.

Of course, it will be urged that circumstances play some part in determining the limits of freedom. What is fair criticism at home may become rank treason in the trenches before an enemy's camp: what is justifiable in time of peace is not permissible very often after war is declared. The freedom of thought and action which are harmless in a private person, are most noxious at times in a

public servant, or in one whose past services have endowed him with a power of influence over others. As J. S. Mill wrote, "No one pretends that actions should be as free as opinions. On the contrary, even opinions lose their immunity when the circumstances in which they are expressed are such as to constitute their expression a positive instigation to some mischievous act. . . . . The liberty of the individual must be thus far limited, he must not make himself a nuisance to other people."

To the ordinary person, it seems that any Government worth the name ought to be the best judge in political questions of what expression of opinion is mischievous in Mill's sense: and therefore a safe rule would be to admit the expression of opinions allowed by the police and not subject them to the spontaneous objections of an irresponsible mob. But recent events appear to show that a great many people are growing disinclined to brook any opposition to their own views: that a belief is increasing amongst us that each one of us *is* "a proper Champion for Truth," and that force is worth more than reason. It is not at all necessary to belong to any oppressed minority before one can appreciate the value of liberty, at any rate of thought and discussion. A man need not hold any discredited opinion because he calls for fair play for those who do. The argument that needs to be insisted upon is that sometimes *how* is more important than *what*. Is it extravagant to say that a truth held with violent passion may be far more harmful than error maintained humanely? No doubt error is propagated often with bitter passion: probably error suffers that fate more frequently than truth, but it is not always so. After all, it is little enough that any man can do, less than that that he can know for certain: and yet as Mill has written "all silencing of discussion is an assumption of infallibility."

Silencing of discussion is something worse too, it is one of the most signal tokens of inherent weakness. "I am certain," wrote Milton, "that a State govern'd by the rules of justice and fortitude, or a Church built and founded upon the rock of faith and true knowledge cannot be so pusillanimous." What is true of a State or a Church, is true of other institutions.

Mill put the same thing in another way when he declared that "The beliefs which we have most warrant for, have no safeguard to rest on, but a standing invitation to the whole world to prove them unfounded,"—a robust doctrine to which we might well return. Meanwhile, every man is not a "proper Champion for Truth," not every man can "take a city." But every man is the proper guardian of his own temper, the proper censor of his own personal conduct towards even those neighbours whom he thinks incredibly foolish, and blind and wayward.

"The only freedom which deserves the name is that of pursuing our own good in our own way so long as we do not attempt to deprive others of theirs, or impede their efforts to attain it."

Writing in a loftier strain than Mill in this particular passage, Milton in the midst of his argument that licensing conduces nothing to the end for which it was introduced, exclaims "I cannot praise a fugitive and cloister'd vertue, unexercis'd and unbreath'd, that never sallies out and sees her adversary, but slinks out of the race where that immortall garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather: that which purifies us is triall, and triall is by what is contrary."

In a world where good and evil are subtly intermixed, and truth is hard to come by, it seems like crass folly to close deliberately any possible avenue to truth, or by stifling discussion to lose a chance of proving a falsehood to be such. And so these tracts of Milton and Mill are not without their point just now, if they warn us in time not to sacrifice freedom to party or sect, lest individually and as a nation we gather rue for remembrance which comes too late.

GERALDINE HODGSON.

HISTORY IN HIGH SCHOOLS.

It is admitted on all hands that history is a most fascinating subject. One hears, nowadays, constant reference to its pleasures. At the same time, it is an undoubted fact that history is a stumbling block to many a plodding student; and teachers, in very many cases, are at a loss to find out a method that will help their pupils to make acquisition interesting and reproduction spontaneous. What is this anomaly owing to? The explanation lies partly in the fact that the popular talk of the fascination of history is not so much an actual indication of the popular experience of historical reading, as a repetition of an idea that is known to find favour with the learned of the day. History graduates have naturally enough a pardonable preference for the subject which their venerated professors are devoted to and speak much of. Forgetting that the professors speak rather of sociology than history proper, fresh graduate-teachers preach very enthusiastically of the attractiveness of history—a term by which those engaged in high-school work understand the two little volumes of Sinclair. Thus it has happened that history is credited with pleasures that no one has in his power to enjoy. Students, to whom success, in the much-coveted Matriculation, depends upon answering a certain percentage of the questions asked, find it very taxing to have at their fingers' ends facts and figures and dates and events that cover a period of about two thousand years in the evolution of two of the most peculiar races on the globe.

The method of teaching followed is, very often another factor that goes to make it the bugbear it is. Teachers of history are generally of two classes—one class too prosaic, and the other too imaginative. Let me explain myself. Every one knows that many a teacher tries to simplify his labour as well as his pupils' by adopting text-books that give a variety of information within the smallest possible compass. Preference is given to books that give everything analysed, and tabulated and numbered—ready for the pupils' consumption. The older teachers are generally offenders of this type. They know full well from experience what things are expected of their pupils and that work done for anything that is not likely to be useful for the annual examination finds no tangible recognition. Such teachers I call prosaic. These most sadly ignore the fact that any undue encroachment on the pupil's brain is an irreparable injustice. On the active spirit of a young lad, confinement in a class-room is, to say the least of it, an infliction; and no teacher has a right to make the life of his pupils more miserable that it need necessarily be. Even supposing the method were sure to bring success in examination, the experiment deserves all contempt. It damps the spirit of the learner. It makes him hate his teacher and his book. Ultimate failure is unavoidable.

But the younger teacher-graduate fresh from the Presidency Town goes to the opposite extreme. He laughs at the idea of coaching up students to pass in the class—or University—Examinations. He glories in his 'wider views' and talks of enabling pupils to meet the stern realities of their after-life. He comes to his class with the latest and largest publications on the subject and makes

pupils wonder at the amount of knowledge he possesses. Beginning his lecture with the inadequacy of the prescribed text-book and of all other Indian publications, he gives a masterly and comprehensive description of the great Indian Mutiny or the French Revolution War, with anecdotes and illustrations interspersed, to invite attention and elucidate the subject. This is all very well. But the examination approaches: the unfortunate student opens his much neglected book. It is pitiable indeed that he finds, to his consternation, that things are not so fine as he saw them painted by his enthusiastic teacher. He has indeed a hazy notion of a few stories: but these are in no way helpful in answering the questions now before him on the table. This class of teachers, I call, too imaginative to be useful. However much one may belittle the idea of striving for a pass, we all know from experience that a certificate, securing as it does in most cases a means of livelihood, is a commodity which no one need to be ashamed of possessing.

The successful teacher is he who pleases his pupils for the time being, and enables them to revise the subject afterwards. Many teachers will agree with me in thinking that, to attain this end, there should be a text-book, a copy of which and which alone should be, while in class-room, in the hands of the teacher and every one of the pupils. The teacher should base whatever statements he has to make to his class on some portion of—on some definite sentence in—the text-book. The two volumes of Sinclair are quite enough to meet the demands of the Matriculation standard. But the teacher should bear in mind that each of these pamphlets has in it the subject-matter of volumes, and consequently every sentence in it is pregnant with meaning. To see that every adjectival and adverbial clause in the little volume before him is the condensed essence of several pages in larger treatises, the teacher should have read and compared at least two other works bearing on the same subject. The teacher may tell them the information he has gathered from larger volumes. But the pupils should be referred to the particular clause in the book in their possession whose commentary the lecture is intended to be. Constant reference to portions that have already been done would also be found to be invigorating. Let me illustrate the method detailed here.

Sinclair, page 95. "Henry VII. The impostor Lambert Simnel. Henry ruled entirely by the authority of the Parliament. He had no hereditary claim whatever. To make his position as strong as possible, he married Elizabeth of York: and the Earl of Warwick, Edward IV's brother, was kept in the Tower."

The heading may be explained later on when, a few lines below, the name Lambert Simnel is reached. As a commentary on the 1st sentence the growth of the power of the Parliament may be touched on. Refer to the fact that Henry IV himself, the first of the Lancastrians, was the choice of the Parliament though he brought forward a fictitious claim to respect the feelings of the nation. Illustrate the 2nd and 3rd sentences by a genealogical tree: and see that the pupils reproduce it on the margin of their text-book. Make the pupils understand the stronger claims of Warwick and the advisability of keeping him in prison.

Page 154. "*William and Mary.*" William advanced to London. A convention met. It was declared that James had abdicated the throne."

Enter fully into the meaning of the term convention and show clearly the distinction between a convention and a parliament. Give, in explanation of the term 'abdicated,' a vivid description of the party feeling then prevailing in England and in Parliament; and show that the term was adopted as a compromise.

Whenever possible, reference should be made to maps drawn for the purpose on the board. Printed maps, being elaborate, distract attention. They should be used if at all to test the knowledge of the pupils. Many a teacher must have found out that lessons on the Afghan and the Peninsular War will grow fascinating and will be remembered for life if a half hour be spent on each with diagrams drawn for the purpose. The teachers should see that such diagrams are copied on the margin of the book in the possession of the pupils.

The method detailed here must make high-school students of history a happier lot. The compendiums make the pupils curse their fate. The story-tellers entice them to failure. But it is hoped a combination as given above will make study pleasant and reproduction easy.

O. M. CHERYAN, L. T.

THE PLACE OF ELOCUTION IN CULTURE.

There is no good that has not its attendant evil. The truth of this is generally recognised, and our every-day life will suggest to us many instances of it. So, too, public agitation in this country, whatever the aim, though good in itself, is not without a dark side to it. It has put into the minds of many young men, otherwise excellent, the idea that a glib tongue is a *sine qua non* for public recognition. The result is a large manufacture of that undesirable species of humanity, *viz.*, prigs. Prig is another name for bore, and a bore has been defined as one who intrudes himself upon others, without the least concern for their feelings. This evil forces itself upon one's notice wherever a handful of young men assemble either to attend a meeting or discuss a topic. Hackneyed phrases and quotations, a cloud of words conveying little or no sense, studied gestures oftentimes savouring of the ludicrous; all these are so many proofs of its existence. If it were confined to young men, there would be no need to be anxious about it, nor would it be difficult to root it out. But those who can lay claim to some culture and whose example is eagerly copied by the young, are not free from it. Even practical England has not escaped from its grip. What the late Prof. Huxley once wrote warrants this assumption "that mellifluous eloquence leads far more surely than worth, capacity or honest work, to the highest places in Church and State." Whether in India or in England, this vice, if left unchecked, will end in undue importance being attached to what is called the 'gift of the gab'; while true merit and solid culture will remain unnoticed. It is true, that what distinguishes a man from the rest of creation is his power of expression. As Dr. W. E. Channing says, 'a man of more than ordinary intellectual vigour may, for want of expression, be a cipher without significance in society.' The power of distinct utterance of one's thoughts is indeed necessary, but to labour at it, at the expense of everything else, is to cultivate a part without harmony in the whole. It is also true that in the past ages, as in the present, the man of tongue has made a great noise in the world and loomed large before it; and tongue-athletes have greatly influenced the trend of History for good or for evil. This was inevitable in days when men left the trouble of thinking to a few and contented themselves with doing the bidding of these few. But now, when the average intelligence has gone up and as a consequence hero-worship has gone down a bit, the triumph of the mere orator is on the decline. Yet the folly of overrating the virtues of the tongue is holding up its head in unsuspected corners, and those possessed of stout lungs push their way to the front.

If intellectual development in its richest diversity is what culture is and ought to be, then it is well to fix a place or unfix it, for elocution in it. Elocution is defined as the art of speaking with grace, suitable gesture and intonation and the rest of it. It requires steady effort and unwearied cultivation, before one is dubbed a perfect elocutionist. Naturally he is at greater pains to learn how to say a thing than what to say, though the latter is much more important. Art subdues nature and machine takes the place of a man. In a word the substance is lost in the shadow. Indignation that is a fortnight old is made to appear as anger of the moment. Telling sentences of regulated length and rehearsed over how many

times nobody knows, are palmed off as happy ideas and inspired thoughts of the hour. The audience cheers the orator to the echo and the curtain falls on what is nothing more than a piece of dramatic performance. The effect is only what it can be. Everybody is loud in his praises of the orator's personality, his marvellous memory, the volume of his voice and of everything except the subject on which the orator thundered. This is neither intellectual worth, nor moral dignity. It only tickles the vanity of the speaker, while his hearers are none the wiser for the show. It is contended that suitable gestures add to the effect of a speech. This means that the speech by itself is not effective enough and it wants the mechanical aid of the hand. We don't prize a wooden leg because it helps a cripple to walk and rate it above the natural one. The tongue is the seat of expression. If so, the aid of the hand is either superfluous or supplies a defect. Superfluity in anything we ought to avoid, and the defect must be made good by improving the power of the tongue itself. Again, motions of the body in speaking are not a sign of culture. Animals which are denied the power of speech, express themselves by mere gestures. They shake their horns or lash their tails and communicate their ideas in similar ways. Take the savage or man in the lowest scale of civilization. He does not speak a word without following it up by an expressive gesture. Or even take a civilised man when moved to anger. Anger is an abnormal mood in man. It makes him lose his self-control and fairly approach the savage for the time being. Then he violently sways his body and limbs. The violence of the motion is directly proportionate to the degree of anger. Thus it will be seen that all adventitious aids show only the defect and not the perfection in speech.

Now those who have talked most are not those who have contributed much to contemporary thought and literature. All great thinkers have seldom been renowned as speakers. Perhaps the contrary is true. The seclusion of the scholar's closet has done greater service to humanity than the ring of the platform. Literature is full of such instances. If Goldsmith talked like poor Poll, Addison conceived without bringing forth anything. Burke holds his place in literature more by his calm and sober writings on political philosophy, than by his flowery rhetoric and high-flown speeches. It is a notorious fact that Burke's rising to speak in the House of Commons was invariably a signal for the members to quit their benches and attend to their creature comforts. The worth of English literature will greatly suffer by the absence of masters like Goldsmith and Addison. Yet their oratorical accomplishments neared the freezing point. Who can say that if Burke had not paid so much attention to his speeches, his would not have become a greater name in literature? The fact is that flights of fancy which are hand-maids to oratory are step-mothers to solid culture. Their presence stunts its growth and cultivating them is to sap its life. Thus it will be seen that elocution does not necessarily form part of culture but, on the contrary, impedes its growth and limits the scope of its usefulness. In India especially, it is likely to do more harm than good. The fascination of a foreign tongue is great. English has become the *lingua franca* of India. We are carried away by the glitter of its words and the glamour of its rhetoric. We care more to speak sentences than sense. We are as a nation imaginative. When imagination runs riot, there is no knowing what it will say and what it will not. Direct and sober expression of one's thoughts is out of the question. What we need is very much less of imagination and a great deal more of solid thought. Our aim must be real culture. If graceful speech is a sign of culture, as it undoubtedly is, then, in cultivating it we can do no better than lay to our hearts the words of Goethe that

"Sound sense finds utterance for itself,
Without the critic's rule;
If to your heart your tongue be true,
Why hunt for words with much ado?"

S. M. RAJARAM RAO.

STUDENTS' LIFE IN THE MADRAS UNIVERSITY.*

The subject of this morning is, "Students' life in the Madras University." I wonder what life students lead in the Madras University. What is this Madras University, of which we *hear* so much but of which we *see* so little? This Madras University seems to be a veritable abstraction—an abstraction of abstractions. All that we see of it is a hall by the sea shore at Madras, a grand building structurally, but a building which is dreary and desolate, 364 days out of the 365 days in the year, which is found to wear a solemn, perhaps a business-like aspect, often only one day of the year—the day when the University meets in convocation to confer degrees. That is all that we see of the Madras University; and what life students may lead in that abstraction passes my comprehension. And I am asked to speak on a subject which furnishes so much matter for a discourse, that is, about a University which seems to have no concrete existence at all. We have heard all of us of that celebrated writer who sat down to write an account of his travels in Iceland, and on coming to the chapter on snakes he had to say:—There are no snakes in Iceland. Well might I emulate that celebrated writer and make quite a short work of my address to-day by telling you in one sentence "There is no students' life in the Madras University." That would be short enough work for me, and I should be content to do that work, for it is so easy to do; but I do not know whether those that have assembled here will be gratified by that summary treatment of the subject.

I suppose when "Students' life in the Madras University" was offered to me as the subject, those who made the suggestion intended that I should speak of students' life in the affiliated Colleges. Well even here a difficulty meets me at the very threshold. Now, students' life in the University of Madras seems to be a strange sort of thing. In the olden times, in our own country the most pleasant feature of students' life was the great intimacy between the teachers and the taught. You know the ordinance laid down in the scripture that the student was to live with the *Guru*;—the *Guru* might live in the native village of the student; nevertheless, the student was not to live in his own house, but he was to quit his home to live with the teacher. That was student-life in ancient India. Again, poverty was one of the things that was to mark the student's life; he might be the son of the Emperor himself; but the moment he became a student, he was to bid farewell to all his wealth, he was to bid farewell to the nobility of his ancestry; for the time being he was to put on the humble robe of the *Brahmacharin*; he was to live with his Guru; he had to beg for his meals and live upon what he got by begging. Now, this poverty carried with it no disgrace in those days. In these days it is disgraceful to be poor. It was respectable in ancient India, and the man was not despised who was poor, provided he was otherwise honourable. Poverty in itself was no crime then as it has come to be held to be now. Those of you who have read *Raghuvamsa* may have noted this remarkable circumstance. King Raghu performed a great sacrifice. In that sacrifice he had parted with his kingdom, with his treasure, with everything; and all that he could call his own in this world was one small mud pot. Just then a student was going round in quest of wealth wherewith to reward his Guru for having taught him so many years. This *Sishya* came to King Raghu, because he had heard of the munificence of Raghu and he expected to obtain from him the wealth wherewith to reward his Guru; and he found King Raghu in that state. But that is not my point. What is the first question that King Raghu puts to the student that comes up to him? He does not ask him:—Are you well? Have you finished your course of study? Such are not the questions. The first question that springs to the lips of Raghu is:—How does your teacher? There you have the essence of the life of the student in the ancient Universities of India.

All that has now changed. Here in modern India we have students who seldom see one another; they come here at 10 o'clock or 11 o'clock, as the hour of meeting may be. They sit in their class rooms for 5 hours during which they have few opportunities of talking with one another, and, when the hour for the breaking up of the College comes, the boys disperse. They go home to see each other no more until the lecture of the next day shall bring them together. Well, the students see little of one another and as for students and teachers seeing one another, I do not know what to say of it. Instead of that close intimacy as between student and student, between student and teacher, that was the characteristic mark of students' life in the

* An address delivered in the S. P. G. College Hall, Trichinopoly.

ancient Universities of India, here we have something quite the reverse of all that.

But even here in India some 30 or 35 years ago things seem to have been in a better state. I remember to-day quite distinctly a long conversation which I had the privilege of having with the late Justice Sir T. Muthuswamy Iyer. He had gone on a pilgrimage to Rameswaram and on his way back halted for a day at Madura. It struck me that I might see him. In those days I was in charge of a weekly newspaper. I thought I might interview the Justice on behalf of my newspaper. I wrote to him whether he could make it convenient to grant me an interview. The gentleman was condescending enough, and I waited upon him at the appointed hour. Just then he happened to be without work, and for four hours we sat together. You may readily imagine without my telling you that I talked little. The whole talking was done by him and to me it was one of the most enjoyable of days. He went on talking for four hours on a variety of subjects and gave me a few personal reminiscences. He talked of his school days, and what I shall never forget was the relation that subsisted between him and the then Principal of the Presidency College. Sir T. Muthuswamy Iyer told me that he used to go to Mr. Powell's day after day, night after night; and on clear nights they used to spend hours together observing the procession of the stars. Such was the life of the students in the days when Justice Muthuswamy Iyer was a student, and I have heard similar accounts of school life from other men of an older generation. Those were days when College classes were small, when the B.A. class was perhaps half a dozen strong instead of 200 strong, as it sometimes is to-day, and these half a dozen students naturally became personally intimate with their professors. They had private talks with the professors and I dare say derived more benefit from these private talks than from the formal lectures they had in College.

In later times, as education advanced, classes became fuller and fuller, until now we have quite unwieldy classes. A class of 60 would be considered a small class and the professor will think himself small when he has to lecture to less than one hundred. What opportunities can there now be for those intimate relations between professors and students? It is not he fault of the students that they do not go up to the professors as familiarly as students of a past generation did. It is not the fault of the professors that they do not move so familiarly as they did formerly. It is the fault of the system. But it is somewhat gratifying that the state of things is undergoing some change. Within the last 15 or 20 years certain things have been done which are calculated to bring about better relations between students themselves and between students and professors.

First and foremost I should put the introduction of athletic sports in all the Colleges. When I was myself a student—and that was not so very long ago—athletic sports were quite unknown in the College in which I read. We had not so much as a horizontal bar or a vaulting horse. We had our exercises still, we took them in the shape of our national games on the bed of the Kavery river. These athletic sports bring students together, and bring them into very familiar and intimate relations, relations quite different from the formal relations which subsist between student and student in the College lecture rooms. Now these athletic sports, these Athletic Associations are playing a very important part in bringing about intimate relations among students. And then you have the out-door games. It is very pleasant for me to see evening after evening young boys excitedly running about kicking the foot-ball, it is very pleasant to see them playing games at tennis, very pleasant to see them enjoying themselves on the cricket field. I wish we had more of that kind than we have now. We want more cricket fields, we want more foot-ball grounds.

Then we have students' associations such as the one under whose auspices I am addressing you to-day. These associations were not so many in the days when I was a student. They have multiplied within recent times; and I rejoice whenever I have an opportunity to see a new association formed; only I could wish to see these associations work on with enthusiasm, not go to sleep a few months after they have been started, as is very often the fate which overtakes them. And most important of all, we have the College hostels, where students live together, where students mess together. Now these athletic sports, these out-of-door-games, thes associations, these hostels are so many things which are calculated to bring boys and young men of the same age together, bring them into intimate contact; and I can think of no more powerful factor for the advancement of boys both intellectually and morally than the coming together of boys of about the same temperament, of boys of about the same intellectual

attainments. All this might be said about student-life in the affiliated Colleges and student-life in the affiliated Colleges to-day is more cheerful, more hopeful, than what it was some years ago.

But what about student-life in the University? In the first place you have to remember that the University as we see it in its present organization is not an indigenous growth, but an exotic plant that has been brought from a distant land. Not that there were no Universities in India—not that there were no indigenous Universities even in the days when the existing Universities of India were founded. But there is this great difference between the Universities of ancient India and the Universities as we see them organised now. The ancient Universities of India were like the ancient Universities of Greece and all the Universities of Europe in the 11th, 12th and 13th centuries. They were without organization. Wherever a great teacher lived, there students flocked about him and the teacher was the University there. But though the University of Madras, as we find it to-day, must be regarded as an exotic plant, it is something than the exotic plant has found a place in a congenial soil. India is a country of ancient civilisation and higher education was never entirely unknown here. When the Universities of India were founded, they were founded in a country where there was always a class of people ready to take to the highest culture available. And so the Universities of India have grown rapidly, so that to-day they are in some respects the largest in the world. In fact Dr. Wilson, some years [illegible] he was Registrar, used to say with pride [illegible] he was Registrar of the largest University in the [illegible]ld. I do not think any University can boast of having to examine so many candidates for the matriculation examination, and certainly no University that can take for itself the credit of plucking such a large number. As for F.A. and B.A., I think the candidates here in the Madras University are far in excess of the candidates that present themselves for similar examinations in any other Universities—I mean non-Indian. But all this is in reference to the number.

But what about the quality? Every University must be representative of the highest culture obtainable in the land. Does the Madras University represent the highest culture of India? No. Being an exotic plant it has certain drawbacks, which perhaps you ought to expect in the initial stages. As a Western plant you might expect the Madras University to embody in itself the highest developments in learning that have been reached in the West. But do we find that to be the case? Most marvellous strides have been made in the physical sciences in the West during the last 50 or 60 years. But what is the condition of the training in the Physical sciences provided by the Madras University? Can you say that the simplest provisions have been made for the development and study of the Physical sciences? By no means. Well, what I say here is not my individual opinion alone. This has been said by one competent to pronounce an opinion on a subject of this kind. You know that sometime ago the distinguished Professor Ramsay visited this country. He travelled up and down the land in connection with Tata's Research University scheme. What was the conclusion arrived at by him after having visited various Colleges? He was thoroughly dissatisfied with the provision that exists in our Colleges for the study of Physical sciences. Does the Madras University, if it does not embody the highest culture of the West, embody at least the highest culture of the land of its transplantation? Can we say, that, if adequate provision has not been made for the study of the Physical sciences, can we say that adequate provision exists for the cultivation of the purely Indian departments of knowledge?

It goes without saying that in the department of Metaphysics, in the department of Philosophy, the greatest strides have been taken in India, so that to-day in whatever respects India may be beaten by the more recent countries, it still holds its supremacy in the [illegible] of Philosophy and in the field of Metaphysics. What provision do we find in the Madras University for the cultivation of this entirely Indian department of knowledge? Now, Sanskrit learning is getting to be popular in Europe, especially in Germany. In the early part of the century that has just rolled by, Mr. Colebrooke gave to Europe an account of the six systems of Indian Philosophy. Since then great men have been at work and the latest among them are Prof. Duessen and Prof. Garbe. Professor Duessen's work on the Vedanta Philosophy has come to be regarded as a standard work on the subject in Europe; Prof. Garbe's recent work on Sankya Philosophy holds a unique position among the philosophical treatises in Europe. Out of the six systems of Hindu Philosophy, the two most scientific systems, the Vedanta and the Sankya, are considerably cultivated in European countries. So that Prof. Max Müller in his recently

published work on the six systems of Hindu Philosophy, says:—"If hitherto no one would have called himself a philosopher who had not read and studied the works of Plato and Aristotle, of Descrates and Spinoza, of Locke, and Kanté and Hume in the original, the time will come when no one will claim that name who is not acquainted at least with the two prominent systems of the ancient Indian Philosophy, the Vedanta and Sankyâ." Well, sir, no one will have a right to call himself a philosopher even in the West who has not some acquaintance with the Vedanta and Sankya systems of Philosophy. But what is the condition of things in the Madras University? The students that aspire to the M.A. Degree in the Philosophy branch are expected to know what Kant has thought, what Hegel has thought; but it is quite possible in the Madras University for persons to take the M. A. Degree without so much as having heard the name of the Sankya or Vedanta Philosophy—without so much as having heard the name of Kapila or Vedavyasa. These are the two systems of Philosophy that are receiving great attention in the West, and these two systems of Philosophy are quite ignored in our Madras University in—what I shall call it—the plenitude of their wisdom or of their unwisdom. Fancy, gentlemen, an M.A. of the Madras University, who perhaps might modestly claim to be a philosopher, not being required to have heard of the Vendanta system or of the Sankya system. What the Kantian idea of the Absolute is a B. A. student of philosophy ought to know. But Vedavyasa's conception of the Absolute he need not know, [illegible] mind, he is to be a philosopher of an Indian University. It would not be so [illegible] marvel, if the Indian philosopners, their thought and their sublime speculations were ignored in a Western University. That would be enough matter for surprise; but here, in the land of that Philosophy, to see these systems absolutely given the go-by cannot but rouse the indignation of all thoughtful men. I hope that the time will soon come, when this state of things will be put an end to—a most unreasonable, a most illogical, a most absurd state of things, where you can have an M.A. in Philosophy who has not so much as heard of the philosophers of India.

So we find the Madras University in this ridiculous situation, as being alike unrepresentative of the culture of the West, the land from which it has come here, and of the culture of India, the land of its transplantation. These things ought to be remedied. And the sooner the better it would be, not for us alone, but for the reputation of the University. Now, it might be asked:—It is all very well to say that ample provision should be made for the cultivation of the Physical sciences; but where is the money to come from? Adequate provision for it would mean quite a mint of money. I do not say that everything should be done at once. But I say—and I say it most emphatically—that the time has come to make at least a beginning. Looking over the reports presented year after year by the executive body of our University, I find that it has more than 3 lakhs of rupees invested in Government securities and that in the year 1897-98 it had, after meeting all its expenses, a balance to its credit of nearly forty thousand rupees for that year alone. In the year 1898-99 the balance was not so large, but still it was about a quarter of a lakh and in the last year it was upwards of half a lakh of rupees; so that, arguing upon these figures it would be quite safe to say that the annual revenue of the Madras University is something like forty thousand rupees—forty thousand rupees of clear balance left to the credit of the University after meeting all its expenses. I have told you that the University has more than three lakhs of rupees invested in Government paper. Now with these three lakhs of rupees some beginning surely may be made, and to meet the yearly expenses there is this annual revenue of 40,000; and the revenues of the Madras University are bound to go on increasing by leaps and bounds, so long as this rush continues for University honours, for the passing of University examinations; and at present there seems to be no sign of any falling off in the interest; and if with a revenue of 40,000 rupees it can do nothing, I wonder when this University can do anything at all.

It is a charge very often levelled against graduates of the Indian Universities that they do not pursue their studies after they have obtained their degree. "Deeper than did ever plummet sound I'll drown my books." That is one of the promises that the Indian graduate would seem to make, when the degree is conferred upon him, in addition to so many other promises, that are exacted from him. When the degree is conferred, he is required to make sundry promises, but whether he makes these promises in right earnest or not, he makes this promise to himself in his heart of hearts at the moment—he will see no more of books—and that promise he makes so deliberately and in such dead earnest that he keeps it in a way he keeps no other promises.

Well, but I ask:—Does the Madras University set us an example in this respect? Has the Madras University so much as a library to call its own? You wander about the Senate Hall and all that you can come across are musty records in a corner, which is called the Registrar's Office. Well, the Registrar's Office records constitute the intellectual pabulum of the Madras University, and you know what these records consist of. Mostly I suppose of scandals relating to the University examinations. What are we to say of a University that cannot boast of having even a respectable library. Has not the University money enough to make a beginning to organise a library at least? Would not three lakhs of rupees and a revenue of forty thousand rupees a year do at least for the maintenance of a respectable library? If you read about the Oxford and Cambridge Colleges, you find that they possess libraries—well-stocked libraries—of a hundred thousand volumes and more. Now if the University should make provision for the cultivation of the Physical sciences, if it should possess a really well-stocked library to which the University graduates might have access, I think this slur which is now cast upon the Madras University man that he is no lover of learning, may disappear. At any rate our University has no right to charge us; for it has not provided facilities and in this matter it sets a most deadening example. Now, these three lakhs and an annual revenue of 40,000, I feel, are not sufficient to do everything that a modern University ought to do. But if a beginning be made by the University, I have hopes that the *alumni* and other wealthy persons will come out with endowments. For instance, you have a rich man who wants to do something for the promotion of highter culture. What is he to do? If a beginning were made, if a small nucleus did exist, a good deal might gather round that nucleus. As it is he offers gold medals. Any number of gold medals you may have in the Madras University. But I am not sure that these gold medals are doing anything very useful towards the promotion of real culture.

Till now I have been speaking of some of the defects of the Madras University and why it is the Madras University being an abstraction—why there can be no such thing as students' life in it. I have spoken also of some desirable changes that have come about within the past 15 or 20 years, towards improving the life of the student in the affiliated Colleges. What a great deal more yet remains to be done will be plain when we come to look at one institution that is now getting to be popular in our Colleges. I refer to what is called the College Day. Many Colleges have their Days indeed. But see what these College Days are. Are they a success? Let each one of us put this question to himself and answer it in his conscience. I think that the conclusion he will arrive at will be that these College Days are not such a success as we might wish them to be. I for one do not wish that the College Days should be put an end to. I hope that in process of time these College Days will become the real College Days that they ought to become. But my object in mentioning the subject is this—that students' life even in the affiliated Colleges is not as it ought to be and the result is you do not find so many students—former pupils of Colleges—taking an interest in these College Days.

Now to make students' life fuller in these Colleges, what shall we do? We have the Government Colleges—not much can be hoped for from them. The professors of these Colleges are a constantly shifting body, here to-day, there to-morrow, at Kumbakonam one day and Rajahmundry the next day and God knows where the third day. Shall we say they are tossed about like tennis balls or kicked about like foot-balls by the authorities at the Old College? Not much hope for these Government Colleges. And these Government Colleges have for sometime past been a vanishing quantity. We have just a few of them. It is only a question of time when these these institutions also will go out of existence.

Then we come to a numerous class—the Colleges started by the foreign mission agencies. They have been doing a great deal of useful work. In fact foreign agencies have been the pioneers of Western education in this country and we, Indians, owe these foreign agencies "a debt immense of endless gratitude." There is no hiding the fact that to the missionaries we owe a great deal, and I hope that the Indians, generation after generation, will duly remember with gratitude, with great thankfulness, the useful work that they have been doing for our country. But then the mission Colleges suffer from one drawback. There is no hiding that too. In discussing these questions we should look facts squarely in the face. There is no use of concealing facts and drawing a pleasant picture over a situation that is inherently not quite so pleasant. The missionary agencies are here for the primary purpose of conversion, and if secular education be given, it is simply subsidiary to the religious

propagandism which is the principal object. Well, if any missionary would say his object is not conversion—his object is simply to give secular education to Indian youth—then I say I would not honour him. I honour the man who does his duty in whatever situation he happens to find himself. The missionary who says he is not here for conversion thereby confesses that he is not doing the duty for which he has been sent to this land; and when he ceases to do his duty he ceases to be honourable to me. I, at any rate, would not honour the missionary who says that he is not here for the purpose of conversion, but he who throws himself into that work, him I honour, for he is doing his duty here, however much I should be sorry—most devoutly sorry—for the man who in his ignorance chooses an alien faith. The missionary attracts pupils to himself by offering a cheap secular education and the student tries to overreach the missionary by taking advantage of the secular education offered and yet eluding his grasp otherwise. Well, it is a game—I do not know whether I am using strong language, but I am sure I am using language which is by no means exaggerated—it is a game of hide-and-seek that they are playing at in these missionary Colleges. The missionaries feel that their religion is the religion of salvation, and the man who so feels is bound to work for the spread of his religion. In doing that work he is doing one of the noblest works that may be given to man to do. But while I honour him for it, there is no hiding the fact that missionary institutions must be regarded with suspicion by Indians, and so Indians who go there for cheap secular education cannot be expected to take a very lively interest in them. But we have to bear in mind that the missionary institutions have got a necessary work to do. These foreign agencies have brought into existence a numerous class of people in this land—a numerous and cultivated class—the class of Native Christians for whom I have the highest respect. I have many friends among them. They are a growing class—growing in number, growing in education—and I have very often said to my Brahman friends :—

"Mind, take care of your supremacy; you are going to lose it. You have been the intellectual aristocracy of this land for countless ages. But your intellectual supremacy has found a formidable rival in this class of people, the Native Christians. They are taking largely to higher education—they and their women. Therein lies the danger. Indeed every other Brahman youth you meet with in the streets of Trichinoply is a graduate. But what about their sisters and their wives at home? Indeed, this class of Native Christians are formidable rivals and Brahmans should take care and bestir themselves to provide facilities for the higher education of their girls, if they do not want their supremacy to be slowly undermined, as it is being undermined to-day; or else their place is sure to be taken by these Native Christians, and I for one shall not be sorry who takes that place. Let the place be taken by those who deserve it. We have deserved it so long, and, if we are going to prove ourselves unworthy of it, the sooner we resign it the better. Now, to provide for the higher education of Christian men and Christian women these institutions are necessary. And they will continue to grow, continue to prosper even more than they have prospered in the past.

Now, we come to the third class of institutions—what I may call the national institutions, the purely indigenous institutions—institutions that have been started, that are being started by the people of India—in contradistinction to the mission institutions, which are started by agencies from foreign lands with the aid of funds brought over from foreign countries. Now, these national institutions are of recent growth. They are still in their infant state; and at present—we need not conceal that fact also from ourselves—at present they are not able to compete with the richer institutions maintained by Government and by foreign mission agencies. Our national institutions are poor. But should they continue to be poor?

To go to the analogy of the ancient seats of learning in England—Oxford and Cambridge. The University of Oxford has 20 affiliated Colleges—all in the city of Oxford. The scholarships are so numerous as to be within the reach of any young man of ability, ranging from £60 to £80 a year, with rooms free, which would go a considerable way towards defraying the expenses of a University education, with fellowships about 30 in number, most about £300 per annum, open yearly to competition. The sister University of Cambridge is made up of 18 Colleges. Some of these Colleges, especially St. John's and Trinity, have very liberal endowments for the poor students and very considerable pecuniary assistance is given to the more deserving of them, so that—mark the words—"*No youth of real ability, industry and good character need be deprived by poverty of the advantages of University education.*" Can we say the same thing of our Colleges? Where are here the openings for lads that may be too poor to pay for higher education, but who, by their talents, are best fitted to receive that higher education? This is a thing that ought to be attended to. We have a rich class of educated natives. We have any number of rich men who have received a high University education. Well, if they really feel that they have benefited by that higher education, is it not their duty to provide facilities for the receiving of higher education by young men that may be too poor to pay for it?

Now we have the example of that much-despised body—the Nattukkottai Chetties. We are sometimes pleased to call them Indian Shylocks. They know how to make money and they know another thing still better—they also know how to spend it. That is the great thing that we all of us have to learn. And in the district I come from, you may see the Nattukkottai Chetties in all the glory of their wealth, in all the glory of their munificence. They have built hospitals. They have built chatrams and tanks and they have rebuilt temples, and, more than all, they have established *patasalas* for the imparting of Sanskrit learning. They feel that it is meritorious to do all this and they do it. If in the same way the educated class feel that they have themselves profited by the higher education which they have received, ought they not to take a leaf out of the books of the despised Nattukkottai Chetties for endowing scholarships and fellowships—for providing openings for the cultivation of talents otherwise depressed by poverty? If these things be done we might have a fuller life in our national Colleges.

But even as it is, something may be done to make students' life in the University unlike what it is,—or rather, what it is not,—to-day. I have told you there is no such thing as a regular students' life in the University. But should this state of things continue? Cannot something be done to bind the Alumni to the Alma Mater? The University may be an abstraction as it is. Cannot even this abstraction be somewhat concretised? I think something can be done in this direction. As it is the aspirant for the University degree who enters the Senate House to receive the diploma at the hands of the Chancellor, I do not think, ever after re-enters it. This is the first and the last that he sees of the Senate House. Should it be so? Well, we have College Days, and these College Days, though not quite as successful as we might wish them to be, are not altogether barren of result.

Can we not have a University Week besides these College Days? It seems to me that the University Week may be organised in some such way as this. During the Christmas Holidays we may have what we may call the University Week. The graduates of the University might go up to Madras. Sports might be organised; inter-college sports might be established—athletic games in the mornings and evenings; social gatherings and dinners might be held; and we may have academical discussions also. Thus if a University Week on these lines be organised, that would be some attraction for the graduates to go up to Madras, where they would be closely drawn together. And there they would forget that they had come out of different Colleges. There they would remember that whatever Colleges they might come from, they were still children of the same Alma Mater. Now College Days seek to infuse a fuller life in the students of Colleges, whereas the University Week would bring the entire body of graduates together. We have now got the privilege—at least graduates of 20 years' standing have the privilege—of electing two Fellows to the University. These elections might be held during the University Week. The franchise perhaps might be enlarged, and the 20 years' limit may be relaxed a little and a 10 years' limit might be substituted, or 5 years, according to the democratic tendencies of the proposers. As it is, our University can be called only by courtesy the Alma Mater that other Universities strictly are. On the other hand the Madras University seems to be a hard step-mother. The University Hall would see the graduates only one day in the whole course of the career, and would see them never more.

EXAMINATION FOR THE DEGREE OF BACHELOR OF SCIENCE.

The following is the scheme laid before the Senate at its last meeting :—

The Committee of the Senate appointed on August 31st, 1901, "to consider the scheme for the institution of the degree of Bachelor of Science with special reference to its bearing on the courses for the degrees of Bachelor of Arts and Master of Arts," reports that it met on September 9th, October 4th, October 25th, October 29th, November 1st, November 5th, and November 13th.

1. The conclusions arrived at by the Committee were embodied in a series of general resolutions affirming the desirability of instituting the degree of Bachelor of Science and indicating the general scope of the examination for the proposed degree, and in a draft of new and amended by-laws regulating the degree.

2. The general resolutions of the Committee are as follows :—

(1) That in the opinion of this Committee it is desirable to have a more complete degree course in Science (Mathematics, Physics, Chemistry, and Natural Science) than is provided for at present by the course for the degree of Bachelor of Arts.

(2) That a separate degree of Bachelor of Science be instituted and that the degrees of Bachelor of Arts and Master of Arts be adjusted in accordance with the new degree.

(3) That a syllabus of studies for the degree of Bachelor of Science can be regarded as satisfactory only if it provides for the utilizing of the courses in Arts in Branches I, II, III, for the purposes of that degree.

(4) That the Committee considers it unnecessary that candidates for the degree of Bachelor of Science should be required to pass any examination in English subsequently to passing the First Examination in Arts.

3. The draft of new and amended by-laws recommended by the Committee is contained in the following resolutions :—

(i) That the following by-laws be inserted after those relating to the degree of Master of Arts.

(1) The examination for the degree of Bachelor of Science shall be held in Madras once a year, commencing on the tenth day of December unless that day falls on a Sunday, Monday, or Tuesday, in which case the examination shall commence on the eleventh day of December.

(2) No candidate shall be eligible for the degree of Bachelor of Science until he has passed in one of the following three branches each of which comprises three divisions :—

BRANCH I.

1. Mathematics, Part I.
2. Physics, Part I, and Chemistry, Part I.
3. Mathematics, Part II.

BRANCH II.

1. Mathematics, Part I.
2. Physics, Part I, and Chemistry, Part I.
3. Physics, Part II, or Chemistry, Part II.

BRANCH III.

1. Mathematics, Part I.
2. Physics, Part I, and Chemistry, Part I.
3. Natural Science.

No candidate shall be allowed to appear for examination in the third division of any branch until he has passed in both the first and second divisions of that branch.

No candidate shall be admitted to examination in any of the divisions unless he has passed the First Examination in Arts in this University or an examination in some other University which may be accepted by the Syndicate as equivalent thereto. Each candidate must forward with his application his First Examination in Arts or other accepted certificate; and he must [illegible], so as to reach the Registrar before the 15th November preceding the examination, term certificates in the form hereinafter prescribed, from the head of some college affiliated in Science to this University, to the effect that he has attended an affiliated college for a period of at least four terms after passing the First Examination in Arts or other accepted examination, if he intends to appear in the first or second division, or of at least six terms if he intends to appear in the third division, and that he has completed the course of instruction prescribed for the division or divisions in which he proposes to appear, and that his progress and conduct have been satisfactory.

(3) Bachelors of Arts who have taken Mathematics as their subject in Science shall not be required to pass the first division, and shall be admitted to the examination in the second division after they have attended an affiliated college for not less than two terms, and to the examination in the third division after they have attended in an affiliated college for not less than four terms.

(4) Bachelors of Arts who have taken Physics or Chemistry as their subject in Science shall not be required to pass the second division, and shall be admitted to the examination in the first division after they have attended an affiliated college for not less than two terms, and to the examination in the third division after they have attended an affiliated college for not less than four terms.

(5) Applications for admission to the examination, in the form hereinafter prescribed, must reach the Registrar not later than the 20th September preceding the examination.

(6) Candidates shall be required to pay a fee of rupees six for examination in the first division, of rupees twelve for examination in the second division, and of rupees eighteen for examination in the third division.

Candidates failing to pass in any division or divisions may be admitted to subsequent examinations on payment of the fee prescribed for the division or divisions in which they have to undergo re-examination.

[Then follow the syllabuses and examination time-tables].

(ii) That the following by-laws be inserted after by-law 150 (c) :—

150 (d) Candidates who have passed the examinations for the degree of Bachelor of Science may be admitted to the degree of Bachelor of Arts, provided that they have passed the English language division of the examination for the degree of Bachelor of Arts in the first or second class.

150 (e). Candidates who have taken the degree of Bachelor of Science may be admitted to the examination for the degree of Bachelor of Arts in the English language division after attending a college affiliated in Arts for two terms subsequent to completing the examination for the degree of Bachelor of Science.

(iii) That in by-laws 66 (in two places), 82, 88, 90, and 124 the words 'and Science' be inserted after the word 'Arts'

(iv) That in by law 288, line 2, the word 'Science' be inserted after the word 'Arts,' the words 'and Science' after the word 'Arts' in line 4, and the words "and for the Examinations for the degree of Bachelor of Science in such subjects as may have been approved by the Syndicate" after the word 'Syndicate,' in line 12.

(v) That in by-law 287 the words "Bachelor of Science. A gown similar to that for the B. A. degree. A hood made of black silk lined with white silk and edged with crimson silk," be inserted.

4. It was resolved to suggest to the Syndicate that the Board of Studies in Mathematics and Natural Philosophy be instructed to consider whether the syllabus in Dynamics for the examination for the degree of Bachelor of Arts cannot be assimilated to the syllabus in Dynamics for the examination for the degree of Bachelor of Science with a view to the same course and the same examination being taken; and that the Board of Studies in Physical Science be asked to assimilate as far as possible the syllabuses for Elementary Physics and Elementary Chemistry in the examination for the degree of Bachelor of Arts to the syllabuses in Physics, Part I, and Chemistry, Part I, for the examination for the degree of Bachelor of Science.

G. H. STUART,
Chairman.

Remarks on Report of Committee of Senate on the scheme for the institution of the degree of Bachelor of Science

We are of opinion that the work of assimilating the syllabuses for the Science degree to those of the B.A. and M.A. degrees could be carried to a further stage with advantage. Mathematics, Part I, in the three Branches of the Science degree syllabus might be made identical with the Mathematics for the B.A. degree in those parts of the subject that are common to the two degrees. Similarly, in the case of Physics, Part I, and Chemistry, Part I. This would best be done by a revision of the Arts syllabus.

Then, there does not seem to be sufficient justification for instituting a third standard of examination for a degree in Mathematics, Physics, and Chemistry, which would be the effect of the proposed scheme. To avoid this, the examination in these subjects in the third division for B.Sc. degree ought, in our opinion, to have the same scope and to be of the same standard as that for the M.A. degree in the several subjects. This could be done by embracing in the B.Sc. syllabuses all that is required for the M.A. degree, or by modifying the syllabuses for the M.A. degree so as to correspond with those for the B.Sc. The former adjustment is to be preferred, as the range of subjects for the Science degree is so narrow. If this be approved by the Senate, we would propose that, instead of the proposed by-laws 150 (d) and 150 (e), it should be provided that a Bachelor of Science in either Branch I or Branch II be admitted to the degree of Master of Arts on his passing the Language Divisions of the B.A. examination if he have attended an affiliated college for the course of instruction in Language for not less than two terms.

It would be desirable to deal in a like manner with the degrees in Natural Science, but the relation of that subject to Divisions 1 and 2, which form the intermediate examination, is so different from that of the subjects in the other two Branches, that we do not see our way to make similar recommendations with regard to the syllabus in that subject or with regard to Bachelors of Science in Branch III. We refer more particularly to the fact that the scheme provides for a course of instruction extending over only two terms. This seems to us to be too short a period to devote to an entirely new subject in which a degree is to be taken. Besides, the proposed arrangement throws the course of instruction in Natural Science out of all relation to both the B.A. and the M.A. courses.

F. W. KELLETT.
E. MONTEITH MACPHAIL.
JAMES M. RUSSEL.
WILLIAM SKINNER.

MADRAS,
13th December, 1901.

Remarks on the Report of the Committee appointed 31st August, 1901, re *the B.Sc. degree.*

1. The recommendation of the Committee that the B.A. syllabuses in Physics and Chemistry be assimilated with those proposed for the B.Sc. Physics, Part I, and Chemistry, Part I, does not meet with my approval, if the *practical* examinations are included. Such an addition would make Branches II-A and II-B of the B.A. degree examination inordinately more difficult than any other of the B.A. Science Branches.

2. The Natural Science syllabuses for the B.A. degree require to be revised and extended considerably for the B. Sc. degree. The B.A. Geology syllabus is, in the opinion of Geological experts, specially in need of revision even for the purposes of the present B.A. degree: much more must it be so for a B.Sc. degree.

3. The B.Sc. syllabuses now proposed are not sufficiently detailed—for the purpose of defining either the Lecture courses or the practical courses: and Text-books should be recommended as is done in other Universities.

J. COOK,

BANGALORE, 15*th December*, 1901. } *Member of the Committee.*

TRIPLICANE, MADRAS, 10*th December*, 1901.

To

THE REGISTRAR OF THE UNIVERSITY OF MADRAS.

SIR,

In accordance with the resolution of the B.Sc. Committee passed at the meeting of the 13th of November, 1901, and communicated to me in your memorandum of the 4th instant accompanying the report of the B.Sc. Committee, I have the honour to submit the following remarks:—

2. Before submitting my remarks I request permission to point out that it is mainly owing to my absence through indisposition from the last meeting of the Committee that the need has arisen for submitting them in this form. Otherwise they would have been duly placed before the Committee for discussion and disposal.

3. At an early stage in the proceedings of the Committee, that is, immediately after the first two general resolutions embodied in the second paragraph of the report were passed, Dr. Bourne suggested to me the desirability of putting on paper my views regarding the way in which the B.Sc. Committee might carry out the work that had been assigned to it. Accordingly, I sent the annexed paper to him, and he was kind enough to have it circulated to all the members of the Committee. The second of the two general resolutions above referred to was passed by the Committee after full discussion almost, if not quite, unanimously. I mention this here because the adjustment of the B.A. and M.A. degrees in relation to the proposed B. Sc. degree, which that resolution contemplates, does not appear to me to have been fully worked out by the Committee, although it was appointed to consider the proposed B.Sc. scheme with special reference to its bearing on the B.A. and M.A. examinations, and although it voted in favour of an adjustment of the B.A. and M.A. degrees in accordance with the new B.Sc. degree.

4. The course adopted by the Committee seems to have been more to adjust the proposed B.Sc. degree to the existing B.A. course of studies, than to adjust the B.A. and M.A. degrees to the B.Sc. degree. This was probably done in the interest of the colleges which are now teaching up to the B.A. examination, and the third general resolution in the report lends some support to this view. It is but right that the interest of its affiliated colleges should be well upheld by the University; but one would expect that in its counsels the true aim and advancement of liberal education should carry greater weight than the interest of any college or colleges. Even apart from a general consideration like this, it appears to me that the course adopted by the Committee has taken away the one chief reason given by Dr. Bourne for the separate institution of a B.Sc. degree. He told the Senate, on the occasion when he submitted his proposal to institute this degree, that, even though it was now possible for our students to pass the B.A. examination in more than one 'Science' subject, so that they might combine the knowledge of Mathematics with that of Physical Science, or the knowledge of Physical Science with that of the Natural Sciences, there was a real need for a new degree of Bachelor of Science, inasmuch as such a degree alone would make the study of the Mathematical, the Physical and the Natural Sciences 'more complete' and at the same time present them to the students as they are naturally and rationally related to one another. The way in which it is now proposed to utilise the existing B.A. courses in Branches I, II and III for the B.Sc. degree does not, it is true, seriously militate against the greater completeness of it course of studies; but it cannot be denied that it so injures the integrity of the intended rational presentation of the sciences concerned, as to make it possible to attain what is aimed at by the proposed B.Sc. degree by merely improving the existing B.A. courses in Branches I, II and III, and by offering facilities, if not inducements, to capable students to pass the B.A. examination in more than one of those branches. On the 6th page of the report of the Committee this result is plainly indicated in connection with the Natural Science syllabus of studies, wherein it is stated that 'the standard in these subjects shall be somewhat higher than in the examination for the degree of Bachelor of Arts.' It may, without much inappropriateness, be now asked by those, who are opposed to the institution of the B.Sc. degree whether such a new degree is really needed for the purpose of making the standard in a few of the subjects of the B.A. course somewhat higher.

5. Moreover, it is apt to appear to some that too much has to be sacrificed for the purpose of attaining this end. English is to be sacrificed, the second language is to be sacrificed, and one year more is to be spent in keeping terms in a College by all those whose aim is to study certain specified subjects of the B.A. course to a somewhat higher standard. In the Calcutta University the B.Sc. course has not wholly given up English; and yet it is even now audibly heard from Bengal that the average Bachelor of Science there is found to be of a comparatively low level of culture. To burden the special student of Science with too much of the philological or even artistic study of Literature is certainly undesirable; but we cannot safely ignore the natural and *reciprocal* connection that there is between clear thinking and capacity for accurate expression. If all or most of our coming Bachelors of Science are intended to find employment in the origination and development of modern scientific industries in India, this enforced freedom from fuller linguistic training may not handicap them much in the race of life. The rarity of such industrial openings for our University men is too well known to need mention; and the purely academical study of Science which is prescribed for the B Sc. degree, though it is to be of a somewhat higher standard than in the B.A. course, is not calculated to make our Bachelors of Science pioneers in the worthy work of creating and multiplying such openings. Many of them will, it is hoped, become Science-teachers, and some few of them may perhaps find hereafter some scope and opportunity for research work. It is quite plain that, without an adequate command of modern English, it is hard to achieve success in either of these fields of work; and if the Science-teacher happens to be engaged in the work of improving the standard of popular education, he must be more than usually well equipped with the knowledge of an important vernacular language also. The remark of Professor Geddes, recently made in connection with the proposed Tata Institute, that too much specialisation in the study of the Modern Sciences gives rise to a paralysis of moral purpose, may not be wholly free from the tendency to dogmatise; nevertheless, it points out a possible danger that we have to guard against and to counteract. How far it is desirable to rely upon later professional training to fit the new Bachelor of Science for his work in life, is a question that cannot be lightly disposed of, unless we make sure of his always receiving such training, as well as of the adequacy of the training so given to do what is expected of it. The resolution to do away with the English altogether from the proposed B.Sc. course was, I remember, carried by a narrow majority of one; and it is not, in my humble opinion, calculated to be beneficial to higher education in our Presidency.

6. The facility, which is, according to the report of the B.Sc. Committee, offered to certain Bachelors of Arts so as to induce them to become Bachelors of Science as well, is therefore commendable, seeing that it tends to counteract to some extent the evil effect of having given up English altogether in the B.Sc. course. But it is not easy to know why a distinction is made here between one, who takes the B.A. degree first and then the B.Sc. degree, and another, who takes the B.Sc. degree first and then the B.A. degree. In both cases the normal length of the prescribed course of instruction is made to extend over a period of four years; and yet, while the B.A. who has taken a mere *third* class pass in English may as easily become a B.Sc. as any other B.A., the B.Sc. who wishes to become a B.A. is required to pass the B.A. examination in English only in either the *first* or the *second* class. He who adopts the former course becomes a B.A. and a B.Sc., quite as well as he who adopts the latter course. How does the passing of the B Sc. examination first *compensate* for not passing the B.A. examination in the second language? Or again, why does the previous success in the B.Sc. course of studies make a higher pass in the B.A. English really necessary? Surely it cannot be contended that there is anything in the proposed B.Sc. course to justify this difference. There is no special reason why a B.Sc. as such is to be supposed to have acquired a particularly good knowledge of the 'second language,' so as to become entitled to get the B.A. degree without passing, like all others who seek that degree, an examination in such a language; nor is there anything in his science course of studies to cripple his capacity to wield the English language to the extent of making it specially obligatory on his part to pass the English portion of the B.A.

examination in the *first* or the *second* class, before he becomes entitled to get the B.A. degree. Or, is the proposed higher pass in English for the B.Sc. who wishes to become a B.A. intended to make up for his not having to pass an examination in the 'second language?' If so, how does this higher pass in English compensate for the failure to pass the otherwise needed examination in the 'second language?' It is not at all easy to understand how the 'second language' has come to deserve such a cold treatment in our University, at a time when the Madras Presidency is being pointed to as the most backward in the matter of the advancement of vernacular education. Indian educational needs, as Indians feel them, are certainly worthy of being earnestly taken into kindly consideration by all those who have in their hands the guidance of the policy and the progress of Indian Universities.

7. The standard of the proposed B.Sc. course of Science being somewhat higher than that of the B.A. examination, the B.A. who seeks to become a B Sc. really aims at a higher science degree, and deserves to be encouraged to do so. It came out in the deliberations of the Committee that the standard of the M.A. examination in Branches I, II and III must be higher than that of the corresponding subjects in the proposed B Sc. degree; and the report now presented by the Committee itself shows that the intended standard of the sciences which are to be taught for the B.Sc. examination is somewhat higher than in the B.A examination and lower than in the M.A. examination. If being so, why is there no separate and specially favourable provision made to enable the B.Sc. to become a Master of Arts? In this case also certain facilities may well be offered to the aspiring candidate, and the question of linguistic studies does not seem to have stood in the way of offering such facilities. The M.A. examination in Branches I, II and III is highly specialised and purely scientific. Therefore the same kind of facility which is offered for the B A. to become a B.Sc. has, in fairness, to be offered also for the B Sc. to become a Master of Arts. Not to have done this amounts to having almost ignored the bearing of the B.Sc. scheme on the M.A. examination. The Committee has in this way only partially carried out the instruction of the Senate; and it has not given full effect to one of its own general resolutions, *viz.*, resolution (2) in paragraph 2.

8. My object in submitting these remarks is to make the proposed B.Sc. degree fit in well with the other existing degrees, and thus make it more popular and useful by assigning to it a well co-ordinated place in our scheme of examinations and by trying to give to it a fairly high culture-value. Indeed this object cannot be fully accomplished unless the relation between the B.Sc. degree and our professional examinations is also definitely settled, so as to make these examinations afford some special recognition to the B.Sc. degree. The B.Sc. Committee, however, was not called upon to report upon this relation; but its consideration by the Senate is distinctly needed. Moreover it is granted fairly generally that 'a more complete degree course' than that of the B.A. examination is necessary even in subjects other than the mathematical, the physical and the natural sciences; and the fear of having to increase the staff of colleges, or to diminish the number of 'optional subjects' that are taught in them, seems to be the most serious obtacle in the way of these other subjects being placed on a footing of equality with the subjects which are included in the proposed B.Sc. course. After reading Mr. Principal Selby's contribution to the first number of Mr. Malabari's *East and West*, I feel more than ever before that this fear ought not to deter the University from doing a thing which, while being good in itself, is also calculated to distinguish effectively and fully to the required extent superior capacity from the commoner kind of average mental strength, and to make at the same time the abnormally big classes of some of our colleges small enough to be really well taught and well disciplined.

I have the honour to remain,
Sir,
Your most obedient servant,
M RANGACHARIAR.

THE FOUNDATIONS OF GEOGRAPHY*.

INFLUENCE OF RELIEF.

The view of the scope and content of geography which I have arrived at as the result of much work and some little reading during twenty years is substantially that held by most modern geographers. But it is right to point out that the mode of expressing it may not be accepted without amendment by any of the recognised leaders of the science, and for my own part I believe that discussion rather than acceptance is the best fate that can befall any attempt at stating scientific truth.

* Abridged from an address, delivered before the Geographical Section of the British Association, by the President of the Section, R. Miall, D.Sc., LL.D., F.R.S.E., F.R.G.S.

Put in the fewest words, my opinion is that *Geography is the science which deals with the forms of relief of the earth's crust, and with the influence which these forms exercise on the distribution of all other phenomena.*

Granted that such influence is exercised, some objectors may urge that geography has nothing to do with the matter, and we are compelled to acknowledge that the meaning and contents of geography are in this country as variously interpreted as the colour of the chameleon in the traveller's tale. Yet my thesis is that it is just this relation between the forms of the solid crust of the earth and all the other phenomena of the surface that constitutes the very essence of geography.

It is a fact that many branches of the study of the earth's surface which were included in the cosmography of the sixteenth century, the physiography of Linnæus, the physical geography of Humboldt, and perhaps even the *Erdkunde* of Ritter, have been elaborated by specialists into studies which, for their full comprehension, require the whole attention of the student. Geology, meteorology, oceanography and anthropology, for example, have been successively specialised out of geography: but it does not follow that these specialisations fully occupy the place of geography, for that place is to co-ordinate and correlate all the special facts concerned so that they may throw light on the plan and the processes of the earth and its inhabitants. Geography, in fact, is concerned with the results, not with the processes of the special sciences, and the limits between geography and geology, to take a single instance, are to be drawn, not between any one class of phenomena and another, but between one way and another of marshalling and utilising the same facts. This was clear to Carpenter in 1625, though we have almost forgotten both it and him.

The science of geography is of course based on the mathematical properties of a rotating sphere; but if we define geography as the exact and organised knowledge of the distribution of phenomena on the surface of the earth, we see the force of Kant's classification, which subordinated mathematical to physical geography. The vertical relief of the earth's crust shows us the grand and fundamental contrast between the oceanic hollow and the continental ridges; and the hydrosphere is so guided by gravitation as to fill the hollow and rise upon the slopes of the ridges to a height depending on its volume, thus introducing the great superficial separation into land and sea. The movements of the water of the ocean are guided in every particular by the relief of the sea-bed and the configuration of the coast lines. Even the distribution of the atmosphere over the earth's surface is affected by the relief of the crust, the direction and force of the winds being largely dominated by the form of the land over which they blow. The different physical constitution of land, water and air, especially the great difference between the specific heat and conductivity or diathermancy of the three, causes changes in the distribution of the sun's heat, and as a result the simple climatic zones and rhythmic seasons of the mathematical sphere are distorted out of all their primitive simplicity. The whole irregular distribution of rainfall and aridity, of permanent, seasonable and variable winds, of sea-climate and land-climate, is the resultant of the guiding action of land forms on the air and water currents, disturbed in this way from their primitive theoretical circulation. So far we see the surface forms of the earth, themselves largely the result of the action of climatic forces, and constantly undergoing change in a definite direction, controlling the two great systems of fluid circulation. These in turn control the distribution of plants and animals, in conjunction with the direct action of surface relief, the natural regions and climatic belts dictating the distribution of living creatures. A more complicated state of things is found when the combined physical and biological environment is studied in its incidence on the distribution of the human race, the areas of human settlement, and the lines of human communications. The complication arises partly from the fact that each of the successive earlier environments acts both independently and collectively; but the difficulty is in greater degree due to the circumstance that man alone amongst animals is capable of reacting on his environment and deliberately modifying the conditions which control him.

It seems to me that the glory of geography as a science, the fascination of geography as a study, and the value of geography in practical affairs, are all due to the recognition of this unifying influence of surface relief in controlling, though in the higher developments rather by suggestion than dictation, the incidence of every mobile distribution on the earth's surface.

DIVISIONS OF GEOGRAPHY.

Following out this idea, we are led to a classification of the field of geography in a natural order, in which every department arises out of the preceding with no absolute line of demarcation, and merges into the succeeding in the same way. This classification, it is necessary to note, is not like a series of pigeon-holes, which may be placed in any arbitrary order, but like a chain, in

which the succession of the links is essential and unalterable.

Since form and dimension are the first and fundamental concepts in geography, the first and basal division is the *mathematical*. Mathematical geography leaves the earth as a spinning ball lighted and warmed according to a rigid succession of diurnal and annual changes. This merges into the domain of *physical geography*, which involves the results of contemporary change in the crust and the circulation of the fluid envelopes, with the resulting modifications in the simple and predictable mathematical distributions. This division falls naturally into three parts: geomorphology, dealing with the forms of the solid crust and the changes they are undergoing at the present time; oceanography, dealing with the great masses of water in the world; and climatology, dealing with the effects of solar energy in the air. But all three spheres—lithosphere, hydrosphere, and atmosphere—are so closely inter-related that no one of them can be studied without some preliminary knowledge of the others. This forms the largest and most important part of geography, more varied and intricate than the mathematical, better known and more definite than those involving life.

Bio-geography, the geographical distribution of life, arises directly from physical geography, which dominates it, but it is full of complex questions which involve the biological nature of the organism and the influence of physical environments, in which geographical elements, although predominant, do not act alone. Difficult as some of the problems of the distribution of life are at the present day, the remains of living creatures found fossil in the rocks, and the survivors of archaic forms still lingering in remote islands, supply us with our only instrument of research into the geography of past ages, often making it possible to lay down the areas of land and water in earlier geological periods.

The relation of man to the surface of the earth detaches itself from the rest of bio-geography by the number of exceptions to general laws of distribution and by the human power of modifying environment. It has necessarily been formed into a special department, *anthropo-geography*. In primitive man the control exercised by environment is nearly as complete and simple as in the case of the lower animals; but with every advance in culture fresh complications are introduced. The relation of people to the land they inhabit, the choice of sites for dwellings and towns, the planning and carrying into effect of lines of communication, are all obviously much under the control of land form and climate. When people get settled in a favourable position they usually become attached to it; they acquire, one may say, the colour of the land, in modes of thought as well as in manner of life. The poems of Ossian, and the Crofter Question, require for their elucidation a knowledge of the geographical conditions of the Western Highlands, just as the Border ballads and the Border raids were largely conditioned by the geography of the Southern Uplands.

Attachment to the native valley or the native fields leads to the holding of land by clans or tribes and the fusion of tribes into nations, while changes in physical conditions stimulating migration from a deteriorating country may lead to the invasion of settled territories by homeless hordes. Here anthropo-geography buds off the sub-division of *political geography*, which takes account of the artificial boundaries separating or sub-dividing countries, and of the innumerable artificial restrictions and ameliorations which are superimposed on the natural barriers and channels of intercommunication. Even in political geography only a humble place is held by a statement of boundaries and capitals, to lists of which the great name of geography has actually been confined by people who ought to have known better.

Anthropo-geography views the world from the standpoint of the race, political geography from the standpoint of the nation; but room has to be found for a yet more restricted outlook, that of the individual, whose view of the world as it profits himself is known as commercial geography. This department deals with natural commodities and their interchange, and perhaps because here rather than in the other departments a successful comprehension of the inter-relation of cause and effect may be, in the language of the schoolroom, "reduced to pounds, shillings and pence," the name of "applied geography" has been proposed. It fitly terminates our survey of the science, for the flickering disturbances of the equilibrium of supply and demand known simultaneously over the whole world, and the slower movements of transport to restore equilibrium, are still far from the power of scientific prevision, and all we can do at present is to point out certain clear lines of least resistance, or greatest advantage, due to the interactions of natural and human causes and effects.

To sum up in a sentence the field and the function of geography in the broad majesty of its completeness, we may say that it is the description of the surface of the solid earth as it is in itself, as it acts upon the ocean, the air, and the living things which inhabit it, and as it is affected in turn by their actions.

Viewed thus, I believe that geography will be found to afford an important clue to the solution of every problem affecting the mutual relations of land and people, enlightening the course of history, anticipating the trend of political movements indicating the direction of sound industrial and commercial development.—*The School World.*

OUR ENGLISH LETTER.

Cambridge, JANUARY 1902.

Every month, however uneventful, must have its chief event—nay, several chief events, according to the point of view from which it is regarded. Even the month that has just passed is no exception to this rule. In the political world there has been Lord Rosebery's speech; and in the educational world there has been the annual meeting of the Head Masters. During the last two years the Head Masters have graciously permitted assistant masters, at the rate of one for every hundred boys in their school, to attend and listen to the words of wisdom that fall from the great men's lips: and on this occasion there were about sixty present. The Conference met at Cambridge, Mr. Moss, Head Master of Shrewsbury, being in the chair. I was informed by a very experienced delegate that Mr. Moss made an ideal chairman; 'he might,' said one of the assistant masters present, 'have been an assistant master to judge by the firmness and business-like aptitute he displayed.' Several of the Head Masters, said another assistant to me, showed a tendency to talk too much; but Mr. Moss cut them ruthlessly short. It was a pity Mr Moss couldn't be present to do this necessary work at all the schools in the country.

To sum up the chief points on which the Conference agreed, they decided that the new authority should not be elected *ad hoc*. This decision will doubtless strengthen the hands of the Government in dealing with the forthcoming Bill, more especially as it was unanimously arrived at. The Conference also resolved that a higher standard of English should be required on entrance into secondary schools, and that the study of English ought to receive more encouragement at the schools themselves. This resolution will be approved of by all who know the debased state of English knowledge in public schools. It is hardly too much to say that the English language is better taught in Germany (it is certainly better taught in America and in India) than it is in England.

A motion implying that Greek should be dropped as a subject for examination for entrance into secondary schools was lost; but there seemed to be an agreement that too much Greek was expected from young boys, and that the result was a deficiency in Latin and English.

A paper by the Rev. G. C. Bell, on 'the Relative Advantages of different Systems of Modern Language Teaching,' though it did not lead to a vote or a resolution, was listened to with an attention which showed that this important subject is at last receiving the notice it deserves. There were, said Mr. Bell, five methods of teaching modern languages. The 'fine old crusted grammar method' was one: this, if not dead, ought to be killed as soon as possible. A second was the conversational method, which unquestionably succeeds for its purposes, but fails totally as a training in mental gymnastics or in the literary sense. To discard Goethe and Schiller for 'Kladdegadatsch' is to miss one of the chief aims of education. The Gouin or psychological method, and the phonetic method, alike fail in this same point. Lastly, there was the reading and translation method, which, while in a literary sense valuable, was, in a utilitarian view, almost worthless. Mr. Bell pointed out, truly enough, that the ideal was a combination of all these five systems; but, with the caution of a Head Master, he refused to go further. But really the question is simple. It is a matter of time. The average boy is incapable of learning more than one foreign language; but it is only the very dull boy who, if kept to one for two hours a day during his school days, would not effectively master it. Suppose that language to be German—an inflectional language, a poetical language, a useful language, and a language allowing of the utmost extent of philological application. Let the average boy be confined to this. An intelligent master—either an Englishman or one of those cultured Germans who abound in our country—will inevitably succeed with the average boy and far more with the clever boy, in giving a working knowledge of the language for conversational and correspondence purposes, in arousing the literary faculty and training the taste, in stimulating the curiosity and philological sense of his boys, and in giving the mind a general stimulus. How much better is this than cramming the boy's mind with the accidence and vocabulary, unidiomatically acquired, of three or four languages! For the fact remains that not one boy in ten ever attains more than the merest smattering of Latin, Greek, or French—because he is made to attack them all.

Nor is this, if fairly considered, any obstacle to

the acquisition of Latin and Greek by the proper boys. The clever boy will have plenty of time for these studies; and it is a narrow view indeed which assumes that a boy's appreciation of Æschylus will be less because he has been taught to appreciate Goethe.

While the Head Masters were meeting, the Modern Language Association was also holding an assembly. As might be expected, this body is far more advanced than the Head Masters. Consisting of practical teachers, it is tainted by none of the invincible conservatism of those supreme gods who haunt the lucid interspace of world and world, deaf to the sounds of human needs. Mr. Walter Rippmann's paper was markedly different from Mr. Bell's. A living language must be taught in a living fashion. German, for a dozen obvious reasons, should have precedence over French. The spoken word must come before the written word; it must be remembered that no two words are equivalent; and the language must be taught from the starting-point of every-day use. Professor Rippmann also said, what has been so often insisted on in these letters, that the supposed insuperable difficulty of time was due merely to the attempt to teach the beginnings of too many things at once. With Pestalozzi he denounced the education of to-day, which 'rather takes us on excursions into what is strange and unknown than develops that which is in us and which we need as independent beings.' Altogether his paper showed an appreciation of real needs which, in spite of all that has been done, is still deplorably absent in our Head Masters.

The new Birmingham University is an accomplished fact. If any one hitherto doubted it, his doubts must have been set at rest by the fact that its students have had a riot of their own. The attack on Mr. Lloyd George, during his recent visit to Birmingham, seems to have been largely carried out by undergraduates of Birmingham. It is to be hoped that having thus baptised themselves with fire, and proved their equality with Oxford and Cambridge, these undergraduates will settle down quietly to the more peaceful arts of a University.

But there is still need of money. Mr. Chamberlain, speaking recently on the subject, pointed out that the advertisement given by the formation of the University had resulted in a large increase in the numbers of the students—numbers for which the old Mason College was wholly inadequate. Altogether, they needed a million, of which three hundred and thirty thousand had been subscribed; and now, by a gift of land from Lord Calthorpe (one of the greatest landholders in Birmingham) they might reckon they had four hundred and twenty thousand. Five thousand five hundred a year had also been generously given by the Corporation from the rates for ordinary working expenses; and the County Councils of the neighbourhood were also helping. These gifts represented a capital sum of two hundred thousand; and they were thus free to begin building. Ten blocks, he hoped, would ultimately be erected; but it was absolutely necessary to have three of these completed very early; or the work of the professors would be terribly hampered. The Faculty of Commerce—allied on one side to that of Arts and on the other to that of Science—was their peculiar characteristic. Birmingham was the first University to found such a faculty; but there were signs that shortly others, both in England and abroad, would take the same line.

It is a strange thing, as Mr. Chamberlain remarked, that so far there is no provision in the scheme for a professorship of History. At present, unfortunately, funds do not allow of such a chair being created: but it is hardly to be doubted that before long private munificence will come to the rescue. Almost any professorship, one would think, might better be spared in a progressive University like Birmingham than this one.

Though chess is the most intellectual of pastimes, it is not always that a great chess-player is distinguished in other intellectual pursuits. Very rarely indeed is he a distinguished mathematician, though chess and mathematics alike demand calculation. Nevertheless, fifty years ago the champion chess-player Andersen was professor of mathematics at Breslau; and very recently Dr. Emanuel Lasker, the most famous player now living, has been elected a mathematical lecturer at Owens College. Dr. Lasker is already well-known as a mathematician; his degree at Heidelberg was the best of his year; and he has published several advanced theses in his subject. Many enthusiasts will feel that Dr. Lasker has conferred glory on the College by accepting the post: in any case patriotic Lancastrians will rejoice in having secured for Manchester so world-famous a person.

CONTEMPORARY EDUCATIONAL PERIODICALS.

One of the Notes of the Week in *The School Guardian* of January 11th bemoans the poor results shown in the Annual Report on the Examination of Children in the Board Schools of London in religious knowledge. The results seem the more depressing in view of the fact that the Examinees had been selected and therefore presumably were

the best scholars. *The School Guardian* draws the inference:—

"That the whole scheme of instruction is unsuitable for children, and that they would be much better occupied in learning a simple catechism illustrated from Holy Scripture. Little children should not be set to explain isolated texts. Their first business is to learn what they are to believe, what they are to do, and what means God has provided to help them. The syllabus of the London School Board is a sorry substitute for the Church Catechism."

From the same issue we take the following interesting item:—

An extraordinary incident is related in the *Journal des Débats* in connection with the University of Buda Pesth. It is stated that an individual confined in a lunatic asylum left it in order to undergo his examination at the university. He answered all the interrogations clearly and intelligently, and, having received his diploma, re-entered the asylum.

The School World for January is rich in readable matter. Mr. W. H. D. Rouse, whose elevation to the Headmastership of the Perse School, Cambridge, we note elsewhere, leads off with the sixth instalment of "Common Examination Errors" dealing with Latin Grammar. Mr. Rouse finds fault with the teaching:—

"The blame must, I fear, lie with the teachers; for it is generally the case that nearly all pupils from a given school show the same faults and the same merits. I have no doubt that the teachers generally do their best, only they often do not know how to teach. If schools could be inspected by men competent not only to criticise but to show how a thing ought to be done, there would be undoubtedly a great change for the better. But our teachers have never been trained; they have picked up their skill at haphazard, and if they want to learn how to teach, they do not know whom to ask for help."

John Orchard, M.A., contributes a method of multiplication which is most easy and interesting. Another valuable item of this number is a collection of extracts of wide educational interest from a volume of reports and suggestions published for the benefit of masters in elementary schools by the Board of Education. These instructions, as they are called, have been drawn up so as to give freedom of initiative to individual managers and teachers and to secure complete adaptation to local requirements. "Leaving home" is the topic of the School Pulpit this time. It is a very suggestive and bracing address to students by Rev. W. J. Foxell. It alludes to the tyranny of monitors and bullies in schools in the days of Cowper and Lamb. The conclusion is most appropriate. "As John Stuart Mill said, 'It is difficulties, not facilities, that nourish bodily and mental energy.' The soil may be cold, the air bleak; but such conditions are just those most favourable to the production of independence, self-reliance, promptitude, and true manliness. Let but the boy remain faithful to the teachings and traditions of a good home, a little weeping will not matter. He that soweth in tears shall reap in joy."

From *The Educational Times* we have elsewhere reproduced the important part of the discussion on the training of secondary teachers at the College of Preceptors and of *Magister's* letter on the discussion. *The Educational Times* itself has a short editorial on the subject. It laments the insufficiency of the demand for professionally trained teachers, although teaching cannot make good its claim to be a learned profession until a period of preliminary training becomes essential for admission to it. The mere setting up of a Register of Teachers, even with the requirement of training for inclusion, may not change the situation. As opinion stands at present, what is to prevent the employment in schools of unregistered teachers?

The Occasional Notes in *The Journal of Education* for January maintain the usual tone of authority. On the subject of Mr. Mosley's generous offer which has elsewhere been noted, it remarks that as we already know what we need to know about foreign technical schools, the millionaire may devote a quarter of a million to found a commercial public school, or if this be too large an order, he may provide funds for classes in Russian and Chinese for which there is great demand among commercial clerks in London. An unsigned contribution expresses dissatisfaction with the proceedings of the Headmasters' Conference at Cambridge. Too little interest was shown in the topics that came up. Neither the new Education Bill nor the paper read by Mr. Bell on Modern Language Teaching seems to have roused much earnest talk. In fact Headmasters have often been accused of being averse or indifferent to the teaching of Modern Languages, and one would think that some important points should have been raised, but strange to say, there was not one single speaker. In fact, says the writer, summing up, the Headmasters' Conference does not take itself very seriously, nor is it taken very seriously by the public.

A Schoolmaster writes an instructive and good-humoured article on 'Parents.' He thinks that parents do not meddle as much as they should, "they have been too meek; in the case of modern studies, they have been given a stone for bread and have swallowed it like ostriches."

Reviews and Notices.

Primer of Geometry BY CROOME SMITH.

This book is the first of its kind. In bringing out this book the author evidently intends that it

should take the place hitherto given to Euclid's Elements of Geometry in schools. That the treatment of the subject has been materially changed the author himself states in the preface. If it be a change for the better—better for the beginner as the author says—certainly a boon must be said to have been conferred upon the embryo mathematician. Before saying whether it is better or worse than the book now in use we shall see what the book contains.

Definitions.—The changes that are prominent in this part of the book are (1) the conception of direction introduced into the definition of the straight line and (2) the introduction of the idea of revolution in defining the angle. Speaking of the idea of direction the author says in the preface, "We look along a line to see whether it lies evenly between its extreme points, that is, to see whether all points in it are in the same direction from one extremity to the other." Thus his definition just conveys the same meaning as Euclid's with this disadvantage, that the student is made to think of and understand the idea of direction, which is not easy for a beginner to do.

The idea of revolution introduced into the definition of an angle may puzzle the beginner and, far from making him understand the subject, mystify it. That this idea is very important and utilized in all other branches of mathematics is a fact. We think that students have hitherto found little or no difficulty in understanding this after learning Euclid's elements. The definition given by Euclid is very simple and easy of comprehension — at any rate, much easier than that involving the idea of revolution. In saying this we do not underrate the importance of the definition of an angle as given in this book. But whether it is necessary for the beginner to understand it and whether it is easy for him to do so are questions which we answer in the negative. Moreover new terms as structure, duplicate, primaries, and secondaries have been introduced into the book. The first two terms are super-eminently fit to express with precision the meanings of the terms proposed to be replaced by them. The other two terms are intended to signify parallelograms about the diagonal and complements of the parallelograms about the diagonal and are less clumsy, but Euclid's periphrases are more suggestive of the ideas they express. So much for the definitions.

The author seems to think that a beginner can well dispense with the study of problems and that it is enough if he learns theorems. But take I. 9 of the book; there the vertical angle has to be bisected for proving the theorem. It is said that the student must have learnt something of elementary practical geometry, before he begins to learn these theorems and thus be able to draw the bisector for himself. Thus in trying to minimise the beginner's trouble, he is asked to burden his memory with a number of constructions the rationale of which he cannot possibly understand. This is not minimising matters. This is burden which can be easily dispensed with if the simple problems now read and easily understood are allowed to stand in their own places or in places to which they can conveniently be removed. The author speaks of the supposed dependence of the theorem on the problem. We cannot possibly understand this. To a certain extent a theorem does depend upon a problem for proof. The author makes his I. 9 depend upon the problem of 'bisecting a rectilineal angle' saying that the bisector can be drawn because every angle must have a bisector. How to draw the bisector, *i.e.*, how to effect the construction? is the question; for this he says 'go to practical geometry.' Practical geometry consists, we all know, of methods of construction which depend for their proofs upon theoretical geometry. Thus because a problem is not solved beforehand and a theorem is proved the construction of the problem being quietly assumed, it does not follow that the theorem is proved independently of the problem.

"The artificial nature of the sequence is apparent in making the demonstration of the elementary properties of lines and angles dependent on those of the circle." In this book also the artificial nature of the sequence will be visible if we bear in mind that when making use of the bisector in proving I. 9 the author practically makes use of the problem 3 (page 86) which involves the use of the properties of circles.

Again, as the author says, converse theorems have been included as one proposition. This is too much for the beginner. When one theorem is placed before him, that itself has been found sufficient to puzzle him. When the converse of it is added to it the thing becomes more complicated, and consequently less liable to be comprehended by the student.

So much has been said about the book being unfit to be called a primer. But, to judge of the book by itself in the mathematical world, it is a masterpiece for which the author deserves our sincere esteem. It is not our object to decry the book. We simply point out that the book will not do for beginners.

The Agricola of Tacitus, edited with an introduction and notes, BY J. W. E. PEARCE, M.A., *with illustrations and maps: Bell's illustrated Classics. Price 2s.*

We can cordially recommend this edition of the Agricola to students of Tacitus. The editor has spared no pains in doing the work thoroughly and at the same time has successfully avoided diffuseness. In an introduction of some 20 pages will be found all that is known or can reasonably be conjectured with regard to the life of Tacitus, an account of his works and his style, a discussion of the relations between Agricola and the Emperor Domitian, and a complete analysis of the Roman occupation of Britain. Throughout the text there are abundant illustrations, and here and there capital maps to enable the reader to follow Agricola's movements. The notes and appendices throw as much light as the student needs upon the text, and there are some ten exercises to aid him to acquire facility in turning English into Tacitian prose.

Anthology of Latin Poetry, BY ROBERT YELVERTON TYRRELL, LITT.D. *Macmillan and Co. Price 6s.*

For those who have not wholly forgotten the Latin that they learned in their school and college days, Professor Tyrrell's Anthology of Latin Poetry possesses an infinite charm. As we turn over the pages familiar passages continually meet the eye—memories of class-rooms, lecture-halls, of the faces of teachers and fellow-students, of old dog-eared text-books now long lost, crowd in upon the mind, and we are thus enabled, with the Anthology in our hand, to pass many a delightful half-hour. For this reason, apart from the wider value of the book, this selection of Latin poetry will be welcomed by all lovers of the Classics. But the book possesses, as we have said, a wider interest, and that consists in giving the reader a comprehensive view of the whole of Latin poetry. Beginning with a few brief passages from Pre-Hellenic poetry the Editor gives us extracts of greater or less length from over sixty Latin poets. When it is considered that the 'Corpus Poetarum Latinorum' contains the works of but seventeen or eighteen authors, it will be evident how widely Professor Tyrrell has spread his net. Of course in including specimens from so many writers it is unavoidable that much poetry of second and third rate merit should find a place in the volume. This the Professor declares to be a part of his plan, his object being to give not *the best* but *characteristic* specimens of Latin poetry. Notes are provided, but very sparingly, and in the case of the best-known extracts there is no commentary at all. It will thus be seen that the Anthology of Latin Poetry is not merely a text-book to be 'got up' for an examination and then to be cast aside, but is a 'Ktema es aei,' a source of perpetual delight and instruction to those who are not too modern to have still a lingering affection for the 'Ancients.'

Indian Educational Notes.

MADRAS.

The Lord Bishop of Madras held his primary visitation at St. George's Cathedral at noon on the 15th January, and delivered his first charge from which we extract the portion relating to education.

"The next subject which I will briefly touch upon is the wide and important subject of education. It naturally divides itself into three heads—(*a*) The education of Europeans and Eurasians; (*b*) The education of Native Christians; (*c*) The education of non-Christians in Mission Schools and Colleges.

(*a*) *The Education of Europeans and Eurasians.*—The elementary education of the Eurasian community in the diocese is, I think, on the whole, fairly provided for, though there is much room for improvement in both the system and amount of Government grants to the small local schools intended for this class of the community. There are, however, still a certain number of our children who are being educated at either Roman Catholic or non-conformist schools where they cannot be taught the doctrines of their own church, and it is most desirable that the number of these should be reduced as far as possible. Every effort should be made throughout the diocese to secure Church of England teaching for Church of England children.

Our main difficulties arise in connection with the higher education of Europeans and Eurasians in the diocese. Partly this is due to the very inadequate Government grants given to schools of this class and partly also to the competition between the rival schools. I will take Bangalore as an illustration of the way in which the latter cause operates in this diocese. There are in the various high schools in Bangalore a little over 400 European and Eurasian boys. These are at present divided among four schools, situated at no great distance from one another. If all were combined in one school there might be a fine institution with large classes, large income from fees, a large Government grant and in consequence a well-paid staff and first rate appliances. But as it is, no one of the schools can really flourish as a purely Christian institution. The Roman Catholic School, St. Joseph's, attempts to solve the difficulty by admitting non-Christian students in large numbers; so that it contains more non-Christians than Christians. This, however, does not seem to me to be a satisfactory solution of the question, and I should be sorry if our own school were compelled by financial considerations to follow this example of the Roman Catholics. It may be an unattainable ideal, but for my own part I should be glad to see one Central High School for Christians established in Bangalore. From a purely educational point of view there can be no doubt that one large school of 400 boys would be far more efficient than four small schools of about 100 boys each. Two conditions, however, are essential, first, that the management of the school and the appointment of the teaching staff should be in the hands of a distinctly religious body, who would maintain jealously the religious character and influence of the school; and second, that the religious teaching should be distinctly denominational, in the sense that the children were taught according to the tenets of the denomination to which they belong, as is now the case in the Army schools and Railway schools.

The first condition could be secured if the Government formed a School Board for Bangalore consisting of representatives of the various denominations, each demomination being represented in proportion to the number of children which it had in the school. And the second condition

could be secured if teachers of different denominations were appointed and, as in the Army schools, the clergy were allowed to give religious instruction on certain days. The existing boarding houses of the various denominations need not be interfered with. They would correspond to the different masters' houses of an English public school and be managed entirely by the denominations to which they belonged, and through the boarding houses the benefits of the central school would be thrown open to the whole European and Eurasian community of all denominations in South India.

I am afraid that there would be very strong opposition to any scheme of this kind. At the same time I feel sure that it would be a great benefit to the Eurasian community in the keen struggle that lies before it to have at least one large school in South India at which their sons could receive a first-rate education. They are feeling the pressure of competition more and more every year, and are now virtually excluded from many spheres of work that were open to them in former years. The only way in which they can hope to hold their own is by securing for their children a thoroughly good education. The community, as a whole, seems at present hardly alive to this necessity. Nearly all the managers of schools complain of the early age at which the boys now leave school and of the tendency of parents, in selecting schools for their sons, to consider the lowness of the fees rather than the quality of the teaching. But the leaders of the community are fully aware that their future prosperity as a body must necessarily depend on the education of their children.

There is one aspect of the question which closely concerns the work of the Church. For many years past the subject of the ordination of Eurasians has occupied the serious attention of the Bishops of the Province. It has sometimes been assumed that the Bishops have been unwilling to ordain Eurasians and that Eurasians have been deliberately excluded from the Ministry. That is certainly not the case. There are, however, two serious difficulties in the way of creating a Eurasian Ministry on any large scale. The first is that so few of the young men who feel a vocation for the Ministry are intellectually qualified for ordination. In the case of Tamil candidates the standard required in our Divinity Schools is that of the Cambridge Preliminary Examination for candidates for Holy Orders. In the case of Eurasian candidates we certainly could not demand less and they ought, in addition, to be graduates of one of the Indian Universities. But this standard of qualification would narrow the field of selection to very small limits. Since 1873, less than 150 Eurasians have passed the B.A. Examination of the Madras University. And of these not one-half would belong to the Church of England—so that in a generation there would not be more than about 70 Eurasians intellectually qualified for the Ministry and of these only a small percentage would have the necessary vocation for Holy Orders.

The second difficulty is that there are at present no parishes in which young Eurasians when ordained could serve as curates. In England when a young man has received a public school and University education and then been ordained, he normally serves for about ten years as a curate before he obtains an independent charge. This period of apprenticeship is even more necessary in India than it is in England. And it ought not to be assumed that a Eurasian priest will necessarily receive an independent charge at all. There are many young men who would do excellent work in a subordinate position, but who are not fitted for a position of authority. In ordinary secular work such men are always subordinates and certainly would not be put in charge of an office or department. Naturally a Bishop will shrink from ordaining them when there are no subordinate posts in which they can be placed.

I hope to overcome this latter difficulty by the help of the College of clergy which it is proposed to establish in one of the parishes of Madras. That will form a fixed centre of work with the continuity required for the training of curates, and I hope to obtain sufficient funds to admit of the employment of a considerable staff of clergy.

(*b*) *The Education of Native Christians.*—Turning to the subject of the education of Native Christians, it is satisfactory to notice that the vast majority of our Christian children are receiving an education of some kind or other. When we consider that the majority of the Native Christians are poor and that many of them in the Telugu Districts are recent converts from the outcaste Pariahs, the state of education in the Church presents a striking contrast to the state of education among the Hindus and Mahomedans.

I am not sure, however, that the religious education of our Native Christians is equally satisfactory with the secular education. To a very large extent throughout our Mission districts I have found that in the ordinary village schools and even in the high schools in the larger towns both Christians and non-Christians receive their religious instruction together. It is open to doubt whether this is desirable. The religious instruction suited to non-Christians is not adapted for Christians and *vice versa*. When therefore the two classes of boys are taught together either the special needs of one class are ignored or a compromise is made which does not fit the needs of either. It is a matter which needs serious consideration whether in all Mission schools consisting of both Christians and non-Christians the religious teaching of the Christians should not be entirely separate from that of the non-Christians.

In this connection, reverend brethren, I desire to draw your attention to the great importance of a careful and systematic scheme of religious teaching for Christian children. This applies equally to the teaching of European, Eurasian and Indian children. Religion is often taught in a somewhat haphazard way without any clear idea either as to what ought to be taught or the best way in which to teach it. I will say no more on this subject now as it is to form one of the subjects of discussion at our Conference. I only desire to emphasise its importance.

(*c*) *Education of non-Christians.*—The subject of the religious education of non-Christians in our Mission Schools and Colleges is one which deserves far more attention than it ordinarily receives. The justification of Missionary Schools and Colleges is that they prepare the way for the acceptance of Christian truth. And in order to fulfil that purpose, they may either (i) endeavour to give the students a real religious education or (ii) strive to propagate Christianity among them. The two things are not identical. We can only give students a religious education by teaching them truths which they can accept and believe. If religious truth is to influence for good the lives and characters of men the first condition required is that it must be believed. Our Blessed Lord taught religious truth to His Apostles. They believed His teaching and to them it was a marvellous education transforming and ennobling their whole lives and characters. He taught religious truth to the Scribes and Pharisees. They did not believe His teaching and to them it was no education at all. It had no influence for good upon their characters; on the contrary it hardened their hearts and drove them straight on to their own ruin. To the Apostles our Lord's teaching was a savour of life unto life. To the Scribes and Pharisees it was a savour of death unto death. The simple reason was that the Apostles believed our Lord's

teaching and the Scribes and Pharisees did not. The teaching of the Gospel then will not be a religious education except to those who believe it. And when we are dealing with a large mass of non-Christian students who do not and will not receive the truths of Christianity, we must either be content to teach them the truths they will accept or we must abandon the idea that our teaching will be to the majority a religious education.

It is, I think quite possible that the majority of Indian students would accept a system of Theism, such as that of the late Dr. Mullens. There is undoubtedly a latent Theism in India side by side with a strong tendency to Pan-Theism: and if the intellect of India is Pantheistic, the heart of India is Theistic. But I doubt whether Christian Missionaries could teach with any effect a system of Theism based on pure reason apart from revelation. The only alternative is that Missionary Colleges should be regarded as centres of aggressive Missionary work for the propagation of Christian truth. And in that case Christianity should be constantly and earnestly pressed home in them upon the hearts and minds of the students. It seems to me, that there is a great danger lest Christianity should be taught in Missionary Colleges in a half-hearted way and should not be put before the students as a matter of life or death. "I put before you life and death" must always be the spirit in which the Missionary preaches Christ. He must make it quite clear that he does not preach the Gospel as a system of philosophy which can safely be criticised or treated with indifference: but as the one way of salvation which men reject at their peril. If the Gospel is so preached in a College it is probable that it will provoke strong opposition, it is more than probable that in most cases it will largely reduce the number of students; but it is certain that it will make the College a real centre of Missionary activity and power."

AT 5 P.M. the next day, the 16th January, a Conference of the clergy sat under the presidency of the Lord Bishop to consider the question of religious education of Christian and non-Christian scholars in schools. Papers were read on different aspects of the subject, and a lengthy discussion followed. With regard to the education of non-Christian scholars opinion was sharply divided. Some held that Christian and non-Christian children should be taught together; others thought that it was wrong. Rev. S. Gnanamuthu of the S. P. G. College at Trichinopoly was strong against the half-hearted, hesitating methods adopted by Missionaries, and declared that the "question that presented itself to him was the small results obtained from this extensive system of education among non-Christians in the diocese. He attributed this to the subordinate place occupied by religious education in some institutions: only two hours being occupied out of 25 in teaching religion. Moreover, Managers were liable to shrink from the danger of losing scholars by a downright inculcation of Christian truth. The presence of a large proportion of non-Christian teachers should also be taken into consideration. In his opinion unless the policy of timidity, half-heartedness and inactivity in imparting Christian truths gave way to a new policy of vigorous Christian effort, the sooner the Missionary Schools and Colleges for providing higher education at a trifling cost to unbelievers were closed, the better."

This provoked an animated debate in the course of which the remark was made more than once that heathen teachers should not be employed in Mission Schools. The Rev. Mr. Sharrock protested with all his might against the teaching of the baptized and the unbaptized together and thought it was most improper to lay before the heathen the sacred mysteries connected with the Holy Eucharist.

Professor Satthianadhan said that the result of experience was that Scripture ought to be taught to non-Christian students. The great need was that of personal influence. He looked forward to the time when a Church of England College would be established with definite Church teaching given by Church teachers.

The Lord Bishop of the diocese, in summing up the discussion, said that it had been very interesting and most instructive. For many years there had been a wide divergence of opinion as to the education of Christian and non-Christian pupils together. Fourteen or fifteen years ago he found himself, not in antagonism, but in sharp divergence from his brethren of the Cambridge Mission. But he would never imply that the existing system had done no good. It was one thing to say that one system is better, and quite another thing to say that the other system had done nothing. It had, as a matter of fact, done much. In education there was needed what had been called a "differentiation of functions." It might be that, at first, for financial reasons, the only practical system would be to educate Christian or non-Christian pupils together. But the time would come when it would be found most desirable that Christian pupils should be taught by themselves. If he might so say in the presence of the law (Mr. Justice Benson) he was in the position of a certain Chief Justice who, differing in opinion from the other two Judges, gave his opinion that he agreed with A for the reasons given by B. So he agreed with Mr. Sharrock for the reasons given by Mr. Penn. One remark of Mr. Penn went to the root of the matter; the Hindu mind needs to be prepared before it can receive Christianity. With that statement he was in agreement. He had had much to do with the religious instruction of Christians and non-Christians. His main thought in addressing non-Christians was that a foundation must be laid; it was useless to talk of sin until you had prepared the man's heart to comprehend your meaning. Teach the non-Christian in a way which will prepare him to receive the faith at last. While, in addressing Christian men, his thought was how to build them up. This must be done by distinct teaching, by bringing the Incarnation to bear on their character and life. If, therefore, one starts with these different aims, it is obvious that the teaching of Christians and non-Christians must be different. It is, however, satisfactory to feel that wherever you get a really good man, even if he works on a bad system, he will do good. To make teaching effective, the teaching of non-Christian and Christian people must be distinct and separate; in the first instance it is preparation; in the second edification. On this point he would maintain his opinion even if he were to be the one right-minded man on the Jury

with eleven obstinate men with him in the box. He agreed with Mr. Satthianadhan in his desire to have a Church of England College in Madras with Christian pupils and Christian teachers. He did not know whether such a scheme were practical, but, if it were, it would do much to "stiffen up" Christianity. It would be an object lesson for the people of India, and an example of what Christian education ought to be. They had spent two profitable evenings, and His Lordship expressed his thanks alike to the readers of the papers and to the speakers.

THE Industrial Schools Committee, comprising Colonel Clibborn, R.E., Messrs. Radice, I.C.S., and Enthoven, I.C.S., and the Rev. Foss Westcott, arrived in Madras on the 28th ultimo, after completing its enquiries in the North-West Provinces, Punjab and Bombay. The Committee is enquiring into the existing methods of industrial education and will, after its labours, frame proposals for the encouragement of such education. In Madras the enquiry was conducted under two main heads, namely, (1) the improvement of local indigenous industries, and (2) the introduction of new industries.

THE SCHOOL OF ARTS.

The Committee commenced work early on the 28th, as it met at the School of Arts at 8 A.M., where the members were received by Mr. Chatterton and were shown round. They inspected the school most thoroughly in all its various departments and made special enquiries into the methods adopted to secure the very rapid expansion of business that has taken place in connection with the industrial side. The members then visited the newly-opened weaving shed in Mount Road where they saw a Madras handkerchief being woven on European hand-looms, and were much interested in the various experiments being made there with a view to imparting a proper warp and the preliminary processes to work the loom.

THE ALUMINIUM COMPANY.

From the Weaving Shed of the School of Arts, the Committee went to the Madras Aluminium Company's works which were inspected as an example of the way in which the School of Arts is furnishing industries and assisting as the pioneer of private enterprise in this industry. The Madras Aluminium Company has just built a new workshop which is being fully equipped with the best and most modern machinery, and it has every prospect before it of being a very successful industrial enterprise.

The Committee sat on the 29th at the Senate House, and had a consultation with the following gentlemen:—The Hon'ble Mr. J. Thomson, Mr. C. J. Weir, Secretary to the Government, Educational Department, the Hon'ble Mr. G. H. Stuart, Director of Public Instruction, the Hon'ble Mr. H. A. Sim, Mr. J. Adam, Lieutenant-Colonel H. D. Love, R.E., Mr. G. L. Chambers, Mr. E. H. Gadsden, Superintendent of Central Jail, Coimbatore, and Mr. A Chatterton. They had a general conversation on matters of Industrial education, etc., in the Presidency. The proceedings were closed to the Press.

On Sunday, the 2nd instant, they spent many hours in a thorough inspection of the tobacco and other industries of Trichinopoly. Next day the Committee visited Madura and inspected in succession the Technical institute, various methods of local indigenous industries as weaving, metal work, and woodcarving, and the Sourashtra School.

ON Friday, the 31st ultimo, the Senate of the University of Madras met to transact some important business. This meeting was very largely attended, over 100 Fellows being present. The Vice-Chancellor, the Hon'ble the Rev. Dr. Miller, was in the chair.

The first business was the election of a Registrar in succession to Mr. A. J. Grieve. Before it was taken up, Mr. R. Vedantacharlu proposed that the Senate should consider the motion that stood in the name of Mr. A. Sankariah to reduce the salary of the Registrar to Rs. 300—500. Mr. Sankariah seconded the proposition, but it was lost by a large majority. Then Mr. Vedantacharlu proposed that the name of Mr. H. Malim be omitted from the Report of the Committee and that of Rev. S. Gnanamuttu, M.A., be substituted. This gentleman, however, announced his intention to withdraw his candidature, and the Vice-Chancellor then called upon the Senate to vote upon the two names in the Committee's Report,—Mr. C. A. Paterson and Mr. H. Malim. In the result, Mr. Malim obtained 38 votes, Mr. Paterson 62. The Vice-Chancellor then declared Mr. C. A. Paterson duly elected.

The next business before the Senate was to recommend a fit person to be nominated by H. E. the Governor as an Additional Member of the Council of the Governor of Fort St. George for making Laws and Regulations, to fill the vacancy caused by the termination of the tenure of office of the Hon'ble the Rev. W. Miller.

The names of Messrs. N. Subramaniam, E. Marsden, and C. Nagoji Rao, having been proposed and seconded, Mr. Beauchamp inquired whether Dr. Miller would not serve another term in the Legislative Council if the Senate elected him. Dr. Miller remarked that his re-election would be unnecessary and inadvisable, but he was willing to obey the Senate. Then Mr. Beauchamp proposed and Mr. Adam seconded his name also. The Senate then voted upon the four names. Dr. Miller had 37 votes, Mr. Marsden 36, Mr. Subramaniam 27, and Mr. Nagoji Rao 1. The Vice-Chancellor then declared that his name must be submitted to H. E. the Governor.

The next business was the consideration of the by-laws proposed by the Syndicate with a view to place the appointment of the Registrar on a satisfactory basis.

Dr. Bourne then moved that the following by-laws, which were altered by the Syndicate, be adopted:—

"The Registrar shall be appointed by the Syndicate.

The tenure of the office of the Registrar shall be limited to five years, but the same individual shall be eligible for re-appointment.

It shall be in the power of the Syndicate to dispense with the services of the Registrar at any time before the expiration of five years on payment to him of six months' salary, and it may at any time discharge him from the service of the University without notice or compensation in the event of misconduct on his part or of a breach by him of any of the conditions on which he was enagaged. In case the Registrar should wish to resign his office before the expiration of five years, he shall give six months' notice of his intention to resign.

The salary of the Registrar shall be Rs. 600 per mensem, rising by annual increments of Rs. 50 per mensem to Rs. 800. If, at the completion of his term of five years, a Registrar be re-engaged, his salary shall continue to be Rs. 800 per mensem.

The Registrar shall devote his whole time to the duties of his office, and shall not absent himself from his duties without the permission of the Syndicate."

Various suggestions and amendments having fallen through, the Rev. Mr. Macphail moved, that in the proposed By-law 110 after the word "Syndicate" the following be added:—"Subject to the confirmation of the Senate." On its being seconded, it was pointed out by Sir V. Bhashyam Iyengar that the by-law for the appointment of an Assistant Registrar laid down that the Syndicate's selection should be confirmed by the Senate; and it would be anomalous that the Registrar's appointment should not require the confirmation of the Senate.

The amendment was then put to the vote and carried. Dr. Bourne's original motion as amended by Mr. Macphail was then put to the Senate and carried.

The last item on the agenda was Mr. Sankariah's motion for the reduction of the Registrar's salary already mentioned. But he withdrew it, and the meeting came to an end.

THE Annual Convocation of the University of Madras will be held on the 21st March. The Hon'ble Dewan Bahadur S. Srinivasa Raghava Aiyangar, C.I.E., will deliver the Convocation Address.

FOUR girls passed from the Maharani's College, Mysore, at the Lower Secondary Examination of November last, two of whom are daughters of orthodox Brahmins.

MR. C. S. ANANTARAMA AIYAR, B.A., a native of Palghat, has come out first in the recent competitive examination for the Madras Provincial Civil Service. He had a distinguished career at the Ernaculam and Madras Christian Colleges and had been holding an M.A. scholarship at the latter college.

---

160 scholarships of the monthly value of 1 Re. and 60 of the monthly value of Rs. 1-8 will be awarded annually on the results of the Second and Third Standard Examinations respectively to enable Moplah pupils of promise in the Ernad and Villuvanad Taluks of Malabar to prosecute their studies for the next higher standard. Twenty scholarships of the monthly value of Rs. 2 will be awarded to Moplahs in the Special Commercial Class attached to the Government School of Commerce, Calicut.

THE annual prize-giving at the Harris High School took place on the evening of the 30th ultimo at the School premises, Royapetta. There were present:—The Rev. Dr. Miller, C.I.E., Rev. Mr. E. Sell, Rev. Mr. H. D. Goldsmith, the Ven'ble Archdeacon Williams, Rev. Mr. H. C. Parker and Rev. Mr. A. E. Stanley.

The proceedings opened with a prayer followed by a Persian recitation by one of the students.

The Rev. Mr. Sell who made a statement about the working of the school, said that the work of the year had been steady and marked by no exceptional circumstances. There was a small increase in numbers and in fees, and the numbers of boys on the roll stood at 233. A scheme for Technical education had been under consideration; but there were many difficulties in the way, and the matter was not yet finally concluded.

Drawing was now taught as one of the ordinary subjects of the school, but special provision was made for pupils who wished to qualify in the subject. Last year, of five who tried, three obtained certificates in the Elementary grade. This year one or more will appear for the Intermediate grade. An old Harris School boy, Mr. Azizullah, has passed the M. B. Examination and now holds the post of an Assistant Surgeon. The Headmaster reported that the behaviour of the boys was satisfactory and the Inspector's reports had been favourable. Thus, though there was nothing striking, there had been steady work done during the last year.

If the history of the school during the past year had been uneventful, it had not been so with the general question of Mahomedan education. The holding of the Educational Conference in Madras was an excellent idea, and to those who had been insisting on the great need of more self-help and more self-reliance on the part of Madras Mahomedans it was a great pleasure to find those great principles so clearly expounded, and so strongly urged. He thought that the result would be that now some real progress would be made.

The prizes were then given away.

As Rev. Mr. Sell was to go home shortly, the students of the institution took advantage of this meeting to bid him a public farewell. The address presented to him referred to his interest in the Mahomedan community which commenced within those walls and had been carried on in increasing measure as years rolled by. During the years that the school had been under his management, it had progressed rapidly, and many improvements had been made. They also expressed their congratulations on the honour which the Lord Bishop of Madras had conferred upon him when he appointed him as the Senior Canon of the Cathedral Church of St. George, Madras.

Dr. Miller then made a few remarks on behalf of

the public of Madras in appreciation of the services of Mr. Sell.

The Rev. Mr. Sell made a brief and modest reply, in the course of which he referred to the gratitude of the Indian communities making special reference to the Mahomedan community. It was gratifying to him to find that any small service he was able to render to them in the matter of education, had evoked so much gratitude and enthusiasm amongst them.

The Chairman in the course of his remarks observed that though he had had opportunities of associating himself, to a limited extent, with the Mahomedan community, yet that was the first occasion when he met the younger community at an educational establishment. The Mahomedan community as a whole had now come to realise the difficulties and the deficiencies of their education, and for facilitating its progress they had established a Conference at which he had the pleasure to assist last month, and which he thought marked the commencement of a new era in the education of their community. They had the ability and they had the industry to emulate and compete with other communities, but unfortunately they did not have sufficient education to bring themselves into a line with them. The boys in this school possessed the advantage of a good start in life, as the masters took deep interest in them individually and collectively. As long as Mahomedan boys were taught in the manner in which they were taught in this school, they would be a force in the country.

The Ven'ble Archdeacon Williams proposed a vote of thanks to the Chairman which was carried.

The meeting then terminated.

MR. R. LL. JONES, Professor of Physics in the Presidency College, has gone home on furlough. Mr. P. Rajagopala Aiyar, M.A., his assistant, has been appointed to act for him. He took charge on Thursday, the 6th instant.

ON the 29th ultimo, His Excellency Lord Ampthill presided at the prize-giving to the successful pupils of the Civil Orphan Asylum. There was a large gathering. The Report of the Directors was read by Mr. J. R. Coombes, the Honorary Secretary. The Male Asylum had at the close of the year 99 boys, and the Female Asylum 41 girls. The average cost per child was Rs. 14-4-4. After the reading of the Report, the girls sang a song, and then H. E. Lady Ampthill gave away the prizes. His Excellency the Governor then made a short speech from which we quote the first few sentences :—

"In the old days of sailing ships there prevailed a curious custom of which I am reminded by my position this evening. Whenever the unwary passenger ascended the rigging for the first time, he was intercepted by sturdy sailors who firmly but good-humouredly refused to let him descend until he had "paid his footing." In the same way, whenever the Governor of this Presidency visits an institution he is made to pay toll in the form of a speech. Sometimes the demand is made in a formidable manner and he is "asked to stand and deliver" an "address," and at other times the request is made in a more insinuating way and he is coaxed to "say a few words" unless he wishes to cause great disappointment. One has often heard how the seafaring men of former days exercised their powers of threats, persuasion and humour in a similar manner, and the inevitable result was the payment of the accustomed toll. As I am now well-acquainted with this custom, and as I have been warned that it would be observed on this occasion, I took up the Report of the Civil Orphan Asylum yesterday morning to see whether I could find in it suitable food for comment. The first words which met my eyes were these :—"There is nothing special to record." Here, then I was committed to the attempt of making bricks without straw with a vengeance! If the Directors themselves who are familiar with, and responsible for, every detail of the administration of the Asylum, had nothing special to say, what on earth could I, a stranger, find for remark? The fact that there is nothing special to record, is, I presume, a cause for satisfaction in a negative sort of way. It implies that there has been no falling-off in the prosperity of the institution, but at the same time no unusual progress."

A RESOLUTION of the India Government, dated the 27th ultimo notified the appointment of a Commission with the Hon'ble Mr. Raleigh as President and Mr. Nathan as Secretary. The members are the Hon'ble Syed Hoossain Belgrami, Nawab Mad-ul-Mulkh, Mr. J. P. Hewett, Mr. A. Pedler, Dr. A. G. Bourne and Rev. D. Mackichan.

The local members attached to the Commission during its visits to each province are : for Calcutta, the Hon'ble Mr. Asutosh Makhopadhya ; for Madras, Mr. C. Sankaran Nair ; for Bombay, the Hon'ble Mr. Justice Chandravarkar ; for Allahabad, Mr. T. C. Lewis, Director of Public Instruction, N. W. P. and Oudh ; for Punjab, Mr. W. Bell.

THE OBJECT OF THE COMMISSION.

The Commission will visit the various University centres and take evidence, eventually proceeding to Simla to write the Report. The object of the Commission is laid down to be to enquire into the condition and prospects of the Universities established in British India ; to consider and report upon any proposals which have been, or may be, made for improving their constitution and working, and to recommend to the Governor-General in Council such measures as may tend to elevate the standard of University teaching and to promote the advancement of learning.

The Commission sat in Madras at the Senate House between the 19th and 25th instant. Mr. Sankaran Nair selected the names of the Madras witnesses. A mass of evidence has been given, which we propose to print in our next number. The following views and suggestions have been put forward by the Commission as reforms and changes which may be made in the present system :—

That it is desirable to enlarge the powers of the University so as to render the same capable of being a teaching, and not merely an examining, body.

That suitable regulations should be made for the election of Fellows.

That the constitution and powers of the Syndicate should be placed on a statutory basis.

That the University should be empowered and encouraged to exercise a closer supervision than is at present possible over affiliated Colleges, with a view to the maintenance of the standard of teaching and discipline in such Colleges.

That there is a tendency of University examinations to lower the aims and pervert the methods of education in Colleges, and that the courses of study now prescribed should therefore be passed under review.

BOMBAY.

MR. J. GORDON KENNEDY, M.A., of Edinburgh, has been appointed Professor of English and Logic in the Canning College, Lucknow.

MR. W. J. GOODRICH, M.A., Principal of the Gujarat College, who last year went from Madras to fill the post of Principal, has now, owing to ill-health, resigned.

A MAHOMEDAN Educational Conference was held at Karachi on the 4th and 5th ultimo under the presidency of the Commissioner of Sind. Eleven Resolutions were passed, the principal ones relating to the appointment of a Central Committee and Sub-Committees to promote education in the mofussil, the opening of more village schools and the inclusion therein of religious instruction and subjects of practical utility to Zemindars ; the opening of boarding-houses for Zemindars' sons at central places, where religious training could be given, while for ordinary education they would attend schools already existing ; those desirous of higher education to be drafted to the Karachi Madrassa and helped with funds ; all the available funds from local and provincial sources to be applied preferentially to these objects, so as to secure the admission of a proper proportion of Mahomedans to the Hyderabad Training College, and preference to be given to qualified Mahomedans in filling Persian teacherships in High Schools.

THE annual meeting of the Bombay University Senate was held on Saturday, the 25th January, in the Sir Cowasji Jehangbir Hall of the University. The Hon. Mr. Justice Candy, the Vice-Chancellor, presided.

The Vice-Chancellor, before beginning the business, did the pleasing duty of handing over to Khan Bahadur N. H. Choksey, L.M. & S., of the Arthur Road Hospital, Bombay, the diploma of the degree of M.D. conferred on him *honoris causa* by the medical faculty of the University of Freiburg on account of his researches in the investigation of the nature and origin of plague and of the cordial assistance given by him to the German *Savants* who visited Bombay to study plague.

"Sanitary Engineering" was introduced as one of the optional subjects for the I.C.E. Examination. It was agreed that the L. M. & S. Examination should be held twice in the year, the one examination commencing on the fourth Monday of June, and the other on the fourth Monday of November.

The Senate then accepted the offer of Rs. 6,000 in 3·12 per cent. Government Paper from the Chairman of Sub-Committee appointed by the subscribers of Sir Jamsetjee Jeejeebhoy, Third. Baronet, Memorial Fund for the foundation of a Prize in the name of the late Sir Jamsetjee Jeejeebhoy, Third Baronet, be accepted with the best thanks of the Senate and that the following regulations be adopted for awarding the Prize :—A prize to be called "The Jamsetjee Jeejeebhoy, Third Baronet, Prize" of the value of Rs. 100 shall be awarded every tenth year to the best essay by a University student in accordance with the subjoined conditions. (2) Competitors shall be graduates or undergraduates or members of any University. (3) The subject of the essay shall be Iranian. It may be on all matters appertaining to ancient Iran, such as its history, literature, science, art, religion, &c. It may be the translation of an hitherto untranslated Avesta, Pahlavi, Cuneiform or Persian book or inscriptions, gems, jewels, &c., of general Iranian interest, or the preparation of an edition—collated or uncollated—of an unpublished manuscript.

(4) The subject shall be selected and notified by the Syndicate not less than eighteen months before the day for sending in the essay. (5) Each essay shall be written in English and sent to the University Registrar on or before the 1st of July. Each essay shall be signed by the writer and shall be accompanied by a statement giving his University standing, if any, his post, office address, and a declaration that the essay sent in by him is *bonâ fide* his own composition. (6) The Judges shall be two in number and shall be nominated by the Syndicate. Their decision shall be announced on the fourth Monday in November. The honorarium for each Judge shall be ten guineas.

HER EXCELLENCY LADY NORTHCOTE distributed the prizes of the Sir Mangaldas Nothoobhoy Girls' School at Mangaldas House, Girgaum. The speech of the occasion was made by the Hon. Mr. Giles. The chief point in it was the advice he offered to the management to insist on some fee for the instruction imparted. Certain of his remarks relating to the history of the school are worth quoting :—

"It was now fifty years ago since the school was first established under the auspices of the Literary and Scientific Education Society of Bombay, and one of its earliest movers in the cause of female education was the late Sir Mangaldas Nothoobhoy who, at the early age of twenty, started the school—the very first Gujarati Girl's school established in Bombay. They must remember that about fifty years ago there was no educational department and such education as was then given in the Bombay Presidency was administered by a Board of Education. There was no systematic principle of education, no programme laid down, and when they considered these things they would admit that it was a sign of

the great liberality of mind and great breadth of view that Sir Mangaldas, then quite a young man, determined to institute a girls' school for the Gujarati girls of his own and other similar castes. Sir Mangaldas did not only support the institution by his words, for two years after it was established, he gave a sum of Rs. 20,000 for the support of the school, and after his death a further sum of Rs. 20,200 was left by his will for the same purpose. As Government did not wish to manage the school, it was left to the care of a Managing Committee, and he was sure that they would all agree with him that it was safe in the hands of the present Committee."

THE Technical Education Commission, appointed by the Government of India, conducted its enquiries in Bombay in the Secretariat Council Room. Its sittings were held on the 20th and 21st January and the deliberations closed on the latter evening. The Commission was composed of five members, Colonel Clibborn being the President. It invited several well-known authorities from various parts of India to confer on several questions connected with the present system of technical education in this country. About twenty gentlemen assisted in the Conference. Among the questions on which consultations were invited were, the initiation of new industries in India; the alteration and amendment of the present system of imparting technical education in India, in such manner as to make it yield far more practical results than it had been able to do hitherto; the rectification of imperfections and faults in the system, which appeared to have been drafted under the impression that the pupils should be taught an industry, and then left to themselves to equip the works to earn a living in after-life; and the determination of the question as to how far school-education might be given in conjunction with industrial concerns.

As a practical solution to these questions gentlemen from Ahmednagar, well known for their beneficent work in promoting the well-being of Indian famine orphans, explained to the Commission the scheme they had successfully followed. This was adjudged to be so good that the members of the Commission resolved upon inspecting the factory at Ahmednagar by the end of the week. The leading features of this nearly perfected scheme were that the famine orphans, rescued from the ravages of the scourge by the efforts of the various Missionaries, were educated in the High School conducted by the Rev. J. Smith, and were afterwards passed on to the carpet-weaving factories established by the Industrial Missions Aid Society. Being actually located in Ahmednagar the factory acted in co-operation and side by side with the school. Thus not only were the children educated, not only were they trained and had the wherewithal to earn their living, but the factory was there to utilise their services for industrial purposes.

BENGAL.

THE Prem Chand Roy Chand Studentship, this year, has been awarded to Babu Krisna Chandra Banarjee of the Provincial Educational Service.

THE Committee of the "Navadwipadha Pracharini Sabha" will award a gold medal to the writer of the best essay on "the life of Sri Chaitanya." Other writers will get prizes according to the merits of their respective essays. The essays are to be sent to the Assistant Secretary of the Sabha *via* Swarupganj P. O. (Nuddia) on or before the 24th March, 1902. On the same day at Mayapur (the birth place of Sri Chaitanya). Nuddia, the Sabha will confer titles, silver medals and prizes to the successful writers of the essay of the last year.

A RECENT number of the *Calcutta Gazette* contains particulars of three post-graduate Research Scholarships of the monthly value of Rs. 100 each and tenable for a maximum period of three years, but in the first instance for one year only, to be awarded during the current year. Two of the scholarships will be awarded to candidates who propose to carry on original researches in Scientific subjects, such as Natural and Physical Science, Chemistry, Mathematical Science, etc., and one will be awarded to a candidate who undertakes research in literary subjects, such as Languages, Comparative Philology, Palæography, Epigraphy, Philosophy, History, Archæology, Anthropology, etc. Candidates must have passed the M.A., the M.D., the D.L., or the M. E. Examination of the Calcutta University not previous to 1899, must be possessed of high and special qualifications and be likely to conduct original research with success.

AT a meeting of the Viceroy's Council held on the 10th, an interesting announcement was made by Lord Curzon on the subject of the Imperial Library now in course of formation at the Metcalfe Hall. His object in interesting himself in this matter, His Excellency said, was to present Calcutta with a public library worthy of the name. When he arrived in this country there was no such institution as a public library in existence, the Imperial Library being confined, in its utility, almost entirely to officials, while the Metcalfe Hall Library, which contained an enormous number of books, had degenerated, so far as the use made of it was concerned, into a library of light literature and fiction. The whole building had now been renovated; a competent librarian from the British Museum had been brought out; and the old collection of books would soon be thoroughly revised and rehoused, and His Excellency hoped that, a year hence, the Metcalfe Hall would become a place for the student and the historian, as well as for the general reader. His desire was to collect in it every work of interest about India, and he looked forward, before leaving the country, to making it, on a small scale, for India, what the Reading Room of the British Museum is to the people of Great Britain. The Hon'ble Mr. Raleigh, who also spoke on the subject, in introducing the Public Library Bill, traced the history of the scheme for the formation of an Imperial Library and explained the reasons for the measure. The nucleus of the new Library, it appears from his remarks, is to be formed from the existing Imperial

Library, supplemented by the collection of books already located in the Metcalfe Hall.

AT the prize-distribution of the Brahmo Girls' Schools, No. 56, Mirzapore Street, Lady Woodburn gave the prizes, and Sir John Woodburn delivered the address. The address was short and did not contain any important declaration of views. After promising a state contribution towards the building expenses of the School, His Honour went on good-humouredly:

"There is another matter on which my wife has charged me to speak to the managers, and that is to express her great pleasure that the teachers of this school have devoted part of their time to teach the girls sewing, cooking and domestic economy. I have no doubt that she is led to that expression of her opinion from perhaps her sad experience of looking after the comforts of her husband. But I think she possibly foresees that if these dear young girls are taught these domestic duties, their future lives as married women will be made all the happier for being able to look after the comforts of their husbands."

BERAR.

THE annual meeting of the Educational Conference of Berar was held at Amraoti during the first week of December. There were four sittings of the Conference commencing on Monday, the 2nd, and they came to a close on Thursday evening. All the nine Deputy Inspectors and about 250 teachers, including seven lady teachers, attended. As usual the Director of Public Instruction, Mr. C. H. Candy, presided over the Conference. On Tuesday he explained to the teachers assembled the method of teaching the Anglo-Oriental Primer, which is taught in the first English standard in schools in the Province. The teachers of the private high school at Amraoti showed an earnest interest in the work of the Conference, by two of them giving lectures on important educational subjects. A lady teacher, Mrs. Savitribai Joshi, Head Mistress of the Akola Girls' School, read a paper on the methods of teaching adopted in "the Shapurji Bengalee girls' school" at Bombay, known also as Chinchgar school which is reputed to be a model girls' school in the Bombay Presidency.

The proceedings commenced with an address from the Director in which he welcomed the assembly.

During the four days the Conference considered several questions and passed resolutions upon them. The question of having an independent High School for Mahomedan boys at Ellichpur, the reserving of important posts for trained teachers, to hold girls' schools at headquarter stations from 11 in the morning to 5 in the evening with an hour's recess, instead of holding them twice a day in the morning and in the afternoon, to hold Anglo-Vernacular School Entrance Examination on the lines of the High School Entrance Examination, the graded course of drill and gymnastics and the appointment of trained masters to teach them were points which were prominently discussed. Some fifteen teachers read papers or delivered addresses on educational subjects among which those of Messrs. Damle Muley Sahasrabudhe, Gokhale and Kalele were very interesting. Addresses from Dr. Paranjape and Mr. Khaparde on scientific subjects were also very important.

In closing the Conference, Mr. Candy specially thanked the gentlemen outside the department who took earnest interest in the cause of education in the Province. In regard to the proposal to introduce Agricultural training in the curriculum of Primary Schools Mr. Candy observed that an attempt was made (with the assistance of Major Horseburgh, Deputy Commissioner of Ellichpur) by introducing certain lessons on agriculture in the Marathi reading books. Referring to the teaching of handicrafts in the Hindustani School at Basein the Director said that the move was one on which the school was to be congratulated particularly as it was quite spontaneous, and he hoped that some satisfactory arrangement will be made by the people who took the initiative to justify a grant being given by the department. Regarding the scheme of Rao Bahadur Bhagwat for Manual Training which is sanctioned by the Resident, Mr. Candy stated that it could not be tried merely as an experiment for a year as the cost would be heavy, and that it was proposed by him to introduce the scheme permanently as there was no fear of its not working satisfactorily. Arrangements were being made to introduce physical training into schools in the province on a sounder basis and this he hoped would receive full support from the inspectors and teachers and the public in general. Regarding a proposal to start a Training class for female teachers in Berar the Director was glad to hear that it was under contemplation to start a scholarship as a memorial of Mr. Mahajan's long service and attach it to the proposed class. The Resident hoped that the scheme will receive pecuniary support from the public in general.

THE PUNJAB.

IN order to assist the educational advancement of Indian Christians in the Punjab, the Hon'ble Kanwar Sir Harnam Singh, K.C.I.E., has given Rs. 50,000, the interest of which will be used to create a number of scholarships to be tenable by poor Indian Christian students. The trust will be managed by a Committee, and rules and conditions relating to the scholarships are now being framed.

ON the 23rd ultimo, the Lieutenant Governor distributed the prizes at the Sikhs' College, Amritsar. The Report read by the Principal was a very unsatisfactory one. Sir Mackworth Young, in his speech, summed up the causes of the unfortunate state of affairs in two phrases—divided counsels and deficient funds. There were among the Committee of the College two parties—Lahore and Amritsar, and, owing to this fact, work had frequently been at a standstill. He would not discontinue this party government, but it must be kept within reasonable limits. To help towards a better understanding, he suggested that an Executive Committee

Meeting be held alternately at Lahore and Amritsar. Regarding the financial position, he pointed out that the benefactions, which form the bulk of the funds of the College, had not been paid up, but had been retained in the hands of the donors and interest at different rates had been paid irregularly. He appealed to them to relieve the situation by completing their gifts. His Honour proposed to close for a time the College classes and to strengthen the School Department. The members of the Council had somewhat reluctantly agreed to this retrenchment. The Lieutenant-Governor hoped that the B.A. classes would be re-opened in a few years' time.

General Notes.

ON Friday, December 13, a joint meeting of the members of the College of Preceptors and of the Metropolitan Sections of the Teachers' Guild was held in the Lecture Hall of the College of Preceptors, Bloomsbury Square, for the purpose of discussing the present position and future prospects of training institutions for teachers in secondary schools. The chair was taken by MR. Francis Storr.

Mr. P. A. Barnett opened the discussion in a short speech. He said that the necessity of training was generally accepted by people, and that provision for the training of secondary teachers had been made at Oxford, Cambridge, Owen's College, Manchester; King's College, London; the Yorkshire College, Leeds; at Aberystwyth, Bangor and Birmingham; at Sheffield and perhaps also at Liverpool. One of the problems was whether the training should be pre-graduate or post-graduate. Mr. Barnett would rather make it pre-graduate. It was true that men did not go to the training institutions in sufficient numbers; but the explanation lay in the small rewards and poor prospects of the teaching profession. He quoted the following passage from a letter written by Professor Withers :—

"There can, I think, be no question that all other remedies for the defects in English education are, in comparison, unimportant when weighed against an improvement in the career and the qualifications of the teaching staff of our schools. An impression still prevails in this country, even among teachers themselves, that teaching is unskilled labour, for which no technical preparation is required; hence the low status of the schoolmaster's profession and the wretched rate at which he is paid. Unless this matter of training is grappled with by the teachers and by bodies like the College of Preceptors and the Universities, in conjunction with one another, it is not likely that anything effectual will be done to raise the efficiency, and therefore the dignity, of the teaching profession."

An interesting discussion followed. Mr. H. W. Eve, Dean of the College of Preceptors, remarked that one difficulty was the want of suitable practising schools. In reference to the economic difficulty, he thought one evil was the tendency to start schools at low fees. He observed also that men would make better teachers if, while they read for the pass degree, they read the subjects with the view of teaching them. Miss Woods of the Maria Grey Training College advocated the recognition of training as a necessary qualification for admission to a Register of Teachers. The Chairman felt like others that the economic difficulty lay at the bottom of the question and hoped that training would be prescribed as a necessary condition of registration.

ANENT the foregoing, *Magister* writes to the *Educational Times* representing the views of Headmasters as against those of professors of education who alone or mainly took part in the discussion. He says that the trained teacher is often a theorist disposed to try his methods on children and fancying himself superior to the ordinary tests by results of a tangible kind. He has also a useful suggestion :—

Hitherto the headmaster of a secondary school has in many cases been content to accept the responsibility for the training of his own teaching staff, and, in doing so, he is in fact working on the plan which is adopted in Germany, where the training of the *Secundarlehrer* is begun, continued, and ended *in the school*, under the direction of headmasters appointed and paid by the State to take upon themselves the extra work involved in such instruction and supervision. Is it too much to hope that in the development and systematization of some such method may be found the solution of the problem of the professional training of teachers for our secondary schools?

TOWARDS the end of December last, Mr. Francis Storr retired from the active duties of a teacher and was entertained at a dinner at which several distinguished men were present. The send-off was most cordial and the speeches showed keen appreciation of Mr. Storr's services and great admiration of his personal influence and enthusiasm.

MR. W. H. D. ROUSE, till lately assistant master at Rugby, has now been raised to the Headmastership of the Perse School, Cambridge. The Assistant Masters' Association will find it hard to fill up his place as their Secretary. Mr. Rouse is Secretary of the Committee of the Education Section of the British Association.

DR. EMANUEL LARKER, the champion chess player, has been appointed Lecturer in Mathematics at Owen's College, Manchester. Our English correspondent has certain observations on this appointment which we commend to our readers.

MR. STANFORD's provisional endowment of the Californian University as a memorial to his son caused some difficulty, owing to the terms of the will not being quite clear. She has now executed a trust by which the Leland Stanford Junior University receives property valued at £6,000,000. Half the amount is in money, half in land—an estate of over a million acres.

Trans, May
May 8
69615

CONTENTS.

	PAGE
Editorial Notes	101
The Report on Public Instruction in Madras; M.A. Students; The M.A. Degree Examination of 1902; Sanskrit in the M.A. Degree Examination; The Doveton College; Father Neut on the 'European Code'; The Universities' Commission in Bombay. Mr. Paranjapye's evidence; The Hon'ble Mr. Giles's evidence; Inter-collegiate lectures and Honours courses; State of the Affiliated Colleges in Bombay; The Principal of the Elphinstone College on 'Cram'; The Principal of the Wilson College on a Teaching University; The evidence of Mr. K. Subramani Aiyar; &c., &c.	
University Reform. I.—BY THE REV. F. W. KELLETT, M.A.	111
University Reform. II.—BY S. MATTHIANADHAN, M.A., LL.B. (Cantab)	116
The Indian Universities Commission	122
Our English Letter	146
Contemporary Educational Periodicals ...	147
Reviews and Notices	149
General Geography for Indian Schools, by W. H. Arden Wood, B.A., F.C.S.; The Mind of a Child, by Ennis Richmond; Selections from the Writings of James Anthony Froude, with Notes, by P. S. Allen, M.A.; The L'Allegro and Il Penseroso of John Milton, edited with notes and other matter, by A. J. Grieve, B.A.	
Indian Educational Notes	151
General Notes	167

All contributions, books for Review, &c., should be addressed to the Editor, Haslemere, Nungambakkam, Madras. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW *Office, No. 4, Mount Road, Madras.*

N.B.—*Please note the change in the Editor's address.*

The Publishers request that Subscribers to the EDUCATIONAL REVIEW *who do not receive the* REVIEW *regularly will kindly bring the fact to their notice.*

The Educational Review.

The Report on Public Instruction in Madras.

We have received the Report on Public Instruction in the Madras Presidency for the year 1900-1901. 'Agreeably to the wishes of the Government of India,' the report has been compressed into 45 pages as against 107 last year. Mr. Stuart expresses his opinion that this change is not an improvement, but the Government of Madras is not satisfied and demands yet further compression. Forty pages is to be the limit in future. The Director pronounces the progress in all grades above the primary to be satisfactory. The decrease in the number and strength of primary schools is said to be due to, first, the prevalence of famine and epidemics, secondly the inadequate payment of results grants; as however the number and strength of private unaided primary schools have risen, the Governor in Council is disposed to regard the second of the two assigned causes as the determining factor. On the other hand the fact that there was a fall in the number of pupils drawn from the poorer classes in the collegiate and upper secondary stages, while there was a rise in the number of pupils belonging to the richer and middle classes, affords a strong presumption that the decrease in the primary stage must largely be traced to famine. It is gratifying to notice that in aided colleges, although there was a fall in the average strength, there was

a considerable rise in the income derived from fees. This increase is due, it is stated, to the reduction in the number of partial and full free scholarships. Possibly ordinary economic causes are gradually bringing about a solution of this vexed question, but there has been, we cannot doubt, a grievous waste, not merely in things material, in the process. The amount of grants-in-aid from all sources fell short, we notice, of last year's sum by over Rs. 20,000.

M.A. Students.

The number of students studying for the M.A. degree in colleges was during the year under review 30, as against 18 in the previous year. The increase is, as the Director remarks, worthy of note. For the M.A. examination of 1901 thirty-six candidates presented themselves, and of these 19 passed. This is said to be the largest number on record. It should also be remembered that the 30 Bachelors studying for the M.A. degree in colleges do not represent by any means the sum total of those preparing for this, the highest University Examination in Arts, as the great majority of those who elect 'literary' subjects, that is to say, Philosophy, History and Language, read privately for the examination. It is much to be regretted that regular instruction and scholarships are not provided in the larger colleges, for instance, in the Presidency College, for M.A. students in these subjects, as well as for those who specialise in Mathematics or in the Physical and Natural Sciences.

The M.A. Degree Examination of 1902.

This year there is some falling off in the number of candidates who have passed the M.A. degree examination. There are ten in all. These however include two ladies, and a gentleman, Mr. K. V. Rangaswami Aiyangar, who has attained the very rare distinction of a first class. We notice among the other successful candidates one who has graduated in Tamil and Kanarese. A Vernacular Master of Arts, if we may call him so for convenience, is almost as rare as a First Class Master of Arts, and a Sanskrit Master of Arts is not much more common. That these Oriental languages prove of such small attraction to our graduates is, we imagine, significant rather than curious, though any attempt to assign true causes to the phenomenon would be an invidious, if not a dangerous, task. It cannot be said that the University discourages the higher study of the Classical and Vernacular languages of the East. The University does all it can, but our students refuse to avail themselves of the facilities offered, and for a hundred men ready to talk glibly about the beauties or excellences of Indian literatures, there is probably not one who is willing to study them seriously. In the case of the Vernaculars this is perhaps not to be wondered at, but Sanskrit stands on a different footing. That the study of Sanskrit

Sanskrit in the M.A. Degree Examination.

according to modern methods is so largely neglected by our graduates is certainly not to the credit of the University, though the fault can scarcely be said to lie at the door of the Syndicate or the Senate. Probably one cause, and a potent one, lies in the fact that the teaching of Sanskrit in our schools and colleges is entrusted almost entirely to mere Pundits, persons who have themselves been trained according to obsolete methods and ideals, and who have no notion of rendering their subject attractive and interesting to students who have acquired some taste for modern learning. In our opinion the

teacher of Sanskrit in a school or college should be amongst the most highly paid, not amongst the lowest paid, members of the staff. It is probable that the institution of a better class of Sanskrit teachers from the very beginning would lead to something like progress in the study of Sanskrit generally. We are however inclined to think—we speak of course with great diffidence—that there must be something in the nature of the present examination for the M.A. degree in Sanskrit which acts as a deterrent. Very few candidates present themselves, and of these few a very small proportion succeed in obtaining even a third class. And yet some of those rejected by the examiners are said to be persons who have devoted many years to the study of Sanskrit, have acquired a reputation for a knowledge of Sanskrit literature, and have shown themselves to be persons of much more than average intelligence in other respects. It is remarkable too that those who have been unsuccessful in this examination lately—this year, for instance—have been declared to have failed in 'text-books' only, while they have satisfied the examiners in such subjects as comparative philology, translation from and into Sanskrit, and the history of the Sanskrit literature and language. Now we can understand a candidate with no real knowledge of a language securing good marks in a 'text' paper, merely by a process of cram—and this indeed is the complaint which has been raised in Bombay with regard to the study of the Classical languages in that University; but the reverse position is not at all easy to understand. In a rationally conceived and properly conducted examination it is hard to see how a candidate who has worked with ordinary diligence, and who is able to obtain 50 per cent. of the maximum in long and difficult passages of translation, in searching papers in the history of Sanskrit literature and language, and in comparative philology, should fail to secure thirty per cent. in papers upon specially prescribed and prepared books. And yet this is what has happened recently, not once only, and to this is due the fact that no graduate this year has received the M.A. degree for proficiency in Sanskrit. Whether the examination is to blame or the examiners we shall not presume to say, but we do commend the matter to the consideration of the Syndicate, for we feel convinced that there is something seriously wrong somewhere.

The Doveton College.

At the annual distribution of prizes at the Doveton College the other day, the Principal, Mr. W. E. Hoare, in the course of his report, said several plain words which those interested in education amongst the Anglo-Indian and Eurasian community would do well to heed. Alluding to certain proposals which have been put forward for substituting, in the case of Anglo-Indian boys and girls, examinations controlled in England —Oxford and Cambridge 'Locals,' we presume—for examinations conducted by the University of Madras, Mr. Hoare pointed out that as the English examinations are easier than the corresponding Madras examinations, the proposal amounted to a confession of intellectual inferiority, which he declined to admit. "We are sure to lose heavily," he added, "if we sever ourselves from the corporate educational life of this country." The educational policy to which this caution points, is in our view absolutely sound. We do not fancy that those who advocate the proposed change do so with the conscious

intention of substituting a lighter for a severer educational test. We rather imagine that there is a sort of impression in some quarters that an examination controlled from Europe must be more suited to the genius of students who are wholly or partly of European descent, than any examination conducted solely in this country can be. This is of course a pure delusion. It is possible too that there may be another and even less creditable cause for the proposal, and that a distinguishing educational test is sought, on the ground that it would be a distinction, and a mark of superiority. It would be waste of words to prove at length the folly and mischievousness of any such notion. The true interest of the Eurasian and domiciled Anglo-Indian community will best be realised by frankly accepting and making the best of the higher educational agencies which this country affords. The clamour for separate Universities, colleges and examinations, will not result in anything beyond the keeping alive of a vague feeling of discontent and will plainly lead to worse and not better conditions than obtain at present. A certain number of individuals belonging to the community already take and have long taken this view, and have been content to take advantage of educational privileges which are ready to their hand. At the close of the proceedings at the Doveton College Mr. Higgens, who presided, held out a hope that, if properly supported, the Doveton might again be raised to the rank of a first-grade college. Probably Mr. Higgens had not fully considered the various aspects of the question, and merely held out, by way of friendly encouragement, appropriate to such occasions, an ideal the realisation of which might seem well worth ambition. Any effort of the sort, however, would be in our opinion extremely misdirected. Educational effort among this community should be almost entirely devoted to the strengthening of the schools. Separate schools for Europeans and Eurasians, well-staffed and well-equipped, are, for obvious reasons, absolutely essential. A first-grade college for the community is neither requisite nor in any way desirable. Far less is it desirable for a single section of the community. We doubt even whether a second-grade college serves any very useful purpose. It would be quite impossible for the Doveton College authorities to maintain a first-grade institution which could pretend to hold its own with the Presidency or Christian Colleges, or could attempt to provide instruction in more than a very few of the branches of study for which in these colleges specialist European Professors are engaged and special facilities afforded. The opening of B.A. classes at the Doveton would, we imagine, merely mean the weakening of the School Department without any compensating advantage being attained.

Father Neut on the 'European Code.'

From a recent Calcutta telegram we learn that views similar to those criticised by Mr. Hoare have been entertained by a section — though, it would appear, a small minority — of the domiciled community in Bengal, and have been, at a sitting of the Universities' Commission, severely handled by one who, we take it, ought to know. In the course of his evidence Father Neut, a Professor in St. Xavier's College, remarked :—

"Two days ago I read that in the Report of the Principal of the Doveton College, Madras, there was a strong complaint about the fickleness, so to speak, of the leaders of the communities, in whose interests the Doveton College is specially maintained. At one time there is a cry (it is said there) for more or new schools, at another time the existing examinations come in for violent criticism and it is seriously proposed to substitute less exacting English examinations. This is just what has happened here. The violent, ungrounded and incorrect criticism we have heard is from men who have not been proved to represent even one-third of the domiciled community, and the proposal for the substitution of the less exacting English examinations has not only been made, but has gained its way into one or two schools. My firm conviction is that as soon as the Cambridge Locals do not yield the success which is expected, fault will be found with them, and we shall once more be before a widespread feeling of discontent and dissatisfaction. I do not mean to imply that the Cambridge Locals cannot be made as extensive as our examinations; but I maintain that an examination which makes it possible to gain a certificate, although it bears an English University name, without any English test and simply with Arithmetic, Religious Knowledge, French, Drawing or Music, does not stand in comparison with another examination which requires a separate pass in English composition, in English grammar, in English text-books, in Arithmetic, and in at least three optional subjects; nor can such an examination be considered as the equivalent of the F.A. Examination at our University."

The Universities' Commission in Bombay.

We have before us the evidence of all the witnesses examined by the Universities' Commission in the Bombay Presidency, so far at least as that evidence is correctly represented by the *Bombay Gazette Budget* report. In many cases the evidence appears to be considerably curtailed and compressed, and in some instances, the witness is reported to have said the reverse of what he apparently intended to say. In spite of imperfect reporting, the Bombay evidence strikes us as being of a much more satisfactory and useful nature than the evidence submitted in Madras. This is no doubt due to the fact that the Commission have been able to profit by experience gained during the Madras sitting as to the sort of witnesses whose evidence would be likely to be of most value, and as to the kind of questions on which opinion might be with most advantage invited. It is also possible that the Bombay local member, Mr. Justice Chandavarkar, understood what was required of him better than did the Madras local member, Mr. Sankaran Nair. Be that as it may, it is certain that the majority of witnesses examined at Poona and Bombay were Professors of important Colleges who spoke with knowledge of actual and possible conditions. Thus the Elphinstone College was represented by no less than three Professors, while the corresponding College in Madras had to be content with one. Again the Bombay witnesses confined themselves to the practical, and did not indulge, as did some Madras witnesses—notably one witness, distinguished indeed, but for attainments other than educational—in the construction of purely utopian and impossible schemes. Also the Commission will, we imagine, be able to collect from the Bombay witnesses a body of common and coherent opinion on University questions, such as it will be well nigh impossible to extract from the Madras evidence, unless indeed a very large part of it is ignored altogether.

Mr. Paranjapye's evidence.

Of the evidence other than that which related to Professional Colleges and courses of study, the most interesting perhaps is that furnished by Mr. Giles, Director of Public Instruction, Mr. Macmillan, Principal of the Elphinstone College, and Mr. Scott, Acting Principal of the Wilson College. The opinions of the Indian Senior Wrangler, Mr. Paranjapye, would no doubt be of much

interest. Unfortunately his evidence is very meagrely reported in the newspaper from which our information is derived. Mr. Paranjapye appears to advocate the substitution of Indian for European Professors, on the ground that first rate Europeans are not likely to be attracted to India and even if procured, will be difficult to keep. On the other hand some witnesses in Bombay have dwelt upon the very efficient character of the staffs of the most important Bombay Colleges. It is no doubt a somewhat invidious and delicate question and the rival opinions expressed cannot be said to be altogether impartial and unbiassed. This much however may be hazarded. European scholars of real eminence, if unattainable for work in Indian Colleges, are not absolutely necessary; indeed it is doubtful how far such men would prove successful teachers of ordinary B.A. classes. It should be remembered that at Oxford and Cambridge the great bulk of the teaching work, even for the honour courses, is discharged not by the University Professors, but by the College tutors. Again it is by no means certain that the best intellect of this country could be secured for educational purposes. Even if a large number of scholarships to England were instituted, as Mr. Paranjapye, we believe, recommended, it is not certain that the scholarship holders, if a choice were allowed them (and compulsion would seem highly undesirable), would on return to this country adopt an educational career. There are a certain number of scholarships of the kind at present, but Mr. Paranjapye's case remains on the whole an exception. The Civil Service and the Bar would, we believe, continue to prove more attractive to the exceptionally gifted Indian youth than the educational service, even were the highest appointments in that service thrown open to Indians. Moreover there are qualifications other than learning and scholarship which are desirable in a Professor teaching in an Indian College, and these qualifications are, we believe, more likely, at present at least, to be possessed by an Englishman than by a native of this country. This is, as we have said before, very delicate ground, and we leave it with considerable relief.

The Hon'ble Mr. Giles's evidence.

Mr. Giles's evidence practically covers the whole ground of University education in Bombay, and, while the desirability of moderate measures of reform is freely admitted, is distinctly optimistic as to the character of the results attained by University education in the presidency over whose educational interests the witness presides. "Finally," said Mr. Giles in concluding his evidence, "I wish to place on record my opinion that while there is great room for reform in connection with this University, the University has done and is doing valuable work and is producing men who are not only occasionally brilliant scholars, but who are, on the whole, fairly well-educated, well-mannered and well-conducted. My experience after 29 years is that our graduates are generally men who are fit to be public servants, and to take their place in the various walks of life, that the tendency in the Colleges and in the students is towards improvement, and that the University of Bombay is not behind any other University in India either in the efficiency of its management or in the sufficiency of its results." This encouraging view is, it will be remembered, practically identical with that expressed by the late Director of Public Instruction of Madras, with regard to University education in this Presidency, and such deliberate judgments pronounced by those who have the best possible means for forming an opinion, should utterly outweigh any amount of vague pessimistic vapouring from irresponsible persons whose experience is small and whose wisdom questionable.

Inter-collegiate lectures and Honours courses.

We notice with pleasure that the Director's views with regard to a teaching University coincide with those advanced in these columns last month. Mr. Giles advocates inter-collegiate lectures for post-graduate and Honour B.A. courses. Further than this he does not advocate University, as distinguished from College, teaching, at least for some time to come. He also pronounces himself strongly in favour of Honour B.A. courses, and herein differs from our own Director, who in his evidence in Madras declared such courses quite unnecessary. Our own view of the matter has been stated so often that we shall not weary our readers with any further discussion of the subject, but merely express the hope that the Commission in its final report will attach more weight, so far as this point is concerned, to the opinion of the Director of Public Instruction in Bombay than to his brother Director of Madras.

State of the Affiliated Colleges in Bombay.

That part of Mr. Giles's evidence which relates to Affiliated Colleges must, or should, fill the Madras educationist with envy. "The Colleges affiliated to the Bombay University are not numerous, and are separate and fairly complete institutions, not excrescences growing out of high schools. In only one instance.....the full course for a degree is not taught.....All the Colleges but two are under European Principals.....In Bombay we had not long ago three mushroom institutions which in no way deserved the name of Colleges. These three Colleges have, I am glad to say, disappeared." Fortunate Bombay! with about ten Arts Colleges, none of which are 'excrescences of high schools,' with a soil apparently unfitted for the growth of institutions of the quality with which Madras is so unhappily familiar, the problem of higher education should be a far easier matter, and its solution far simpler than it can be with us, saddled as we are with fifteen first-grade Colleges, half-a-dozen of which could well be spared, and with no less than forty institutions of the second grade, very few of which 'deserve the name of Colleges,' but on whose disappearance it will be long before any Madras Director of Public Instruction is able to congratulate himself.

The Principal of the Elphinstone College on 'Cram.'

The evidence of the Principal of the Elphinstone College, so far as reported, was largely devoted to the prevalence of cram in Indian College education, and some of the means by which it could be counteracted. Mr. Macmillan confined himself to the teaching of languages and the methods by which proficiency in languages is tested by University examinations. His views were illustrated by a special reference to Latin. Latin plays no very considerable part in Madras examinations, but we have strong reasons for believing that much the same conditions which Mr. Macmillan complains of as directly countenancing and encouraging cram methods obtain here also. 'Unseens' and passages for Latin composition are with us included in all Latin papers from Matriculation upwards, but as no separate minimum is required for them, and as they carry a small fraction of the maximum mark, they can be, and frequently are, safely

neglected by candidates. It is, we believe, not only quite possible but comparatively easy for candidates to satisfy the examiners in Latin by answering questions on the prescribed texts alone. Lest we should do injustice to the examination in Latin, we hasten to add that what we have said is based on an experience of the Matriculation examination some years back. A candidate then came under our notice whose ignorance of the elements of Latin Grammar was stupendous, whose incapacity to translate the simplest passage into or from Latin was complete, but whose devotion to the cribs of Kelly and Giles was whole-hearted and thorough. That candidate satisfied the examiners in Latin. That this state of affairs should exist, as according to Mr. Macmillan it exists in Bombay, and as we believe it exists in Madras, is as discreditable as it is entirely unnecessary. The remedy is simple. Either, as Mr. Macmillan urges, fifty per cent. of the total marks should be assigned to unseen translation and composition, or, as we should prefer, a separate minimum should be required for questions on composition, unseen translation and grammar. The classification of papers in Latin which obtains with us, is, we venture to think, extremely unsatisfactory. The first paper, styled 'Text-books and Grammar,' amounts pretty well to text-books and annotations, while the second paper, called 'Translation,' might be not unjustly styled 'Text-books and Cribs.' A better and simpler arrangement would be —we refer exclusively to the Matriculation and F.A. examinations—to have two papers, one bearing on the prescribed texts, the other having no special reference to the texts, but consisting of 'unseens,' composition and grammar, and to allow no candidate to pass who does not obtain the pass mark in either paper.

The Pri[illegible]al of the Wils[illegible]llege on a Teac[illegible]ni-versity.

The Acting Principal of the Wilson College [illegible] insisted, as Dr. Miller in[illegible]sisted in Madras, that the [illegible]iversity with which he is [illegible]nected is already a teaching [illegible]ity 'wit[illegible]t qualification,' and that [illegible] anything else. In Bombay, where [illegible]ated Colleges constitute, on the whole, [illegible]act group of well-equipped institutions, such a position may be maintained more successfully than in Madras where the 'teaching University' may be represented by some up-country high school, promoted to collegiate rank in virtue of an F.A. class half a dozen strong. The University, apart from the Colleges, should, in Mr. Scott's opinion, maintain a good library, a museum, and well-equipped laboratories. It might institute lectureships in the Classical languages not taught in Colleges, and on ancient Oriental systems of thought, archæology and kindred subjects. In no respect should the University compete with the Colleges. Mr. Scott does not seem greatly to favour the idea of an inter-collegiate lecture system, though he admits that it might be adopted occasionally for the teaching of small advanced classes.

The evidence of Mr. K. Subramani Aiyar.

Mr. K. Subramani Aiyar, B.A., L.T., Principal of the Byramjee Jeejeebhoy College of Commerce, Bombay, has favoured us with a copy of the evidence given by himself before the Commission. As a Madras graduate and educationist who has migrated to the Western capital, and as a Fellow of both Universities, Mr. Subramani Aiyar has special facilities for taking a comparative view of the situation. On the whole, neither University suffers much by the comparison. Bombay is commended for its Degree in Science, Madras for its Degree

in Teaching. Bombay, it is noted, possesses no Boards of Studies, and its examinations are not conducted by means of Boards of Examiners. In both these matters Mr. Subramani Aiyar thinks Bombay might profitably follow Madras. On the other hand "the tendency to convert a good High School into a weak College is more marked in Madras than in Bombay."

The Director of Public Instruction and the 'abolition of the Vernaculars.'

The Hon'ble Mr. G. H. Stuart in expressing the opinion, before the Universities' Commission in Madras, that the Vernacular languages should be abolished altogether from the B.A. Degree examination, has naturally enough fluttered several dovecotes. We are glad that Mr. Stuart has spoken out definitely on this subject. On several occasions we have alluded to the absurdity of putting the Vernacular languages on a level with the classical languages. Apart from this anomaly, the inclusion of the Vernaculars in the ordinary Arts Course has, we believe, altogether failed to promote any serious study of the Dravidian languages and literatures, has given no impetus to the growth of a modern Vernacular literature, while the practical futility of seeking to strengthen the command of modern colloquial Tamil or Kanarese by the study of ancient Tamil or Kanarese poetry must be apparent to the most enthusiastic Dravidian. To this should be added the fact that the Vernaculars are admittedly ill-taught, and that, at least so it is said, it is difficult to secure satisfactory examiners. With the Senate constituted as it is at present, any proposal to 'abolish the Vernaculars,' would, we fear, be doomed to failure. And yet the enthusiasm for these tongues is, we imagine, not of a genuine character, springing partly from a misguided patriotism, which might be profitably diverted into other channels, for instance, into zeal for the advancement of Sanskrit scholarship; and partly to an impression, no doubt perfectly sound, that the Vernaculars are easier than the classical languages and that their retention places a degree within the reach of some who would otherwise aspire to it in vain. That there is any real enthusiasm for Vernacular studies for their own sake, we can scarcely believe. That little interest is shown in such studies by the students themselves may be proved by a reference to what has happened in Colleges where direct encouragement has been given in the shape of valuable prizes awarded for translation into or original composition in the Vernaculars to foster such interest. It frequently happens that no candidate cares to compete for such prizes, although the value of the prizes (at the Presidency College, Rs. 100 and Rs. 128) might in itself be imagined a sufficient attraction. That the educational value of the study of the Vernaculars is on a par with that of the study of the classical languages we suppose no one will contend. That their retention serves any useful purpose whatsoever we believe it would be difficult to show. That every graduate should possess some knowledge of at least one classical language is a contention which, on the face of it, it is not easy to rebut; that the study of Sanskrit in Indian Colleges should be promoted, that a diffusion of a knowledge of Latin would have at once an educational and a practical value, are self-evident propositions; and every one of the propositions enumerated is a strong argument for the disappearance of the Vernaculars from the group of 'second languages' recognised by the University.

The Director-General of Education.

The office of Director-General of Education in India has been created and the first incumbent appointed. The title seems to be a misnomer, as the Director-General will not be placed above the provincial Directors of Public Instruction, and as the salary attached to the office is less than that enjoyed by the existing Directors, the post is not one to which these are likely to aspire. The duties of the new official will be rather to advise than to direct. Whether the person chosen will justify the choice remains to be seen. Mr. Orange is young and therefore it may be presumed energetic and enthusiastic; he had a brilliant University career and is therefore, no doubt, able; he is without Indian experience, and may be acquitted of prepossessions and prejudices; he has been Private Secretary to the Chairman of the Board of Education in England and is said to have specially studied the problems of primary education, and these things also are in his favour. But inexperience of Indian educational problems is not in itself a recommendation, and whether lack of experience will be more than compensated by freedom from prepossession depends entirely on the personal qualities of the new Director-General. A contemporary, for which we entertain the highest respect, expresses satisfaction that a departmental educationist has not been selected for the new office, on the ground that "the Director-General's first duty is to guard education from being governmentalised." We trust that Mr. Orange has no such conception of the work before him. If he has, he will start with a bias almost as fatal as the much dreaded departmental prejudice. To regard the educational situation purely 'though departmental spectacles' may not contribute to accuracy or breadth of vision; but is it certain that 'aided' spectacles are perfectly safe guides? After all there are educational aims above and beyond the wretched departmental and aided squabbles, and the new Director-General may be expected to keep these steadily in view, whether they lead to 'governmentalising' or ungovernmentalising, to a more rigid state control, or to that policy of educational scuttle which was the ideal or idol of the Commission of 1881.

His Excellency's School Treat.

His Excellency the Governor has shown of late a most lively and kindly interest in education and in the welfare and happiness of those undergoing instruction in schools and colleges. He personally opened the proceedings of the Educational Conference in December. His zeal for athletic exercises put new life into the Madras Athletic Association, a body which had apparently sunk into a more or less moribund condition, and a most successful meeting was held in the grounds of the Engineering College, Chepauk. His Excellency was present for most of the events, and Her Excellency gave away the prizes to the successful competitors. Several of the prizes, including cups for the best athletes, senior and junior, were presented by the Governor himself. A more unique proof of Lord Ampthill's interest in all manner of persons *in statu pupillari* was afforded by the immense school-treat in Government House Grounds, given by His Excellency on Saturday, March 22nd, to about 10,000 Primary School children. Nothing of the kind on anything like so large a scale has ever been seen in Madras, and it is a matter for the greatest satisfaction that Lord Ampthill's generous experiment turned out a magnificent success. To march so great a multitude of children into their places, to provide them with refreshments and amusements, to collect them again and despatch them safely on their homeward way before nightfall, was a huge undertaking, and that all should have been accomplished without a hitch, without a single accident, without so much as a single lost child, reflects the greatest credit on the organising power of Mr. A. A. Hall, Principal of the Teachers' College, to whose untiring exertions the success of the day must be very largely attributed.

The Annual Convocation of 1902.

The Annual Convocation of the University for conferring degrees was held on Friday, 21st March. The address was delivered by Dowan Bahadur S. Srinivasa Raghava Iyengar, C.I.E. We shall publish it in full in our next issue, and shall then make such comments as seem called for. Meantime we have simply to express our opinion that the Convocation address of the year was more than up to the usual level, and was characterised throughout by wise and moderate judgment.

A small suggestion.

We have a small suggestion to make on the order in which candidates for the B.A. degree are presented to the Chancellor and in which their names are printed in the Examiners' Report. According to the present arrangement candidates are classified according to their optional subject, and are ranked according to the class in which they were placed in that subject. The language divisions of the B.A. Degree Examination are completely ignored. It may thus happen, as it happened this year, that the candidate who got the first place in the Presidency in the compulsory subject, English, is presented to the Chancellor as a third class man. Plainly this involves an injustice, though it may be a small one; and the injustice is perpetuated in the list of graduates printed in the University Calendar. In that list mention is made of each graduate's second language and optional subject, and also of the class he took in the optional subject, but nothing is recorded as to the place he obtained in the compulsory and optional languages. Here obviously there is not only an injustice, but an inconvenience to any one who wishes to discover a particular graduate's actual qualifications, and the list in the Calendar is deprived of two-thirds of the usefulness it might otherwise and easily possess as a Register of graduates. We suggest that in future candidates be ranked for presentation according to classes in all three divisions; that every candidate who took a first in any division be regarded as a first class man, those who took three firsts being placed at the head of the printed list of first classes, and those who took one first and two thirds being placed at the foot of the same list. The list of second classes would be arranged on a similar principle, the name of each division and class taken in that division being added in brackets after each candidate's name throughout the whole list. In the Calendar list room might easily be found for figures showing each graduate's class in the two language divisions.

UNIVERSITY REFORM.

I.

The Editor's command is my only justification for venturing into the field of controversy on University Reform. I have no panacea to puff; no revolution to champion. On the whole I believe that present movements as regards the Madras University are tending in the right direction, and I have no general complaint against the administration.

It seems however that the powers that be have felt themselves compelled by the state of things in other Indian Universities to examine into the whole problem of University education in India, and some disturbance, for good or for evil, of our condition is sure to result from the attempt to deal not with each University individually but with all as a genus. It is to be hoped however that the individuality of each will not be entirely suppressed. And since there can be little doubt that one element in the individuality of Madras is that it maintains a higher standard in its examinations, it is above all to be wished that it will not be compelled to sink to the level of some of its sister-Universities in this respect.

Another direction in which it is to be hoped that Madras will not be driven out of its present course is towards the institution of an Honours B.A. examination. What would be gained by this it is hard to see: what would be lost is obvious. I have yet to find a B.A. student who found that the present course did not sufficiently occupy his time and powers. The most brilliant and hard-working students find within its limits reading and thought enough. Of course if a strong candidate is encouraged to take a small text-book or a body of notes and confine himself in each subject to that, the course may not sufficiently occupy him, but such cramming is surely not to be contemplated. My experience is that those students who work either more quickly or harder than their comrades take advantage of the time they thus gain to read more widely. One finds of course all grades in a class, from those who cannot master a simple text-book to those who will read the subject as thoroughly as any Cambridge student of the same relative standing. Our present system suffices to guide the studies and test the proficiency of all, from the stumbling pedestrian to the soaring genius. I have yet to find an undergraduate in Madras who would get a better training if he were cut off from the regular work of the class and given a higher curriculum. On the other hand I have not found the ordinary student suffer from being classed with the more brilliant. The collocation acts on him as a stimulus, and a teacher who has any conscience and common sense will not allow him to suffer. As some of the advocates of the introduction of an Honours course see, Honours candidates could not be expected to do more than the present course claims from the better students, and therefore the distinction between the Honours and Pass courses would have to be secured by creating a Pass course of a lower standard than the present. This sufficiently condemns the whole Honours scheme. To tell the truth, the present course is practically an Honours course. All who pass in the First class or high in the Second get a real Honours degree. The rest of the Second class are like those who pass a Cambridge Tripos in the Third class; and the Third class may be compared to those Cambridge men, who, though candidates for the Honours degree, are 'allowed the ordinary degree.' So far as analogy with Cambridge goes, our B.A. should be regarded as like the Tripos, not like the Pass degree.* And

* I do not of course mean to say that the proficiency in Mathematics of our First in the First Class is as great as a Senior Wrangler's. But I do say this, that the amount of work which our present course requires from our students is much more like that which a Tripos requires than that which the Oxford and Cambridge Pass courses require. India cannot, at present at any rate, afford to encourage the growth of a class like the men who take those courses. The Poll-men as they are called are welcome at no college and from some are excluded.

the proposal to have two B.A.'s—Honours and Pass—should be viewed in its true light, as a proposal to set up by the side of our present B.A. degree an easier one, like the Cambridge Pass Degree by the side of the Tripos. Happily we have no 'Poll Degree' and we don't want one.

But even if the evils thus indicated were guarded against, the scheme would be injurious to the cause of education. The natural result would be that the Honours candidates would monopolise all the best teaching, as they do at Cambridge. The Pass candidates would be committed to a lower grade of teachers, and Babu English and other depravations would flourish. For it is idle to say that the present staff of any college could—or shall we say, would?—work double-shift and teach both Honours and Pass. And no college can afford to double its staff for this purpose. If it be said Government colleges could, it should suffice to answer that any Government guilty of such expenditure while primary education is in its present condition would deserve to be impeached.

I am in favour of the establishment of a B.Sc. degree, if a satisfactory scheme can be drawn up. The recent proposals were not only open to much criticism as to details, but also aimed at attracting too few candidates, and involved unnecessary expense by instituting courses too separate from those from the B.A. and M.A. courses in the same subjects. Moreover the promoters of the scheme suddenly destroyed its best feature by changing the distribution of time between its parts, allotting an unconscionably long time to the preliminary work and far too short a period for proper study on the special subject.

The institution of B.Sc. and D.Sc. degrees will involve laboratory equipment of a higher kind than is general at present. And if each college is to aim at such equipment, there will be no little waste of money. There will be perhaps five expensive laboratories for five to ten students, who would do better work in friendly emulation if gathered into one. It is here especially that most benefit may be gained in one or other or both of two directions in which the Viceroy is known to have been looking. Inter-collegiate arrangements might be made in some cases for these higher studies. Practical difficulties are probably insuperable as regards inter-collegiate teaching in the normal work of the F.A. and B.A. standards as carried on at present. There seems no likelihood of any departure from the system of continuous class work, and this being so, students cannot take one lecture at one college and another elsewhere. But when a student is working by himself more, as in M.A. studies and presumably in B.Sc. work, the practical difficulty will cease to be insuperable, and the advantages will be great enough to justify an experiment being made. Students of the richer and better-staffed colleges would not profit by an inter-collegiate system so much as others, but these colleges ought not to grudge their help to others. Government might naturally call upon its own colleges, in particular, lavishly supported as they are by state funds, to open their doors to students of other colleges. This is certainly preferable to what I see has been suggested in several quarters—abolishing the Presidency Colleges and using their buildings for University purposes. We need them and shall do so for many a long day.

The second direction in which Lord Curzon is rightly looking in the hope of promoting higher studies economically but widely, is towards the development of the University as distinct from the colleges. There can be no doubt that here the Cambridge system is

sound. No college—even there—can be self-sufficient. Not even Trinity with its 70 Fellows and all its wealth dreams of providing all the plant or teaching that its students require. The University Library, Museums, Laboratories are open to students of every college, and if our Indian students are ever to equal those of Europe, they must have similar advantages. What single college can give to its students all they need? Government may try to make a Government college self-sufficing, but it will not be able to keep pace with the requirements of growing science, and during the time that the hopeless experiment would be under trial, we should have a number of colleges feebly struggling each to maintain a museum, library and laboratories adapted to the University requirements at a lamentably wasteful expense. A Bodleian Library cannot be produced in a day, and we cannot grow one for each college, but we should aim at putting one within the reach of the students of this University. Similarly if his college is expected to provide laboratories or museums for the student, we can never hope for anything like the splendid museums or the Cavendish laboratories at Cambridge. Anything like these must be here as there the product of the University as a whole.

The question of having University *teachers* is of less importance. Though the most dignified posts in Cambridge, the University Professorships are mostly of little help to undergraduates, who find in the college lectures and in private tuition provenance more suited to their need. It would probably be well for Indian Universities to make haste slowly in this respect. There is advantage in having such courses of lectures as are arranged by the University at Bombay, I understand, year by year, or as the Tagore Lectures at Calcutta, resembling rather the Reid Lecture at Cambridge or the Romanes Lecture at Oxford than Professorial courses. There is nothing in the conditions of Indian University life to justify the large expenditure that would be required for the institution of University Professorships here at present. Demonstrators in the University Laboratories and curators of the University Museums and Library would of course be necessary but they belong to a different category.

The idea that some have conceived of establishing a new University away from existing colleges is of course Utopian. We have to build with the materials we have, and the fact that conditions everything is the existence of the colleges where they are. We should have in view a multiplication of Universities in the future. Mistakes such as that made in the Mysore State of establishing its colleges apart from one another should be avoided. The idea of a separate University at Bangalore should be cherished. Whether at Trichinopoly and Trivandrum should also be established Universities is a secret of the future, but it should be recognised that while everything possible should be done to make Madras an efficient University town, the same may have to be done later in Mofussil centres. Once for all it should be made clear that the University policy in South India is not to be one of *disjecta membra*, but of concentration. First-grade colleges should be gathered at a few strategic points. Meanwhile as long as the present straggling form of the University continues, the Mofussil colleges should be well represented on the Senate and the clause in the Act of Incorporation which prevents Mofussil Fellows from voting in elections by proxy should be modified.

As regards the organisation of the Governing Bodies of the University, no great reform is required. The Syndicate on the whole works satisfactorily. If only past Governors had exercised their privilege of nomination more wisely and if only the graduates would take no notice of canvassing and choose Fellows on academic grounds and not personal and political, the Senate would serve very well. The remarkable rule which makes it possible to elect a man if he has not matriculated at Madras, or he took his degree twenty years ago, but no. if he is a younger B.A., whatever his talents, should be modified or at least suspended till M.A.'s are more common. It is forgotten that the University is still young.

A good deal might be gained if the Syndicate would more frequently consult (as indeed it has begun to under the present Vice-Chancellor) other Fellows, such as the Chairmen of Examining Boards, and if it would associate other Fellows with its own members on some of the Sub-Committees it appoints from time to time.

All these things are outward. True University reform must be sought in the improvement of the college students. This is perhaps chiefly to be sought by the gathering of them into Hostels. And on this the State should spare no expense. The Hostels should as far as possible be attached to separate colleges. Conglomerate Hostels such as the Victoria Hostel was to be, should be avoided, and the money should be spent in aiding colleges to build Hostels of their own. Nor should it be thought sufficient to appoint a Warden. A number of senior men should be encouraged to live among the undergraduates as the dons do in an English college. The cultivation of independence and self-management is a worthy aim, but it may be too dearly purchased. Indian marriage and other social customs doubtless stand in the way, but despite these more, probably, might be done than is done to bring the older and younger generations of University men together in Hostels to the benefit of both.

Doubtless the extension of the Hostel system till all students are provided for will take a long time. Meanwhile the University should insist on the colleges carrying out the rule which provides that college authorities shall satisfy themselves as to the homes in which their students are living.

Next to the need of more control over the students out of college is the need of better arrangements about the Matriculation. Much might be said by a doctrinaire critic about the present examination. Much too might be done to improve it by a few small changes in detail. The Syndicate might easily learn, if it took the trouble, what Examiners and Assistant Examiners have not justified their appointment. It might, if it had had the courage, have ended the trouble about the Science papers long ago. Much would be gained by giving less work as regards the valuation of papers to be done by any single person than many Examiners and Assistant Examiners have now to do. The hand-to-mouth policy of linking Science and History should be at once abandoned. Government should not set aside on practical details of high school teaching the deliberate decision of the Senate. But such amendment only touches the fringe of the problem. The solution must be sought in the doing away of the Matriculation Examination as a University matter. As at Oxford and Cambridge, while the University might rightly claim a fee for every student admitted into its undergraduate membership, it should be left to each college to satisfy itself as to the fitness of each applicant who wishes to study in it to profit by its teaching. The University would certainly not lose financially by the

change. The college might conduct an examination; many applicants however whose abilities it knew it might exempt. A method might be arranged if thought necessary to secure that an applicant who had failed at one college should not be admitted elsewhere, but this might be undesirable on many grounds. For a time perhaps some colleges would swell their numbers by unfit applicants, but this would soon cure itself, even if the University did not intervene. Are the colleges ripe for this? Most we believe are. But even if we have to wait a while for its adoption, it is, I feel persuaded, in this direction that hope lies. It should be noticed that I do not suggest that each school should be empowered to adjudicate on those who leave it, but that each college should have the right to adjudicate on those who wish to enter it—a very different thing.

Government might recognise admission to a college as at least a partial test for its service. For those pupils who at the close of the school year had left the high schools without going on to college it might hold an examination after the college had opened.

F. W. KELLETT.

UNIVERSITY REFORM.

II.

The University Commission will, within a short time, complete the preliminary, and, in some respects, the most important part of its work, namely, that of collecting evidence from witnesses familiar with the working of the Indian Universities, as to the reforms immediately needed in University education. The Commission has completed its work of examining witnesses in Madras, Poona, Bombay and Calcutta, and has already accumulated a vast mass of evidence bearing on various points. The evidence is certainly not of equal value in all cases. Some of it is scrappy, discursive, and even wildly speculative; but this cannot be said of the evidence of professional educationists, who, as a rule, have brought to bear upon the subjects they had to deal with, their practical working knowledge of the Indian University system. Of course it is impossible even for educationists to strip their minds entirely of the "phantoms" or "idola," which, we are told, on the authority of Bacon, preoccupy man's intellect, and are deeply rooted in it. When one educationist who happens to be unconnected with any educational Mission agency gives it out as his solemn opinion, that Mission institutions have been the ruin of higher education in India; another connected with a Mission College says that the time has come for Government to withdraw altogether from higher education and leave the work entirely to private agencies; and yet a third—of course a Government educationist—is fully convinced that nothing could be more fatal than Government withdrawing from even secondary education, there is not much wisdom needed to see that the influence of the "Phantoms of the Cave," not to speak of the influence of the "Phantoms of the Tribe" has been very considerable on good men and true, whose views otherwise would have been most valuable. There is also noticeable a tendency on the part of some educationists to ride their own particular hobbies. The scientist deplores the excessive literary character of present-day University education; whilst the literary man thinks that our system of education does not make for culture. I have no doubt that the members of the University Commission have sufficient knowledge of human nature to estimate at its proper value evidence of this kind so much coloured by the personal equation. But setting aside these slight aberrations, which no doubt are common to evidence of all kinds, I cannot help thinking

that the University Commission has succeeded, on the whole, in accumulating a vast amount of very valuable evidence, which will be of the greatest help to it in the framing of a practical scheme of reform for immediate introduction. There is only one matter for regret, and that is the hurried nature of the investigations by the Commission. Considering the cost to the Imperial Government of the Commission, and the fact that probably for three or four decades more to come there will be no chance of a similar Commission being appointed, it is very disappointing that more time was not allowed for the investigations. We do not see why, in the matter of University reform, quickness should be considered of more importance than deliberation. The leading Bombay Journal—the *Times of India*—complained of the injustice done to the Bombay witnesses in allowing an interval of only six weeks between the appointment of the Commissioners and the time fixed for the operations, for the witnesses to collect and organise their ideas. But Madras, which was complimented by the President, as being a model in many respects in the matter of University education, fared even worse. The witnesses were not only hurriedly selected, but the selection itself was anything but satisfactory. Some distinguished educationists who had made a special study of the University problem were conspicuous by their absence from the list of witnesses, whilst others who had very little knowledge of the actual working of the Indian University system were allowed to take a prominent part in giving evidence. Some of the Madras witnesses had no knowledge even of the specific points on which enlightenment was sought, and hence irrelevant matters of all kinds were introduced. The Calcutta witnesses could not have laboured under these difficulties, and it is hoped that their evidence was more coherent, more thorough, and more relevant. Mr. Raleigh, the President, seems himself to have felt the special difficulties the Commission was labouring under, owing to the shortness of time allotted for the investigation, for which, he said, the Commission itself was not responsible; but, all the same, taking everything into consideration, the preliminary work of the Commission has brought to light much valuable information on which an effective scheme of reform can be based. The constitution of the Commission is all that could be desired and the public may depend upon it that, notwithstanding the hurried nature of its operations, owing to exigencies of time, its recommendations will be sound and such as will commend themselves to the educational world.

One good that has resulted from the appointment of the University Commission is that it has elicited almost unanimous evidence as to the great work our Indian Universities have been doing, in spite of the limitations to which they have been subject. It is noteworthy that not a single witness so far has proposed any changes of a revolutionary character; on the other hand men like Dr. Miller, the Vice-Chancellor of the Madras University, and Mr. Justice Candy, Vice-Chancellor of the Bombay University, whose connection with their respective Universities extends over thirty-five years, were distinctly of the opinion that no radical changes are needed at present, and that "but few modifications in and additions to" the present constitution are all that is necessary. Whatever may be the adverse criticism that it has been the fashion with a certain class of critics to pass on Indian University education, it is clear that those who have a right to speak with any authority on the subject have given it as their opinion that our Universities, in spite of shortcomings and defects, have done honourable and splendid service to India. Some of the more ambitious among

the witnesses seem to have had in view Oxford and Cambridge, in the reforms they put forward as necessary for Indian Universities; this was specially the case when they dealt with the subject of a Teaching University. But these enthusiasts would certainly have been content with a less ambitious programme, if they had only remembered the fact that institutions, like organisms, are not made to order, that they are subject to the law of evolution, and that their growth depends on the conditions of their environment. In order to transplant Oxford and Cambridge into India, we need their noble and venerable traditions; the "studious cloisters pale;" the ancient buildings with all their inspiring associations; the elms which shaded Newton or Milton; the memorials of the illustrious dead; and all the nameless influences which make up the atmosphere of those two great seats of learning. Whilst fully admitting that the idea of having an Indian Oxford or Cambridge is purely Utopian, I cannot help thinking that the University Commission will prove a terrible disappointment if it does not see its way to recommend a simple practical scheme for the conversion of our Universities, which are purely examining bodies at present, into both examining and teaching bodies. More than one eminent witness has tried to convince the Commission that our Universities are more than mere examining bodies, and that through the affiliated colleges which they guide and control, they are teaching bodies as well; but so long as the bond between our Universities and the affiliated colleges is so very loose and unreal, we shall be deceiving ourselves by imagining that our Universities are fulfilling the function of teaching as well. Though the establishment in India of Teaching Universities, after the model of Oxford and Cambridge, is an utter impossibility, still a beginning could be made easily in the direction of combining teaching with examination. The very term University has come to mean at present an organized body of teachers confederated for the purpose of attracting scholars, guiding their studies and encouraging higher learning by appropriate rewards. Judged by this definition it is a misnomer to designate our mere examining and degree-conferring institutions as "Universities." The Bombay evidence does not seem to be much in favour of a Teaching University, but a very large number of Madras witnesses, including Dr. Miller, spoke strongly on the desirability of making a beginning in the direction of forming Teaching Universities. The simplest and most feasible plan is to make use of existing institutions as the basis or component parts of the University, instead of establishing a new institution. Several of the witnesses in Bombay and Calcutta, including Mr. Paranjapye, dwelt on the financial aspect of the question. Taking for granted that a Teaching University necessarily means the establishment of a new institution manned by Professors of eminence, they have given it as their opinion that the cost of such an institution would be so great as to make the scheme utterly impracticable. But what is the need for such a radical change, whilst even the London University has effected the change from an examining into a teaching body, not by creating a new educational establishment, but by availing itself of existing educational agencies? If a Teaching University is created by the establishment of an entirely new educational establishment, as seems to have been contemplated by those in Bombay and Calcutta who laid stress on the financial difficulties, then that will prove a source of weakness to existing institutions; and any scheme which produces that effect is objectionable. I am surprised at so far-sighted an educationist as Dr. Miller advocating a separate college maintained by the University, which would only prove to be a second Presidency

College, considering the peculiar relation in which Government stands to the Universities in India. What is feasible at present is the appointment by the University of lecturers selected from the staff of the affiliated colleges, who will be able to deliver special courses of lectures to either M.A. or post-graduate students. These courses should be of a highly specialized character having a direct bearing upon research work. For science subjects special laboratories are needed, and as the Universities are not in a position to equip and maintain such laboratories immediately, those belonging to the colleges may be utilized, but the lectures on literary subjects may be delivered in the Senate House. I would confine the University lectures entirely to post-graduate study and would have them delivered in the University centres; but with a view to make the bond between the affiliated colleges and the University closer, I would advocate a system of inter-collegiate lectures to be recognized by the University. We greatly need some means of co-ordinating existing agencies, and of economising teaching effort by a right division of labour, thus giving greater unity to higher University teaching; and for this nothing is so useful as a system of inter-collegiate lectures. I admit that for the success of such a system of lectures there should be manifest on the part of the governing bodies of colleges a spirit of mutual help and self-denying; and the spirit of unhealthy rivalry between colleges managed by different agencies, which forms so serious a blot in the present system of Indian education, will be checked by such a friendly arrangement of inter-collegiate lectures. I cannot help feeling that this spirit of rivalry is more predominant in Bombay than in Madras, otherwise I fail to account for the strong opposition to the idea of a Teaching University on the part of the majority of Bombay witnesses. The inter-collegiate lectures being intended for college students there will be a difficulty in the way of those belonging to scattered mofussil colleges attending them; but I hope that one effect of the Commission will be the concentration of first-grade colleges, as much as possible, in the University cities. Some of the smaller colleges are notoriously ill-provided with apparatus, or laboratories, or with teaching power in special departments.

On the subject of affiliation,—one of the most important questions affecting University education—the Commission has had placed before it some very important evidence. In Madras, as one witness pointed out, the rules of affiliation are more honoured in the breach than in the observance; and though in Bombay and in Calcutta the state of things may not be so very bad, still the Commission would do well to lay down stringent conditions for affiliation and insist on the fulfilment of these conditions, not only at the time of affiliation, but periodically as well. "For complete affiliation," says a great authority in University matters, "two things are necessary—a representation of the affiliating body in the administration of the affiliated bodies, and a representation of the affiliated bodies in the administration of the affiliating body." Both these conditions are absent in the Indian Universities. The appointment of a visitorial authority is very necessary, and equally necessary is the representation of the affiliated colleges in the Senate.

This leads me to say a word about the constitution of the Senate. The only point on which the evidence is unanimous is the necessity of reducing the size of the Senate and of appointing only those who are experts in education and men of high academic qualifications who are likely to take a practical interest in University administration. As to the exact number of Fellows that should be appointed in connection with each University, the evi-

dence varied considerably. Many were in favour of Fellowships being terminable after a definite period, and this suggestion is good. As for making Fellowships terminable for non-attendance, such a rule would only be feasible if Fellowships were to be confined to residents in University cities; and so far as I know no one has seriously suggested such a restriction. There seems also to be authoritative opinion on the question of enlarging the Syndicate, especially if that body is to be given a statutory basis. Mr. Justice Candy thought that even the Bombay number, 12, was not large enough, and advocated its being raised to 20, so that committees can be formed for the disposal of the various matters. What is applicable to Bombay is applicable with even greater force to Madras, as the Syndicate here is still smaller. I do not see why some part of the committee work now done by the Syndicate should not be entrusted to committees of the Senate. There is no use complaining of the want of interest on the part of the members of the Senate in University administration, when they are scrupulously debarred from taking part in all kinds of executive work and in the practical details of administration. More than one witness in Madras brought to the notice of the Commission the feeling of irritation that manifests itself so often in the Madras Senate at the usurpation of powers by the Syndicate.

The Commission has been careful to collect a great deal of evidence as to the fitness of the Matriculation Examination, as a test for entrance into the University; and, if I am not mistaken, a very large number of witnesses after weighing the examination in the balance have found it wanting. The fact is, the Matriculation test is made to serve two purposes, at all events, in connection with the Madras University; and neither of these purposes is fulfilled satisfactorily. It is supposed to be not only a *terminus a quo*, relatively to a subsequent University course, it is also recognized as a *terminus ad quem* to a high school course. As a School Final examination or as a test qualifying for the Public Service it is not sufficiently elastic, and as a test qualifying for entrance to the University it is not high enough, the knowledge of English demanded being especially poor. One result of the Simla Conference will no doubt be the institution of the School Final examination, and if this examination is elastic enough to include the subjects that are recognized as constituting the elements of a liberal education, why should not a pass in it,—of course in the subjects which the University selects—be substituted as an equivalent for Matriculation? Failing that, why should not the different colleges matriculate their own students? This alternative plan too has been widely suggested. Of course the Universities will lose a considerable part of their income if Matriculation, as an examination, is abolished, but if, as in Oxford or Cambridge, a fee is charged for Matriculation, the Universities are not likely to suffer.

Without entering further into details, regarding curricula of studies and other minor matters, I may just mention one reform to which I attach considerable importance, and that is the need of instituting Honour courses for the B.A., as distinct from Ordinary courses. I cannot do better than refer here to the evidence on this point I placed before the University Commission :—

"The foremost defect in the Indian University Education is the absence of freedom and elasticity, which prevents the teacher and the student from striking out new and independent lines. Everything is made to conform to a rigid system of examinations which are governed by a rigid system of syllabuses. The University binds fast the hands of the teacher and of the pupil, prescribing not only an arbitrary and multifarious group of subjects, but the actual text-books that should be taught in each. In England

the public schools are allowed to develop along different lines, so that we find one school excelling in Classics, another in Mathematics, another in Science, another in Modern languages and so on; and this is possible because each school chooses to work according to different standards and different ideals. Even from the very same school pupils can appear for different examinations, such as the London Matriculation, or the Oxford and Cambridge Local, or for the diploma of the College of Preceptors, or other similar tests. This is what I would like to see in India. I should like to see some high schools work for the London Matriculation, others for the Oxford and Cambridge Senior Local. The Madras University should recognize the examinations of other bodies corresponding to the Matriculation. I fear that in this matter of recognizing the examinations of other Universities the Madras University has followed neither a wise nor a liberal policy. This is a matter which I trust will engage the attention of the University Commission. This spirit of exclusiveness is again an indication of the policy of rigidity I have referred to above.

In order to make the courses for the higher examinations less rigid, I am strongly of opinion that the introduction of Honour and Ordinary courses for the B.A. degree is absolutely necessary. I am speaking with special reference to the Madras University; for some of the other Universities have already adopted this plan in some form or another. Some of the most eminent educationists in India are at one on this point (*vide* the article on "Universities: Actual and Ideal" in the *Calcutta Review*, October 1896; also Professor Selby's article in *East and West*, October 1901). The recognition of the distinction between the clever and the ordinary student and the providing of separate courses of study for them form two of the chief characteristics of Universities in the West, and it is this that has tended to the very best intellectual results. "If you take the ablest and least able of our Indian undergraduates and lump them all together in one class and proceed to lecture to them collectively, you must either fritter away the time of the more intelligent, by regulating your teaching by the capacity of the duller witted, or else you must be content to leave the slower minds behind entirely, with the result of rendering their attendance in the class-room superfluous. In all probability if you have to face the problem practically, in the endeavour to strike a happy medium, you more or less fall into both errors, and at one and the same time succeed in boring your cleverer pupils and in effectually bewildering the more stupid" And, as unfortunately, in India, the merit of a professor is measured by the percentage of students he passes, the Indian school-master directs his attention more to the students of mediocre capacity than to the few really clever scholars he has. The *Pioneer* gave expression to an educational fact when it said: "In India the reputation of a college depends on its success in passing fools." I, therefore, think that *one of the most urgent reforms needed in the Madras University is a limited Pass course for average ability and an Honour course of quite a different kind for superior ability.*

In making this proposal I am fully aware of the practical difficulty that will have to be met by colleges in providing the additional staff necessary for teaching several additional courses. But this difficulty should be no excuse for our University continuing the present unsatisfactory system. The limitations of colleges should not be made to interfere with the growth and development of the University along healthy lines. It is the University that must set up an ideal for the colleges to follow. Moreover, the practical difficulty itself would be lessened considerably by allowing each college to concentrate its energies and resources on the subjects it is best able to teach."

I have just briefly touched upon some of the points that have engaged the attention of the University Commission, and on which the evidence of educational experts was sought. Without presuming to play the *rôle* of a prophet, one may with confidence lay down some of the reforms which a judicious consideration of the evidence that the Commission has had placed before it should lead it to enunciate for future guidance. For my own part, I feel that the following reforms, accentuated by a large number of competent witnesses, are immediately needed, and that they are also reforms which could be given effect to without revolutionary changes of any kind :—

(1) The institution of post-graduate University lectures by recognized lecturers, selected chiefly from the affiliated colleges, thus making a beginning in the direction of a Teaching University.

(2) The institution of inter-collegiate lectures.

(3) The recognition of teachers in affiliated colleges by the University.

(4) The introduction of a more rigid scheme of affiliation, with the appointment of a visitorial authority.

(5) The introduction of a scheme by which the unhealthy rivalry between colleges managed by different agencies may be minimised, and a corporate feeling among the teachers and students of different colleges may be created.

(6) The establishment of University Libraries specially intended to encourage post-graduate study.

(7) Reducing the strength of the Senate, by confining Fellowships chiefly to those engaged in education, and bringing the Senate into greater touch with the University.

(8) Introducing some scheme of representation of affiliated colleges into the Senate.

(9) Making Fellowships terminable after a definite period.

(10) Enlarging the Syndicate and placing it on a statutory basis, and also making the Syndicate representative as much as possible of affiliated colleges.

(11) Lightening the burden of examinations by doing away with the Matriculation, and allowing the colleges to matriculate their own students, or by recognising a pass in the School Final Examination as equivalent to Matriculation.

(12) Introducing a scheme for Honour courses as distinct from Ordinary courses, for the B.A. Degree examination.

The public expect great things from the Commission, and now that Lord Curzon has brought his wonderful genius for reform to bear upon University education, we cannot but hope that the Indian Universities will have a bright future before them. It is true Indian Universities labour under great disadvantages owing to the absence of venerable traditions, ancient statutes and that corporate, social life, which constitute the charm of the older English Universities, but no one who has watched the growth of our Universities can say that they are wanting in vitality. The needs of the time, however, require that there should be some change in their constitution; and we are confident that, under the wise guidance of a master mind at the helm of British administration at present in India, our Universities will succeed in placing themselves in harmonious relations with new surroundings and undertake new work.

S. SATTHIANADHAN.

THE INDIAN UNIVERSITIES' COMMISSION.

The members of the above Commission, who arrived in Madras on the 18th February, held their first sitting in the Senate House at 2 P.M. the same day. The following members were present:—The Hon'ble Mr. T. Raleigh, Member of the Executive Committee of the Governor-General; the Hon'ble Syed Hoossain Belgrami; Mr. J. P. Hewett, C.S.I., C.I.E., Secretary to the Government of India in the Home Department; Mr. A. Pedler, C.I.E., F.R.S., Director of Public Instruction, Bengal; Dr. A. G. Bourne, F.R.S., Indian Educational Service, Acting Principal of the Presidency College, Madras; the Rev. D. Mackichan, M.A., D.D., LL.D., Principal of the Wilson College, Bombay; and the Hon'ble Mr. Justice Gurudas Bannerjee. During the visit of the Commission to Madras Mr. C. Sankaran Nair served as a local member temporarily attached for the purpose of the inquiry regarding the University of Madras.

Before proceeding with the examination of witnesses, the members had a private preliminary consultation amongst themselves in regard to the programme of their work in Madras.

THE HON'BLE MR. RALEIGH.

The President in opening the inquiry, said that his colleagues had asked him to say a few words indicating the main purpose of their Commission and the points to which the inquiry would be directed. The Universities of India had been in existence for less than half a century, and when they considered their resources, their opportunities and their peculiar difficulties they might cheerfully acknowledge that much good work had been done. Complaints were heard from time to time; they were all familiar with the views of those who told them that their Universities were merely Examining Boards; that their Colleges were content to impart a modicum of book knowledge; that there was no sufficient provision for advanced study and research, and that their examinations were so conducted as to encourage the crammer and to hamper the efforts of their best teachers. If this Commission should find that these complaints were in any degree well-founded, they would spare no pains to ascertain the true explanation of their failures and to indicate the points in which their system admitted of improvement. When on the other hand they found that the work done was really good or as good as circumstances and conditions permitted, they would not press for changes in institutions which were working well. There were certain important matters in regard to which Madras claimed to occupy an advanced position as compared with some other parts of India. If the facts laid before them supported this opinion, they would be able to use the experience of Madras as a standard and as an argument in favour of improvement elsewhere. He regretted the shortness of the time allowed for their inquiry, but to make it exhaustive would be to postpone all action for a long time, and the Government of India desired without any long delay to frame practical proposals. Within the time at their command they desired to make a thorough and impartial investigation. For his colleagues and for himself he would say that they came here with no preconceived ideas. They desired only to ascertain what was the present condition of the University of Madras; whether in any point its system admitted of improvement, and whether by conference and by comparison of opinion they could help the University to mark out the lines of future progress.

REV. DR. MILLER.

The first witness examined was the Rev. Dr. Miller. Being questioned by the President as to how far the University should be a teaching University, Dr. Miller said that he thought it highly desirable that all Universities should be teaching bodies, but at the same time it should be borne in mind how very largely several Universities, especially Madras, were at the present moment teaching bodies by reason of the connection established by the affiliation of the various Colleges. He, however, did not think that the Madras University was as much a teaching body as it ought to be, and as it was likely in the future to become. It was highly desirable that there should be a centre of light and learning and more concentration; but at the same time too much concentration was to be deprecated. Care should be taken not to confine all teaching to the Presidency town which might injure the Mofussil Colleges. He considered it nothing less than a grave calamity if the whole of four or five thousand under-graduates were collected together in Madras. It would be a long time before they could expect to have local Universities established at Bangalore, Tanjore, &c. At present the highest teaching might be concentrated in Madras, say the M.A., B.Sc. or M.Sc. if such examinations were introduced. The highest branches of the B.Sc. might be taken up by the University as also anything connected with original research. Provision should be made for a good library and particularly for good laboratories. It was great waste to have laboratories for the highest kind of work in a number of Colleges when one set of laboratories would do for all. As regards the University Professors and teachers, it was desirable to have such as were recognised by the University so as not to clash with affiliation. The practical working out of this scheme would, however, be somewhat more difficult. The idea to be aimed at was that there should be no teacher in any affiliated or constituted College who was not recognised by the University. No teacher should be considered as competent unless he showed

sufficient qualification. The next question was as to whether each University should have a sphere of influence. This again was a thing which could be carried out only slowly. The time would come when the Central Provinces and Burmah ought to have a University of their own. Ceylon might at this moment have a University of its own. There was material for constituting one at Colombo. Ultimately, he thought there should be many Universities, but certainly the idea was that each University should be restricted to its own special District. As to the size of the Senate Dr. Miller considered the Madras Senate too large even if every member of it was what he ought to be. He was well aware of the difficulty of reducing the number; but in his opinion the maximum of the Senate if the government of the University continued mainly on the present lines should not exceed 120. At present the strength of it was 200. The strength of the Bombay Senate was 270 which was too large. He personally agreed with the idea of His Excellency the Viceroy of Fellowships being terminable after five years. As to the question of attendance, witness was of opinion that two consecutive absences without proper explanation should terminate membership. As regards this he was not prepared to say whether or not a clean sweep should be made of the existing Senate's rules; the question was a difficult one and a decision could be come to by the Commission at the end of its investigations. The constitution of the Senate, he would leave entirely to the nomination by the Governor-in-Council, and a limited number elected by the graduates. According to the rules no graduate was to vote until he had a standing of 20 years. He would make it not less than ten or more than fifteen. If two Fellowships were to be elected annually, one might be elected by the Arts graduates, and the other by rotation by the other faculties—Engineering, Medicine and Law. In answer to the President as to whether there had been any complaints in Madras of abuses connected with the election of Fellows, Dr. Miller replied that there had been an amount of canvassing that was not pleasant and not improving to the character of the man. The votes were signed under proper precautions and he had not heard of any dishonest voting.

Mr. Pedler enquired whether the elected Fellows had belonged to any particular class of men. Witness replied that in his opinion the elected Fellows of the Madras University compared very favourably indeed with the nominated Fellows.

The Rev. Dr. Mackichan enquired what would be done in case of the possibility of the Senate losing a valuable Fellow. Dr. Miller replied that he would not necessarily go out of office, but that if there was a valuable man going out, for instance in 1910, the Governor-in-Council should be informed and asked that he be reappointed. Dr. Miller continuing, said that the Madras Senate had always on the whole acted very wisely and well in its appointment of the Syndicate; and if all the Universities in India had been as well advised as the Madras University had hitherto been in appointing their Syndicates he did not know if there would be any need for change. At the same time there was no guarantee that the Madras University would continue to appoint men who might be regarded as good representatives of education; and he therefore thought it desirable that the mode of appointment of the Syndicate should be better defined than it at present was. The only fault he could find was that there had from time to time been a tendency to neglect the legitimate claims of Colleges under private men. He however did not think that this Commission could very much improve practically the constitution of the Syndicate. He recommended that Colleges should be more closely connected with the University through the Syndicate. As regards the Boards of Study, he did not advocate any change, but only they should be advised to consult specialists from time to time. As regards the register of graduates who were qualified to vote, he quite approved of the suggestion that a fee of one rupee per annum or Rs. 10 for life should be charged. As regards certificates to students, witness thought that such certificates were granted too easily though not to the extent of the percentages of failures. He pointed out other causes which led to failures at examinations, for instance that many students worked so hard during the last fortnight before the examination that they made themselves absolutely silly and incompetent to answer their papers. With all the efforts which the Syndicate made to secure a good examination there was a terrible amount of uncertainty about the results of the examination, and practically the College that gave the certificates did not know what the real standard was.

The syllabuces and the examinations and the percentages demanded by the University were about what they should be. The courses laid down for the schools were upon the whole good and right, but it was the manner of teaching which was defective. Boys ten years of age when they should be learning how to learn were cramming instead. As to making provision for a school of Theology and the promotion of the study of religious science, it was highly desirable that in a complete University it must have its

place, but the time for that had not yet come. It would be most inopportune to do anything of that sort for many a long year to come. If anything of that sort were done now they would be paying a heavy price for a very small gain so that at the present moment witness hoped that the Commission would not give encouragement to any such idea. As to examinations there was the greatest practical difficulty in getting good examinations. The Syndicate's efforts in this direction had met with a fair measure of success. There was, however, need for improvement as regards the Matriculation Examination in which the failures might be largely accounted for by the excessive numbers and untrained minds and other external causes. The standard also varied. A system of moderation if introduced, might be abused and yet some wise system was one of the greatest desiderata in the practical carrying out of University Examinations. With reference to the Rules of affiliation, witness thought the Rules in Madras were very good and sufficient on the whole, though not perfect. One defect, however, was that they provided nothing as to the fees to be charged in Colleges with the result that for some years past there had been an amount of underselling going on between the Colleges, which had to a great extent demoralised students and damaged education. Unless some means were found to make co-operation in this matter between Colleges really effectual, both students and Colleges would be entirely spoilt. To a question as to whether he objected to the same higher examination being held twice a year, allowing those who failed the first time to go up again within a short period without having to wait a long time; and also as to whether subjects could not be grouped together and the candidates examined therein within short intervals of two or three months, Dr. Miller replied that he did approve of the grouping of subjects to a certain extent, and they were grouped in certain examinations, but he was not in favour of the University having more than a yearly examination.

Mr. Justice Bannerjee observed that he found on a reference to the Madras University Calendar that a student might obtain a degree without knowing any of the classical languages, Sanskrit or Latin or Persian, and that the second language was entirely optional with him as to whether it should be a classical language or one of the modern languages. What, he asked, was the reason for that? Dr. Miller replied that one reason was evidently because their South Indian friends would not for a moment admit that Tamil was not a classical language. The University, he believed, had practically decided that it would regard Tamil as a classical language. Much encouragement was also given to Sanskrit. For all practical purposes English took the place of all of the classical languages. English on the whole was what should be regarded as the classical language in an Indian University. Sanskrit had a special claim on the North Indian students, but it did not follow from this that it had such claim on the students of the South. It certainly had a claim even here to be acknowledged as being the most important medium of education and if was so acknowledged and it was very largely and increasingly taken up by students here; no objection being raised to its being so taken up but as far as classical language went, witness held that English was the classical language.

MR. S. SATTHIANADHAN.

Mr. S. Satthianadhan, M.A., who was next examined, said in the course of his evidence that it was desirable to introduce two courses not only in Mental and Moral Science but in every other subject. He was acquainted with the A. and B. courses of the Calcutta University, but he was of opinion that it did not go far enough. The B.A. course in the Madras University was a specialised course after the F.A. Examination. The specialisation was required only for an Honours course. The specialised course should be made still more comprehensive seeing that it was an Honours course. There was no prescribed text-book for Mental and Moral Science. They had only a syllabus for it. The present Madras standard was higher than the *pass course* for the B.A. of the London University and much higher than the course presented for the *ordinary or full degree* by the Cambridge University. The Honour courses in these two Universities are, of course, much higher than the Madras course. The number of students taking Mental and Moral Science was going down as it was not considered paying. Even for teachers, it was unattractive as only Science and Mathematics graduates were preferred for teachers. It was therefore not a popular subject. History, however, was more popular than Psychology. If an Honours course was started, it would be well to start it after the First Examination in Arts. The Matriculation Examination might be abolished, and a leaving certificate from the High School where the student had studied might be accepted as a passport for the University. The Madras University had been pursuing an illiberal policy in refusing to recognise the certificates of other Universities. The present pass course might be lowered in order to raise the standard of the

Honours course. The Honours examinations should be really stiff and searching, and might be held after the long vacation during which the student might have time to digest what he had acquired and assimilate what he had learnt. He was not against the exclusion of the non-educational element in the Senate. Its presence had chiefly maintained the spirit of independence and freedom of speech. At the same time the inclusion of men who took little or no interest in education, and who did not attend its meetings regularly even when they were residents of the City and who had no academic culture was a great anomaly. The Senate, however, had very little to do with the actual governing of the University, whilst the Syndicate bore the whole burden of work. There was a feeling of irritation manifesting itself in the Senate regarding the usurpation of the powers by the Syndicate. The powers of the Syndicate should be decentralised. The Syndicate should consult the Senate in the matter of appointing examiners. The rules regarding the supervision of the residence of students in affiliated Colleges were honoured more in the breach than in the observance. And for this purpose the appointment of a visiting officer was desirable. University lectureships might be established in the higher branches of study. The lectures might be delivered in Madras for a post-graduate course. The best men should be invited to give lectures for the M.A. or for any specialised branch. That would be a beginning in the direction of a Teaching University. Some system might also be organised corresponding to the University extension scheme in England. Lectures might be delivered to the masses by graduates, in the vernaculars, on popular subjects. The Colleges might be made centres for this purpose, and the University might institute an examination. In course of time it would become popular.

Witness also suggested that graduates who enjoyed the privilege of voting for Fellows might be called upon to pay a fee. For the F.A. course after the abolition of the Matriculation Examination a Tutorial Staff would be sufficient.

Wednesday, 19th February.

REV. FATHER SEWELL.

Rev. Father Sewell, of St. Joseph's College, Trichinopoly, in the course of his evidence, said that a University should be a Teaching University, but in the case of the Madras University there were insuperable difficulties in the way. There were a large number of Colleges scattered throughout the Presidency affiliated to it; and unless they were brought together into one place, like Madras, the proposal was impracticable. As far as M.A. was concerned, a beginning could be made in that direction. As regards the suggestion that the University should exercise a direct control over the teaching and teachers in the affiliated institutions, that already existed in some form or other. They were required to submit a return of their teachers. Some control might be assumed, as at present there was only the threat of disaffiliation. In the matter of the constitution of the Senate, witness was of opinion that the Senate was an unwieldy body. At present, Fellowships were conferred as a social distinction on all classes of persons whom the Government wished to honour. It would be desirable to appoint only such men as were directly engaged in education or were indirectly interesting themselves on the educational welfare of the country. He was not aware that the various Faculties advised the Syndicate in matters concerning their respective branches of study. He was in up-country, and did not know anything of the inner working of the University. He would prefer that the election of Fellows was done by the Senate themselves, rather than by graduates of long standing. As far as possible, the members of the Syndicate should be residents of Madras, or representatives of Colleges within 12 hours' journey of Madras. The latter could be easily summoned for the meeting at short notice. He was not in favour of increasing the number of members on the Syndicate. It would be a hardship to introduce an age limit in the case of the Entrance Examination. He had known cases of boys of 12 years coming up for the Entrance Examination. It, however, sometimes happened that boys, though brilliant while young, deteriorated as they took to later courses of study. The pressure of examinations and the system of cram to a certain extent, deadened the intellect. That imposed an excessive strain on the memory. Considering the number of candidates for the Entrance Examination it would be difficult to have a *viva voce* test, however desirable it might be. The chief difficulty would be to prescribe a uniform standard. The number of subjects for the Entrance Examination might be reduced. If the Matriculation Examination ceased to be an Entrance Examination into public service, as the Government had now laid it to be, and be made an entrance test for the University alone, its enormous size would at once be reduced, and the Commission need not think of the difficult proposal to conduct the examination by districts and by groups. For the Matriculation a syllabus rather than a text-book for English. would be preferable. Boys crammed the notes and an-

notations. The existence of a text-book was an incitement to cram. He knew of the case of a student who got up Euclid by heart. In an Honours course there might be a specialisation of study in one subject after the First in Arts. Even if an Honours course be instituted, the present standard of pass course should be maintained. He was aware that students often changed from one optional subject to another. The present object of study was not culture so much as pass. The cramming commenced from the very beginning. From the time an infant began to learn the alphabet, cram was encouraged by our demanding from students too detailed knowledge of a vast variety of subjects. There was no inspection by the University of affiliated Colleges to see if the rules of affiliation were properly observed. The Director of Public Instruction occasionally visited first-grade Colleges, but it was by no means an inspection.

Provision was made in the bye-laws of the University for the inspection of the affiliated institutions by officers deputed by the Syndicate; but that was never done. There must be a large number of students for receiving collegiate education which would be of any real benefit to them. In India there was really no collegiate education and no real college life. Colleges, however, which had a small strength in the beginning, grew in time. In the matter of fees he did not believe there was underselling in Colleges. There was underselling at one time, but since the abolition of the compulsory fee rules, the malpractices stopped. Attached to the St. Joseph's College was a Boarding house for Catholic Christian students, and they also supervised the feeding houses in which the Brahman students lived. Those feeding houses were exclusively confined to the students of the College. The College authorities supervised their places of residence and also superintended their moral conduct. Recreation grounds were also attached to the College. Students invariably shirked work in the years in which they did not appear for University Examinations. They overworked themselves in the years in which they appeared for University Examinations; they read by bad lamp lights which impaired their vision. Something like a code of honour was observed amongst the students; but it did not exist to such an extent as that one student boycotted another or otherwise condemned him when he misbehaved. He did not think that it was a custom of the country. Students were not sufficiently acquainted with each other to know their shortcomings.

MR. A. CHATTERTON.

Mr. A. Chatterton, who was next examined, said that a system of combined lectures should be introduced. For instance, in science, the students of the Presidency and Engineering Colleges, which were situated near each other, might be assembled in the Presidency College, where there were appliances for experiments. It was desirable that an age limit of 16 should be imposed on students coming up for the Entrance Examination. Physics and Chemistry might be abolished for the Matriculation Examination, and in their place the study of English might be strengthened. A matriculated student coming from the mofussil had sometimes great difficulty in following his professor here. He was deficient in English, and also wanted elocution. The student of the Madras town spoke better English than the mofussil student. Students in the High Schools should be made to study more of English classics. The University should have nothing to do with students who did not go up for the University careers. As in the Matriculation Examination, Science might be cut out from the F.A. curriculum, so that more time might be given for the study of English. After the F.A. course, no specialisation of study was desirable for an Honours course. The standard of the pass course might be raised, and the M.A. might take the place of a specialised course for honours. The main cause of cramming was the difficulty of the questions at the examinations. There were a good deal of "catch" questions set in English and History. He was of opinion that a uniform standard should be maintained in the different Universities in the matter of professional examinations. In Engineering there might be one examination throughout the whole of India. There were no inducements in the shape of endowment or scholarships in the University, for prosecuting post-graduate studies. The majority of mechanical Engineers for mines owned by private companies came from England. If a post-graduate study should be encouraged, they could be had in India. The demand for Engineers increased as their supply increased. There was not so much scope in Madras for private practitioners in Engineering as there was in Bombay. It was highly desirable that a Science degree should be instituted in the Madras University, and that would necessitate the creation of a Faculty of Science. Under Science he would include Physical and Natural Science. Though the institution of a Science degree for this University had been often attempted, it did not come to pass, as people engaged in teaching opposed it as they had not the means to find the necessary appliances for teaching Science.

Mr. C. Nagojee Row, Inspector of Schools, said

that he did not think that much change was required in the constitution of governing bodies of the Universities. The Senates were by no means unwieldy, seeing that attendance at meetings was small. There was a good deal of laxity in granting certificates for students to appear for examinations. Students who in the opinion of the teachers could not pass examinations, were allowed to appear for them. The certificates could not possibly be refused, as the teaching had been taken and the fees paid. Bad English noticeable at the Entrance Examinations was due to the absence of text-books. Neither the teachers taught the English, nor the students learnt it properly, as there was no text-book to pass an examination in. The deficient knowledge in English brought up for Entrance Examinations was also due to the unsatisfactory method of teaching given in the High Schools. The abolition of the Lower Secondary and Primary Examinations would be an improvement and a benefit. In the course of his inspection of second-grade Colleges he had not come across any serious irregularity in the conditions of grant-in-aid being observed. The present Matriculation curriculum might be retained as it was. Specialisation in any one branch of study would do well for more advanced countries. In India what was needed at present was general education and general culture. The present divisions in the B.A. course were not beneficial, as the graduates did not possess sufficient knowledge in all the branches. The old system under which graduates were required to bring up a general knowledge of all branches at the same time without specialisation in any one branch, was decidedly superior to the present system.

MR. G. SUBRAMANIA IYAR.

Mr. G. Subramania Iyar said that the time had come for converting the Universities into Teaching Universities. That would, of course, involve a large outlay of funds, but nevertheless that end might be had in view. He did not know if the existing opportunities for original research had been at all utilised, but he had seen very little original research. He would not advocate the abolition of the Presidency College and its conversion into an institution where instruction for a post-graduate course might be imparted. The presence of a model College maintained by Government, served as a standard for other Colleges, especially when the present tendency was towards deterioration in efficiency. A special College might be established under the superintendence of the University as part of the scheme of a Teaching University. The University should exercise some control over the appointment of teachers in affiliated institutions. The Government should not be allowed to appoint Fellows. Fellows must be appointed partly by the Fellows themselves and partly by graduates. Steps should be taken to suspend, for a generation at least, fresh nominations to the Senate in order to reduce the enormous size of the Senate. Under the present unwieldy strength, the Syndicate were the practical governing body and the Senate were nowhere. He was for abolishing the Matriculation Examination as an Entrance Examination for the University. The Colleges which might have their own Entrance Examination, might be empowered to prepare students for the B.A. degree. In this country the life of a man was spent on education, taking the average life of a man to be 40 years. Any system that would add to the burden and strain of examination should be discouraged. He was against fixing an age limit for the Entrance Examination as it would prolong the course. Education should be made less burdensome. At present young boys had to get up the etymology of "its" and the history of the apostrophe and S. and such other difficult technicalities. All this might be spared. It would not be politic in a country like India to introduce Theology into the curriculum of studies.

Thursday, 20th February.

REV. E. M. MACPHAIL.

The Rev. E. M. Macphail, of the Madras Christian College, gave the following evidence:—His opinion was that the Madras University was already in a sense a teaching body as the rules of affiliation had brought Colleges into touch with the University. But the University might be made a teaching body by opening a College for the M.A. course and managing it itself. He did not believe that a University College of such a description would be self-supporting. There was provision made in the University Calendar for inspection of affiliated Colleges by representatives deputed by the Syndicate. By this means the University could have control over the affiliated Colleges and see if a proper teaching staff was maintained. But at present there was no agency for enforcing this rule. He was in favour of a member of the Syndicate doing this inspection, for he would be thoroughly aware of the rules. The chief thing to be guarded against was undue haste in affiliation. Very often a good school developed into an inferior second-grade College, and in the last few years there had been a multiplication of such second-grade Colleges without any of the features of real collegiate life.

The students who entered upon the collegiate career were capable of understanding the lectures delivered to them if they were delivered slowly. He would, if the strength of a College permitted it, have a professorial staff for teaching F.A. classes in preference to a tutorial staff. If the power of understanding of a student entering upon a College career appeared not to be so great, it was because of his want of knowledge in regard to things, rather than of any want of knowledge of English. The public examinations system had a baneful effect on students who had to prepare for some examination or other and had no opportunities for acquiring knowledge of things. There was a great tendency among boys here to memorise things wherever it were possible to memorise; this was said to be due to their learning in a foreign tongue. A student's apparent ignorance was very often merely a want of power of expression. In the lower classes students were handicapped early in life by instruction being imparted to them by ill-paid and consequently inefficient teachers. He was in favour of the very best teaching being given to students from the very lowest classes. He was in favour of the abolition of the Matriculation Examination and the substitution in its place of a school leaving examination, provided sufficient care was taken to avoid the evils of the Matriculation Examination being repeated. He was not in favour generally of an age limit being prescribed for the Entrance Examination, as it would lead in many cases to fictitious records of age; not necessarily intentionally, but because there was a good deal of vagueness in regard to the ages of students. Many young Brahmin youths were really very bright and the age limit would operate as a great hardship in their case. He was not in favour of extending the scope of the B.A. degree beyond what it was at present. If individual students were desirous of specialising they could have two years of additional course.

As regards the constitution of the Senate, he thought the number of Fellows was rather large, but in making any change it would have to be borne in mind that a percentage of the European Fellows were either leaving the country permanently or were going on leave. It would also have to be remembered that a great many of the Fellows were in the mofussil and could not attend all the meetings. The principle of selection of Fellows was rather strange. People were very often put on the Senate who had very little to do with education, and others were kept waiting long who had very much to do with education. On the Syndicate of the Madras University it was the Government that was largely represented rather than educational interests. There was no nomination by the Government to the Syndicate. Fellows were elected to the Syndicate by the Fellows. He could not understand why officials as *officials* should play a prominent part in the government of the University. He was not in favour of Government officials being appointed *ex-officio* members of the Syndicate; for if it was desirable that these should be on it they would naturally be elected. In the matter of fees he was of opinion that a minimum should be prescribed to prevent underselling, as the latter had a very demoralising influence both on students and schools. He thought that moral instruction could be imparted to students in schools by means of moral text-books, but the difficulty would be in regard to the selection of text-books. Common life in hostels under proper superintendence had a very great influence in the formation and development of moral character of students. It would add very considerably to the expense of University education if all boys should be compelled to live in hostels; besides home influence was very desirable for students.

MR. H. J. BHABA.

Mr. H. J. Bhaba, of Mysore, said that he would like the University to be a teaching body in addition to its being an examining body as at present. The University should employ Professors to deliver lectures to students preparing for higher degrees. Professors of Colleges at present had too much work and had no time to devote to research work. The University should employ Professors to devote themselves to the work. He advocated the establishment of a good library for the use of the members of the University. The rules of affiliation required every College to have a library attached to itself, but he did not know if such was carried out. As regards the constitution of the Senate, he would like to see *ex-officio* Fellows appointed. He was in favour of the Syndicate being raised to a strength of 20; so that all the first-grade Colleges at least might be represented on it. There was a good deal of strong feeling amongst heads of Colleges and Professors, not that they were badly treated, but that they had not a share in the making of the regulations. The Arts Colleges might be represented on the Syndicate by making a statutory provision for it, and representatives of three of the Mofussil Colleges might also be appointed to it. Some modification in the rule which laid down that a member of the Syndicate should be a resident of Madras would mitigate the grievance of Mofussil Colleges, for representatives of those

Colleges would have a chance of being elected to the Syndicate.

He would like to see the Principals and Professors of Colleges provided with residential quarters near the Colleges and hostels so that they might exercise supervision over their students. Fellowships should be given to students to encourage post-graduate studies. Such students, while prosecuting post-graduate studies, might be made to teach the junior F.A. class in the institution to which they were attached and be given some small emoluments.

As regards the courses of study in the College classes, Mr. Bhaba was of opinion that students at present relied too much on Professors' lectures. They should be thrown on their own resources to a larger extent than now. There was too much unnecessary lecturing. He would make it a rule that no Professor should deliver more than 10 lectures in a week. He would make the standard of English required for the F.A. more difficult. The passing of the Matriculation did not ensure sufficient knowledge in English. He would like to see Universities established in Bangalore, Tanjore, Trichinopoly, Calicut or Mangalore, in addition to the Madras University. He did not think that this would be bad. The teaching of the vernaculars to University students by Pundits was of doubtful utility. He would like classical languages and literature to be taught to students as the best means of developing proper literary taste in them. He did not know of seats of ancient learning in Mysore or an ancient system of teaching in Mysore from which the University might learn any useful lessons to be incorporated. But there were places in Mysore where the study of Sanskrit was cultivated to the highest degree of proficiency. At Melkota in Mysore there was a very flourishing Sanskrit institution where students were taught Sanskrit according to the ancient system of teaching, which consisted in the students memorising all that had been taught to them.

THE REV. FATHER JEAN.

The Rev. Father Jean, of Trichinopoly, said that he was not in favour of a school-leaving examination being substituted for the Matriculation, for no uniformity of standard could be attained from the school-leaving examination. There were hundreds of schools all over the Presidency, and it would be impossible to expect that students would have any uniform standard of knowledge for entering upon a College course. He would like to see the University become a teaching body in regard to higher degree examinations for which the students were prepared by any affiliated Colleges. The Senate was at present unwieldy. On principle he objected to Fellowships being made terminable at the end of every year. He would make a difference between a Fellow who resided in Madras and one who resided in the Mofussil, in the matter of enforcing a penal attendance rule. The Syndicate should have some representatives from aided Colleges, and the time had long gone by for the qualification of residing in Madras being enforced for being a member of the Syndicate. He would add that the Syndicate had always given satisfaction and there had been no serious complaints against their management. The strength of the Syndicate should be increased to some extent. If the rules of affiliation were carried out fully by the University, there would be ample supervision or control exercised by the University over affiliated institutions. In regard to fees, witness thought whether there was a fee notification or not, complaints would be sure to be made; in his opinion the condition of things had improved since the abolition of the fee notification; he was one of those who voted against the recommendation of the Education Commission favouring a uniform compulsory fee rate; this recommendation had not been sanctioned by the Government of India, but the fee notification having been introduced in Madras before the Education Commission sat, continued in force for some years after. For the classes below Matriculation there were too many subjects prescribed to be studied by students. Reform was necessary in the direction of reducing the number of subjects. He had not heard of a candidate in India who studied for the sake of learning; the aim of a candidate was always to improve his position in life by entering Government Service. He would like to see the text-book introduced for the Matriculation Examination. Teaching of morals of a kind which would be acceptable to all classes could be introduced into schools.

THE REV. J. COOLING.

The Rev. James Cooling, Principal of the Wesleyan Mission College, Royapettah, said that some reform was needed in the constitution of the Senate. It was too large and unwieldy, and people were appointed as Fellows as a sort of compliment to them. The Senate should, as at present, have *ex-officio* members appointed by Government All the Arts and Professional Colleges should be represented on the Senate. The nominations by the Government and the elections by graduates should be limited to a term of years and not be permanent. The scheme of reform which he proposed would be similar to the constitution of the Victoria University in England. For Madras, the total number of Fellows might be fixed between 100 and 120. As regards the Syndicate, elements of permanency and continuity should be introduced by some statutory provision. If there was any continuity of policy in the Syndicate, it was secured by the good sense of the Senate which often more or less re-elected the Syndicate. To secure continuity the members of the Syndicate should be appointed for a longer period than one year. If it were an Executive Committee of the Senate, the Syndicate might be re-constituted year after year; but its functions were higher than those of an Executive Committee, it being finally responsible for the regulation and administration of affairs of the whole University.

The sphere of the various Indian Universities should be distinctly defined to prevent any appearance of competition amongst them. The tests and degrees of one University should be accepted by another, and, as nearly as possible, the standards should be uniform. Applications for affiliation from Provinces which had no affinity with the Presidency should be rejected. Every lecturer on a particular subject in a College as well as examiners in that subject should be put on the board of study in that subject in the University. For the Text-Book Committee for the lower classes, it was desirable not to put on the Committee men who were writers of text-books and also men interested in printing firms. He did not approve of having a Special Committee of the Senate for selecting examiners. He would leave it in the hands of the Syndicate, especially if it consisted, as far as possible, of representatives of leading Colleges, as it was in the Madras University. He would advocate the enforcement of the rules relating to the hostel system, for it was to that system that they should like for the development of healthy University life. He would have the hostels supervised by their respective College staffs and not by the University. Students should, as far as possible, live near the Colleges in order that real College life might be developed. When better College life was secured, Colleges could come into closer contact with University. The Matriculation standard was higher now than it had been some 15 years ago. The students who matriculated were capable of profiting by the lectures delivered to them in the Colleges. There were some students who were not capable of profiting by the course. But this was not due to the standard of examination being low or the method of examination being imperfect; but was due to the faulty system of teaching in the lower classes. Promotions in the school classes were not properly regulated. The existence of rival schools near each other had something to do with ill-regulated promotions in school classes. The time had come now to have school-leaving examination in the place of the Matriculation to serve as an Entrance Examination. Great harm had been done in Southern India by having one examination, *viz.*, Matriculation, to serve the two purposes of entrance to the University and entrance to public service. The rule limiting the appointment of the Registrar to 5 years should be done away with, and, if funds permitted it, some provision should be made for giving him a pension on retirement. Otherwise it would be difficult to secure a really competent man for the office, and if one was secured it would be difficult to retain his services for any length of time.

It was not part of the Government Inspector's duty to report to the University, if, during his inspection, he noticed any irregularity in a College in regard to the observance of the rules of affiliation. He was not in favour of teaching morality by moral text-books in schools and Colleges, as no satisfactory text-books could be got. The work of influencing the moral conduct of students should be left to teachers with high ideals of their work.

LIEUTENANT-COLONEL H. D. LOVE.

Lieutenant-Colonel H. D. Love, R.E., Principal of the Engineering College, said that the Senate was too large as it was at present constituted. He would like to see the tenure of Fellowship limited to a term of years. There was no difficulty whatever in the matter of enforcing discipline among students, for the College authorities had a powerful weapon in their hands in the shape of a Conduct Register. As regards the course of study in the Engineering College, it was susceptible of improvements in some matters; for instance there was no provision for teaching electrical engineering; for the time had come for provision being made for this subject being taught. Uniformity in the standard of Engineering Degrees of the various Universities was not, in his opinion, a great want especially in consideration of the fact that their respective spheres of influence were well defined. One member was sufficient to represent Engineering interests on the Syndicate.

MR. SWAMIKANNOO PILLAY.

Mr. L. D. Swamikannoo Pillay, Assistant Secretary, Board of Revenue, said that Greek was taken by a very very small number of students for the University examination. The number of students who took up Latin was larger and was

growing more and more. Latin was taken by Europeans and Eurasians who found it suitable for them. The taking up of Latin depended on the facilities afforded for its study in particular places; for instance a number of students invariably took up Latin at Trichinopoly and Mangalore. The study of a classical language, like Sanskrit or Latin, was a study of an entirely new language, in which was involved a certain amount of mental training. This was not the case when a student studied his own vernacular. For purposes of specialising in linguistic studies he would allow a candidate to bring up one or two or three classical languages if he liked. He would suggest the prescribing of three or four text-books in English for the B.A. Examination, so that a student might not have an opportunity of getting through the examination with the help of annotations.

THE REV. C. CLARKE.

The Rev. C. Clarke, Principal of the Noble College, Masulipatam, said that the two cardinal points to be kept in view in University reforms were the closer connection of affiliated Colleges with the University, and the improvement of the method of examinations so as to remove the element of uncertainty which attended them. With regard to the first point, affiliated Colleges might be given the privilege of returning Fellows to the University and representatives to the Syndicate if possible. The University neglected the affiliated Colleges in another matter, *viz.*, in offering advice and guidance. With regard to the question of Teaching Universities, he thought it would be advisable for the University to arrange for teaching in the higher branches of Science or in any subject which could not be taught with facility in any one of the Arts Colleges. He thought it was time for the Government to withdraw from the management of Arts Colleges, as these could be more cheaply conducted, with Government aid, by private agencies, Missionary or Native.

As regards the constitution of the Senate, he was of opinion that the size of the present Senate was too large. He approved of the tenure of Fellowship being limited to a term of years, the retiring candidates being eligible for re-nomination or re-election. Academical qualifications ought also to be considered in the selection or election of Fellows.

The present system of examinations tended to discourage honest teaching. On the other hand, examinations should stimulate true education. The variations in the results of the examinations from year to year vitiated the system. The difficulty of the tests and the personal equation of the examiners contributed to the fluctuations in the results. When the element of chance entered so largely in successes at examinations, it made both the teachers and students reckless and rendered both good education and intelligent study impossible. The Syndicate should be given the power to correct the eccentricities of the examiners by revising their valuation of the papers of candidates in regard to whom a *primâ facie* case of hardship had been made out.

Friday, 21st February.

The examination of the Rev. C. Clarke, of the Noble College, Masulipatam, was continued. He gave statistics to illustrate the extraordinary and inexplicable variations in the results of the University examinations from year to year, which he ascribed to the personal eccentricities of examiners in valuing answer papers. He next explained the internal management of his College and referred with pride to the high moral tone which prevailed amongst the senior boys, who exercised a wholesome influence on the juniors.

MR. WILLIAMS PILLAY.

Mr. L. C. WILLIAMS PILLAY, Inspector of Schools, said that the majority of the second-grade Colleges and High Schools which he had been inspecting during the years of his service as Inspector, were not up to the mark; in fact there were signs of steady deterioration. This deterioration began from the time the Government handed over the institutions under its charge to private agencies. Many of the latter agencies were incapable of managing such institutions either from want of funds or from want of proper appreciation on their part of the requirements of the institutions, or from false notions of economy. They always thought more of exercising authority over teachers than of promoting the best interests of the institutions. The teachers were very ill-paid, and people were anxious to run these institutions on cheap lines. Men who could not get appointments in other departments joined the Educational Department in these days, whereas, years ago, the pick of the graduates joined the Educational Service. The system of handing over Government second-grade Colleges and High Schools to aided agencies had been tried for over 15 years and had been found wanting. He was, therefore, of opinion that Government should again have model institutions of its own, not merely second-grade Colleges, but High Schools, Secondary Schools and Primary Schools. He was sure that with

some slight expenditure, over and above what was given in the shape of grants-in-aid, Government could have its own schools in most efficient condition, all over the Presidency. In the interests of sound education, the Government should again step in and take up the management of schools of its own. If the Fee Notification were revised as some of the witnesses would have it, it would lead to undesirable practices amongst Managers of schools, such as the maintenance of fictitious fee registers and the tutoring of schoolboys to give false information to the Inspector in regard to the fees paid by them. In his experience as an Inspector he had come across instances of such malpractices. He thought it would be impracticable to institute an age limit for boys coming up for the University Examination. He was not in favour of the school final examination replacing the Matriculation, for the latter had on the whole proved a very good examination, and, with a little more caution in its conduct, it could still continue to be a very good examination. If University Examinations were not recognised as passports for Public Service the number of candidates for these examinations would go down at once.

The idea of a Teaching University was not within the range of practical politics. He would have two classes of Fellows appointed to the Senate, one who were actively engaged in education and the other Honorary. In the case of the former, attendance might be made compulsory. The right of election might be given to the Senate itself, to a certain extent, as well to graduates.

MR. J. H. STONE.

Mr. J. H. Stone said that though the proposal to have a teaching side to the University would not be of any practical utility just now, he had no objection to a move being made in that direction. The establishment of a University College would be an expensive business, for lecture rooms, laboratories, libraries for the University would have to be provided. It would be desirable to maintain a list of recognised teachers for employment in affiliated Colleges. The present L. T. degree was, in his estimation, not of very high standard. He would like to extend the scope of the B.A. by instituting a Pass course and an Honours course. A graduate, to enter the teaching profession, ought to have some knowledge of History, Logic, &c., in fact, something of every branch rather than be a specialist in one branch.

As regards the constitution of the Syndicate, he thought the time had come for up-country Fellows within easy reach of Madras, being eligible to be elected to the Syndicate. The rule in regard to local residence ought to be abolished. He would not increase the strength of the Syndicate. To give a chance to Mofussil Fellows to attend meetings of the Senate, these should be held on Saturdays. The Board of Studies should be strengthened, and the duty of recommending examiners should be left to the Board. In the English papers in the F.A. and B.A. Examinations far too great a proportion of marks was allotted to text-book work now. He thought a larger proportion ought to be given to composition. Since the establishment of the Training College, the teaching staffs had been improving.

MR. R. S. LEPPER.

Mr. R. S. Lepper, Professor of History in the Maharajah's College, Trevandrum, said that it would conduce to the best interests of sound education if they had only a fourth or a third of the number of second-grade Colleges and half the number of first-grade Colleges which existed now. What they had now was quantity and not quality. The more he studied the question of education, the more was he convinced that in the B.A. classes and M.A. work, unless education was pursued for itself, it ran some risk of failure. Six out of the 15 first-grade Colleges and 21 out of the 40 second-grade Colleges were under Missionary bodies. It was a serious question as to whether so great a proportion of institutions for training the people of this land should be in the hands of sects which were not organic with the country. It was to a great extent the fault of the people themselves that they had not come into the field of education soon enough. He thought it was to some extent perhaps the fault of the Government not having realised that in a country like India something more than mere grant-in-aid was required to make a new institution efficient. The Government might perhaps have done something more also to put down inefficiency of institutions. Granting that a great deal of good work had been done—and he was most ready to acknowledge that a great deal had been done—by Missionary institutions, it was a question whether so much of the heathen taxpayer's money should be spent in aiding what was to some extent proselytising work. He was fully aware of the importance of moral instruction, but he thought it was impracticable. The charge of godlessness brought forward against Indian students of the present generation—a charge which he did not believe was true—was founded on the attitude occasionally shown by students who were compelled to

give attendance in Bible classes. He thought compulsory attendance of a student during prayer time or religious instruction was contrary to the principle of exemption from compulsory religious instruction applied since 1870, in all the English Universities. The compulsory attendance was not conducive to religious improvement.

As regards aided Colleges he said that they had attempted to play a far more ambitious roll than they had the capacity or means for. In many cases they had developed from High and Middle Schools or even Primary Schools, with their traditions hanging about them. He was of opinion that aided institutions should be brought up to the level of Government institutions. The conditions of aided schools were so bad that it was morally impossible for aided institutions to keep up a high level. He thought that the teaching of Science subjects should be left to the Government Colleges, for they had the required means and proper appliances to teach these subjects to a far larger degree than aided institutions.

With regard to the proposal about a teaching University, the evidence of the previous witnesses revealed a confusion of thought. An Inter-Collegiate lecture system was feasible in Madras, its distances notwithstanding. He was of opinion that the whole future of education in India depended upon the introduction of an Inter-Collegiate system. It was really vital for the educational progress of the country unless the Government or the people provided funds for the increasing requirements of education. It was the only means by which the standard of teaching might be raised in educational institutions. That system would make the teaching sound and fit to be assimilated, and would also help on the specialisation of branches of study for Honours courses. Inter-Collegiate lectures could be organised first in Madras, and gradually in Bangalore, Trichinopoly and Trevandrum. As for the funds required for the working of the Inter-Collegiate system, Government could contribute to the finances of institutions introducing the system, the requisite condition of aid being that the Colleges federating together for the purpose provided for a sufficient staff of Professors for lecturing. The grants now being given could be so re-adjusted as to entail no additional expenditure to the Government. At the same time the individual character of each College would have to be preserved. This federation would get rid of the good deal of friction that now existed amongst the Colleges. As for the sphere of influence, each University should have its jurisdiction distinctly defined. Nothing would ruin education more surely than one University affiliating to itself an institution existing within the territorial jurisdiction of another, when it had refused to affiliate it for good cause shown. Witness then sketched a scheme of Constitution for the Senate. It should include Professors and Assistant Professors of Arts Colleges and Professors and Assistant Professors of Professional Colleges. It might include others belonging to learned professions and who were engaged in educational or scientific work. It should exclude those who had no special learning or possessed no scientific qualifications. The present system both of nomination and election was faulty. It kept out the most capable men from the Senate. A right of election might be conceded to M.A.'s. and graduates that passed in the first class. These men might be made eligible for Fellowships in the University. The Syndicate might be slightly enlarged by including representatives from Mofussil Colleges within easy reach of Madras. The Board of Examiners should appoint Assistant Examiners; and the Boards of Studies should meet more often and should take some real interest in their studies. To make Fellowships terminable would be open to misinterpretation; on the other hand to limit the tenure of office on Boards of Studies would be conducive to real education. The Syndicate need not be still further enlarged. As promotions in the school classes were lax, he would advocate an independent examination to be held in the IVth Form for entrance into the High School classes. As for teaching—to judge of it from the answer papers in English out of B.A. and M.A. Examinations of which he had been an examiner, the attainments of the candidates were inferior. In an M.A. answer paper in English, he noticed spelling mistakes, and as for style, it was conspicuous by its absence. The best students preferred to go to the Law classes rather than for the higher branches of Arts studies.

Saturday, 22nd February.

MR. P. S. SIVASWAMI AIYAR.

In the course of his evidence witness said that he was in favour of a Teaching side being added to the University; but the day was far off when a complete teaching University would be an accomplished object: till that time comes it would be necessary to have Mofussil Colleges. The rules of affiliation provide for sufficient control being exercised over affiliated Colleges in the matter of the general efficiency of the teaching staff and other requirements of the College. The rules required to be enforced. Professors of Government Colleges were often shifted from one place to another and from one chair to another,

which was most detrimental to the efficiency of the teaching. A Professor appointed to a particular chair should continue to occupy that chair throughout his service. In Missionary Colleges there was greater touch between students and Professors than in Government Colleges. In the earlier days of English education in the Presidency, European Professors like Mr. Edmund Thompson, and Mr. Porter were in greater touch with the students. The By-laws of the University gave the power to the Syndicate to inspect the affiliated Colleges by sending one of its representatives to see if the rules of affiliation were observed by those Colleges. The University examinations were a sufficient test for entrance into Public Service and therefore there was no necessity for a separate test for entrance into Public Service. If such a test were instituted it would have the effect of diverting students from the University to the Public Service test. It was the aim of Missionary bodies to put down Government and aided institutions as far as possible and for themselves to get control over the whole educational system. As regards the constitution of the Senate, he was of opinion that half the number of Fellows should be appointed by election by graduates and the other half by nomination. There should be a Convocation of graduates who might be given the privilege of electing Fellows and making representations on important questions to the Senate. He would increase the present strength of the Syndicate by six, so that some competent outsiders, non-educational, might then be put on. Non-educational members' views would often serve as a corrective to the views of educational members.

MR. C. M. BARROW.

Mr. C. M. Barrow, of the Victoria College, Palghat, thought the University might arrange for University extension lectures. He would add three more to the present strength of the Syndicate and would abolish the rule in regard to residential qualification for a Syndicate member. There should be some connection between the University and the Government, but this relation should be well defined. He mentioned to the Commission the recent action of the Government in vetoing the Resolution of the Senate for the re-introduction of the English text-book for the Matriculation Examination. He thought it very hard that the Government should have overridden the recommendation of the Senate in this matter for it had been discussed very fully by a number of experienced Educational Fellows. There were a number of competing second-grade Colleges in the Mofussil and it was desirable that wherever a weak second College was competing with a well-equipped and efficient College, the weak one should be abolished. He thought it would be very useful that periodically members of the Syndicate should go visiting the second-grade Colleges in the Mofussil. It would be a misuse of endowment to maintain a College for the benefit of only a small number, except it be a class College like the Doveton. He spoke strongly in favour of having a text-book in English for teachers to teach from, and in a text-book there was a great deal of scope for widening the mental horizon of students. He was sorry to say that the youth of Southern India would not read anything which had not a University value. They were not anxious to be educated but to pass examinations. The rules in regard to the grant of certificates to students going up for Matriculation should be worked more stringently; for, as it was, a large percentage of students who were unfit to appear for the examination were given certificates. He was of opinion that the percentage of marks required to pass the F. A. Examination might be raised from 35 to 40 per cent.

THE HON'BLE SIR BHASHYAM IYENGAR.

Justice Sir V. Bhashyam Iyengar said that there was no good continuing the existing University on its present basis if it could not be converted into a Teaching University. If it was found impracticable to so convert it, he would abolish it and constitute Universities with separate Senates at the various centres where there were first-grade Colleges. In his opinion, it was one of the greatest blunders ever committed in the educational policy of India when the present University was constituted merely as a mechanical examining body. He would abolish the Matriculation, but would have only one examination as a passport for entrance to the University and Public Service. Nothing had degenerated higher education in this Presidency more than the system of examinations; and higher education had considerably deteriorated during the last 25 or 30 years, and that was chiefly owing to cramming which was due to these public examinations. Therefore he would have only one examination, of a standard between the existing Matriculation and F.A. as a passport for entrance to the University or Public Service. He would abolish the F.A. altogether. He would have Pass and Honours courses for the B.A. For the pass course students might read in any of the affiliated Colleges, but for the Honours course, a student should have an additional year's course only in the University College to which Professors should be appointed by the University.

He would locate the centre of University learning somewhere near Guindy or Pallaveram where a cluster of buildings might be built for the purpose. He would raise the standard of education and not the standard of examinations. He had not the slightest faith in written examinations. His idea of examination was that it should consist partly of questions which could be answered with the aid of memory; partly of questions which should be answered by consulting books, which should be placed before the students, and partly again the examination should be oral. By the present system of examination only the faculty of memory was developed, and not of thinking. The standard of knowledge which was demanded by the University of candidates was very different from that which they would have to bring to bear in the practical affairs of life. No author, for instance, would write a book from memory alone, he would require the aid of a whole library. This was the scheme of examination which in his opinion was highly desirable as being the right one. This he realised would not be feasible in the case of all the lower examinations. He would insist on this being carried out at least in the case of the Honours examinations.

As for teaching, he advocated the lecturing system being supplemented by the tutorial system. This was the only effective way of imparting sound education. The classes were very large in these days in Colleges. But even this difficulty could be got over to some extent in the following way. He was sorry to say that in Government Colleges Professors were at present expected to devote ten hours a week or so to lecturing work. He could not understand why servants in that Department of Public Service should have the privilege of devoting only ten hours a week to the discharge of their professorial duty. Public servants in other Departments worked about eight hours a day. If the Professors of Colleges would work at least 24 hours a week, the present large classes of students, say 100, might be divided into two groups and ten hours might be devoted to each. This would tend to greater personal influence being brought to bear by Professors on students than now. One of the greatest defects in modern teaching was the absence of personal influence of Professors on students; if tuition was to have any effect on students, personal influence of Professors and tutors should play a very important part. He next passed on to the question of the constitution of the Senate. In his opinion the present Senate was extremely unwieldy. He would have a new Act of Incorporation, abolish the present Senate and start again. He would fix the minimum of the Senate at 30 and the maximum at 50, with about 10 or 12 *ex-officio* members. He would have the Senate composed mainly of experts, allowing for a few outsiders to correct the narrowing tendencies of experts. Vacancies caused in the Senate would be filled up according to his scheme, alternately in three modes (1) by the Senate itself; (2) by a Convocation of graduates, and (3) by the Government. He would have the Senate divided into Faculties; each Faculty was to be composed, half of Senators appointed by the Senate and half of "additional members," being outsiders, to be nominated on the same principle as before. He would vest the power of revoking or cancelling Fellowships absolutely in the several Faculties themselves as he did not think the attendance rule which obtained in Municipal Corporations would work satisfactorily. At present graduates were called members of the Convocation by courtesy and euphemism. Really they had no connection with the University after taking their degrees. A Convocation of graduates must be constituted to include all graduates over whom this corporate body could exercise moral control, in the way of expelling them out of that body for misconduct or other good cause. Then disgraduation would mean something real. In 1884 or 1885 there had been a proposal to constitute such a Convocation with power to consider any important question that might be referred to it by the Senate. The Chairman of the Convocation might be appointed by the Senate. Under this scheme the Syndicate need not have a statutory basis; such a thing would be required only if the Senate continued as unwieldy as it was now. The present M.A. examination should be abolished as its place would be practically taken by the Honours course of the B.A. The Degree of M.A. should be conferred on graduates of ten years' standing who distinguished themselves and brought honour and credit to the University by a distinguished career in life. Supposing the Syndicate were to have some statutory powers he would prescribe no qualification for membership.

THE HON'BLE SRINIVASA RAGHAVA AIYANGAR.

The Honourable Dewan Bahadur Srinivasa Raghava Aiyangar said:—There is a revival of the taste in and appreciation of ancient learning. In the Mutts, and at the Courts of Princes and Zemindars, annual gatherings are held of pundits to whom after suitable examination prizes are awarded. Within the last 10 years associations of private individuals have also tried to encourage Oriental learning in a similar way. Something

on these lines might be attempted in modern Universities also. On a recommendation from ancient seats of learning, titles like Mahamahopadhyaya might be conferred on renowned pundits.

Great difficulties exist in the way of making our Universities teaching bodies. An approximation only is possible. We may supervise the conduct of scholars, and enable them after graduation to pursue their studies. Mofussil Colleges must continue and afford education up to the B.A. as now. Otherwise large areas will be left without adequate provision for education. However, for preparing candidates for the M.A. the University might appoint Professors, attendance at whose lectures should be compulsory. Lecturers from Europe and local Professors also, if possible, might be asked to deliver courses of lectures on advanced Science which pupils from all Colleges might attend. Substantial Fellowships to promising scholars might be given, say for five years, so that they might qualify for professorships as vacancies arise by laboratory work and also by receiving instruction in the art of teaching and lecturing. The funds required for this purpose must come from Government. Students in Madras spend, including fees, Rs. 30 to 35. Primary education is no doubt important. But it is in such an unsatisfactory condition now and in the hands of a very poor class of teachers. So not much good can be expected from extending Primary education. It was often observed that agricultural improvement would be possible only if Primary education were placed within the reach of the ryots. So given a certain amount of money, it is more advantageous to spend it on higher education. However, the question of State expenditure on University education should not be considered in relation to Primary education at all.

No doubt that are too many Fellows now. Many Fellowships are given by way of compliment. This is not quite wrong. It ought to be recognised that the University is a national concern. A hundred to 120 Fellows would be about enough. If University inspection be enforced, all the Mofussil Colleges will require to be represented in the Senate. So the Senate must continue to be a fairly large body. The Allahabad University prescribes qualifications for Fellowship. Something like that might be done here.

The present method of electing Fellows by graduates is not quite satisfactory. It is desirable to have a body like the Convocation of the London University. A small fee may be levied on graduates in token of their allegiance and desire to keep up their connection with the University. The Convocation of graduates will also serve the purpose of a register of graduates. With regard to the Syndicate, certain persons have always to be appointed by virtue of their office. Men, not Fellows, must not be included in the Faculties. There is a feeling that the Senate is allowed too little power at present. The several Faculties must not be allowed to enact their own by-laws. Fellows not elected to any particular Faculty may be made to form a class called Honorary Fellows.

There is a general impression that the quality of teaching in the aided and Government Colleges has suffered owing to the want of proper encouragement to the teaching profession. In Government institutions there is security but no prospects. In aided Colleges there are neither security nor prospects. In consequence, the present race of teachers is inferior to the former men.

MR. RAMANUJACHARI.

Mr. Ramanujachari, Principal, Maharajah's College, Vizianagram, said that a great number of Colleges being situated outside Madras there was great difficulty in converting the Madras University into a teaching body. How was it possible for the scholars of those Mofussil Colleges to receive the education they sought? They were generally too poor to go up to Madras. But if funds permit, post-graduate instruction may be given by Professors appointed by the University. Persons who specialise in advanced courses for a number of years will find employment. Post-graduate lectures should not be in Literature or Philology, but in the Natural Sciences. Professors of certain standing may be included in the Register of teachers. The M.A. Examination may be accepted as a qualification for an assistant professorship. After five years of apprenticeship to a Professor a person may be recommended for a professorship. 200 Fellows are certainly too many in the Senate. As vacancies arise, they need not be filled and thus the strength will be more manageable in the course of years. More Mofussil Professors should be appointed Fellows than now. The election of Fellows is a privilege highly prized and may be continued. 20 years is too long a period for qualifying to vote. Teachers of five years' standing and graduates of 10 years' standing may be allowed to enjoy the privilege. The Faculties, to do proper work, ought to have only specialists and experts. Every Fellow need not be put in some Faculty or other. The Matriculation Examination should not be abolished. Leaving certificates by Headmasters of schools will be valued as highly as the University cer-

tificates. A text-book in English for the Matriculation should be re-introduced. Cram has not been put down by the abolition of the text-book, but worse cram has come into existence. General English books, and composition manuals have become the order of the day. Text-books are prescribed in schools now, but are not carefully studied. Elementary Zoology and Botany should be introduced into the Matriculation curriculum. These might be taught through the Vernacular to ensure that the knowledge is really understood and not merely crammed. In the F.A. he would add some optional subjects and take away some compulsory objects. Zoology, Botany, and Logic might be added to the curriculum. Specialisation should begin with the Arts course. Sanskrit may be made compulsory for the F.A. The present system of allowing students to take up the vernaculars is not satisfactory. A Telugu scholar must necessarily study Sanskrit. Telugu, therefore, must be removed from the F.A. In the F.A. and Matriculation more marks must be assigned to the composition paper than to the questions on Language and Grammar. The knowledge of Sanskrit of the ordinary graduate is very poor. Question papers at the F.A. and B.A. must not be aswered in English, but in Sanskrit. In the Matriculation it would not be desirable. A moral text-book cannot be so useful as the living example of a teacher. There is no need for it. The affiliation rules of this University are all right. They have only to be enforced. There is a by-law providing for periodical inspection. It has not been enforced till now, but may be. Discipline among South Indian students is very good already. Every College must have a hostel of its own. There is a Sanskrit College at Vizianagram. Formerly it was not being properly managed. Since it came under the control of witness, he has instituted a system of examinations. Government should maintain a model Sanskrit College in Madras. With regard to the Oriental Faculty, it is a pity it was not introduced into the Madras University. The examinations in this Faculty should be on Western lines and as difficult as possible.

Monday, 24th February.

MR. J. COOK.

Mr. J. Cook, M.A., of the Central College, Bangalore, in the course of his evidence, referred to the disabilities of Mofussil Colleges as compared with Madras Colleges. One of these disabilities was the smaller number of examiners appointed from the Mofussil Colleges. There was a feeling among students that a student was more likely to gauge the sort of question that would be set by their own Professor when they knew he was to be an examiner. He did not think that Madras Colleges were equipped with better men than were to be found in the Mofussil Colleges. There was no doubt that a student believed that there was a better chance of passing if he hailed from Madras. All that he was certain of was that students believed they had better chances in Madras. He was simply stating what the students' belief was. The number of examinerships were not so proportionately conferred on Mofussil Colleges as on Madras Colleges. Another disability of the Mofussil Colleges was the difficulty of obtaining information about examination marks. It would be well if a rule were introduced whereby when a student failed the marks obtained by him could be furnished to the head of his College. A third hardship was the necessity for students to repair to Madras for their B.A. Examination. The result was often disastrous. They came down here and put up in any sort of lodging, and often got fever. This year there was a cyclone, and students had to wade through a couple of feet of water before they reached the examination room, and many of them got fever in consequence. Each College must have its own laboratory for purposes of practical examinations in Science. Many of the Mofussil Colleges were almost as well equipped with appliances as Madras, at least up to the B.A. standard. Witness instanced a case in which his students having been trained with gas lamps when they came to Madras were examined with spirit lamps. A fourth disability of the Mofussil Colleges was that they were not represented on the Syndicate. They ought to be, at least as far as the Arts Syndics were concerned. There was no practical difficulty in the way of this. The regular meetings might be arranged for Saturdays. He would increase the number of Syndics from five to eight. Mofussil Colleges would be more satisfied than they were at present if three members were elected from them. He would remove the rule requiring residence in Madras and make people eligible who resided within a reasonable distance of Madras.

With regard to the Senate, witness suggested that every first-grade College should be represented on the Senate—at least one from its staff. At present, Madras Colleges, large as they were, had a number of members on the Senate disproportionate to the number of students; so that proposals which emanated from members of the Senate outside Madras frequently fell through. The mover not being resident in Madras was not able beforehand to discuss the matter

with others, and therefore had a very small number who appreciated the cogency of his arguments at the Senate Meeting, and the Madras Senate House was consequently to him a blockhouse which it was impossible to assault. Witness would reduce the number of members of the Senate by a gradual eliminative process and by limiting them without giving offence to others, as far as possible, to educational experts and to those engaged in education. Witness was strongly in favour of having a Faculty of Science in the University, as also Science degrees. The unorganised body of scientific merit at present should be constituted into an organised body. There was at present a nebulous sort of opposition to a Science degree in the University. People did not in so many words object to it, but they would vote against it. There should be a good staff of native teachers for Science in the various institutions in this Presidency, which there was not at present and which the present M.A. course was not shaped to secure. If a Science degree were established he would leave the Science course in the present B.A. degree examination untouched, because there should be a sort of scientific atmosphere spread all over the Presidency as far as possible, and because the object of the B.Sc. degree was to produce specialists for the function of teaching in Science subjects. His next point was the separation of Colleges from High Schools. Nothing was more deleterious to the educational system than the present association of Colleges and High Schools which prevailed throughout the Presidency, except in the case of the Presidency College, which also was once associated with a High School. Naturally, all the Colleges had grown out of High Schools, but the time had arrived when a complete separation between the two was desirable. A College could not develop as it ought to so long as it was forced to combine school methods with College methods. The tendency was to treat College students more like schoolboys, which ought not to be the case. The question was entirely one of resources. The previous knowledge of Professors and teachers had its effect, because a boy passed so gradually from one stage to another, until the fact was eventually forgotten that he was a man, and he was treated more like a boy. Witness was not in favour of reducing the number of Matriculation subjects, which were not more, from his experience, than the student could master. He would keep Physics and Chemistry, but would insist on their being taught in a practical way by good teachers. Such teachers did not at present exist in most High Schools. If a Science degree were instituted there would be little difficulty in finding competent teachers.

He would not blame so much the inefficiency to the apparatus—although the tendency of the Managers of schools was to keep down expenditure on Science at a minimum—as the inability on the part of teachers to make by their own ingenuity the best use of what was available. It was a great relief after several hours of memorising subjects for a student to come at the end of the day to his Science lesson, which cost him no mental strain at all. Witness advocated the teaching of free hand drawing, and said that it should be made compulsory in all High Schools. He was against the abolition of the Matriculation Examination for the reason that there could be no uniformity of standard if each of the 40 second-grade Colleges and 15 first-grade Colleges conducted its own examination in lieu of the Matriculation Examination. One of the serious causes of variation in the present University results was the fact that the number of candidates to be examined in any one subject was too great to admit of all the papers being examined by one and the same person, and the personal equation of the examiner could not be eliminated, in spite of the special efforts made last year by the Syndicate to do this. The personal equation would be multiplied many times if each College had to conduct its own examination and the result would be disastrous. The Upper Secondary Examination had been such a failure because the Government did not disestablish the Matriculation, and both entitled candidates to admission into Government service. A student preferred appearing for the Matriculation because having passed it he could strike two ways and either enter Government service or go in for a University education. The question of the present unwieldiness of the examinations conducted by the University must sooner or later come up for solution. The only solution of it was to be found in the multiplication of Universities. He hoped that the time was not distant for the institution of a Mysore University, when the Tata Research Institute was located in Bangalore. If such a University were established it must be made a Teaching University from the outset and also as far as possible a Residential University with a number of Professors exercising personal supervision over the conduct of students outside school rooms as well as inside them. The true solution of many of the difficulties was to be found there. He was also of opinion that there should be a University at Hyderabad, one at Trichinopoly, and another at Trevandrum. The question of multiplication of Univer-

sities was now being discussed even in England; and considering the population of this Presidency it could not be said that one University was enough. He must admit that there would be a certain amount of loss of prestige by the multiplication of Universities; but that defect would be removed if the Universities concerned made a special prestige in some special department of knowledge. Witness did not approve of short term Fellowships. It would result in the Fellows not being so much esteemed as Fellows of the present day, and would necessitate frequent changes in the personnel of the Senate. He was also of opinion that the existing Universities should exhibit more reciprocity towards each other in the recognition of their degrees. If there was mutual recognition there would be little cause for complaint as to encroachment on each other's sphere of influence. He thought that Professors and heads of Colleges should be encouraged to do more original work. There was too much lecturing to do as a rule to admit of time and energy being left for original work.

LIEUT.-COL. W. R. BROWNE.

Lieut.-Col. W. R. Browne, Principal of the Medical College, examined by the Commission, said:—The tendency of examinations in medicine in recent years was to make them as practical as possible; and it followed therefrom that the examiners themselves must conduct the practical examination at Hospitals and Colleges, where the examination was held. That being the case, it was not practicable to hold one common examination in medicine throughout India; and he was not in favour of that system It would no doubt be desirable for an Indian student who had to study Medicine to know Latin; but that was not essential. There was a certain amount of foundation in the statement that owing to exigencies of service, Professors who taught particular subjects were changed, but the same drawback was found even in England. Sometimes people who were specialists in certain subjects were brought down to Madras to teach those subjects, but it also happened that because certain persons were posted to Madras they had to teach the subjects, the Professors of which had been transferred. As to the strength of the Syndicate, he thought that the present number was quite ample for the work of the University. It was an essential thing that the members of the Syndicate should be residents of Madras, inasmuch as a lot of work was done by circulation of papers and at meetings of Sub-Committees of the Syndicate.

MR. B. HANUMANTHA RAO.

Mr. B. Hanumantha Rao, Professor, Presidency College, said that it was highly desirable that their Universities should eventually develop into Teaching Universities. The University ought to provide for post-graduate teaching by forming a good library, establishing a good laboratory for Science teaching and the appointment of Professors. He would suggest that if six students came forward to study any special subject, a Professor ought to be appointed. This University had sufficient funds and there was a large surplus left every year. This money having been made out of students ought to be expended usefully upon them. Arrangements should be made for public lectures, the propagation of knowledge being one of the functions of the University. With regard to the recognition of teachers which was a delicate subject, witness thought that for the instruction of students the University might put down their qualifications at any rate. They might say that if a teacher did not possess certain qualifications he ought not to be a teacher. The type of men now appointed had not the taste for the work, and men who had the qualifications did not care to enter the Educational Department. With regard to the constitution of the Senate, he said that there were 200 Fellows of whom 70 had never attended a single meeting, 86 of them belonged to Madras, of whom only 25 or 30 attended the meetings. If a rule should be made that they should attend so many meetings during an academical year, most of them would vacate their appointment. In regard to the appointment of Fellows, he was of opinion that they must have some *ex-officio* Fellows. If the number was to be reduced he proposed that the Principals of first-grade Colleges should be *ex-officio* members of the Senate. With regard to the appointment of Fellows, he would suggest that the rule now applied in London should be adopted here. There was a Convocation of graduates in London and the rule there was that out of every four Fellows appointed by Government one should be out of three nominations from the Convocation of graduates. He would increase the Syndicate by 3 or 4 more members, the object being to relieve the present members of the great deal of work they had to do. He would propose a permanent committee of the Senate for accounts. There might also be a separate committee for considering the changes required in the curriculum of studies, particularly for Arts. There might be a committee for inspecting affiliated Colleges. The rules of affiliation provided for it. The several Faculties were merely advising bodies with hardly any work to do unless any questions

were referred to them by the Senate. The Faculties might meet once a year after the examinations, to consider the results of the various examinations, and the reports of the various examiners. Sometimes the results in certain subjects were disastrous. The Faculties might enquire into it. There are other matters also which might be laid before the Senate. For instance the reason for the re-examination of certain candidates for the Matriculation Examination in March next had not been officially communicated to the Senate. With regard to Board of Studies, witness was aware that the Mathematics Board had not met for nine years. He would make meetings of the various Boards of Studies compulsory once a year. With regard to the Mathematics Board it had not met for several years, although there were complaints in the curriculum which wanted looking after. The members of this Board were appointed by the Syndicate and not by the Senate. The Board of Studies was the proper body to appoint examiners. At present the Syndicate appoints examiners, each Fellow sending in a list of names of gentlemen whom he thought fit to be examiners. The Madras University kept a register of graduates, but if a Convocation of graduates came into existence on the lines of that existing in the London University, a separate register should be kept of these graduates who wished to continue their connection with the University, and their names registered on payment of a small annual fee or a life compensation. He did not approve of the suggestion to confer the honorary degree of M.A. on teachers who came out from other Universities. There was an impression abroad that students' certificates were easily obtainable. In the case of Colleges he thought that these certificates were not so easily obtained although there was some laxity in making promotions. This was an act of mistaken kindness. Colleges which acted in this lax manner and thus produced bad results ought to be warned, say after three consecutive years, that they would be disaffiliated. If the physical and moral welfare of graduates were to be looked after by the University, it should have power to give grants-in-aid for Annual Athletic Sports open to all Colleges. In places where there were two or more Colleges societies might be formed for debates and discussions open to undergraduates of all the Colleges; and inter-collegiate lectures might be inaugurated. Witness recommended the tutorial system which had some ten years ago been started in Kumbakonam. The best thing in connection with the moral training of students was the establishment of hostels attached to each College. With regard to University teaching, the abolition of text-books for the Matriculation class was a bad move, although the amount of pass marks for English had been raised from 30 to 40 p. c. He preferred the studying of text-books by heart to the getting up of knowledge from a number of manuals. As regards Classical languages Sanskrit was taken up by a large number of candidates who had the taste for it; but it should not be made a rule that every undergraduate desiring to take a degree should take up a Classical language. For many graduates had to enter Government Service, where a knowledge of the Vernacular was necessary. The study of Vernaculars should be encouraged. In Native States there were many good High Schools in which only the Vernacular was taught. He should like to see the teaching of Mathematics made more interesting and practical. Practical geometry should be taught from the fourth form. Mensuration should also be taught along with Euclid. Algebra and Trigonometry should be taught in the F.A. Classes. Text-books should be prescribed for the M.A. Degree as was the case in the Calcutta University. Physics and Chemistry should be removed from the Matriculation Examination and introduced into the F.A. Class. For Degree Examinations witness objected to the principle of a candidate being examined over again in a subject which he had already passed. The University made a lot of money from fees and witness would suggest that scholarships should be awarded on the results of each examination. There was no object gained in hoarding up the money. He would suggest that the first six boys in every examination should be awarded scholarships and prizes.

Tuesday, 25th February.

THE HON'BLE MR. G. H. STUART.

The Hon'ble Mr. G. H. Stuart, Director of Public Instruction, said in regard to the general principle of converting the University into a teaching University, when its resources permitted it, that there was no necessity to have separate Professors to carry out that object. The present Professors of the Colleges might be called University Professors. He did not think that much teaching was required in regard to advanced studies such as for the M.A. Degree Examination. In the Cambridge University, the higher classes consisted of a very few candidates; and much less would be the number if classes were opened in Madras for advanced study. With regard to the suggestion that the University should recognise certain teachers as University, with a view to

keep up the standard of education, just as it was being done in the London University, he said that a similar thing, though not the exact thing, was done in Madras by the affiliation of the Colleges to the University. One of the rules of affiliation was that the staff of the Colleges affiliated should be efficient. Besides affiliation the University could put pressure on the Colleges in the matter of improving the efficiency of the staff, though that power had not been hitherto exercised. With regard to the constitution of the Senate, he thought that the number of Fellows was too big; but the size would not matter much, if they could count upon proper attendance. Occasionally it happened that Fellows would come in large numbers and swamp those who took a business-like view of things. He thought that 30 or 40 would be quite sufficient, and the addition of more *ex-officio* members would have no practical effect. With regard to the election of Fellows by graduates he would be quite satisfied if the graduates electors were graduates of 10 years' instead of 20 years' standing. He was in favour of the present method of the election of Fellows by graduates and nomination by Government, and he did not think that it was necessary to give power to the Senate itself to elect Fellows. He was of opinion that the total number of elected Fellows should not exceed a certain proportion of the whole body—say, one-fourth or one-fifth. With regard to short-period Fellowships, elected Fellows should also retire at the end of a certain period like the nominated Fellows. With regard to the Syndicate he was satisfied, on the whole, with its working. It was very necessary that the members of the Syndicate should reside in Madras or somewhere near it, as a great deal of its work was done by circulation of papers. He thought that the present strength of the Syndicate was quite enough. The present number was large enough, and there was no necessity to increase the number with a view to elect Mofussil Fellows. He did not think that the Mofussil Colleges suffered under any disability in regard to that matter. No difficulty had been felt in Madras by the absence of a rule that the Director of Public Instruction should be *ex-officio* member of the Syndicate. Hitherto every Director of Public Instruction had been on the Syndicate. There was no doubt that some feeling among individual members often existed in regard to the action of the Syndicate in the matter of appointing examiners. He did not think, that if the Press was excluded from the meetings of the Senate, it would lead to a more free discussion of personal matters. He could not see why the Press should be refused admission, as such a step was not taken even in London. He did not think that the presence of the Press led to an increase in the number or the length of speeches. He had really no opinion to offer as to whether the Press should be excluded or not from the meetings of the Senate. With regard to the granting of certificates to school candidates to enable them to appear for the Matriculation Examination, he did not think that the certificates were granted indiscriminately. It was not true that Dr. Duncan discouraged headmasters of schools in preventing students from appearing for the examination; but he declined to judge of the efficiency of a school by the proportion of successful candidates to the number sent up from a particular school. During the High School course of a student he had three examinations to undergo, but none of those examinations was compulsory, though it had been so till a few years ago. The promotion to higher classes did not depend upon the passing of those public examinations, but upon the examinations conducted by the schools themselves. The Inspectors of Schools had no control over promotions of students. He was aware of the proposal to conduct school-leaving examinations and to limit the eligibility to appear for the Matriculation Examination as an entrance test for a University, only to those who were successful at the school-leaving examination. Anything done to reduce the number of candidates appearing for the Matriculation Examination, and to make that examination solely an entrance examination, would be an improvement. The extent of the failures in the Matriculation could be reduced by improved teaching. At present the teachers were few, and the classes were too large, and there was not enough individual attention given to boys. In olden days the classes had been smaller in size and better individual attention had been given to boys. The highest number in a class was limited to 50 under the grants-in-aid rules, and witness was in favour of fixing a lower number. Since the Government in this Presidency had retired so much from direct teaching work, the department had become small, and the best men were not now attracted to it. The profession of teaching nowadays was not a popular one, so that the best men were not drawn to it, as they once used to be. The efficiency of teaching in Colleges was now lower than it used to be, owing to the large increase in the number of students, without a corresponding increase in the number of professors. It was true that a certain number of students entering on their F.A. course had not enough knowledge in English, so that

very often they could not understand the lectures delivered by the professors. The chief reason for that was that several of the students who came up from the Mofussil had not been accustomed to hearing Englishmen speak, and to remedy that defect he would suggest a *vivâ voce* examination in conversation in connection with the Matriculation Examination. After the students passed their F.A. course they were quite competent to go on with their B.A. course, having acquired enough experience in the F.A. classes to follow the lectures. As to the restoration of the text-book in the Matriculation Examination he was not in favour of the text-book, at any rate the present system should be tried for sometime longer before any change was contemplated. With regard to the F.A. Examination he was strongly opposed to making Mathematics an optional subject, as advocated by some. There was no necessity for a separate Honours course being instituted, as the present B.A. course was practically an Honours course. A student who passed the B.A. Examination in Mathematics creditably would, with a slight further study, be able to compete for the Honours Examination in Mathematics in England. The papers set for the B.A. Examination were, on the whole, good; each paper was scrutinised by the whole board. On the whole the examiners, in his opinion, did their work very well. With regard to the leakage of question papers, he did not think that the system adopted by the Syndicate in maintaining the secrecy of papers was defective, but occasionally they found out after the papers had leaked out that they might have done something, and that was done the following year. They could not always watch the cunningness of candidates who wanted to get hold of the examination papers. The leakage of papers was common only in connection with the Matriculation Examination: and that was due mainly to candidates who had to pass the Matriculation Examination to qualify themselves to enter Public Service. It was worth the while of such candidates to pay large sums to get a sight of the papers; they would be willing to pay large sums, because their very retention in their appointments depended on their passing the Matriculation Examination. In the matter of the levying of fees in aided Schools and Colleges, there was no direct control exercised by the University; but it was presumed that the rate of fees was the same as that laid down for Government and Municipal Schools and Colleges, subject to a slight deduction of about 10 per cent. There was no doubt some amount of underselling among Colleges and Schools, but that was not large enough to be an evil. At any rate, the evil had not increased, since the time that the rule came into force that a uniform rate of fees was compulsory. There were only three or four unaided Colleges in this Presidency. A boy would be about 13 years of age when instruction was imparted to him through the medium of English, which was done in the three forms of the High School Department. There was one candidate who passed his B.A. in his 17th year, and he was by far one of the most brilliant boys he had known. That student was now a Deputy Collector. He was not in favour of fixing an age limit for those who appeared for the University Examinations. He would abolish the second language (Vernacular) altogether from the B.A. Degree Examination, but he would retain the classical languages. It would be a good thing to have a European Professor of Sanskrit at the Presidency College to set an example to other Colleges. A mere knowledge of Sanskrit was not enough; he ought to have a knowledge of Comparative Philology. The reason why he said that a European Professor should be appointed was that there were not Indian Professors who had the qualifications that, he thought, were desirable for one who held that appointment. The maximum number of hours of teaching for a professor ought not to exceed 15 hours per week. Some years ago the Colleges used to be visited regularly by the Inspectors of Schools, but that inspection had been withdrawn on the ground probably that the Professors of first-grade Colleges were able to look after themselves, and the Inspector was not the proper person to inspect them. He would suggest that the Director of Public Instruction should make a regular tour, but as things existed at present, that was not possible owing to want of time.

MR. E. MARSDEN.

Mr. E. Marsden, Inspector of Schools, said that he did not agree with those who said that public examinations had exerted a baneful influence upon boys. There were only three examinations which a boy underwent during the whole of his school career, and in the face of that fact it was an exaggeration to say that the boys had to undergo frequent examinations. The present very wide knowledge of English in this Presidency and the advanced state of education were largely due to the system of examinations that had been in force. In this Presidency objections to examinations had been made very largely by gentlemen of distinguished attainments and extensive knowledge of University matters, but without any personal knowledge of secondary or primary education.

When the boys who went up for the University Examination from their own schools, failed to satisfy the examiners, they groped about for some cause outside their own institutions, they saw no fault in their own schools, and no defect in their own teachers, and as there was nothing to blame in the boys themselves, they thought that the fault must be somewhere outside, and some genius had hit upon the idea that the public examinations of to-day were to blame. Having got hold of the plausible excuse that public examinations were the root of all evil in the educational world, the objectors went further and urged that public examinations impaired the intellect of students. It was easy to blame public examinations, but the same evils would exist even in regard to private examinations. Speaking about the poor results in the Matriculation Examination, Mr. Marsden pointed out that the reasons were that the classes were too large for efficient teaching, the teaching was often bad, especially in Science. The Upper Classes in the High School Department were often full of boys quite unfit for the classes, *i.e.*, they did not know enough English to follow the teacher. One reason why the results of the examinations were not so good as they used to be was that of late years there had been particularly in the Southern districts a very large number of candidates for all examinations from the lower castes who were far inferior in intellect to Brahmins and high-caste students. Those castes had for thousands of years been without education, while Brahmins had for thousands of years formed the educated class of the country.

MR. A. A. HALL.

Mr. A. A. Hall, Principal of the Teachers' College, explained the system under which the degree of Licentiate in Teaching was obtained in this Presidency. All the subjects for the examination were pedagogic. The theoretical part was more severe than the corresponding examination in London, especially that portion which related to Psychology. 119 candidates went up for the theoretical examination last year, of whom only 76 passed. In regard to the practical examination, the candidates were taken to various schools for a day, where they took the place of masters and taught the classes. As a rule the candidates passed the theoretical examination well enough, but they did not get through their practical examination quite so well. His experience was that Native teachers were not so practical as English teachers, but they did their bookwork very much better. There was an impression abroad that the boys who attended the Teachers' College were practised upon and did not get on so well with their education, but that was not a fact, the boys doing very well at the University Examinations. M.A.'s were getting more or less plentiful now, and if they intended taking to the teaching profession, they were sure to come to the Teachers' College. There had been eight applications for Scholarship from M.A.'s during last year.

As there was no other Teaching College throughout the whole of India, and as Mr. Hall had fifteen years' experience of the particular institution with which he was now connected, the Commission requested him to furnish them with a fairly full statement of the method of teaching adopted in his institution. This Mr. Hall promised to do.

MR. C. A. PATERSON.

Mr. C. A. Paterson, Registrar of the University of Madras, said that recently the Senate had by a majority resolved that the text-book should be re-introduced into the Matriculation Examination, but the Government had not seen its way to ratify the change in the bye-law. His experience of native boys in this country, which extended to 22 years, was that the knowledge of English had very much deteriorated since the abolition of the text-book in English. He had found that, both as an examiner in English, and as the Principal of a College. The absence of the text-book had given rise to a system of cramming of phrases and idioms, found in the so-called general English books. Pupils would not study a book, if they thought that it would not help them to pass an examination. Sometimes persons who were appointed examiners by the University were unable to perceive when an answer was perfectly correct. He had gone through papers valued by native examiners, and many a time he found that they had marked a thing as correct, when it was wrong and wrong when it was correct. With reference to the appointment of Fellows, he would confine the Fellowships to those practically interested in, or acquainted with, educational matters, and every first-grade College ought to be represented on the Senate, *ex-officio*. At present, for instance, the only first-grade College, maintained by native enterprise, Pachaiyappah's College, was absolutely unrepresented on the Senate Another point that he desired to bring to the notice of the Commission, was that a Fellow resident within a reasonable distance of Madras, should vacate his seat on the Senate *ipso facto* if he absented himself for two or three consecutive meetings. He would not apply that rule to Fellows living at

long distances; but if a Fellow was living so far away that he hardly attended a meeting, there was no use keeping his name on the list. The question of a library for the University was one that he should like to touch upon. There were a number of book-cases, containing various blue books and presentation copies of school books, and that was the only library which the University had. He thought that the Madras University, in fact all the Universities in India, ought to be provided with a good library open to the Fellows of the University, teachers of Colleges affiliated to the University, and to all graduates of the University. He also pointed out that the time had come when the University of Madras and other Universities also should establish a degree in Agriculture, so as to show that there was nothing inconsistent between manual labour and intellectual education. He would not give the degree in Agriculture for mere bookwork; he would insist upon those who were candidates for the degree passing a practical examination in working with the various implements used in cultivation. That might induce a large number of land-owners to study Agriculture, to take degrees and take interest in their own cultivators: and in course of time he thought agricultural education would be developed among all classes who were engaged in land. The general education required to begin a course of agricultural study might be fixed at the Matriculation Standard, and the Agricultural course might extend to three or four years, and gone through in the Agricultural College, which might be affiliated to the University.

The sitting of the Commission then concluded.

The following is a summary of the memorandum submitted by Professor M. Rangachariya, M.A.

It is possible, as well as desirable, to convert the Madras University into a teaching body. The reforms that may be made to carry out this purpose are:—

(1) *The appointment of University Professors as distinguished from the Professors of the various affiliated colleges.*—The Professors of the University are to employ themselves and their assistants and pupils in the conduct of original research and investigation, and are to deliver inter-collegiate lectures on such subjects as have from time to time engaged their attention. Some of these lectures may occasionally be delivered with advantage in selected outside stations for the benefit of the mofussil colleges.

(2) *The organisation of University Laboratories.*—This is a necessary corollary of the appointment of University Professors. It goes without saying that the equipment of these laboratories has to be different from the equipment of the ordinary college laboratory, in which lecture-demonstration and more or less elementary practical training to go over what is already well trodden and well surveyed ground are the things that are chiefly kept in view. The University Laboratory must be so equipped as to be always capable of doing much higher and more original practical work.

(3) *The creation of a University Library.*—As in the case of the University Laboratory, so also in the case of the University Library, the purpose to be served by it is different from that of the various similar institutions which are attached to the affiliated colleges. The University Library must be so organised and equipped as to be made into a literary laboratory of research.

(4) *The institution and development of Students Hostels in association with all the affiliated colleges.*—The possibility of working these hostels well and without serious friction is now placed beyond doubt and as adjuncts to the purely educational institutions they have a promising future before them. They may also be safely taken advantage of to impart religious instruction.

(5) *The synthetic unification of the various collegiate institutions maintained in and near Madras by the Government.*—This will prove so useful in the way of setting an actual example of unified University endeavour, and will give rise to an institution of great helpfulness in the cause of higher education

(6) *A check upon the too great multiplication of mofussil colleges and upon the subjects that are to be taught in them.*—This is needed in the interest of the central life of the University. It must also be seen to that these colleges are not, except under specially favourable circumstances, allowed to teach such subjects as require a well-equipped laboratory The main reason for this is that the University Professors of these subjects cannot adequately influence the distant institutions.

With regard to the election of Fellows by graduates of the University, the present system needs improvement. A convocation of graduates might be created and given a place in the constitution of the University with power to elect a certain number of Fellows annually and consider important questions that may be referred to it. The distinction between Fellowships of Interest and Fellowships of Learning though highly desirable, is not practicable, and therefore an attendance rule, if made, must extend to all Fellows. Indeed such a rule is necessary.

There are great dangers to be guarded against in attempting to give a statutory basis to the Syndicate. Care must be taken that the Senate is not thereby rendered too weak, that the Syndicate does not become too close and autocratic and that it is not so large as to be incapable of prompt and uniform action.

The Madras University possesses, though it does not exercise, visitorial power over its affiliated colleges. When a body of University pro

fessors, impartially related to all colleges, and commanding the respect of all parties concerned, shall come into existence, they may exercise the visitorial power to great advantage.

The connection now existing between University examinations and the public service has been of great profit to Government, but has to some extent lowered the aims and perverted the methods of study in colleges. But it must be remembered that the University has been, on account of such connection, enabled to grow rapidly in public esteem and financial prosperity, and may not for a long time yet bear to be separated from Government service. Moreover the specialised B.A. and M.A. courses ensure thorough and liberal study of the various branches of knowledge, and the sense of sobriety and thoughtful moderation of modern graduates are qualities that are widely appreciated.

Honours courses are contemplated by the Act of Incorporation and may be instituted. The B.Sc. Degree will also be beneficial, if it is made to represent the Sciences while at the same time the B.A. Degree represents the humanities.

For a degree at the University, the study of a classical language must be compulsory. The cultivation of Sanskrit, for instance, cannot be prejudicial to the growth of the Vernaculars; on the contrary it will give a stimulus and healthy direction to it.

The teaching of the masses and the spread of enlightenment among them will become possible only if the Vernaculars of the land be made the media of instruction. One of the duties of the University is to institute an Oriental Faculty for the recognition and encouragement of Oriental learning.

OUR ENGLISH LETTER.

CAMBRIDGE, *February* 1902.

If these letters were like the law, which 'non curat de minimis,' I fear that the present epistle would be a short one; for during the last month the happenings have been of the most trivial. While the world is waiting for the Government to produce its long-expected Bill or Bills, there is a lull even in discussion: educational authorities are wisely saying as little as possible, and keeping their thunders for the psychological moment.

The few words that have been heard have not been altogether illuminating. There are, as is well-known, two congresses of Head Masters, which it is the worst of heresies to confound; one, the 'Head Masters' Conference,' held its meeting in December; and I spoke about it last month. The other, the 'Incorporated Association of Head Masters'—known, in the present mania for initials, as I. A. H. M.—met in London on January 10, and was presided over by Dr. Gow, late Head of Nottingham High School, and recently appointed to succeed Dr. Rutherford at Westminster. His opening address, like the text of so many sermons, was more important than what followed. He was distrustful of the coming education Bill, whatever it was. As you cannot make people sober by Act of Parliament, so, by Act of Parliament, you cannot make the English an educated people. The English, in fact, hate education, though they want the commodities which education alone can bring. Boys are refractory materials; you may spend millions of money on schools, and cram the schools with boys, but you will not make scholars. There is in England no pleasure in intellectual exertion. Parents, in sending their children to school, think not in the least of training, but of social advantages to be gained thereby. All this was pessimistic enough; but Dr. Gow went further. The well-meant endeavours of people to raise the standard of education only aggravated the evil. In Nottingham, for example, the founding of the University College had been the death-blow of the spontaneous intellectual life of the town. Professionalism had ruined the amateur. The coming Education Bill, also, if a big affair, would only make matters worse. What is wanted, in fact, is a general *diffusion* of the love of knowledge, not an attempt to alter the whole system. Dr. Gow concluded by asking for a few tiny Bills instead of one big one.

Much of what Dr. Gow said is true. It is certain that the average Englishman does not care for intellectual things. It is certain that the average boy does not love study and cannot be made to love it. But it is difficult to see why all attempts at reform should be ruled out of Court. No one expects that the coming Bill, or any number of Bills, will alter the character of the *taught*. All that is hoped from legislation is that the restrictions which at present so hamper the *teachers* will be removed, and that, as the schoolboy will hate anything that he has to study, provision may be made for him to hate the right things. To use an illustration intelligible to all who have to do with schools: all boys, on principle, hate the food provided for them at the school table. Dr. Gow would say it is useless to do anything until they like it. But others would say, see that it is wholesome even if loathsome; do away with the baneful if popular tuck-shop; and take care that your cooks are competent for their task.

Among other interesting points at this meeting perhaps two may claim a passing notice. The Head Masters agreed that the new Bill should provide for the effective inspection of *all* secondary schools—an excellent suggestion, for it is as well-known as it is rarely admitted that *no* schools require so much inspection as some of the old, hide-bound, tradition-ridden great Public Schools of England. Secondly, they agreed with Mr. Fletcher, Head Master of the Liverpool Institute, that more freedom should be allowed in the teaching of geometry. Examinations, as at present conducted, still compel the most rigid adherence to Euclid's order and often to his exact methods of proof. Yet nothing is more certain than that Euclid's order is defective and his method of proof mechanical and perverse. Yet he maintains his place, like the present Government, not because any one is satisfied with him, but because it is so hard to find a decent alternative. One thing is certain. The test of comprehension of geometry is the ability to do 'riders.' Yet in hardly a single one of the ordinary local examinations is the solution of 'riders' necessary for a pass.

Mr. Kipling's much-advertised poem, with its scornful allusions to 'flannelled fools and muddied oafs,' has done some good in drawing attention once more to what is nothing less than a national danger, the absurd worship of athletics in England. For this Head Masters are themselves largely responsible. Knowing too well the terrible evils that beset a school-boy whose leisure hours are not properly occupied, they invented the system of compulsory games; organised whole series of matches with other schools and clubs; and generally fostered the athletic spirit. They meant well; and they have certainly to some extent succeeded in their aim. The athletic boy is far less liable to certain temptations than the 'loafer.' But, in driving out one evil, they have introduced another, and raised a Frankenstein which they cannot get rid of. At present the average British school-boy plays games in out of school hours and thinks of them during school. If he could be induced to do the former only, little harm would be done. That Head Masters are alive to the evil, is shown by the correspondence recently carried on in the *Times*. Dr. Selwyn, of Uppingham, makes a suggestion which will meet with little approval from the saner portion of the community. The love of football is to be driven out by the expulsive power of a new affection—for shooting. Train boys for soldiering and athletics will die of itself. Dr. Almond of Loretto, who is generally supposed to be the very apostle and high-priest of football, showed a sobriety and good-sense which might hardly have been suspected. To him, athletics are a means to an end—the end being bodily health and moral tone—and he maintains that, at Loretto athletics are kept in their proper subordinate place. As for the habit of many masters, of watching and applauding the young barbarians at their play, he discourages his assistants from practising it, and never watches matches himself.

I hardly know whether the death of that great scholar and teacher, Dr. A. B. Davidson of Edinburgh, comes within my proper province; but I cannot pass it by without a word. Dr. Davidson was emphatically a teacher of teachers; through his great pupils, Robertson Smith, Elmslie Drummond, Stalker, he has educated all England, and those who have learnt from these great teachers cannot help paying a tribute to the great teacher who taught *them*. He was perhaps the greatest lecturer of the last thirty years; his work revolutionised the view of the Old Testament held in this country; and, himself unseen, he exercised an influence which will be felt for fifty years to come. Not alone in his special subject, Hebrew, but in a hundred other ways, this most retiring and modest of men has done a work which the most prominent politicians might envy.

The inspiring example of Birmingham has led other cities to seek Universities of their own. Liverpool intends to transform its University College into a rival of Oxford and Cambridge. At a meeting the other day, at which the Lord Mayor, the Bishop, and Principal Dale were present, the project was mooted, and a sum of eight thousand pounds subscribed to begin on. Doubtless, as Birmingham has a chair of commerce, Liverpool will have its chair of navigation.

CONTEMPORARY EDUCATIONAL PERIODICALS.

We have before us the January and February issues of the *Canada Educational Monthly*. A characteristic note of patriotism marks the first article of the January number,—perhaps a fitting introduction to a new year. In it is quoted an eloquent utterance of the late Marquis of Dufferin and Ava while Governor-General of Canada, an utterance which derives a prophetic significance from the recent marvellous exhibitions of colonial attachment to the imperial connection. We must quote it:—

"Increased facilities of intercourse, the multiplicity of enduring domestic ties which have been created by, and are maintained between, thousands and thousands of families at home, and their emigrant relations abroad; the

proximity between England and her most distant settlement, effected by constantly improving means of transit, have unified and compacted the colonial system, and, as a consequence, instead of concentrating his attention upon his home-farm alone, John Bull is learning every day to appreciate more keenly the splendor and importance of his Imperial estates. I have always believed in our colonial future; and my official experience has confirmed my conviction that if England would only be true to herself, and to those she has sent forth to establish the language, the law, the liberties, the manfulness, the domestic peace of Britain over the world's surface; if she will but countenance and encourage them in maintaining their birthright as her sons; if she will only treat them in an affectionate and sympathetic spirit; this famous Empire of ours, which is constantly asserting itself with accumulating vigor, in either hemisphere, and in every clime, will find the associated realms which compose it, daily growing more disposed to recognize their unity, to take a pride in their common origin and antecedents, to draw more closely together the bonds which bind them to each other and to the mother country, to oppose in calamity and danger a still more solid front to every foe, and to preserve sacred and intact in every quarter of the Globe, with an ever deepening conviction of their superiority, the principles of that well-balanced monarchical constitution which the past experience and the current experiments of mankind prove to be the best fitted to secure well-ordered personal liberty and true parliamentary government."

The February number is full of interest. Vocal Music in Schools, Religious instruction, Professional Reading for Teachers, Physical Geography, School Ventilation, the Reaction of Hand Work on Mind,—furnish to the educationist a variety of reading as useful as it is varied. The teaching of religion is handled by a Quaker who pleads for perfect freedom of treatment because that alone will ensure correct living and pure thought. The next writer recommends constant reading of pedagogical books and periodicals lest teachers should stagnate and become worshippers of their own style of work. A third article insists upon the need of out-door excursions in the teaching of Physical Geography,—a counsel of perfection which in this country must long remain a vain dream. In the article on Hand Work, a corrective is supplied to the extravagant claims made by certain theorists on behalf of Drawing, Modelling, &c. From this number also we desire to make an extract, which our readers will surely peruse with pleasure (or with apprehension?):—

The mortality of donothingism, according to insurance statistics, is much higher than that of men with serious occupations. It is well known that in certain occupations the death rate is very high, brewers and saloon-keepers, *e.g.*, dying about twice as fast as the average; and butchers, workers in the building trades, glassworkers, miners, chemists and druggists, being much above the average. Yet, take these and those of all occupations together, and the occupation of the "gentlemen of leisure" is the hardest on life, reported to exceed that of the average by 132 %. There is at present perhaps no great danger of an increase of the unoccupied in our country, as our restless energy would prevent it if it were not the fashion of the day to be busy. The truth may be of service to the rich, and shows that poverty and even the most injurious work is less dangerous than wealth and idleness. Time has a wise way of ironically killing the time killer.

The *School World* in its February issue affords much useful matter. The Rev. T. W. Sharpe has some observations on the inspection and Examination of Schools under the new *regime*. He appears pleased on the whole. The spirit of friendliness that characterises the remarks of the new inspectors is contrasted with the tone of former criticisms, intended perhaps to justify the reduction of the annual grant. Clara L. Thomson gives valuable hints on the teaching of *A Midsummer Night's Dream*. She discountenances annotated editions and advocates a rapid reading of the play at first mainly for the story and the dramatic interest of the play. Grammatical points, allusions, and versification must come last. The study of the characters must be evolved by the pupils themselves under the guidance of the master, as this alone will ensure thoughtful preparation and independent effort on the part of the pupils. Mr. John Orchard continues his Notes on Arithmetical Calculations dealing this time with Division. The issue likewise contains the paper read by Mr. Bell on Modern Language Teaching at the recent Headmasters' Conference at Cambridge, and a letter signed by many mathematical masters in public schools and addressed to the Committee appointed by the Education Section of the British Association to consider the points raised in the paper read by Professor Perry on The Teaching of Mathematics in Schools. "This letter," says *The School World*, is a sign "that many masters in public schools are in favour of the revision of the present scheme of mathematical teaching, and it will strengthen the hands of the Committee very considerably."

Perhaps the most interesting article in the February number of *The Educational Times* is a description of the Secondary School system of Copenhagen. It is from the pen of Mr. J. S. Thornton and is entitled "Co-operative Secondary Schools." For the fact is, nine of the schools in that city, finding that each of them by itself was languishing, resolved to find strength in union, and have now become a "self-owning institution" under the control of the state. The State has purchased from the owners the school-sites, buildings, and furniture and devoted the property in perpetuity to public objects. The amalgamated school will be conducted in the nine different places. The arrangements made for the government of this new united school are also very instructive and afford a lesson in co-operation. No apology is needed for this extract. It shall be managed by a "governing body possessed of full powers and consisting of the nine headmasters with three of the assistants chosen by their colleagues for a period of three years at a time. Directly this governing body is fully constituted, it shall have for its first duty to elect a business director, and then to choose out of its own body three principals, who shall in conjunction with the business director and one non-scholastic outsider (chosen every three years to represent the general public) form an executive. The executive must every year choose a

Finance Committee from the governing body, two of whom must be principals and the other two assistants. Though this Committee cannot form any final decision, it has the right reserved to it of laying its decisions in writing before the Ministry."

The Journal of Education has a shrewd hit at Mr. Rudyard Kipling. The text is his ode on conscription. His range of vision, says the *Journal*, is limited, and to nicer distinction he is colour blind. Militarism is worse than athleticism; and certainly military drill should not be allowed to supersede the sports and games. Matthew Arnold was more near the truth when he called the English upper classes barbarians, meaning that their defect lay in their want of intelligence. It is remarkable that our senior wrangler Mr. Paranjapye endorses the caustic criticism of Kipling, "the flannelled fools at the wickets and the muddied oafs at the goal."

A School Board Manager bewails the lack of public interest in the work of the Board Schools. He claims that the School Board teachers are the true empire builders, and that "education is a better safeguard of liberty than a standing army." Why then this indifference of the rate-payer as to how the rates are spent? The answer is "the even tenour of school-work dull and devoid of attraction." The remedies are lectures to parents, *fêtes*, and visits to schools by parents.

Reviews and Notices.

General Geography for Indian Schools, BY W. H. ARDEN WOOD, B.A., F.C.S., *Principal of Le Martiniere College, Calcutta. With Maps. Macmillan and Co., London, Bombay and Calcutta. Price Rs.* 2-8-0.

The object of this book 'is to give, as lucidly as possible, the essentials of General Geography *with special reference to India and the British Empire.*' The book therefore is welcome to the Upper Secondary students of Madras, in view of the changes recently made in this portion of the curriculum of studies for the Matriculation Examination. The first 110 pages serve as a general introduction and are devoted to a clear exposition of the earth as a planet and as a globe, of the Physical Geography of the earth, and of man and nature as mutually influencing each other. The illustrations are carefully chosen and are bound to be of great use to the student.

The body of the book discloses care in the choice, arrangement and presentation of the matter, and typographical and other aids have been sought to make the *manner* attractive. As regards the *amount* of matter included, however, there may perhaps be some difference of opinion in our part of the country because of the changes that have been alluded to in the portions to be brought up for the Matriculation Examination. 'General Geography' comprehending by that term, the Geography of the parts of the globe other than the British Empire and India, is not likely to demand hereafter the same amount of minute attention that it has been doing till now. Accordingly it is perhaps likely to make the book more useful to our High Schools, if some judicious revision *of these parts* were made so as to lessen the number of pages devoted to them by a third and the number of proper names by nearly a half. We are aware that the pernicious system of giving the names alone in many cases—for instance, in the enumeration of the Counties of England or of the United States—has been carefully avoided by the author, almost every important name heaving some fact of interest noted along with it. But all the same, we advocate a judicious pruning in the cases mentioned, while some small additions might be made here or there to the parts emphasised by our University. We advocate this course for two reasons. In the first place, the author himself is aware that 'the method of treatment adopted in this book (or, as it seems to us, the amount of matter sought to be included in it), has tended to increase its bulk.' And notwithstanding the apology which follows that the book 'is not meant to be learnt by heart, but to be intelligently studied,' it is easy to see that if the author finds it hard to make a selection and lessen the bulk, the average student is about the last person to be expected to do it for himself with much profit. Generally speaking, school books, especially in India, need in the first instance to be 'of reasonable dimensions,' and in no case is it desirable that the bulk of a book should be against it. In the next place, if the bulk is reduced, it follows that the price too can be easily reduced and the price of the book before us, though very moderate for the trouble bestowed upon it, is, we are bound to state, not what students here are accustomed to pay for books of this kind. With the changes, which we deem desirable, we can recommend the book very highly to students of the Upper Secondary form, for its many excellences, and the 'living interest' which it is certain to give to the subject of Geography. Even as it is, it will serve as a good manual for the teacher of the subject as it is both up-to-date in point of information and remarkable for the amount of useful matter given within its limits. We have always deplored the absence of a good text-book of Geography, the 'Manual' too long in use being grievously defective in many ways and now manifestly unsuitable. There is nothing to prevent this book forming a fair substitute for it, provided the author sees his way to placing it within the reach of boys, in the manner indicated.

The Mind of a Child, BY ENNIS RICHMOND, *Author of 'Boyhood,' &c. Longmans, Green and Co., London, New York and Bombay. Price 3s. 6d. net.*

This book is evidently meant for the use of parents generally as well as those that are directly or otherwise engaged in the education of children. Though it is addressed in the first instance to Englishmen, we can heartily recommend the book to parents in India who care to take any thought about the education of their children. It is the outcome of long experience. The author has already secured popul-

arity by means of her earlier works. The get-up is excellent and the price moderate.

The author explains why 'yet another book about children' has been added. There has of late been a tendency in this matter 'to drift away from *children* to concentrate on *the child*,' considered as the subject of our analysis, observation and even experiments, herein sacrificing the *spiritual* aspect to the *scientific*. She therefore enters a strong protest against it, seeing that 'it is bad enough to do it with sticks and stones!' She would have the scientific aspect to be the hand-maid of the other and work side by side with it.

This standpoint enables her to say hundreds of excellent things about the nature of children, their tendencies, the true nature of Love and Obedience, the method of securing both, the evils arising from a lack of continuity in the education of children, the true 'home' and the duties of parents and subjects allied to these. Whatever she says, she says with force, clearness and with no uncertain voice. The book is not burdened with technicalities, and might therefore be very profitably read by all—by potential parents as well as by parents with children needing help. '*None of us can escape being educators so long as there are children in the world. We must teach, willy-nilly, something*—good or evil!' An awful responsibility, truly!

A few of the positions taken up by the author may be noted here with running comments so as to show the general drift of the book. At the very outset the author says, 'A false idea of children has resulted in a false idea of marriage......The end for which certain (sexual) desires were implanted in us, is the peopling of the earth. (But) *we have come to regard* children chiefly as an outcome of a necessary indulgence to ourselves!' This truth, which the author discusses at some length, will come upon many an Indian parent as an agreeable surprise, who will recollect the ideal held out herein by our own poet (ప్రజాయై గృహమేధినాం.)

Next we are told that the education of children cannot begin too early, for 'from the moment that a child lives, he is a person and he must go either backwards or forwards. This may be agreed to with some necessary allowance, but in pursuing that line of thought, (pages 44 and 47). the author almost seems tempted to rationalise the whole world, as the great Athenian sage did.

In trying to explain how love and obedience may be secured, she has much to say on the iniquity of securing the latter by physical force and punishment which an accident enables parents to command. Elders cannot claim obedience unless *they make* themselves worthy of it and he who grows old without growing wise deserves nothing but whipping!

On page 107 the company of parents or elders is strongly advocated in the interest of moral education. But a word may also be said on the overdoing of it, for we have on the other side the need for some 'wholesome neglect.' Again talking of 'reasoning with children,' on page 118 and some of those that follow, the author almost reaches the point of proving the sufficiency of 'the Rose-water method,' and but just qualifies it on page 134. Finally explaining how love can be secured she says in effect that if parents fail to secure it, the fault is ten to one their own, and they should therefore ceaselessly try to approach that height where they can stand and say with effect, 'If ye love me, keep my commandments.'

These views taken at random from the book, show how valuable it may be for those to whom it is addressed. We wish it therefore all manner of success and the author an increased sphere of usefulness.

Selections from the Writings of James Anthony Froude, with Notes, BY P. S. ALLEN, M.A., *late Professor of History, Government College, Lahore. Longmans, Green & Co., Bombay and London, 1901.*

These selections are classified 'Historical Scenes,' 'Historical Portraits' and 'Historical Sketches and Miscellaneous.' They are on the whole representative enough, though it would, we imagine, not be difficult to produce several volumes of this size containing equally representative passages, without including any of those chosen by Mr. Allen. Mr. Allen has confined himself entirely—with the exception of a passage from *The English in Ireland*—to the *History of England* and the *Short Studies*. This seems a pity, for excluding those works, there are fourteen volumes of Froude from which something might have been extracted. The book is intended to serve as an English text in Indian Colleges, and may serve that purpose well enough, though we are ourselves not in favour of the prescription of short prose selections for study in Colleges. The notes are brief, clear, and to the point, and seem to be accurate on the whole. We doubt whether 'you would be wisest to go' (p. 76. 14), is an admissible modern form any more than 'ye were best to yield.' The note on 'making the French cock cry cuck' (p. 122. 24), is unsatisfactory, and the reference on p. 77. 33 is wrongly explained. 'Lady Jane Grey had lived to show......that the graces of St. Elizabeth could be rivalled by the pupil of Cranmer and Ridley.' Plainly Froude means that the *graces of a typical* Catholic girl-saint could be matched by a Protestant girl-saint, and the Catholic saint selected by way of illustration is of course St. Elizabeth of Hungary, well enough known to English readers as the heroine of Kingsley's play 'The Saint's Tragedy.' Mr. Allen, however, says that the St. Elizabeth mentioned was 'the mother of St. John the Baptist,' who was 'a type of righteousness and blameless living,' thereby missing the whole point of the passage.

The L'Allegro and Il Penseroso of John Milton, edited with notes and other matter, BY A. J. GRIEVE, B.A., *Professor of English, Central College, Bangalore. Madras: Srinivasa, Varadachari & Co.,* 1902.

This is a very careful and scholarly edition of Milton's parallel lyrics, and may heartily be commended to teachers as well as students. In his text

Mr. Grieve introduces two innovations—innovations, that is to say, so far as school or college editions of the poem are concerned. He reproduces the exact text of the first edition, 1645, capitals, seventeenth century spelling, punctuation and everything. This innovation we unreservedly commend, both for the reasons assigned by the editor that 'there are peculiarities of Milton's spelling which are really significant,' and because of a settled objection to the modernizing of texts, especially where there is reason to believe that the spelling of the first edition represents on the whole the spelling of the author. It is also an excellent thing for students of English literature early to become familiar with the orthography of an older date. That the spelling here can present any serious difficulty to an average 'F. A.' student we can scarcely believe; if it does it is a difficulty which it is well for him to surmount as soon as possible. The second innovation is of more doubtful value. 'The poems, being the counterpart one of the other, have been printed on opposite pages to facilitate comparison and contrast.' The intention is no doubt excellent, but the student might profitably compare and contrast without the assistance of this simple device, and the reader who is accustomed to pass from page 2 to page 3, should not be frustrate in his attempt and accordingly exasperated.

Mr. Grieve makes another little experiment. He calls his introduction 'other matter' on the title page, and 'Miscellanea' in the heading, and he places it at the end instead of the beginning of the volume, 'in the hope that the student may be induced to learn the poems themselves, and to study their subject-matter and language, before attempting the digestion of any information about, or criticism of, them.' This is assuredly a very simple device. The student, we imagine, generally studies the introduction last, though the editor places it at the beginning, and we will answer for it that any student who has a mind to peruse Mr. Grieve's 'other matter' or 'miscellanea' before he ventures on the text will not be deterred by the fact that Mr. Grieve has bashfully sought to hide these things in small type and under a strange title at the end. But 'Introduction' or 'Miscellanea,' the matter of it is excellent. Both here and in the notes Mr. Grieve has consulted and used the most up-to-date authorities, for instance, the works of Professor Raleigh and Mr. Robert Bridges, has touched upon almost every point, which, for the purpose in view, called for critical comment, and has, in general, produced a very carefully thought out, and thoroughly executed edition of the two poems. Possibly some of the 'other matter,' is rather above the comprehension of the class of students for whom it is intended, but this is not a fault on which we are inclined to lay much stress. But why does Mr. Grieve speak of 'Charles Stuart,' instead of 'Charles I'? "These were the days when Charles Stuart began." etc. Is it republicanism or merely rhetoric? And how does Mr. Grieve harmonise the following critical utterances? Speaking of Milton's lyric style he says, 'His work is...constructed, but does not flow,' but he ends his 'Miscellanea' with an extract from Mr. Stopford Brooke in which that critic declares that 'throughout the Allegro the verse frequently rushes as if borne along by very joy; its character is swiftness and smoothness.' Now if through an entire poem the verse rushes swiftly and smoothly, we cannot see how the quality of flowing can be denied it. We do not think Mr. Brooke's criticism peculiarly happy; we incline rather towards the estimate suggested by Mr. Grieve's metaphor. The one however seems to exclude the other, and we invite Mr. Grieve to expound to us how both can be right.

Indian Educational Notes.

ITEMS FROM THE *FORT ST. GEORGE GAZETTE*.

FROM the list of centres for the next Matriculation Examination the following places are omitted:—

Anantapur, Aurangabad, Cocanada, Nazareth, Nellore.

THE Registrar of the University advertises as follows:—

Whereas the questions set at the Matriculation Examination of 1901 became known to some of the candidates before the date of the examination, a reward of Rs. 1,000 is hereby offered to any person who will give such information as will satisfy the Syndicate as to the manner in which and the person or persons by whom the questions set for the examination were originally divulged.

THE new Matriculation curriculum which has already come into force has been published. We give below the alterations:—

The Matriculation Examination shall comprise four divisions—(i) English Language; (ii) Second Language; (iii) Mathematics; (iv) Elementary Physical Science, History and Geography.

(i) Same as before.

(ii) Second Language.

One of the following languages at the option of the candidate:—

(*a*) Classical and Foreign Languages: Sanskrit, Greek, Latin, Hebrew, Arabic, Persian, French, German.

(*b*) Indian Vernacular Languages: Hindustani, Marathi, Tamil, Telugu, Kanarese, Malayalam, Uriya, Burmese.

In the second language there shall be two papers, of which one shall contain questions on the text-books and on the grammar and idiom of the language, while the other shall consist wholly of passages for translation from English into the second language and from the second language into English.

In the case of the classical and foreign languages the passages in the second paper which are set for translation into English shall be partly passages taken from the text-books and partly passages of somewhat less difficulty not taken from the text-books. One-third of the marks allotted to the

second paper shall be assigned to translation from English, one-third to the translation of passages taken from the text-books, and one-third to the translation of passages not taken from the text-books.

In the case of the Indian Vernacular languages the passages which are set for translation into English shall be of moderate difficulty and *shall not be taken from the text-books*; and the passages in the second paper which are set for translation from English shall be the same for all these languages. One-half of the marks allotted to the second paper shall be assigned to translation from English.

N.B.—There will be no question on composition in the Vernaculars.

(iii) Mathematics:—same as before.

(iv) Elementary Physical Science, History and Geography:—

(*a*) Elementary Physics.

(*b*) Elementary Chemistry.

(*c*) The History of India, including an elementary knowledge of the present system of administration in British India, and the Geography of India.

(*d*) The outlines of the History of England from 1485 to the end of the nineteenth century. General Geography with special reference to the Geography of the British Empire.

The marks will be assigned as follows:—

(i)	English:—same as before.	
(ii)	Second Language:—first paper	... 50
	second paper	... 50
	Total	... 100
(iii)	Mathematics:—same as before.	
(iv)	Elementary Physics	... 40
	Elementary Chemistry	... 40
	History of India, &c.	... 50
	History of England, &c.	... 50
	Total	... 180

THE Director of Public Instruction notifies:—Managers of schools are informed that Geometry and Algebra should not be taught in forms below the fourth, though they continue to be optional subjects for the Lower Secondary Examination.

MADRAS.

THE Maharajah of Travancore Curzon Prize.—Geology with special reference to Travancore has been prescribed as the subject in which the above prize is to be awarded in 1903.

MR. A. A. HALL, Principal, Teachers' College, goes home on furlough for sixteen months in continuation of the next summer vacation of the College.

DR. A. G. BOURNE, Acting Principal, Presidency College, has been allowed furlough for nineteen months and twenty days in continuation of the next Midsummer vacation of the College. Mr. E. W. Middlemast has been appointed to act as Principal of the Presidency College, Madras, pending the return from leave of Mr. J. B. Bilderbeck, in place of Dr. A. G. Bourne, who is on special duty with the Universities' Commission. Mr. K. Ramunni Menon acts as Professor of Biology at the College and Mr. R. Hillingsworth as temporary lecturer in Botany.

A GRANT of Rs. 27,500 has been sanctioned on village-school buildings in the Mysore Province for this year.

THE Mysore Government will soon be in a position to make an announcement about the Tata Institute of Research scheme of a nature very gratifying to its promoters. It is probable that the finally chosen name will be "The Indian Institute of Science" which is less pretentious than the claim implied in the word "Research."

THE Madras Government has notified that V. Balakrishnan, of the Government College, Kumbakonam, candidate No. 995 at the late First Examination in Arts, and S. David and J. F. David Devasundaram, of the A. M. High School, Pasumalai, candidates Nos. 3678 and 3679 at the last Matriculation Examination, having been found guilty of dishonest practices, are debarred from appearing for the University Examinations of 1902.

THERE was a very large gathering on the evening of Monday, the 10th February, at the Museum Theatre to witness the distribution of prizes to the pupils of the Madras Collegiate School, Her Excellency Lady Ampthill presiding. The following report was read by the Rev. Mr. Sharpe:—

The Managers are thankful to be able to view with satisfaction the results of the year's work. That the high standard of efficiency in general education which the school had already obtained has been well maintained is shown by the performances of the pupils in the public examinations, and the large number of new admissions this term shews that this is fully recognised by the parents. *Public Examinations, Matriculation.*—7 entered, 1 was absent on account of sickness, and 1 failed to appear for one subject. Of the other 5, 2 passed, a very fair result, when the small proportion of passes throughout the Presidency is borne in mind. *Lower Secondary.*—10 were presented and all passed, 8 of them being in the 1st class. That every child passed in 4 or 5 optional subjects is a proof of the excellency of the general education in the school. *Primary.*—9 entered and again all passed, 5 in the 1st class and 4 in the 2nd class. *Drawing.*—5 were presented, 4 of whom were successful. Two girls have gone to England during the past year, of whom one has taken a very good position in an English High School, and the other headed the list in a Civil Service Examination where there were more than 1,000 competitors. Two girls have obtained 1st

class honours in the Junior Trinity Examination on the violin. The upper forms have enjoyed the privilege of being taught singing by Mr. St. Leger. The Managers, and those who have had the advantage of his instruction, fully appreciate his extreme kindness in giving up his leisure time to them, and desire to express their hearty thanks to him. The educational and medical authorities having recognised the Junior and the Senior Cambridge Examination as equivalent to the Matriculation and First in Arts, girls are now being prepared for these examinations. They have been introduced with a view of giving the children a wider education and because the certificates are acknowledged all over the world. The Sisters have long been desirous of increasing the accommodation of their school buildings, and have decided to add an upper storey for the use of the kindergarten. Plans have been prepared, and an application has been made to Government for a building grant, and it is hoped that it will be possible to take the work in hand at an early date. No increase has as yet been sanctioned in the salary grants received from Government. The Managers hope that it may not be long delayed. While they are thankful for what they at present receive, it is a very small proportion of that for which they are qualified. They consequently labour under a constant burden of financial anxiety.

Mr. Sharpe observed that the sisters and their staff were very much to be congratulated on the result of their year's work, and he trusted that the parents of the children attending the school would continue to give them the support which they had hitherto given and make it their duty to increase such support. He also hoped that many parents who did not at present send their children to this school would after witnessing the good results of the education given in the Collegiate School, see their way towards supporting the school by increasing the number of admissions.

Her Excellency Lady Ampthill then very graciously distributed the prizes.

The Venerable Archdeacon Williams on behalf of all present, tendered a hearty and sincere vote of thanks to Her Excellency Lady Ampthill for her kind presence there that evening. From the report they would see that the school was a thorough-going concern. He would add that Her Excellency had asked that the children be granted a whole holiday to-day. He asked all present to testify by hearty acclamation their sense of gratitude to Her Excellency for presiding and distributing the prizes. Three cheers for Lady Ampthill were then given, and the proceedings terminated with the singing of the National Anthem.

THE annual Prize distribution of prizes to the students of the Doveton Girls' High School came off on Saturday, the 22nd February. After a very interesting and attractive programme, the report for the year 1901 was presented. It was observed that the number of students on the roll increased by 37 over the last year's figure and amounted to 158. The increase, which was chiefly in the middle and primary classes was satisfactory. At the end of the year the attendance was greatly affected by the epidemic that then prevailed, the numbers for a few days falling so low as 65. During the year Mrs. Baldrey severed her connection with the School of Music and was succeeded by Miss Reeves, with Trinity College honours, a great acquisition to the staff. Miss Reeves hoped to send some of her pupils for the Trinity College Examination during the current year. The important subject of Scripture was also given attention to, and out of the seven girls that appeared for the Peter Cator Examination six had passed. During the year a number of little ones had been initiated into the mysteries of Kindergarten. Some of the infants with Miss Grant's help, made and furnished a large doll's house with various kinds of kindergarten work and exhibited it at the Teachers' Guild Conference held in December last. The Matriculation class had quite fulfilled the hopes of the Principal, and of the nine girls that were sent up for the examination five had passed. The Doveton Girls' School won this year the gratifying position of having passed more Matriculates than any other English school in Madras. As regards the teaching of the local languages it was observed that there was a reluctance on the part of the parents to make their children learn Tamil; yet, it was surely very desirable. Miss Stewart remarked that as many as possible should know the Tamil language seeing that they were thrown into constant communication with the Tamil people; the language was all around them, and there was no wish to learn it. A Concert with Tableaux from some of Shakespeare's plays was given in the Museum Theatre in December last by the mistresses and girls assisted by a few of the old Doveton boys. The proceeds about Rs. 8,007 would, it was hoped, come in useful by and by. The Library continued to be well patronised by teachers and pupils, and the new books that were received during the year gave so great an impetus to the girls reading that it was much wished that a few new ones could be added every year.

The reading of the report over, Her Excellency Lady Ampthill who was present from the very commencement of the proceedings, and exhibited a keen interest in all that had taken place, then gracefully gave away the prizes.

The Rev. Mr. J. N. Ogilvie, on behalf of the institution, offered Her Excellency Lady Ampthill the thanks of the Principal, and the other staff of the school, for the kindness with which she had consented to give away the prizes and for her kind presence there on the occasion. On behalf of her Excellency he also offered to the institution Her Excellency's high appreciation of the work turned out by the school and hoped that it would continue to keep up its reputation. The Doveton School, it was observed, had a long career and was well formed and well manned. It was on the high road to advancement, having on its side the sympathy and support of the parents of the children attending the school.

At the request of Her Excellency Lady Ampthill, the students were allowed a holiday.

The proceedings were then brought to a close with three cheers for Her Excellency Lady Ampthill and the singing of the National Anthem.

BOMBAY.

OF the two Nagar Brahmin ladies who passed the B.A. Examination of the Bombay University this year, Mrs. Ramanbai Nilkanth has been made a Fellow of the Gujerat College, and the other, Mrs. Sumant Metha, has opened a private home-class for Hindu girls and grown-up ladies, where they will be taught free of charge.

MR. KRISHNAJI DATATRAYA KULKARNI of Rui village in the Kolhapore State, who left for Japan four years ago in order to undergo a course of instruction in engineering, returned recently after having qualified for the degree of M.E. Mr. Kulkarni has now been appointed assistant in the department of Land Records and Agriculture in the Gwalior State.

WE have already announced that His Highness the Maharajah Sindhia intended to open a school for nobles' daughters at Gwalior in the hope of inducing the higher classes of his subjects to recognise the importance of education for the ladies of their families. This institution, under the charge of a European Lady Superintendent was opened on the 16th January last, in a palace known as "Vishrant" in the presence of several European and native ladies by Her Highness the Maharani Sahiba in person, who delivered a speech in Mahrathi setting forth the uses and advantages of education for ladies of high rank. Her Highness explained how the children educated in this school would learn to be more useful in their homes, and would acquire higher standards of purity and virtue by reading about the illustrious women of the past. The subjects to be taught at present are simple and elementary, Marathi reading and writing, arithmetic, and sewing and fancy work, and the number of pupils is as yet small, only 11 in all, but when the class for whose benefit the school is intended realise more fully the advantages it confers, there is every reason to believe that it will be a success.—*Pioneer.*

MANY throughout India will be pleased to learn that Professor N. G. Welinkar, M.A., LL.B., has been appointed Principal of the Robert Money Institution at Bombay. This institution is a High School for native Indian students. It was instituted in 1838, in memory of the late Mr. Robert Cotton Money of the Bombay Civil service, and is under the charge of the Church Missionary Society. The strength of the school is about 300, and there is a hostel for Indian Christian students attached. Mr. Welinkar is the successor of a line of well-known principals, chief and last of whom was the late Mr. Jackson, whose death last October has till now left the institution without a head. Mr. Welinkar was a member of the staff of the Wilson College, Bombay. In 1899, he resigned his place on the staff of the College, and in 1900, he organised a new school in Khetwadi, Bombay.

ON Tuesday, the 25th February, H. E. Lord Northcote, the Governor of Bombay, presided over the annual meeting of the Indo-British Institution. The Ven. Archdeacon Scott in the course of the report said that the new headmaster had worked very energetically and had carried his assistant teachers with him. So that a marked progress was observable in the children and their studies. He went on to say that one of the fundamental conditions of the institution was that of perpetual importunity. It existed on voluntary contributions and it was very natural that people who had to move about from one part of the presidency to the other—it was almost inevitable that they should be made the subjects of a repetition of appeals for the institution. The institution existed for the proper training and education of the very poor and of the very poor of a class which it was very important they should help. It was one of the growing problems in India as to what was to be the future of the class for which that institution was meant and any one who gave a rupee or eight annas to it was doing his mite towards the solution of the problem. The finances of the institution were very generously contributed by the subscriptions of people in receipt of good incomes, but he wished that other people would contribute a rupee or eight annas a month, say, to it. This would not be felt by them and it would add materially to the success of the school. He was sure the new secretary Mr. Lord would be very much encouraged if the next day's post inundated him with promises of such small subscriptions. He had much pleasure in moving the adoption of the report.

The Hon. Mr. Justice Fulton formally seconded the motion which was carried by acclamation.

After an excellent programme of music, songs and drills, Mrs. Candy distributed the prizes to the successful scholars.

The prizes having been distributed, His Excellency the Governor, who was received with applause, said :—Ladies and Gentlemen,—My first very pleasant duty is to congratulate the teachers and pupils in the Indo-British Institution upon the satisfactory manner in which their exercises and recitations have been performed this afternoon. It does not appear from your annual report that the past year has been a sensational one in the history of the institution. The marked falling off in the number of girl students is, however, greatly to be regretted, and is, I trust, only temporary in its character. At the present moment when many of those most interested in education in India are striving to induce Hindu and Mahomedan parents to show greater zeal in the education of their daughters, the display of any apathy in this respect by a body of Christian parents would be a deplorable comment on such efforts as I have referred to. The educational reports are fairly satisfactory, but I regret to see that, notably in geography and arithmetic, the same fault has to be found two years in succession. I know Mr. Thomas

has not long been at the helm, and I am aware of the difficulties under which the institution must necessarily work in consequence of its limited and financial resources. I, therefore, only express a confident hope that next year's report will show an improvement in these particular matters. There are two points I should like to briefly refer to—the first is to express, on behalf of all who are interested in this institution, our grief at the death of Lord Dufferin, that distinguished statesman who laid its foundation-stone some eighteen years ago. I also wish to say how much all present must regret that Mrs. Candy, who has taken so deep an interest in and done so much for the institution is about to leave these shores. Whilst wishing her all happiness at home, we cannot but feel how great a loss this institution sustains by her departure, and I can only sincerely trust new and true friends will be found to supply her vacancy. Lastly, I would remark with what pleasure I read of the general good state of health in the Institution, of the high commendations its students, notably its girls, have obtained in respect of their religious knowledge, and also of the success and energy the boys have shown in their games. I trust that this institution, which has now existed for more than sixty years, may continue to go on and prosper, and I thank you most sincerely for your welcome this day to myself.

THE annual prize distribution in connection with the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution was held on Tuesday, the 4th February. The ceremony was presided over by His Excellency Lord Northcote, the Governor of Bombay, and the prizes were handed to the successful scholars by Her Excellency Lady Northcote.

The Proceedings were opened by an address of welcome to their Excellencies. After a programme consisting of songs in Gujarati and recitations and dialogues in English, Her Excellency Lady Northcote distributed the prizes.

H. E. The Governor arose to address the gathering amid loud applause. He said :—

Ladies and Gentlemen,—In thanking you for the cordial welcome you extend to Lady Northcote and myself, let me say what pleasure it gives us to be here to-day to testify to our sympathy with so admirable an institution as the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution. Those who are acquainted with the history of its foundation must think with some amusement of the contrast between the present condition of the Parsee community in Bombay City and in the Presidency as compared with the description of their position given by the then Sir Jamsetjee Jejeebhoy in 1844 when he first approached the Government of Bombay in connection with this institution. At that time he described the Parsee community living under British protection as having "barely sufficient food to maintain life—they are without clothing—neither is it possible for them to afford even the meanest education to their children, who are born in misery, and left to exist in a state of abject want." If there is one description that would be more inapplicable than another to the Parsees of to-day, it would be that I have just quoted. But the reasons why it is inapplicable are that your community have been fortunate enough to possess a numerous body of successful, able, and, above all, public-spirited commercial leaders who have devoted large portions of the fortunes they have acquired by their business talent to the moral and material improvement of the condition of the poorer classes of their co-religionists. The first Sir Jamsetjee Jejeebhoy was a pioneer in philanthropy; and this institution has proved itself to be one of the most valuable and beneficent of his works. Whilst as I have said, one of the main reasons for the rise in prosperity of the Parsees has been their good fortune in their leaders, I would add that no amount of charity could have been of permanent use had not its recipients co-operated with the donors in making the best use of the opportunities afforded to them. The affairs of this institution, for instance, have obviously been managed alike with enthusiasm and intelligence. I note in your report that your Principal has only once allowed himself six consecutive weeks' absence during a career of more than 28 years. It is with fear and trembling that I venture to ask so uncompromising an educationalist to unbend so far as to grant the children a day's holiday in commemoration of our visit. Seriously speaking, I congratulate him most heartily on his devotion to his life's work. Then, too, the funds of the institution have been so well managed that its property is now between 12 and 13 lakhs, as compared with the 4 or 5 with which it started, and the natural consequence is that you can and do educate treble the number of the pupils you could when this scheme was started. I have already on another occasion heartily congratulated a Parsee audience on the interest they take in female education: and I am glad to learn that teaching in the Girls' Schools will be carried on by female teachers in the future. I don't suggest that man would not teach equally well, but prejudices die hard in the East; and the employment of women teachers may induce a certain number of otherwise recalcitrant learners to attend. It only remains for me to congratulate you boys and girls on the way in which you have given your songs and recitations this evening, and to once more most sincerely thank all for the kind way in which they have to-day welcomed Lady Northcote and myself.

Sir Jamsetjee Jejeebhoy then proposed a vote of thanks to their Excellencies for attending the ceremony.

THE annual Convocation of the Bombay University for the conferring of degrees was held on the 21st February afternoon in the Sir Cowasjee Jehangir Hall of the University, His Excellency Lord Northcote presiding as Chancellor.

The Vice-Chancellor, the Hon. Mr. Justice Candy, then delivered his address. He said :—

Mr. Chancellor and gentlemen of the Senate,—No event of overwhelming importance has occurred during the past academic year such as was the chief theme of the address from this chair last February. But we trust that the work done both by Syndicate and Senate has been

thorough, and in time will bear good fruit. Some of it, such as the plan of holding the L.M. & S. Examinations twice a year, may have far-reaching results. The revised rules for admitting new colleges as constituent colleges of our University have been finally sanctioned, and we have gladly welcomed the Bhaudin College at Junagadh. Among new endowments attention may be called to the Sir Jamsetjee Jejeebhoy, 3rd Baronet, Memorial Fund Prize, which is open to graduates or under-graduates of members of any University in the world. Among the regulations for this prize there is a novel provision which might with advantage be more widely adopted: an honorarium is fixed for each judge, who is entrusted with the important duty of awarding the prize.

BRILLIANT SCHOLARS.

There is one event to which no allusion is made in our report, but which deserves a passing notice. In 1898 two of our graduates, twin-brothers, who had gone through a brilliant course in our University, left us to pursue their studies at Cambridge. We watched their career with interest. Both obtained high places as Wranglers in the Mathematical Tripos: both won honourable places in the Civil Service Examination; but both will not return to this country, for the bright and promising life of one has been cut short by a fatal accident, which has deprived Government and the country of a man, who we felt sure would have proved an able official, and an example to his fellow-citizens. Another of our brilliant scholars, Mr. Paranjpe, the bracketed Senior Wrangler of 1899, has come back to India to pursue the honourable career of Professor in one of our colleges. On his landing at Bombay he met with a hearty welcome from all his friends, and he won our hearts by his manly and modest response to the congratulations with which he was greeted on his return to his native land. So long as we can send forth from our colleges men like Byramji Cama and Raghunath Paranjpe, we need never despair of the future of our University even though there may be several matters which urgently call for reform.

UNIVERSITY REFORM.

I need make no apology for choosing this subject of University reform in the remarks which I wish to address to you this evening. It is one which must among other educational matters be of absorbing interest in India for some time to come. Let me remind you of what His Excellency the Viceroy said in his published address delivered to the Educational Conference last September. He appealed to the educated sections of the outside public, and stated that the Government of India would gratefully receive any suggestions which might be made. As you are aware, a Commission is about to visit Bombay and the other seats of the Universities in India, and it behoves us to be ready with clear and defined opinions as to the lines in which reform appears to be necessary. Now the constitution of a University naturally falls into two divisions, which may be called the Legislative and Executive. The former is the governing body, speaking in a general sense: the latter is an executive committee entrusted with the daily matters of administrative detail, and has practically the government of the University in its hands. The main defect in our Act of Incorporation of 1857 is that there is no mention in it of this executive committee which under the name of the Syndicate is constituted under By-laws. The result is that though the original intention evidently was that those who supervised or were engaged in education should take a leading part in the government of the University, there is nothing in our constitution which ensures this intention being carried into effect.

Accordingly we find among the Fellows recited in our Act of 1857 five gentlemen who represented the Board of Education which up to 1855 had been entrusted with the duty of supervising the education of the Presidency; and besides these we find the Director of Public Instruction, the Educational Inspector of the Presidency and the Principals of the then three existing colleges (Grant Medical, Elphinstone and Poona Colleges) who were by statute made *ex-officio* members of the Senate. But there is nothing in our Act or By-laws which makes it certain that these gentlemen shall not only be members of the Senate but shall also take a prominent part in the executive government of the University, nor is there any provision for the Principals of the various aided institutions, which have come into existence since 1857, being *ex-officio* members of our Senate.

THE SYNDICATE.

Our Syndicate consists at present of the Vice-Chancellor, the Deans of the four Faculties (Arts, Law, Medicine and Civil Engineering), and ten Syndics who with the four Deans are elected annually by the members of the four Faculties. At present among the fourteen Deans and Syndics we have the good fortune to count the Director of Public Instruction and three Professors who are actively engaged in the work of education. But there is nothing in our constitution to ensure that fortunate state of things continuing, and the first proposition, therefore, which I venture to submit as one of the features in any reform of our constitution is the principle that the members of our governing body should be those who are engaged in education in the constituent colleges of the University. I do not for a moment suggest that they should not be assisted by additional members, who may not be actively engaged in education. Among the various schemes put forward during a long course of years for the reform of the London University, there was one formulated by a special committee in 1885, and in the report of that committee there is a reference to "the importance of the presence of men other than those actually engaged in teaching, experienced in the conduct of public business, and capable of advising from a non-academic standpoint on educational and other matters affecting the interests of the University." The importance of that principle must not be lost sight of, but surely the majority of the members of our governing body should be those who are actually engaged in education. It is to them that we must look for guidance in the principal duty of a University such as ours—*viz.*, the regulation of the course of instruction to be followed by the students who come up for the various examinations. It is intimately connected with their profession: they have both the leisure and the ability to deal with the subjects which must come before the Syndicate for discussion. Unfortunately in India we have but few men who are not actually engaged in the work of education, but who being experienced in the conduct of public business, have leisure sufficient to enable them to take an active part in the government of University. The time of the ordinary European official or business-man is fully occupied; and he is naturally reluctant after a long day's hard work to attend a committee at which his attention must be given with care to various complex matters. When the time comes for him to have leisure, he retires to his own country, and his services are lost to the University. Among native gentlemen, there is a larger choice; and I believe that a greater use could be made of

RETIRED OFFICIALS OR MERCHANTS

who would give the benefit of their long experience in administrative matters connected with the University. I

have often thought what a loss there was to the Bombay University by the death of the late Dewan Bahadur Manibhai Jasbhai, who in his well-earned retirement was bringing his great abilities and experience to bear on important educational questions. I can only hope that other gentlemen will be persuaded to follow in his steps, and imitate his energetic efforts which were cut short by his untimely death. Let us for a moment turn to England. Whether we regard the old foundations such as Oxford, Cambridge, or such recent foundations as the Victoria University, Manchester, we find the cardinal principle that the main work of government is entrusted to the representatives of the colleges which constitute the University. Our University was formed on the model of the London University (that was before the Charter of 1858), and one of the main objects set out in the earliest scheme for remodelling the constitution of the University of London was the conferring of a substantive voice in the government of the University upon those engaged in the work of University teaching and examination. Let me remind you that one of the projected reforms which Sir Raymond West had in view, fifteen years ago, in his Draft Bill for reconstituting the Bombay University, was securing the presence in the Syndicate of an effective representation of the teaching staff. In the agitation which is now being carried on in England with reference to the constitution of the new local authority for secondary education, the principle is recognised that there must be an adequate proportion of persons having a practical knowledge of secondary education. If this is true of secondary education in England, it is equally, if not more, true of higher education in India. The University practically settles the course of instruction which the boy must undergo before presenting himself for the entrance to the University, and which the young man must face before he can obtain a degree. We must have men on our council who are acquainted with the practical difficulties connected with education in this country. We may call that council by any name we choose, but the fact remains that it must be composed mainly of those who are engaged in education.

DIFFICULTIES IN THE WAY.

No doubt it will occur to you that there may be difficulties in regard to this line of reform, because the colleges which constitute our University are far apart from each other, and the representatives of the teaching staffs might find it difficult to continually meet and consult for the decision of administrative questions. Here let me digress for a moment and explain why I avoid using the term "affiliated institutions." I know that it has the sanction of long use, and there is authority for the term "affiliation" being taken to mean such a connection between an existing University and a college as shall be entered into by their mutual consent. But in my humble opinion the term "affiliation" tends to conceal the important principle that the colleges constitute the University. It suggests the idea of adoption, not the fact that the child is the natural offspring of its parent. In our own Calendar we read that the University of Cambridge passed a resolution that the University of Bombay be adopted as an institution affiliated to the University of Cambridge. That is appropriate language; but not so with regard to our own institutions which constitute our University. I would encourage and foster the sentiment that a college is an integral part of the University. It would tend to remove the idea to which His Excellency the Viceroy lately referred at Simla, that our colleges are bound to each other by no tie of common feeling and to the University by no tie of filial reverence.

LOCAL UNIVERSITIES.

To return to the geographical difficulty: there is a remedy which may occur to you, but which perhaps is hardly within the range of present-day politics in Western India. I refer to the tendency which is very marked in England of each important locality having its own University. And the stimulus which this idea has had on the liberality of wealthy citizens is wonderful. As an illustration I may refer to the Mason College, Birmingham, which was founded by a Birmingham citizen, Sir Josiah Mason, and which has now, by the energy of the people of Birmingham, headed by Mr. Chamberlain, become an independent University. At the first annual meeting of the Court of Governors, it was announced that the promises of donations had risen to an estimated amount of about £410,000, the main object of all interested being a University which should be specially qualified in the great extension of scientific training and inquiry in connection with the trade and industry of the country, and especially its practical application to the trade and industry of the great Midland district. At the second annual Court of Governors, held only a few weeks ago, further donations were announced, and the Chancellor (Mr. Chamberlain) referred with pride to the Faculty of Commerce, which Birmingham has been the first University to create. The interesting fact was also announced that the Birmingham City Council had made a grant equal to a half penny in the pound on the borough rate, producing £5,750 in the financial year beginning in April next, and directed that a similar grant should be provided for in its annual estimates until it should otherwise order. The Staffordshire County Council has similarly identified itself with the aims of the University by making a grant of £500 a year for five years in aid of the School of Mining and Metallurgy. The same idea is being worked out at Liverpool, Leeds and Manchester, and it provides a tempting ideal for us in Western India, where geographical and other conditions seem to favour it. We should not be open to the reproach which His Excellency the Viceroy so forcibly expressed in his recent visit to Burma in answer to the request for a separate University at Rangoon, where there is no Medical College, an Engineering College with only a small number of pupils, and those in the elementary stages, Law classes but no pupils, and only one college teaching up to the degree in Arts, with not much more than 100 pupils on its rolls, and an average daily attendance of less than 90. But in Western India, at Poona, for instance, there is the material for a University. There are Arts Colleges, an Engineering College, a Medical School and Law Classes. Then take the case of Sind which geographically is especially suited for an independent University. It is possible that when that province has recovered from the serious blow which plague has inflicted on its commerce, the Sindhis, to whose liberality the existence of the Dayaram Jethmal College is mainly due, may be in a position to redouble their efforts, and found a University, which, like Birmingham and Liverpool, should specially have in view the trade and industry of the province. Possibly, also, in the far future, when the fatal effects of plague and famine have passed away, there may be a University of Gujarat and Kathiawar with headquarters at Ahmedabad.

A SCHEME WHICH REQUIRES CARE.

I need hardly add that in carrying into effect this ideal of the future the greatest care and caution would be necessary. Legislation would probably be required for a statutory commission to decide as to the allotment of the various endowments of the existing University, and the wishes of founders and founders' kin would have to be

considered. Then the necessity of not lowering the academical standard would have to be never lost sight of—a necessity which is of the greatest importance at the present day in connection with the existing Universities in India—while it is to be hoped that an honourable rivalry would be created, and that each University would take a pride in maintaining a high standard. And we should be able to meet a problem which urgently requires solution, and that is the necessity of having within easy reach external examiners for all our University examinations, for the staffs of each University would be available as external examiners of each other.

THE REALITIES OF THE PRESENT.

But, gentlemen, I must admit that I am looking too far forward into the future. We have to deal with the stern realities of the present. As His Excellency the Viceroy remarked, consolidation rather than multiplication of academic institutions is the object which for the present must be held in view. I was led in to mention of the ideal by the object lesson which is now becoming so visible in England. And the point which I wish to emphasize is that it is the wealthy citizens to whom we must look for the funds to maintain and extend higher education. I doubt whether this point is sufficiently understood in some quarters. It is supposed that because the Government of Bombay make no direct payment to our University chest, therefore they contribute nothing to University education. That mistake is mainly due to our not realizing that the University Colleges are the University. Apart from the funds contributed by Government in the foundation of those institutions, there is a large sum—about one and a quarter lac—annually given from Provincial Revenues to the two Government and five aided Arts Colleges. And if we add about half a lac which the Provincial Revenue contributes to the professional college at Poona, we get a total of about one and three-fourth lac, not counting the annual expenditure on the Grant Medical College. Now the total expenditure on education from Provincial Funds in Western India may be taken as 20 lacs in round figures, and the total sum expended on education in the Presidency is given by the Directors as 74 lacs but that includes the colleges in Native States which are maintained by Native Governments. Even including these, and all items of income (fees, subscriptions, endowments, &c.), we find that the contribution by Government to University Colleges comes to more than 21·4 per cent. of the total expenditure on education in the whole presidency, while the proportion to the total Provincial expenditure is about 81·2 per cent.

Now let us turn again to England. In 1900 upon the highest education—for University Colleges and Universities—the grants made by Government were less than £100,000, in fact less than 1 per cent. of the total expenditure upon education. That, remember, is in England, where the needs of primary education have been met, where in fact the nation spent in 1900 something like 17 millions on primary education, which has been practically established on a firm and broad basis, within the reach of every child in the country. Even so, the liability of the Imperial Exchequer to contribute to University education in England is not admitted. At present the Treasury grant to the twelve modern University Colleges in England is £25,000; and only the other day when a deputation representing several University Colleges approached the Chancellor of the Exchequer on the subject of an augmentation of the annual grant, the Chancellor emphasised the point that there was no liability on the part of the Imperial Exchequer for University education in England, and declared that that was a doctrine which had always been accepted by Government and by Parliament. If this be so in England, how much more necessarily so must it be in India, where it has been consistently declared for half a century that the education of the people is to be the main object of the expenditure of Government on education? Until the claims of primary education are satisfied it is idle to call on Government for increased grants to any large extent towards University or higher education. The Commission of 1882-83 emphasized the point. One of its principal recommendations was "that while every branch of education can justly claim the fostering care of the State, it is desirable, in the present circumstances of the country, to declare the elementary education of the masses, its provision, extension and improvement, to be that part of the educational system to which the strenuous efforts of the State should now be directed in a still larger measure than heretofore. This was strongly endorsed in the Government Resolution on the report of the Commission, it being noted that efforts should be made, to call forth private liberality in the endowment of scholarships not only in Arts Colleges but for the encouragement of technical education. The same principle was relied on in the well-known Resolution of the Government of India of October 1899, which declared that it is primary education which has the chief claim on the State, every form of private effort being systematically encouraged and increasingly and mainly relied on for all kinds of advanced education."

UNIVERSITY BENEFACTIONS.

We in Bombay are proud of the benefactions connected with our University. The Hall in which we are gathered this evening bears the name of a well-known citizen who gave one lac of rupees towards its erection. Another well-known citizen gave four lacs for yonder Library and Tower which are so much admired by all visitors to Bombay. The college which is situated within a few yards of this Convocation Hall owes its existence to the liberality of the citizens who in honour of a great statesman founded an institution which should always bear his name, and the same citizen who contributed to the erection of this Hall gave two lacs for the building of the college. Nor were his benefactions confined to Bombay. He gave half a lac towards building the college of Science at Poona, while another citizen, the head of the Parsee community, gave a lac towards the erection of the Deccan College. What indeed are our aided colleges, but monuments of liberality both at home and abroad towards the advancement of higher education in Western India? Then, besides the various scholarships and prizes at our University Colleges, there is a fund amounting to about 10½ lacs of rupees, the interest of which is administered in our University office. This represents about ninety endowments. If we deduct the principal one—the sum of 3½ lacs which we obtained as residuary legatees under the late Sir Mangaldas Nathubhai's will,—and the nine which represent original endowments of between Rs. 20,000 and 30,000, and the six which represent original endowments between Rs. 10,000 and 15,000 and two of Rs. 7,000 or Rs. 8,000, we have a balance of about 3½ lacs representing seventy endowments, each with a corpus of Rs. 6,000 or less. One should hesitate before looking at a gift horse in the mouth, but certainly it is a serious matter for consideration whether most of our endowments are not split up into too many small items, causing considerable labour in administration, and not yielding benefits to higher education commensurate with the total sum expended. It is only natural that persons with limited

means wishing to commemorate some relative or distinguished member of a caste or community, should desire to found a prize or scholarship however small, which should bear the name of the person who is to be commemorated. I wish that this object of commemoration could be attained by tablets in our Library or some such public portion of our University buildings, and that benefactors would thus be encouraged not to found independent small prizes but to contribute towards large endowments, such as lectureships and chairs in the various sciences. To take an illustration from one of our modern University Colleges in England: A professorship or lectureship in Economics is about to be founded in connection with the Yorkshire College, Leeds, and towards the endowment of the chair a lady has offered the sum of £1,500, while the Chamber of Commerce and other public bodies are also forwarding the movement. Is not the same thing possible in Bombay? Will not the Corporation and other public bodies help us? Is there no Sir James Timmins Chance in Bombay who will give us £150,000 towards a Chair of Engineering? Can we not emulate the citizens of Birmingham who raised over £400,000 to make their college an independent University? At Liverpool since the University College was established twenty years ago, the capital invested in land, buildings, equipments and endowments is not much less than £500,000, and efforts are now being made to raise a further capital sum of £330,000, and an additional annual income of £9,000.

ENDOWMENTS.

Time would fail me were I to go into detail of University endowments in America. Some of you may have read that the Stanford University of California has recently received what is probably the largest gift of property ever made to any educational institution since the world began. Mrs. Stanford, the widow of the millionaire, who originally founded the University, has transferred to it property worth £6,000,000. It is calculated that American millionaires have last year spent £25,000,000 on the endowment of Universities, Colleges, Libraries and Art Schools. It has been well said that the great aggregation of wealth in few hands, which has been one of the features of the last generation, has at all events this great advantage that it offers opportunities for philanthropic experiments on a scale which would otherwise be impossible. We have one splendid illustration in Bombay, though it would seem much to our regret that the institution in question will be established outside the limits of this Presidency. But it will indirectly influence us, as students will be admitted from all parts of India. The idea of that munificent endowment was inspired by a speech from this place. I would that any words of mine could excite enthusiasm among the wealthy citizens of this Presidency so that a combined effort should be made for providing funds for higher education. I should like to see a meeting convened by the Sheriff in the Town Hall of all those who are or who ought to be interested in the most vital subject, and committees formed for devising ways and means for providing a steady flow of funds among the wealthier castes and classes of our community. I doubt whether our shettias and leading citizens fully realise the inducements which exist to make this use of superfluous wealth. They gain an interest in life, which they could hardly find anywhere else; they are certain of enduring fame and of the gratitude of succeeding generations. These are trite words which have been uttered before, but they require to be brought home to the minds of the East as they have been in the West. I hope that among the coming reforms in our University constitution some scheme may be devised by which munificent benefactors to higher education may be enrolled as Governors, and take some share in the administration of the finances of the University.

Gentlemen, I have digressed widely from my starting point, which was the constitution of the governing body of our University. But I was led by a consideration of the primary proposition that the Syndicate—or by whatever name the Executive Committee is called—must be mainly composed of those who are actually engaged in education, to a consideration of the geographical difficulty, and that naturally led to the idea of having three or four Povincial Universities in this Presidency, the constituent colleges of which should be in the same place or near each other; and from a brief notice of the growth of this idea in England, and the wonderful effect it has had in stimulating munificent benefaction and endowments we were led up to

THE CRUX OF THE WHOLE MATTER—

finance. Gentlemen, the idea of separate University must be a dream of the future. But now at the present time it is with us just as much as it is with Birmingham a fact that money is the root of all good. If we are not to lay behind we must find the money for additional lectureships and professorships connected with scientific and commercial education. To come back to the geographical difficulty, from which we started, I may remark that there is every reason why, as in the Victoria University, Manchester, our University should pay travelling expenses incurred in attending University Committees, and this would in a measure obviate the necessity of choosing Educational Syndics mainly from the Presidency town. This leads to another point. Our present Syndicate of fourteen is too large or it is too small. It is not large enough for us to form suitable committees for the proper discussion of various matters of administrative detail without throwing undue burden on some members: it is not small enough for prompt consideration by all the Syndics of each and every matter. I must hasten, in the brief time left, to deal with the legislative portion of the governing body which is known by us as the Senate and is composed of the Fellows of the University. That reform is necessary in connection with this subject is universally admitted. In the Acts Incorporating our elder sister at Calcutta and our younger sister at Madras the minimum number of Fellows is thirty: in our Act it is twenty-six. But while their present number of Fellows was last year 180 and 197 respectively, ours was over three hundred. I am revealing no confidential secrets of the Conference Chamber when I say that the statement of these figures at Simla provoked more than a smile. And the reason for this state of things is easily understood. It was explained by the late Vice-Chancellor in an address at the Congress of the Victoria Era Exhibition in July 1897. For many years the number of new Fellows appointed in each year was not less than twenty, it being thought necessary to add to each Faculty every year, and to secure a representation of the various races, creeds and communities. The result is that each year from 1886 the number of Fellows on our rolls has exceeded 300, many of these never attending the Senate house nor taking any interest in University matters. The important fact was overlooked that though at the time of appointment the attempt was made to have an equal number of European and Native gentlemen, the proportion must necessarily be destroyed by the departure of the Europeans. For instance, of the Fellows appointed since 1861 to 1876 inclusive, forty remain on our rolls and of these there is only one resident European.

THE ELECTION OF FELLOWS.

Our present system of electing Fellows is equally unsatisfactory. We have had nine annual elections since 1893, two Fellows being elected each year up to 1901 (inclusive). Of these 18 Fellows, ten were legal gentlemen. The reason is obvious: the electorial roll was composed of holders of the highest degree in a Faculty (*e.g.*, M.A., M.D., &c.,) and holders of two degrees. Now no one can become a Bachelor of Laws who is not a Bachelor of Arts. So out of the 725 names on the electoral roll of 1899 we find that 592 were LL.B.'s, more than four times as many as all the rest put together. In 1899 the rules were changed, and holders of a single degree of more than ten years' standing were put on the roll. The change nearly trebled the number of electors. For instance, last year it was 2,054, and of these it may be remarked that more one-third were LL B.'s. In Calcutta since 1893 the electoral roll is restricted to Masters or holders of a higher degree in some Faculty, or Bachelors of Arts who took that degree before 1867. You will notice how widely different this regulation is from ours. I have the Chancellor's authority to say that the present roll of Fellows, and our system of adding thereto by election, being so evidently subjects for reform which may possibly be considered by the Commission, it has been thought expedient not to make any fresh nominations at present. Let me remind you again of Sir Raymond West's proposals 15 years ago. One of the objects of his projected reforms was restricting the number of Fellows so as to increase their responsibility and efficiency.

OTHER SUBJECTS OF REFORM.

Gentlemen, I have only touched upon a few of the points which must come to the front in a discussion of this important question of University reform in this Presidency. There are many others of almost equal importance, such as the question in what way can an adequate representation of the teaching staff be secured on the executive committee; and how can our powers be enlarged so that we may become a teaching and not merely an examining body. These questions affect our constitution. There are others equally interesting relating to our internal administration, such as permanent Boards for the selection of examiners and text-books. Why should not some of the examiners in the highest subjects be selected from Europe? Why should not some be appointed for a term of years to insure a measure of continuity of standards? Why should not meetings of the Senate be on fixed days in the year so that members from a distance can make due arrangement for attendance, all matters of administration requiring prompt disposal being left solely to the Syndicate? These and many other cognate matters deserve serious attention. I firmly believe that the interest which will be evoked by the coming Commission and the results which will ensue from its deliberations, will have an immense influence on higher education in India. Let us all cordially unite and do our best for the consummation of this object. Above all let us, as His Excellency the Viceroy solemnly warned us, take heed that we do not wreck any scheme of educational reform by making it an occasion for the selfishness of class interests or the bigotry of faction.

THE CHANCELLOR'S SPEECH.

His Excellency the Governor, who was received with loud and prolonged cheers, then addressed the assembly as follows:—Mr. Vice-Chancellor, ladies and gentlemen—After listening to the able address with which the Vice-Chancellor has favoured us to-day I am sure I shall voice the unanimous feeling of this meeting when I express our regret at the thought that this is probably the last occasion on which he will address a full meeting of the members of the University in his official capacity. It will be no easy task to find a successor who will place such high abilities and conscientious devotion to duty at the disposal of the University of Bombay. The coming year will be one of peculiar interest to all who are interested in the question of University education—since, as we know, the constitution of the Indian Universities occupied a large share of the time and attention of the recent Simla Conference—and a Commission of experts, on which Bombay will be well represented, by Dr. Mackichan and Mr. Justice Chandavarkar, are about to inquire into the whole question of University reform.

The Vice-Chancellor has emphasized to-day the wide discrepancies which exist in the number of Fellows of the different Indian Universities—Bombay in particular possesses roughly speaking one-third more than Madras, nearly double Calcutta, thrice as many as Lahore, and four times as many as Allahabad. You will, therefore, readily understand why, pending the result of the Commission's labours, Government have abstained this year from increasing the Bombay numbers. The Viceroy said very truly at Simla that it is unfortunately the case that the designation of Fellow of an University has come to be looked on more as a complimentary title than as an honour entailing grave responsibilities on its holder. As he and Mr. Candy say, the consequence is that many Fellows never come near their University at all, others, perhaps, are induced to come occasionally to vote on subjects of importance in themselves but to which they have given little or no personal attention, and yet upon which their votes may outweigh the matured opinions of those educational experts who usually guide the affairs of the University.

Considering the vast importance of Education to this country, I confess I hope the Commission will find a way to abate this scandal.

It was with great interest that I listened to the Vice-Chancellor's expression of his hope that in the future we might see separate Universities established in Sind, Kathiawar, Guzerat and the Deccan. Mr. Candy admits, however, that that is looking far forward—indeed he said "too far forward"; and undoubtedly some grave practical difficulties would have to be faced—for instance, could you maintain a sufficiently high standard of teaching at your Universities in this Presidency to justify Government's acceptance in every case of their degrees as a qualification for Departmental service? Personally I prefer the idea of multiplication of Colleges, constituting one University, of a smaller governing body for that University—and with a full representation thereon of the mofussil Kathiawar and Sind. But I must not prolong our proceedings to-day by a second address—I have risen mainly with the object of asking you to thank the Vice-Chancellor for the thoughtful and interesting address by the delivery of which he has laid our University under one more deep obligation to himself, and this proposition I now put before the meeting without fear of a single voice being raised in dissent therefrom.

BENGAL.

AMONG the signs of awakening enthusiasm among the English-educated Bengalis in their national literature is the handsome support which is being given to the funds for a building for the location in Calcutta of the *Sahitya Panishad*, or the Society for the Development of Bengali Literature, by Bengali Hindus of all classes.

WE are glad to announce that Pandit Satis Chandra Vidyabhusan, M.A., has won his laurels in a hitherto unexplored region of the ancient literature of India. He has passed the M.A. Examination of the Calcutta University in Pali and been placed in the first Division. Difficulties having arisen to find a competent Pali scholar to conduct the examination, Pandit Satis Chandra's paper had to be sent to Prof. Rhys Davids and the gratifying result reached India last month. It is, we believe, the first time that an Indian has taken the master's degree in Pali, and we congratulate Pandit Satis Chandra on his brilliant success.

THE Fallen Angels' Club for the encouragement of Indian industries, started by the students of the Presidency College, now consists of eighty members, among whom are some students of other colleges, and the number is fast increasing. Information respecting Indian manufactures is already being collected and the club will be very glad to receive any help in this direction. The members of the club now appeal to the students of other colleges to join hands with them in their noble effort by founding associations in their respective colleges with the object of spreading the use of country-made articles.

A CORRESPONDENT writes to the *Weekly Chronicle*:—I may almost say an uncanny passage-at-arms between the Deputy Inspector and the proprietor of the Bezbaruia High School at Golaghat which may have far-reaching results, occurred at Golaghat. The story runs that the proprietor of the local High School there, dissatisfied with the examination of some classes of his school by the Deputy Inspector, made no secret of his feeling to the Director when he saw him and went so far as to impugn in no uncertain language the results of the Deputy Inspector's examination. Though he may not have proceeded so far as to impute motives, he strongly protested against his schools being examined by a man who has only passed the Entrance Examination of the Calcutta University and is not otherwise very brilliant, while some of his teachers are plucked B.A.'s, and against the Director's recording observations on the strength of the results thus obtained.

THREE post-graduate Research Scholarships of the monthly value of Rs. 100 each, and tenable for a maximum period of three years, but in the first instance for one year only, will be awarded during the current year by the Bengal Government. Two of the Scholarships will be awarded to candidates who propose to carry on original researches in Scientific subjects, such as Natural and Physical Science, Chemistry, Mathematical Science, etc., and one will be awarded to a candidate who undertakes research in literary subjects, such as Languages, Comparative Philology, Palæography, Epigraphy, Philosophy, History, Archæology, Anthropology, etc. Candidates must have passed the M.A., the M.D., the D.L., or the M.E. Examination of the Calcutta University not previous to 1899, must be besides possessed of high and special qualifications and likely to conduct original research with success.

DR. P. C. ROY, Professor of Chemistry, at the Calcutta Presidency College, has in the Press a comprehensive work on the history of Chemistry in Ancient India. It will be a large work in two volumes. It is a completely original production, the subject it treats of having never before been dealt with by any Oriental scholar. Dr. Roy has for years been engaged in his researches, and has thoroughly mastered the details about the scientific knowledge of the Indo-Aryans, to be found in the *Vedas*, the *Puranas*, the *Tantras*, and such Sanskrit medical works as *Charak Samhita* and *Susruta*. The author is of opinion that the Science of Chemistry was cultivated in India so far back as the Vedic times, and that during the middle ages the Hindus knew more of Chemistry than the Europeans of that age. The book is illustrated with interesting drawings, and altogether it promises to command the attention of the Orientalists and Scientists alike.

The annual Convocation of the University of Calcutta for conferring degrees was held at the Senate House, College Square, on Saturday, the 15th February. Lord Curzon, Chancellor of the University, presided.

The Chancellor, who on rising was received with cheers, then spoke as follows:—I propose this afternoon to depart from the practice that is usually adopted by the Chancellor of your University, and that has hitherto been followed by myself at these annual Convocations. It is the custom to address the assembled Fellows, Graduates, and Students upon certain aspects of the problem of Higher Education in India. I refrain from doing so on the present occasion, partly because I have, during the past year, enjoyed more than one opportunity of making my views public on the matter, partly because we meet to-day in the interval immediately preceding an inquiry by Commission into the system of University Education in India, and partly again, because my honourable colleague, the Vice-Chancellor, who is to be the President of that Commission—an appointment which I consider that we may congratulate ourselves on his having consented to take—will presently himself address a few words to you on the subject. In these circumstances, I think that I may fairly lay claim to the luxury of an academic holiday, and may seize the privilege of speaking to you on other topics.

I see before me a number of young men who have just taken their degrees and who are about to go out into the world, some to serve Government, some to practise the Law, some to be teachers, some to be journalists, some to follow other professional pursuits, some perhaps, but I hope not many, to do nothing at all. Yearly from the different Indian Universities a similar stream of the youth of the country pours forth, and is absorbed in the great whirlpool which we call life. How will they fare there, what fortune awaits them, will they rise to the surface by their character or their abilities,

or will they get sucked under and submerged? Are the chances in their favour, or are there dangerous eddies and currents which are liable to draw them down? If the latter be the case, can the Chancellor of an Indian University, who, to a certain extent, is in the position of the master-navigator, under an obligation to study the chart and to be familiar with the movement of the winds and tides—can he offer them any friendly warning or counsel which may assist them in the ordeal with which they are confronted? If I assume this prerogative on the present occasion, pray believe that it is not from any confidence in my own power to act as a prophet or a guide, but rather from the intense interest that one who has just passed his second youth—for I think that youth may be said to consist of two parts of twenty years each—cannot fail to take in those who are just passing the first.

It is an Indian audience that I am addressing, and it is therefore of Indian character, surroundings, and temptations that I propose to speak. Just as there are different storm-charts for different seas, so are there features inherent in physical and climatic surroundings, and characteristics associated with nationality or temperament, that differentiate the population of one country from that of another, and that suggest varieties of precept or admonition. For the moment I am an Englishman addressing Indians. If I were an Indian addressing Englishmen, I daresay I might have a number of remarks to make that would be equally pertinent, though they might not be identical. Nothing in either case is easier than for a speaker to flatter his audience. I think that I could without difficulty, construct a catalogue of the Indian virtues, for I know them both by contact and by repute. You might applaud, but you would not go away any the wiser; while I should have gained nothing better than your ephemeral cheers. This is not what I want to do. I do not propose to-day to hold up a mirror to your merits. Let us accept them and put them in the background. I want rather to see the dangers to which in the several professions that I have named you are liable, and to put you on your guard against what seem to me to be the temptations and the weaknesses that lie athwart your future careers. A good many of you, as I have said, will probably enter, and I daresay that still more aspire to enter, the service of Government. I do not say that this is not an honourable ambition. Indeed if it is synonymous with a desire to serve your country, it is the most honourable of all; whereas, if it signifies, no more than a desire to earn a comfortable billet, and there contentedly to rust, it is the most despicable. I will assume, however, as I think that I reasonably may, that those of you who propose to adopt this career desire to do so with the fullest intention of justifying your selection and of rendering public service. What are the chief perils against which you have to be on your guard? I think that they are two in number. The first of these is the mechanical and lifeless performance of duty, the doing a thing faithfully and diligently perhaps, but unintelligently, and therefore stupidly, just as a mechanical drill in a workshop will go on throughout the day, so long as the steam is in the boiler, punching an endless rotation of holes. This is a danger to which the Indian with his excellent memory, his mastery of rules and precedents, and his natural application, is peculiarly liable. He becomes an admirable automaton, a flawless machine. But when something happens that is not provided for by the regulations, or that defies all precedent, he is apt to find himself astray: He has not been taught to practise self-reliance, and therefore he is at a loss, and he turns to others for the guidance which ought to spring from himself. This is a fault against which you ought to struggle unceasingly, for there is no malady that grows so quickly as dependence upon others. Accuracy and fidelity may constitute a good subordinate, but by themselves they will never make a good administrator and they will never carry you out of the ranks that follow into the ranks that lead.

The second danger that I would ask you to shun is the corollary of the first. You must not only learn to be self-reliant, but you must be thorough. You must do your work for the work's own sake, not for the grade, or the promotion, or the pension, or the pay. No man was ever a success in the world whose heart was not in his undertaking. Earnestness, sincerity, devotion to duty, carry a man quickly to the front, while his comrade of perhaps superior mental accomplishments, but with deficient character, is left stumbling behind. Do not imagine for one moment that there is any desire on the part of the English governors of this country to keep native character and native ability in the background. I assert emphatically, after more than three years' experience of Indian administration, that wherever it is forthcoming it receives unhesitating encouragement and prompt reward. An Indian who not only possesses the requisite attainments, but who has energy, a strong sense of duty, and who runs straight, must come to the front. He is indispensable to us in our administration. For, in addition to the virtues of his character, he already possesses the inestimable advantages, in which no foreigner can really cope with him, of familiarity with the language, the people, and the clime. If you look round the world and inquire why it is that in so many foreign countries the Englishman, without any of these native advantages, has yet been invited to undertake, and has successfully undertaken, the task of regeneration or reform, you will find that it has been because of the universal belief in his integrity, his sincerity, and his purpose. People know that his heart is in his task, and that, when the pinch comes, he will stick to his post. Therefore I cannot give to you, young Indians, better advice—and I give it, I can assure you, without a trace of national vanity—than to say, Go you and do likewise; avoid superficiality: put your soul into your work; be strenuous: and assuredly you will not fail of honour in your own time and country.

The same reflections apply, *mutatis mutandis*, to those among you who intend to embark upon a professional career, whether as engineers or doctors, or

in whatever walk of life. The same shortcomings will keep you back. Similar standards are required to urge you on. The world is moving very fast: and the man who thinks he can stand still will presently tumble off into space. In the broad field of professional activity, I hardly know one pursuit in India in which there exists any racial bar. There is nothing in the world to prevent an Indian from rising to the topmost rung of the ladder in the practical callings. Efficiency is the final test, and self-reliance is the golden rule.

Some of you, whom I am addressing to-day, will pass out of this hall to the study or the practice of the law. You too have your advantages, for it cannot be doubted that the Indian intellect possesses unusual aptitude for legal pursuits, and that the extent to which the principles as well as the practice of alien systems of law have been assimilated in this country, is one of its most remarkable features. But here, too, there are certain pitfalls yawning in front of you which you must endeavour to escape. I do not say that they are not visible elsewhere, or that they are not to some extent common to every Law Court and every Bar. That may be a truism, but it is neither a palliation nor an excuse. The first temptation that you should avoid is that of letting words be your masters, instead of being masters of your words. In a Law Court the facts are the first thing; the law is the second; and the eloquence of the barrister or pleader upon the facts and the law is the third. Do not let your attention to the third subject obscure the importance of the first and second, and most of all the first. Words are required to express the facts, and to elucidate or to apply the law, but when they become the mere vehicle of prolix dissertation, they are both a weakness and a nuisance. The second danger of the Law Courts is the familiar forensic foible of over-subtlety, or, as it is commonly called, hair-splitting. We know what people mean when they say, That is a lawyer's argument: and although the taunt may often be undeserved, there must be something in it to explain its popular acceptance. Try, therefore, to avoid that refining, and refining, and refining, which concentrates its entire attention upon a point—often only a pin-point—and which forgets that what convinces a judge on the bench or a jury in the box is not the adroitness that juggles with minutiæ, but the broad handling of a case in its larger aspects.

I turn to those young men who are going to be teachers of others. I pray them to recognize the gravity and the responsibility of their choice. Rightly viewed theirs is the foremost of sciences, the noblest of professions, the most intellectual of arts. Some wise man said that he would sooner write the songs of a people than make its laws. He might have added that it is a prouder task to teach a people than to govern them. Moses is honoured by the world beyond David, Plato beyond Pericles, and Aristotle beyond Alexander. Not that all teaching is great or all teachers famous. Far from it. Much teaching is drudgery, and many teachers are obscure. But in every case the work is important, and the workman should be serious. The first thing I would have you remember therefore is, that you are not entering upon an easy or an idle profession. It is the most responsible of all.

When you have realized this guiding principle, the next thing to bear in mind is that the teacher should profit by his own previous experience as a student. He should not inflict upon his pupils the mistakes or the shortcomings by which his own education has suffered. For instance, if he has been artificially crammed himself, he should not proceed to revenge himself by artificially cramming others. Rather should he spare them a similar calamity. The great fault of education as pursued in this country, is, as we all know, that knowledge is cultivated by the memory instead of by the mind, and that aids to the memory are mistaken for implements of the mind. This is all wrong. Books can no more be studied through keys than out-of-door games can be acquired through books. Knowledge is a very different thing from learning by rote, and in the same way education is a very different thing from instruction. Make your pupils, therefore, understand the meaning of books, instead of committing to memory the sentences and lines. Teach them what the Roman Empire did for the world, in preference to the names and dates of the Cæsars. Explain to them the meaning of government, and administration, and law, instead of making them repeat the names of battles or the populations of towns. Educate them to reason and to understand reasoning, in preference to learning by heart the first three books of Euclid.

Remember, too, that knowledge is not a collection of neatly assorted facts like the specimens in glass cases in a museum. The pupil whose mind you merely stock in this fashion will no more learn what knowledge is than a man can hope to speak a foreign language by the poring over a dictionary. What you have to do is not to stuff the mind of your pupil with the mere thoughts of others, excellent as they may be, but to teach him to use his own. One correct generalisation drawn with his own brain is worth a library full of second-hand knowledge. If the object of all teaching is the application to life of sound principles of thought and conduct, it is better for the ordinary man to be able to make one such successful application, than to have the brilliancy of a Macaulay, or the memory of a Mezzofanti.

Next I turn to those among you who are going to enter the honourable profession of journalism. I know something of journalism, and I am acquainted both with its privileges and its snares. In India I have made the closest study of the Native Press since I have been in the country, partly because it tells me to some extent what the educated minority are thinking and saying, partly because I often learn from it things that I should otherwise never hear of at all. I am not therefore an ignorant or a prejudiced witness. On the contrary, I think that Native journalism in India is steadily advancing, and that it is gaining in sobriety and wisdom. But I am not here to-day to discuss merits

I have undertaken the more venturesome task of pointing out weaknesses and errors.

The first of these that I would ask you young men to avoid is the insidious tendency to exaggeration. If I were asked to sum up in a single word the most notable characteristic of the East—physical, intellectual and moral—as compared with the West, the word exaggeration or extravagance is the one that I should employ. It is particularly patent on the surface of the Native Press. If it is desired to point out that a public man is a deserving person, it is a common form to say that he deserves a statue of gold. If he has done something that is objected to, he is depicted in almost Mephistophelian colours. This sort of exaggeration is not only foolish in itself, for it weakens the force of writing; but it is often unfair as an interpretation of public sentiment. There is nothing more damaging to national reputation than a marked discrepancy between words and acts. If, for instance, a great Indian dies and is extolled in glowing language by the Native Press for his services and his virtues, and a subscription list is then opened to commemorate them—and if the response to this appeal turns out to be utterly inadequate—the reflection is suggested either that the Press has been extravagant in its laudations, or that the national character prefers words to deeds. In either case a bad impression is produced.

Then again do not impute the worst motives. Try to assume the best. If a thing has been done that you disapprove of or that is not clear, do not jump to the conclusion that there is something sinister in the background. Assail the Government if you please—Governments, I suppose, are put into the world to be criticised—but do not credit them with a more than average share of human frailty; and, above all, make some allowance for good intentions on their part. From the selfish point of view nothing can be worse in your own interests than to be always carping and railing. If you want to influence public opinion you should aim at attracting every class of reader, and not merely pander to one. If the impression gets abroad that a newspaper always attacks an individual or a class or an institution or a Government, as the case may be, then the friends of the other party will never open the newspaper at all, and all its invective will be thrown away. I will give you an instance of hasty imputation. The other day I saw it insinuated in a newspaper that the Government had been guilty of a gross piece of jobbery. I may say in passing that there was not a word of truth in the charge. Then I took up a leading Native paper which remarked "We have little hesitation in accepting this version." Exactly, but why did the writer have little hesitation? His hesitation ought to have been extreme. But he preferred to accept the worst instead of thinking the best; and if a black book of the sins of journalists is anywhere kept in another world, that phrase will be recorded against the transgressor.

I have a few other words of advice to give you but they must be brief, as I have not the time to expand. Do not employ words or phrases that you do not understand. Avoid ambitious metaphors. Do not attack in covert allegories, or caluminate in disguise. Remember, when you use the editorial "we," that "we" is, after all, only "I," and that the individual "I" is only one among three hundred millions. Recollect that your opponent or your victim very often cannot answer you; and that he is often just as good a man, perhaps even a better and wiser than yourself. Never descend to personalities; avoid that which is scurrilous and vulgar and low. There is always a stratum of society of depraved and prurient tastes. Do not write down to its level, but draw it up to your own. You perhaps have been told that the Press ought to be no respecter of persons. Yes, but that is a very different thing from respecting nobody. First learn to respect others, and you will find before long that you have learnt to respect yourself. Do not sharpen your penpoint, and think that mere sharpness is wit. Remember the saying of Disraeli in the House of Commons that petulance is not sarcasm, and insolence is not invective. Above all, never forget that the Press has a mission: and that that mission is not to inflame the passions or to cater to the lower instincts of your fellow men, but to elevate the national character, to educate the national mind, and to purify the national taste.

And now to all of you together, let me address these concluding words. The spirit of nationality is moving in the world, and it is an increasing force in the lives and ideals of men. Founded upon race, and often cemented by language and religion, it makes small nations great, and great nations greater. It teaches men how to live, and, in emergencies, it teaches them how to die. But for its full realisation, a spirit of unity, and not of disintegration, is required. There must be a sacrifice of the smaller to the larger interest, and a subordination of the unit to the system. In India it should not be a question of India for the Hindus, or India for the Mussulmans, or, descending to minor fractions, of Bengal for the Bengalis, or the Deccan for the Mahratta Brahmans. That would be a retrograde and a dissolvent process. Neither can it be India for the Indians alone. The last two centuries during which the British have been in this country cannot be wiped out. They have profoundly affected the whole structure of national thought and existence. They have quickened the atrophied veins of the East with the life-blood of the West. They have modified old ideals and have created new ones.

And not by Eastern windows only
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly,
But westward, look, the land is bright!

Out of this intermingling of the East and the West, a new patriotism and a more refined and cosmopolitan sense of nationality are emerging. It is one in which the Englishman may share with the Indian, for he has helped to create it, and in which the Indian may share with the Englishman, since it is their common glory. When an Englishman says that he is proud of India, it is not of battlefields and sieges, nor of exploits in the Council Chamber or at the desk that he is principally thinking. He sees

the rising standards of intelligence, of moral conduct, of comfort and prosperity, among the Native peoples, and he rejoices in their advancement. Similarly, when an Indian says that he is proud of India, it would be absurd for him to banish from his mind all that has been, and is being, done for the resuscitation of his country by the alien race to whom have been committed its destinies. Both are tillers in the same field, and both are concerned in the harvest. From their joint labours it is that this new and composite patriotism is springing into life. It is Asian, for its roots are embedded in the traditions and the aspirations of an Eastern people; and it is European, because it is aglow with the illumination of the West. In it are summed up all the best hopes for the future of this country, both for your race and for mine. We are ordained to walk here in the same tract together for many a long day to come. You cannot do without us. We should be impotent without you. Let the Englishman and the Indian accept the consecration of a union that is so mysterious as to have in it something of the divine, and let our common ideal be a united country and a happier people.

THE VICE-CHANCELLOR'S SPEECH.

The Hon'ble the Vice-Chancellor then addressed the Convocation. He said:—Your Excellency, Your Honor, Ladies and Gentlemen of the University,—During the past academic year, some of our most noteworthy names have disappeared from the list of the Senate. We have lost the Most Rev. Archbishop Goethals, a man of high attainments, cordially respected by all his fellow-citizens without distinction of creed. Our Medical Faculty has recorded its sense of the loss sustained by the profession and the public service by the death of Surgeon-General Harvey, and in the same Faculty we have to lament the close of the useful and honourable career of Maulvi Tahiruddin, Khan Bahadur. Death has also deprived us of Rai Pramadadas Mitra, Bahadur, and of Babu Nilkantha Majumdar, late Principal of the Ravenshaw College. In the Faculty of Law, we record, with sincere regret, the death of Mr. L. P. Delves Broughton, and within the last few days we have received the sad news of the death of Sir Griffith Evans, a distinguished leader of the Bar, who will always be remembered by those who had the privilege of working with him, not only for his wide knowledge and keen intellect, but also for the uprightness and amiability of his character.

There are others who leave us on their retirement from office, though we may hope that they retain an interest in the fortunes of the University—Sir Antony MacDonnell and Dr. Welldon; Sir Adelbut Talbot, Dr. Sime and Mr. J. H. Abjohn. The public services of these distinguished Fellows of the University, have been acknowledged elsewhere. I must be content to mention them now with a single word of regret.

The University has received two important benefactions. From the estate of the late Mr. William Griffith we receive a sum which will enable us to offer an annual prize for the encouragement of advanced study. The prize will be awarded to Science and Letters in alternate years. Babu Jogendra Chundra Ghosh has generously provided us with the means for founding another annual prize for students of the ancient Sanskrit texts.

The unsatisfactory results of recent examinations in the Faculty of Arts have led the Senate to appoint a Committee to enquire and report upon the system under which candidates for the B.A. degree are trained; the courses of study prescribed; the mode in which candidates are sent up for admission to the examination; and the system under which the examination is conducted. The names of the gentlemen who serve on this Committee are a guarantee that the inquiry will be thorough. I hope the results may be turned to good account in connection with the longer inquiry which your Lordship has entrusted to the University Commission.

The appointment of a Commissioner to report upon all the Universities of India must be recorded among the events of the year. It is too soon to say anything of the results to be aghieved by the labours of the distinguished gentlemen over whose deliberations your Lordship has chosen me to preside but I may be allowed to say something of the objects, the methods, and the necessary limitations of the proposed inquiry.

And first, I would deprecate some hasty inferences which have been drawn from this important act of Government. Because a Commission is appointed it is not to be assumed that Government has already passed judgment on our University system, or that immediate and extensive changes are already in contemplation. In my Convocation Address of last year, I gave some reasons for declining to admit the justice of certain charges which are made against the system. When we remember that our Colleges are of recent date; when we consider that their resources are very small as compared with the vast endowments of Europe and America; when we take into account the difficulty of imparting the element of learning in a language which the student knows only from books, we ought, I think, to hesitate before we pronounce in an unfavourable sense on the quality of the work done: But the fact remains that nobody is entirely satisfied with the present state of things, and that our best teachers are sometimes driven to complain of the conditions of their service. During the past three years, these complaints have received no small share of your Excellency's time and attention; and I may go so far as to say that Government has formed certain tentative opinions on the subject. But, before we frame practical proposals we desire in the first place to take the Universities themselves into Council, and to ascertain how far they agree with us in our view of what is possible and expedient. This, my Lord, will be the main object of the inquiry now to be instituted, and the names of our Commissioners ought to command the confidence of those whom we invite to give evidence before them. We all welcome the accession to our number of my honourable and learned predecessor, Mr. Justice Banerjee; and my honourable colleague, Sayyid Hussain Belgrami, will

be accepted as a worthy representative of the community to which he belongs. Mr. Hewett and Mr. Pedler will ensure that our deliberations are guided by the best official experience; Dr. Bourne and Dr. Mackichan are heads of Colleges, well qualified to represent the general body of teachers. At each University centre we shall be assisted by a local Commissioner, on whom we rely to guide us in the selection of witnesses. At Madras Mr. Sankaran Nair will act in this capacity, at Bombay we are fortunate enough to be assisted by Mr. Justice Chandavarkar, and the Calcutta inquiry will be in the hands of my honourable friend Dr. Ashutosh Mukhopadhyay. These three local Commissioners are all lawyers; I think that, where numerous witnesses may desire to be heard, we save time by securing the aid of gentlemen who are known to possess the power of presenting complicated cases fully and fairly before the tribunal which is to deal with the questions at issue. At Allahabad and Lahore, the Directors of Public Instruction will act as local Commissioners.

I must admit that there is one drawback to the constitution of this powerful and representative Commission. The six gentlemen whom I have named as permanent Commissioners are all hard-working servants of the public; each in his own place is almost indispensable. We cannot take them from their ordinary duties for the time that would be necessary for an exhaustive inquiry into the condition of every College in India. Your Lordship was therefore constrained to bring our inquiry within a narrow limit of time, and we shall have to present our report at an early date. I understand and sympathise with the feelings of those who object to be hurried in a matter of this importance; but if we are commissioned to take a rapid survey of the ground, with a view to action, it does not follow that our survey will be either partial or superficial. Within the limits imposed upon us, we shall consider all interests and hear all opinions striving only to discover what can be done, and done now, to raise the standard of University education. And when I speak of raising the standard, I am perfectly well aware that any proposal to raise it suddenly and without regard to circumstances, would be foredoomed to failure. The Colleges of India are scattered in every corner of this Empire, and they conform to many different types. Some are Government institutions; some depend on Government aid; some are maintained on what may, without disparagement, be called a commercial basis; and in other Colleges, both Christian and native, we know that good work is done by men who can do much with small resources, because they are animated by devotion to a common cause. It would be folly to suppose that in a few weeks' time we can find a set of formulæ to fit all cases. The utmost we can attempt is to lay down the lines on which the Universities, in co-operation with Government, may in process of time reform themselves.

The question of reform is not now raised for the first time, nor is it forced upon the public by Government. I will take only one illustration to justify this remark. For a long time past, we have been pressed with the demand that the legal powers of the older Universities should be revised and, if necessary, enlarged so as to make it clear that they are not merely examining, but also teaching bodies. Those who put forward this demand must have formed in their own minds some practical notion of the changes which they desire; and the Commission will endeavour to give precision to their proposals. On this fundamental question of principle, we are happily not altogether without the guidance of experience. In the famous Education Despatch of 1854, the University of London, which was then little more than an examining Board, was proposed as a model for our imitation. But much water has run under London Bridge since the date of that Despatch. The British Government had to deal with complaints, not unlike the complaints with which we are familiar in India, as to the state of the higher education in London. It was represented that the Colleges were scattered; that in some cases they were ill-equipped for their work; that a closer federation and a larger measure of University supervision were necessary to make them efficient. In 1898 Parliament resolved that the University of London should become a teaching University and the necessary changes were carried into effect by a Commission, presided over by Lord Davey. In the first place, the University was empowered to appoint Professors and Lecturers of its own. It is obvious that if our Universities are to exercise this power, some preliminary difficulties will have to be encountered and overcome. There is the inevitable problem of finance; and there is the not less difficult problem, how students can be brought together from their separate Colleges to obtain the advantage of University instruction. This is a question, still discussed and not yet solved at Oxford and Cambridge; we can only hope by conference and discussion, to go some little way towards solving it here.

There is another change introduced by Lord Davey and his colleagues which seems to me to deserve our particular attention. The University of London was empowered to form a list of recognised teachers in its constituent Colleges. The formation of the first list was a task of peculiar difficulty, and I need hardly say that the utmost consideration was shown in dealing with the claims of actual teachers. But the rules under which new names are added to the list are so framed as to secure that young men shall not assume the responsibility of teaching history or philosophy or science until they have shown their qualifications and been duly accepted. I am dealing now with a matter which has never been fully considered in this country, and it must be understood that I speak only for myself. But it seems to me that rules, such as I have briefly described, might, if they were wisely framed and considerately applied, produce, not all at once, but in the course of a generation, a very marked improvement in our College teaching.

There are many other aspects of University life and work which come within the scope of our Commission. We have to ascertain how far the Senates and Syndicates and Faculties are equal to their

duties, and whether there is any general desire for changes in their constitution. We have to pass in review the rules under which Colleges are affiliated, to estimate their present equipments in buildings and teaching staff, to see what provision is made for the physical and moral welfare of our students. We have also to consider our system of examination; the books and courses of study prescribed; the setting and marking of papers, the standard of knowledge required for our degrees. Even if the Universities ceased to be merely examining bodies, they will still continue to examine; we cannot dispense with mechanical tests of the work done. But we are all conscious that in time past these tests have exercised a depressing influence on teacher and student. They narrow the mind of the student until he thinks only of percentages; they deprive the teacher of all initiative and independence in the choice of his subjects, and in his manner of presenting them to his pupils. These evils, as I tried to show last year, are not peculiar to India. If a remedy is to be found for them, I feel sure of this, that the remedy will be slow in its operation. True progress is almost always slow; but I am unwilling to give in to those who tell us that progress is impossible.

There is, my Lord, a danger which besets all these discussions on questions of academic organisation. We lose ourselves in the pleasing occupation of expounding and altering our machinery, we forget that Colleges and lectures and examinations are useful only in so far as they give a right direction to the minds and characters of men. The high purpose for which all our Universities exist will never be absent from the thoughts of these University Commissioners, and when we come into personal contact with the teachers, they may rest assured that we come, not to find fault, not to impose our ideas upon them, but to hear what they have to say, and to give them what help we can.

N. W. P. & OUDH.

THE annual prize distribution of the Madrasa Tibis, of Delhi, took place on Thursday, the 13th ult. The Commissioner of Delhi presided. The meeting was attended by the Deputy Commissioner, several civil officers and a representative gathering from Northern India. Eloquent tributes to the memory of Hakim Abdul Mojidkhan, the founder of the institution, were paid by Nawab Mohsin-ul-Mulk and Moulvi Nazir Ahmad. The Commissioner also spoke in high terms of the late Hakim and the estimation in which he was held both by the Government and the people. The meeting was closed with three cheers for the King-Emperor. A telegram from His Highness the Nawab of Rampore was read by the President, expressing his best wishes and sympathy with the meeting.

THE Mahomedans of Delhi, at the instance of Nawab Mohsin-ul-Mulk Bahadur, have decided that the next Mahomedan Educational Conference be invited to hold its sittings at Delhi on the occasion of the Coronation Durbar. A local Committee, with Hakim Wasal Khan Sahib as President, has been formed to invite the Central Standing Committee of Aligarh to take early steps for convening the meeting.

HIS HONOUR THE LIEUTENANT-GOVERNOR, SIR JAMES DIGGES LATOUCHE, presided at the Martinière prize distribution, Lucknow, on the 20th February. Notwithstanding the counter-attraction of the assault-at-arms in Cantonments the Martinière Central Hall was filled with guests. On the arrival of His Honour and Lady Digges LaTouche the choir of boys and girls in the College Chapel, under the direction of Mr. Pope, the choirmaster, accompanied by Mr. Cooper on the organ, gave with excellent effect "The Heavens are Telling" from Haydn's oratorio, *The Creation*. This was followed later on in the library by glees, which went remarkably well, and a scarf dance given by the girls was greatly applauded.

THE Allahabad University have ruled that no student shall be allowed to matriculate until he has reached the age of 16.

General Notes.

AT the instance of Sir Albert Rollit, the Senate of the University of London has resolved to appoint a Committee to consider and report as to the expediency of establishing a Degree in Commerce. The newly-formed University of Birmingham has decided to make commercial education one of its chief objects, and the departure projected by the University of London will be watched with interest.

AT the fourth professional or final examination for the Licentiate of the Royal College of Physicians and Surgeons of Edinburgh and of the Faculty of Physicians and Surgeons of Glasgow, Mr. Kaikhusru Dadabhoy, student of Lahore Medical College, came out first with honours, the only one to pass with honours out of 33 successful candidates. It is stated that he is the first Parsi youth who has taken honours at this examination.

THE revision of the Indian *Imperial Gazetteer* will be entrusted to Mr. James Cotton, late editor of the *Academy*. The *Imperial Gazetteer* will always be associated with the name of the late Sir W. W. Hunter, whose greatest work it was. Vol. VI of the *Gazetteer*, which bears the distinct impress of Sir William Hunter's personality, will, in this revision, be expanded into four distinct volumes, each article in them being written by a specialist in India or England. This departure is due to the Government of India deciding to deal more exhaustively with Imperial matters; and the expansion of Vol. VI will add three volumes to the existing set.

THE Royal Asiatic Society has been enabled, through the generosity of three Indian Princes, to set in motion a scheme which promises to be of considerable value in educating the boys of the Public

Schools in England in the literatures, arts, science, and history of India. It is proposed to grant prizes for essays on a subject relating to India, chosen by the Council of the Society, to be written by the boys. Already the plan has received warm support from the Headmasters of Eton and Harrow. In addition, a medal, to be called "The King's Medal," is to be awarded to the best essayist of the year. The scheme has been made practicable by the donations of the Raja of Cochin, the Maharaja Gajapati Rao, and the Raja of Parlakimedi, who contributed the greater part of the £1,225 which Mr. H.A. Sim, C.I.E., of Madras, has forwarded to the Society in addition to the sum required for the provision of the triennial Jubilee Medal, which was founded in 1897, in celebration of the Diamond Jubilee of Her Majesty Queen Victoria.

MR. CARNEGIE has decided to form a great library for his own use at his residence in Scotland. He has retained Lord Acton to select the books, which are to be specially bound. The editions are to be chosen by the librarian of one of the English public libraries. *The Educational Times*, after admiring this grand manner of the millionaire, proceeds to criticise:—

With Lord Acton's known taste and great learning, the result will no doubt satisfy even Mr. Carnegie; but we are sorry he should miss the supreme joy of selecting and buying his own books. The chief charm of a library is the personal note suggestive of the owner's tastes and studies, and, sometimes, even of his life's history. We envy Lord Acton his task, and are awed in contemplating the joy of his coadjutor, who is permitted to choose editions and bindings.

TOUCHING the question of prescribed books in examinations, which has of late caused serious trouble to Madras educationists and even come up in evidence before the Universities' Commission, the following note from the *Educational Times* will be of interest to our readers. It apparently refers to Greek and Latin, but the remarks may well apply *mutatis mutandis* to the case of English in our own Matriculation Examination:—

The question of prescribed books in examinations was raised at the meetings both of the Head Masters' Conference and of the Incorporated Association, and the general opinion was that it should be possible to pass all public examinations on unseen papers only. Prof. Sonnenschein, in an interesting letter to the *Times*, points out some of the dangers of dispensing with set books, and quotes the practice of the University of Birmingham at its Matriculation Examination, where, as in Oxford Responsions, set books are required, but the choice is left—presumably within certain limits—to the candidates. Whether the Birmingham plan of examining in the set books *viva voce* will prove satisfactory may be doubted. There is no doubt that, in many cases, set books are an unmitigated evil; any one who has had to prepare candidates for the London Matriculation knows that the books chosen are often not adapted for sixth-form reading, and that a very large number of candidates simply get them up with a crib. Probably in all examinations intended to test the fitness of candidates to enter a profession or a University it would be desirable to dispense with them, and to rely entirely on the test of unseen passages done with or without dictionary, according to the standard desired. If candidates cannot do an average piece of Latin with a dictionary at seventeen or eighteen, it is pretty clear that the time they have spent on Latin has been wasted, and the examining authority should provide an alternative. The case of examinations like the Higher and Lower Certificate and the Local Examinations, which are intended to test and direct school work, is very different. The thorough study of a good piece of literature—and nothing that is not thoroughly good should be prescribed—is an important part of a liberal education. It means not only accurate translation, but the acquisition of a good deal of miscellaneous information. It encourages the habit of careful reading, and forces both teacher and pupil alike to leave nothing unexplained.

MR. CARNEGIE'S gift to the Scottish Universities has been eclipsed by the munificence of Mr. J. D. Rockefeller, who proposes to hand over £5,400,000 to the University of Chicago, an institution which he has already endowed to the extent of three millions sterling or more.

Ready for Sale.

THE L'ALLEGRO AND IL PENSEROSO
OF
JOHN MILTON

EDITED WITH NOTES AND OTHER MATTER,

By A. J. GRIEVE, B.A.,

Professor of English, Central College, Bangalore.

Price As. 10.

SRINIVASA, VARADACHARI & CO., Triplicane & Esplanade, Madras.

OFFICE OF THE REGISTRAR OF BOOKS REGISTERED 7 MAY 1902 MADRAS

CONTENTS.

	PAGE
Editorial Notes	169
The Universities Commission in Calcutta; The sphere of influence; Fellowships: Nomination v. Election; The study of English; The Presidency College, Calcutta; The new educational appointments.	
University Reform. III.—By R. Scott, M.A., Principal, Wilson College, Bombay	172
Phases of University Life. By the Rev. C. Pollard, M.A., (Cantab), Wesleyan Mission, Madras	181
The Universities Commission at Bombay ...	185
The Universities Commission at Calcutta ...	200
Madras University Convocation Address ...	206
Our English Letter	213
Contemporary Educational Periodicals ...	215
Reviews and Notices	217
A Sanskrit Grammar for Beginners, by Professor A. A. Macdonnel of Oxford; Practical Histology, by J. N. Langley, F.R.S.; A Text-book of Zoology, by G. P. Mudge, A.R.C.Sc., F.Z.S.; Portraits from Indian Classics, by M. Krishnamacharya; Algebra for Beginners, by J. K. Wilking, B.A., and W. Hollingsworth, B.A.; Algebraical Examples, by H. S. Hall, M.A.; An Introduction to Chemistry and Physics, by Perkin and Lean; Elementary Inorganic Chemistry, by James Walker.	
Madras Teachers' Guild Registry	221
Indian Educational Notes	222
General Notes	226

All contributions, books for Review, &c., should be addressed to the Editor, Haslemere, Nungambakkam, Madras. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW *Office, No. 4, Mount Road, Madras.*

N.B.—*Please note the change in the Editor's address.*

The Publishers request that Subscribers to the EDUCATIONAL REVIEW *who do not receive the* REVIEW *regularly will kindly bring the fact to their notice.*

The Educational Review.

The Universities Commission in Calcutta.

In the present issue we reprint from Bombay and Calcutta newspapers, summaries of the evidence given before the Universities Commission by witnesses representing the Bombay and Calcutta Universities. Space will not permit the inclusion of all the Calcutta evidence this month. The rest will appear together with an account of later proceedings of the Commission in our May issue. On some of the Bombay evidence we commented last month. The Calcutta evidence of which we reprint summaries is, like the Bombay evidence, of a distinctly practical character, and care seems to have been exercised in choosing witnesses whose opinions are likely to be of assistance to the Commission.

The sphere of influence.

The first witness examined was Father Lafont, Rector of St. Xavier's College. He was of opinion that in the affiliation of colleges each University should confine itself to political or territorial units, and this view was endorsed by the second witness, the Rev. K. S. Macdonald, who considered that no college should be affiliated by the University which the University could

not conveniently inspect. He made however an exception in favour of colleges in Ceylon and Nagpore. It is difficult to see what claim Ceylon has upon the Calcutta University. Until Ceylon has an University of its own, the Madras University would seem to be the body to which the Ceylon colleges would naturally look for affiliation. These colleges however have preferred Calcutta. One was indeed for a while affiliated to Madras, but has in recent years transferred its affections. The reason we do not know. Possibly a connection with the 'premier' University of India appears more honourable, but the Calcutta University, while acknowledging the compliment, would be wise, in our opinion, to decline to extend her sphere of influence beyond limits outside of which she cannot hope to exercise any beneficial control. Not that Madras has any reason to complain. She is already more than overburdened with the weight of affiliated colleges, and may well be thankful if a sister University relieves her of an increased responsibility. With regard to the affiliation of colleges to Calcutta which are situated within the natural sphere of influence of the Allahabad and Punjab Universities, there ought to be no two opinions. If there are any branches of study recognised by the Calcutta University, for which the other two Universities make no provision, partial affiliation might very well be permitted so long as the cause for such affiliation exists. The only other reason which could induce a college to prefer a University at a distance to one close at hand, must have reference the comparative difficulty of the examinations of the two Universities. That no University should recognize this as a reason at all it ought to be unnecessary to prove.

Fellowships: Nomination v. Election.

The method of appointment to fellowships was one of the points upon which opinion was sought. As between nomination and election extreme views on either side were put forward by Father Lafont and Babu Surendra Nath Bannerjea. The former seemed to object to election altogether, and declared unreservedly for 'nomination by competent authority.' "Besides the graduates do not know enough of the candidates to be able to give a competent vote, and the result is that they are led simply by a few moving spirits to determine the election, and the election is a sham." The Babu on the other hand wished to see two-thirds of the Senate elected by graduates of ten or fifteen years' standing. This suggestion if adopted (it certainly will not be adopted) would be the surest way of attaining inefficiency, and in the course of the attainment of that result would be fruitful in manifold abuses. To permit the election of fellows by graduates is in our opinion merely burning incense to a democratic idol. If the nominating authorities exercise their powers carefully, and with reference to a few obviously sound principles, it is scarcely likely that any one worthy of a fellowship will be long excluded who would find entrance to the Senate by way of election. On the other hand it is readily conceivable that elective methods might open the door to many unqualified persons. That the Universities Commission will lay down definitely the principles which should guide the nominating authorities in appointing fellows, may be confidently expected. The principles established, it is not at all probable that they will be wantonly departed from, and if conscientiously observed, we may look for University Senates

at once efficient and in the best sense representative. Democratic methods at their very best—an ideal best—could not give us more.

The study of English.

English, to judge from the evidence of the Principal of the General Assembly's Institution, seems to be a far weaker subject in the case of candidates for the Calcutta degree than it is with us. "From 1857 to 1896 twice as many failed in English as in Mathematics, and nearly four times as many as in the second language. At the B.A. examination, A course, more than twice as many grace marks have had to be given in English as in Philosophy and more than four times as many as in Mathematics." What Dr. Morrison says about grace marks we do not understand. His statement points to the existence of conditions which do not obtain with us. In the Madras B.A. examination the results of the English division compare, as a rule, very favourably with those in the 'Science Division,' and not unfavourably with those in the second language, although about twice as much time is devoted by the student to Science as to English, and although the second language is with the great majority of candidates a Vernacular. The percentage of passes in English in 1900-1901 was 41·4 as against 51·6 in Science. In the last examination the percentage in English was raised to 53. In fact with us English is in no University Examination a specially weak subject. In the Matriculation examination Science has of late years accounted for a greater number than, and Mathematics for as great a number as, English, while in the F.A. examination Mathematics appears to be on the whole the candidates' chief stumbling block.

The Presidency College, Calcutta.

The evidence of the Principal of the Presidency College, Calcutta, is particularly interesting. It will be remembered that in the remarkable communication to the *Times* last year, the Presidency College came in for some very hard knocks. Mr. Edwards brings statistics which seem to refute the statements of the *Times'* correspondent *in toto*. Comparing the present state of the college with conditions which obtained twenty years ago, Mr. Edwards is able to point to advance in all respects, except in the matter of cost to Government. The number of students has nearly doubled, the cost to Government has very slightly increased. Additional Honours and practical classes have been instituted since 1880. M.A. classes have been started in almost all subjects, and a B.Sc. course has been recently established. Twenty years ago there were Physical and Chemistry laboratories only. These have since been largely extended, and much more thoroughly equipped, and Geological, Biological and Astronomical laboratories have been added. Examination results also seem to be entirely satisfactory. The facts and figures cited by the Principal seem quite to warrant his conclusion that there has been no deterioration in the results of educational work in the Calcutta Presidency College.

The new educational appointments.

The two new appointments in the Educational Service, that of a Deputy Director, and that of an Inspector of Training and European Schools, met with some criticism on the part of non-official members of the Legislative Council; but the criticism was neither very vigorous nor very searching. One member contended that the additional

funds placed at the disposal of Government for educational objects should have been devoted to more material purposes; another was of opinion that the appointment of a Deputy Director was entirely unnecessary, while Dr. Miller insisted that it was a mistake to make a distinction between European and Native schools for purposes of inspection. That every rupee spent on education should be grudged by a certain class of 'practical' men is to be expected, though the views of such practical politicians are growing every day more untenable, and the importance of education, merely as an essential factor in material progress, is becoming more and more apparent. The magnificent bequest of the late Cecil Rhodes is an eloquent appeal against such narrow and obsolete opinions. Whether a Deputy Director would or would not be an unprofitable servant, is best judged by those who have practical experience of the inside of the Director's office. On the face of it, it would appear highly desirable that the head of the Educational Department should be freed as much as possible from routine work and the disposal of petty matters which could be equally well settled by a junior officer, and that he should have ample time to visit and personally inspect the various educational centres of the Presidency. The appointment of a special Inspector of Training Schools was very strongly urged by Mr. Hall in a paper read before the recent Educational Conference. Unless the local or supreme Government have taken a hint from Mr. Hall, the action of Government in creating the new post and the advocacy of such action on the part of the Principal of the Training College, constitute a somewhat striking coincidence. No one could deny that Training Schools require very special attention, and this, it is obvious, the Inspector under the old arrangement had not time to give them. If the institution of a special Inspector leads, as one has right to hope it will lead, to an improvement in the efficiency of primary and lower secondary schoolmasters, the appointment of such an officer will be more than justified, and the extra cost to Government will be in the truest sense a wise economy. The withdrawal of European schools from the supervision of the Inspector of native schools, is probably a mere matter of convenience, based upon calculations as to equal division of labour. As the scope of the Inspector's activities has been very considerably restricted, it may be expected that his inspection work will be in proportion more thorough and searching than has been possible hitherto.

UNIVERSITY REFORM.

III.

Forty years has from time immemorial been accepted as a round designation for a period embracing the long active life of an individual or the space covered by a notable generation. When Lord Curzon arrived in India the Presidency Universities had been in existence just forty years. These were not institutions of slow natural growth or evolution whose roots belonged to the soil and which were gradually transformed from a primitive to a full-grown form. They were on the contrary suddenly created, after European models, from the materials of schools and institutes which in the preceding generation philanthropic and other effort had called into being. Forty years is a sufficiently long time to show how far these Universities are fitted to supply the needs of the country, what are the defects or mal-adaptations, what evils or abuses tend to

assert themselves, and in what directions the managing or teaching bodies may be made more efficient. Especially a comparison of the three, in their methods and results, is calculated to correct erroneous or misleading inferences that might be derived from the study of one. It is not therefore surprising that the demand for investigation or reform has come and that a Commission has been appointed to examine and report. One very satisfactory feature of the situation is the new importance attached to professional opinion. And on this ground alone we may expect a fresh beginning of decided progress. I therefore cordially embrace the opportunity offered me of giving from the view-point of Western India my small contribution to the sum of Counsel now being focussed and accumulated. The problems that are under investigation seem to include whatever bears on the usefulness of the University and the well-being of the student. My remarks will be in two divisions, one bearing on the questions of Constitution and Function, the other on the subjects of prescribed study.

I. The Constitution and Function of the University. The problem would be simplified if the question could be answered—What is the University? Technically, I suppose, the University consists of the Vice-Chancellor and Fellows, in other words it is the Senate. But many things are technically true and essentially false. It was by the affiliation or incorporation of existing institutions that the University became not a name but a thing, not a shadow but a substance. The Senate without the Colleges is a castle in the air. The University is in reality a body of Colleges unified in aim and work by the powers conferred by the Legislature on the Senate which it has created. And its value is measured by the value of the teaching. Thus the University may be said to have two sides represented respectively by the Senate and the Colleges. Of these the former is the more dignified, but the latter is the weightier and more important. The Colleges teach, and if necessary, they can govern also. The Senate cannot teach and without its professorial members could make little of government or anything else. The University is practically the body of teachers and learners; and it is a fallacy of words, an idol of the market-place, that has led men to think otherwise.

The constitution of an Indian University must differ from that of the ancient British Universities. We are neither in Europe nor in the Middle Ages, we have no call to worship the obsolete, our first desire is the practical. We have three bodies—the Senate, which is the possessor of endowments and the supreme Court; the Faculties, which elect the Syndicate and are consultative bodies; and the Syndicate, which is practically the Executive. It is not desirable that either body should be uncontrolled. Checks and balances are here required. There should be no absolute power. The position of the Syndicate is the most anomalous. It claims to be an absolute executive with large and secret powers, and yet it is a committee elected by the Faculties for one year only. With our view of what constitutes the University it is clear that half the members of the Syndicate (to be modest) should be elected by the Colleges and the other half (to be generous) by the Senate or Faculties. By Colleges I here mean full Colleges teaching up to graduation and located at the seat of the University or in some important centre. Another question is the size of this body. Some recommend twelve members, some thirty. It is like the political question—

Should a cabinet be large or small? Disraeli formed a cabinet of twelve; with his successor the number has expanded to twenty. But in the latter case individual responsibility and knowledge have ceased; and they who advocate the larger number admit that the work has to be sub-divided among unknown committees. We believe in the smaller number. It is possible to have six or seven men from Colleges (elected by methods adapted to each place) and six or seven others from the Senate each and all of whom are competent to judge any question that may arise. Such a body with twelve or fourteen elected members, (and some at least elected for a longer period than one year), would be more competent and efficient than a more numerous body elected by canvassing through a large constituency and working through sub-committees. And its members would have a stronger sense of responsibility. As to the Faculties the question is asked—Should every Fellow (as at present) belong to a Faculty? This we answer in the negative. The Faculty should be a body of experts whose chief work is to advise. Ornamental Fellows should have no place thereon nor such as are out of close touch with the University. Every Fellow who is a Professor should be a member, but the largest Faculty need not contain one-fourth of the members of the Senate. Lastly there is the question of the size and constitution of the Senate. The idea that there should be an equal number of Europeans and Indians seems to us absurd. The number of Europeans who will maintain a continuous interest in Indian education is small. Native graduates are to be reckoned by thousands. It should be an object of ambition with every superior graduate to become a Fellow of his University. And as far as possible this recognition should be given to all who prove themselves worthy of it. On this side of India at least no evil has arisen from the preponderance of native graduates and the material lessening of the numbers here would be the infliction of a wrong which the possible errors of other localities would hardly justify. At the same time Senates should not become unwieldy. And the limiting of appointments to ten years would enable a greater number to share the honour without thereby increasing the actual membership. The Senate should be virtually representative of all the higher intellectual influences in the Presidency. The superior limit of its numbers should not be less than 200. But meetings need not be frequent and some of the duties now assigned to the Senate can with reason be handed over to the Syndicate. Important changes in the University should have the sanction of two of the three bodies that have recognised existence in the University. That is to say, a resolution carried in the Senate, if it were opposed both by the Syndicate and the Faculty, should not be allowed to become law. The final vote should be given by the Senate in favour of what has already been approved either by the Syndicate or the Faculty.

Thus a certain amount of readjustment and definition is required; but the elements of a competent constitution exist. It has been the custom of the Bombay Syndicate, rather fitfully and variously, to refer technical matters of detail to outside committees. It is probable that hereafter these will be made standing committees, like the Boards of Studies instituted elsewhere. This will enable professorial opinion to find full expression in the determining of the details of ever-varying studies.

The question of Constitution reappears in

another form in the question of Function. And the confusion of opinion on the subject is well illustrated by the question—Should the University be a teaching body? Of course the University is a teaching body. It is so without qualification; for all students must keep terms and attend lectures covering the whole range of study, and must do so in Colleges recognised as part of the University. The University is not a mere examining body. It does not and cannot examine any but its regular students. It is a teaching body and practically it is nothing else. But should it not be a teaching body in some other sense? Should not the Senate set up a College of its own—a model College to be a study and inspiration to others? The Senate is a heterogeneous body, without common bond, without special aim, without property. It could not establish a College if it would, and if it could, it ought not; far less should it institute irregular classes. The present Colleges are co-operative and supplementary with such rivalry as promotes energetic effort. A Senate College would be a rival affair of a new order, and the educational kingdom would be divided against itself. Let there be a B.Sc. College as soon as there are students enough, just as there is a Law College and a Medical College, and in any case let the B.A. Colleges carry on their work in peace. But can the University in its central buildings and governing courts do nothing to aid the Colleges and promote their cause? Doubtless it can, though its powers are limited by lack of resources. The University should possess for the benefit of students an up-to-date library, with numerous copies of the more useful books; it should have a physical laboratory far more fully furnished than the individual Colleges can be expected to maintain; and a museum for students of Natural History. It should foster post-graduate research in questions of an oriental character, such as pertain to Philology, Archæology and ancient thought. Might it not, if it desires to relieve Government, maintain a higher Normal School where graduates could be trained in the art of Teaching? And for the benefit of the general public might it not institute courses of lectures, extra or intra-mural, on Literature or Art or Sociology or whatever benefits the higher life of man? Who will set bounds to the possible usefulness of a great seat of learning?

The University is the common bond of the Colleges. Let it draw the Professors more closely together in common co-operation. Let it keep up the standard of study by a wise prescribing of subjects and books. Let it direct students and even teachers by the careful questions of wisely-selected examiners. But let it not in any case discourage or paralyse.

And here we come to the *crux* of the matter: Is the Senate to supervise the Colleges? This question is raised on account of the alleged unsatisfactory character of many Colleges, and it requires careful consideration.

The claim of a Senate to supervise is a claim at once of superiority and of competence for the particular task. Is this superiority real and valid? Has the Senate more right to supervise the Colleges than the Colleges to supervise the Senate? Will Government consent that its Arts Colleges or its Medical or its Law Colleges be exposed to examination by parties outside the departments whether they be a visiting committee charged with 'visitorial authority' or a novel type of official Inspectors? And if not, should the churches and ecclesiastical bodies that have been the

pioneers and promoters of Indian education be treated differently from Government? Differentiating treatment is, in the case even of the humblest Colleges, to be deprecated. Is there an intellectual competence? Scarcely, unless the Professors of one College agree to sit in judgment on those of another. Is there a moral competence? The question may be offensive, but I have lived long enough to know the value of human judgments. The men whom I have known singled out as the highest examples of impartiality and honour have often been the men most cunning in the negation of these qualities. Our world judges by external not internal excellence. And in the best circles are quantities of prejudice, sometimes even of envy, possibly even of worse things. It is not of course deniable that Colleges may be obviously inefficient, and it is manifestly the duty as well as the right of the maintainers of Colleges to visit and inspect. But the placing of such a power in the hands of an outside irresponsible Senate would be a policy questionable in right and in wisdom, a policy which, if actively executed, might not always be exercised in accordance with justice and honour. Where an evil exists, let the finger be laid on the ailing point and the remedy applied at the source of the disease. In the present case, in certain populous districts, education is supposed to have suffered from the indiscriminate recognition of upstart Colleges. In this way both dignity and efficiency have been sacrificed. Indian Colleges cannot for the present be wealthy corporations like those founded by kings and potentates in Europe; but each should have behind it some permanent responsible body qualified to control it. Such bodies are local governments, native princedoms, churches, organised district communities. The phrase 'private enterprise' has been used of non-government effort, but it is not intended to include enterprise that is purely private. Colleges are philanthropic institutions never supposed to be self-supporting. Where they are not amply endowed they should be founded and maintained only by men who are ready to undergo individual self-sacrifice for the sake of the enlightenment of the country.

If then the unprofitable branches are cut off from the trees of learning, it will be found that the evil of inefficiency contains its own cure. In a fair and equal field unswayed by money or secret influence, students will gravitate towards the Colleges where the instruction is best. Cases of incompetence, such as may arise in Europe or in India, are injurious to the individual College rather than to the University or the country. Let not temporary misfortunes be taken advantage of. Rather let the supporters of Colleges learn from their seasons of adversity to be careful and conscientious in all that pertains to the appointment of professors or the equipment of institutions. And let them never forget the glory and nobility of learning.

II. The second main question is the Curriculum of Study. Here at the outset we may distinguish two types of theories which seem to contend for adoption—what I call the boy-theory, and the young-man theory. According to the former our Colleges are to be organised after the model of British schools. The classes are to be small, say forty in each. The Professor is to know each pupil individually, to work as far as possible in one class, to exercise a watchful discipline over every point of the boy's behaviour, to follow him in mind and sometimes in body to his home, to lead him to the playfield not indeed for pleasure but for health, and in short to encompass and

uplift his whole existence. On the young-man theory the student has passed the stage when such close supervision is desirable. He has begun to attain a certain measure of independence in thought and life and is being taught to act on his own resources, his soul begins to catch fire both from the insight or enthusiasm of his teacher and from association with the brighter of his class-fellows, the formation of his manhood is in process. On this theory a student may learn more in a class of 100 than in a class of 10. If less individual attention is received his spirit is more alive and receptive.

The distinction thus indicated is important in many ways. If the class-rooms are to be small the Colleges are to be numerous, more numerous by far than now. If the students are boys under boyish tutelage, the subjects of study cannot be advanced and the dream of higher education cannot be realised. Nor will the cloistered virtue be of the highest type. Teachers also will be nearly on a dead level—the more capable losing their opportunities of greater work. We think it both practicable and desirable to raise the standard of University study, to treat students as virtually adults, and for the present to diminish rather than increase the number of graduates. This can be done by a policy which from the beginning will exclude the weaker students. Some that now drag through a weary course will enter earlier on their work in life. The average B.A. will have a higher training, and fewer graduates will be numbered among the unemployed. There will also be the possibility of graduates that will rise to distinction in Science or Philosophy and become benefactors of their race.

On this view the first reform is the raising of the Matriculation standard. We observe that in other parts of India the question of the Matriculation Examination is being keenly discussed. In Bombay no great evil of inequality or instability has arisen. And to us it seems that if Colleges were to have each their own entrance examination the very reality of an entrance test would be at once imperilled. But the Matriculation Examination in Bombay bears traces of its vaguer use as an educational certificate for pupils who have never contemplated a University career. Thus it is possible to pass with a vernacular instead of a classical Second Language, while the examination in Science is chiefly remarkable for its unscientific character. The examination should of course be a test of a student's fitness for the course of undergraduate studies; not a test of general ability merely but of progress in the branches that qualify for the work to be thereafter entered on. The chief subjects should therefore be English and a Classical Language, Mathematics and Elementary Mechanics (or other branch of Science). And in respect of English which serves the double object of an acquired language and of the medium of study the requirements should be much greater than at present. It is necessary that the candidate should not only know the rules of Grammar, but be able to read with ease any ordinary work of prose. It is desirable on the one hand that he should have some knowledge of the principles of Philology and on the other that his memory should be stored with masterpieces of poetry. Two papers in English are therefore necessary.

The Matriculation and final school classes require, more than any other, special attention in their various aspects, physical, intellectual and moral. The central defect in Indian education is the want of academies and teachers of a high order for students at that stage.

The Universities of Bombay and Allahabad

have the peculiarity of three examinations instead of two; a Previous and an Intermediate Examination at the end of the first and second years instead of the F.A. at the end of the second year. There seems to be a desire to abolish this distinction and bring Bombay into line with Calcutta and Madras. The Previous Examination serves a good end in making students study from the beginning. We think it increases the standard of attainment. As a matter of fact the average student takes about two years to pass an examination, so that he requires four years to pass the Intermediate Examination while the same man would probably pass the F.A. in three years. On the other hand the multiplication of examinations is the multiplication of hardships, and cases frequently occur of good students being discouraged by an accidental failure at the end of the first year from prosecuting their studies farther. If the standard of Matriculation were raised the question of the maintenance or abolition of the Previous Examination would be regarded with equanimity. It would indeed lay new responsibility on Colleges in the matter of testing and judging the progress of first year's students. And it is not at all likely that the new test would be as effective as the old. On the other hand it is surely undeniable that there is an element of irrationality in all our examinations in respect of the grouping of heterogeneous subjects. If a student in the Previous Examination, *e.g.*, fail by a mark in Mathematics, he is not only detained for a year at that stage; he has also to study entirely new books in English, in Second Language and in History. The discipline is often beneficial, but it is always penal and sometimes hurtful. I am therefore prepared to acquiesce in the reduction of the number of examinations to two, provided always that the standard of Matriculation is raised.

In respect of studies the point that seems to give greatest concern to the outside world is the prevalence of cram or the undue exercise of memory and the insufficient exercise of the higher faculties of reason. There is something in all this. One is reminded of the fits of morality that nations, especially immoral nations, take. There are necessary evils. Is this evil greater in India than in England? Perhaps slightly; though greater prizes have been won by cram in the latter country than in the former.

The possession of a powerful memory can hardly be called criminal; but the evil (we suppose) consists in committing to memory things imperfectly understood which cannot become a part of the student's permanent mental furniture, or in mastering abridgments which may suffice merely to bridge the examination. Or the student may accustom himself to giving answers or writing essays in the language of others and thus not acquire a habit of easy independent expression. The evil is various and may variously be met. Higher studies can be so regulated that mere memory will play no overwhelming part. In Mathematics, for instance, it is already the practice to give far more marks for problems than for book-work. The same more or less is the practice also in Logic, in Physics and in Practical Chemistry. The cram objection applies chiefly to Languages and History. And here doubtless there is room for improvement of method. In an examination on Second Language there should be something parallel to the problems in Mathematics and Science. This would be found sufficiently in exercises of translation from English into the Second Language and from unseen and therefore unprepared passages into English. In English itself the examination is too exclusively confined to prescribed texts. Higher study includes the criticism of style and a knowledge of the principles of taste and poetic art. The rules of the Epic and the Drama and other distinctive forms should be mastered and some special critical problems should be studied. Critical discernment and the appreciation of beauty require indeed far finer and more developed faculties than are exercised in the study of Science; but a beginning and some progress should be made. With selections from Milton or Wordsworth might be prescribed (not as a separate text but an aid in study) the reading of their critical biographies by Pattison and Myers; with Shakespeare, Dowden or some other critic; and the whole of Bain's *Rhetoric* might in two instalments be prescribed.

With the text-books is prescribed the writing of an Essay. This develops a readiness of loose expression useful for one who is to be a public speaker. Without an accompanying critical training in the study of masters of expression the practice of writing can hardly be regarded as in a high sense educational.

Lastly, there is the subject of History. A dozen years ago our University authorities bowed to a wave of popular opinion which required that the coming generation be trained in all that pertained to the government of nations; and accordingly the History and Political Economy that had formerly been a voluntary branch were made compulsory; and a new Optional (chiefly as a sop to the lawyers) was invented under the name of Roman History and Jurisprudence. History is the chief memory subject; and this Optional enables coming lawyers to evade such study as would widen their culture. History, and especially Constitutional History, is a very profitable subject of study, but its true place as a philosophical pursuit is after graduation. History and Literature should be encouraged as subjects leading to the M.A. degree. Graduates in contact with Colleges may continue such studies as Science, Mathematics and Philosophy; but those away from Colleges and the guidance of Professors cannot. But books of History and Literature all can read who have leisure, whether they are in the city or in the country; and in the interests of such this study should be encouraged and rewarded.

Cram is a name for special effort in committing to memory. But for the odious examination most of the crammers would idle away their lives. It is true that the faculties of acquisition and retention are far inferior to the power of philosophic discussion or original investigation. But the inferior faculties are abundant, the superior are rare. Students must exercise what they possess. But of course teaching should be directed, examining should be conducted, and prizes should be amply offered, for the encouragement of the cultivation of the higher powers.

The Curriculum is in two parts or stages. In the first the work is definite and common to all. In the second a voluntary or optional element covering the lesser but more difficult half of the work is introduced. This admission and limitation of choice is, we think, wise. The work required for the Intermediate Examination or first two years' study includes, besides English and Second Language, Lower Mathematics (Euclid, Algebra and Plane Trigonometry), Deductive Logic, Elementary Physics, and a period of ancient classical History. This affords, we think, a sufficient number and variety of subjects. With a higher standard of Matriculation it would be possible to enlarge the treatment or stiffen the examining in most of the branches; in

Mathematics, *e.g.*, the geometry of the Parabola and the Ellipse might be added to the six books of Euclid now studied; but on the whole little change need be introduced in this generation. In the second or B.A. stage the work is in three sections with ten examination papers; *viz.*, Languages, History and Political Economy, and a Voluntary Subject (one of six groups). In this arrangement it is assumed that the Mathematics, Logic and Physical Science already studied are sufficient for a liberal education. And while Languages and History are continued no new necessary subject is added except Political Economy. In other words a graduate is not required to know anything of Moral Philosophy, of Psychology, of Metaphysical speculation, or of any of the Natural Sciences. The situation is the same, or more so, in the other Universities; in Madras, *e.g.*, only Languages and an Optional are required; but it cannot be regarded as entirely satisfactory. In particular the exclusion of Ethics seems to need explanation; and the explanation, historical though unsatisfactory, lies in the opposition of one College to the popularisation of that branch and in the demand of other authorities for what has more affinity with politics. If however the evil of cram is to be minimised let the History be reduced, say, to the Constitutional History of one epoch, and let a philosophical subject, such as Ethics, be added.

The most important and distinctive part of a student's Curriculum is his Optional. This includes two subjects studied with greater fulness or on a more advanced scale than the others. The modern tendency to reduce the two to one, which is surely to be deprecated even though that one be studied on a higher scale, has here as yet asserted itself only in the M.A. Science. The Optionals are (1) Languages and Literature; (2) Philosophy, Mental and Moral; (3) Mathematics, Pure and Applied; (4) Science, either Chemistry and Experimental Physics; or (5) Botany and Zoology; and (6) Roman History and Jurisprudence. It is admitted that the last of these should be dropped, and I know not if the fifth is adequately prescribed. At least the first four are essential parts of an Arts education while in their advanced treatment only one can be overtaken by an ordinary student. It is the duty of the University to see that the prescribed work shall be about the same in all (which is by no means the case at present) and that other subjects shall be so limited that the student shall be free to devote about half his time during his third and fourth years to this one group.

By the arrangement which prescribes along with the special optionals a large amount of common work the continuity of a class is preserved. And the very existence of a large class of students of various types and races associated together for years at the most impressionable period of their lives is itself a no mean educative agency.

A suggestion of the theorists is the institution of a special Honours' Course. Of course the M.A. examination is the Honours' examination; equivalent, say in Mathematics or Science or Philosophy, to the Honours' examination in a Scotch University. The B.A. Optional is preparatory or introductory thereto and contains sufficient work to exercise the abilities of the ablest students. A special course for Honours means lopsided education. For real distinction there is ample provision in the present arrangements; and to graduate as a B.A. in the First Class is a greater honour than it would be to take first-class Honours in

any one group of subjects. Let the M.A. remain as the mark of highest distinction. Here as elsewhere let us have no incongruities of foreign pattern imposed from without; and let the M.A. stand as the symbol not of money, but of Honour laboriously won.

One last point which I think is worth the attention of the Commissioners. Is it not possible, and for the interests of the country, to increase the number of appointments open to graduates? At present, a certain number of graduates find entrance into the Revenue and other Departments. But are there not many other appointments held at present by uneducated Hindus which, if the salaries were slightly raised, would be gladly accepted by a higher class of men? Take, for example, the Post Office. All over the country in small towns and stations are postmasters who can barely read. An increase of twenty or thirty rupees per month would convert this annoying economy into an efficient and satisfactory service. In this year of an ample Budget the question may easily be faced, inasmuch as at an additional expenditure of only three or four lakhs per year one thousand new appointments might be given to the alumni of Colleges, for their satisfaction and for the benefit of the country.

R. SCOTT.

PHASES OF UNIVERSITY LIFE.

In a previous paper the writer gave some account of the history of St. John's College, Cambridge. In this article it is intended to give some account of the way in which the university life of the present day has developed and to illustrate this by examples taken from the history of John's. There are certain features of university life that can be tabulated, for example we have the system of degree examinations, and the collegiate system, under which men belong to one college and live under the discipline and control of the authorities of that college, live in rooms in college or else in apartments in town that have been approved of by the university and college authorities, attend lectures that have been arranged for by the college authorities, take part in the sports of the college, and the various lectures that are arranged by the university authorities as distinct from the college authorities. These things did not spring into existence but developed in time, for there was a period when there were no examinations as we know them and when the various clubs, boating, &c., were non-existent. There is of course far more than this in the life of a university, but it is not possible within the limits of this article to notice how the curriculum of the university has developed, and how one subject after another has been added to the list of subjects in which men may read for degrees, nor is it possible to describe the growth of that spirit which makes university life what it is, which those who have been to the university know by experience but which they find beyond them to describe.

In 1530 Fisher revised the statutes of the college and from these statutes a considerable amount of information about the development of the collegiate system may be derived. There were of course the master and fellows. The master and the fellows were practically the governing body of the college and they had to take oath that they would foster the interests of the college and that they would not stir up strife. Two deans were appointed and part of their duty was to see that the members of the college practised in the choir, just as nowadays the deans see that the undergraduates

duly attend the college chapel so many times a week. Fellows and scholars were required in those days to attend both university and college lectures. Monitors were appointed to report the use of any language in hall, other than Latin, Greek or Hebrew. This is obsolete nowadays. Mishehaviour in hall was an offence against college discipline. Seven students were appointed to serve as waiters in hall and when the rest were at dinner an eighth used to read a passage out of the Bible. This duty of waiting in hall was performed by sizars, but it is now discharged by men specially hired for the purpose and the practice of reading the Bible during meal time has also been long abandoned. In those days the adults were punished by fining and the non-adults, (those under twenty), with the rod. Pensioners, that is students who were not scholars of the college, were allowed to join the college, provided they conformed to the college discipline and did the work prescribed for them. The majority of the undergraduates of the present day are of this class of pensioners, and the authorities still sometimes exercise the rule and send down those who will not work. All those who were chosen for fellowships were bound to read theology, and in a rather quaint note it is enjoined on all students of theology that they attend the sermons regularly and that they do not mock the preacher either by word, gesture or expression of countenance. A student who went up could not study just what he pleased, but had to submit to the discretion of the authorities. Hebrew and Greek were only to be studied by those whom the master and seniors thought fit, and tutors of the present day exert the same authority, for they will not allow a man to go up for a subject if they think that he has no chance of passing. If a man is reading for honours and his tutors think that he will positively not get through, the man is requested to read for the General, *i.e.*, the ordinary pass degree.

In the sixteenth century the place was not as safe as it is now, and students were not allowed to go alone into the town, but had to be accompanied by a fellow or another student. In the winter time the students were allowed to stay in hall and amuse themselves, but they were not allowed to be riotous and noisy in their rooms. In these chambers there were two beds, the higher for a fellow and the lower for two scholars, and the fellow had to look after the young scholars and to admonish them. The usual hour of rising was four o'clock and at that early hour the students would devote themselves to the study of the ancient classics. At that time there were not many professors and lecturers, but the burden of teaching rested upon these, and the college examiner had to see how far the student profited by the lectures he attended. It seems to have been the practice for the young scholars to go to, the college examiner each evening, and he would question them about their work and explain to them any difficulty in the day's work that they could not understand.

In the latter half of the sixteenth century the scholars of John's seem to have had no time of ease, but to have conducted their studies under circumstances as difficult as those of any Indian student of the present day. In a sermon preached in December 1550 Dr. Lever gives a pathetic description of the hardships of the Johnian students. They go to dinner at ten o'clock content with a little piece of meat among four and with a little oatmeal porridge. "After this slender dinner they be either teaching or learning till five of the clock in the evening, when they have a

supper not much better than their dinner. Immediately after the which they go either to reasoning in problems or unto some other study, until it be nine or ten of the clock, and then being without fire are fain to walk or run up and down half an hour, to get a heat in their feet when they go to bed." A few years later than this Bois, who, when a student had been wont in the summer months to go to the university library at four o'clock in the morning and continue there till eight at night without any intermission, was a lecturer in Greek at John's. "At that time there were three Greek lectures read. In the first, grammar was taught as is commonly now in schools. In the second, an easy author was explained in a grammatical way. In the third was used somewhat which might seem fit for their capacities who had passed over the other two. A year was usually spent in the first and two in the second."

The modern undergraduate has a set of rooms of his own, but it has not always been the custom for students to be so privileged. From the records of the rooms kept by the bursars it is evident that in the seventeenth century practically all the fellows were tutors. The junior fellows who had not many pupils used to occupy rooms on the ground floor, but the senior fellows used to occupy the chambers on the middle floor and had the right of occupancy of the rooms above. In the same chamber there would be a big bed for the tutor and smaller truckle beds for the pupils. By means of screens and partitions the rooms used to be divided so as to form separate little studies of about six feet square. This gives us some idea too how the relations that used to exist between a tutor and his pupils in those days were more intimate than exist at the present time. Now there are two kinds of tutors, the tutor proper and the coach. At Cambridge, in the larger colleges at least, the relation between the tutor and the undergraduate is not very intimate. The tutor is supposed to stand *in loco parentis* to the student, but in many cases the work that is done might almost as well be done by a clerk or writer. Take the case of a mathematical man entered under a classical tutor. At the beginning of the term the man goes to his tutor and the tutor gives him a list of the lectures for the term and after asking a few easy platitudes sends the man away, and perhaps not another word is exchanged between the two until the end of the term. The mathematical man goes to his college lectures, perhaps to some university lectures as well, and to his coach. His tutor may be a classical lecturer, but as he never goes to such lectures he does not see his tutor except he goes specially to his rooms for the purpose. Of course some tutors make a point of inviting their pupils to breakfast, but all the time I was an undergraduate I was never once invited to such a function, but from what I have heard of them and from the traditional opinion of them, I believe that tutors' breakfasts are not a great social success, particularly if the tutor happens to be a nervous and shy individual, as is not infrequently the case. Of course all bills and so forth are sent through the tutor, and in cases of illness the tutor will be found to be kindness itself as I know from experience. The lecturers and coaches exercise far more supervision over a man's work than do the tutors, so called. Many coaches simply refuse to have men who will not work, and many college lecturers have great powers of sarcasm with which they do not fail to chastise the slothful and indolent. But at the end of the seventeenth century the relations

that existed between a tutor and his pupils were quite different. The tutor met his pupils daily and exercised a close supervision over their work and conduct. The tutor would have his pupils working under him, either in the same room or behind a partition. He knew all about their attendance at lecture, chapel and hall; and it was obvious to him whether the pupil was applying himself with diligence to his studies or not. As their tutor he really did advise them with their work and often helped them with their difficulties.

All students of history know how corrupt and immoral society was in the eighteenth century, and the universities seem to have been no whit better than the country at large. We have Wesley's views and Adam Smith's views about the universities of that time and the following extracts will show how the corruption affected the life of the students. Three regulations of the time were :—(1) any member *in statu pupillari* effecting an entrance when the gates were shut, by breaking open any door, or by scaling of walls, leaping of ditches, or any other way of getting out of the limits of the college was *ipso facto* expelled; (2), scholars were never to presume to loiter, or walk backwards and forwards in any of the courts or cloisters; but as soon as their names had been called over by order of the master, were to depart quietly to their chambers; and (3) any undergraduate making any disturbance in hall at the time when any other undergraduate was reading an acknowledgment of his offences by order of the deans or a superior officer was to be rusticated. It was said that nearly half the members of the university either indulged in wild excess or suffered from extreme mental depression brought about by debauchery. The rioting and the pranks of the students exceeded all reason, and the number of students who were compelled to take a compulsory vacation was excessive.

Dr. Powell was master of St. John's from 1765 to 1775 and during his tenure of that office he worked a revolution in the methods of study and practically introduced what has become the modern system of examinations. His influence made John's the foremost college of the time in spite of the fact that other colleges were more wealthy.

Pryme, giving an account of the life of the college says, (1690), "First I was examined by my tutor, then by the senior dean, then by the junior dean, and then by the master, who all made me but construe a verse or two in the Greek Testament, except the master who ask'd me both in that and in Plautus and Horace too. Then I went to the register to be registered, and so the whole work was done.

We go to lecture every other day in logics, and what we hear one day we give an account of the next; besides we go to his chamber every night and hear the Sophs and junior Sophs dispute, and then some is called out to conster a chapter in the New Testament; which after it is ended, then we go to prayers, and then to our respective chambers."

Dr. Powell had determined on the reform of this somewhat antiquated way of doing things, and he instituted annual examinations, things altogether unknown up to that time. Text-books were prescribed and properly qualified examiners were appointed, and every candidate had to take a portion of the Greek Testament. The influence of this seems to be felt still for all candidates, (except natives of India and similar candidates), are required to take a portion of Greek Testament in the previous examination. (The previous is popularly known as the "Littlego," and must be passed before the undergraduate can proceed to a degree examination.) The master

himself took very keen interest in the examination scheme, and devoted much time and care to perfecting it. His plans met with much opposition at the first, especially from the students themselves, who considered the examinations a burden not to be borne. It needed firmness on the part of the master, but the master triumphed; the delinquents were punished and admonished, and the worthy were rewarded and encouraged. The scheme proved very successful and the reputation of the college increased rapidly. The progress of systematic study and research at John's attracted the attention of the governing bodies of the other colleges, and a proposal was made to make the annual examinations a university and not a college affair. The attempt did not succeed, and the custom to-day is for colleges, or groups of the smaller colleges, to conduct annual examinations for their own students. It is of interest to note some of the arguments brought forward by Dr. Powell why the various colleges should adopt the Johnian plan for themselves and not make it a university business. "The business of education, both of government and instruction, is conducted with more success under the domestic discipline of each college than it could be under the direction of the Senate." He also thought that for this annual work outside examiners were not the best men for the task, for such men would be "wholly strangers to most of the students, to their abilities, their education, and the professions or stations for which they were designed."

The college became noted for its good work and during the succeeding years turned out a surprising number of good mathematicians. A perusal of the Tripos lists during the early years of last century and during the seventies too will serve to show how keen was the study of mathematics. It was the practice too to make scholarships depend upon the *continuance* of good work. In the latest statutes a provision is made by which the college authorities are empowered to leave scholarships vacant if candidates of sufficient ability do not present themselves, and the holding of a scholarship is conditional upon the progress of the holder. Truly in these days the college has advanced far beyond the simplicity that marked its earlier history.

C. POLLARD.

THE UNIVERSITIES COMMISSION, POONA.

PRINCIPAL SELBY.

Mr. F. G. Selby, Principal of the Deccan College, in reply to the President, said that looking at the way in which the Colleges in the Presidency were situated, the scheme for making the Bombay University a teaching University did not appear to him to be a feasible one. Even supposing the government were to provide University Professors at their own expense, the scheme was not a feasible one, because the professors would have to be in one place, and could not be sent round to different Colleges to lecture. Supposing somebody wanted to found a chair, and if it were possible for the University to accept such endowment, he thought it should be given to a professor whose business was research rather than to one who taught. There were very few endowments in this country for scholars to devote their lives to study. Indian professors in Colleges were very few, and were badly paid. It was desirable that the University should confer professorships upon native students of distinction in different classes of Oriental learning. The matter was of the greatest importance, for under the present system he found that whenever he wanted information with regard to a point relating to Hindu literature he would have to go to Dr. Bhandarkar for it. That was the only way in which he could get such information, and other European professors found themselves in a similar position. If a few chairs of professorship were endowed by private enterprise, it would be of very great benefit to the country, for there was a great deal of Oriental research to be done here. Speaking as to the question of the formation of a body of recognised teachers for Colleges, witness agreed that the University could take responsibility upon itself for the qualifications of men who were appointed to the Colleges recognised by it. He would not also object to the supervision of the Colleges with a view to ascertain whether they had qualified professors. This was a matter which should not be neglected. As they knew; a College had been recently started at Junagadh, but he doubted whether the University knew any thing about the qualifications of its teaching staff

He thought the University should hold itself responsible for the appointment of professors in Colleges.

Proceeding, witness urged that for teaching English, History, Philosophy, and certain other subjects, men should be brought out from England, whenever a vacancy occurred, and so far as possible he would increase the field from which examiners should be chosen.

MR. F. L. SPROTT.

Mr. F. L. Sprott, Principal of the Poona College of Science, said so far as his College was concerned the scheme for making the University a teaching body was not feasible, inasmuch as the work of the College was more of a practical than of a theoretical character. As to the course of College instruction, witness said, generally speaking, the course laid down in the University syllabus was a good one, but there were several things which required looking into.

DR. A. W. THOMSON.

Dr. A. W. Thomson, Professor of the College of Science, said so far as his College was concerned they had everything that they could have. As a teaching body he did not think they did differently from what they would have done had there been a teaching University. They had to do their work at Poona according to the syllabus laid down by the University, but he thought it would be more elastic if everything was in the hands of the College authorities.

DR. BHANDARKAR.

Dr. R. G. Bhandarkar said the education of graduates here was far from satisfactory inasmuch as the object kept in view by the students was to pass the examination. In a good many cases the teachers did not come up to the required standard, no care was taken to appoint good examiners, or good examiners were not available, and there was no educational public opinion in this country. In order to counteract the evil effects of the present system he suggested that the importance of a mere degree ought to be lessened. He advocated the establishment of as many Colleges as could be located in one place, and urged that professors should be selected from the best graduates of the English and Continental Universities. These should not be fresh graduates, but those who had spent some time in their Universities after their graduation, and they should form the European portion of the teaching body. It should also have natives, who had achieved academic distinction, and who had devoted their lives to learning, teaching and to making researches. Professors and Fellows of every College located in one place should constitute the University, which should lay down the course of instruction, hold examinations, and grant degrees. The University should grant diplomas, but those who held them should not be called graduates. A beginning should be made by introducing a change in the constitution and function of the University of Bombay.

MR. PARANJAPYE.

Mr. R. P. Paranjapye, Acting Principal of the Fergusson College, submitted his note on the University reforms. Referring to the subject of teaching Universities, he said:—It will be the greatest boon to the country if the present Universities could be transformed into teaching Universities and attain the same standard of efficiency that obtains in the Universities of Cambridge and Oxford or any of the German Universities. There are, however, many difficulties in the way of realising such a scheme:—First and foremost there is the financial consideration.

A teaching University is barely possible if it has only post-graduate teaching in view and even then, for some time at any rate, it will suffer from want of students. There are at present not many openings for students to induce them to undergo a course of post-graduate studies. The difficulty is to a certain extent experienced even in Cambridge and other places. For some time at any rate professorships in Europe will be regarded as more important than those in India and there is the risk of some professors being tempted back to Europe. The remedy, I think, lies in the creation of a body of learned Indians themselves.

BOMBAY.

MR. CANDY.

The first witness to give evidence was the Hon. Mr. Justice Candy, Vice-Chancellor of the Bombay University. In the course of his examination he said:—

I will not repeat what I said in my Convocation Address, which has possibly been read by members of the Commission. I wish it to be clearly understood that in what I have said or may say on the important questions before the Commission, my remarks must be taken as solely applying to the Bombay Presidency, with which I have been well acquainted for thirty-six and-a-half years. I have no personal knowledge in regard to the other presidencies. From what I have heard I take it that there may be circumstances connected with the other presidencies which in regard to those presidencies, might induce me to modify my views. I confess that I have not yet been able to formulate a satisfactory plan by which the Bombay University can be made "a teaching body." Admitting that we could make a beginning by finding funds for providing one or more professors or lecturers in the most advanced subjects, (say for those students only who are preparing for their M.A. degree), there is still the geographical difficulty and the only way I see of meeting that difficulty is by insisting that more students should be members of one of the Colleges at the Presidency Town. I am strongly in favour of limiting the number of Fellows, and providing that Fellowships should be vacated by non-attendance at meetings, in which case tenure need not be originally for a term of years only. Elected Fellows

should be in a fixed proportion to the total number, and election should be by the Faculties, electors and candidates being graduates of a certain standing (say twenty years) in that Faculty. Care will be necessary in fixing the number of Fellows for each Faculty—say Arts (including Science) 50, Law 30, Medicine 30, and Engineering 20. The Syndicate should in my opinion be composed of not less than twenty members so that committees can be formed for the disposal of the various matters, and rules being made for bringing questions, where necessary, before the full body for decision. The majority of the Syndics should be representatives of the Constituent Colleges. Where necessary —*e.g.*, the College at Karachi, a representative, not a member of the College staff, might be permitted. In Bombay the tendency is (and I think rightly) to discourage affiliated institutions which do not teach up to the highest standard degree in Faculty. But these (called second-grade Colleges in some parts of India) together perhaps with the Head Masters of High Schools, might have the privilege of electing one or more representatives on the Syndicate. In Bombay we have no Boards of Studies, a defect which certainly should be cured. And I should like to see permanent Boards for choosing text-books, selecting examiners, supervising examinations, and all such like matters. Members of these Boards need not necessarily be Syndics, and they should advise, and report to the Syndicate. Every Fellow should be assigned to one Faculty only. I prefer this to making the Faculties consist of the professors and teachers and examiners in subjects of the Faculties, together with some additional members (of London University Scheme). It is obviously desirable that a register of graduates should be kept with provisions for keeping it up to date.

I apprehend that our present Act of Incorporation will be repealed, and that a new Act will be passed, in which the difficulty at present felt with regard to Section XII will be removed. I refer to "In re Darasha Ratanji," I. L. R., 23 Bombay, 465. In that case a candidate for the Previous Examination (one of our examinations which a candidate for the B.A. degree must pass before he presents himself for the final degree examination) claimed to present himself without obtaining a certificate from an institution authorized by Government under Section XII. I am of opinion that all institutions, whether teaching up to the degree standard or not, should be authorized by Government. And the certificate which every candidate should produce before presenting himself for the examination should not be merely a certificate of attendance, but also of fitness to appear for the examination. I see some difficulties in the way of the University supervising the Colleges in respect of the physical and moral welfare of the students. And I may add that in Bombay Presidency there is (I believe) no reason to suppose that Colleges do not do their duty in this respect. The Despatch of 1854 says that "the affiliated institutions will be periodically visited by Government inspectors:" but I doubt whether this rule has been followed in Western India. I am strongly in favour of continued efforts being made to make all the Colleges residential Colleges. The Despatch of 1854 speaks of substituting some mode of Entrance Examination which may secure a certain amount of knowledge in the candidates for degrees without making their attendance at the University necessary, previous to the Final Examination. If this is a suggestion to dispense with attendance at a College, I am respectfully but entirely opposed to it. It is the discipline and moral training at a College (especially if residence within the College precincts is feasible) on which reliance should be placed for the education of the character of our University students. For those who are too old to be in "statu pupillari," but who are anxious to increase their knowledge of certain Sciences, it may be possible for the University to provide something on the lines of extension courses (see Sir Courtenay Ilbert's Memorandum, page 24). I would like to say a few words on two of the subjects, English and Vernacular languages of India. I think it is possible that students at first find some difficulties in following their lectures, the knowledge of English in some candidates for Matriculation being said to be slipshod. But they probably soon overcome that difficulty. As to the Vernaculars, however, I am sure that the majority of candidates for Matriculation do not thoroughly know their own Vernacular languages. The Despatch of 1854 apparently contemplated among affiliated institutions the inclusion of Anglo-Vernacular Colleges in which the scheme of education should provide for a careful cultivation of the Vernacular languages. As far as I know, there have not been any such Anglo-Vernacular Colleges on this side of India. And the opinion seems universal that there is no place in the University course for the Vernacular languages. As it is, the student is burdened with a multiplicity of subjects. If that be so, then it is all the more necessary that the student, before he starts on his University course, should be thoroughly conversant with his own Vernacular. With this object I would make English and the candidates' Vernacular compulsory subjects in the School Final and the Matriculation Examinations. In the case of those candidates, whose Vernacular is not Marathi or Guzerathi, or Canarese, or Sindhee or Hindustani (*e.g.*, the few European or Portuguese or Goanese), one or more extra papers in English might be substituted. There is one point, as to which I am not sure whether it falls within the scope of the Commission. It relates to Government scholarships offered to graduates to enable them to proceed to England for further study. In my opinion the rules for election should permit the electors to look at the subjects and class in which the several candidates obtained their degrees; and also to consider the pecuniary condition of any candidates. Other things being equal, the poor man should be chosen, and the emoluments of the scholarship should be sufficient to maintain him in England. Lastly, prospects should be held out to him of employment on his return to India. I am struck with the fact how few candidates we have in

Western India for Scholarships or Fellowships in England.

SIR BALCHANDRA KRISHNA.

The existing degrees in connection with the Medical Faculty were the L. M. and S. and the M. D. The L.M. and S. was commonly looked upon as a license though the University called it a degree. He thought as a degree it was a misnomer. It should be abolished, and the M.B. degree, substituted in its place. He might mention that several attempts were made in the past to substitute the M.B. for the L.M. and S., but he regretted to say they had failed to bear any fruit. He hoped the Commission would see its way to effect the reform, which had long been sought after by the native medical profession. There had been considerable difference of opinion as regarded the standard of preliminary education necessary to qualify for the M.B. degree, and the Entrance Examination for admission to the Medical College. The standard required by the general Medical Council was, in some respects, lower than the Bombay University Matriculation, and the general Medical Council recognized the Bombay Matriculation as sufficient qualification for registration as a medical student. The London University also required its own Matriculation, and the London Matriculation differed from its Bombay analogue in requiring Latin as a compulsory subject, and Greek, German, French, or some elementary Science such as Mechanics, or Chemistry as an optional subject. He would recommend that the additional subjects required at the London Matriculation might be insisted on as a test of admission into the Grant Medical College. This would obviate the necessity of insisting upon a higher standard than the Matriculation. Even for the London M.D. no higher test than the Matriculation was requisite. The course of studies should likewise be framed on the model of the London course. The curriculum of that University included (1) the preliminary scientific, (2) the intermediate examination, and (3) the M.B. examination. If the Bombay University adopted the London examination in Medicine it might as well adopt the nomenclature of the different degrees. In London B.S. and M.S. were awarded to signify proficiency in Surgery and M.B. and M.D. to mark proficiency in Medicine. When the Grant Medical College was established the professorial staff was selected from the Indian Medical Service, because there were very few trained men outside the service available at that time. It was thus necessary in the interest of medical education to restrict the field of selection to men from the Indian Medical Service. This system led to the dual control of the Surgeon-General to the Government of Bombay on the one hand and the Director of Public Instruction on the other. The former officer had invested in him the principal control as regarded selection, transfer, dismissal, and so forth. The latter officer, although the head of the Educational Department, had practically very little voice in the selection of professors. As the officer himself remarked the other day, he was a mere post-bearer. The important claims of the medical education of this Presidency were thus subordinated to the convenience and exigencies of the Indian Medical Service, and professors were shifted from one chair to another at the sweet will of the Surgeon-General to the great detriment of the College.

SECOND DAY.

MR. MACMILLAN.

Professor M. Macmillan, Principal, Elphinstone College, in his evidence stated that cram was the great canker of education. Indian education was accused as being a sham chiefly on account of the prevalence of cram. The evil was especially rampant in India on account of the wonderful memory and defective originality of Indian students, and the fact that they learnt all their subjects in a foreign language of which few of them obtained complete mastery. They found it safer to learn off by heart pages of printed books and notes dictated by professors than to express their ideas in their own words.

THE CHARACTER OF EXAMINATIONS.

The Universities could not attempt to remove the first two causes; they must, therefore, operate against the third. The example of Latin would give a clear idea of the extent of the evil, and of the means by which it could be partially cured. Latin being a difficult language for Indians, text-books were prescribed. As for instance for the P.E. examination that year 900 lines of Ovid and one book of Livy were prescribed. Indian candidates, such was the power of their memory, could learn the whole translation off by heart. They could safely neglect the Latin prose composition, which only bore about 20 works, and devoted their efforts mainly to learning translations by heart, being sure that if they did so, they would pass the examination. Such a study from an educational point of view was utterly useless. It only exercised the memory. It was a sham because the candidate who was supposed to have qualified in Latin might be unable to write Latin prose, or to translate an easy passage from Latin into English. He had obtained little or no insight into the way in which foreign languages ought to be studied. The remedy for that deplorable state of affairs was evidently the introduction of unseen passages for translation into English. If the candidate knew that half the marks in the examination would be assigned to unseens, he would learn his books intelligently in such a way that by learning the texts prescribed, he would at the same time acquire a power of grappling with similar difficulties in other books. Another great advantage of the introduction of unseen passages would be the more effectual elimination of duller intellects in successive examinations, so that the highest examinations might be passed by, and the highest degrees given to the brightest students.

IS LATIN PROFITABLE?

Mr. Macmillan added that he did not think Greek was possible as a study in India, and he had doubts

as to whether Latin could be profitably studied. He supposed it ought to be studied to a certain extent by students taking up Medicine, but he did not think on the whole that it was a very profitable study in India.

The President: But apart from its present uses, Greek and Latin are the basis of liberal education in Europe, and therefore it should be possible that Indian Universities should know something about them?—Well, our Indian education is based upon English and English is based upon Latin, and if we go into Latin and Greek we go into the foundation of the foundation. I think it is sufficient just to study the history.

The Honourable Justice Banerji asked if the Bombay University had not encouraged the translation of unseens by abolishing text-books, or rather by abrogating the rule requiring the use of text-books.

Mr. Macmillan said that was so in the case of the Matriculation examinations, but in the higer examination text-books were prescribed, and practically no unseen passages were set. Continuing, he said, he would like to extend his remarks a little to other things. In Bombay the study of English had been much improved both in its methods and results by the introduction of essays in all examinations. But, still there was only 25 per cent. of the total number of marks to be obtained in the language examinations and that was not enough. Of course the average Indian student was a shrewd practical person and he was most inclined to study in proportion as his studies paid. In the other languages essays were not prescribed and unseens were not set except in the M.A. and the marks ascribed to prose composition were few. He was certainly of the opinion that study in languages would be greatly improved if more weight were attached to unseens. He would propose to the Commission that they should receive evidence on that point. He would advise the Commission to ask all teachers of languages in the Universities whether the introduction of more unseens would not give greater impetus to the intelligent study of languages, if half the marks were assigned to composition and to translation into English of unseen passages, or if they would not come to for such a trenchant reformation, whether they would not advocate the introduction of unseen passages in all language examinations. He would suggest to the Commission that they should take evidence on that point from those who were best qualified to give an opinion. A proposal of that kind was brought by him before the Syndicate of the Bombay University some years ago. The Syndicate did not bring the matter before the Senate—not, he thought, because they disapproved of his views, but because they knew that no change of the kind had the chance of being accepted.

THE CONSTITUTION OF THE SENATE.

Then he came to the constitution of the Senate. Here they had a supreme body which determined educational questions, rejecting a measure which appeared to be most highly beneficial, and that state of things must arise from defects in its constitution. The Senate was a popular assembly mainly composed of Indians whose strongest characteristic was benevolence sometimes carried to extremes. The members of the Bombay Senate were so full of sympathy for candidates that it would be no use for any one to attempt any change in the examinations which might make the attainment of degrees harder. But the change he proposed need not necessarily make the obtainment of degrees more difficult. He did not think that a great number of degrees was an evil so long as honour degrees were not lightly given. But at the same time he was afraid that his proposal would not commend itself to the Senate and would be rejected. It would also be unpopular because there would be more uncertainty in the result of the examinations. In one way it might be acceptable to the Senate. It would discount the value of the present cramming system as it would need intelligence in study, clearness of mind. The present system—some of the students worked as much as 17 hours a day—would also be discounted.

He had spoken of the constitution of the Senate, and in connection with that he wished to make a remark that he should most strongly advocate the inclusion of College professors in the senatorial body. It seemed to him utterly absurd that learned and energetic men fresh from England with the latest European educational ideals in their heads, men like Mr. Coverton of the Elphinstone College and another gentleman belonging to the Wilson College, should have to wait for one or two years before they were admitted to the Senate. Of late years in the Educational Department the choice of men had been most admirable. The latest men that had been got out with high degrees were admirably qualified for their work. If a College was badly managed or manned, it might be disaffiliated.

PROFESSOR MÜLLER.

Professor Müller of the Elphinstone College said that the Bombay University had a number of other functions besides those ordinarily performed by them, *viz.*, they had to return a member to the Legislative Council, and also to elect two members of the Municipal Corporation. Bombay University had accordingly both an educational as well as a political function to perform. He thought that 200 was a suitable limit for the University Senate if they were to keep also political functions assigned to them. He ventured to recommend that the Senate should not be cut down to any very great extent, but that the power should be transferred more from the general body of the Senate to its executive committees. With regard to the members of the Senate, he considered that all professors should "ex-officio" be made Fellows on their being appointed professors to Government Colleges, who must, according to the printed forms kept in the office of the Secretary of State for India, all be first class men of the Oxford or Cambridge University in respect of those subjects which they were appointed to teach. Professors of other Colleges with similar qualifications should also be appointed ex-

officio members with the approval of the Government or the University, provided it was guaranteed that they had the necessary qualifications. The appointment of these professors as *ex-officio* members would tend to strengthen the power of the Colleges in the Senate. The general tendency of the Senate was to introduce text-books which lowered the standards of the examinations. With regard to the Syndicate, he proposed that the three heads of the old Bombay Colleges should be appointed *ex-officio* members of that body. Half the seats should be necessarily filled by professors and teachers. The Vice-Chancellorship should be conferred on the head of a College and not upon prominent citizens or official men not necessarily connected with the education of the Presidency. They had had such appointments in Bombay of Principals of Colleges, which were attended with great success.

PROFESSOR SHARP.

Professor W. H. Sharp, of the Elphinstone College, said he agreed with what had been said as to the number of the Fellows of the Senate being too large, and seeing that a great many of them were of no use for the University business, he was in favour of limiting it to 100. He did not think the attendance test would work well, as the Mofussil members could not be expected to attend the meetings regularly. There was a difficulty in the way of a transition, but he thought the system adopted in the publication of the names of the Justices of the Peace might be followed in the case of the Fellows also. The system was that a list of Justices was published every year by the Government. The gentlemen, whose names appeared in the list, were considered as Justices, and those left out ceased to be so.

As to the constitution of the Syndicate the witness said it seemed to him that it was a little too big for despatch of work. He thought it was desirable to enlarge the powers of the Syndicate in certain directions. For instance, it should be allowed to grant grace to the students who had failed to fill their College terms. He was in favour of having some "ex-officio" members in the Syndicate. At present there was a good deal of manœuvring and canvassing for the election, which, he thought, was rather out of place. If the Principals of Colleges in Bombay were made "ex-officio" members of the Syndicate, it would save them from a rather awkward position. In reply to the President, the witness said he thought the course of Logic and Moral Philosophy for M.A. was satisfactory.

The President: Is it a popular subject here?

The witness: No, not in Bombay. The number of students taking up this subject for M.A. is very small, and for B.A. comparatively small. They are altogether 50 or 60, the bulk of whom come from the Deccan College. It is a very popular subject there, but not here in Bombay.

Mr. Justice Bannerji: Can you suggest any reason for it?

The witness: Yes, partly because it does not pay in Bombay. The majority of the Dakshina scholarships are given for this subject in the Deccan. In Bombay no Fellowship has been given to it.

Dr. Mackichan: Do you think it desirable to introduce the subject in the B.A. course as one of the necessary subjects.

The witness: No; it is a subject most difficult of all the subjects, and I think it would have a very fatal effect if you made it a compulsory subject. One great thing is the want of satisfactory text-books on Philosophy. These books are written in a very difficult language.

Dr. Bourne: Can you say how it compares with the same subject in Madras?

The witness: I am afraid I cannot.

Dr. Bourne: It is considered the easiest subject there. (To the President). Might we ask Mr. Sharp to look at the Madras papers and give his opinion in writing? It is very difficult to compare the standards.

The witness: Yes, I would. Proceeding, the witness said the subject of Logic and Moral philosophy ought to be regarded as a more important subject than Political Economy. He thought an easier course might be devised.

Mr. Justice Bannerji: Is it considered more difficult than Mathematics?

The witness: I think it is much about the same. These are the two subjects which are the most difficult. Referring to the suggestions made by Principal Macmillan as to giving unseen passages to candidates for translation, the witness said he heartily endorsed that view. He had some experience in this respect with regard to Latin and French, particularly the latter. Some change of that sort was badly wanted. At present students could get high honours with first class in French without being able to write two words of correct French. The reason was that the number of marks assigned to translation was very small. For the last few years French had become very popular among the students, because it was regarded as easy.

THIRD DAY.

DR. MASINA.

Dr. H. M. Masina said that his evidence would chiefly bear upon the Medical Faculty. It was extremely desirable that the University should be a teaching body and not simply an examining body as at present. In order to bring about such a change, it would involve a very serious and most difficult question of finance, which could be simplified or minimised by taking the existing Colleges and institutions of the Presidency as recognised by the University to form a basis or an element for the revised teaching University. The suggestion he made was on the same lines as were proposed by an association for promoting the establishment of a teaching University in London, under the presidency of Lord Reay in the year 1884. The existing professors, lecturers and teachers of the various recognised Colleges and institutions should be recognised as University professors, lecturers and teachers. At present, he continued, the number of

candidates who took up Latin, Greek, and similar subjects was very limited in some schools, and on that account there were some public schools which could not afford to employ the services of a teacher specially for those subjects. Such institutions could send their students to the University classes and give a certain pecuniary contribution towards the expenses of the University. As already suggested by some of the gentlemen who had given evidence previously, professorships could be created for teaching the subjects of the higher and highest examinations. The Colleges whose students attended such classes might similarly contribute to the funds of the University, Research Professorships might also be created, and so far as the Medical Faculty was concerned, there was room for the creation of a chair in Pharmocology and the Repeutics. This, he was sure, would be greatly supported by the advocates of the use of Indian drugs. By making this change, the University would have a greater influence over teaching than it had at the present time.

Continuing he said that it had been stated that many students began their University course without sufficient knowledge of English to profit from the lectures they attended. There was a great deal of truth in this statement, and he was fully convinced that this was the result of the present faulty requirements of the curriculum and the standard of the Matriculation Examination. In former years, at any rate up to 1888, there was always a *viva voce* or oral examination in English. Moreover in those days English was taught from a double point of view; first to pass the Latin Examination test and secondly to pass the oral examination test, and hence English was decidedly more thoroughly taught then than it was at the present time. The real cause for the poor knowledge of English in the case of the present students was the absence of this oral test. This test, he suggested, should be revived, and the examiners should give more time to it or a greater number of examiners should be appointed and paraphrasing should be made compulsory. If these changes were brought about he was certain that there would not be cause to complain that the student's knowledge of English was deficient. Personally he would not make Latin compulsory, but as it was compulsory in all European Universities he would not press that point. He wanted the medical curriculum to be remodelled according to the requirements of the University of London, and of course in that case Latin would be necessary. He would prefer to see Latin included with French in the group of voluntary subjects. He had been thoroughly convinced of the utility of German and French for medical study during his last visit to Europe.

THE MEDICAL CURRICULUM.

It would be necessary, he thought, to alter the present medical curriculum to bring it up to the M.B. standard of the London University. At present they had four examinations for the degree of L.M. and S. The present arrangements for the second and final examinations of the L. M. and S. were satisfactory, but the arrangement for the examination in solids and fluids, and the first examination in Medicine would have to be altered. It was most absurd to expect a candidate who had just begun to attend lectures to do some of the things that were required of him, and he thought it would be wise if these examinations were made to comply with the requirements of the Preliminary Scientific examination of the London University. At present the students did not go in for the M.B., because the Bombay M.B. was much higher than the M.B. standard of other Universities. The standard required was that the candidate should be a graduate in Arts and a graduate in Science. He had therefore to spend ten or even more years before he could become an M.B. of the Bombay University. The present system of the appointment of examiners, as far as the Medical Faculty went, was on the whole satisfactory. One or two at least of the examiners in any subject must have been examiners in that subject on a previous occasion. The only thing he would like to suggest was that the Syndics of the Medical Faculty be allowed to be visitors during the conduct of the examinations. That system of supervision would be better than the appointment of moderators. As to the standard of marks he would make the percentage of marks required to pass the first examination 35 per cent. for the whole examination and for the higher examination 40 per cent.

THE REV. R. SCOTT.

The Rev. R. Scott, Principal, Wilson College, said:—The phrase *Teaching Universities* has puzzled us in Western India. Its meaning must be dependent on local association. Our University is without qualification a teaching University. It was never anything else. The London University was for a time a purely examining body: that is to say, it gave degrees to private candidates from any part of the United Kingdom though they might never have attended school or College. Here no student is admitted to a University examination unless he has kept full terms in a University College and been taught the complete course of prescribed study in a proper class-room. The number of students in our Presidency capitals is so large that it is impossible to teach all (as is done in Scotland) in one University College. If it were possible, it would still be undesirable. Distinctive peculiarities should not be suppressed. And the rivalry of Colleges, though it may contain elements of evil, is the chief safeguard for the maintenance of a high standard. Our system has grown up in consequence of and in adaptation to the circumstances and needs of the country. To attempt essential change would be unwise. But the question is asked:—Should more be done by the University as distinct from the Colleges? In this question the term University has its technical meaning, *viz.*, the Vice-Chancellor and Fellows. These constitute the Senate—a body of changing character and opinions and possessed of no property except the special endowments it administers and the fees it levies. Such a body cannot found a College, or do

anything but administer special funds. I am of opinion, however, that Universities should benefit the public in whatever ways are possible. The University should maintain an up-to-date library for students, a museum for students of Natural Science, and well-equipped laboratories for students of the Physical and Chemical Sciences. It might institute lectureships on the classical languages not taught in Colleges, such as Pehlevi, Arabic, and certain aspects of Sanskrit, lectures also on ancient Oriental systems of thought, and on Archæology and kindred subjects. It might attempt occasional courses of lectures on subjects of general interest for the benefit of the general public, *e.g.*, on Art or Music or Literature or Sociology. In no circumstances should it institute lectures on subjects taught in the Colleges, or in any sense assume an attitude of rivalry towards any recognised institution. Such action would put the Senate in a false position and prove mischievous. For the teaching of small advanced classes inter-collegiate arrangements might be made with the sanction of the Syndicate, as an occasional, not general practice.

In reply to the President Rev. Scott said that as a rule Colleges should not be supervised by the Syndicate; they might, however, be supervised in the beginning. If they admitted the principle of supervision, they did not know what situations might arise and what prejudices might be created against any College.

Mr. Justice Chandavarkar: Don't you think that the Syndicate should have some control over the staff?—I do not think it is necessary.

If a College was badly managed or equipped, things would naturally adjust themselves, and the students would leave such a College.

Continuing he said that the University consisted of good and bad Colleges, and he would exercise a strict watch when such Colleges were affiliated.

Mr. Justice Bannerji: Should Fellowships be for life or for a limited period only?—For a lengthened period of ten or fifteen years.

Your reason for that opinion?—A Fellow is appointed when he is about 35 years of age. If he is a Fellow for fifteen years he is useful by the time he is fifty. I would appoint a gentleman connected with education for life.

Mr. Justice Chandavarkar: Do students work harder now than they did before?—They work very hard three or four months before the examination.

Do they devote a proper number of hours to physical exercise?—More than a third part of our students go in for physical exercise.

Do you think that there is a tendency on the part of the students to devote more time to physical exercise than before during the last few years?—I should think so. The students of the Elphinstone College devote themselves to physical exercise, whether it is with a view to health or for the pleasure of it, I cannot say.

PROFESSOR SANJANA.

Professor Sanjana of the Samaldas College, Bhownagar, said that it was expedient to enlarge the provisions of the Act of Incorporation of the Bombay University so as to make it clear that the University might be held competent to teach as well as to examine. It was desirable that each University should have a sphere of influence of its own. It was expedient to limit the number of Fellows by prescribing a maximum. It was desirable as well as expedient to prescribe qualifications of persons to be appointed Fellows. It was desirable to provide that Fellowships shall be vacated by non-attendance at meetings for one whole year. With the above provisions there was no necessity for making Fellowships terminable. It was not necessary to place the Syndicate on a statutory basis. It was thought desirable to revert to the old number, ten, of Syndics, the Deans being of this number provided that the Boards of Studies be appointed as consultative bodies to help them. It was evident that Government had been adequately represented on the Syndicate for many years past, but the Mofussil Colleges had had hardly any representation—a state of things which was required to be altered. It was necessary to have Boards of Studies in the several subjects of each Faculty. These should be elected by each Faculty from amongst its own members, as well as from distinguished specialists who were not members of the Senate. If the University was recognised as a teaching body, a commencement might be made by providing for teaching in the subjects of the M.A. degree. It was thought advisable to keep the B.A. course of the same length as at present, but the number of examinations for the degree should be two instead of three; that the number of necessary subjects at the degree examinations be reduced, and the number and scope of voluntary papers be in proportion increased, and that voluntary subjects might be introduced even at the Intermediate Examination.

In reply to Mr. Justice Chandavarkar, the witness entered into a lengthy statement on the question of the study of the Vernaculars. He strongly advocated the study of the Vernaculars up to the Matriculation standard. He expressed it as his opinion that the several subjects required for the Matriculation Examination might be studied through the Vernaculars. He gave his own instance in which he said he learned his mathematics and his mechanics through the Vernacular. If they at all desired to develop the Vernaculars, it should be done through the Sanskrit language.

FOURTH DAY.

MR. DARUWALLA.

The first witness to be examined was Mr. J. E. Daruwalla, Acting Principal of the Gujarat College. He said that as the majority of students belonged to Mofussil Colleges he was not in favour of establishing a teaching University. He was of opinion that it would be better to strengthen the existing Government and native Colleges than to establish teaching bodies. Speaking of the teaching at the Gujarat College he said they had no separate professor for Logic and Moral Philosophy. There was one Science teacher there teaching both Physics and Chemistry,

and there was no provision whatever for Botany and Zoology, and the Principal had a good deal more work than ought to fall to the lot of a single man.

Dr. Mackichan asked the witness to what he ascribed this state of things, and he replied that he attributed it to the fact that their grant only amounted to Rs. 10,000 whereas Rs. 40,000 was the year's grant received by the Deccan College. In the matter of endowments also, he contended Government were more liberal to the Deccan College than to them. He was of opinion, he continued, that the Senate should be largely composed of College professors, and he was not in favour of Fellowships being vacated by non-attendance at meetings. He had no radical reforms to suggest in the operations of the Syndicate, though he would like to see Mofussil representation on that body.

In answer to Mr. Justice Belgrami he said that he considered that the rule that Fellowships should be vacated on account of non-attendance was useless. He considered that it was quite sufficient to make Fellowships terminable at the end of a given time.

HON. MR. MEHTA.

The Bombay University is in a sense a teaching University. The University prescribes the courses of instruction, requires from students certain attendance at a College and the various Colleges that instruct students in those courses have to be recognised by the University. It is not practicable to make the University any more a teaching body than it is. But you can have, if funds can be made available, University professors for a post-graduate course, the Colleges teaching only up to the B.A. and the corresponding degrees in the other Faculties. The Senate, as at present constituted, has on the whole worked very satisfactorily and no change is called for. It is vaguely said that the Senate is unwieldy, that it is incompetent, that it is obstructive, that it wants to lower the standard for degrees, that the European element is not sufficient, that it does not act upon proper advice, &c., but I have not yet seen any evidence adduced in support of these statements. There is a large majority of qualified University men in the Senate, the College professors and others actually engaged in the work of education are fairly represented. Government are fairly represented, and the European community is strongly represented. Out of a total of 297 Fellows, 210 are holding University degrees, 46 though not holding degrees are recognised men of learning and only 38 are persons of no special educational qualifications, comprising among them persons who have founded various endowments in connection with the University and people of eminent position. There are 88 who are actually employed in or are connected with the work of education. The Senate has always respected and acted on the opinion of professors except on two occasions when it may be said it went against such opinion:—(1) When the reforms suggested by the Examination Reform Committee, the principal among them being the enlargement of the Syndicate by making the Deans members thereof, came up for discussion. (2) When the late Mr. Justice Ranade proposed to divide every examination into groups and to allow the candidates to pass in all the groups at the same time or separately. On both these occasions I venture to think that the Senate was in the right and the professors who opposed the proposals were in the wrong.

The only change therefore that I would advocate would be to limit the number of Fellows to 200 exclusive of the *ex-officio* Fellows, as was proposed in the draft Act of Sir Raymond West, the reduction to be made in the following manner: only two-thirds of the vacancies occurring every year should be filled till the number is reduced to 200 and after the reduction is effected no more nominations should be made than there are vacancies. I would not make Fellowships terminable, but Fellows not attending any meeting of the Senate for a period of two years should by the fact of such absence lose their Fellowships. I think the present number of the Bombay Syndicate (15 including the Vice-Chancellor) is a proper number and should be maintained. Government and the Colleges are fairly represented in the Syndicate. Out of the 15 present members 8 are Government Officers and the Colleges are properly represented. It has, so far as I know, never occurred, that any educational officer or professor who took an interest in the matter and desired to be in the Syndicate was kept out. I think on the whole the present system of electing the Syndicate has worked very satisfactorily and I would keep it as it is. The Faculties as at present constituted have worked well and I would not disturb them. I think the three principal Vernaculars, Marathi, Gujarati and Canarese, should find a place in the University course. At the Matriculation the candidate's Vernacular should be insisted on and at the higher examinations candidates should be permitted to take up Gujarati, Marathi or Canarese instead of Sanskrit, Latin or French. I do not undervalue the benefit to be derived from the study of Sanskrit, but looking to the practical importance of the Vernaculars, I would introduce them into the University studies. These Vernaculars have a rich literature and it will not be difficult to frame proper courses of study. The Syndicate have only recently succeeded in arranging the M.A. voluntary course in these three languages. He did not think any scheme for teaching in some centralised manner was practicable so far as this University was concerned. The difficulty lay in the character of the existing Colleges, which were mostly aided Colleges. They would hardly submit to any such scheme, as it was likely to interfere with their independence of action. It was true that the relations between principals and professors of the aided Colleges in this Presidency were very harmonious and friendly, but he remembered a time when that was not the case. Referring to the constitution of the Senate, Mr. Mehta said he did not think it was a difficult thing to get a large European attendance at the meetings of the Senate. A few years ago there was a proposal before the Senate to increase the number of examinations which required to be passed before graduation. The meeting held for the pur-

be no real science teaching at all) is hopelessly bad. As an example of the totally unscientific state of mind of our science students, I would like to mention an amusing incident within my own experience. I showed a piece of apparatus used in experimental chemistry—a glass vessel—to one of my students and playfully remarked to him, "Mind you don't break it: there may be a *djin* (demon or goblin) inside it." He rushed off in terror and reported me for having asked him to handle a vessel which contained a *djin*. I submit that it should not be possible for superstitious ignorance of that profound sort to exist in the mind of a science student who has reached the B.A. standard.

Coming to the work of the Medical College, Colonel Grant said:—Elementary Science, with a higher standard of Mathematics should form part of the F.A. examination. At present students when they first enter the Medical College are so ignorant of these subjects that they are unfit to commence our curriculum, and much valuable time is wasted in giving them the necessary elementary instruction.

Speaking on general topics Dr. Grant said in conclusion: The Senate of the Punjab University is swamped by Fellows chosen for any reason except fitness for the position. The establishment of a University College, the lectures of which all graduates should attend, the other institutions remaining secondary teaching bodies, would ensure a suitable standard of instruction. Affiliation of all teaching bodies to the University is to be desired. The University should have its own examination buildings.

LALA HANS RAJ.

Lala Hans Raj, B.A., Principal of the Dayanand Anglo-Vedic College, Lahore, speaking to the question whether the teaching functions of the university, as compared with its examining functions, should be developed, said:—The university is already a teaching university in Law and Oriental Studies, but its Law College and Oriental College are no better conducted than the ordinary Arts colleges. The reasons why the Oriental College is not more successful are: It has very few specialists as teachers; it has no boarding-house; it has nothing to encourage corporate life; it is not admitted to the University Sports Tournament—the university actually ignores its own child in this matter merely because the students are poor and for the most part cannot speak English; the Vedic class is in a miserable condition—the university allows a paltry Rs. 30 per mensem to this class; the teaching of grammar is defective and deep scholarship is entirely lacking. I admit, however, that the work of diffusing a certain kind Sanskrit knowledge has been well done by the Oriental College.

As to whether it would be expedient to have university teaching on the side of Engineering the witness said: The Government cannot be expected to provide funds for the establishment and maintenance of an institution which would only be an imitation of the Rurki College.

Concerning university teaching on the Arts side, the witness said: Arts colleges are scattered all over the province, and the appointment of university lecturers to deliver lectures in the B.A. courses at Lahore will be to ruin these colleges. Specialisation should begin after the B.A. courses, and it is only then that university lectures can prove really helpful. The university ought not to enter into competition with existing colleges. Neither am I in favour of a few college lecturers being recognised as university lecturers and their lectures being open to all colleges. Invidious distinctions would arise, and as the mofussil and private colleges are not adequately represented on the Senate they would suffer most. Moreover, it would necessitate the equalisation of fees, which would be a serious matter to the colleges as well as to the students.

The witness proceeded: I am not in favour of the institution of honours courses for the F.A. and B.A. degrees: the present course is sufficiently stiff, and I do not see any reason for adding to it, even in the case of brilliant students. The Punjab University can profitably extend its teaching functions by taking up the work of the M.A. class for which high and special instruction is required.

As to the fostering of corporate life, the witness said: The university can help very largely by the establishment of a university library and reading room; by the establishment of inter-college debating clubs (but unless the professors and principals of colleges participate in this, nothing will ever be done); by the establishment of a scientific museum; by the institution of occasional evening lectures; and by insisting on better management of boarding-houses. The institution of the University Sports Tournament has done much good. I think that the graduates of the university should be given the right of electing a certain number of Fellows.

On the general subject of university education the witness said: There is no doubt that Punjabi students are generally weak in English. The evil can be remedied by commencing the study of English at an earlier stage than at present, say in the 2nd Primary, by securing more competent headmasters on higher pay, and by awarding more marks for English. The great defect in the study of Sanskrit is that the study of Sanskrit grammar is not insisted on: students pass by committing the translations of texts to memory. Students know the vernacular as little as English. They have no taste for its study. The university regulations induce students to leave its study just at the point when a taste is being developed for it. This is most unfortunate when one of the chief objects of the university is to develop vernacular literature. As regards History, Political Economy and Geography, students in the Entrance classes are simply disgusted with the cram work they have to do.

Concerning the proposed affiliation rules, the witness said: No one doubts the necessity of such rules, but they should be framed in a spirit of sympathy and catholicity. Denominational institutions are springing up in the province, combining religious education with secular instruction, and they are exactly the kind of institution required in this country, because Government education is necessarily colourless in the matter of religion. Rigorous affiliation rules rigorously applied will blight the prospects of denominational education. I urge that there should be no interference with the scale of fees: I object to the proposed minimum fee. We should rather endeavour to maintain the ideal of this country which is—free education for all.

The President: But what about cheap colleges springing up and killing the older and better but more expensive colleges?

The witness: No school, much less a college, can maintain itself long on reduced fees—unless it is privately endowed.

Mr. Bilgrami: When you speak of the old indigenous ideal of free education you forget perhaps that a corollary of that was unpaid teaching. Are you prepared to recommend that as in the old-fashioned days teachers should work without salaries?

The witness: I do not think it is correct to say that in the old days of native rule in India teachers were unpaid; on the contrary they received from the Government grants of land. However, my point is that the university should in a sympathetic way endeavour gently to bring up the private colleges to the desired standard of efficiency; not stun them and crush them by inflexible rules regarding fees or other matters. I would also like to remark that I am not in favour of a minimum age-limit for the Entrance examination. Of 3,031 students who appeared in the last entrance examination only 391 were below the age of 16. The evil is thus too limited to require special legislation.

Dr. Mackichan: Does not that argument also prove that legislation would prejudice only very few?

The witness: My conception regarding legislation is that it is not sufficient for one to say that a certain proposed measure will not do much harm: it is necessary to show that it will do much good. If smart boys under the prescribed age who have completed their school course are kept out of college until they reach the age of 16 it will mean that they will have to spend one or two idle years in forgetting what they have previously learnt.

LALA LAJPAT RAI.

The eleventh witness was Lala Lajpat Rai, a pleader of the Chief Court, and secretary to the managing committee of the Dayanand Anglo-Vedic College, who said:—The first object of the Punjab University is stated to be to promote the growth of the vernaculars, but little or nothing has been done to achieve it, and practically no encouragement has been extended to would-be vernacular authors. Another professed object is to promote the enlightened study of the Eastern classical languages and literature. The Oriental College is apparently maintained to achieve this object, but that it has practically failed to do so will not, I suppose, be seriously contested by any one. In fact it could not have been otherwise. The fact that in the last twenty years not even one student has taken his M.O.L. degree in any subject other than Sanskrit and Arabic carries its own condemnation. In Sanskrit also only one student has taken his M.O.L., all other students having taken Arabic. As for the other examinations, it is ridiculous to prepare students for the Arts examinations through the medium of the vernaculars. The idea is not ignoble, but the state of the vernaculars renders its successful realisation impossible. The Oriental College has, it is true, supplied a class of fairly intelligent Sanskrit teachers to the schools of the province, although the system under which these gentlemen are instructed in Sanskrit is so radically defective that notwithstanding the efforts of the last thirty years the enlightened and systematic study of Sanskrit has not made any appreciable advance in this province. Even now whenever a specialist is required in any of the different branches of Sanskrit philosophy, grammar or literature, you have to look to other provinces to supply the want. If the Oriental College is really to do anything for Sanskrit learning it must undergo radical changes, both in its staff of teachers, as well as in the course of reading. It must have renowned Sanskrit scholars on its staff and must pay them well in order to keep them. If this cannot be done for want of sufficient money, then it would be best to utilise the present available funds for the making of liberal grants to unaided private institutions which teach Eastern classics. It should always be remembered that the principal endowments of the Punjab University, having been received expressly for those objects, cannot be utilised for other purposes without laying the authorities open to a charge of breach of faith.

The next point of the witness—still in connection with Oriental College—was that the secular teaching of Sanskrit from the Hindu sacred Scriptures is objectionable to Hindu sentiment. He said: There is no religious education in the college. There is hardly any moral education. It is in fact what many call a godless education. As if this were not bad enough in itself, however unavoidable it may be, we make matters infinitely worse by teaching the Vedas, not as the revered sages of the Hindu faith would teach them, but as continental critical scholars like Ludwig and Roth teach them. Pious Hindus object to the "higher criticism" being applied to the Vedic hymns. The sacred texts have their traditional meanings, preserved in inspired commentaries dear to the heart of the Hindu, but commanding no respect, of course, from cold critical non-Hindu professors. Is it not enough that the College should withhold religious teaching, without seeking to shake the religious teaching which the students get elsewhere? The only idea of the college on the matter is to promote the philological study of Sanskrit, and that being so why not take for text-book purposes other works of ancient Sanskrit literature less sacred, less inviolable, to the Hindu than the Vedas. The fact is that for ordinary purposes of philological interpretation many of the passages in the Vedas are of an extremely controversial nature. For a European professor to enforce the perhaps irreverent Western interpretations upon the reverent mind of the student is either to break down the student's religious faith, or if the student is unshakeable, to compel him to answer questions uncandidly so as to satisfy the examiners, himself believing something quite different. All this is very hurtful to Hindu religious sentiment.

Dr. Mackichan: What would you substitute for the Vedas in the College course?

The witness: Any of the later and less revered writings. Why overleap the Sutra, the Epic, and the Brahmana periods of Sanskrit literature?

Would you exclude the Upanishads from the College course?

No: I see no reason to.

But they also are of a controversial nature?

Less so, however, than the Vedas.

The witness proceeded: In the text-books in Sanskrit for the F.A. and B.A. courses one finds no trace of grammar. From modern prose in Sanskrit and poetry a student at once proceeds to the Vedas. It is no wonder that the Punjab graduate's knowledge of Sanskrit is most shabby and hollow, and does not even enable him to understand an ordinary book of Sanskrit outside the text-books. The case is different with Arabic and Persian: there is no attempt to require the student to take a leap from modern Arabic to archaic Arabic, covering a distance of thousands of years; and standard books on Arabic grammar are prescribed. Why there should be an exception in the case of Sanskrit alone is beyond comprehension, especially when it is admitted that Sanskrit is perhaps the most difficult, the most complex and the most grammatical of all languages, and still more so when the Sanskrit of different epochs is governed by different formulæ and grammatical rules, and when the transition of the language from the archaic to the modern form covers an almost inimaginable distance of time, and embraces a vast literature marked by the special peculiarities of each period in the history of its development.

The witness went on to complain that History and Political Economy are among the most neglected of the subjects of the Arts examination. I have a little experience (he said) of the teaching of Indian history, and I can say that at present the students resent rather than appreciate good and critical lectures based on information other than that given in their text-books. Such lectures

PROF. GAJJAR.

Professor T. K. Gajjar was next examined. He said that, in order to have a perfect teaching University, they must have good professors, but as they could not afford funds for the importation of such professors, it behoved self-sacrificing men like Professor Bose and Professor Paranjapye to take up these duties. He argued that the present Indian Universities had totally neglected the objects laid down in the despatch of 1854. 'The main object was to give a knowledge of European arts and science through the Vernaculars, the English language being taught only in the Presidency towns. In the course of his statement, Professor Gajjar said that he was desirous of becoming a member of the Syndicate because Physics was represented in that body whereas Chemistry not. He had to canvass votes to enter the Syndicate.

Mr. Justice Chandavarkar: And you regret it?

Professor Gajjar: I regret it much. I wanted to be in the Syndicate, which was the only place where something can be done to forward the interests of Science. There was another candidate in the field, and a good deal of canvassing was consequently necessary. I am not going to be candidate any more.

SIXTH DAY.

PROF. T. K. GAJJAR (*contd.*)

Professor T. K. Gajjar, in continuing his statement in regard to University reform, produced a diagram showing the progress made by the lower and higher education, illustrating it with explanatory remarks. He said Chemistry was a subject which was not well taught at the Grant Medical College. He spoke from personal experience as an examiner at one time. Medical students had no knowledge of Science. He had come in contact with many of these medical graduates in connection with his work in his chemical laboratory, and he could give it as his opinion that their knowledge of Science in general, and Chemistry in particular, was very defective. If they knew more of Chemistry, their knowledge in that Science would have stood them in good stead in times of plague and famine. Regarding the Tata Research Institute, he said there were no prospects offered to students. Unless there were prospects held out to students, it would be unsafe to have a Research Institute among them. The witness submitted to the Commission a printed pamphlet, in which a scheme had been propounded by him for submission to the Provincial Committee of the Indian Research Institute, at their second meeting in the year 1898. The witness then made a statement in regard to the present system of notation and nomenclature in Chemistry. He recommended the adoption of the notation and nomenclature as he had made them and which he submitted to the Commission. Witness suggested some radical changes in the constitution of the Senate.

PROFESSOR CHILDE.

Professor Childe, of the Grant Medical College, was of opinion that the University should contain a larger proportion of members connected with or taking an interest in education. At present the number of Fellows appointed for various reasons unconnected with education was considerable: and were able to outvote educationists even on questions of education pure and simple. Referring to the question of raising the standard of the Entrance Examination as it was discussed at the meetings of the Senate some time ago, Dr. Childe, in reply to Mr. Pedler, said that the non-experts often controlled the educational experts. He thought that the Syndicate should be more connected with the Colleges which were affiliated. At present the Syndics were elected by each of the Faculties, but their only necessary qualification was that they must be Fellows of the University. Thus the Syndicate might consist of persons who were in no way connected with the teaching of Colleges. He thought that the Principal and professors should be *ex-officio* members of the Syndicate. Whereas the Law, Engineering and Agriculture required a higher test for the Entrance Examination, the Entrance Examination for Medicine was as low as the Matriculation. It was an anomaly which must be remedied. He did not think that Matriculation was a sufficient test of general education for Medical students. A knowledge of Latin was necessary to students in Medicine, and should be made compulsory.' It would be a great advantage to those students who wished to prosecute their studies in Europe, where a knowledge of Latin was necessary.

K. D. NAIGAMWALLA.

Professor K. D. Naigamwalla, of the Poona College of Science, did not think that this University was a teaching University in any sense of the term. It was true that certain Colleges had been affiliated to the University, but the latter had no control over the former. In fact, the Colleges resented any interference on the part of the University. If they desired to have a University on the lines of those at Oxford and Cambridge, they would have to bring together all the Colleges at one central place like Bombay or Poona. The principal cause which had led to the failure of the present University system was the promiscuous manner in which the Senate had been recruited by Government in past years. The witness gave instances in which persons related to some well-known men were appointed Fellows, though their qualifications, academic or civic, were nil. With the Senate, constituted as it was, there were discussions importing extraneous considerations, which was much to be deprecated. There was a certain set of native members of the Senate, who desired to make the examinations easy, while on the other hand there was a desire on the part of some of the European Fellows to make them prohibitive. This led to friction and want of confidence in discussing academic questions. Government at one time contributed twenty thousand rupees, which was gradually withdrawn, and this unfortunate step on the part of the Government had led to the belief that the only function of the University was to examine students and examine them

as cheaply as they could. It was difficult to get good examiners, and that difficulty had been increased to a certain extent by the exercise of what he might call patronage. The witness gave an instance in which an examiner, who was not competent to examine in a particular branch of study, was appointed by a combination at a recent meeting of the Syndicate. Speaking about the Senate, he said that there was only one way to reform that body, and it was to appoint a new Senate by a fresh Act of Legislature. He would restrict the number to one hundred. He would insist upon half the number to be connected with education. They had now four thousand graduates, and he thought that they had a claim to be adequately represented on the Senate, and would, therefore, suggest that at least fifty members out of a hundred, might be graduates of the University, the number of non-officials being confined to twenty-five. There were several persons who had presented the University with endowments, and out of them there might be twenty-five members nominated, who should have no power to vote, but who might be made members of the Board of Accounts and other financial committees. Witness advocated the appointment of Fellows for life-time and not for a limited period, for it the latter course were pursued, the independence of Fellows would be impaired and there would be a good deal of manœuvring whenever vacancies were likely to fall due. Witness was in favour of enlarging the Syndicate by increasing the present number of 15 to 21. He specified who should constitute the Syndicate. He insisted upon a supervision of the Colleges by reformed Sydicate and the Senate. They had now a large body of graduates, and in order to bring them in correlation to each other an assembly of graduates of high standing might be established by statute. Their province would be purely a discussion on educational questions. In reply to Mr. Justice Chandavarkar, witness said that the Graduates' Association was not a representative body, and had done absolutely nothing. With regard to the recruitment of the Senate, a vacancy might be filled up in turn by the Government, the Government Colleges, the independent Colleges and by the assembly of graduates. He would not, however, give the right to the assembly of graduates, in the first formation of the Senate. With regard to the Fellows who had been elected by the graduates, the witness said, that only about half of the number elected took an active interest in the deliberations of the Senate; better men had been kept out. There was a good deal of canvassing going on from town to town. Honorary Magistrates had been known to go from house to house to get the votes. There must be a full time Registrar. Government have no right to expect better results from the University such as those in Europe, before they fully manned their own Colleges and brought them up to the standard of English institutions. Witness did not think it fair that they should be told, under existing circumstances, that they had not come up to the expectations formed of them.

MR. R. M. SAYANI.

Mr. R. M. Sayani was the next witness called. He said that to change the present University into a teaching University was a highly desirable object, but there were no funds to carry out the object. The initial outlay in buying land and buildings, and the appointment of a staff of teachers and professors, would be very heavy, and there were no sources for getting the required funds. There would also be a difficulty in diverting the fund intended for prizes and scholarships as at present for the purposes of a teaching University. Witness thought that the sphere of influence of the University should be the whole of the Presidency, including Sind, but not Hyderabad (Nizam). Witness was of opinion that the Senate had been rather large, and the number should be reduced to about 200, while the number of the Syndicate should be raised from fourteen to twenty. The Matriculation, witness said, should be divided into two parts, and a candidate, who had not passed the first part, should not be allowed to appear in the other part. Witness would not deprive of his right an old Fellow, who has been appointed for his life. New Fellows, in his opinion, should be appointed for a term.

PROFESSOR ADAIR.

Professor J. F. Adair of the Rajaram College, Kolhapur, said that the Universities should be lecturing bodies. If any student did not desire to attend lectures, he should be required to pass an examination in the subject of those lectures as was done in Dublin. "A local limit should be placed upon the right to affiliate the Colleges. The Senate should be limited in number, and qualifications for appointment to that body should be prescribed, and Fellowships should be vacated by non-attendance at one-half of the meetings. The Universities should be empowered to confer the M.A. or other suitable degree. The small percentage of passes did not matter; a student often went up to get experience of the examination without hope of passing. The physical and moral welfare of the students should be of interest to the Colleges; but it was a very difficult subject. "Viva voce" examination in modern language, especially in English, should be compulsory. Grace marks should not be given at all. Uniformity among the Universities could be obtained by having the same subjects and by setting the same papers in all the Universities. Compared with London and Sydney, there was not enough pay given to examiners in Bombay. Examiners should be appointed at least one year before the examination. They should be appointed for two years.

MR. K. SUBRAMANIA AIYAR.

Mr. K. Subramani Aiyar, Principal, Byramjee Jeejeebhoy College of Science, said that it was desirable to make the Colleges an integral portion of the Universities, and to increase the stringency of the rules of affiliation. Colleges would become even more efficient than they were at present if each College confined its attention to the teaching of a few selected subjects. The University must demand from candidates certificates of having attended courses of lectures delivered by recognised professors. It must gradually become practicable for the University to appoint its own professors in

certain subjects. When it was decided to make Bombay a teaching University and when it became known that funds were required for the appointment of University Professors, they might confidently hope to receive donations for the purpose. The regulations at present in force about the affiliation of Colleges must be made more stringent when Colleges are recognised as an integral portion of the University. One weakness in the constitution of the Bombay University was that the members of the Syndicate were overworked, and that the members of the Senate were underworked. The rule that every Fellow of the University must be made a member of some one Faculty should be abrogated. The Syndicate must consist of not more than nine members, and must be no more than an executive committee. It was desirable to get Boards of Studies formed in Bombay from among the members of each Faculty. It was desirable to appoint a Board of Examiners to examine in a group of allied subjects, and to make the appointment for a term of years.

THE HON. MR. GILES.

The Hon. Mr. Giles, the Director of Public Instruction, said among other things :—

The Colleges affiliated to the Bombay University are not numerous, and are separate and fairly complete institutions, not excrescences growing out of high schools. In only one instance, that of the Rajaram College, Kolhapur, the full course for a degree is not taught. All the Colleges have special buildings, and almost all have hostels attached to them though the accommodation for resident students is not generally adequate. All the Colleges but two (Fergusson and Bhavnagar) are under European Principals. The Colleges are grouped at Bombay, where there are 5 (including the Law School), and at Poona where there are 3. The rest are all isolated and are situated at Karachi, Ahmedabad, Baroda, Bhavnagar, Junagadh and Kolhapur. The Colleges, which practically constitute the University, are thus very scattered, and, consequently, while it is desirable that the University should have the power of appointing professors or lecturers, it is obvious that outlying Colleges cannot materially benefit by such appointments. It would be hardly possible for a special professor to give a course of lectures in Bombay and then to repeat them at Poona and elsewhere. Consequently, under present circumstances, University Professors would probably have to confine their teaching to those who were going through a post-graduate course of study. This might be of great advantage, for, in the majority of the Colleges, the existing staff have little time to spare for those who are reading for a course higher than the degree. Graduates might be attracted to Bombay if special post-graduate instruction was provided for them by the University. I think at all events that the power to create a teaching University should be taken. I do not think it probable that the power could be largely exercised until conditions have widely changed. A system of combined lectures might be possible where Colleges are grouped, but, there even, only in special subjects, and where the number of students from each College is limited. In ordinary subjects the classes in each College are so large that combination becomes impossible. No one can lecture to more than a certain number of men, perhaps 80 as a miximum, and do justice to all. But where students are few, as in the case of the Science degree, I think that Colleges in one locality might mutually benefit by a combination of instruction. I am of opinion that the present Senate in Bombay is far too large. The maximum number of Fellows should not exceed 120, and I would reduce that number to 100 rather than raise it to 150. If a new constitution is given to the University, existing Fellows who are still resident in the Presidency might be placed on a list of Honorary Fellows (without powers). The present number of elected Fellows is not large and those Fellows might be replaced on the new list, while Government might nominate from the old list such men as seemed by their attainments and their interest in education to be likely to take an earnest and intelligent part in the management of University affairs. All Fellowships should in future be tenable for 5 years. Fellows vacating under this rule should be eligible for renomination. Similarly elected Fellows should be eligible for re-election. Any Fellow who failed to attend a meeting of the Senate for a period of two years should vacate his Fellowship unless his absence was due to special circumstances which he could not control. The present system of election of Fellows by graduates of 10 years' standing might perhaps continue, but the number of elected Fellows should be strictly limited and should not be more than one-fourth of the whole.

If a Faculty of Science is created it might perhaps be merged with that of Engineering. The Faculties would thus be 4 in number as at present. Fellows nominated or elected should be assigned to one Faculty only. At present many belong to the Faculties of Arts and Law and thus exercise a double influence. Men should be selected as Fellows on account of their distinction in a certain direction and should be allotted to the corresponding Faculty. I am of opinion that if reform took place on these lines, the Senate would be a body fit to deal sensibly and intelligently with educational questions. At present our Senate is overloaded with persons who have neither special knowledge of education nor special distinction as educated men. They attend meetings and vote, not always because they grasp the matter under discussion, but because they follow a leader to whom they have given their allegiance. The educational result is occasionally very disappointing to those who understand education and have the best interests of the University at heart. The Syndicate of the Bombay University is a body which has no statutory existence. It exists under the By-laws as an Executive Council or Committee of the Senate, and is not even mentioned in the Act of Incorporation. I am of opinion that, if legislation is resorted to, the Syndicate should have its status defined and legalised. It at present consists of 15 members. The Vice-Chancellor, the 4 Deans of the Faculties and 10 Syndics, of

whom 4 are in Arts (one representing Science), 2 in Law, 2 in Medicine and 2 in Engineering. It meets once a month and transacts all the business of the University, subject to such control or revision by the Senate as is provided for in the By-laws. This control is practically unlimited. With regard to the University Act, I presume that if legislation is resorted to, care will be taken to provide for the due alteration of Section XII which is at present vitiated by a decision of the High Court. As regards the affiliation of Colleges to the University, I think that certain fixed rules should be drawn up, as in Calcutta, and that Colleges should only be affiliated when they could show that they conformed to those rules to the satisfaction of the Syndicate and Senate and of the Local Government. In Bombay we had not long ago 3 mushroom institutions which in no way deserved the name of Colleges and which would not have obtained affiliation, had a strict test been applied to them. These three Colleges have, I am glad to say, disappeared. The application of rules would not, I think, lead to the disaffiliation of any College in the Presidency, but the rules should exist, and their application to existing institutions should be at any time possible. I am in favour of Boards of Studies. In Bombay the appointment of moderators is provided for, and questions as to curricula are referred to the Faculties, but the Boards would render the opinion of experienced experts available, and would tend to maintain a level standard of work and of examination. I do not think that our curricula generally are bad, but I consider that in many directions there is room for reform, and I believe that if the question of revising the curricula generally was taken up, after other constitutional reforms were completed, there would be a considerable amount of expert opinion available which would be gladly preferred for the benefit of the students and the University, but which is now withheld because proposals for change, however excellent, are liable to be swamped by the vote of an assembly which cannot always grasp their significance. Our curricula are, however, not shallow or superficial generally, and I consider that they afford, in almost all subjects, a fair test of what a man is worth, and have a distinct high educational value. Given good examiners, and consequently sensible papers and sensible marking, I think that the curricula are generally as advanced and as complete as is desirable under present conditions. I should be in favour of an Honours Course for the degrees, separate from the Pass Course. I do not consider that our present 'Honours,' which are won by a higher percentage of marks are satisfactory. The Honours man should be put to a severer and greater test than the Pass man. I may add here that possibly groups of Colleges might combine their lectures for Honours men with advantage. I am strongly of opinion that the present Matriculation Examination should be abolished and replaced by a general School Final Examination which might, under certain conditions, be accepted by the University as an entrance test. Such an examination should consist of certain obligatory subjects, common to all candidates, thus—(1) English; (2) Vernacular; (3) Arithmetic; (4) History and Geography of England and India. Other subjects should then be grouped together and one group of two subjects taken up by each candidate at his option. The boy who wished for a commercial career might take Commerce and a kindred subject, while the boy who wished to join a College would naturally take languages. The scheme could easily be worked out; the relief to the schools and to the pupils would be great, and the University would not lose as it could charge a fee for registration of name in the University books and would have no expenses or responsibility for the examination which should be conducted by the Educational Department. Finally, I wish to place on record my opinion that while there is great room for reform in connection with this University, the University has done and is doing good and valuable work and is producing men who are not only occasionally brilliant scholars, but who are, on the whole, fairly well educated, well mannered and well conducted. My experience after 29 years is that our graduates are generally men who are fit to be public servants, and to take their proper place in the various walks of life, that the tendency in the Colleges and in the students is towards improvement, and that the University of Bombay is not behind any other University in India either in the efficiency of its management, or in the sufficiency of its results.

DR. MCDONALD.

Dr. McDonald, Registrar of the Bombay University, in answer to Mr. Hewett, gave the numbers of students attending schools and those appearing at examinations. He also explained how question papers were printed, and how practical examinations were conducted. He recommended the substitution of the M.B. degree for the L.M. and S. degree given to medical graduates at present.

DR. MASINA.

Dr. H. M. Masina, F.R.C.S., in giving supplementary evidence before the Commission, advocated the granting of grace marks to students who had done well in other subjects. The Grant Medical College was under a triple government, namely, that of the Principal of the College, the Director of Public Instruction, and the Surgeon-General with the Government of Bombay. Witness had been connected with the College ever since the year 1882, and he was of opinion that the best person to advise the Government as regarded its internal management was the Principal, who knew the exact wants and needs of the institution. The witness gave instances in which the Surgeon-General for the time being did things which were opposed to the best interests of the College. Speaking about the teaching staff he said that there were many complaints in respect of the changes which took place in that staff. Witness admitted that the Bombay Medical profession owed a deep debt of gratitude to the Indian Medical Service, which, in its earlier days, developed Western medical education and medical science, and if the principles as they were laid down by the pioneers of

that service like Sir Robert Grant and Dr. Charles Morehead had been carried out, there would have been no cause of complaint so far as the selection of teachers was concerned. It was during the regime of Lord Reay that some reforms in that direction were introduced and full-time professors were appointed, but one of the chairs had already been abolished, and it was quite on the cards that the other would also meet the same fate as soon as the present incumbent of the post was transferred to another place. He suggested that if it was possible on account of the exigencies and requirements of the Indian Medical Service to retain the services of the same man, selection should be made from deserving candidates to take up that kind of work. They had amongst them men of high qualifications, who had done good teaching work, and he saw no reason why selection should not be made from among them. With regard to the system of appointing additional professors, he said that instead of continuing and maintaining the same, there was a sort of a reversion to the old system of wholly and solely selecting men from the service, even when professional men outside the service were available. There was a tutorial staff, who were at one time called assistant professors, but even that designation had now been withdrawn. Some of these tutors, who were very capable men, when they saw that there was no chance for promotion, went to London and returned with higher qualifications. Dr. Masina then dwelt at great length on the defective system of studies as laid down by the University and suggested reforms in various directions.

MR. DAVAR.

Mr. D. D. Davar, Principal of the Bombay Law School, was next examined. He stated how the Law School was remodelled since the year 1898. They had one Principal and four professors, who were paid from fees recovered from students. It was a self-supporting institution. The surplus was devoted to the giving of prizes. The professors had under the rules no proper control over the students, who filled up the necessary terms and then disappeared.

The sittings of the Commission in Bombay concluded here.

INDIAN UNIVERSITIES' COMMISSION.

The Indian Universities' Commission held their first sitting in Calcutta at the Town Hall on Thursday, 13th March.

THE REV. FATHER LAFONT.

The Rev. Father Lafont, Rector of St. Xavier's College, was the first witness, examined. The following is a brief abstract of his evidence:—In the first place, as to whether I think the time has come to recognise the University of Calcutta as a teaching body, on that point I think, if the thing is carried on on the lines of the London University, it would be suitable to have, say, for instance, in the Presidency College, professors appointed by the University, and in the other colleges professors and teachers recognised by the University. I think it is an excellent measure to have the University converted into a University with recognised teachers, not necessarily required to have academic degrees. An academic degree does not necessarily qualify a man for teaching; it is not always a qualification for teaching. As regards Science, we have affiliated the Indian Scientific Association of Dr. Sircar to the B.A. and B.Sc. degree, and attendance at the lectures at that institution qualifies a student to present himself for these examinations. As regards spheres of influence, I think it is desirable that each University should confine itself to to affiliation of colleges, either territorial or political units. I do not see why colleges in the Punjab should come and ask to be affiliated to the Calcutta University. If a Fellow is worthy of being a Fellow he should not be elected for a fixed period. I do not like elections as a good deal of unworthy canvassing goes on. I prefer appointments by competent authority. Besides the graduates do not know enough of the candidates to be able to give a competent vote, and the result is that they are led simply by a few moving spirits to determine the election, and the election is a sham. It seems to me that the Board of Studies are somewhat too energetic in that portion of their duties relating to the selection of text-books. They are constantly changing the text-books, and it is painful to see the way in which text-books are changed without giving any reason whatever. This is a very great hardship both on the teachers and on the students. The best examiners are in point of fact those who are teachers. I am afraid that the examiners appointed in England, not being in touch at all with Indian Universities and Colleges and the state of affairs in India, may treat the students here too much on the English plan. I do not think such an arrangement would work well. English examiners might mistake the standard to which the boys here have been accustomed unless they take the trouble of studying very carefully our calendar and acquainting themselves with the range of subjects as taught here. I think our examiners are as careful as they can be. As for the physical welfare of the students, we encourage sports, and for their moral welfare we have hostels. These hostels are not attached to all the colleges. We try our best to get our students to live in these hostels. I would approve of any rule such as is in force in Madras that students must live with their parents, or in a hostel or in a place approved of by the University. There is no necessity whatever to have a whole-time Registrar, but the very best staff must be had to assist him. The University degrees are a passport to certain professions, and they have a distinct value in the marriage market. Even a failed B.A. candidate has a great value in the marriage market, and many of the students have come to appreciate the Calcutta University examinations as a means to a certain end, and that end is not always knowledge, but something very far from it. We cannot oblige them to learn for knowledge's sake; if they have some inferior motive we cannot prevent them. It seems to me that the introduction by the Education Department of the High School examination has had a bad effect. I would like to see the standard of our Entrance examination raised so that it may be said that it is not more difficult to pass the High School examination than the Entrance examination.

REV. K. S. MACDONALD submitted the following note:—

Teaching Universities.—I think it is expedient to enlarge the provisions of the Calcutta University, so as to make it clear that it is a teaching as well as an examining institution as petitioned for by its Senate in December, 1890. As a member of the Committee appointed to consider that matter, I heartily approved of the petition which was founded on the Committee's Report of date 28th August, 1890. There are subjects of study for the teaching of which none of the affiliated colleges at present make provision, subjects for the study of which provision should be made, though the number of students be small I include post-graduate subjects of study. The powers of the University are in other respects too limited as illustrated in the memorial already referred to.

Spheres of Influence.—While students, from whatever country they may come, should be welcomed by the University, only such colleges as can be conveniently visited by the University should be affiliated, unless special circumstances can be justly pled for exception as, for example, in regard to Ceylon and Nagpore.

Constitution—the Senate.—The Calcutta University Senate is too large. I fear it is only too true that Fellowships have been given in the past merely by way of compliment; and certain it is that only a small number of Fellows regularly attend the ordinary meetings of the Senate. Many come only when a personal and contentious matter has to be decided and they come simply to record their vote. I think the number should be limited; and that non-attendance for, say, two years should disqualify; and that in the appointment of Fellows respect should be had to qualifications and official position such as Principal of an affiliated college, etc. In the election of Fellows votes should, I think, be given to professors in affiliated colleges and to all Fellows of, say, five years' standing. In the Punjab University the Senate elects a large proportion of the Fellows; in Calcutta they have had as yet no voice in such elections.

As to the tenure of Fellowships, I would have it depend on attendance within one year, if living in Bengal, or two years, if within that time they have been out of Bengal, on furlough or deputations.

Syndicate.—Considering the enormous amount of work the Syndicate has to get through, I do not think it is desirable to increase the number of the Syndics unless the Syndicate be broken up into Committees entrusted with the disposal of certain classes or items of business of comparatively little importance, the disposal of which is largely guided by precedents and regulations or by-laws. Another solution of the difficulty I would suggest is the entrusting of much of the business now transacted by the Syndicate to the Faculties of Law, Medicine, and Engineering—treating them as possessing greater independent powers than they at present possess. I think these Faculties should have more power over matters affecting themselves alone, and of no general importance than they have at present by means of one or two representatives on the Syndicate. Instead of being voted on, as at present as one of the five representatives of the Faculty of Arts in the Syndicate, I would have the Director of Public Instruction *ex-officio* a Fellow of the University, a member of the Syndicate and President of the Faculty of Arts. Thus irrespective of him five Fellows would be elected by the Faculty of Arts as its representatives in the Syndicate. I think that the Syndicate of the Calcutta University, like those of the Allahabad and Punjab Universities, should have a statutory basis.

Graduates.—There ought undoubtedly to be an authoritative official register of the graduates, and provision made for keeping it up to date. I would also have power conferred on the University to give the M. A. degree or other suitable degree to recognised teachers, professors, or examiners who come from other Universities, and serve our University in any of these capacities.

Students of the Universities.—Under this head rather than any other, unless it be that headed 13—affiliated colleges, I would suggest the desirability of the University, by a specially appointed officer, or one or more members of the Syndicate, visiting the different affiliated colleges. Some thirty or forty years ago the Education Department, in the person of the Director of Public Instruction was supposed to undertake this duty. But the discharge of it has fallen into abeyance or desuetude. In the interests of the colleges, the professors and the students, such a visitation should take place periodically. Cases have come before the Senate suggesting the desirability of such visitations. I do not think a minimum age should be fixed for candidates for the Entrance or Matriculation examination. It would, I fear, tend to demoralise many of the candidates. The Calcutta University had for years a minimum age-limit. But for the reason given above and other reasons, it felt compelled to give it up. Besides the teachers, parents and guardians ought to be better judges as to whether in given circumstances their wards should be allowed to enter college. I doubt not certificates for admission are granted too easily, but I think to older candidates rather than younger. Besides no age-limit would well be enforced on female candidates.

University teaching English.—I thoroughly agree with those who say that Indian students begin their University course without a sufficient knowledge of English to profit by the lectures they attend. There are various ways by which this defect may be more or less remedied.

(1) It would greatly help the students to a more facile and correct command of English if they were made to talk it in the school-room, the play-ground, and the house. The school authorities have much in their power to secure the use of English in the class-room and the play-ground.

(2) A powerful exercise working towards the same end is translation into the Vernacular and from the Vernacular into English. This should be made a home exercise.

(3) Reading largely good, simple, interesting English books or periodicals. These exercises I would recommend as the result of my own personal experience. They are exercises which should be attended to independent of the teacher. I am of opinion that the Indian student gets too much teaching, and is not sufficiently induced to read and study independent of the teacher and professor. He devotes all his time to the prescribed texts, and has no time for independent reading. As to work done under the teacher's direct personal guidance let me remark: (*a*) Large classes militate against effective successful teaching and careful examination of the written exercises. (*b*) Higher proficiency should be demanded at all the previous examinations, despite the wailings of failed candidates and disappointed teachers and professors, over the small percentage passed. (*c*) Examination papers should, as far as possible, be drawn up so as to baffle crammers and to encourage independent thinking and personal observation. (*d*) The pieces or books selected for study should be such as to encourage a taste for reading, or create a love of reading and not such as will weary, nauseate and produce a dislike to all reading, as associated with hard tasks and weary hours. (*e*) Passages should be given to explain taken from books not prescribed in the course, but passages which the candidates from their presumed knowledge of English ought to understand.

SECOND DAY.

14th March.

BABU SURENDRANATH BANNERJEA.

Babu Surendranath Bannerjea, proprietor of the Ripon College, was the first witness examined. The following is a brief abstract of his statement:—As regards teaching

Universities I would have post-graduate lectures, and my reason for it is this, that the sphere of our University being so extensive, and the colleges being situated in such different and distant places, it would be almost impossible for the students from all these various colleges to come to a common centre for the purpose of receiving the benefit of a teaching University, and therefore it strikes me that the first step that ought to be taken towards the organisation of a teaching University would be to have post-graduate lectures. As regards recognised teachers, I really do not think that any inconvenience has arisen or any loss of efficiency has resulted from its absence. It is to the interest of schools to appoint the best teachers subject to the pay they are prepared to give. Favouritism, especially in this country, where public opinion is not strong, might be operative in the framing of the list. I do not think any inconvenience has arisen from the Calcutta University holding its examinations outside the limits of the Bengal Presidency or affiliating institutions outside those limits. As regards the constitution of the Senate I would limit the number but not make it smaller than 100, or 150 would, I think, be a good number. I would not prescribe the qualifications of persons except that in the case of persons elected by the graduates they must be graduates of the University, and in the case of persons nominated by the Government they must be graduates of some University, English or Indian. I would certainly insist upon non-attendance for a number of consecutive meetings being made a reason for disqualification. I would suggest that half the number of Fellows be nominated by the Government and the other half elected by the graduates of the University of ten or fifteen years' standing. I would certainly be in favour of two-thirds being elected and one-third being nominated. Both the nominated and elected Fellows should hold office for five or six years. The colleges are not adequately represented in the Syndicate. There are ten members but out of these ten you have only four for the last five years connected with the actual work of education. I consider this element to be disproportionate to the magnitude of the educational interests confided to the Senate. Two-thirds of the members of the Syndicate must be connected with the colleges to be elected once in three years. Recognised teachers should be attached to the Faculties. I am not acquainted with the internal working of the University, but the manner in which the text-books are selected is capable of considerable improvement. If when the books are selected the heads of colleges are consulted, I think it would be an improvement. They would give the matter the consideration it deserved, and if their opinions were obtained and the matter threshed out, the result would be, I think, more satisfactory. I do not think the examination papers are satisfactory; they are often too long and are set by inexperienced persons. Questions are put which ought not to be put. Questions are sometimes put which are not a real test of merit; they are sometimes "catch" questions. I would not fix a minimum age-limit for candidates for the Entrance or Matriculation examination. We have got two boys in our school, aged thirteen years and fourteen years, respectively. I think they are extremely brilliant boys I think it would be objectionable to keep back brilliant boys simply on account of their age. One of them is a very strong boy. If you have an age-limit, students who are brilliant will be tempted to overstate their age. I am distinctly of opinion that there should be a whole-time Registrar, having regard to the increasing work of the University.

BABU KRISHNA KAMAL BHATTACHARJEE.

Babu Krishna Kamal Bhattacharjee, Principal of the Ripon College, was the next witness examined. The following is a very brief abstract of his statement:—So far as I am aware I do not think the ancient Sanskrit *tols* have been at all influenced by the University except, it may be, by the institution of examinations. A first-class M.A. in Sanskrit is an excellent scholar. Sanskrit is not always taught in any college through the medium of English but through the medium of the Vernacular of the district. I do not use Sanskrit grammars written in English. Most of the boys simply flock to colleges to obtain a degree, very few come for learning itself. The ultimate object of the boys is to make provision for earning a certain sum. It seems to me that Sanskrit is too difficult to learn as a second language with another difficult language such as English. Students do not study Sanskrit grammar systematically. I would advocate the substitution of the Vernaculars for Sanskrit as the Vernaculars are developing very much now. I cannot say whether it ought to be a part of the objects of the University to advance Sanskrit culture. I would make the Fellowships terminable by effluxion of time either because Fellows did not attend the meetings or took no interest in the University. I would limit the number of Fellows to 100. I have no objection to life Fellowships. With reference to the Syndicate I would say that its powers ought to be definitely fixed by legislation with a view of making it quite clear how far these powers exist. I should not make the Syndicate a final authority in all matters independent of the Senate. I think the affiliated colleges are not sufficiently represented on the Syndicate. Some means might be devised for securing better representation for the affiliated colleges. So far as I can find out from the results, namely, in the matter of prescribing text-books, it seems to me that many members of the Board of Studies do not go through the whole of the books which come to be prescribed by them, and therefore they are not in a fit position to judge of the merits of these books. As to whether the University ought to appoint professors, I find that many of the private colleges at least are not in sufficient funds to appoint professors in many of the subjects, in scientific subjects for instance, and if the University can appoint professors in Science so that students from any affiliated college might attend such lectures that would be a distinct profit to those colleges which have not sufficient resources to appoint professors. There is some abuse connected with the transfer rules. I have no particular opinion as to the allotment of grace marks.

DR J. MORRISON.

Dr. J. Morrison, Principal of the General Assembly's Institution, was then examined. The following is a brief abstract of his statement:—English is the weak point in candidates for University degrees. From 1887 to 1896 twice as many failed in English as in Mathematics, and nearly four times as many as in second language. At the B.A. examination, A course, more than twice as many grace marks have had to be given in English as in Philosophy and more than four times as many as in Mathematics. This state of things in regard to English means that the students are incapable of benefiting to the full by lectures in English. The first and chief aim of professors here must be to see that students understand every paragraph of their English-written text-books, and that the students apply themselves very diligently to thoughtful study of their text-books. The defect exists in the students as they enter the University. This is a question of school teaching, whether working knowledge of English apart from the special terminology of any subject is got or is not got in their schools. If they enter college

habituated to writing unidiomatic English, their English remains almost incurably marred. A radical error seems to exist in the teaching of English in schools. English should not be taught in schools with the study of English Literature or with Scientific Grammar and Philology as the ultimate aims. These ultimate aims inevitably determine the character of the study in school. These have been the ultimate aims in linguistic study in Great Britain until recently, and we here have copied the system not perceiving the difference in the situation in India. Whether the boy in school is looking forward to a University career and a learned profession, or only to a clerical career in a commercial firm or under Government, or to a career in some practical capacity, it should make no difference in his school study of English. The would-be student and the clerk equally require to begin with a fairly extensive, practical and idiomatic knowledge of English Having got it, the student is then ready for his lecture and his study of English Literature, the clerk is ready to begin his apprenticeship in his office. To speak more plainly, in schools pupils must be taught with a view to *speaking* English and understanding it when spoken. The evil influence of copying the British system of studying languages will be understood when we remember that no student in Britain has now to speak Latin or to follow lectures in Latin; no one is expected to speak Greek; until lately, scarcely any student of French or German looked forward to speaking the language, yet we largely follow the British system of learning languages. Until we teach pupils with a view to their speaking English it seems unreasonable to talk about their being required to speak it among themselves during college hours. To effect this change we must organise the teaching of English on some such system as used to be called this method. It was also advocated by the late Professor Blackie, Professor of Greek in Edinburgh. In its earlier stages the teaching of English words and idiomatic phrases must be associated directly with things and actualities, not with corresponding Bengali words merely or with kindred grammatical forms. The "Am" for example will be associated by repeated use, with the speaker, and not with the table *am, art, is, etc.* In the succeeding stages phrases and sentences will be associated with the actual circumstances of the class room. A series of books on these lines could easily be prepared for the guidance of teachers. In fact, Appendix A of the new Bengal Education Code supplies the concrete matter for lessons such as are necessary. The new scheme for the teaching of English in Government schools in Bengal, while possessed of many advantages should be considered carefully from that point of view. Will the postponement of the study of English for the first six years of school life lead to a greater practical knowledge of English? or would it make English still more a subject that youths know instead of an instrument they apply. The evil effect of the present system is seen particularly in mofussil students who rarely hear English spoken. The age of the entrance student is too low. If practical mastery of the English language is required from *entrants*, the age will rise; the entrance examination will become the gate to ordinary employment and to the professional colleges like Sibpore College and the Medical College, the incongruity will then cease of those who are to be clerks and subordinate administrative officers spending time over Higher Mathematics, Logic, Higher English and Higher Sanskrit. There should be no artificial fixing of a minimum age for *entrants*. The standard of the Entrance examination and the age of *entrants* is considerably lower than in British Universities. Considering however that the Calcutta University Entrance examination is conducted in a foreign language it cannot be called easier than that of any British University. There should be no Entrance English text-book. Students and teachers will labour over the allusions and linguistic peculiarities rather than over the practical acquirement of the English language and the education of the mind of the pupil.

The Calcutta Missionary Conference has already resolved to see whether a Central Board could not be instituted to prescribe Theological studies and arrange for examinations. It was resolved that before they should think of approaching the University it should be found whether such Boards would be a success. There is nothing in the practice and constitution of the University here to prevent the institution of a Theological Degree with options to suit different classes of students or those of different tastes.

(1) The University already recognises the following languages which might form part of a Theological curriculum. Sanskrit, Arabic, Greek, Hebrew, Latin. (2) It already prescribes studies in Moral Science and in Natural Theology. Under the latter head many very suitable text-books are prescribed. (3) It already [illegible] a Lectureship on Vedanta, although the [illegible] chief guardians of our Lamp of Learning, [illegible] consented that this light should shine on one section only of the community. Our Chancellors and Vice-Chancellors and the great majority of this Education Commission would be turned out from the University lecture-room. Hence it could accept endowed Lectureships in other similar sphere. The Barrows Lectureship might be made over to the University. (4) It recognises a Sanskrit College and it recognises another institution the Science Association which teaches in a single department, hence it could recognise Theological schools. In Scottish Universities, Church History is now regarded as an optional Arts subject, hence we had precedent for admitting such a subject in our courses. One of Biology, Physics, Chemistry, History, Botany, etc., should also be prescribed. The subjects for the B.D. Degree in Scotland are four, *viz*:—(1) Systematic Theology, including Biblical Theology. (2) Biblical Criticism, that of the authorship, authenticity and the historical setting of the Books of the Bible; (3) Church History (a portion); (4) Hebrew and Oriental languages. Three of these have already been analogues (at least, in a rudimentary state) within our University. A considerable proportion of the graduates of Scottish Universities are needed as religious teachers. Why should the Universities in India not feel the need of encouraging a learned class of religious teachers as also the encouragement of Theological study? The subject of Comparative Religion is the thorny subject in this department of study, and may be avoided for the present. History and Political Economy are now to be separated.

THIRD DAY,

15th March.

MR. A. C. EDWARDS.

Mr. A. C. Edwards, Principal of the Presidency College and Registrar of the University of Calcutta, was the first witness examined.

The following is an abstract of his statement:—I have been asked to give evidence before the Commission on certain special points, namely, (1) the condition of the Presidency College now as compared with its condition twenty years ago, (2) the present and past conditions of the Dacca and Patna Colleges, and (3) the question of having a whole-time Registrar for the Calcutta University. I shall be glad to answer, so far as I am able, any ques-

tions connected with the first and third of these points. As regards the second point, as the Dacca and Patna Colleges are now under other Government officers as Principals, I do not feel competent to express any opinion about them. I believe the Principal of the Patna College is coming to Calcutta in a day or two, and I would suggest that he might be asked to give evidence, if necessary, in connection with that institution. Turning to the Presidency College I find that in 1880-81 there were 344 students on the rolls as against 647 students at the end of March, 1901. To the latter number have to be added about 50 students from the Calcutta Madrassa who attended all the F.A. lectures delivered in the Presidency College and about 70 students from the Sanskrit College, who attended lectures on Physics and Chemistry, raising the total number of students undergoing instruction in the Presidency College, in March 1901 to 767. The cost of the College to Government in 1880-81 was Rs. 63,287 exclusive of the Law Department and in 1900-01 it was Rs. 67,761. We seem to have one professor more now than in 19[illegible] It will be seen, therefore, that double the amour[illegible] ne now at practically the same cost t[illegible] , and with practically the same staff as in 18[illegible] e it has to be borne in mind that whereas in 1880-81 there were no sections in the 3rd and 4th year classes, in 1900-01, there were two sections in all classes up to the B A., and that the M.A. classes are taught in nearly all subjects now, while many additional honour classes and practical classes have been opened. Twenty years ago there were in the Presidency College, Physical and Chemical laboratories only. These have since been very largely extended and much more fully equipped, and during the last two years, a Geological, Biological and an Astronomical Laboratory with the observatory have been added. B.Sc. classes have been opened in the college, since 1901. To illustrate the comparative result of the works done in the college now, and twenty years ago, I offer the following table, the latter part of which covers the three years during which I have been in charge as Principal. In 1880, the Presidency College sent up for the F.A. 101 students, of whom 49 passed, for the B.A. 85, of whom 37 passed, and for the M.A. 21, of whom 17 passed; in 1881, for the F.A. 77 students, of whom 31 passed, for the B A. 75, of whom 28 passed, and for the M.A. 30, of whom 9 passed; in 1882 for the F.A. 129, of whom 54 passed, for the B.A 87, of whom 37 passed, and for the M.A. 28, of whom 16 passed; in 1899 for the F.A. 100, of whom 64 passed, for the B.A. 179, of whom 93 passed, and for the M.A. 94, of whom 50 passed; in 1900 for the F.A. 93, of whom 64 passed, for the B.A. 175, of whom 99 passed, and for the M.A. 85, of whom 39 passed; in 1901 for the F.A. 124, of whom 67 passed, for the B.A. 174, of whom 84 passed, and for the M.A. 72, of whom 35 passed. It will be seen from the table that in the Presidency College there appears to have been no deterioration in the results of educational work in recent years. Judging from the results and the conditions of the colleges as a teaching institution it is unsound now, it was still more unsound 20 years ago; if it was satisfactory then, it is still more satisfactory now. As regards the conduct of our students in our college, I have nothing to complain of, indeed I may say, speaking generally, that it is as good as I could wish. I may mention that there is now an athletic club connected with the college an annual contribution to which is compulsory for all our students, while gymnastics are compulsory for all students other than first-year class. To promote the welfare of the students there is the Eden Hindu Hostel attached to the college which is now directly under the control of the Principal, while in accordance with the orders of Government all students of the college and of the two attached schools are now required to live either with their parents or *bonâ fide* guardians or in the college hostel or in other licensed hostels.

Turning to special point 5, as far as the immediate present is concerned, the question about a whole-time Registrar seems to me to turn on the qualifications of the individuals forming the University staff. With a highly competent Assistant Registrar, like the present one, and with the existing staff, the Registrar is just able to carry on the work of the University with the time at his disposal after the discharge of his official duties as a Government officer. He is however very hard worked during about six months in the year. In view of the largely increasing numbers of candidates for examination each year, it seems probable that the Registrar's work will ere long demand a whole-time officer. However in my opinion, the time has now come to relieve the congestion caused by the host of unwieldy masses of candidates that now present themselves for the annual Entrance examinations. This year more than 7,000 have appeared as well as on other grounds, there should be two Entrance examinations held in the year. The following table shows the number of Entrance candidates who failed in English during the last five years. In 1897, 2390 candidates failed, of whom 2108 failed in English; in 1898, 2724 candidates failed, of whom 1870 failed in English; in 1899, 2374 candidates failed, of whom 2099 failed in English; in 1900, 2448 candidates failed, of whom 1871 failed in English; and in 1901, 4239 candidates out of 6,155, would have passed if the pass marks in English had been 40 per cent. instead of 33 per cent. In view of these large numbers of failures in English, about 2,000 yearly, which is likely to be greatly augmented if the minimum pass marks in English is raised from 23 per cent. to 40 per cent. as has been proposed, and in my opinion most desirable I think that, Entrance candidates should only be allowed to appear in English at first on a reduced fee. If they pass they may go up six months later for the examinations in the other subjects. If they fail they may appear in English only, again six months later. This should save a great waste of time and labour both on the part of the candidates and of the examiners. The certificate of having passed this examination in English would be useful to students who contemplate entering mercantile firms, becoming clerks, etc. The pass mark should be 40 per cent. and the age of the candidate at least 15 on the 1st January next preceding the first examination in English and the examiners or at least in the majority of them should be Englishmen. A special building for the University examinations should, if possible, be provided, as it would be unadvisable to interfere twice in the year with the work of colleges and schools by closing them twice for the examinations, and a portion of the Entrance fee might be set apart as a fund to meet building expenses otherwise one of the half-yearly examinations would have to be held in the vacation. Were this course adopted a whole-time Registrar would be necessary. It is in my opinion essential that all the question papers should be printed in England. As an alternative proposal to the above, a final school examination in English only might be held under University or Government supervision with English examiners, and a candidate might be required to have passed this before appearing at the Entrance examination. Original compositions in the form of essays or letters, might, perhaps, be a sufficient test to be set under the superintendence of Inspectors of Schools, and forwarded to the examiners in Calcutta.

I would suggest that as regards the Entrance test examination, as now required, it should be ruled that the Head Master or Inspector of Schools should certify in each candidate's Entrance application form, that he has obtained 20 or 25 per cent. at least of the marks in each subject in such test examination. Also that no candidate should be admitted to the F.A. or B.A. examination, unless he produces a certificate from the Principal of his college in his application form to the effect that he has passed a test examination in the 1st or 2nd or 3rd and 4th years classes respectively, or in special cases at the Principal's discretion in one of them and obtained at least 25 per cent. of the aggregate marks in each of such examinations.

The number of the Syndics might, I think, perhaps, be increased to 12 or 15. In my opinion one-half or two-thirds of the Syndics should always consist of persons engaged in practical educational work—as one quarter or one-third should be Heads of affiliated educational institutions. I do not know why the teaching of English in colleges is so much less provided now than it was formerly as indicated by the fact that in 1880 there were about 16 professors in English in the Bengal Educational Service whereas now there are about six. Such a great diminution of Government support can hardly fail to cause a lowering of the standard of English in the country generally. In my opinion, it is most desirable that more professors of English and more Head Masters and certificated teachers of English from England should be employed in our colleges and schools. Compulsory Vernacular education in the lower classes of schools seems also to militate against the improvement and spread of a knowledge of English in our educational institutions and in the country generally. With only some one-half per cent., I suppose of the whole population possessing any knowledge of English, it would seem that the study of the Vernaculars might be left to the other 99½ per cent. In my opinion there might be a special professor provided in the Presidency College and other colleges for teaching composition and looking over essays, etc. With the existing large classes, the present staff of the Presidency College are too hardworked to do much in the way. University laboratories might be started in Calcutta, Dacca and Patna where the students of the different colleges might work under their own professors. I do not think inter-collegiate lectures would be practicable as college classes are already, as a rule, too large; discipline probably could not be maintained and friction between colleges would be likely to ensue. It has been intimated to me that students of the Calcutta Madrassa who now attend the Presidency College, and have all the advantages of its lectures without paying any fee to the college, would prefer to have lecturers of their own. Fellows of the University, if elected, should, I think, be elected by the Fellows of the Senate and not by the general body of students. I would suggest that all officers of the Indian Educational Service after five years' service, might be made Fellows in Calcutta. Non-attendance at meetings of the Senate for two years might disqualify members. Frequent changes in the University rules and courses of study are, I think, undesirable and are perhaps one of the causes of the deterioration in our B.A. examination result in recent years. A want of thoroughness seems to pervade work of too many Indian students who appear to be imbued with the idea that speed in work is equivalent to efficiency and do not seem to care for the careful and scholarly treatment of a subject. This desire to cover the ground quickly, somehow too often leads to slovenliness, shallowness, and failure. We have no lady students now in the Presidency College. We had two last year, one of them went up for her B.A., but she was unwell I think, and did not go through it, the other unfortunately died at the beginning of the year. I think the management of the hostel is fairly satisfactory. I do not see my way towards making it more satisfactory under existing circumstances. The hostel is in charge of a native superintendent who lives on the premises and there is also the assistant. There is a Board of Visitors and I am President. Whenever I have visited the hostel I have found it in proper order. We have 17 professors in the Presidency College not including the demonstrators. Not long ago I expelled a boy for habitually coming in late at nights. The health of the Boarders is on the whole good.

DR. P. K. RAY.

Dr. P. K. Ray, Professor, Presidency College, was next examined. He was of opinion that Universities might be converted into teaching bodies if funds were provided. If this were done the Calcutta University might be reconstituted on the lines of the new London University. A Principal should be appointed to assist the Senate in the government of the University and should be a whole-time salaried officer. As regarded the appointment of professors, the University might appoint professors in those subjects in which there were now in those colleges affiliated to it. The University might also appoint professors who would lecture on post-graduate subjects, and the lectures being open to all graduates on conditions to be determined by the Senate. All this was on the assumption that funds were forthcoming. A list of teachers might be kept and found useful, and the Senate might appoint more of their own to the list. He was of opinion that a resident professor was necessary on their hostel to supervise the conduct of the students. The introduction of Science classes had become absolutely necessary. If the University was reconstructed, it should have an Academic Council corresponding to the present Syndicate. Fellowships should be for life. The Faculties should be constituted on the lines of the London University and should consist chiefly of teachers. The Convocation should be constituted in Calcutta on the lines of the London University consisting of all its registered graduates. He thought the present Calcutta University Institute might be made more use of to foster University life in Calcutta. In regard to Theology he thought they might do a good deal more on this subject; the time had come when more ought to be done. Private colleges should be placed under the management of duly constituted committees, instead of irresponsible single individuals. Proprietary colleges that are now owned by single individuals should not be encouraged, and all colleges should be inspected periodically by the University to see that all their rules were being carried out. The pay of teachers ought to be raised. At present the lowest pay of professors in Government Colleges was Rs. 150.

MR. W. BILLING.

Mr. W. Billing, Principal of the Hooghly College, stated among other things as follows:—With reference to English, I would say that the Entrance examination is almost a failure. Students very often get into colleges when they are utterly unable to understand the lectures of professors. My opinion is that it is deteriorating instead of improving their knowledge of English. I consider that graduates attending the B.A. classes are inferior as regards their knowledge of English to graduates of ten or fifteen years ago. I think that the proposed change must begin with the Entrance examination. I would do away with the English Entrance text-book. I would require from candidates a considerable amount of

translation from their Vernacular into English, the writings of original letters and essays in English and the paraphrasing of unseen passages. I think that the examination papers ought to be drawn up by experienced European teachers, and that the examiners should be on their guard against cramming. As regards the deterioration in English, I consider that the teaching in mofussil schools is not as good as it used to be. This fact is, I think, due to the deterioration in the quality of the teachers.

The pay generally given to teachers in private schools is Rs. 20 to the lowest teacher and Rs. 40 to the Headmaster. In Government schools the lowest teacher gets Rs. 20 to Rs. 25, and the Headmaster from Rs. 75 to Rs. 100. For a school class I think, forty would be a very fair number. Where the number exceeds that, I think, it would affect the efficiency of the teacher. I think there is a great demand for teachers with the magic letters B.A. and M.A. after their names, who, however, are not worth anything. There are no trained teachers. I think we ought to have a body of trained teachers. I think that English should be taught colloquially, especially in the lower classes. I do not object to students committing text-books to memory without understanding them. I think something ought to be done with reference to the Entrance examination. The standard ought to be revised. The fault lies in students exercising their memory to the utter neglect of their reason or judgment. I do not think that for the Entrance examination the amount of work that the students have to get through, is too large. As regards the inspection of affiliated colleges by the University, I think the matter should be left in the hands of one man. I feel that I could deal with the man but not with a Committee. If the gentleman who was deputed was an education expert, I would not object to him, otherwise I would rather be kept away. If he was not a teacher I think his opinion would be worthless. I am assuming that he comes to inspect the internal economy of my college—the way in which I manage things generally. As regards the Entrance examination we are asked to state that there is some probability of a candidate passing, but as regards the F.A. and B.A. we are not required to make any such statement. I have never been inside a private college, but I am told from all quarters that there is very little discipline there. Introduction of Honours' examination has not tended in the least to raise the standard of instruction in the classes. Generally the selection of text-books is appropriate. I am inclined to think that sometimes it would be better if the text-books in English were not taken from the regular classic authors, but from some authors who have not been annotated. The students in our classes rely on their professors; they will not work for themselves. I think that the examination questions are drawn up in such a way as to encourage cramming; they do not lead the student to think. The hostels in my opinion should be such as to attract students. The Government ought to support them partly. I am speaking of Government colleges. The fee should be so low that even a poor boy would be able to pay them. By hostel I mean a place which is under Government supervision. I think that the mofussil colleges ought to be represented on the Syndicate. I think it is a great shame that we have no representative there.

(To be continued).

THE UNIVERSITY OF MADRAS.

THE CONVOCATION ADDRESS.

The following is the full text of the address delivered by the Hon'ble Dewan Bahadur Srinivasa Raghava Iyengar, C.I.E., at the Convocation of the Madras University held on Friday, the 21st March.

YOUR EXCELLENCY, MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,—Having been commissioned by His Excellency the Chancellor to address the candidates who have just received their degrees, and "exhort them to conduct themselves suitably unto the position to which, by the degrees conferred on them, they have attained," I rise to discharge this duty. It is just thirty-five years since, like you, graduates of this year, I myself appeared before the Chancellor and the members of the Senate, in Convocation assembled, to receive my degree. It is, perhaps, right and fitting that some one like myself who belongs to your own body, and has, since joining it, travelled along life's road for the length of more than a generation should occasionally be called upon to speak to the new recruits to the University on a solemn occasion like this, with the knowledge that comes of experience, words which may encourage them to persevere in the pursuit of knowledge and live worthy lives—lives honourable to themselves and useful to their country. When, therefore, the call came to me to address the graduates at the present Convocation, though I was for several reasons diffident of discharging the task in a worthy manner, of emulating the wisdom and eloquence of the addressses of my illustrious predecessors, I felt bound to respond to the call, trusting that what I may be able to say may be of some use to you in the ordering of your future lives.

THE THREE NEW LADY GRADUATES.

First, let me congratulate you on the honours which you have attained, the more so because there is a presumption that these honours have not been lightly won, but by the practice of virtues which will stand you in good stead in your journey through life—regularity, close application to the work on hand, however disagreeable it may be, and whatever the temptation to put it aside and take up something which for the moment is more alluring and seductive. In proportion to the extent these moral qualities are cultivated till they become ingrained in your character, will your education have served one of the most important of its objects. Let me also express the hope that your future life may not belie the promise of its commencement, but, on

the contrary, be a rich fulfilment of it. Last year, many of you had the pleasure of seeing the Chancellor confer one of the highest degrees—the M.A. degree—on Mrs. Satthianadan, the first representative of her sex who had gained such a high distinction in this University. It is a matter for rejoicing that another member of the same talented family—Miss Hanah Ratnam—has followed her sister's footsteps, and has taken the M.A. degree to-day; that Miss Carrapiet, a young lady employed as a teacher in the Doveton Girls' School, has also taken the M.A. degree in the English Language and Literature; and that the degree of Licentiate in Teaching has been conferred on Mrs. Srinivasa. It is believed that the last two ladies intend to devote themselves to the teaching profession, which needs the services of native and Anglo-Indian ladies of such high mental culture and acquirements for the advancement of higher education among women. To all these ladies I offer, on behalf of the Senate, our sincere congratulations on the successes they have achieved, and express the hope that their brilliant example will stimulate other young ladies whose means and circumstances permit of their doing so, to follow in their footsteps.

UNIVERSITY EDUCATION: ITS OBJECTS.

The merits and demerits of University education in this country and the measures to be taken for placing it on a sound basis have formed an almost all-absorbing topic of public discussion since the appointment of the recent Universities Commission to investigate and report on the subject, and it will no doubt be expected that I should say something on this question on an occasion like the present. My remarks, however, will be brief. The objects of University education in relation to Indian conditions may be stated to be four in number; *viz.*, 1st, giving the students the kind of knowledge and mental and moral training which will enable them to carry on their various avocations with credit and success; or, in other words, which will serve most effectually what have been called "bread-winning purposes;" 2ndly, the offering of facilities to students for graduating not only in the line of study to which their aptitudes direct them, but also for following that line of study systematically under first-rate instruction and guidance for the purpose of keeping abreast of the continually rising tide of knowledge and of making original researches in order to make additions to such knowledge; 3rdly, the bringing into existence of a national literature for the enlightenment and instruction of the masses; and 4thly, the creation of a continually increasing number of persons fired with zeal for the improvement of the country in all directions, religious, social, industrial, and political. How far, then, have these objects been attained during the period of rather less than half a century in which the Indian Universities have been at work? So far as the first object is concerned, it is admitted on all hands that a large measure of success has been attained. In the famous Education Despatch the Court of Directors laid down in reference to the Universities to be then established: "We are prepared to give by sanctioning the establishment of the Universities, full development to the highest course of instruction to which the natives of India or of any other country can aspire, and besides by the division of University degrees and distinctions into branches, the exertions of highly-educated men will be directed to the studies which are necessary to success in the various active professions of life." In the first half of the last century when the administration of the country in the several branches was reorganised according to English principles and methods, it was of great importance to create a class of men versed in English science and literature and imbued with English principles of good government and fair and impartial administration of law and justice to assist the European officers in the administration of the country. The introduction of higher education in India was at first directed towards supplying this want. This object has been satisfactorily attained. There has been a distinct improvement in the native official agency, both in point of moral tone and efficiency, and the improvement is progressive. At first there was a tendency on the part of some of the higher European officers to look askance at graduates as likely to be unpractical and useless, with more wind in their heads than solid knowledge or acquirements. Graduates have now lived down this prejudice and shown that they are capable of discharging the duties entrusted to them with fidelity, diligence, and intelligence. As judicial officers the excellence of the work done by them has been acknowledged by authorities who can speak with a competent knowledge of the subject; and in the Executive Departments, they are proving themselves to be increasingly efficient in all the spheres of activity open to them.

GRADUATES AND THE LABOUR MARKET.

One often hears the complaint that the Government service, as well as the learned professions—Law, Medicine, and Engineering—is already overstocked with graduates, and that matters have come to such a pass that the

turning out of any more graduates who cannot find employment in the Government service would be an evil. The rush of educated men to the Government service was but natural. In all countries, not excepting even England, where the political and industrial activities of the most varied description limit the sphere and dwarf the importance of the official classes, the Government service offers considerable attractions; but in a country like India where there is no political life worth the name apart from official life, and where avenues of employment in other directions are practically absent, the Church and the Army being shut out, and manufactures according to modern methods being very imperfectly developed, the pressure of the educated classes on Government service must naturally be expected to be severe. There are, however, signs to show that owing to the increasing pressure of competition as well in the profession of Law as in the public service, people are beginning to perceive that the initial emoluments obtainable by entering the service or the legal profession, as also the subsequent prospects are altogether incommensurate with the outlay on education, looking at it entirely as a means of livelihood, and this fact has commenced to dawn on the minds of those classes who seek a University education. For I find that, comparing the number of candidates for the University Matriculation Examination in three years ending with 1900 with those in the corresponding period of the previous decade, 20,135 candidates appeared in the former period, against 21,717 in the latter, showing a deficiency of 1,582. In the candidates that passed also, there is a similar deficiency, the numbers during the two periods being 4,696, and 5,113. In the First Examination in Arts the number of candidates during the last three years of the last two decades has been nearly the same, but in the number of passes there has been a distinct improvement being fifty per cent. higher in the latter than in the former decade. The number of graduates taking their degrees has also shown a tendency to decrease during the last three years, though this year there has been some increase. Graduates are now betaking themselves to trade and other similar occupations though as yet to a small extent. On the whole, therefore, the difficulty of finding suitable and remunerative employment is thus interposing, and will, as time goes on, still further interpose, a natural check on undue multiplication of graduates beyond the limits which the healthy progress of society requires. One important consideration, however, must be borne in mind in this connection, *viz.*, the importance of educated men as factors in the social and industrial regeneration of the country. Viewed in this light, we cannot have too many graduates, for, imperfectly as they may discharge their functions at present, the increase in their number cannot but tend to dispel, in course of time, many prejudices and harmful practices among persons coming within the sphere of their influence, and the very struggle for remunerative employment must have the effect of compelling them to seek fresh fields and pastures new.

AN IDEAL TO BE REALISED.

As regards the second object of Universities, it is to be feared that the result has not been equally satisfactory; in fact no serious effort has been made to attain it. "In an ideal University as I conceive it," said the late Professor Huxley, "a man should be able to obtain instruction in all forms of knowledge and discipline, in the use of all the methods by which knowledge is obtained. In such a University, the force of living example should fire the student with noble ambition to emulate the learning of the learned men and to follow in the footsteps of explorers of new fields of knowledge; and the very air he breathes should be charged with that enthusiasm for truth, that fanaticism for veracity which is a greater gift than much learning, a nobler gift than the power of increasing knowledge, by so much greater and nobler than it as the moral nature of man is greater than the intellectual, for veracity is the heart of morality." This is a very high ideal, indeed, and one which the Indian Universities can hope to approach only very gradually after a very long period. It is in order to suggest arrangements which would tend towards the realisation of this ideal, that the University Commission has been appointed, and let us hope that notwithstanding the many difficulties in the way, the Commission will be able to suggest for adoption practicable measures for gradually working up towards this ideal and thereby earn the lasting gratitude of the Indian nation.

NATIONAL LITERATURE: KNOWLEDGE AMONG THE MASSES.

Turning to the third object of University education, *viz.*, the creation of a national literature and the dissemination of useful knowledge among the masses of the population, the progress made has not, perhaps, been as great as one could wish, but nevertheless there are indications to show that during the last decade a body of Vernacular literature containing useful information, is being gradually brought into existence

chiefly in the shape of translations from Sanskrit and English works. On this subject I would draw attention to the following remarks of Dewan Bahadur V. Krishnamachariyar, who, as Registrar of Books, has year by year closely watched the growth of Vernacular literature under the new conditions for upwards of a quarter of a century, and has himself deserved well of the country by helping to create pictorial literature of a healthy character for the amusement and instruction of young children, especially girls. He remarks in his review of Vernacular Publications last year: "Though much has to be done to improve the tone, new books, though small in number, and elementary in kind, containing literary and scientific matter derived from European sources, are being issued; the power of clear exposition is steadily growing among the educated classes; attempts are being made, with the help of the materials collected by the Archæological Department, to construct a history of past dynasties which have ruled in Southern India: biographies are being written in the Vernacular languages after the European method, breathing the spirit of loyalty and devotion to the British Throne; and music and illustrated literature have largely entered into the education of children, especially of girls." There has also been a religious revival not of a narrow, bigoted or sectarian, kind, but of a liberal, wholesome, and broad-minded character, calculated to exercise a beneficial influence on the moral tone of the community. These various activities are still in the nascent stage, and to those who view them superficially from the standpoint of a superior and fully developed civilization, they may appear to amount to very little, but to those who take account of the difficulties under which the results, such as they are, have been achieved, they afford grounds for taking an encouraging and hopeful view of the situation. It is true that as yet no striking original literature has come into existence. Native literature, it has been well remarked, is the outcome of national life, a spiritual bond of unity such as no amount of eclectic study or cosmopolitan science can supply. National literatures require vigorous and continuous national life, and if we seek for perfect types of national literature, we shall find them under such conditions only. These conditions are supplied by University education only in an indirect manner and to a limited extent.

OLD AND NEW CONDITIONS—SOME DISPARITIES.

The fourth object of University education relates to the extent to which Western culture and modes of thought have permeated the national life of the people and influenced their various activities—religious, social, industrial, and political. That not only University education but also many other agencies which the British dominion in India during the last century has set in motion, such as Railways, Telegraph, Code of Laws, etc., have profoundly affected native society cannot be doubted. As regards higher education the question arises, has it appreciably influenced national life? To this question the only answer that can be given is that it has already done so to some extent, and is doing so in an increasing degree day by day. The reasons for the slow transformation of ideas and usages are not far to seek. To begin with, the education given is purely exotic and touches the national life at very few points, and it has been in existence for less than half-a-century. In the earlier stages there was very considerable disparity between the sentiments and modes of thought of the young men who come under the influence of the new education and those of their elders brought up in the old ways and accustomed to the old conditions. As the old generation is being replaced by the new, wholly brought up under the new conditions, these disparities may, in course of time, be expected to disappear. It is these disparities that account for the "double life" which Mr. Justice Shephard referred to in his address last year as being led by educated men.

A SERIOUS DRAWBACK.

As regards also the influence exercised by the educated classes over the lower classes, the divorce of religion from the new system of education is a serious drawback. To the ignorant and uneducated, religious ordinances which they have been accustomed to defer to are a necessity as a basis of, and incentive to, moral conduct. They cannot argue from first principles and draw their conclusions from a consideration of a complex set of facts in regulating their conduct in life. What they need is an imperative rule, believed to emanate from a Divine authority not liable to be argued out or questioned. From this point of view the hold of the educated classes on the lower classes is of the slightest; and it is only by connecting University education with institutions which are revered by the people, without at the same time infringing in any way the principle of religious neutrality which is one of the fundamental principles on which the British Government in India rests, that the position of the educated classes as the true leaders and guides of the lower classes can be established. It is therefore a matter of great satisfaction to me to find

that the University Commission now at work has taken up the question of ascertaining how far it would be possible for the Indian Universities to recognise Hindu and Mahomedan institutions where ancient learning, science, and theology are taught.

SOME SUGGESTIONS.

It might be possible to recognise learned Pundits and Moulvies taught in these institutions, who will, in course of time, be accepted as the religious teachers and leaders of Hindu and Mahomedan communities by giving them titles such as Mahamahopadhyaya and Shums-ul-Ulama. Such recognition at the hands of Government or the Universities will have a most liberalising effect on them instead of making them feel sullen and neglected. When institutions of this kind are brought into intimate relations with the University, it will indeed come to be regarded as a truly national institution, and will appeal to the best religious instincts of the people, and it may be hoped that endowments and bequests to increase its efficiency and enlarge its sphere of usefulness, even if individually small in amount, will flow in large numbers. In this Presidency there are immense endowments made both by private individuals and the State for the maintenance of worship at the temples, and mutts or religious houses where ancient learning is, or ought to be, cultivated. The surplus funds of the former can be diverted to the cultivation of the Fine Arts such as music, painting, sculpture, without doing any violence to, and indeed as necessary accessories of, religious worship. The surplus funds of the latter can be made available for the maintenance of Colleges, where religious instruction can be given in Sanskrit or Arabic in combination with instruction in modern knowledge, so that ancient writings, sacred and other, may be subjected to examination in a reverent and not hostile or destructive spirit, and whatever is found in them of fundamental and perennial value and in conformity with the religious instincts of the Hindu and Mahomedan races may be brought into prominence and preserved, and whatever is found to be adventitious or inconsistent with social welfare may gradually shrivel up and die out, by being subjected to the light of rational criticism.

RESULTS OF UNIVERSITY EDUCATION.

In speaking of the results of the University education, I have preferred to dwell on the hopeful features, because it seems to me that, considering the conditions under which it has to be carried on in this country, the short time it has been in operation and the various difficulties to be surmounted, the results have been, on the whole, satisfactory, and there is reason to hope that still better results may be looked for in the future. There are undoubtedly defects which require to be removed, but these are all defects which can be mended without pulling down the edifice which has been erected and entirely reconstructing it on a new basis. The Government has shown its great anxiety to repair the defects and put University education on a sound footing by the appointment of the University Commission, and we may be quite sure that everything will be done that is in the power of Government to do in a matter of this kind. It rests with you, graduates, to do your part as worthy sons of your *Alma Mater*.

SELF-CULTURE.

In the course of the impressive ceremony which we have all just witnessed you have made three promises, and I wish you to realize the gravity of the pledges you have taken. You have promised in the first place that you will in your daily life and conversation conduct yourselves as becomes the members of the University. That promise implies that you shall not debase your knowledge to unworthy ends, but acquit yourselves as gentlemen in all the relations of life, and in the pursuit of all your avocations; that you will never swerve from the straight path and be tempted to do a mean or base action; that you will be respectful and helpful to your superiors without being servile, and gentle and firm to your inferiors without being unduly indulgent on the one hand or unnecessarily severe on the other. Do not neglect self-culture. It may be that your avocations in life sometimes compel you to live in places where there is no educated society and no opportunity for interchange of thought with your equals or your superiors in intellectual attainments. There can be nothing more stimulating to the intellectual faculties than conversation with other men of higher attainments than ourselves; it involves a perpetual effort to bring ourselves on a level with them, and this in itself is a most wholesome training. If you cannot have such society you have the society of great books. In these days of cheap literature, you can obtain for a small outlay as many good and great books as will serve you for several years' reading. Read great books quite as much as a means of moral discipline and education of the emotions as for the information they contain. In the ordinary business of life, and amidst the worries and anxieties one is subjected to, one's moral perceptions are apt to become blunted and sympathies to be dried up, and it is necessary every now and again to renew them by resorting to the fountains of inspiration which the great books of the world afford. In Sanskrit literature you have priceless gems of pure morality and wisdom hallowed by the associations of untold ages. In English literature—not to speak of other modern languages—you have treasures of lofty thought and imagination suited to the varying moods of a complex civilisation. You will never want for time, for if you devote even half an hour to study every day you will find that at the end of the year you have done far more than you expected or thought possible.

DUTY TO FELLOWMEN.

Your second promise is that you will, to the utmost of your opportunity and ability, support and promote the cause of morality and sound learning. This promise relates to the faithful performance of the duties you owe to your fellow-countrymen as contra-distinguished from those you owe to yourselves. You have promised not to lead a life of self-indulgent luxurious ease, of an intellectual character it may be, but bearing no points of contact with the well-being of those round you. Among the first of your duties in this direction, is the dissemination of useful knowledge and sound ideas of morality by means of a healthy Vernacular literature among masses of the population, whose means and circumstances debar them from participating directly in the advantages of the higher education which you have been fortunate enough to receive. I have already alluded to the hopeful signs in this direction as evidenced by the large number of publications and periodicals containing useful information that issue from the Press, but what has as yet been done bears but a small proportion to what remains to be accomplished.

FEMALE EDUCATION.

Another duty of no less importance which claims your attention is the promotion of female education. The importance of the duty of giving every possible encouragement to the extension of female education hardly needs insisting upon at the present day. The old ignorant opposition to female education as such has worn away even among the most bigoted orthodox families in the higher classes, so much so that uneducated mothers are very often anxious to secure proper education for their daughters. Early marriages and other social arrangements restrict the school life for girls and the general poverty of the country which puts the services of girls for household work early in requisition and the joint-family system no doubt prevent education being carried to a very high pitch; still there is much room for graduates taking a special interest in and getting everything that is possible done to promote the education of their wives, sisters, and daughters, and carry it to a much higher point than is possible in the girls' schools. As regards the character of education suitable to Indian women, the European ideal is not necessarily applicable to India. The education of Hindu women need not be such as will make them fit to go out into the world and earn their own bread, but such as will enable them to be better "wives and mothers."

WHAT MRS. BESANT SAYS.

The remarks of Mrs. Annie Besant on this subject in the lecture she delivered in December, 1891, are so wise and apposite that I make no scruple to quote them at length and commend them to your earnest consideration. She said: "A thorough and literary knowledge of the Vernacular—Hindi, Bengalee, Guzerati, Tamil, Telugu, whatever it may be—including written composition; a knowledge of Sanskrit sufficient to enable a woman to read with pleasure and profit the magnificent literature of the past, its poems, dramas, its stories; a knowledge of English, if possible, because under present conditions such a knowledge is necessary for sympathy with English-educated husband and sons, because it opens the way to a world of thought that may be studied with advantage and enjoyment and because it brings the women into touch with a most potent factor in the modern civilization of India; a knowledge of hygiene, of the laws which make for health in the house, in personal habits and domestic arrangements; a knowledge of the elementary physiology and household medicine sufficient to make the mother an intelligent nurse, and in slight ailments physician for her children, a knowledge of some art—music, above all, painting, needle work, plain and artistic—that she may make the home bright with pure attraction and make it a centre of happy and harmless amusement. "Such an education," Mrs. Besant goes on to say, "I humbly suggest, would do nothing to injure the sweet grace of the Indian woman, while it would enlarge her mind, increase her influence and strengthen her character. Needless to add that this education must be accompanied by religious instruction which will purify the heart, enlighten the understanding, stimulate devotional feelings, and satisfy the aspiring spirit as it seeks to realise

its divinity. Never will the Hindu woman lose her spirituality; but she needs to add to her faith, knowledge, so that she may be a sage as well as a saint, and bring to the service of her great ancestral religion woman's wisdom as well as woman's devotion. So shall she avert from husband and sons the evils of scepticism and apostacy. Hinduism has kept her pure; it must again as in the old days keep her wise." The above seems to me to be a worthy ideal to be kept in view by all of us. The more closely it is followed, the more quickly will the regeneration of the country be effected. To those who can give their daughters or sisters even higher education than that sketched above, especially to those whose services are likely to be in requisition as superintendents or teachers of the higher class girls' schools, by all means, let such education be given; but to ordinary Hindu women who are not obliged to earn their own living, the kind of education referred to by Mrs. Annie Besant seems sufficient and suitable.

DUTY TO SOCIETY AND TO THE COUNTRY.

The third promise you have made which likewise relates to your duty towards your fellow-creatures is that you will, as far as in you lies, uphold and advance social order and the well-being of your fellow-countrymen. This promise relates to your duties towards the Government under which you live and your conduct as citizens. One of your first duties is to interpret faithfully the intentions of Government in all measures taken for the improvement of the condition of the masses, allay groundless fears when such are entertained by them and throw the weight of your influence on the side of law and order in times of difficulty and danger. Depend upon it, there never was a Government in India inspired by higher ideals of duty towards its subjects, or one whose tendency on the whole was more towards righteousness, than the Government under which we now live. Imperfections there have been and will be so long as human nature remains what it is; but these imperfections arise chiefly from the differences of race, social usages and civilization, between the rulers and the ruled, and the difficulty which each has of looking at questions exactly from the standpoint of the other. It is the peculiar function of educated men, whether in the Government service or serving in non-official capacities, to bring about a right understanding between the Government and the people on all possible occasions by explaining to Government the difficulties of the people and guiding the opinion of the masses in the right directions. Famines of unprecedented severity occurring in quick succession have recently drawn prominent attention to the weakness in the economic condition of the population, and several measures for the amelioration of their condition are under the consideration of the Government of India. But what the Government can do is very little as compared with what the people and their natural leaders, the educated classes, must do for themselves.

AGRICULTURAL AND INDUSTRIAL REFORM.

Take, for instance, the question of agricultural reform. The Government cannot issue a fiat that such and such a desirable improvement shall be carried out throughout the country. They can employ scientific experts to make experiments on various processes and publish the results in a form fit for use. The work of seeing that these results are availed of, and the principles they embody are put into practice wherever the conditions are favourable for their adoption, must be undertaken by agricultural associations composed of educated men in all parts of the country. Similarly as regards technical education. It is a mistake to suppose that by the mere establishment of industrial schools and Colleges the industrial regeneration of the country can be brought about. Industrial education to a great extent pre-supposes the existence of factory industries in a fairly developed state, in order that the students may be trained in practical work; and though increase of industrial knowledge will in course of time lead to the development of the new industries, the great problem which the men who receive this education have to solve is how to turn their knowledge into means of immediate livelihood. The vast majority of industries carried on in this country are in the shape of handicrafts. Which of these industries are in a decadent state but worth preserving, and which are doomed to extinction and cannot and should not be bolstered up by artificial support, what steps should be taken to give the artizans just that amount of practical knowledge to improve the tools they use, to handle them efficiently and to turn out their work with greater accuracy and finish, without making any greater demands upon the time devoted by them for the actual practice of their callings than is necessary for this purpose, and what steps should be taken to keep the industrial classes informed of the markets for their products and to be on the look-out for extension of such markets—these and other similar questions can be dealt with only by associations spread all over the country. The organization of co-operative credit associations for the promotion of habits of thrift among the poorer agriculturists and handicraftsmen and for

the putting down of usury by making it possible to obtain the funds they require to carry on their callings from time to time on reasonable terms is one of the most urgent needs of the country. In all these matters, at the initial stage, the Government may, to some extent, act as pioneers and point out the way, but the real work must be done by the people themselves with the assistance of the educated classes.

SOCIAL REFORM.

On the subject of social reform, by which I understand the abolition or modification of practices, usages, and restrictions, that are found to be harmful to the healthy progress of the community, you must remember that you have to take the society along with you, if you do not wish to secede from it altogether. How far you can proceed in the matter in a given case must depend upon the strength of the prejudice to be overcome in the particular community to which you belong. Before taking a particular course of action in this direction, weigh well the consequences both to yourselves and those nearest and dearest to you, and, if after having done so, you feel bound to take the course as a right-minded man, by all means take it. But do not complain if others cannot take the same view as you do. The society in which you live is a complex organism and you cannot alter a part of it without throwing other parts out of gear; and if the necessary adjustments can easily be made, there is probability of the reform being accepted, but not otherwise. To decide when the time has arrived to introduce a reform requires wisdom and insight. Ardent natures are apt to push forward with undue haste, while cool and calculating persons are apt to lag behind. If I am asked to say which of the two I would prefer, I must say, I prefer the former, for the reason that persons who show their sincerity and devotion to the cause they have at heart by undergoing sacrifices and subjecting themselves to inconvenience, are few, while compliance with present conditions and usages which brings with it no social inconveniences is the rule.

A charge is sometimes brought against the higher classes in this country that they neglect the welfare of the classes below and treat them with indifference. It is your duty to wipe off this reproach and to make it a special business to do what lies in your power to ameliorate the condition of the lower classes. You should remember that happiness is only to be reached through active beneficence, through the application of the knowledge you have obtained to the promotion of the well-being of your fellowmen; and the more helpless they are the more are their claims to your sympathy and support. It rests with you to dedicate your life to worthy ends, or let it lie stagnant and run to waste. But if you choose the better part, you will find in the life lived your reward. In the words of a modern Poet:—

"How to make lives worthy living?"
The question haunts us every day;
It colours the first blush of sunrise;
It deepens the twilight's last ray.
There is nothing that brings us drearier pain
Than the thought "We have lived, we are living, in vain."
Our lives, they are well worth the living
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavour;
The life lost for love is life saved for ever.

OUR ENGLISH LETTER.

CAMBRIDGE, *March* 1902.

At the present moment it is safe to say that the thoughtful British public is exercised with three problems—how to avoid the influenza, what will happen to the Liberal party, and what will be the conclusion of Dr. Conan Doyle's story, the 'Hound of the Baskervilles,' now running in the 'Strand.' With three such absorbing questions to occupy them, is it to be wondered at that education arouses not the faintest interest? Macaulay used to complain that a broken head in Coldbath Fields caused more excitement in England than a pitched battle in India; but now the difficulty is entirely the other way. It seems easy enough to rouse enthusiasm about Japan or Utopia: but speak to the average Britisher about the education of his own children, and, like the sluggard in Dr. Wates's poem, he rejoins, 'You have waked me too soon, I must slumber again.' A fatal apathy has descended upon the nation in regard to this most important of questions; and to attempt to infuse a little animation is like kicking a woolpack.

Schoolmasters themselves are becoming hopeless. A score of reforms are necessary, but the profession, weary of hope deferred, has become heart sick, and despairs of a remedy. We read in the papers letters suggesting things that ought to be done: but they are all in the most pessimistic of optative moods. The writers never seem even to expect that they will ever reach that indicative future, which the statesman calls the 'sphere of

practical politics.' Thus, for example, Mr. Page of Charterhouse the other day read a paper on the security of tenure of assistant masters. The paper was full of proofs of the evils of the existing system. In England, at the present time, it is as easy for a Head-Master to get rid of his assistants as it is in some states of the Union for a wife to get rid of her husband. Let a man reach the age of forty—and really it is difficult for him to avoid doing so—and the Head, declaring him to be passé, informs him that the school no longer requires his services. The man, accordingly, has to depart, to mourn in the workhouse the youthful folly that urged him to take up the scholastic profession instead of learning how to grind an organ. Those of these unhappy men who have had experience of horses take to cab-driving—the streets of London are said to swarm with Jehus who could if they liked produce their certificates of degrees—while others, not thus experienced, prefer the less perilous and exacting calling of the costermonger. Nor is the pay of these schoolmasters, like that of others engaged in similarly dangerous trades, at all proportioned to the risk. The average University man receives from a hundred to a hundred and fifty a year. How is he, in fifteen years, to save enough out of this pittance to provide himself with an annuity? How is he even to marry?

All these evils Mr. Page pointed out in the clear and incisive style characteristic of him; but he was less definite when he came to the remedy. And the remedy, we make bold to say, can only be found in the thorough-going application of the German system to England. There, if there is incompatibility of temper between the assistant and the 'rector,' the difficulty is met by the transference of the assistant to another school, without the loss of seniority or position. The State, having full control of all branches of education, sees to it that the men are competent, and having got its competent men does not allow them to drop out of the ranks. There, also, the salary of the rector is often actually less than that of his chief assistant; his only advantage being that he has a chance of promotion involving a stipend higher than that within the assistant's reach. As for the power of summary dismissal enjoyed by Heads in England, it simply does not exist.

Among Mr. Page's anecdotes was one to the effect that a master had been dismissed because his chief wanted an athlete. This is indeed a fruitful source of unjust dismissals. A young man is chosen as a master because he is a 'blue.' Naturally, therefore, as the years go by he loses the only qualification he ever possessed. No longer able to play football or to astonish the boys by his prowess at cricket, he must expect to have to make way for those who can. The reason of this necessity for a constant supply of freshly-trained athletes is, in a word, the cowardice of the Head Masters, who recognise as fully as any one else the dangers of the idolatry of athletics and athletes now so rife in our schools, but do not know how to meet it. Under pretence of regulating it, therefore, they really encourage it. A letter in the 'Guardian,' for instance, from Mr. Edward Lyttelton, Head Master of Haileybury, denounces the 'monstrous idolatry of athletes, the fatuous flattery of the Press, the canker of speculation and gambling"; but the only consolation he gives us is that things are a trifle better in the public schools than they are among the artisans of Yorkshire! as if it were not the business of the public schools to make their boys vastly better! If the schools cannot contrive to interest boys in other things than sport, they so far fail. For, as has been repeatedly observed by some of the best friends of sport in the country, the harm is not in the games themselves, but in the tendency of games to monopolise conversation and thought at the wrong times. No one is more competent to speak on athletics, or indeed on education generally, than Mr. Lyttelton, himself one of the two rare examples of the union of high athletic distinction with scholarship and character; and if he fails to provide a remedy others may well despair. One could almost wish that Wellington had lost the battle of Waterloo, if only for the reason that he would then never have uttered the fatal sentence about the playing-fields of Eton.

More harmful than football and cricket to those who do not play them but read and talk of them, is horse-racing to those who do not know a horse from a mule, but bet upon the future feats of equine heroes they have never seen. Of late this evil has been invading our public schools. Every school of any size has been plagued with the circulars of the betting tout, with his 'certain winners' and 'unfailing systems.' Recently, in one public school, a prefect entertained his house with an elaborate banquet, paid for out of a successful bet on the St. Léger. With this evil the Head Masters, it is pleasant to say, are grappling, and grappling successfully. A commission, recently formed to investigate the subject, has been examining various Head Masters, prominent book-makers and others. Among the witnesses Dr. Wood, of Harrow, gave some very interesting evidence of the way in which the plague had been stamped out in that great school. The book-maker's tout, it seems, turned up there in the guise of a boot-lace seller. The boot-laces did

not diminish, but the trade nevertheless seemed to thrive: until, by a judicious use of the monitorial body, the Head Master, not himself appearing in the matter, secured the abrupt departure of the enterprising hawker. On the whole Dr. Wood thought that the snake was now, if not killed, tolerably scotched—except in those cases, we hope rare, in which the parents themselves were to blame for not discouraging the betting habit by example and precept.

The Register of Teachers, recommended by the Act of 1899, has now come into force—or rather the three years of tentative registration have now begun. How far it will be modified by the coming Education Bill remains to be seen; but at present a 'teacher' is defined as one who has passed the London Intermediate, Pass Moderations at Oxford, the 'General' at Cambridge, or the Licentiateship of the College of Preceptors. After the three years are gone, these qualifications will be made more stringent. In lieu of, or in addition to, these diplomas the candidate must produce evidence of more than three years' experience in a recognised school. The forthcoming member of the London *Journal of Education* contains a full review of this plan.

During the last month the Cambridge Appointments Association has been before the University public. Readers of these letters have been able, to some extent, to follow the work of this Association since its establishment a few years ago. Having done good work, it now proposes to dissolve itself into an Appointments Board, subsidised and engineered by the University and Colleges. The only objection to this came from Professor Lewis, who is the head of a scholastic agency, and who therefore did not wish to see the new Board take over the task of informing men of scholastic posts that fell vacant. The grant of money has however been made, and the new Board has started on a provisional career of five years. If, during that time, it proves a success, it will probably continue indefinitely. There is no doubt that it is badly wanted.

The death of Professor Adamson, of Glasgow, is a great loss to philosophical study and teaching. At fifty he had already been a professor in his subject for twenty-five years: he was widely known for his work in the Encyclopædia Britannica; but he had really only begun what was expected to be a great career as an author.

The Cambridge Union Society has made a new departure by inaugurating the office of steward. For a long time past the Vice-President has had so much work to do that his reading for his Tripos has necessarily been seriously interrupted: it is hoped that the new officer will relieve him of much of his drudgery. It is remarkable how many of the officers of this Society have been Indian Civil Servants. The newly-elected President, Mr. P. B. Haigh, is no exception to this rule. Among members of committee are several Indians, whose speaking powers are by no means inferior to those of the average Englishman.

CONTEMPORARY EDUCATIONAL PERIODICALS.

The important article in the March *Journal of Education* is on the new Teachers' Registry. It will be remembered that the Hon. Mr. Raleigh referred to it in his recent Convocation address at Calcutta, and that his Commission are making inquiries about such a Registry for the different Indian Universities. Like other papers the *Journal* is quite happy that after an agitation of many years the Registry is an accomplished fact. There is to be a single alphabetical list of *all* teachers; but there will be two parallel columns, the elementary teachers appearing in column A, the others in column B. The A teachers have already certificates from the Board of Education and pay nothing to be registered. The B teachers, consisting mostly of secondary teachers, will have to pay Registration fees. Sir John Gorst hopes that these fees will cover the cost of the Registry, but the *Journal* is not so sanguine and fears that the estimate of the Vice-President may be as bad as the Government estimate of the cost of the South African War. It is doubted whether secondary teachers and others who have to go into column B will care to be registered, there being nothing to prevent the employment of unregistered teachers. But the writer of the article is hopeful that the inclusion of training among the qualifications for registration will have very great effect and in the course of a few years turn what is now a mere Falstaff's regiment into a distinct learned profession. For the first three years the registration rules will be worked leniently so as to include as many as possible. Afterwards the registration will become exclusive. The conditions required fall under three heads, liberal education, training, and experience.

Under the first head the candidate must hold one of the following:—(*a*) University degree or its equivalent; (*b*) Fellowship of College of Preceptors; (*c*) Associateship of Royal College of Science or Central Technical College; (*d*) Higher Local Certificate with special honours.

Under the second head an alternative is given: *either* a year's residence at a recognised institution for training secondary teachers, *plus* a University

Certificate in Theory and Practice of Teaching; or a year's training as student-teacher under supervision at a recognized school, with a *testamur* of fitness to teach, *plus* a University Certificate in Theory.

The third head, probationary experience, is defined as one year as teacher at a recognized school, with evidence of fitness for the teaching profession.

As in Madras at present, so in future in England, no school will be recognized of which the head and a substantial portion of the staff are not registered.

The Registering Authority for the first three years is a council of twelve persons, six to be nominated by the Crown, six to be elected by the following educational bodies: National Union of Teachers, Head Masters' Conference, Incorporated Association of Head Masters, Head Mistresses' Conference, College of Preceptors, and Teachers' Guild. The Assistant Masters' Association is not to be represented, nor the Consultative Committee. The *Journal* advises the Duke of Devonshire to include representatives of these bodies among the six nominees of the Crown.

In an Occasional Note the *Journal* criticises with characteristic vigour the condition of primary schoolmasters in England as contrasted with that of the corresponding class in France. From the latest volume of Special Reports, on Rural Education in France, it would appear that since 1889 the State has borne the cost of salaries, and that in consequence there are virtually no uncertificated teachers in France, and the humblest village school is properly staffed, and thoroughly efficient. "If only," sighs the *Journal*, "our Minister of Education could be induced to read this report, and profit by the object-lesson! How long shall we tolerate the eighteen thousand *vaccinated broomsticks* officially known as 'Article 68's?'" The italics are ours.

The supplement to this issue is of unusual interest. The vexed question of security of Tenure is handled by Mr. T. E. Page who favours the idea of giving a right of appeal to assistant masters who may be dismissed or dispensed with by the Head Master. He quotes from Prof. Sidgwick's book on the Elements of Politics the following passage:

"It seems especially important for the State to give to its employees as much security of tenure as can be reconciled with its need of loyal and efficient work; because they are deprived of the vague chances of rising to wealth by ability which compensate for instability of employment in many branches of private industry. If possible, therefore, the conditions of tenure, ordinarily obtainable after adequate probation, should be such as to give practically complete protection against arbitrary, oppressive, or partisan dismissals."

Mr. Barnett writes with usual insight and suggestiveness on English Literature and English Schools. He contends, as may be guessed, for a more honoured place for English Literature in the curriculum of schools, and ascribes the comparative paucity of results so far obtained to the system of teaching English Literature in the same manner as Greek or Latin Literature. In his opinion the elaborate linguistic and grammatical treatment of a work including a lot of curious information outside of the book itself, in short, the impertinence of commentation, as he calls it, is much too common in schools. It is no doubt good and even necessary, if kept within limits. But what is of great importance is, that the books should be used as a means of cultivating the emotions of pupils and enriching their minds with beautiful images and noble ideas. Some little portion having been done thoroughly and critically, the teacher must afterwards aim at covering as large a ground as possible, dealing almost wholly with the plain text and dwelling rather on the æsthetic and rhetorical qualities of books than on details of less generality. This latter method he calls the manner of impressionism as contrasted with strict scientific exegesis.

Dr. Wormell gives hints of a very illuminating character on the manner of teaching Geometry. He would not begin Euclidean Geometry at once, but lead up to it through the study of *form* as in kindergarten and a grasp of the *facts* of Geometry from a course of Geometrical Drawing. These are necessary preliminaries to demonstrative Geometry. Even after coming up to this point he would not take the propositions in Euclid's order, but adopt his own order in accordance with three obvious rules: (1) progression as regards difficulty; (2) exercise in the use of any method of proof when first introduced; and (3) the association of propositions logically related, such as the direct theorem, its converse, and their contrapositives.

In *The Practical Teacher* for April, 'Ferula' is hard on Sir John Gorst for the unsatisfactory nature of his answers to educational questions in Parliament. "Under Sir John," says this stern writer, "the Board of Education comes in last but one, a good second to the War Office in the departmental donkey-race." His answers are called quizzical, erratic, and plausible. The register does not satisfy "Ferula." He says:

"When the Education Estimates come on, the House of Commons will have to listen, no doubt, to pleas that "Column B" is invidious, and that any teacher, otherwise qualified, ought to go upon "Column B" whether his experience had been in an elementary school or not. And the kindergarten teachers, and the women "graduates" of Cambridge, and other classes and sections whom the plans for the register do, by inadvertence, exclude, will make so strong a case for revision that the present Order in Council may almost be regarded as merely the foundation of the register that is to be."

Elsewhere in this issue the constitution of the Council of Registry is condemned on the ground that the N. U. T. which includes nearly fifty thousand teachers have only five representative, while much smaller bodies and sections have also one representative. This objection, which is raised by other papers as well, is answered by the *Journal of Education* in a convincing manner. It says:

"When we look to the functions of the Council, the demand for proportionate representation is ridiculous. The main work of the Council will be to determine what secondary teachers are to be admitted to the Register. In the case of primary teachers no such question can arise. We see no reason why primary teachers should not have a voice in the matter; but to give them a predominant vote is a proposal worthy of Aristophanes' Sausage-seller."

Mr. John Adams contributes a most interesting article on "Mental Fatigue," which must be quoted, if at all, in full. We are sorry we cannot do this, and earnestly recommend it to the study of teachers. Extracts are given in another part of this issue from the seventh volume of Special Reports already alluded to, on Rural Education in France. 'Volcanoes' forms the subject of this month's study in Geography, and is fully up-to-date, correcting the erroneous notions common among schoolboys.

The School World for March is a special mathematical number. As many as ten masters of mathematics write on different aspects of the question. The great attention paid to reform in the methods of teaching Mathematics is the result apparently of the paper read by Professor Perry at the Education Section of the British Association. Our readers will remember that a Committee has been appointed in consequence of the discussion on that paper, and the February issue of the *School World* contained a letter to that Committee signed by many mathematical masters of experience and suggesting various improvements.

The Easter issue of *The Mangalore Magazine* is a very good number. We believe that this magazine is one of the best of its kind in South India. It includes articles on various topics, chiefly those that relate to the West Coast and show evidence of research and comparative study. In this number the place of honour is given to the first part of a lecture by the Rev. Father Sewell on the Formation of Character. Other articles deal with Tobacco Culture in Kasaragod, the Marble Rocks of Jubbulpore, Land Tenures in the Native States of Western India, and the History of the Diocese of Mangalore.

The Indian Review for April has an article on Religious Education in Indian Schools by Prof. Sundararaman of the Kumbhakonam College. The professor does not believe in the method of teaching the Bible in Christian Schools and sees no good in the Hindu religion being taught similarly. The essence of Hinduism is *being*, not merely knowing; and the first attempt must be made towards keeping up among the school-going population of the practical side of our religion, that which consists in the performance of certain prescribed ceremonies and the observance of certain prescribed forms. These things need not take more than half an hour each time. Societies must be formed at all places, and teachers appointed and paid for the purpose of training young men in the practices of religion and inculcating a spirit of true religious devotion.

Reviews and Notices.

A Sanskrit Grammar for Beginners, BY PROFESSOR A. A. MACDONNEL OF OXFORD.

This is an elementary Sanskrit Grammar in a small compass. The work does not extend much beyond 250 pages, octavo. There is here an attempt to deal with Sanskrit Grammar under the well-known divisions of orthography, etymology, syntax and prosody. Although the book mainly deals with what is known as literary or classical Sanskrit, it is worthy of note that there is an appendix which gives some of the main peculiarities of Vedic Grammar. In the body of the work itself a good knowledge of English Grammar and some acquaintance with the Grammar of Greek and Latin are both taken for granted on the part of the student beginning the study of Sanskrit; and although the work under review is not strictly a comparative grammar, instructive comparisons are here and there given so as to help the student. The old method of Pānini, the famous Hindu Grammarian who flourished some centuries before the Christian era, is to study grammar from the standpoint of word-formation; and with this object in view he adopted a mnemonic system of short aphorisms, of which in his work there are about 4,000, arranged in eight chapters of four parts each. Professor Macdonnel is right in saying that this "Hindu Grammatical system is by no means

adapted to European methods of teaching and learning. The native system is a study by itself, involving great labour, and hardly to be mastered by European scholars without devoting themselves to it for some years in India itself." Indian Grammarians themselves have more than once tried to arrange and explain the aphorisms of Pāṇini in accordance with a more rational and scientific method of dealing with grammar. Even with the help of the work done by such Grammarians Pāṇini is hard to master; and it is hard to gainsay that, without mastering his work, it is almost impossible to obtain a sure command over all the intricacies of Sanskrit Grammar. The Indian student of Sanskrit cannot certainly afford to ignore Pāṇini who has for centuries exercised his undisputed authority over almost every well-known work in almost every field of post-Vedic Sanskrit literature. But he has also to understand how best the grammar of the Sanskrit language may be freed from the rigid and often artificial limitations of the ancient grammatical ideal and of the mnemonic system adopted in its exposition.

Professor Macdonnel has, in this small work under review, attempted to give the needed freedom and rationality to the grammar of classical Sanskrit. Both European and Indian scholars who are acquainted with the present condition of Sanskrit grammatical literature know how much more work has still to be done in this direction. Unless the historical as well as the comparative study of Sanskrit Grammar is carried out to a much fuller extent than has been possible hitherto, there can be no perfectly satisfactory treatment of Sanskrit Grammar, which, while being complete in itself, meets all the demands of logic, philology and the science of language. It is reassuring to note that work of this kind is still being done by European scholars. Pāṇini's treatment of Vedic grammar is far from full in his work, and even in regard to the derivation of many words in post-Vedic Sanskrit his rules are found not to be quite adequate. Apart from the primary nouns falling under the name of the *uṇādis*, there are many others named as well as unnamed in the various *gaṇas* or more or less definitely specified collections of peculiarly derived or peculiarly treated words—all of which are capable of yielding a highly encouraging harvest to the cultivator of modern Aryan etymology in the light of modern philology. To enable the beginner in the study of Sanskrit to understand all these possibilities and to make Sanskrit Grammar easy, intelligent and interesting to him, books like the one under review are very much wanted; and it is hoped that larger works with fuller and more completely coordinated information will come into existence to supply this want to the full extent. In the present book of Professor Macdonnel the chapter on *Sandhi* or the euphonic combination of contiguous phonetic elements is full and interesting; but although the arrangement of its contents is quite rational, the chapter as a whole seems to be lacking in clearness. The chapter on *Samāsas* or the composition of words so as to give rise to compound words is very good so far as it goes; but the omission to deal comprehensively with what in Sanskrit is known as *Samāsānta* takes away from the value of a book intended even for beginners. To the Indian student who learns Sanskrit along with English, the chapter on syntax is certain to be highly helpful and suggestive. On the whole the book deserves to be patronised by all such students of Sanskrit as wish to make their knowledge of that language rest from the commencement on a basis which is as far as possible intelligently logical.

Practical Histology, BY J. N. LANGLEY, F.R.S., 1901, pp. 332. *Macmillan & Co., London. Price 6 s.*

This book ought to be in the hands of every teacher and every senior student of histology. From beginning to end, there is not one page which ought to be omitted. The first few chapters deal with the microscope and microscopic measurements, staining, embedding and section-cutting. While the student can obtain information on all essential points from these chapters, he is saved the labour of having to wade through unnecessary details and alternative methods which abound in larger treatises. Each chapter (the same is also true of many of the succeeding chapters) concludes with some valuable notes (printed in small type) connected with the subject of the chapter. There are about thirty chapters on the histology of the different tissues. A demonstration section in which the student's attention is briefly directed to the main point of interest in the specimen that is shown him, is included in each chapter. An appendix of ten chapters is devoted to additional microscopical technique. The book is quite up to date and contains much matter which is not usually found in books of this kind. We have no doubt that the book will supply a real want, and we wish it every success.

A Text-book of Zoology, BY G. P. MUDGE, A.R.C.Sc., F.Z.S., *Lecturer on Biology at the London School of Medicine for Women.* 1901, pp. 403. *Edward Arnold, London. Price 7s. 6d.*

As the author dispenses with the customary preface altogether, we are in the dark as to whom this book is intended for.

It is not quite clear why the book is called a text-book of zoology; perhaps, no other title of equal brevity could be found. After an introductory chapter on the scope of biology, its branches, and various biological facts embodied in such terms as homoplary, thermotaxis, the author proceeds to give a comparative account of the different organs of the dogfish, the frog and the rabbit. This takes up more than a third of the book. The description is simple and accurate enough; but we have our doubts as to whether a beginner will derive any great benefit from this comparative treatment. A chapter is devoted to the inevitable Amphioxus. This is followed by a few chapters dealing with the anatomy of a few invertebrate types (cray-fish, cockroach, mussel, earthworm, paramæcium and amoeba). A chapter of forty pages on embryology goes into the development of the principal organs (vertebrates). The last two chapters on Heredity, Variation, and kindred subjects will be found to be a simple and lucid introduction to the larger works on current biological problems. In our opinion, the reader will find these the best chapters in the whole book. The book is illustrated by many original figures which, though too diagrammatic, are sure to be very helpful to the student.

We are not quite sure whether there is any necessity for a book like the present. We should certainly advise students in this country who apparently find it a great weariness of the flesh to read the current text-books (some of which, by the way, it will be very difficult to rival) not to 'waste' their time in reading this book. Advanced students may, however, find it worth their while to go through it.

Portraits from Indian Classics, BY M. KRISHNAMACHARYA. *Vaijayanti Press.*

The little book before us contains twenty passages selected from well-known Sanskrit poets, and consisting mostly of single *slokas*. The passages appear to have been chosen not only with a view to elevation of sentiment and melody of language, but with a view to the impressive or striking nature of the situation,—the charm, as it were, of the setting. Rama at war with himself as he resolves to banish his dearly beloved Sita who sleeps unsuspecting on his lap, Śakuntala in the court of King Dushyanta, abandoned by her friend to the mercy of her forest-lover, and casting on him one last tearful look of despair that went as near as anything could have gone to melting a heart that had been steeled by the curse of oblivion, Parvati about to turn away in horror from the Brahman that dared to rail at the lord of her heart, but suddenly rooted to the spot by surprise and overpowering love at beholding in this blasphemer the very goal of her austerities,—these and themes like these have such wealth of interest of their own that not much art is required to set them forth. To the student of Sanskrit, fully at home in the romantic atmosphere of Indian literature and used to the high-pitched ideals of the ancient times when men were like gods and gods not unlike men, these snatches or glimpses of the past have a serene charm which it is difficult to analyse or communicate. We have of purpose called these descriptions snatches or glimpses; for portraits they certainly are not in the sense of full-length likenesses. The characters are not studied as wholes, but as observed in particular situations and under passing waves of feeling. Complete studies of men and women as they reveal themselves in ancient literature would be of great interest and value if made by Indian scholars from their own point of view. It is more than doubtful whether the characterization in Indian dramas and poems would afford much scope for elaborate and critical study; but such as it is, we think it has not had a systematic and exhaustive exposition at the hands of those who combine natural sympathy with artistic discrimination and congenial tastes with rational appreciation of literary merit. Such criticism the author seems to have had in view; but his plan is too restricted and too scrappy to admit of a serious attempt in that line.

Each extract in the collection is followed by a metrical translation, which, in most cases, is the author's own. Then comes a narration of the circumstances which lead up to the scene or situation that forms the subject-matter of the extract. At the end an attempt is made to point out the excellences of the description, to analyse, as it were, the 'æsthetic beauty' of the passage into its elements. As far as it goes, there is nothing to be said against this plan. The meaning and context being explained, the scholar whose power of literary appreciation is developed needs little further help to enjoy the beauty and sweet influence of a passage. We pass under the

spell of one wizard after another, and feel a continued, but ever-varying, thrill of pleasure as we turn over the pages of this volume. And when we close it we cannot help sighing that we are so soon to be turned out of the region of romance where we have been enjoying a brief holiday.

But the fewness of the extracts is not the only cause of our dissatisfaction. The criticism is not sufficiently discriminating. The whole is in one key of unvarying praise. No definite principles of criticism, no standards of literary excellence, appear to have guided the author in his appreciations. Comparative criticism too is scarcely to be met with. How the same theme would have been handled by different authors, what conditions of life or social circumstance determined the poet's views of men and women, how far the charge of unreality and extravagance brought against oriental poetry can be met by parallel passages from English literature, —these and similar questions one would expect to be answered in a book written for scholars of the present day by a scholar of the present day.

The translations are accurate and read smooth; but in places the meaning may not be clear to one that cannot understand the original. The exposition is full and interesting, though it often tires one's patience by triviality and excessive length, much as a garrulous master's unnecessary labour over an easy passage tires a quick-witted pupil.

Finally, we are unable to say that the author has broken new ground or initiated the new type of criticism, the absence of which he bemoans in the dedication. This he may do in his future essays. We see much promise in this book, and the reader will surely find in it much matter for reflection as well as much enjoyment.

Algebra for Beginners, BY J. K. WILKINS, B.A., *Lecturer at the Central School of Science, Manchester, and* W. HOLLINGSWORTH, B.A., *Lecturer at the Northern Pupil Teachers' Centre, Manchester.*

This is a text-book of Algebra in three parts. As the name of the book indicates it is intended to be made use of by beginners. The 1st part is devoted to the first Four Rules. This is an excellent book for a beginner to take up. The principles are clearly set forth, and can therefore be easily understood by the beginner. The diagrams made use of by the authors are instructive and will no doubt enable the beginner to comprehend the subject easily. At the end of each and every principle explained the authors have given copious examples to be worked out by the student. The removal and the insertion of brackets are clearly explained. At the end of each part Test papers are given, which may enable the student to judge for himself how far he has understood the subject. These Test papers contain questions of moderate difficulty and deserve the name given to them.

The 1st part together with the 2nd may well be recommended as a suitable text-book in Algebra for the Fourth Forms in this Presidency. Inasmuch as the subject has to be begun in the Fourth Form the 1st two parts will together form an excellent text-book from which the beginner can, without much difficulty, learn the first principles of Algebra. The 3rd part deals with equations, Square Root, &c., and so far as the portions taught therein are concerned, they are very well put. But taking the whole book into consideration, it must be said that factors have been inadequately dealt with. Another feature of this book is that it is very cheap. The 1st part costs 4*d.*, the 2nd 4*d.* and the 3rd 6*d.*, and then all the three parts cost only 1*s.* 2*d.* The cheapness of a book and the excellence of its treatment are two important factors that influence the choice of a text-book. The book under review has both the good features, in addition to having a neat get-up.

Algebraical Examples, BY H. S. HALL, M.A., *Formerly Scholar of Christ's College, Cambridge.*

As the author himself states in his preface the book may be an excellent supplement to Hall and Knight's *Algebra for Beginners*, and *Elementary Algebra*. But the book by itself is valuable, for it contains a very good collection of examples, which may with advantage be worked out by any student after he has gone through an elementary text-book in Algebra. Especially a beginner that takes real interest in the subject would like to have as many books of this kind as possible before him. The book has a neat appearance.

An Introduction to Chemistry and Physics, BY PERKIN AND LEAN—*Vols. I and II. London: Macmillan and Co. Price 2s. each.*

Originally written some six years ago, this book has been revised and brought up to date. The authors seem to have been guided chiefly by the Darwinists and by Professor Miers who says that the order in which a subject can best be unfolded before a student's mind is very satisfactorily marked out by the historical development of the subject. They have therefore

introduced into the work many experiments suggested by the researches of famous investigators like Black and Priestley and many quotations from their accounts to interest the student. They begin with the alchemists and refer to some of their errors and show how these may be checked by well-devised experiment and careful measurement. Then follows important chemical work such as solution, filtration, distillation, the preparation of the acids and the alkalies and the book closes with a Chapter on the Law of Definite Proportions. This is as regards Chemistry. In Physics there are Chapters on measurements of Mass and Relative Densities, the use of the Balance, the measurement of the Pressure of Air and on Heat. There is also a Chapter on Fuel and Foodstuffs. The book is full of experiments, many of which were made by elementary students in the laboratories of the Owens College. To form habits of inquiry and to train the intelligence of students and not the accumulation of facts is the chief aim of an elementary course in Science. And in attaining such an end the authors have fairly succeeded. Showy apparatus is likely to divert the eyes of the student from the really essential thing and the authors have done well in trying to avoid any specialised and costly apparatus. The apparatus required consists in most cases of combinations of tubes, flasks and rubber stoppers —in fact apparatus of the simplest kind. For purposes of experiment, exact directions are given in detail and therefore teachers will find the book even more useful than their classes. We note however a few mistakes which should be corrected in a subsequent edition. For example, in describing the construction of a thermometer, the boiling point is marked first and then the freezing point. The correct order is however the reverse; for, if a thermometer be subjected to a high temperature and immediately after any lower temperature be determined, the glass will not have got back to the original state, and the temperature noted by this thermometer will be too low. On this account the freezing point must be determined first. Matters such as this should have been corrected in a text-book which is otherwise trustworthy.

Elementary Inorganic Chemistry, BY JAMES WALKER. *London, George Bell and Sons. Price 3s. 6d.*

This book does not pretend to help the students to "discover" their own facts and therefore no detailed instructions for practical work are given. It does not however omit experiments. It is not loaded with details about the manipulation of the apparatus. It treats of general principles without putting theoretical matters too much in the front but by making direct references to the experiments and realities of Chemistry. The formulæ are all correct, and obsolete methods of preparation, so common in treatises of this kind, are entirely absent; for example, under Aluminium, the obsolete method of the reduction of the chloride by sodium is not given, but the electrolytic process is mentioned. The hand of the experienced and up-to-date chemist is discernible throughout; and the book may well be recommended as excellent in every way for the use of students.

MADRAS TEACHERS' GUILD REGISTRY.

Teachers Wanting places.

1. In an English Day School, a Head Mistress. First-Class certificate. Upper Secondary Grade. Service 12½ years.

2. Matriculate, Sanskrit, Tamil, Trained. Untrained Teacher's certificate. Upper Secondary Grade.

3. F.A. (B.A. Tamil) Ordinary certificate with exemption. 23 years in one post.

4. First-Class Trained Teacher's certificate. Primary Grade.

5. Mathematics B.A. Trained at Saidapet. Four years' High School experience.

6. A History Graduate, with Trained Teacher's certificate, at present History lecturer in a Mofussil F.A. College. Wants post in Madras.

7. B.A. (History). Untrained Teacher's certificate. Nine years' experience. Madras City or Trevandrum preferred.

8. B.A. History, Tamil. Trained at Saidapet. Passed L.T. (theoretical). 2½ years' experience.

9. B.A., L.T., History, Tamil. Ten years' experience. Seeks History Lectureship in Second-Grade College, or, failing that, post in a High School.

10. B.A., L.T., Philosophy, Sanskrit, Trained at Saidapet. 4¼ years' experience. Seeks post in a High School.

11. M.A., L.T., M.A. English; B.A. Physical Science and Tamil; Trained at Saidapet. 7 years' experience. Seeks Headmastership of High School or Professorship in College.

Apply to

MARK HUNTER,
Nungumbaukum.

Indian Educational Notes.

MADRAS.

HIS HIGHNESS THE MAHARAJAH OF TRAVANCORE has given a donation of Rs. 100 towards the building of a girls' school at Ayenmanam, which will be under the supervision of Miss Clara Baker, C.E.Z.S.,

J. H. STONE, ESQ., M.A., will act as the Principal of the Teachers' College, Saidapet, during the period of Mr. A. A. Hall's absence on furlough. Mr. Mark Hunter, M.A. will take the place of Mr. Stone as acting Principal of the Rajahmundry College.

THE Central College Hostel, Bangalore, has become a real boon to students of the Province. It is now complete and it is quite full. Besides the Brahman ward, a separate ward has been built for the accommodation of non-Brahmans, and a Superintendent has been appointed, who looks after the management of the institution.

MR. BHABHA has sent in his report to the Government upon the observations made by him during his late inspection in the various technical schools and mercantile establishments in the Madras Presidency. The report is likely to lead to considerable improvements in the methods of imparting technical instruction in the Mysore State and to the opening of several technical schools throughout the Province, wherein new branches of industry will be taught.

SOWCAR PADMA SETTI, of Sravanabelagola, has constructed, at a cost of Rs. 8,000, a large school building containing eight class rooms, intended for the accommodation of the Hobli Kannada School, the aided English School and the aided Sanskrit School at Bangalore. Government have now sanctioned a proposal that the school shall be handed over to them on the following conditions:—that Government will, in future, bear the cost of maintaining the building, that Government will pay the Sowcar a building grant of Rs. 3,000, of which Rs. 750 has been promised by the Sravanabelagola Mutt and Rs. 750 has been subscribed by the people, and that Government should restore the building to the donor, his heirs or assigns, in case it ceases to be used for the purposes of schools in Sravanabelagola at any future time. The Sowcar promises to hand over Rs. 3,000 back to Government as a Poor Scholars' Fund for Sravanabelagola. A scheme for the administration of the Fund will be propounded, and a Committee appointed to give effect to it, while the thanks of the Government for his liberal gift will be communicated to the Sowcar.

HIS EXCELLENCY THE GOVERNOR has been pleased to nominate the Rev. William Miller, M.A., LL.D., D.D., C.I.E., to be an additional Member of the Council of the Governor of Fort St. George for the purpose of making laws and regulations, on the recommendation of the Senate of the University of Madras.

THE sixty-fourth anniversary and distribution of prizes to the successful students of the S. P. G. High School, Vepery, took place on Saturday, the 15th March. There was a very large attendance of parents and well-wishers. The chair was taken by the Ven'ble Archdeacon Williams, Mrs. Williams distributing the prizes.

MR. C. A. PATERSON, the new Registrar, was presented on Thursday, the 20th March, with a farewell address and a silver bowl by the students and teachers of the C. S. M. College, Black Town.

THE Annual prize-giving of the Bishop Gell's Girls' High School was held at the school premises on the 20th March with Her Excellency Lady Ampthill in the chair.

THE annual prize-giving in connection with the Elephant Gate poor schools under the supervision of Mrs. Lazarus, took place on Wednesday, the 19th March, at Mr. T. Namberumal Chetty's house, China Bazaar Road. Mrs. R. S. Benson presided. After the reading of the annual report by Mrs. Lazarus, Mr. Satthianadhan spoke on the subject of industrial and female education. After a few concluding remarks by the President, the ceremony came to a close.

THE mail train for Bombay took away on the 19th March from the Bangalore station Mr. S. V. Seshadri Iyengar, B.A., a nephew of Dr. S. V. Ramasawmy Iyengar, M.D., and Mr. C. Kariappa, a son of Mr. C. Madiah, third member of Council, *en route* to England, by the ss. *Caledonia*. These gentlemen are the recipients of scholarships from the Government of Mysore of $16 per mensem, to enable them to study electric and hydraulic Engineering in America. Mr. P. N. Krishna Murthi, C.I.E., Dewan of Mysore, in bidding these two young men *bon voyage*, gave them wholesome advice, and said that they would be met in America at no distant date by Capt. Jolly de Lotbiniere, A.E., who would, no doubt, while watching their interests, render them every assistance in his power. Mr. H. D. Rice, a son of Mr. B. L. Rice, C.I.E., who has also been selected to undergo a course of like training, will leave for America shortly.

THE PRIZE-DISTRIBUTION to the girls attending the Maharajah of Vizianagaram's Girls' School, Triplicane, maintained by Mr. M. Thirumalachariar, took place on Saturday, the 5th April, in Lady Wenlock's Park, with Mrs. Benson in the chair. After the reading of the report, Mrs. Benson, in the course of her interesting speech, said:

"When you realise that there are over 26,000 Hindu girls of the school-going age in Madras, and that only 6,000 of these are under instruction, and this mainly primary instruction, you will acknowledge that it is not a time to sit down quietly under this immense drawback to your society. It was remarked to me the other day that the expense to be incurred would be very great. It certainly ought to be, but what better use can you have for your money than the development of enlightened and noble women? How many thousands of lives has Florence Nightingale saved for England by her initiation of superior nursing, and by the diffusion among thousands of families of the knowledge and value of sanitation?"

With regard to the ever-increasing importance of the English language in India, she said, "In India, English is the language spoken by the ruling class; it is year by year becoming more and more the language of the world. Without it your girls cannot be put in touch with the best literature and education of the day. It is the only language that will enable them to hold intercourse with educated girls and women all over India, whether European or Indian."

THE distribution of prizes to the successful candidates in the Wesleyan High School, Bangalore, took place on

Friday, the 4th April, under the presidency of the Hon'ble Col. Donald Robertson, C.S.I.

THE annual prize-giving of the St. Mary's College took place on Tuesday, the 8th April, with the Hon'ble Mr. J. E. P. Wallis, Advocate-General, in the chair. The Rev. J. Boyland, the Principal of the College, said in his report that it was a regrettable fact that most European and Eurasian boys are withdrawn by their parents when they are in Forms IV and V, and remarked it was owing to this want of College education that they were unable to obtain the situations and promotions they would otherwise be entitled to. The chairman, after distributing the prizes, made a short speech. He said that there was a tendency in these days to withdraw young men from the schools at an early age with a view to finding careers for them with the result that they were deprived of higher education which would fit them for higher occupations. As his experience of Indian education was but small and recent, he would not venture to say much on it, but he would say to the elder scholars amongst them that examinations were practically the only test of hard work. In that view, success in examinations augured well for future success in life. He would therefore urge upon the European and Eurasian communities the necessity of exerting themselves to the utmost and of developing all their powers and talents.

THE annual prize-giving ceremony of the Doveton Protestant College took place on Saturday, the 15th March. The Hon'ble Mr. A. W. B. Higgens presided. In the course of his report, Mr. W. E. Hoare, the Principal, referring to the departure of Mr. D.Sylva to take up the headmastership of Bishop Corrie's, said:—"I must plainly say that if the Doveton were supported as it ought to be Mr. D'Sylva would be with us to-day. It is one of the bitterest results of financial weakness that a staff built up by years of toil begins to dissolve. While Doveton is just now satisfactorily staffed, I must say very plainly that every year it is becoming harder and harder to get good masters. Few European or Eurasian young men are taking up teaching as a career. All European schools are finding extreme difficulty in securing teachers, and it is quite clear that in a few years, unless things alter very much, our schools will be in a perilous condition. The only remedy is vastly to improve the teachers' prospects. This means increased resources. Most unhappily the tendency is at present all the other way. That section of the public mostly concerned fails to see that an inferior staff must mean poor educational results."

Concluding, Mr. Hoare observed: "It is gratifying to see in the local organs of the community with which Doveton is so intimately connected, an increased sense of the value of education. The old optimistic tone has, I am thankful to say, gone. The gravity of the crisis is acknowledged. Unfortunately, while the educational problem is frequently and seriously discussed, plans are set forth which I can only characterise as dangerous. Some propose to cut loose from the general examination system of this Presidency, and to connect themselves with examinations controlled in Great Britain. This I venture to say is a mistake. The examinations thus proposed are far easier than the corresponding Indian examinations. Thus we have at once a tacit admission of intellectual inferiority which I do not acknowledge. We are sure to lose heavily if we sever ourselves from the corporate educational life of this country. Secondly, a cry has been raised for new schools. The existing schools are admittedly not receiving half the support to which they are entitled, and are suffering keenly for want of interest and sympathy. The establishment of new schools can only accelerate the ruin of existing institutions, while the experience of the past shows that the new schools even if successfully started will themselves soon experience a rapid decline of interest. Surely the right course is to strengthen existing schools. These are in many ways sadly behind the times, in resources and equipment. It is impossible that first-class work should be done by them in their present condition."

"The domiciled European and Eurasian community is small in numbers. It is an axiom that if a small community is to hold its own, it should make up for the lack of numbers by intellectual superiority. The loss of pressure through sheer numbers can be made up by the driving power of intellectual force. If this be true, the spectacle of the community yearly losing its grip on higher education is melancholy in the extreme. We do not turn out the thinkers, the philosophers, the inventors, the life-long students, the poets, the artists, by producing whom a small people has ere now become a leader among the nations."

The prizes were then given away and the chairman in his address said that the report presented to them was of a mixed character. While the Principal was gloomy in certain portions of his remarks, the Inspector and the Director spoke highly of the institution. It appeared to him that there was some want of support on the part of the parents of the children attending the institution. From what the Principal said he believed that there was some lack of interest on the part of the parents. That was not a healthy sign of progress. The Director remarked that the institution continued to be efficient. For the sake of the community with which Doveton was intimately connected, he hoped that the efficiency of the institution would continue for long to be creditable. That this in a way depended upon the extent of support given by the community he need not say, and if proper interest was not centred in the welfare of an institution that contributed to the material advancement in education of the Anglo-Indian and Eurasian community, the educational prospects of the community had incessantly to go down.

THE annual meeting of the Madras Teachers' Guild took place at the Wesley College, Royapettah, on Friday, the 11th instant, with the Rev. F. W. Kellett in the chair. Before the meeting, the Royapettah members of the Guild were *at home* to the Guild. The attendance was fairly large. After light refreshments, the party adjourned to the compound of Kobé Lodge where they took part in various games and sports.

The following were elected office-bearers:—President: Mr. J. B. Bilderbeck. Vice-Presidents: Rev. F. W. Kellett, Messrs. S. Satthianadhan, B. Hanumantha Rao, S. Mangesha Rao and J. H. Stone. Treasurer: Mr. P. Lakshminarasu Naidu. Secretaries: Messrs. Mark Hunter, V. S. Srinivasa Sastri and Miss Parsons.

After the meeting, Rev. C. Pollard showed the guests a number of Magic Lantern slides illustrating the work of coal-mines.

THE annual distribution of prizes to the students of the Madras Christian College and Free Church Mission Institution took place on Friday, the 4th instant, in the Anderson Memorial Hall, with His Excellency the Governor in the chair. The Rev. Mr. Skinner, Principal, read the annual report which showed that both the College and School departments were doing very well. His Excellency Lord Ampthill next distributed the prizes which con-

sisted of medals, money and books, and at the conclusion of the same delivered a very interesting and impressive speech, from which we quote the following :—

"I was particularly anxious to come here this evening for two special reasons, the first, to show my interest in the Christian College, and second, to show my esteem and high regard for Dr. Miller. I have done both of these things before, but I wished to do them again in order that you might have no doubt as to the sincerity of my feelings. It was not so long ago that I visited the Christian College on a working day and derived much pleasure and profit from my inspection. Almost my first public act in Madras was to unveil the statue to Dr. Miller which stands outside this Hall, and I have since given proof of the high respect and admiration which I then expressed for him, and his great work, by appointing him Vice-Chancellor of the University. Those are the reasons why I am here, and glad to be here this evening ; and I ask you to regard my presence merely as that of a friend, and not as that of a notoriety from whom you will, so to speak, get your money's worth in the shape of an eloquent oration such as you have had from former Chairmen."

His Excellency referred to the all-important connection between the students and the institutions to which they belong in the following terms:—I will speak to you as a young man to young men, as one who has still fresh in his mind the pride of having belonged to a great school, the greatest of all English schools, and whose heart warms towards those who are proud of their own school. You belong to a great school, a school which, while it cannot compare in antiquity and fame with the great schools of England, has nevertheless in the brief course of its existence exercised a wonderful influence on life and thought in Southern India. You are most of you proud and fond of your Christian College ; your old students have proved this by their gifts to the College and by their gatherings on College Day. Well, what I say to you is, "keep this up." Keep up your pride in the Christian College and let it be the mainspring of your actions. You have a priceless heritage in the sentiment which attaches you to the place whence you derive your mental, moral and physical training, for in it you learn the elements of true patriotism and true philanthropy. Patriotism is the love of your country and nation and philanthropy is the love of your fellow-men, and both patriotism and philanthropy must be learnt and practised from small beginnings. They do not consist in such isolated acts as speeches and writings and occasional deeds of munificence ; they are a habit of life, a bent of mind, a development of character which are possible to all, whether they be eloquent and literate or the reverse, and whether they be rich or poor. The endeavour to render yourself serviceable to your fellow-men and useful to your country must be begun as a habit early in life, and at school you have your first great opportunity of so doing. It is not a question of anything striking or heroic or of any special effort, it is merely a habit of thought and mind which has to be acquired. Whatever you do then, whether it be in study or athletics, or in your own personal conduct, try to think that the honour and the credit of the College to which you belong depend upon it. If you are successful at the University, let your rejoicing be not so much for yourselves as for the credit which accrues to the College. In the field of Athletics let all your striving be not for individual distinction, but for the honour of the College. Whatever you are about to do in your daily personal life pause for a moment to consider whether it will reflect credit or discredit on the College. It is thus that you will acquire the habit of shaping your conduct and actions in life for the advantage of others as well as that of yourselves. The patriotism of which you thus learn the elements at school, will develop spontaneously into a wider broader patriotism which will find a sphere of activity first in the love of your city and district, and then a still greater sphere in the love of nation and empire.

BOMBAY.

SIR JOHN JARDINE, K.C.I.E., formerly Vice-Chancellor of the University of Bombay, has been requested to represent that University at the opening of the new hall at Owen's College, Manchester.

THE annual meeting for the distribution of prizes to the successful students of the Grant Medical College was held on Tuesday, the 25th March, in the hall of the F. D. Petit Laboratory. Sir Jamsetjee Jeejeebhoy, Bart., presided, and there was a good attendance of ladies and gentlemen besides Professors of the College.

Lieutenant-Colonel Dimmock, the acting Principal of the College, read the report, after which, the chairman in the course of his speech, briefly sketched the history of the two sister-institutions, the Sir G. G. Hospital and the S. M. College.

THE fourth annual presentation of awards in connection with the Victoria Jubilee Technical Institute, Byculla, was held on March 21st afternoon. Mr. W. Rebsch, the chairman of the Board, presided and the awards were distributed by H. E. Lord Northcote, the Governor of Bombay. After the report, H. E. Lord Northcote gave away the awards and made a short speech from which we quote the concluding portion :—Every step that can be taken by the improvement of Indian patterns, stuff or machinery to enable India not only to control her own, but to compete with other countries in foreign markets, is one, we must all watch with sympathetic interest ; and, if it be the good fortune of any of you young men to contribute by your exertions substantially to this result, you will indeed have cause for gratitude to the institution at which you received your earliest training. That it may be the good fortune of many of you to fulfil the prediction I have just uttered is my most earnest wish, and I most heartily wish well to the Victoria Jubilee Technical Institute.

BENGAL.

MRS. A. DASS, B.A., has been appointed Principal of the Bethune College *vice* Miss Chandramuki Bose, M.A., retired.

MR. T. K. BUXY, M.A., Professor of Chemistry, Government College, Jubbulpore, has been elected a Fellow of the Chemical Society of London.

THE Honorary Degree of M.A. was conferred in a Convocation held at Oxford upon Augustus Frederick Rudolf Hoernle, PH.D., C.I.E., late Principal of the Madrassah College, Calcutta. The Public Orator, in presenting him, dwelt upon Dr. Hoernle's European reputation as a philologist and archæologist, and especially upon his acquaintance with Oriental MSS. and dialects, as well as with the numismatology of all periods. He recommended him for the Degree as a valued member of the Asiatic and other learned Societies, and as having for some time past given valuable lectures at the Indian Institute.

AT the annual meeting of the Imperial Anglo-Indian Association held in Calcutta on the 25th March, Dr. J. R. Wallace, who presided, spoke about the much-vexed question of Anglo-Indian Education. He said that Lord Curzon himself had expressed the opinion that the education of the domiciled European community as compared with that given to British lads in British public schools was so much below the mark as to justifiy the Government of India in its absolute proscription of the Anglo-Indians from the higher services of the State in this country. The whole responsibility of this lamentable condition of affairs rested, he said, upon the Government of India. In conclusion Dr. Wallace proceeded to urge the community to seek independent careers apart from Government service, pointing out the openings in the professions, in commerce and in trade, and put forward a scheme for an Anglo-Indian Co-operative Stores, which he said would be shortly launched.

FOR the first time in the history of public institutions in Calcutta, a most unique and novel function was held on the 5th March in connection with the "Public day" of the General Assembly's Institution in Cornwallis Street, namely, the wearing of College colours by the staff of professors and students of this Institution. The Lieutenant-Governor presided. After the reading of the report by the Rev. Mr. Morrison, the students presented an address to His Honor, printed on satin and enclosed in a handsome silver-mounted casket. His Honor Sir John Woodburn, in a short speech, commended the idea of each college wearing its own colours and asked the students to be true to themselves and their college.

HIS HONOR SIR JOHN WOODBURN presided on Monday, 10th March, at the annual distribution of prizes to the pupils of the Cotton Institution. His Honor, in the course of his remarks, congratulated Babu Ashutos Banerjea on the excellent way in which he conducted the school which had acquired the reputation of dealing wisely and well with refractory boys.

THE Lieutenant-Governor of Bengal presided on Monday the 31st March, at the annual distribution of prizes to the students of the Bengal Veterinary College, Belgachia.

After the report and the distribution of prizes, His Honor Sir John Woodburn made the following speech :—

Major Raymond, Maharajas, Rajas and gentlemen,—It is a real pleasure to visit an institution that is doing well and one can honestly and cheerfully say of the Veterinary College at Belgachia that it is indeed doing well. You have heard from the Principal that every student who leaves this college gets employment as he passes through its doors and you have heard from the Director of Agriculture that everywhere he goes in Bengal there is a cry for a further supply of trained students in veterinary science. Now, while I congratulate the college on this great demand for passed students of the college, I congratulate the staff of the college still more on the selfish idea which leads them to insist on every student who gets a diploma coming up to a high standard of efficiency. There is a sad temptation with all the new schools to give certificates of efficiency a little too readily. There can be no greater mistake in a school which professes to provide veterinary skill for the mofussil of Bengal than to give these diplomas too readily. The result would inevitably be to discredit the institution and discredit the system of which it is the outcome and therefore it is that nothing in the report of the institution has given me greater pleasure than to see the great care and discrimination with which the diplomas of the college are given. There is a considerable number of students who come to this college who are not allowed to pass through because they do not reach the standard which is prominently kept before them. Now with this discrimination in the distribution of diplomas, I have every hope that veterinary science will make its way throughout Bengal. It has been said already it is making its way and it is making its way in the best of all fashions, first of all in securing employment to those students who pass out and who are really proficient in the knowledge which is imparted to them here, and, secondly, in the methods which are inculcated upon the students in the practice of their profession. There is no matter in which the passed students of the Veterinary College can do more good to the country than in the plan of immunising cattle against rinderpest. You have the great advantage of having as your Principal an officer who has conducted researches in this matter with singular skill and care and you may be pleased and proud to follow his example and carry out his instruction in the duties which lie before you in the districts. You have been careful under his orders—orders which I have been anxious to impress upon him and upon you—to use the greatest tact with the people themselves. The people of rural districts all over the world are ignorant and suspicious and conservative, they do not like new things. This is not a peculiarity of India ; it is just the same in England as it is in Bengal. You must humour the people, you must persuade them that what you are doing is for their good and will result for their benefit. You cannot coerce them, you must advise them ; you cannot force them to do things all at once. But in the way in which you have set about your work, a way which I heartily approve of, persuading the people to let their cattle be treated, I am confident that before many years are past an immense deal of good will have been done to the agriculturists of Bengal. That is why my Government has given what Mr. Allen was pleased to call "liberal assistance to District Boards" to assist them and to obtain the services of graduates from the Veterinary College. I am certain that in time gradually but slowly and certainly the time will come when an immense deal of good will have been done to the poor agriculturists of the interior of the province. It is just the same as we had to deal with in plague. You remember we advocated the system of coercion, forcing the people to do things they did not want. They have now learnt that what we wanted them to do was for their benefit, and the result is now that when I apprehended there would have been a serious outbreak of plague throughout the Patna division there has been hardly any at all. The moment plague breaks out people of their own accord leave their houses and go and camp out. Now that is just what will have to be done with your system of immunising cattle against rinderpest. You must be patient with them and I am certain as I am standing here that you will succeed as the plague officials have done. There is one little piece of advice that I should like to give the students of this school. In the report it was mentioned that the fees this year have brought in a handsome surplus. I would like to suggest to the Director and staff, now that you have an abundant supply of forage and are able to feed your animals cheaper than last year, it would be an advantage all round if you made some reduction in your fees. One of the reasons which have prevented a larger use of the dispensary has been the heavy

charge in this connection and one reason why the Society for the Prevention of Cruelty to Animals did not succeed in having sick animals sent here was that people were apprehensive of the charges which were imposed at the hospital here. The cheaper you make that charge the more ready people will be to send their animals for treatment here. I was prepared, if the necessity arose, to give some assistance—money help—from Government in order to effect a reduction of the charges. If you can make the charges lower without money help so much the better for my Government. Now, students, I have no more to say to you. I congratulate you upon the improvements which have been made in the hospital, the dispensary, and the class rooms. Major Raymond has spoken of additions which have been made to the museum, and the charts and illustrations and maps which I see are new to me. All these things are good. Now all I have to say is that you have done well, teachers and taught, and I hope you will do still better when you start as independent practitioners in the life that lies before you for which you have my best wishes.

THE PUNJAB.

A CALCULATION made in the Financial Department of the Punjab Government shows that, on the average, native parents in the Punjab are called upon to pay Re. 1-3 per annum for the education of a son in a primary school, Rs. 11-8-6 in a secondary school, and over Rs. 80 in an Arts College. These figures, however, do not take into account assistance given in the form of scholarships.

THE UNITED PROVINCES.

SIR J. LA TOUCHE, the Lieutenant-Governor of the North-West Provinces, opened on the 11th March, the Pathak Brindaban Vedic Ashram, a hostel for Brahmin students established by Rajah Jai Kishen Das Bahadur, C.S.I. On the arrival of his Honor and Lady La Touche, Kumar Parmanand, son of the Rajah, read an address of welcome which set forth the aims and objects of the institution where Brahman students could side by side with secular education also receive moral and religious training. His Honor, in replying, said:—It must be very gratifying to the Rajah and his friends to see the desire so long cherished by him at last fulfilled. He had great pleasure, he said, in declaring the Pathak Brindaban Vedic Ashram open.

General Notes.

THE Oxford University Authentics, one of the strongest and best organised nomadic cricket clubs in England, have practically decided to send a team to India in November next.

THE sum of £5,000 has been bequeathed to the University of Aberdeen, to be applied to the purposes of the University at the absolute discretion of the Senate, by the late Surgeon-General Robert Harvey, Director-General of the Indian Medical Service.

THE European Education Committee, under Mr. J. V. S. Pope, M.A., as President, with Mr. Cross as Secretary, which has been hard at work in Calcutta for over a fortnight, formally closed their proceedings on the 20th March.

A PARSEE Lady, Miss Kapadia, has won a fellowship of the Royal College of Surgeons (Dublin). In honour of her achievement Miss Kapadia was entertained at a complimentary dinner at the "Cafe Monico"—her hosts being the members of the Parsee colony who naturally enough feel quite proud of her.

PUBLIC addresses from Indian women are rare in any part of the Empire; but perhaps the last persons from whom one would have expected such an expression of public sentiment would have been the ladies of Yusufzai. When the Chief Commissioner of the Frontier Province and Mrs. Deane went out from Peshawar the other day, hundreds of Hindu and Mahomedan women had assembled at Hoti Mardan, and an address was presented to "our most honoured and beloved Madam," congratulating Mrs. Deane on "the elevation of her Ladyship's Consort" to the Chief Commissionership.

THE special Board of Indian Civil Service Studies is prepared to appoint a teacher of Maharathi, whose duties will commence in October next. The appointment will be made in the first instance for one year only—namely, from Michaelmas 1902 to Michaelmas 1903. The teacher will be expected to give, if required, not less than three lessons a week during full term in each of the three University terms and also during seven weeks of July and August. It is desirable that he should reside at Cambridge. The full stipend will be £125 but it will be reduced to £100 if no instruction should happen to be required in July and August, to £75 in case none should be required during any part of the year. The teacher will further be authorised to charge each student a fee not exceeding three guineas for each term, and the same for July and August.

THE L'ALLEGRO AND IL PENSEROSO
OF
JOHN MILTON
EDITED WITH NOTES AND OTHER MATTER,
By A. J. GRIEVE, B.A.,
Professor of English, Central College, Bangalore.
Price As. 10.
SRINIVASA, VARADACHARI & CO., Triplicane & Esplanade, Madras.

OFFICE OF THE REGISTRAR OF BOOKS
REGISTERED
2 - JUN 1902
MADRAS

CONTENTS.

PAGE

Editorial Notes 227
The Universities Commission in Calcutta; The Teaching of Natural Science and Geography; The Teaching of English; The Teaching of Sanskrit; The remaining evidence; Res Britannicae; The Rhodes Bequest; Board of Education Special Reports; The Education of Asiatics; Education in Germany; Is Education overdone?
University Reform. IV.—BY GAMMA MINUS ... 233
John Stuart Mill as an Educator. BY GERALDINE HODGSON (Sometime Cobden Scholar, Newnham College) 235
Historical Method. BY V. VENKAYYA, M.A. ... 246
Indian Universities Commission, Calcutta ... 259
Our English Letter 286
Contemporary Educational Periodicals ... 288
Reviews and Notices 289
The Elements of Algebra for use in High Schools, by Messrs. G. S. Ramaswami Aiyar, B.A., P. Sitarama Aiyar, B.A. and K. Vaidyanathaswami Aiyar, B.A. With a Preface, by the Rev. C. Pollard, M.A. (Cantab); The Sinner and the Problem, by Eric Parker; Outlines of Metaphysics, by John S. Mackenzie, M.A., LITT.D.; The Tragedy of Julius Cæsar, edited by Michael Macmillan; Shakespeare's Julius Cæsar with an Introduction and Notes, edited by M. J. C. Meiklejohn, B.A.; &c. &c.
Indian Educational Notes 291
General Notes 301

All contributions, books for review, &c., should be addressed to the Editor, Central College, Bangalore. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW *Office, No 4, Mount Road, Madras.*

N.B.—PLEASE NOTE THE CHANGE IN THE EDITOR'S ADDRESS.

The Publishers request that Subscribers to the EDUCATIONAL REVIEW *who do not receive the* REVIEW *regularly will kindly bring the fact to their notice.*

The Educational Review.

The Universities Commission in Calcutta.

We continue this month the summary of the evidence given before the Universities Commission at Calcutta. Even in this compressed form the demands made on our space are so heavy that we are compelled to hold over the reports from Allahabad and Lahore until our next issue which we trust to publish not later than the middle of June. The evidence from Calcutta continues to reach the same high level of utility that we remarked upon last month.

The Teaching of Natural Science and Geography.

Mr. W. H. A. Wood, the Principal of La Martinière, lamented the lack of provision for a continuous course in Science in school and university, and the low esteem in which practical work is held. He would be glad to see the example of London followed in the introduction of a course in General Elementary Science for the Entrance Examination, an example which, we happen to know, is not altogether satisfactory even to those who set it at London. But a more serious matter is raised by his confession of inability—in face of the University regulations—to fail candidates who did not deserve anything but failure. "The University is satisfied with quarter marks in Science. My own experience as an examiner is that my feeling of

satisfaction with a paper begins at about 40 per cent. of the total marks.'? In Mr. Wood's opinion the system of prescribing text-books is carried out at Calcutta to an extent injurious alike to student, to teacher and to examiner. In the case of European and Eurasian students, the witness said he would accept the Cambridge Senior Local certificate as equivalent to that of the Calcutta First Examination in Arts, and that he would favour some plan of tutorial oversight and guidance in connection with this special class of undergraduates. Mr. Wood's remarks on the teaching of Geography are very sound and they would form an admirable introduction to his serviceable *General Geography for Indian Schools*, noticed in our March number.

The Teaching of English.

The testimony of Mr. Stephen of the Duff [illegible] and of Mr. Michael [illegible] bears out that [illegible] given previously by Dr. Morrison of the General Assembly's Institution. English is in a bad way in Calcutta, not as some would have us believe, because there is so much of it but because there is not more. Mr. Stephen's reference to the way in which the explanation of "allusions" overpowers every other consideration in the mind of the candidate reminds us of the Madras high-school boy who defended himself from giving any further explanation of the term "mast" than that it had something to do with a ship, on the ground that he was not expected to get up technicalities. We believe that if some such scheme as Mr. Stephen suggests, *viz.*, the prescribing of tales, histories, essays and plain verse for private reading, together with the exacter class study of a few short classical texts, could be inaugurated, the result would be to dispel the atmosphere of mystification which now for the average candidate surrounds every English book.

Mr. Prothero discloses the fact that at the last Matriculation Examination 75 per cent. of the candidates got less than 40 per cent. of the maximum marks in English. We have every sympathy with his suggestions that the minimum age and the passing mark should alike be raised, and that the examination in English should be made more colloquial. What is said about the injurious influence exerted on education by a too tender regard for the fetish of private enterprise will find an echo in the minds of some educationists in Southern India, where a superabundance of second-rate colleges and schools is a thing not altogether unknown.

The Teaching of Sanskrit.

The chief interest attaching to the evidence furnished by Mahamahopadhya Nilmani Mukerjee lies in his remarks on the teaching of Sanskrit which his long experience as Principal of the Sanskrit College eminently qualified him to make. We agree with him in the main when he says that 'none of the vernaculars of India has reached that degree of development and refinement, which would entitle it to be placed on a footing of equality with a classic,' but we respectfully demur to the statement that 'A vernacular course, however difficult, might be mastered in a month,' which reminds us of the hand-books labelled "German in three weeks without a master." The learned pundit speaks very bitterly of the superficial knowledge possessed by men who have been reading Sanskrit for four years in the University after four years at school. Were it not for the leniency of the examiners, there would be a higher percentage of failures

in this subject than in English. As a corrective he would like to see a good Sanskrit grammar prepared in simple Sanskrit language by one or two specialists under the supervision of a committee of experts. The subject is one which has frequently been adverted to in the *Educational Review* and one which, we promise our readers, will not be allowed to drop.

The remaining evidence.

Of the other witnesses, Lieut.-Col. Bomford of the Medical College spoke of the disadvantages accruing from the fact that that institution is under the control of the Inspector-General of Hospitals rather than under that of the Director of Public Instruction, a fact which almost severs the connection between it and the University. Mr. Begg of the London Mission College insisted on the necessity of teachers and professors, whether European or Indian, being thoroughly conversant with the vernacular of the bulk of the students in his hands. Mr. E. B. Havell of the School of Arts pleaded very strongly that the University should give more attention to Indian art especially by making freehand Indian drawing compulsory for the Entrance Examination, and Indian architecture one of the subjects for the Engineering degree. Mr. J. Van Someren Pope, Director of Public Instruction, Burmah, spoke in favour of a University at Rangoon which should foster education in Burmah, and furnished very valuable suggestions for the improvement of pre-University teaching in English.

The Principal of the Doveton College gave it as his opinion that "the Entrance Examination in English as at present conducted is a farce pure and simple" and advocated a preliminary weeding out by a test in Dictation and Composition. Pundit Hara Prasad Sastri of the Sanskrit College, spoke mainly on the teaching of Sanskrit and Mr. J. Chaudhuri outlined a scheme with some good points in it for the conversion of Calcutta into a residential and a teaching University.

Res Britannicae.

In England the outstanding events of educational interest during the past month were (1) the introduction of the new Education Bill, which has now passed the second reading and may be shelved until the autumn session; (2) the decision of Mr. Cockerton, auditor to the Local Government Board, that it is incompetent for the School Board for London to provide special schools for the training of pupil teachers at the expense of the rates; (3) the Order in Council providing for the Registration of Teachers in Secondary Schools; and (4) 'o'erdoming all,' the Rhodes bequest.

The Education Bill has been dealt with by our English correspondent, but since he wrote matters have not been standing still. The great gathering of representatives of the Free Church at St. James's Hall declared unanimously and unmistakably against the Bill as one that tended to exalt sectarian interests above those of education. The Special Committee of the Wesleyan Conference was not, as might be expected owing to the fact that the Wesleyans have many schools of their own, quite so whole-hearted, but yet by a substantial majority resolved on opposition. The columns of the *Times* show to what an extent denominational strife has been let loose by a measure, which though not without a few redeeming features that have led the National Union of Teachers and men like Mr. Yoxall to support it, is manifestly based upon resolu-

tions passed by episcopalians at the last convocation. Mr. Arthur Acland, who was at head of affairs educational under the last Liberal Government, and who is generally recognized as a first authority on the subject, condemns the Bill from the primary and secondary standpoints, and the veteran educationist Sir Joshua Fitch has criticized it adversely in *Nature* and in *The Manchester Guardian*. His objections are:—(1) That the Bill does nothing to secure or even to suggest improvement in education, or to secure for children better teaching or better opportunities for intellectual advancement. (2) That it makes no provision at all for the training of teachers. (3) That the School Boards have more than justified their existence. (4) That the claims put forward on behalf of voluntary managers and denominational schools are extravagant.

He concludes by remarking, "When one remembers the generous—almost lavish—provision made in the American cities for education, their readiness to try new experiments, and the sympathy with which the whole population regards every new step in educational improvement, the prospect spreading out before us if this new Bill becomes law is somewhat disheartening. Certain portions of the Bill which concern technical and secondary instruction may prove the basis of a workable and useful reform. But in so far as elementary education is affected the Bill affords little or no help. It gives no motives to managers—denominational or otherwise—to exert themselves and to raise the standard of general instruction. But it offers new encouragement and aid to the denominational system, and gives to that system, though it is less and less in favour with the nation as a whole, a fresh lease of life."

The Rhodes Bequest.

Such criticism as is possible before the experiment bound up in Mr. Rhodes's scholastic benefactions has actually been worked out, has well nigh spent itself. One section of the Americans thinks it would have been better to spend the money on giving Englishmen a finishing course in the United States, another section is indignant that negro students are not explicitly excluded. The Emperor of Germany is said to have expressed his willingness to undertake the task of selection as far as it applies to his country. *Punch* satirizes the provisions by which a man's fellow-students are to vote on the question of his manliness, truth, courag, etc., and thinks this the surest method of keeping the best men out of the running. Oxford hopes to survive the inoculation, but thinks that Cambridge might have been subjected to a share in the treatment. India looks to the trustees for an extension of the scheme, and trusts that what seems a flagrant oversight will ere long be satisfactorily rectified. Among the prospective results to Oxford are the erection of an adequate medical school, and the introduction of a stated Long Vacation Term, such as has been found to work well at Cambridge. Professor Ray Lankester protests in the *Times* against the shortness of the terms (covering only twenty-four weeks of the year) and Sir Francis Jeune recounts Mr. Rhodes's practical view of the matter, given in a dinner-table talk. To him the present arrangement seemed a great waste of time, keeping a man at Oxford four years when he might easily get through in three. The suggestion that colonists had a chance to get home for the Long Vacation only partially mollified Mr. Rhodes. It was characteristic of him to lay down that 'Parliament should insist' on the terms being made longer. But we hardly think that even the power of the dead Colossus and his gold will lead to such a drastic change as the suggested thirty-nine weeks' year for all undergraduates. There are weighty economic grounds against any such innovation. More than that, the reading man does perhaps the bulk of his work in vacation, and 'the long' is left for those summer schools and gatherings of "Extension" students who would not otherwise have even this taste of the delights of Isis and the Cam.

Board of Education Special Reports.

No wiser step has been taken by an English Government in educational matters of recent years than the appointment of Mr. Michael E. Sadler as Director of Special Inquiries and Reports. We opine that it is this appointment which the Viceroy had in view in the matter of the Indian Director-General of Education, and we have the happiest auguries of Mr. Orange in that he has been trained in Mr. Sadler's school and has received honourable mention from him. There lie before us Volumes 8 and 9 of the *Special Reports on Educational Subjects* issued by Mr. Sadler and they are full, as usual, to overflowing. The papers comprised in Volume 8 fall into three groups (1) Education in various European countries, amongst which those on practical elementary education in Scandinavia, the training and status of teachers in Switzerland, and Hungarian education call for chief notice; (2) methods of teaching the disciplinary subjects of Arithmetic and Latin, together with papers on School Journeys and a valuable contribution to economics entitled 'The Education, Earnings and Social Condition of Boys engaged in Street Trading in Manchester'; (3) a colonial group of two papers, one dealing with the History of Education in the Transvaal, the other entitled 'The Education of Asiatics.'

The Education of Asiatics.

The writer of this last is Mr. R. J. Wilkinson of the Straits Settlements Civil Service, Acting Inspector of Schools, S.S., August 1898 to August 1900. Mr. Wilkinson's population includes Chinese, Malays, and Tamils, and he tells us how these differ in their attempts to master English idiom and pronunciation. The Chinese boy 'meets with all sorts of initial troubles,' the Malay is puzzled by the grammar rather than by phonetics, the Tamil 'begins by displaying a certain deceptive fluency.' But it is of the Malay that he has most to say. Whilst bringing a certain amount of economic prosperity to the people as a whole, the modern spirit has effaced certain old social land-marks which have resulted in a demoralization that it should be the object of public instruction to combat. The talent for observation is perishing through disuse; the old literature, akin in form and to some extent in matter with the cycles of romance so prevalent in mediæval Europe, is becoming forgotten. The method of research by experiment and calculation rather than by tradition and speculative theory is hardly known: there is only one school laboratory in the Straits Settlements.

In discussing the teaching of English, Mr. Wilkinson gives a pleasing illustration of the rapid diffusion of educational ideas throughout the world. A previous issue of the 'Special Reports' had described the 'new' or 'direct' method of foreign-language teaching adopted in the best German and other schools. Experiments along these lines were made in Singapore, elementary grammar

being taught as it were by action-lessons, and Hölzel's series of wall-pictures "The Seasons" being used for the exercise and extension of the vocabulary. As far as it went we are told that the experiment was very successful. The great lack is a series of 'Readers' suited for class use and a succession of object-lessons which shall improve and vary the vocabulary while training the observation and imparting useful knowledge. As for the general results of his experience, Mr. Wilkinson thinks that 'we are at best, creating an Asiatic governing class rather than Asiatic races capable of self-government.' Which things are a parable.

Education in Germany.

Vol. 9 of the Special Reports is concerned mainly with education in Germany. To most readers, however, the first third of the volume, consisting as it does of an essay on 'The Unrest in Secondary Education in Germany and elsewhere' by the Director himself, will be the most interesting contribution. Mr. Sadler does not spare his own country:—"We have to face the fact that it will take us, under the best conditions, between twenty and thirty years, at a moderate computation, to remodel our secondary and higher education, and to put ourselves (as far as instruction is concerned) on a level with the Germans. During that period Germany herself is not likely to be idle.....Never had any nation so great an opportunity; and yet how slowly we seem to grasp the use that might be made of it—alike for the bettering of social conditions at home and for the building up of a stable fabric of Imperial institutions. Were it not that the future conceals within itself so many incalculable elements, the outlook would be black indeed." In his valuable conclusion Mr. Sadler remarks, and the words have a significance for India as well as for England, "we can no more transplant educational systems ready-made from one country to another than we can transplant historical traditions. All good and true education is an expression of national life and character. It is rooted in the history of the nation and fitted to its needs . . . . While no nation can live to itself alone yet we cannot merely copy what other nations have done. A school is not a mechanical contrivance, like a repeating rifle or a submarine boat. It is an institution, not a piece of mechanism. Its best strength lies, not in its material equipment, but in its human sympathies, in its intellectual interest and in its spiritual influence. But as an institution the school must be equipped with very best mechanical aids which human invention has devised. Many of these mechanical aids can be copied, or rather adapted, by one nation from another. So can many methods of teaching, some forms of administration, and labour-saving devices of various kinds. But the essential thing in a national system of education is the national spirit, so trained as to enter into a sympathetic understanding of the points of view of other nations, but learning to express itself and its own point of view, in the most effective way possible, through the most appropriate types of education and of schools."

A very interesting Appendix on the 'Possibility of an excess of Secondary Education' contains the opinions of competent writers ranging from Mulcaster in 1581 to Huxley in 1892.

Is Education overdone?

The hoary jest that in Madras one can get a B.A. coolie finds some support in the statement of the *West Coast Spectator* that a Brahmin graduate has been appointed as a peon in one of the public offices in Palghat. But it is false reasoning to argue from cases of this kind that "Education amongst Hindus has been overdone,"—a conclusion arrived at after a flying visit to India by Mr. H. C. Richards, K.C., M.P., who evidently needs reminding that many a British graduate is to be found in the ranks of the London cab-drivers, bus-conductors and sandwich-men. The late Mr. G. W. Steevens, who was present at a Madras Convocation in 1899, thought likewise that three hundred graduates was too big a number for one year, forgetting no doubt, if he had ever realized, the extent of the area and of the population represented by this handful of bachelors.

Mr. Richards thinks India is too dependent on agriculture and that technical training is the crying need. He speaks appreciatively of the fine leather work that is being turned out at Cawnpore.

UNIVERSITY REFORM.

IV.

There is no doubt that the tendency in England is in favour of multiplying the number of Universities and to give each University as far as may be a distinctive character of its own. We see the tendency at work in Birmingham, in Manchester, Liverpool and Yorkshire (Victoria University) and in Ireland; and it would not be surprising to find the other and newest example of a 'sprawling' University—that of Wales (though here there is a certain community of interests between the constituent colleges)—following suit. Over and beyond this I think it will not be long before there are Universities at Bristol (University College), Southampton (Hartley College) and at Nottingham (University College).

How far we are ripe for this multiplication and (de)centralization in India is a debatable question, but I think it must come to this in time and perhaps something may be done towards it even now. The example that most readily occurs to me is the fusion of the colleges at Mysore and Bangalore into one strong institution at Bangalore which might become a University on the Scotch or German or new English (Birmingham, &c.) model. Then again the establishment of a University in the Central Provinces would ease the pressure on Madras (by drawing off the Nizam's Dominions), Bombay, Allahabad and Calcutta. I do not know whether Burmah would be willing to go in with Ceylon and the Straits Settlements to form another, but I do not think Burmah by itself can as yet either claim or support a University.

I am of those who hold that the Universities of India as at present constituted are not 'teaching Universities,' perhaps not Universities at all. The members of the Senates do not directly, many of them do not at all, represent either the colleges which fall within the various zones of influence, or educational interests of any kind. But I suggest that the Universities may become 'teaching Universities' by the expedient—I hesitate to say simple, though I think it not difficult—of substituting incorporation for the present 'affiliation.' It is difficult to know exactly to what the colleges are at present 'affiliated.' I think that what are now known as First Grade Colleges (the number may be reduced or enlarged), and of course the professional colleges, might become integral parts of the Universities. I do not think it matters much that a particular college may not be equipped for teaching every course of study; students all the world over go to those insti-

tutions which can give them what they are in search of. The engineering student now goes to his special college, and similarly, though not to such an extent, the different colleges will become associated with different studies—linguistic, philosophical, historical or scientific. At present in the University of Madras a First-Grade College needs affiliation only as regards the "Science" courses. No requirements are demanded in the case of English or the Second Language.

The Second Grade Colleges (really the nomenclature connected with the University needs reforming as much as anything) should gradually be pushed back (the distance would not in most cases be great) to the high school stage from which they have emerged. Many of them are managed by missionary agencies and I say frankly that in my opinion the educational missionary can render no greater service to the country than to devote himself to the systematized and thorough grounding of high-school boys (1) in English, (2) in outlook or observation and scientific *method*, (3) in honour and in all that is summed up by the word character. In this way the University colleges would be supplied with material superior to that which at present matriculates; undergraduates would tend more and more to connect themselves for the four years of their course with a particular college instead of wandering to and fro in the earth; and we should have a strong list of high class public schools. The gradual spread of railway communication points in the same direction: it is no longer necessary, in many ways it is positively injurious, that there should be a 'college' at, for instance, Shimoga or Tellicherry. And it is desirable that under-graduates should exchange the influences of home for those of a collective college and hostel life at least in term time.

As regards the governing bodies of the Universities I think the term 'Fellows' ought to be abolished in this connection as being both misleading and mischievous. Let the colleges have their fellowships or studentships. At Madras I would have a Senate or University Court of Sanhedrin number—70; twenty appointed by Government, thirty by the managing bodies of the constituent colleges (Government of course comes in again here), twelve by the body (guild or congregation or convocation) of registered graduates, together with certain *ex-officio* members, and the Vice-Chancellor and Chancellor.

The members of the Senate or Court might be appointed for four years, half of them retiring every two years. In this case half of the first lot would retire in two years. I do not think membership should be forfeited for non-attendance; the percentage at Madras compares favourably with that in the English Universities, and might improve after the elimination of the non-educationists. The writer of the article on "University Reform" in the *Madras Review* for August 1895 betrays a grave ignorance of the conditions obtaining at London when he says (the italics are his) "*In London University every member of the Senate takes a real and active part in the administration of its affairs,*" but I agree with him that the Madras Senate should meet oftener by statute.

The Syndicate (why not the name Executive or Standing Committee in this connection) I would leave unchanged. It is certainly large enough, but it should meet every week in term. If it be made statutory I should much deprecate the introduction of the terms or ideas of 'departmental' and 'aided,' which

are matters for Government and the Director of Public Instruction, not for the Universities. If needful the election of the Syndicate might be made to require the approval of Government.

Matriculation is and must always remain a University matter, though any examination connected therewith might be undertaken by the colleges. If the University itself continues to examine for Matriculation I think the examination should be confined to a *very strong test* in English (set books of Shakespeare and Milton, translation from vernacular, essay and *viva voce*) and a fair test in Mathematics. History and Geography and Nature Studies need not on this account be dropped from the high school curriculum. I would make 16 the minimum age for Matriculation, and the examination should not be a qualification for Government service.

The constitution and functions of the Faculties might remain as at present, and the same may be said of the Boards of Studies. I should like to see some connection between the University and the School of Arts; one of the links might be the College of Engineering (cp. the evidence given by Mr. Havell at Calcutta).

So long as the colleges connected with the different Universities are so scattered, I do not think the establishment of University professors, even of the peripatetic type, would be any advantage. But for M.A. courses in the Presidency cities I think a system of inter-collegiate lectures both desirable and feasible.

There certainly ought to be degrees in Science at Madras—B.Sc. and M.Sc. corresponding to the B.A. and M.A., but this and the question of Honours are rather matters for the Senate of the University concerned to discuss and settle.

The fostering of a genuine University life in our large towns will be for many reasons a heavy task. Oxford and Cambridge are unique and even there a man divides his affections between his College and his University. One cannot love an abstraction like the old University of London (nor will the new one be much better in this respect) or the present Indian Universities. But one can love one's University if it be self-contained as at Edinburgh or Heidelberg, just as one loves one's college, be it at Aberystwyth, or Oxford, or Trichinopoly. The hostels are doing much (how much it is perhaps too soon to say—I think there is not enough tutorial supervision and residence) towards developing a healthy college life; athletic associations and contests, and common work in inter-collegiate laboratory courses and lectures may do something for the University as University, but in a large city where the educational interest is not all-dominant but simply one of many interests, the growth of a University *societas* especially when it has to contend against retarding influences which are peculiarly Indian, will necessarily be a long and slow process. Could there not be some distinctive academical costume, in the matter of head gear, at least?

GAMMA MINUS.

JOHN STUART MILL AS AN EDUCATOR.

"Education," said Mill, "is one of the subjects which most essentially require to be considered by various minds, and from a variety of points of view. For, of all many-sided subjects, it is the one which has the greatest number of sides."

It is possible, however, that some people, thinking of those who have cared for or have contributed to the education of their fellow-creatures, would omit Mill from the list. In other spheres of life, he ruled so strikingly, and, for many years, so securely, that his entrance into this particular domain attracted less attention than might have been the case otherwise. That he attached immense importance to the subject, that he knew moreover what he was talking about when he dealt with it, cannot be doubted by any one who has considered the *Three Essays* published after his death. In the second of these, The Utility of Religion, Mill invites his readers to "consider next" (*i.e.*, next in order to the power wielded by authority) "to consider next how tremendous is the power of education." A little further on, in the same Essay, he writes—"Now it is especially characteristic of the impressions of early education that they possess what it is so much more difficult for later convictions to obtain—command over the feelings." And still more emphatically, he declares on the next page that "the power of education is almost boundless: there is not one natural inclination which it is not strong enough to coerce, and, if needful, to destroy by disuse."

This Essay was written in the fifties, in that period of his life when, as Mill tells us, having published some of his longer works (*e.g.*, the Logic, and the Political Economy) he produced nothing else of magnitude, but contented himself with writing for periodicals, and conducting a large correspondence (often with strangers) upon public affairs: a period of which he remarks "I continued to watch with keen interest the progress of public events."

Moreover, it is to his belief in the importance of education, and as a natural sequence in the value of any first-hand educational experience, that subsequent generations owe the peculiar pleasure to be derived from that *Autobiography*, which is at once one of the simplest and one of the most dignified which have been given to the world. If ever there were a mind over which the sense of all that is due to "the State" held complete, unalterable, irremovable sway, it was surely J. S. Mill's. It is perfectly clear from the opening sentences of the Autobiography that he wrote it, not from any motive of personal vanity, not from that kind of selfishness which drives some men and not a few women to dwell for ever upon themselves and their own narrow concerns, but with a view to serving others,—wrote it indeed with his interest concentrated on the educational aspect of the public weal.

"I do not for a moment imagine," he writes, "that any part of what I have to relate can be interesting to the public as a narrative, or as being connected with myself. But I have thought that in an age in which education and its improvement are the subject of more, if not of profounder, study, than at any former period of English History, it may be useful that there should be some record of an education which was unusual and remarkable."

That Mill's education deserved both these, and more, adjectives, is proved amply by the first chapter of the Autobiography, where he tells us that having begun to learn Greek so early in life that all recollection of the start had faded from his memory, he had by his eighth year read "the whole of Herodotus, and of Xenophon's Cyropædia, and Memorials of Socrates; some of the lives of the philosophers by Diogenes Laertius, part of Lucian and Isocrates *ad Demonicum*, and *ad Nicoclem*; and the *first* six dialogues (in the common arrangement) of Plato."

Much of his educational theory may be gleaned from this personal record, but there is one volume of his, directly and ostensibly educational, the Inaugural Address, which he, as Rector, delivered to the students of the University of St. Andrews.

Mr. John Morley observed the remarkable fact that Mill "is the only writer in the world whose treatises on highly abstract subjects have been printed during his life-time in editions for the people, and sold at the price of railway novels." The marvel really lies in the abundance and unusual combination of gifts which Mill possessed. First of all, there is that perfect lucidity of expression, proceeding no doubt in large part from the clearness of his own mind, which pursued a difficulty to its last fastness. But whatever its source, the lucidity of expression is there on every page, really carrying light to the reader, not lulling him into a false security of understanding which later he finds to have been apparent merely. And then, to lucidity are added graces and charm: tedium and Mill's prose are irreconcilable ideas, opposites which it would task a Kant to harmonise. In a language which seems sometimes poor in synonyms Mill found the way to express his thoughts accurately without vain repetitions. Not only did he know what to say, but exactly how to say it. And again there is his interest in life, ever fresh, ever alert and keen, ready for exertion however great, and open at every door, if one might use such an expression, so that no new impression can fail to win an entrance. More important perhaps than all is that unusual union, so marked a trait in his character, of unquenchable enthusiasm with sound common sense, which enabled him always, in every contingency, to grasp the immediately practicable in one hand, and the remotely possible in the other.

Doubtless, like all reformers, Mill saw occasion to modify some opinions in certain directions as time passed on—

"Why stay we on the earth unless to grow?"

but at no period of his life could it have been said of him with any semblance of truth that he lost or relinquished his belief in the possibility of the perpetual amelioration of the human lot by human endeavour after, and faithfulness to, the ideal.

And this is true in spite of the fact that he was often disappointed, in spite of circumstances which led him to write—

"Changes had been attended with much less benefit to human well-being than I should formerly have anticipated, because they had produced very little improvement in that which all real amelioration in the lot of mankind depends on, their intellectual and moral state," and again, "I had learnt from experience that many false opinions may be exchanged for true ones without in the least altering the habits of mind of which false opinions are the result." Yet, in spite of discouragements like these, which more or less befall every worker for the public good, it remained substantially true of Mill that all through his life he united to a keen appreciation of the immediately possible in human affairs an inextinguishable hope for the persistent and unlimited improvement of the race. At the outset of his Inaugural Address we encounter an instance of this narrower and wider method of observing life, in his two definitions or rather descriptions of education.

"Not only does it include," he declares, "whatever we do for ourselves, and whatever is done for us by others for the express purpose of bringing us somewhat nearer to the perfection of our nature: it does more: in its largest acceptation it comprehends even the indirect efforts produced on character and on the human faculties, by things of which the direct purposes are quite different: by laws, by forms of government, by the industrial arts, by modes of social life, nay even by physical facts, not dependent on human will: by climate, soil, and local position. Whatever helps to shape the human being, to make the

individual what he is, or hinder him from being what he is not—is part of his education."

Such a view of education was eminently characteristic of Mill, but it was too wide to admit of treatment within the necessary limits of an Inaugural Address. Therefore, he turns immediately to such a view as can be seen adequately in the given time and space,—"Education, in the narrower sense, the culture which each generation purposely gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible for raising, the level of improvement which has been attained."

Even here, in this more restricted aspect of the matter, we notice that Mill's goal is the benefit of the race.

Matthew Arnold, speaking of instruction, said its "prime direct aim is to enable a man to *know himself and the world*."

Mill's ideal seems, at first sight, to be less individual: the aim of education, in his eyes, is to enable each generation to keep up, and if possible to raise, the level of improvement which has been already attained. Yet, the difference between them is partly one of mere seeming: Our first impulse is to say that Arnold's is the ideal of the thinker, Mill's that of the ardent reformer, who insists on translating theory into strenuous action. But when we remember Arnold's dictum that conduct is three-fourths of life, we cannot accuse him of inactivity.

At the same time it may be true that the individual counted for more with Arnold than with Mill: if we might picture, for the sake of argument, Humanity diminished to one individual, we can fancy that Arnold would still feel it worth while (were it possible) to educate that one, while Mill, surely, would feel considerably less enthusiasm in expending effort on the "last man," whose progress could mean nothing for a race which had vanished.

Yet we must never suppose that Mill was one of those disappointing philosophers whose passion for the many extinguished interest in the units: in his eyes, every individual counted, even the poorest and least, for much: namely, as a necessary factor in the welfare or ill-being of the state. Most heartily would he have endorsed Mr. John's Morley's significant remark—"You never know what child in rags and pitiful squalor that meets you in the street, may have in him the germ of gifts that might add new treasures to the storehouse of beautiful things or noble acts."

But we must pass from generalities to the particular views which Mill held on education in the more restricted sense. First of all, he maintains that a University is not a place of *professional instruction*: he is definitely opposed to turning the Universities into a kind of glorified Technical Schools. In an age of a Birmingham University and an Agricultural Tripos at Cambridge it is refreshing to turn to his emphatic assertions. He declares it is well that there should be Schools of Law and Medicine, as it would be well (he was speaking in 1867) if there were Schools of Engineering and the Industrial Arts. But these things he holds to be outside the purview of a University. "Whether those whose speciality they are will learn them as a branch of intelligence or as a mere trade, and whether having learnt them, they will make a wise and conscientious use of them or the reverse, depends less on the manner in which they are taught their profession, than upon what sort of minds they bring to it—what kind of intelligence and of conscience the general system of education has developed in them. Men are men before they are lawyers, or physicians, or merchants, or manufacturers: and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians."

In this judgment, Mill is dealing with a wider problem even than the function of a University: he has struck upon the fundamental principle of education as distinguished from technical and professional instruction. He makes the difference quite clear in a sentence which follows—"Education makes a man a more intelligent shoe-maker if that be his occupation, but not by teaching him how to make shoes: it does so by the mental exercise it gives, and the habits it impresses." Though he does not say so explicitly here, he evidently holds that the function of the teacher is not primarily to impart this or that fact or set of facts, but to train the minds of those committed to him to find, investigate, weigh and imbibe knowledge for themselves. Yet, it is to be feared that in ordinary schools even now, in these days when every one talks long and loudly of education, the imparting of strings of facts takes precedence of mental and moral training.

Mill goes on to deal with the problem which Arnold met and handled so skilfully, the struggle between the humanist and the natural scientist. "The question," he writes, "whether we should be taught the classics, or the sciences, seems to me, I confess, very like a dispute whether painters should cultivate drawing or colouring, or, to use a more homely illustration, whether a tailor should make coats or trousers. I can only reply by the question, why not both? Can anything deserve the name of a good education which does not include literature and science too? If there were no more to be said than that scientific education teaches us to think, and literary education to express our thoughts, do we not require both? And is not any one a poor, maimed, lopsided fragment of humanity who is deficient in either?"

It is impossible to read these sentences without feeling some astonishment that so careful a thinker, so acute an observer as Mill should have committed himself to the strange, one might almost say stupid, blunder that scientific education teaches us to *think*, and humanistic to *express* our thoughts. Strange and stupid though the blunder may seem, it is fatally common: and since Mill's day, ordinary people have believed with ever-growing confidence that there is something more intrinsically worth knowing about a beetle, or a fungus, or a parasite than about the structure of a language, the right use of epithet, the constitution and development of literary character, and the march of verse: that more mental training can be extracted from measuring a shrimp's tongue, than from putting together seemly sentences in one's native or perhaps in some alien tongue.

Later on, Mill speaks in another strain, and in this particular place, he is more interested in proving that the alternative is artificial, than in settling the respective claims of either branch of knowledge. There is, he maintains, time to learn scientific truth, and time to obtain the culture which he has appeared to suppose the study of literature to bestow as its only gift.

"We are not obliged," he declares, "to ask ourselves whether it is more important to know the languages or the sciences. Short as life is, and shorter still as we make it by the time we waste on things which are neither business, nor meditation, nor pleasure, we are not so badly off that our scholars need be ignorant of the laws and properties of the world they live in, or our scientific men destitute of poetic feeling and artistic cultivation. I am amazed at the limited conception which many educational reformers have formed to themselves of a human being's power of acquisition."

The closing sentence need not surprise us from his pen. So abnormal, so almost miraculous were his own powers of acquisition, as

the opening chapters of the Autobiography show, that those of even some gifted men must have appeared to him limited and meagre indeed.

Mill goes on to argue first that an enormous and needless amount of time is, owing to "wretched methods of teaching," and to "criminal idleness and supineness," expended on the acquisition of a knowledge of classics, so small as to be entirely useless: and secondly that upon the introduction of proper scholastic methods the possibility of retaining them along with scientific studies would follow. All this is natural enough from a man brought up from earliest childhood in the unusual and elaborate fashion which the elder Mill called education: from a man who, as a child, was offered as a "standard of comparison," "not what other people did, but what a man could and ought to do."

It should be remembered that by the time he was eight, Mill had read, in the original, the Greek authors enumerated already above. When he was eight he began Latin; soon after, Euclid and Algebra. Before he was twelve, he had read Virgil's Bucolics, the first six books of the Æneid, Horace with the exception of the Epodes, the Fables of Phaedrus, the first five books of Livy, Sallust, much of Ovid's Metamorphoses, some Plays of Terence, certain books of Lucretius, some of Cicero's Orations and his Letters to Atticus; the Iliad and Odyssey, chosen Plays of Sophocles, Euripides and Aristophanes, Thucydides, Xenophon's Hellenics, a great part of Demosthenes, Æschines and Lysias, Theocritus, Anacreon, several books of Polybius, and Aristotle's Rhetoric.

Meanwhile, he was devouring History, and writing it! He was also reading certain classic authors of his own country.

When he attained the age of twelve, his father began to train him in Logic, and very soon he was reading Hobbes's *Computation sive Logica*. He was next directed to those classical authors whose works would give him insight into the politics and daily life of Greece and Rome, Demosthenes, Tacitus, Juvenal and Quintilian. And between his twelfth and thirteenth years, he studied some of the more important of Plato's Dialogues. When he was thirteen, the elder Mill deemed him ripe to undergo "a complete course of Political Economy," and Ricardo and Adam Smith became his constant study.

To the ordinary person, thinking of childhood, sometimes ordinary, sometimes not, thinking of all the hopes and possibilities, of the activities and gaieties of those golden days which never return, this record of a truly abnormal child is hardly less dismal than amazing. Only the wonderful gifts of Stuart Mill which enabled him to undergo it without growing into an inhuman prig, only the recollection of the humane, alert, enthusiastic after-life of this child trained so precociously, can save the system from uttermost condemnation. But at the same time, however, we may admire Mill, whatever gladness we may feel that such an outrageous system should, by some happy fortune, have failed to ruin so noble an intellect, we must surely admit that it would militate against his fitness to judge of normal childhood. Possibly, probably, we underrate the powers of children: unquestionably, our educational system has been, still is, far from good, illimitably distant from perfection: but not even a minority of the children in our schools are Stuart Mills.

Quite probably, Mill was justified in speaking of our "strangely limited estimate of what it is possible for human beings to learn"; but his own estimate erred no less on the higher limit. The real possibility lies somewhere between the popular notion of it and his.

None the less, his point of view is valuable, not so much for itself as for its corollaries.

He argues that this narrow conception

"not only vitiates our idea of education, but actually, if we receive it, darkens our anticipations as to the future progress of mankind."

He saw in the sixties, what we see even more clearly in the opening years of the twentieth century, the growing tendency towards specialization. He views with dismay the increasing accumulation of details in every branch of knowledge, if man's power of acquisition is to remain stationary, or to be restricted. He looks forward ruefully to the day when, "every science and art must be cut up into sub-divisions, until each man's portion, the district which he thoroughly knows, bears about the same ratio to the whole range of useful knowledge that the art of putting on a pin's head does to the field of human industry."

Perhaps Mill is protesting partly against a necessary human limitation, partly against a chimera of his own brain.

It is hardly rational to hope that an individual mind can, without any apparently effective cause, widen so that it can grapple with a body of knowledge which is constantly growing in bulk, more especially as all our past experience leads us to expect, *cæteris paribus*, a diminution of mental power as years pass over our heads. Nor can we expect the mind of the race to widen without limit. This is indeed the problem which confronted Cleon, in an age too when the whole body of knowledge was still incalculably less than it is today—

> "We of these latter days, with greater mind
> Than our forerunners, since more composite,
> Look not so great, beside their simple way,
> To a judge who only sees one way at once
> . . . . . .
> Compares the small part of a man of us,
> With some whole man of the heroic age."

Specialization seems to follow, with its benefits and its ills, necessarily in the train of knowledge expanding on all sides. It is no special characteristic of knowledge either: has not every human victory come attended by, at any rate, the possibility of a penalty? Never in the history of our race have we bought anything for nothing.

And then partly too, the bogey is of Mill's own making. The specialist need not be, seldom is, so irretrievably narrow. Arnold, as we saw before, found a solution of the problem, found a method of harmonizing the claims of physical science and the humanities. But then, Arnold did not start in life with so extravagant an ideal of what is humanly possible: and moreover he had a practical acquaintance with the curricula of actual schools, which Mill had not. It is apparent throughout Mill's educational treatise that it is the work of a philosopher rather than of a man conversant with real schools and live children. Allowing then that Mill's standard was impossibly high, and his practical knowledge small, we can yet in our own time with increasing advantage cull something worth having from his judgments on the dangers of specialization. He says "experience proves that there is no one study or pursuit which, practised to the exclusion of all others, does not narrow and pervert the mind."

And oddly enough, considering his dismal prophecies about the difficulty of coping with ever-widening knowledge, he finds the remedy which would occur naturally to any ordinary mind. He declares that it is after all possible to know one or a few things well, and to have, as well, a general knowledge of many things. And this, without setting up any such standard of education as that imposed upon him, is of course true. He is careful to distinguish between general and superficial knowledge: "to have a general knowledge of a subject is to know only its leading truths, but to know these not superficially but thoroughly."

After this general introduction, Mill

proceeds to deal with the various branches of knowledge; and his extraordinary appreciation of the most valuable uses of the various kinds leads the reader to wonder ever more and more, why he should have penned the sentence about the opposed uses of science and literature.

Not Matthew Arnold himself could wax more wisely enthusiastic over the value of the classical tongues and of the literatures written in them. The chief benefits of acquaintance with a language and a country not one's own, are, Mill says, that we are less likely to mistake *words for things*; that we may learn that habits and customs not our own, unlike our own, are still as good as, perhaps some of them better than, our own. And of all foreign languages, Greek and Latin are to us, he declares, pre-eminently useful.

From them, we get first-hand notions of ancient history, ancient ways; and in them, in the actual languages, we find, far better than in any modern tongue, a "regular and complicated structure." And then, Mill claims for the classic authors, an accumulation of what he calls "the wisdom of life," which he declares to be not only unsurpassed by the moderns, but to have remained largely unassimilated by them. Lastly, he attaches importance to the perfection of their style, unattained by "us who write in a hurry for people who read in a hurry."

Certainly, Mill can never be charged justly with underrating the value of the classics, when he really sets to work to consider and estimate their worth. If he made a mistake, it lay in his supposition that every child's powers of learning might be measured by the standard applied so rigorously to himself.

He passes on to consider the natural and mathematical sciences, which are essential in his opinion, since he holds that "the most incessant occupation of the human intellect throughout life is the ascertainment of truth."

Here again the philosopher rather than the practical man speaks; it ought to be, but can we say truly that it is, when we remember how large a part of intellectual effort is spent on personal aggrandisement, on the interests of controversy?

Perhaps there are some who feel that they would not necessarily give the expected answer to Mill's question—"Who would not wish to know why a pump raises water, why a lever moves heavy weights, why it is hot at the tropics and cold at the poles, why the moon is sometimes dark and sometimes bright, what is the cause of the tides." Such people are not therefore insensible to the palpable beauties of Nature, only, possibly, a little weary of pseudo-scientific talk and the unerring wisdom of small primers. Yet Mill is undoubtedly right when he argues that a knowledge of physical phenomena is essential, because "we are born into a world which we have not made: a world whose phenomena take place according to fixed laws, of which we do not bring any knowledge into the world with us. In such a world we are appointed to live, and in it all our work is to be done."

All our work is to be done!—Well then, Mill is right in claiming at least this much for the physical world—that we ought to understand it in order to make the best use of it, in order that our work be not hindered. He adds something to this proposition in the remarks which he proceeds to make upon Logic. He is arguing in favour of Logic, he says it is "the great disperser of hazy and confused thinking, it clears from us the fogs that hide from us our own ignorance, and make us believe that we understand a subject when we do not,"—and he finds himself in conflict with the people who hold that a man cannot be taught to think by rules. But what are rules? Words, we remember, are the counters of wise men and

the money of fools; Mill was a wise man, and he proceeds to inquire what a rule is: "Wherever there is a right way and a wrong, there must be a difference between them, and it must be possible to find out what the difference is; and when found out and expressed in words it is a rule for the operation." We have, in considering Mill's view of education, to understand what was his purpose in life. It was, undoubtedly, to do his work in the world. If there be one article of his creed more fixed in his mind than any other, it was his belief in the possible amelioration of the human lot by human effort. He was not one of the people who expect to see the tree of human progress planted to-day, and loaded with ripe fruit to-morrow. In his own life of persistent effort he met with many checks, with repeated disappointments, but he never experienced checkmate. The partial failure he was ready to attribute to imperfect knowledge, or to imperfect effort: but he never relinquished the idea of the eventual perfectibility of humanity, provided that humanity were inclined to seek and to follow the right method. The finding of that method was one of education's many duties. All through the whole of his work runs this strain of devotion to the public good. Matthew Arnold, as we have seen, complained in *Culture and Anarchy*, that "we have not the notion, so familiar on the Continent and to Antiquity, of the *State*."

Mill, as we have also seen, was versed from infancy in the great works of the classic writers. Further, he was keenly alive to the habits, methods and achievements of continental nations: his admiration for the French nation in particular is well known. Perhaps these facts may account partially for his devotion to the welfare of the State, and to the greatest community known to us, humanity. Anyhow this is his conclusion—education is important for the sake of the individual: the individual is important mainly on account of his connexion with and value to the State. "The worth of the State," he told us in the Essay on Liberty, "in the long run, is the worth of the individuals composing it."

This desire to contribute to the public advantage, inspired by which, as we saw before, he wrote the Autobiography, is the desire with which Mill approaches and with which he executes every undertaking of his life. It matters little what the work to be done is: it is to be performed always in this high spirit. He is writing, for example, of the study of physiology. What recommends it to him? Its value in the business of the practical improvement of life—"The practice which it gives in the study of Nature is such as no other physical science affords in the same kind, and is the best introduction to the difficult questions of politics and social life. Scientific education, apart from professional objects, is but a preparation for judging rightly of Man and of his acquirements and interests."

Again, Mill, as we all know was a disciple in the philosophical school of Experience and Association. His objection to Intuitional philosophy was not merely that it was in his opinion untenable, but that it bolstered up and sheltered beliefs harmful to human welfare and progress. In this belief therefore, he undertook his onslaught upon Sir William Hamilton:—"Considering then the writings and fame of Sir W. Hamilton as the great fortress of the Intuitional philosophy in this country, a fortress more formidable from the imposing character, and in many respects the great personal merits and mental endowments of the man, I thought it might be a real service to philosophy to attempt a thorough examination of all his most important doctrines."

Once more, in that short but fascinating chapter in the Political Economy entitled *Of the Stationary State*, Mill wrote: "In

contemplating any progressive movement, not in its nature unlimited, the mind is not satisfied with merely tracing the laws of the movement: it cannot but ask the further question, to what goal? Towards what ultimate point is society tending by its industrial progress?" In *Utilitarianism*, he requires of the rightly conducted man "that not only he may be unable to conceive the possibility of happiness to himself, consistently with conduct opposed to the general good, but also that a direct impulse to promote the general good may be in every individual one of the habitual motives of action, and the sentiments connected therewith may fill a large and prominent place in every human being's sentient existence."

These instances might be added to from every book which he ever published. And then, not only might explicit utterances of this devotion to public well-being, of this subordination of individuals, of study, of every human activity to the furtherance of humanity's weal, be piled up: it is the inspiring strength of all his work: he learns, he labours, he writes, he feels with his eyes always fixed on human progress.

And then what eager endurance he requires in the means as well as lofty faith in the end. In the Political Economy, he writes: "I do not recognise as either just or salutary, a state of society in which there is any "class" which is not labouring: any human beings exempt from bearing their share of the necessary labours of human life, except those unable to labour, or who have fairly earned rest by previous toil."

We all recollect in the Essay on Liberty that wonderful criterion of his of the "certainty attainable by a fallible being,"—"The beliefs which we have most warrant for, have no safeguard to rest on but a standing invitation to the whole world to prove them unfounded. If the challenge is not accepted, or is accepted and the attempt fails, we are far enough from certainty still: but we have done the best that the existing state of human reason admits of: we have neglected nothing that could give the truth the chance of reaching us: if the lists are kept open, we may hope that if there be a better truth, it will be found then the human mind is capable of receiving it: and in the meantime we may rely on having attained such approach to truth as is possible in our own day."

In the Autobiography he wrote: "My father's moral inculcations were at all times mainly those of the "Socratici viri," justice, temperance, veracity, perseverance, readiness to encounter pain and especially labour; regard for the public good; estimation of persons according to their merits, and of things according to their intrinsic usefulness; a life of exertion in contradiction to one of self-indulgent ease and sloth."

Mill's whole life was a translation of this theory into practice. It is impossible, for lack of space, to follow him through his remarks on those other branches of education which, as he says, "tax the whole powers of the mind in its mature years," physiology, psychology, political science, history, political economy, jurisprudence and international law.

But we shall do well to remember what he says when he has finished his discourse upon all these—"knowing it however is but half the work of education: it still remains that what we know, we shall be willing and determined to put into practice."

He touches, in the end, on the difficult question of religion in education: and surely he is right when he says (he speaks of a University) "whatever it teaches, it should teach as penetrated by a sense of duty: it should present all knowledge as chiefly a means to worthiness of life, given for the double purpose of making each of us practically useful to his fellow-creatures, and of elevating the

character of the species itself: exalting and dignifying our nature."

This sentence really contains the kernel of Mill's educational theory. Comparing him with Arnold, we cannot but be struck, as we said before, by a great and salient difference. Mill's gaze seems fixed always upon the species, and its infinite of gradual perfectibility. We recall Arnold's dictum on education, "its prime direct aim is to enable a man to know himself and the world."

So with him the main object of care seems to be the individual, with Mill the community. But we must recollect that Mill felt that the claim of the multitude needed to be pressed. Arnold, with something of academic apprehension, dreaded lest the individual should suffer eclipse.

It is the peculiar limitation of truth that it never shines upon us as a whole: that one thinker contradicts another, that one portion even of one man's work seems opposed to some other portion. It is the function perhaps of the great to send forth truth's rays one by one: it is the useful, if less brilliant, task of smaller men to combine all these rays into one beam.

However that may be, Mill and Arnold might have agreed upon the sentiments with which Mill closes his disquisition on education, although no doubt Arnold would have expressed the same thing differently. The chief value of studies Mill declares to be to make us "more effective combatants in the great fight which never ceases to rage between Good and Evil, and more equal to coping with the ever new problems which the changing course of human nature and human society present to be resolved."

If Mill says less than Arnold seems to do concerning the value of the individual, it is only because he felt that the claims of society as a whole had been overlooked for too long a time. The individual is* to him, as to Arnold, a "thing in itself"—"There is not one of us who may not qualify himself so to improve the average amount of opportunities as to leave his fellow-creatures some little the better for the use he has known how to make of his intellect." "The worth of the State," let us quote it once more, "is the worth of the individuals composing it." And again, in his Autobiography he speaks of "the two cardinal points of Liberty and Duty." In that phrase the theory of the individual in the State is surely implicit.

If, in conclusion, we ask for a practical *method* of education, self-education which is perhaps the finest kind of all, we find it in that pregnant sentence where Mill describes "the mental habit to which I attribute all that I have ever done, or ever shall do, in speculation: that of never accepting half solutions of difficulties as complete: never abandoning a puzzle, but again and again returning to it until it was cleared up: never allowing obscure corners of a subject to remain unexplored, because they did not appear important: never thinking that I understood any part of a subject until I understood the whole."

In the main we have dealt here with his one educational volume, to a less extent with the record of his own life-long education, the Autobiography. But since education as he most truly says is of all many-sided subjects the one which has the greatest number of sides, the diligent student may collect hints, may catch the flashing of side lights, may hear the echo of experience in the other volumes which he wrote, whatever their main purport may be, economic, logical or philosophical. But the main trend of it is always the same: a patient alert search after—not

* A 'not' seems to have dropped out of the MS. here [ED.].

the whole truth, but as much of it as fallible beings may grasp, a search begun in youth and continued till age for the sake of the individual who owes his best to the society in which he finds himself.

All this mental and moral activity, this desire for, this continual struggle and effort after, perfection is removed very far from the noisy bustle and half-elaborated philanthropy of the day. Fuss and hurry are notions which we cannot by any effort of thought connect with that other notion so imprinted on our minds, of the patient serene philosopher.

"The union of boundless patience with unshaken hope was one of Mr. Mill's most conspicuous distinctions," wrote the distinguished man of letters who has preserved for our own day more of his master's spirit than any other contemporary thinker. Strength, endurance, hope, persistence, quiet, those are the qualities which we have learned to associate with the name of Stuart Mill, qualities which make us inclined to listen to his advice on such a matter as education.

There was one idea constantly at the end of his pen (as it was ever in the core of his conscience)—Duty. And that word recalls certain lines of his favourite poet, which seem to picture exactly what we must fancy he asked for himself—

"Through no disturbance of my soul,
Or strong compunction in me wrought,
I supplicate for thy control:
But in the quietness of thought."

GERALDINE HODGSON.

HISTORICAL METHOD.*

Its importance.

In these days, when every branch of knowledge is judged by its utility to man, the importance of the study of History is not apparent at first sight. History suffers by comparison with the natural and physical sciences where discoveries of far-reaching importance have been, and continue to be, made. Such discoveries are of course impossible in History. It has been declared that to a statesman an accurate knowledge of the past is essential. But to me it seems that statesmen have less faith in the lessons taught by History than in smokeless powder and bullets. Perhaps its exponents are not entirely free from blame in the matter. The subject has not, until very recently, been studied and expounded as it ought to be. Historical method, which may be defined as the method of obtaining accurate and trustworthy historical facts and which includes their proper exposition, is thus of no small importance to those interested in History. Those who are not directly interested in historical studies will be able to form a better estimate of the value of History, if they know what it has been and what it ought to be. No Madras graduate has, so far as I know, written on 'Historical Method,' and I have, therefore, chosen it in preference to one of the extinct dynasties of Southern India, a dissertation on which is probably what was expected of me. My paper is based on a work written by two French authors* entitled "Introduction to the study of History," which has been recently translated into English. This work, which may be looked upon as the text-book on 'Historical Method,' confirms the views which, as a student of historical research, I had independently formed on a few questions of method. The writings of Freeman, Lord Acton and other eminent historians have also been frequently used in drawing up this rough outline of 'Historical Method.'

Is History a Science or not?

As I have undertaken to speak of "Historical Method," I cannot avoid referring to the vexed question 'Is History a Science or not?' Professor H. J. Allen dealt with it in his address to the Presidency College Historical Association in 1895, and I have no need to go over the same ground. The following appear to me to be a few

* A paper read before the Presidency College Literary Society on 1st May 1902.

* Langlois and Seignobos.

of the causes that tend to keep History from the honourable place which it ought to occupy among the subjective sciences. In the first place, History is highly popular and too many people meddle with it. We all learn something of it from the very beginning. It seems impossible that anyone should know absolutely no history. Every man has a right to talk and write about historical subjects without any preparation whatever, and such talk and writing has, it is believed, just as good a right to be listened to as the writing which is the result of long study. Freeman says:—"Nowhere else is half knowledge so likely to be mistaken for real knowledge. Nowhere else is it so large a part of the work of him who would really understand his subject first of all to unlearn a vast proportion of all that he has learned." 'In historical controversies the question between ignorance and knowledge is looked upon as a "controversy" in which the votaries of each have an equal right to their opinions.' The absence of any technicalities is another factor which does a great deal of harm. It makes people believe that there is no preparation required for historical studies. Other sciences have a precise system of notation which precludes mistakes in recording as well as in interpreting the records of observation. Historical writing consists mostly of narrative and description. Description, if it gets beyond definition, and narrative, if it gets beyond annals, are both in their nature literary. The generality of readers cannot get over the belief that, of two or more accounts of the same event, the truest is the one which is written in the most attractive style. An historical writer who is lacking in research can still command considerable esteem if his style is fascinating. Freeman says: "Style and form are not to be scorned; a narrative that is true and dull is better than one that is false and lively; but best of all is the narrative which unites accuracy of matter with vigour and eloquence of style." The account that panders to popular prejudices often passes for the correct one. What is known as 'party history' has introduced a state of things which makes truth almost unattainable. Such a history always results in a retort, and the zeal with which the exaggerations of a predecessor are attacked is mistaken for proof of the soundness of a writer's statements. Such a state of things is impossible in other sciences. History is the only branch of knowledge in which a man succeeds or fails to gain a hearing on grounds altogether foreign to the real matter of what he says. Consequently, it is not to be wondered at that sound historical knowledge has not made any appreciable progress and that the exponents of other branches of learning are not disposed to concede to History the position and dignity of a science.

Historical Materials.

The earliest periods of man's history take us to Geology and Palæontology, which are closely allied to Archæology. When the sequence of human relics has to be determined by the depth of the strata in which they are found, the enquiry is Geological, but when it has to be decided by the art exhibited in the workmanship, if any, the subject belongs to Archæology. The relics consist of human bones and the weapons used by man. The skulls as well as the other parts of the human body discovered in the strata of the earth's crust are the most ancient and primitive of historical materials. Next we have his ruder works classified into stone, bronze and iron. Allied to these are the funeral, religious and defensive monuments which do not reach the character of works of art, such as the kistaven, cromlech, dolmen and stone-circle. Houses, temples, fortresses and other public buildings come next and are classed under architecture of the more artistic kind. Coins, inscriptions and documents, written or spoken, are the other sources available to the historian. Freeman groups historical materials under two broad divisions, monuments and documents. The word 'documents' may also be used to denote the whole class of historical materials and defined as 'the traces left by the thoughts and actions of men of

former times.' In this case we have to distinguish between two classes of documents, *viz.*, (1) monuments, which are the material traces of past events and (2) written description or narrative, where the traces of past events are psychological. But it will be convenient to follow Freeman and call them monuments and documents. Coins and seals form, as it were, a transition between the two. When a coin or a seal consists of a mere lump of metal reduced to some artistic shape it is a monument. But when it contains a legend in writing mentioning the name of the king who issued it and other details, it becomes a document. Let us take an Indian example of the latter. In the *Indian Antiquary* for November 1892, Dr. Hultzsch has described a coin, the obverse and reverse of which are identical and contain the following:—In the centre, a seated tiger facing the right with two fish in front and a bow behind. The whole group is flanked by two lamps and surmounted by a parasol and two fly-whisks. Underneath is the legend *Gangai-konda-Chôlah* in Nâgarî characters. The tiger is the Chôla crest, the bow that of the Chêras and the two fish that of the Pândyas. These three emblems show that the king who issued the coin claimed to be the sovereign of the Chôla, Pândya and Chêra countries. His name and dynasty are furnished by the legend, in which there is, besides, a reference to the conquest by the king himself or some ancestor of his, of the country on the banks of the Ganges. Thus this piece of metal conveys the information that it was issued by a Chôla king who was believed to have subdued both the Pândya and Chêra kings and that either he or one of his ancestors overran the country on the banks of the Ganges. Of course we are not told when this king lived. The alphabet in which the legend is engraved shows that the Nâgarî character was also in use in Southern India at the time. South Indian inscriptions of the 11th century, to which the coin has to be assigned, are all written in Grantha and Tamil. This and a number of other South Indian coins with Nâgarî legends of about the same period contain a detail of Indian History which, as far as I know, has not been investigated. Any conjectures on the subject will, I am afraid, be an inexcusable digression at present. There are, besides, certain monuments with which the king who issued this coin is either directly or remotely connected. They are the villages of Gangaikondachôlapuram in the Trichinopoly District, and Gangaikondân in the Tinnevelly District, and certain halls built of stone called Gangaikondân or Gangaikonda-mandapam, of which three are known to me, one at Triplicane, a second at Conjeeveram and the third at the Seven Pagodas. You now see how much historical information a coin can impart directly as well as otherwise. So far as a coin or a seal is a piece of metal put into a certain shape for a certain use, it ranks with weapons and implements. If it assumes an artistic shape it ranks with other works of art but is still a monument. There are some who believe that architectural monuments can be used without any documents whatever. On this point Freeman remarks:—"The monuments themselves tell us a great deal; but it is not till we get written records or something that will take their place that we can fix dates, even comparative or approximate."

Nature of historical facts.

Documentary evidence is, accordingly, of greater importance than monuments. At any rate, we are to-night concerned more with the former than with the latter. Events can be known either by direct observation while they are in progress or by the study of their traces. Take a shower of rain for example. We have a direct knowledge of it if we are present when it is pouring; an indirect knowledge of it if, without having been present, we observe its physical effects; or if, after the traces have disappeared, we read an account of it by some one who witnessed the phenomenon or its effects. Historical facts belong to the latter class. Our knowledge of them is indirect and the methods employed are therefore radically different from those of the direct

sciences. The document is the historian's starting point, and the fact his goal. Between these two points he has to pass through a complicated series of inferences in which there are innumerable chances of error. Even the smallest mistake committed at any stage of this process will vitiate all his conclusions. The indirect method of the historian is thus obviously inferior to that of direct observation. In spite of this drawback historical method does lead to scientific knowledge.

Historical 'certainty' contrasted with scientific 'certainty.'

Let us now compare the degree of certainty which can be attained in historical investigations with that possible in other branches of knowledge. On this point Freeman observes:—"We sometimes overrate the degree of certainty, perhaps rather the approach to certainty, which is reached by some of the natural sciences. The difference between their evidence and ours is surely one of degree and not of kind." "The expectations of the natural philosopher that certain events will happen, that certain events will follow from certain causes cannot be disappointed except by a change in the ordinary course of things." "Historical events are uncertain because they depend upon the human will, a very uncertain thing; the evidence for them depends on human truthfulness, another very uncertain thing." "Past history is uncertain, but so are the things that go on under our own eyes. Something may disappoint all our expectations, and that without any change in the ordinary course of nature."

Judicial 'certainty.'

Let us next take the case of judicial investigations, on the results of which the lives and fortunes of so many human beings depend. The most important difference is that law courts do not admit secondary evidence, which is one of the recognised sources of information available to the historian. In spite of this precaution, the degree of certainty attainable by courts of law is lower than in historical research. It is true that, besides providing heavy penalties against liars, law invokes the aid of religion against them. But the parties who are acquainted with the truth are hostile to each other and thus exposed to the strongest temptation to conceal it. Therefore, the utmost that can be gained in judicial investigations is the independent testimony of respectable and disinterested witnesses deposing to the facts of their observation, and corroborated by circumstantial evidence. But what guarantee is there that the most respectable and disinterested witnesses are not deceived? As a matter of fact, witnesses that appear before courts of law are seldom respectable and disinterested. Another difficulty in a judicial enquiry is that a decision must be arrived at forthwith. The judge cannot put off his sentence on the ground that sufficient materials for forming an opinion are not available. The historian is in no such hurry. He can wait until the materials are complete. The judge tries to eliminate all sources of error by cross-examination, while the historian does it by means of criticism applied in various ways.

Conservation of documents.

If Freeman has correctly defined history as 'the science of man in his character as a political being,' not much of it could exist before we reach the documentary stage. Without documents no history is possible. Consequently, the first and most important part of historical research is the collection of documents. The conservation of the more important ones among them is a duty which is recognised as binding on all civilised governments. The Ancient Monuments Bill which, more than anything else, bespeaks the all-watchful government of Lord Curzon, will, when it is passed into law, serve to effectively conserve one class of antiquities. A large number of the other and more important class will, I am afraid, be still subject to the vandalic propensities of temple trustees owing to the religious neutrality of Government. In Southern India, the walls of every ancient temple abound in records of the highest value to the student of Indian History, and each

attempt to rebuild or repair such temples results in the disappearance or mutilation of these records. In this state of things the duty of every one interested in Indian History cannot be too strongly insisted upon. This exhortation is of course no part of historical method, and I hope you will excuse the digression. The search for and the collection of documents is, I repeat, the most important part of historical research. If the student of history cannot command all the accessible sources of information, the risk of working upon insufficient data is very great. Good descriptive catalogues must be drawn up of all the existing collections of records on a uniform plan. The catalogues require to be carefully indexed and made available at some convenient centres to all students interested in history. In Europe this branch of historical investigation is specialised by some scholars who have acquired a high degree of dexterity in it. Cataloguing requires patience, scrupulous attention to details and the most varied learning. Recently the work of preparing catalogues of catalogues—critical and systematic lists of all the catalogues in existence—has been undertaken.

Examination of various texts.

The next step is the critical examination of documents. After repeated revisions by author and printer, the modern printed book is but an imperfect reproduction, and it is natural that ancient records, which have been copied many times over and which are exposed to new risks of alteration every time, should have come to us full of inaccuracies. The critical scholar begins by securing the best text of the document or documents with which he has to deal. (1) If the original exists, it has only to be reproduced with absolute fidelity. (2) If it is lost and there is only a single copy left, great care must be taken. The unique copy may contain corrupt passages and alterations due either to fraud or to error. A profound knowledge of the special language of the document and an intimate acquaintance with the characters in which it is written are indispensable qualifications for a scholar who wishes to deal with it. He must also be familiar with the mistakes usually made by the copyists of the particular class. In this case too the text must be printed as it is, and corrections and emendations carefully distinguished by printing them as footnotes or otherwise. (3) Where there are many copies of the text, the critical scholar classifies them by a comparison of mistakes. All the copies which contain the same mistakes in certain passages can be traced to the same origin. In this way really independent copies of the text are obtained. The "critical edition" must be based on such copies and must contain the apparatus of criticism in full. Collation of several independent copies will help in restoring the original text. Thus we eliminate corrupt passages and interpolated readings likely to cause error, and stamp suspected portions of the text as such. As regards certain periods of history, we are often overburdened with records, and the question naturally arises whether every one of them should be published *in extenso* or not. If the form of a document has no special interest, it will be enough to publish a summary analysis which will give a sufficient idea of its contents.

Authorship, Interpolations, &c.

The authorship of the document has next to be ascertained. A record is good for nothing if its author and date and the place where it was produced are unknown. The first impulse is to accept indications of authorship where there are any. But even the most precise indications of authorship only afford a presumption, strong where modern documents are concerned and weak in the case of ancient ones. It is internal analysis that can afford some sure indication. Calligraphic and linguistic peculiarities, examination of formulæ in the case of official records, mention of certain known facts and omission of others, opinions expressed, comparison with documents of ascertained authorship—investigation with special reference to these points yields definite results about authorship where the document is the production of a single

author. The results obtained by internal analysis require to be verified by external evidence. References and quotations may be found scattered over documents of the same or later periods. Sometimes bibliographical details about the author may also be discovered. In the case of interpolations and continuations, the difficulties are enhanced. If the interpolated manuscript can be secured, the appearance of the added matter and the traces of erasure will solve the question easily. Otherwise recourse must be had to internal analysis. Contradictions and gaps in the sequence of ideas betray the interpolator, especially if he is a man of strong individuality and decided views.

The Source of documents.

Closely connected with the authorship of a document is the question of the origin of the information contained in it. The sources utilised by the author have also to be discovered. Plagiarism is not common now-a-days. But many ancient records with every appearance of originality have been found to be mere copies of earlier ones. It is well-known that no two independent observers of the same event narrate it in exactly the same way. Consequently, if a number of different writers in relating the same facts view them from the same standpoint, a common origin has to be suspected. It is an application of this principle that helps examiners to detect guilty candidates at University examinations and also to trace which of them is the obliging person. Critical investigation of authorship enables us to re-construct lost documents, to eliminate spurious ones and to detect false ascriptions. It is so important that it is often looked upon as the most essential part of historical criticism. But in truth the process is only preparatory and its results are negative.

Their Classification.

The best texts of the documents relating to a certain period, let us say, have been secured and their authorship determined. The genuine and independent ones have been picked out and the spurious or secondary ones rejected. What is the next thing to be done? The genuine ones have to be classified. Chronological classification is of course the best and must be adopted wherever possible. The alphabetical system is convenient and is resorted to when the chronological and geographical arrangements are unsuitable. The systematic order or arrangement by subjects is arbitrary.

Critical Scholars.

Here ends *external criticism*. Its exponents are prone to exaggerate its importance. It is claimed for external criticism that its sure methods have raised History to the dignity of an exact science. But the fact is that there is a great deal more to be done after the purgation, emendation and classification of documents is over. It is internal criticism, which is concerned with interpretation and which investigates the good faith and accuracy of authors, that has enabled us to gain a profound insight into past ages. External criticism is the province of the critical scholar, and internal criticism that of the historian. Though the characters of historian and scholar may be combined, there is nothing illegitimate in their separation. The results of the division of labour are more abundant, more successful, and better regulated production. The division of historical labour is also justified by the fact that different persons have a natural aptitude for different tasks. Those who are exceptionally gifted as poets or thinkers, *i.e.*, those who are endowed with creative power, find the technical drudgery of preparatory criticism very tiresome. But all ordinary men find in the long run a kind of satisfaction in the details of external criticism, which develops the taste for collecting and the taste for puzzles. All men that like external criticism do not succeed in it. Some people are constitutionally inaccurate. Every one commits mistakes through carelessness or inadvertence. What is abnormal is to be always making them in spite of the utmost efforts to be exact. The historian Froude is

accused of chronic inaccuracy, which is explained as having been due to an unusually strong imagination domineering over other intellectual operations. Precipitancy is another defect which disqualifies a man from being a critical scholar. His qualifications are "prudence, an exceptionally powerful attention and will, a speculative turn of mind, complete disinterestedness and little taste for action." As preparatory criticism has to deal mostly with minutiæ, it engenders in its exponents a spirit of "excessive pre-occupation with little things." What they value is "microscopic observations and absolute accuracy in unimportant details." Critical scholars are often censured for excessive harshness in their remarks on the labours of colleagues. But their uncompromising attitude has a wholesome effect on sham workers, whose company the 'historians' proper have still to put up with, because the rules of method in historical exposition are less obvious or are not so well-known. Errors which stand out clearly in works of preparatory criticism may, to a certain extent, be concealed in historical works by literary artifices.

Interpretation of documents.

Now we proceed to *internal criticism*. Here the first step is the analysis of the contents of the document in order to pass in review the successive acts by which it was produced. It is necessary to go back step by step from the document to the observation of the fact recorded in it. In analysing we attend to every detail and elicit all that is in the text without introducing any of our own ideas. Interpretation consists in ascertaining the literal meaning first and then the real meaning of the author. Interpreting one document in the light of another is objectionable, as there is always the risk of our unconsciously introducing ideas which were not intended.

Errors of observation and record.

These precautions help us to understand what the author meant to say. The document gives us only the ideas of the author. Even when he was able to observe the facts, his text only indicates how he wished to represent them, not how he really saw them, still less how they actually happened. What an author says is not always what he believed, for he might have lied; what he believed is not necessarily what happened, for he might have been mistaken. The good faith and accuracy of an author must be called in question at every step. When he lights on an interesting statement, the historian begins by suspecting it. What is called the 'accent of sincerity' is brought about more or less by the energy of affirmation and does not relieve us of the obligation to criticise. The criticism of a document is not to be performed as a whole. The record must first be analysed into its contents and the different statements of which it is composed must be examined one by one. In the first place, the author's observation might be wrong. He might have been in the proper situation to observe the fact and imagined he had really done so, but was prevented by some unconscious mental defect—hallucination, illusion or mere prejudice. It is also possible that the author was not in the proper situation for observing the fact. He was not placed where he could see correctly. Or, he had a practical interest and a pre-conceived desire to obtain a particular result. He might also be stating facts which he could have observed, but which he did not actually observe. Newspaper correspondents know how often they draw up the report of a ceremony from the programme. It is not unusual with reporters to publish accounts of meetings at which they were not present. Lastly the fact might be such as could not be learnt by mere observation. These are the chances of error in observation. Now we get to the recording of the results of observation. In recording physical phenomena, for instance, the observer has generally no temptation to deviate from the truth. But it is different in the case of historical facts. The author must be superhuman if he can really divest himself of passion and sentiment and record historical facts which came under his observation exactly as he saw

them. In most cases he seeks to gain a practical advantage for himself and the party to which he belongs, and even the most accurate and trustworthy historian is under a strong temptation to twist the facts accordingly. He may be placed in a situation which compels him to violate the truth. His sympathies and antipathies, his vanity or his desire to please the public or avoid shocking it very often lead an author to deviate from the truth. He may also distort facts and embellish them according to his own æsthetic notions. These are the possible sources of error that have to be eliminated in accepting historical statements. In fact, the maxim of the law of evidence that every man must be presumed to be innocent until the contrary is proved, will never do for the historian. With the authors of historical documents the maxim has to be reversed.

Tradition and legend.

As I have already remarked, historical inquiries differ from judicial investigations in receiving secondary evidence. The historian accepts this species of evidence even in cases where the authority is unknown. Documents often embody tradition, which is a mode of transmitting anonymous statements. No second-hand statement is valuable unless it is an exact reproduction of its source. Accordingly, all additions to the original statement founded on observation are valueless. We have to ascertain if the transmission has been oral or written. Writing fixes a fact and ensures its being transmitted correctly. When the transmission is oral, the impressions are apt to be altered by confusion with others. Oral tradition is by its nature a process of continual alteration. In passing from one intermediary to another, the statement is modified at every step, and as these alterations are due to different causes, there is no possibility of arriving at the truth. The most striking form of oral tradition is legend, which is common among people unacquainted with writing, in barbarous societies and in classes of little culture, such as peasants and soldiers. Among people conversant with writing, oral tradition does not die out altogether, but is restricted to a narrower sphere—to facts which are not registered because they are secret or because they are not worth recording, such as private actions and the details of events. In this way arise anecdotes which have been called "the legends of civilized society." Legends and anecdotes proceed from mere popular beliefs arbitrarily attached to historical personages; they belong to folklore, not to history. According to Niebühr, the great historian, a legend is "a mirage produced by an invisible object according to an unknown law of refraction." A crude way of dealing with legends is to reject whatever appears impossible, miraculous, contradictory or absurd, and to accept the residue as historical. The method of comparing different legends in order to deduce their common historical basis, is apparently less unscientific. In the case of tradition transmitted in writing, it remains to ascertain if the author has not meddled with the original. When the source cannot be discovered, internal criticism is our only help. We find out if the author could have had accurate information and if he was in the habit of altering his sources.

A priori conditions of trustworthiness.

In spite of all these investigations, the historical student never succeeds in tracing anonymous statements to their source. But it must be borne in mind that history can work with facts of a much coarser kind than sciences like chemistry or biology. Historical facts are easily observed and the conditions of their observation are not very exacting. Besides, in the mass of alleged facts supplied by documents, there are some which may safely be accepted as correct. For instance, in the following cases there is very little risk of alteration:—(1) The fact is such as to render falsehood improbable because (*a*) it is plainly prejudicial to the effect which the author wants to produce, (*b*) it was so well-known that the author, even if tempted to falsehood, would be restrained by the certainty of detection, (*c*) the author's attitude in respect to the fact was one of indifference, so that he had no interest in altering it. (2) The fact is

such as to render error improbable on account of its magnitude. For instance, no mistake can be committed in recording customs which prevailed over a large extent of territory and for a considerable length of time and which even superficial observation could discover. (3) The fact is against all ordinary experience so that it would not have been stated unless it was true.

Criticism only a means to an end.

It may now be asked if all these rules of criticism are actually observed by those who have to deal with historical documents. They may appear pedantic and impracticable at first. But by practice all the reasons for distrust or confidence will occur at once combined into a single impression. Analysis and criticism will then have become a matter of instinct. It has also to be borne in mind that criticism is only a means to an end and not the end itself as some scholars imagine. The end is the elimination of unreliable statements and determination of trustworthy facts.

Conceptions yielded by historical analysis.

Historical criticism yields a number of conceptions and statements. Every conception which is defined in words or represented by an illustration is an unimpeachable fact. It must have been present in the mind of some one, if not in that of the author, and its existence can be proved by a single document. Analysis and interpretation are, therefore, enough to furnish materials for drawing up the history of the arts, the sciences, literature, doctrines, &c. Though conceptions are psychological facts, imagination does not create its objects but takes the elements of them from reality. These elements which constitute the raw material of imaginary description, may be sought for and isolated. Literary works such as epic poems, novels and dramas are often utilised to elucidate periods of history for which documents are rare and classes of facts not mentioned in them. The method is legitimate but only under certain restrictions which are often forgotten. (1) The moral and æsthetic conceptions found in a literary work, strictly speaking, represent only those of the author, not necessarily of the age to which he belonged. (2) Descriptions of physical facts and objects may be products of the imagination. We can only be sure that the elements of which the description is composed did really exist. Indian poets often describe royal palaces as being built of gold and set with precious stones. Here nothing is certain beyond the separate existence of gold, precious stones and royal palaces. (3) The mention of an object or an action proves only that it existed, not that it was common. (4) The elements we obtain by this method are not localized in time or space.

Corroboration of facts.

While conceptions are easily proved, the statement in a document as to an objective fact is never enough to establish it. Historical criticism can *prove* no fact; it only yields probabilities. The only sure results are negative, while the positive ones are open to doubt. A proposition in science is an assertion not open to debate, and it is a principle in all sciences of observation not to base a scientific conclusion on a single observation; the fact must have been corroborated by several independent observations before it is affirmed categorically. An historical statement is, in the most favourable case, but an indifferently made observation, and needs other observations to corroborate it. In other words, comparison of the different statements relating to a fact is necessary before establishing it. This process is impossible in the case of the earlier periods of history which are represented by a single author. The history of such periods is, absurdly enough, more positive and apparently better established than those for which we have thousands of documents which contradict each other. Where there are several apparently independent authorities, it is necessary to ascertain if they represent different and independent observations of the same fact before concluding that it is proved. The kind of agreement which is conclusive is not perfect similarity between two statements but occasional coincidence combined with partial resemblance.

Their harmony and their discordance.

Different facts which are themselves imperfectly proved produce a collective certainty when

they harmonise. If a fact obtained as an historical conclusion does not agree with known historical facts or with our knowledge of humanity founded on direct observation, we call it *improbable*. In the case of discordance between facts established by documents and other facts established by other methods, the course of the historical student is clear. The indirect method of history is always inferior to the direct methods of the sciences of observation. If its results do not harmonise with theirs, it is history which must give way. Historical science with its imperfect means of information cannot claim to check, counteract, or correct the results of other sciences, but must rather use their results to correct its own.

Grouping of facts.

From the nature of its materials history is necessarily a subjective science. Documents, the sole source of historical knowledge furnish information on (1) living beings and material objects, (2) actions of men and (3) motives and conceptions. They are none of them observed directly, but are all *imagined*. The facts as they exist in the historian's mind are necessarily subjective. It is an accepted principle in such sciences as deal with a past condition of things to explain facts wherever possible on the analogy of causes which are now in operation. If human beings did not in the past resemble those of the present day, documents would be unintelligible. Some of the conditions of man's life are so necessary and obvious that they can be established by mere superficial observation. These are common to all humanity and are based on the physiological constitution which determines man's material wants or on the mental organization which regulates his conduct. The fundamental phenomena of human life which may be looked upon as universal, help us in classifying historical facts into natural groups. The order in which they have to be arranged may be chronological, geographical or logical according to convenience. History of civilization and battle-history are the two aspects under which historical facts may be considered. General facts such as those relating to habits, usages and institutions have to be studied along with accidental and transient ones. History then has a mixed character being a science of generalities and a narrative of adventures at the same time. Before studying any particular group of habits, usages and institutions, it is necessary to ascertain the society or the race of men that practised them. It must be borne in mind that what we call 'society' is not a homogeneous whole. We next ascertain all the facts which constitute the society in question and then proceed to find the place which it occupies among the total number of societies contemporary with it. This gives us a tabulated view of human life at a given moment. But history is not confined to the study of simultaneous facts taken in a state of rest, in other words, to the *statics* of society. To investigate the state of a society at different moments and to discover the differences between these states is much more interesting. In this way we get to historical evolution. When we have carefully traced the evolutions of all societies, the subject-matter of history is not exhausted. There remain a number of unique facts which we cannot neglect. These have to be worked into a concrete general history connecting together the main stream of evolution which has dominated the special evolutions, while special histories deal with purely abstract categories such as art, religion, private life, political institutions, &c. None of these species of facts forms a closed circle in which evolution takes place by itself. The evolution of usages or institutions is only a metaphor; usages are abstractions and abstractions do not evolve. It is only existences that evolve in the strict sense of the word. In human evolution great transformations have often proceeded from individual accidents. In the 16th century England changed her religion three times on the accession of a sovereign. In our own history we know how great an influence on religious thought has been exercised by men like Samkara and Râmânuja. Individual facts are, therefore, not worthless. In a scheme of historical classification, persons and events have, accordingly, to be assigned an important place.

Historical Reasoning.

In classifying the facts derived from records, we find blanks which have to be filled up. No direct answer is furnished by documents to a number of questions which arise. In the sciences of direct observation, when a fact is missing from a series, it is obtained by a fresh observation. In History this resource is not available and, consequently, we have to extend our knowledge by reasoning. Starting from facts furnished by documents we try to fill up the gaps by inference. The method is legitimate but open to serious risks. The following precautions have been laid down to keep the danger continually before the mind :—(1) Reasoning should not be allowed to come in in analysing the contents of a document. (2) Facts obtained directly from records must never be mixed up with the results derived from reasoning. (3) Unconscious reasoning is not admitted. To guard against this, it will be necessary to put every argument into a logical form. (4) If the reasoning leaves the least doubt as regards a fact, the point must not be advanced beyond the stage of conjecture. (5) Reflecting too often upon a conjecture makes us familiar with it and leads us to transform it into a certainty. There are two kinds of historical reasoning. The negative mode or argument from silence is based on the absence of indications with regard to a fact. The positive mode is the attempt to infer facts which are not mentioned from those which are established—an application of the fundamental principle of history, the analogy between past and present humanity. Both of these methods have to be employed under certain conditions and restrictions.

Condensing facts.

In other sciences determination of facts is not the ultimate aim. History, which is more encumbered with details than any other branch of knowledge, ought, in order to put forth any claim to be classed among sciences, to condense its facts into portable formulæ. In this process the facts are sure to be mutilated and arbitrary combinations of them have also to be made. Otherwise they must be left in their crude state, and as they refer to all the actions, thoughts and adventures of all men at all times, there is no hope of anybody mastering them. As already remarked, history deals with general facts as well as unique ones. The formulæ relating to the former must define the extent, the duration and the gradual evolution of the habit, usage or institution. In the case of the latter, only those persons and events that have visibly influenced the course of an evolution ought to be retained. The descriptive formulæ referring to historical men must give prominence to their characters. Facts which have conduced to a common result are condensed into an event, while those which have had no visible consequences are neglected. The distinctive characteristics of events and the extent of their influence have also to be taken into account. Quantity may be introduced into descriptive formulæ in a variety of ways. Extent of area affected, let us say, by an institution, the duration of its influence, the number of people affected by it, and the percentage of the population are quantitative items which may be included. The next step is to combine these descriptive formulæ in order to obtain more comprehensive groups. The operation is repeated and, with each higher step in the scale, some of the varying characteristics are dropped until in the end we have only those which are common to the human race. The next step is to trace the similarities in these ultimate facts and to classify them. Thus we obtain families of languages, religions and governments on the one hand, and tribes of men on the other. In the case of the latter, the principle of classification is not yet definitely settled.

Philosophy of History.

By comparing societies which resemble or differ in certain points, in order to detect other points of contact or divergence, some interesting empirical results may be obtained. Historians have not been satisfied with these results. They have also attempted to explain the causes which brought about the similarities and divergences between different societies. These attempts have resulted in philosophies of history, which seek to establish historical laws and trace historical causes. The theory of Providence in its theological form is one of the various hypotheses

put forth by historical philosophers. A modified form of this theory assumes that Providence guides humanity in the direction of its best interests. The Hegelian theory of the ideas realised in history through the medium of successive peoples has to be traced to the same source. The theory of the development of usages and institutions is a creation of the German 'historical school.' Another theory declares that knowledge of the most sublime kind was divinely imparted to the first parents of mankind, while the history of the different nations into which the human race was divided is the history of the many-sided corruptions which that knowledge underwent. The last is the materialistic theory, according to which human beings, whatever their first beginning, have emerged by extremely slow degrees from the condition of animals. On the futility of all these theories Froude remarks :—"A constructive philosophy of history is as yet impossible, and for the present and for a long time to come, we shall be confined to analysis. First one cause, and then another has interfered from the beginning of time with a correct and authentic chronicling of events and actions. Superstition, hero-worship, ignorance of the laws of probability, religious, political or speculative prejudice—one or other of these has tended from the beginning to give us distorted pictures."

Historical Exposition.

Now we get to the last portion of our subject, *viz.*, historical exposition. History began its existence as a record of memorable events and was looked upon as a collection of precedents for use in practical life. In former times, the aim of the historian was to please and instruct at the same time. Accordingly, history became a branch of literature and continued as such until very recently, when scientific forms of historical exposition were evolved and settled in accordance with the general principle that the aim of history is not to rouse the emotions but knowledge pure and simple. The old school of historians cared very little for research or investigation. Neither did their readers expect anything of the kind. The object aimed at was perfection of literary form and depth of philosophical and political reflections. This is the artistic type of historical exposition invented by the Greeks. Thucydides remains the unsurpassed master of this type. History, as it is now understood, is more dependent upon public freedom than poetry, science, philosophy or jurisprudence. All these have flourished under governments more or less despotic, but history never. In Europe the decline of the empire and the papacy resulted in the rise of the people and their acquisition of a share in political power. The growth of freedom and individual liberty, which followed soon after the people rose to power, the principles of Political Economy set forth by Adam Smith, the influence of the biological sciences, the larger conceptions of society which we have recently acquired and the events that preceded and brought about the French Revolution may be mentioned among the causes that led to the introduction and development of the modern school of historical exposition, which is characterised by the 'dogma of impartiality' and which 'stands on documents, not on opinions.' Praise is now considered the shipwreck of the historian. His preferences betray him more than his aversions. Ranke, the German historian, who is looked upon as one of the apostles of the new school, decided "effectually to repress the poet, the patriot, the religious or political partisan, to sustain no cause, to banish himself from his books, and to write nothing that would gratify his own feelings or disclose his private convictions." "It was a moral triumph for him when he could refrain from judging, show that much might be said on both sides, and leave the rest to Providence."

Monographs, Scientific Manuals, and Popular Works.

Historical works may be either monographs or works of a general character. A monograph is meant to elucidate a special point, a single fact or a limited body of facts. No statement is usually made in it without proper authority and facts which are not beyond doubt, have to be presented as conjectures. Chronological order is followed as far as possible. Among the latter class, there are the manuals and scientific histories intended for students and specialists. These are collections in which established facts are arranged without any literary adornment. They are meant to enable scholars to assimilate the results of criticism with greater ease and rapidity and to furnish them with starting points for further researches. Over and above monographs and scientific manuals, we have the 'popular histories' which rarely conform to the modern ideal of historical exposition. They are rather survivals of the ancient ideal. Of course a populariser is excused from original research. But he ought to know everything of importance that has been published on his subject. The professional 'populariser' never takes the trouble to do this, but makes some random extracts from a few recent monographs superficially studied and strings them together with 'general ideas.' The temptation to do this sort of work is strong,

because specialists rarely take notice of works of popularisation. Besides, such publications are lucrative, and the public at large is not in a position to distinguish between honest and sham popularisation. They abound in "unacknowledged borrowings, inexact references, mutilated names and texts, second-hand quotations..... and the enunciation of the most debatable opinions in an air of tranquil authority." Even specialists of merit are guilty of grave offences against scientific method when they attempt to popularise. The reason is that they care for effect. This leads them to relax scientific rigour to a certain extent. They take sides, censure and extol; they "allow themselves to be influenced by personal, patriotic, moral or metaphysical considerations."

Value of historical study.

We are now at the end of 'Historical method.' But I am afraid I have engaged you longer than you expected. To man there is no study more interesting than man himself—be he the palæolithic man, whose culture is testified to by the incised sketches and carvings which he has left behind on reindeer antlers, mammoth tusks and other bones, or the man of the 20th century, who can boast of the X rays and wireless telegraphy. History forms no inconsiderable part of anthropology in the widest acceptation of that word. It is indispensable for the social and political sciences which are as yet incompletely worked out. These sciences furnish a knowledge of the present; but the information about the past, which is necessary for their proper appreciation, is supplied by history. This is why branches of knowledge like language, law and political economy have recently assumed the character of historical sciences. Again, in these days, there is much talk about social reform in our own country. The study of history prepares us to understand and tolerate usages different from our own, familiarises us with variations in social forms and cures us of a morbid dread of change, which is the most prominent characteristic of the conservative Hindu.

Conclusion.

I have tried to place before you a rough outline of the method adopted to obtain accurate and trustworthy knowledge of man's doings in the past and to verify and correct that knowledge. Of all branches of knowledge history is one in which it is absolutely necessary for students to have a clear idea of the methods they use, because instinctive methods are often irrational. Some preparation is therefore necessary to counteract the first impulse. Historical method is so widely different from that of the other sciences that some knowledge of its outline is necessary to avoid the temptation of applying to history the methods of the latter. Besides, the practice of the method of historical investigation is a healthy intellectual exercise, which frees the mind from the disease of credulity. Froude's opinion regarding the untrustworthiness of history as it used to be written until recently, has already been mentioned. The remark must, however, have been made with special reference to European history, and I wonder what he would have thought of Indian History—especially of the earlier periods of it. In India, as you all know, we are passing through a stage of transition in religious thought and social institutions. Of late there has been a growing feeling of discontent with the existing state of things. Among the causes of this unrest may be mentioned the researches of European scholars in Sanskrit literature—especially Max Müller's translation of the Rigveda—and the consequent revival of learning; the systematic attacks on Indian religions by thoughtful and aggressive Christian missionaries and the theosophical movement, which have both set educated Indians thinking about their religion and philosophy; the increased study of Western science, philosophy and literature; and the more intimate acquaintance which we now possess with other countries, especially with English society and politics. This unrest and the consequent activity in our country, of which there are unmistakable signs, can be utilised to the best advantage only with the help of an accurate and reliable knowledge of the past. The sole means of obtaining this knowledge is a careful conservation of the existing records of all ages and a rigid application of historical criticism to the statements of various degrees of trustworthiness contained in them. Lord Acton says: "It is by solidity of criticism more than by the plenitude of erudition that the study of history strengthens and straightens and extends the mind." Other learned men in Europe have declared that the growth and diffusion of the critical spirit is a potent factor in bringing about a revolution similar to the Reformation. And if, as I believe, social and religious reformers, especially in a country like India, cannot afford to ignore the lessons taught by History, the duty of those interested in Indian progress must be plain.

V. VENKAYYA.

INDIAN UNIVERSITIES COMMISSION, CALCUTTA.

FOURTH SITTING.

DR. BOMFORD.

(*Continued from page 206.*)

Lieutenant-Colonel Bomford, Principal of the Medical College, was the first witness examined. The following is a very brief abstract of his statement:—In a general way I would like to say that the present curriculum of medical students is not satisfactory. The present curriculum was established a little more than ten years ago with the idea of trying to break up the subjects so that students may not learn everything at once, but it has failed entirely in this object. The result is that students are supposed to study for five years, and at any rate the two last years should be devoted to the actual practical subjects. Instead of that even in their fourth year students are still working at their first M.B. It is even possible for a fourth year student to be still learning Botany. As a rule the students, I think, soon acquire a sufficient knowledge of English. All I am anxious about is that they should know English as a live language. Some of them certainly do not know English. They can quote Shakespeare, but they do not readily enough understand what you say to them. On the whole, they know enough English wonderfully well and we get on very well. At present I do not take all the F.A. students who wish to join. I have no room for all the F.A. students who wish to join and have to exclude a good many. I do not take F.A. students who pass in the third division, so that I do not get the dregs of the F.A. Altogether I have about 500 civil students, about 100 military students, about 26 lady students, and a good many casual students. I would like to see the Entrance examination so raised that it would satisfy the requirements of the Medical Council in England; it does not do so at present. It is good enough, of course, for students who study here for two or three years, but when they go to England a certificate of preliminary education is demanded from them and the Entrance certificate is not considered sufficient. If they take up Latin as an extra subject they cannot take up any other subject. I would like especially to see the Entrance examination so far improved that we should be able eventually to make the Entrance our test of preliminary education instead of the F.A. As regards the M.B. and L.M. & S. examinations they are very unsatisfactory. They are very much the same and students go up for both. The only difference between the two is that there is not Zoology in the L.M. & S. examination; the teaching in both is practically the same. If a student goes up for the M.B. and does not know the result, he goes up for the L.M. & S. I would like to see the L.M. & S. examination abolished. The M.B. examination should not be made harder. It is hard enough already and should, I think, be made easier. Last year I think seven students went up for the M.B. examination and only three passed. A knowledge of French or German is very useful indeed to a medical student; it enlarges his horizon very much. It is simply impossible for a man to be proficient in all these subjects as our M.B's are expected to be now. We have got practically no physiological laboratory, but owing to the benevolence of the Government of India we are about to get a satisfactory one now. The teacher always recommends a text-book. I do not think it would be a good thing for the University to prescribe a text-book, as it would bind both the teacher and the student. I have no teacher of Physiology at present. I have no place to put him in, but I shall have in two years. I am affiliated to the Calcutta University in name but really to the Government of Bengal. This was a matter of no particular consequence as long as the control of the college was in the hands of the Director of Public Instruction, who is a gentleman imbued with all the University ideas and so to be under the control of the Director of Public Instruction was to be practically under the control of the University. A few years ago the Government altered this arrangement. They thought fit to take away the college from the Director of Public Instruction and place the hospital in the hands of the Inspector-General of Hospitals. That, I think, is a mistake. It practically disaffiliates us from the University. One of the qualifications of the Inspector-General of Hospitals is, I believe, that he should know nothing of Bengal, at any rate some one is always brought from another province, who knows nothing of Bengal and Bengalee students. I know the students feel it considerably, wrongly perhaps; they think that they have not got his confidence in any way. The whole of the rules of the college are made by the Government, and not by the University. I wish to be controlled by the University.

MR. W. H. A. WOOD.

Mr. W. H. A. Wood, Principal, La Martinière College, was the next witness examined. The following is a brief abstract of his statement:—The position of Natural Science in the University of Calcutta appears to me to be unsatisfactory in the following ways:—(1) Proper provision is not made for a continuous course in Science beginning in the school and continued in the University. This is essential if Science is to take its proper place in education; (2) it is not recognised that practical work is the backbone of all sound instruction in Natural Science; (3) the percentage of marks required for a "pass" by the University is not sufficiently high to ensure thoroughness of work. Most Universities and other bodies controlling education now recognise that the standard in Science proper for a degree can only be attained as the result of work in a continuous and carefully-arranged course. This necessitates a definite choice and sequence of subjects in the earlier parts of the course, and the Entrance examination should determine the work done in the schools by the nature and standard of its test in Science. Hence we find the University of London recently introducing into its Matriculation a new subject—General Elementary Science—comprising the essentials of Elementary Physics and Chemistry, the necessary bases of all sound work in Science; and the Universities of Oxford and Cambridge introducing a similar subject into their Junior Local Examinations. Not only does the Calcutta University recognise the claims of Science less adequately than most other Indian Universities, but a policy distinctly retrograde is advocated in the report of Committee recently appointed to enquire into the examinations held by the University. It is proposed to make Chemistry an optional subject in the First Arts Examination, and to drop altogether the small modicum of Science now prescribed for the Entrance examination. In my opinion a suitable course in Elementary General Science should be prescribed for the Entrance examination, and an intermediate course in both Chemistry and Physics for the First Arts Examination. After that those who preferred to drop Science could do so; those who intended to go on with it, would have laid a suitable foundation for future work, and a satisfactory standard could be looked for in both the B.A. and B.Sc. examinations. As things are, I am afraid, that the standard of even the new B.Sc. degree cannot be what it should be. The previous training of the students who read for it is represented by the slender modicum of Elementary Chemistry and

Physics at present required for the First Arts Examination. In two years, they have to go through a course of Applied Mathematics, a further course of Physics and Chemistry and have, in addition, to take up two entirely new branches of Science. The range of scientific knowledge demanded from such candidates is inconsistent with a satisfactory standard. Other Universities have resolved that, owing to the rapid progress of Science, it is no longer possible to demand from candidates for a degree befitting a liberal education a knowledge of more than two or three branches of Science. The Calcutta University makes a demand that might have been possible consistently with a reasonable standard thirty years ago, but certainly not to-day. The Science courses prescribed by other Universities show how unmistakably it has been recognised of late years that the real value of the study of Science is in direct proportion to the degree in which it is studied practically. Practical work is now insisted upon in quite Elementary examinations. The Calcutta University does not recognise the necessity for practical work in the Arts course unless the student is reading for Honours. Again in the laboratory the student gets away from words to things, and I can imagine nothing more likely to do away with the reproach against the Indian student that he is a slave to the mere word, than the encouragement of this side of his education. It would be a genuine step in the direction of greater efficiency. My own experience of students in practical work is that under the present system they show little dexterity or ingenuity, and are not really at home in the laboratory even as M.A. candidates. When they are allowed to use books they are slaves to them, and the result is that much time is wasted. The low percentage of marks required for a "pass" in the preliminary examinations of the University is a serious obstacle to the attainment of a satisfactory standard in the degree examinations. As an examiner in Physics and Chemistry in the First Arts Examination I constantly felt that candidates were passing who did not deserve to do so. But the standard which satisfied the University regulations rendered me quite helpless in the matter. My own experience as an examiner is that my feeling of satisfaction with a paper begins at about 40 per cent. of the total marks. The University is satisfied with quarter marks in Science. My experience of the written work of candidates in Science in the B.A. and M.A. examinations of the University is that it exhibits the defects one would expect to find in the work of students whose previous training has been insufficient and unsystematic. Even when it is fairly good, what impresses one is their power of getting up facts from a book rather than that they have dignified knowledge of their subject. The practice of the Calcutta University in prescribing text-books is at variance with that of most other Universities, and tends to foster some of the most undesirable features of Indian University education. To order the teacher of a particular subject to teach it out of a particular book is undue interference and a reflection upon his competency. If he is competent he will have his own teaching methods, and to tie him down to a text-book he may not like is to impair his usefulness in a way that is most undesirable. Again the besetting sin of the Indian student is that he prefers using his memory to using his intelligence and to give him a text-book and tell him that he will only be examined in what is comprised within its covers is a direct invitation to him to learn it by heart and a temptation to the teacher to discuss the text-book from his chair instead of giving carefully-prepared lectures upon his subject. The Calcutta University tells its examiners only to set such questions as can be answered out of the prescribed text-books. Judging from the examination papers this injunction seems often to be taken literally, and questions abound whose answers might be copied *verbatim* from the book, while questions requiring the exercise of the students' intelligence upon the subject-matter are infrequent. Had the University consistently enjoined on its examiners to set questions with the view of ascertaining if the candidates had worked intelligently at their subjects on the lines of a reasonably full syllabus, a much needed stimulus would have been given both to teacher and student. It may be admitted that there is a certain utility in mentioning one or more text-books in order to illustrate the standard of the course laid down in the syllabus though one would think this sufficiently indicated by the examination papers of previous years. Possibly, too, there is a danger that if no book be prescribed, a bad book, merely manufactured to sell, may command the market on account of its cheapness. But this danger would not be a very real one if teachers were competent and exercised the influence they should. But the mention of several suitable text-books is a very different thing from the definite prescription of one: a practice which treats the teacher as incompetent, and the examiner as a person from whom the poor student is to be protected, and which, so far as I can see, has nothing to recommend it whenever there is a sufficient choice of really suitable books.

The attitude of the Calcutta University towards another subject which may be treated as Science—Geography—is not in accordance with modern educational opinion. Most examining bodies in England have accepted the view of the Geographical Association that the main principles of Physical Geography must form the basis of geographical teaching, and we find in consequence that Geography is no longer regarded as a mere memory subject. Like other sciences it deals with phenomena, which are instances of cause and effect, and properly taught as the "how and the why" of man's relation to his environment, it makes an appeal to the intelligence, which, as a memory subject, it never could. That the Calcutta University has not realised this change in the educational position of Geography is apparent from the papers set in Geography at the Entrance examination. It is true that Physical Geography is one of the subjects of examination, but it keeps strictly to itself, and the other questions in Geography appeal to memory only. Again, in most countries, the final school course in Geography gives special attention to the Geography of the homeland, and this is not less necessary in India than elsewhere, where it would naturally include, as well, a fuller treatment of the rest of the British Empire than is given to the parts of the world outside it. In view of the greater fulness of treatment of certain parts of the subject thus necessitated, it would be well to follow the lead of other examining bodies; and, while making the Geography of India, Great Britain and the rest of the British Empire the permanent part of the course, to set each year specially the Geography of some part of the world outside the British Empire. The subject would then have to be re-defined for the Entrance examination as "The Outlines of Physical Geography, the Geography of the British Empire, and of some part of the Earth's surface to be annually prescribed." "The mainland of Europe," "North America," "America south of Mexico," "Non-British Africa," "Asia outside India" will serve as instances of such portions of the subject as might be thus specially prescribed.

It is obvious that any branch of knowledge which is excluded from recognition by our Universities lies thereby at a great disadvantage. Apart from the stamp of inferiority thus at once impressed upon it in public esti-

mation, the lack of the stimulus of the more important examinations and their offered prizes will debar more than a few from entering on the prolonged study necessary for deepening and then extending a real knowledge of the subject, with the necessary result that it will too often be poorly taught, if taught, at all, in our schools. For while all teachers need not be specialists, even the most elementary work will suffer if there be not in the background a body of specialists on the given subject strong enough to influence and assist the teaching of it. This is what has taken place in the case of Geography. While certain geographical facts were taught in schools on utilitarian grounds, there were so few qualified by special preparation to teach the subject scientifically and so little idea existed of its educational possibilities, that it was left anyone to teach, and too often to teach anyhow. The children, bored by definition and lists of names, grew up with a hearty distaste to the subject; while many educationists decided that a branch of study that exercised the memory only must be a poor affair, and quite unworthy of a place on the school curriculum. In Germany, during the first half of the nineteenth century a new light was thrown on the matter by the writings of Humboldt and Ritter which first placed Geography upon a scientific basis. The causal connection between various physical forces and phenomena and still more between these and the history of humanity was brought out, and the subject which had formerly appealed chiefly to the memory was shown to demand the constant exercise of the reasoning faculty to solve the many complicated problems to which it gave birth. Geographical chairs were established at various Continental Universities, especially in Germany, and by this means much has been done to develop different branches of the subject—as Meteorology, Oceanography, Geomorphology, Biogeography, Cartography, etc. At most of these Universities Geography can be taken by the students as their chief subject in the highest examinations for the Ph.D. and other degrees—a fact which accounts for the number of Geographical Societies abroad, and the general interest manifested in the subject. In Germany it is taught in all primary and secondary schools both for girls and boys, and special time is devoted to it in technical and commercial colleges. German maps have become famous all the world over, because the publishers can rely on a demand wide enough to allow of their sale at marvellously low price; while the large number of geographers in the country who are expert critics of Cartography exacts a high standard of excellence, especially in school atlases and wall maps.

The case of European and Eurasian students requiring University education is a special one. The higher European Schools keep their scholars until the age of 18 or thereabouts; and the result is that the University Entrance examination is taken (when it is taken at all) by the students of a class below the highest. Hence the First Arts Examination practically becomes the leaving examination for students at the head of the school. But schools which endeavour to keep in touch with the best sort of school education in England have found the Entrance and First Arts Examinations rather a hindrance than a help, and have, especially of late years, avoided them as much as possible. They do not encourage the best kind of teaching, and the curriculum they impose does not allow sufficient scope for students of different aptitudes. Nor has the introduction of the Government High School examination done anything to mend matters. The chief anxiety of its framers seems to have been to devise an examination that should be somewhat harder than the Entrance examination. In other respects it certainly does no more than the Entrance examination to encourage sound methods of teaching or to meet the requirements of a leaving examination for schools. The course in English tends to encourage the study of notes rather than an interest in literature, and experience has shown that it is quite possible for candidates to pass the High School examination who cannot express themselves in clear and simple English. In Latin the candidate who has merely learnt by heart the translations of the prescribed text is able to pass. In Mathematics no provision is made for a purely elementary course, as distinct from a further course for students who have a special aptitude for the subject. There is no encouragement of practical work in the Science subjects. The course in History is not in accordance with the widely recognised principle that detailed work on a special period is educationally of more value than a bare knowledge of the outlines of English and Indian History. Other criticisms might be made. Nor has the general conduct of the examination been such as to inspire confidence in its results, or to make it conspicuously superior to the examinations of the University. It is recognised, on the other hand, that the Cambridge Local Examinations while offering considerable latitude of choice among the various subjects, do prescribe courses of study that are admirably adapted for European schools and that their influence upon the teaching is after making due allowance for the limitations of examinations in this direction, a wholesome one. Several centres for holding the Cambridge Local Examinations in India have now been recognised, and these examinations seem likely to be increasingly utilised by the better sort of schools. Hence the students in such schools who will desire to proceed with University education on the termination of their school course will be those who have passed the Cambridge University Senior Local Examination, *i.e.*, students of the age of 18 or 19 who would otherwise have appeared in the Calcutta University First Arts Examination. No competent judge will deny the right of a student holding the Cambridge Senior certificate in corresponding subjects to be considered as at least equal in educational attainments to a student holding the Calcutta First Arts certificate. But such students are now under the disability of being only able to take rank with those who have passed the Entrance examination. To satisfy the University regulations they must, therefore, spend two more years in doing work of the same or a lower standard than that in which they have already satisfied the Cambridge authorities. This postpones for two years the beginning of the actual work for the degree, and seems a real and unnecessary hardship. Moreover, considering that a minimum age of 15 seems to be contemplated for candidates admitted to the Entrance examination, which we may fairly take as an admission that its standard is one that a scholar of 15 may reasonably be expected to attain, the hardship is still more apparent, for under these circumstances the Entrance examination cannot be ranked higher than the Cambridge Junior Local Examination, which is also intended for students of about 15 years of age. If the Cambridge Senior Local Examination were recognised as equivalent to the F.A., and a choice of subjects is possible, which makes the difference in their respective courses merely nominal, the conditions would be much more favourable for students of European extraction anxious to proceed to a degree. There would be no break in the continuity of their school education; they could begin the special work of preparing for degree or begin the technical courses required for degrees in Medicine or Engineering. The General Medical Council in England recognises that those who have passed

the Cambridge Senior Local Examination in certain specified subjects have received a sufficiently good general education to enable them to begin with profit the study of Medicine, and there can be no good reason why students with similar qualifications should not enjoy similar privileges in this country. One is ready to admit that when it is possible for a student to complete a University course in Arts or Science before entering upon professional study so much the better. But questions of time and expense render this out of the question for the majority of European and Eurasian students. I feel strongly that the attitude of the University should not be a jealous or grudging one in this matter, but rather one of frank recognition of students with another hall-mark than its own for what they are, and one of willingness to offer them every reasonable facility for availing themselves of the advantages which the University was intended to provide. The number of students of European extraction who read for a degree is so small that it is not worth the while of most European schools even if they had the means at their disposal, to maintain the extra staff required for strictly University classes. The result is that such students have to join a college such as the Presidency College, in order to continue their studies. They find themselves in a somewhat solitary position. The classes are so large that they cannot hope for individual attention from their professors; and they are also without the advantage of association with others having the same ends in view. They are consequently left much to themselves and their situation is little favourable to healthy intellectual development. The best of the day is occupied in attending lectures, in copying out and "getting up" notes, and the chances are against their learning how to work and how to think for themselves. Some thing would be gained if such students could continue to reside in school while attending University lectures elsewhere. They would be under discipline and they would be in the way of advice and guidance; for although the school could not undertake regular instruction in their University work, it would be quite possible to arrange that they should have tutorial relation with some member of the staff who would do for them what an Oxford tutor does for his pupils. I think that if it be contemplated to give deserving students of European extraction scholarships to enable them to pursue their University education at one of the existing Arts Colleges, the scholarships should be tenable conditionally on residence in a school where such arrangements could be made.

REV. A. P. BEGG.

Rev. A. P. Begg, Principal of the London Mission College, was the next witness examined. The following is a brief abstract of his statement:—The best policy for the Calcutta University in regard to teaching is that it should co-operate with the Educational Department with a view to the systematising of teaching in schools and colleges; that the University itself as a corporate body should not directly undertake teaching except to encourage the foundation of special lectureships on subjects that might not be easily dealt with in separate colleges on advanced subjects. I understand that the Government of Bengal and the Educational Department in Bengal are considering very thoroughly the question of the training of teachers. I think that the time has almost come for the Government of Bengal to make the teaching of professors and teachers for colleges and schools an essential part of the work of the presidency and provincial colleges, and that in time the colleges supported directly by Government should be almost entirely of that character. I would recommend that the change be gradual, that the present system of teaching undergraduates and junior graduates should be maintained at the presidency and provincial colleges, but that the classes should be gradually regarded as classes in which thoroughly learned professors from Europe should not only teach the students but teach professors how to teach. I do not think that the work of teaching the student need suffer if there is combined with it the teaching of professors. I think it is due to the people of this country that the Government should bring to bear upon the work of education the very best expert experience in the principles and art of teaching that we have now in Europe, and that there is need for our professors and teachers, Indian born, to have that training. They are able, they are assiduous in their work, they do splendid work as teachers according to their ideas at present, but I think ideas of teaching need to be remodelled. I think that with the introduction of English education so soon after the mere introduction of English as a subject of study some sixty or seventy years ago in Bengal, we have had many teachers of English, and teaching in English, who did not understand the vernacular of the students. This system of teaching in English was entered upon in 1854 without due consideration, and I should suggest that for the requirements of both professors and teachers there should be a rigid requirement of thorough knowledge in the working of the teacher, whether he be European or Indian, of the vernacular of the bulk of the students. I think that Europeans do not realise in this country even now how slender is the hold of English which graduates have and how soon their English slips away from them. In order that this English may be deepened and made more real to the student, I think that his teacher should be a bi-linguist and should have plenty of experience also in translation and re-translation. The work done by the Boards of Studies is fairly satisfactory work. There is always room for discontent in regard to the choice of text-books which is one of the main duties of the Boards. The Boards have to consider the books that will best suit the syllabus or the standard or grade or the examination in that subject for which the book is written, and they have to take into account the facility with which students can get that book. The University of Calcutta whose model I understand is largely that of the University of London as it was at that time, does not comprise any Faculty of Theology. The older Universities generally had Theology as their main Faculty. It would not be practicable to combine such diverse views as those of Hindus, Mohamedans, Christians and Parsis in one Faculty, but I think the University might constitute Faculties for each sect where desired.

FIFTH SITTING.

MR. H. STEPHEN.

Mr. H. Stephen, Officiating Principal, Duff College, examined, said:—I have been asked to say something about the teaching of English in the University. My acquaintance with the subject is practically limited to the B.A. and F.A. departments. But as little has been said, I believe, by previous witnesses on these departments, what I have to say may not be altogether irrelevant. The teaching of English appears to me to be at present the faultiest part of our system, and the fundamental fault appears to me to be, so far as higher classes are concerned, the extremely limited range of reading prescribed. It was not always so small as at present, but has been reduced from time to time, and in the present session has reached the lowest limit to which I believe it has sunk in the history of the University. As most students now form such a narrow range of reading it is impossible to obtain familiarity with the idiom of a language, and hence the admitted deficiency of so many Bengali students in this respect. Now

the extent of reading and style of teaching are both determined by the style of examining, and I am not aware that the University, though mainly an examining body, has ever done much to control the style of its examining; it has prescribed subjects for examining, but has left the examining itself entirely to the judgment and convenience of examiners. Now many subjects are so defined and limited in range that the examining can take only one form, but "English" is an exceedingly wide and indefinite subject, and when an examiner is directed to examine a set of students in English,—even this it should be on a set of prescribed English texts—the examining may take any one of ever so many different forms. There is more need, therefore, of regulation in English than in any other subjects. Now what strikes one with surprise is this—though English in this country is a foreign language, the examining and study have been allowed to take exactly the same form as at home in England. In England certain texts are prescribed from Chaucer, Shakespeare, Milton, Bacon and the like, and the examiner is told to examine upon these. He is somewhat at a loss what to do; for there is much difference of opinion even at home as to what examining in English should consist of, and there have been much controversy and protest in the Reviews on the prevailing methods. But in dealing with advanced classes the examiner is aware that the candidates are sufficiently well acquainted with the normal modern language, and that there is no use of testing their knowledge of it. His examining, therefore, turns mainly upon obsolete words, idioms, allusions, collateral information and current criticism. In fact, examinations in English seem often to have little or nothing to do with English. They are rather examinations in general information. Now examiners here, fresh from English schools, have generally fallen into the forms and often reproduce the very questions and words by question papers set for English students, and often puzzle their brain, one suspects, to devise questions which will be most ingeniously irrelevant, and least likely to have been anticipated by teacher and student, and no control has been exercised by University either by direction or model papers. Now the style of examining determines the style of teaching. The texts prescribed are identical with those prescribed for the advanced classes in England; and often such that, for an Indian student they have to be translated piecemeal into modern English, and thus takes up much of the teacher's time. And then there are allusions,—a subject of life and death importance in examinations, however remote and shadowy they may be—and then there are all the criticisms, good and bad, which may have been passed on the text from Dryden and Addison downwards—and there is collateral and promiscuous information of all kinds. Thus in teaching and examining on English, English itself is almost lost sight of. It follows from this that the amount of reading followed here is far too small. The University has always been besieged with complaints, nevertheless, that it is far too great, and has yielded to complaints from time to time until the amount of reading has at last reached the limit of temerity. But what was really wanted was not a reduction of the amount of reading but a change in the style of examining which renders a great increase possible in the amount of reading without increase of labour to the student—from his labour being directed into more profitable channels. Another evil of the system has been the encouragement of *cram*. This word has been so much abused that I suppose the very sound of it excites suspicion in most minds. It is often used for all exact study, exact teaching and exact knowledge, and in fact for anything and everything which one does not like. Nevertheless, it is a very real thing and a very real evil. It has two legitimate meanings. In one sense it means committing to memory without any exercise of intelligence and for a temporary purpose information which we have no interest in, and try to forget as soon as the purpose is served. In this sense of the word we have had a great deal of cram in the study of English. In another and still more objectionable sense it means learning by rote phrase and formulæ which we do not even understand for the purpose of reproducing them in an examination. In this sense we have had a great deal of it in another subject which I may be allowed to refer to. Now in English much of the collateral and promiscuous information with which we are obliged to supply our students is of little value in itself, and is forgotten, perhaps rightly, as soon as examination is over. It has to be conveyed mostly in the form of *notes*, which have no connection among themselves—and have to be committed to memory without much exercise of intelligence. In most other subjects—in Elementary Philosophy and in History, Geometry and the like—the thought has more or less connection and continuity, and the work of remembering is easier and involves more intelligence. Hence I find that students have much greater difficulty in writing relevant and grammatical answers to the kind of questions asked in the English examination than in any others. It is not the difficulty of English composition itself as such—that is equally great or greater in other subjects, such as Philosophy especially, which tests a candidate's power of composition most. It is rather the incoherent character of the matter. It involves, I fear, too much of what may legitimately be condemned as cram. Another unfortunate tendency of the method is this: By making the student so dependent upon teachers and upon collections of notes, even in his reading English—the very department in which he should be most independent,—he is, if I may so speak, demoralised and rendered helpless and made to give up in despair, in many cases, the very idea of independent reading in English. An English book has come to mean to many a mere collection of conundrums suggestive of nothing but mystification—of class-rooms, notes, examinations, marks, and is regarded with a sort of shuddering aversion or as something quite beyond his reach. When asked why he does not read a simple English book or article, he too often answers with an air of helplessness that he has no one to explain the allusions. When we were boys we had no one to explain allusions, but we went on reading until the allusions began to explain themselves. The boy here, however, is taught to regard allusions and collateral information as the chief thing. Every paragraph, every sentence is an enigma to him with an esoteric meaning which is the only thing worth having. If you tell him that the author means just what he says and nothing more, he looks at you with an air of hopeless incredulity. He has found it otherwise so often in the examinations. Hence he has come to regard English books, even the simplest, as quite beyond his depth, and hardly ever thinks of reading outside his classes. Now, I believe, that the University might do something at least to remedy this state of things by making considerable changes in the style of its examinations, thereby rendering more extensive reading possible and making the reading to be of a more spontaneous kind. The examining should turn less upon external, collateral and often comparatively irrelevant information, and should turn more on the substance of the books and be such as to determine whether the candidate has really read them and passed them through his own mind so to speak and understood what he has read. I think that certain texts of a classical character should continue to be prescribed as at present—a play of Shakespeare, a book of Milton—to be studied and analysed

accurately and critically in the classes as at present. But these should be of limited extent, and in addition to them, much more extensive readings should be prescribed of a simple normal style, such as they may themselves understand and imitate, and of these some should be prescribed for private reading and the reading of them in classes should be discouraged or positively forbidden, and the examining should be such as to test the student's reading and understanding merely, and should require nothing more than can be obtained from the books themselves, and such dictionaries of words and names, as every student should possess. At present I believe that many do not even know how to use their dictionaries. For such readings, tales, histories and essays should be prescribed, tales of Hawthorne, Kingsley, Stevenson, portions of the histories of Macaulay, Hume, Froude—such poetry as that of Thomson, Campbell, Scott, Rogers, Crabbe, Mrs. Hemans, Whittier, Holmes—distinguished not for lofty genius but for purity and simplicity of style. The geniuses in poetry are above the heads of undergraduates, and should be reserved mainly for the M.A., though I think that certain short texts should still be prescribed of a classical character in order to give the students some training in exact analysis and criticism, and guarding against loose and superficial habits of reading. And as an examiner in English has such a wide and indefinite field to range over he should be guided not only by directions of the Syndicate, but by model question papers issued from time to time. In this way, I think, that by avoiding irrelevant and unprofitable work, a much wider range of reading might be attained without any considerable increase in actual work and effort; and I think that the work could be much more wholesome, stimulating, and encouraging to the student than the present courses, and that his power of understanding and of writing English and appreciating idiom and style would be greatly improved, and above all his taste for English literature which at present, I fear, is non-existent in a large proportion by our graduates.

Dr. Mukherji has suggested that I should make some remarks on another subject, and if I am not trespassing too far on the time and patience of the Commission I should like to do so. It is the study of what is sometimes called by the Benthamite designation of "Mental and Moral Science," but which, I think, is better described by the older and more familiar designation of "Elementary Philosophy." I may be allowed to explain the position and meaning of this subject in our University system. The present arrangement of courses was introduced, I believe, about 1884, under the superintendence of Sir Alfred Croft. It is on the whole I think, a higly judicious arrangement—superior, I think, to that in force in any other Indian University. It aims at admitting a reasonable amount of specialisation, while guarding against an anarchy of conflicting and incommensurable options. It holds on one course of study for those who prefer practical concrete experimental work and another for those who may prefer literature and abstract thought and admits of numerous options inside these courses. But to supplement mere memory work each of the courses was weighted or ballasted, if I may so speak, with a thinking subject. I mean a subject which involves a training of the understanding, thinking and reasoning powers as well as of memory, the faculty which among people of this country, it is commonly believed, least needs cultivation. In the scientific course the ballast was supplied by pure Mathematics. In the literary course, it was supplied by Elementary Philosophy, including a short course, of Psychology, Ethics, and Principles of Science—a subject which involves memory as all studies do, but in which success as apart from cram depends mainly on the power of abstract thinking, understanding, and reasoning. It has sometimes been proposed indeed to make History an alternative for Philosophy, but this involves a misunderstanding of the plan and purpose of the scheme of studies. History is by itself an almost purely memory study. For this reason, perhaps, the originators of the scheme thought it insufficient even to stand by itself as an optional subject and ballasted it with Political Economy—a subject which has no connection, but exercises the thinking powers to a greater degree. But unfortunately in Philosophy, as in some other subjects, the practice of prescribing a single text-book was retained. At first two books were prescribed, however, covering much the same ground and practically leaving a choice between them. For several years the passes were better in the literary than in the scientific course. The dark period which has so exercised the minds of the Senatus began in 1889, when only a small fraction of the students passed in this subject. The failure was unmistakably connected with a change in the text-book system. The older books had been dropped, and two new books prescribed for pass without any choice—one in Psychology and one in Ethics, and with this began the sorrows of the Calcutta student, so far as this subject is concerned.

One of these books was a meagre epitome of larger works, made up largely of phrases and formulæ, which did not carry their own meaning with them, but assumed rather than conveyed an understanding of the subjects treated. In fact, it was not meant to be used as a text-book is used in Calcutta, *i.e.*, as a sufficient and exhaustive treatment of the subject independent of a teacher, but only as a guide and hand-book to a professor's lecture. The other book was of opposite character, and being a work of great literary merit and some philosophical originality, but very diffuse in style, is really a commentary on the subject rather than an exposition of it, assuming knowledge rather than conveying it. I do not blame the Board of Studies so much as the system of fixed text-books. This is a subject in which there are no suitable introductory books for students and which cannot be properly learnt except from a teacher who is free to teach. What then were teachers and students to do? I may give my own experience. I might either read the books to students or make the students read them in the class which would of itself take up most of my time, and accompany the reading with running explanation so far as time would allow, but then the student would go away carrying nothing with him, none the wiser at the end of the hour. Or instead of spending so much time in reading what they could read at home, I might spend part of my time in dictating explanatory notes on words and phrases of the books, as if reading a classical author in an English or Greek classroom. But then the notes by themselves would be wanting in connection and coherence, and would, therefore, give little understanding of the subject, and the student would be obliged to "cram" them. Or I might set aside the books altogether and proceed to give a connected and continuous exposition of the subject in my own words and way, and tell the students to read the books as well as they could for themselves in the light of my own lectures. Then the students would follow with the closest attention and write down as much as they could, and those who were good English scholars would make perhaps a pretty full and continuous written course on the subject much as English or German students make, omitting, perhaps, little of value in the books except their peculiar phraseology and perhaps filling in still. The examiner would feel himself bound to follow the phraseology of the book very closely in his questions, and possibly in his

valuation also, though as to that I cannot speak, and the student would be in danger of falling through between two stools—between the book and the teacher: and would perhaps think that the safest method after all was simply to cram as much as he could of the phraseology of his books, whether he understood it or not. Thus, however eager the teacher might be to teach and the student to learn, both teacher and student were heavily handicapped, and real teaching and real study were hardly possible, and, as might be expected the number of failures was very great. Of the student's answers, if I may speak as an examiner, many would contain not only phrases but half pages of the book in curiously technical language learnt by rote, but with many verbal blunders and contradictions showing that it was to him an unintelligible gibberish. Others would be made up largely of notes, but without connection, and often contradictory or irrelevant, showing that they also were memory cram. Others again would be fairly well composed and reasoned essays in language which the student evidently understood and made his own, but in such cases almost no influence of the book would be perceptible, showing that it had been only a useless encumbrance. The student had either thought out the subject for himself independently or had learnt it from the teacher. At last the Syndicate understood the evil and introduced a new system, which came into force in 1897. The course was now defined by means of syllabuses, and books were no longer imposed as before, but simply suggested, the teacher being left to choose his book, and use it as he thought fit.

The same plan was carried out in other subjects, and the University made some progress towards being a teaching University. There seems to be much uncertainty as to what a teaching University means. By many in London and some here a teaching University is taken to mean a University which licenses teachers. This definition is too like a schoolboy's bowler to be satisfactory. But whatever else it means, it certainly means a University which allows and encourages its teachers to teach, which is not possible so long as its studies are limited to learning a particular book by rote. Nevertheless, the result has not been all that was expected. Whether the students have learnt more of their subjects or no (and I believe that they have learned a great deal more from my own experience as a teacher, and from what I have seen of some of their answer-papers) still the number of passes has not greatly increased. This is partly due to the fact, I believe, that the roots of the old evil have remained. I am not an authority on question papers—I never read them; but I am assured that they are still sometimes set in the phraseology of a particular book which is often unintelligible, apart from its context, and that students are compelled to cram from the same books much as of old. However this may be, a Committee of the Senate have recommended a return to the old practice of the fixed text-book, to be learnt by rote, and evidently think that if the text-book is sufficiently short and simple, this will be the means of securing the greatest number of nominal passes. This would, indeed, be the way to secure the greatest number of passes with the least trouble to teachers and least responsibility to colleges. But I leave it to the University Commission to judge whether this method of teaching Philosophy, if it be worthy of the name of teaching at all, be worthy of the Premier University of India.

I have been asked to give an opinion also on the subject of Theological degrees. I see no reason why the Christian and any other religious community that may desire it, should not have its studies recognised by the University provided it can organise them sufficiently—and whether in connexion with present colleges or new ones expressly for this purpose alone. I do not think, however, that any considerable part of the present B.A. course can be spared to make room for Theological studies. I do not think that Church history can be substituted for political because political history is necessary to an understanding of Church history. In the Greek course, indeed, the study of classical Greek might be replaced by New Testament and patriotic Greek. But I do not know that much else in the present courses could be dispensed with. The new degree would have to be on the lines of the present M.A. degree, but might be extended, if thought necessary, to even two and-a-half years, instead of one and-a-half years which is generally sufficient for the present M.A., because the subject of Theology will be new to students, whereas the M.A. is only a continuation of college studies.

With regard to the constitution of the Senate, I wish merely to say that I do not think well of the proposed principle of re-appointment. It is out of keeping, I think with an office of this kind, of which the labour should and must be for love. If the re-appointment were by nomination, it would be suspected by the public of reducing the body too much to the position of a packed jury. If it were by election, it would open the door to canvassing and wirepulling and all the *hocus-pocus* of petty electioneering. The result would be, I fear, that the most desirable men would become indifferent to the office, or avoid it altogether; and it would be left to the noisy and enterprising and those who might have axes of their own to grind. If sufficient care were taken in the original appointments, if they were restricted to men who had not merely passed examinations but had proved their capacity by serving the country in professional, official and social capacities for a certain number of years, and if the conditions of tenure and forfeiture were made sufficiently stringent, then the term of office in most cases would be short, and surely if suitable men are to be obtained, it would be much better to let them go on as long as they are willing, the longer the better—without the humiliation and worry of re-appointments and re-elections which would certainly make matters no better than before and might make them worse. Besides the office should not be restricted to men who have taken University degrees. Learning has nothing necessarily to do with passing examinations, and many of the most learned men have never passed any.

MR. HAVELL.

Mr. E. B. Havell, Principal, School of Arts, gave the following opinion:—I am decidedly of opinion that the University through its system of education might do a great deal to promote art in Bengal. If the mental faculties may be developed through the eyes, and if, as Plato says, the appreciation of forms leads to the appreciation of fair actions, then certainly this is a branch of the education of Indian University students which is very much neglected. Though public schoolboys in England and undergraduates of Oxford and Cambridge have little direct art teaching, they are surrounded by æsthetic influences which must have an important effect on their mental and moral development. Many of the old colleges are extremely beautiful buildings, and their surroundings are in harmony with them. Compare Eton College and the playing fields with the Presidency College, Calcutta. In Calcutta and in most other places in India colleges and schools are generally dreary, desolate structures, in which all æsthetic feeling is ignored, if not outraged. I entirely dispute the theory which is generally adduced as an apology for the neglect of art in every department of the State in India, that good art is an expensive and more or less

useless luxury. Good art as a rule, is less expensive than bad art. A good artist, architect or art workman knows how to use his resources to the best advantage, but a bad one does not. Art does not necessarily mean decoration—an object or a building can be beautiful without any kind of decoration. It means a sense of fitness, order and beauty in all work. The greatest obstacle to the progress of art education and art industry in India is the extremely vitiated taste of the majority of the educated and wealthy classes which constitute the principal patrons of art. It is, of course, very frequently the case in Europe that a well-educated and intelligent person is incapable of distinguishing between good and bad art, but the taste of the educated classes of India is, on the whole, far lower than that of the same classes in Europe. I believe this is largely due to the fact that in the whole Indian educational system all art influences are left out of account. It is hardly reasonable to complain that Indian students, for the most part, take a narrow and sordid view of the end and aim of their education, when, throughout the whole system, everything is omitted which might tend to develop the imaginative and spiritual side of these faculties, when Indian students are placed in an atmosphere which is for them purely artificial, and are given the external form of a good European education without the spirit, the dry skeleton, and not the living body, it is not reasonable to complain if the product of the systems is often stunted and undeveloped. I do not believe that this state of things is only a deplorable necessity. A great deal might be done towards developing the artistic sense of the students by making the surroundings of the colleges more attractive and beautiful. A well-kept flower garden may be very beautiful, though it is not necessarily a very expensive luxury. Neatness, care and taste in the up-keep of the college buildings and all their surroundings would tend to give the students the feeling for order, method and fitness which is the foundation of all art. There is no reason for the dull and desolate appearance which school and college class rooms now present. A comparatively small expenditure from the college library grants yearly would make the walls both attractive and instructive. There are now very many excellent and suitable illustrations of the finest examples of Indian and Oriental art published both in India and in Europe, which could be neatly framed and hung round the walls of the class-rooms at very small expense. A special selection suitable for the purpose could easily be made by the Educational Department. Every drawing teacher now sent out from the Calcutta School of Art has some knowledge of ornamental design, and if encouraged by the college authorities he and his pupils could with the expenditure of a few rupees in colours, relieve the monotony of the whitewashed walls with hand-painted or stencilled decoration. By such means not only would the æsthetic faculties of the students be developed, but more brightness and interest would be brought to the routine of school and college work. It is not a matter of small importance that the artistic taste of the average educated Indian gentleman is generally so undeveloped that he will often prefer the vilest product of European commercial art to good Indian work and will insist on the Indian artworkman and artist copying the most debased European pattern instead of following his own traditions, which, as a general rule, are right. If the taste of the educated classes in India were raised, most of the difficulties in art education would disappear. Direct art teaching in the Calcutta University is confined to elementary drawing which is an optional subject in the Entrance examination. It is very desirable that students should have Indian examples of freehand instead of the European ones which are now prescribed. This matter is being attended to and a suitable set of freehand drawings will be published shortly. The question should be considered whether, if the present courses of the kind are re-arranged so as to relieve them of the overloading from which they suffer at present, it might not be possible to make drawing a compulsory subject. Drawing was made compulsory in the High Schools of Japan about 15 years ago. It is dangerous for India to remain 15 years behind Japan in matters of technical education.

But of far greater importance to the future development of art in India is the training of the engineers who in this country carry out nearly all the most important architectural works. It is my firmest conviction that the prosperity of most of the art handicrafts of the country depends upon the possibility of keeping alive the traditions of Indian architecture which still exist. Fergusson, whose great work on Indian architecture is the standard authority on the subject, has expressed the same conviction, and they are supported by all the best living authorities on Indian Art. I cannot but regard it as a vital defect in the training of those who have to carry on the profession of both Architect and Engineer that no provision is made in the University curriculum for examining them in architectural design especially in Indian styles. I cannot see any difficulty either as regards the teaching or examination in the way of introducing the subject in the curriculum for the B.E. degree. There are numerous illustrated works to provide text-books, and in the Government Art Gallery I am now arranging a collection which when complete will form a practical and sufficient illustration of all the most important Indian styles. I do not think there would be any difficulty in arranging for a series of lectures on the subject. Indian architecture is worth studying only from an engineering point of view. As a proof of this, I would mention that a few years ago a Prussian Engineer in Government employ was sent out to India especially to study the principles of Indian architectural design. This is only one of the many points in which the unique artistic resources of India, of so much interest to other countries, are neglected in India itself. The point I particularly wish to bring forward is that while in Europe no one would dream of employing an engineer to design and build a palace or any important architectural work, in India engineers combine the profession of Engineer and Architect. It is, therefore, of vital importance to the future of art in India to recognise this fact, and to give engineers the training which will qualify them to carry out the work they are called upon to perform.

MR. KALI CHURN BANERJI.

Mr. Kali Churn Banerji, Professor in the City and Ripon Colleges and member of the Syndicate, was the next witness examined. The following is a very brief abstract of his statement:—I do not think it practicable to make the Calcutta University a teaching body under existing circumstances. If University professors are to be appointed at all it will require to be on special subjects that are not taught in most of the colleges; at any rate it is my feeling that it is no use attempting this unless such professors are appointed as would be looked up to by the students and would command greater confidence than the professors already connected with the different colleges. I think the University should found graduate scholarships. For some time yet we must have on the Senate gentlemen who may not be able to advise as regards higher education, yet whose identification with the University would be useful in creating an interest in and advancing the cause of the University.

I do not feel prepared to accept the proposition that only those who are competent to advise on questions of higher education should be Fellows. With regard to the election of Fellows, I believe the system of election should be given a more extensive application, superseding the system of nomination. Our graduates in their elections have not been less discriminative than those who have nominated. Nomination lists have never given satisfaction. Under the existing system men in touch with Government have very little chance of being elected. I am not in favour of terminable Fellowships. I regret to find that there is a tendency in some minds to depreciate our B.A.'s as much as possible. Most of our B.A.'s are in such circumstances that employers are able to take advantage of their poverty. I am opposed to the Syndicates being placed on a statutory basis. The Boards of Studies have been fairly discharging the duties assigned to them. I am in favour of a minimum age limit of fifteen for candidates for the Entrance examination. The defect as regards the knowledge of English by students might be remedied by raising the standard of English in the Entrance examination. Grace marks are more equity marks than grace marks. I am in favour of the periodical inspection of all colleges by the University.

MR. POPE.

Mr. J. V. S. Pope, Director of Public Instruction, Burma, was next examined. The following is a brief abstract of his statement:—I think it very desirable that the Indian Universities should be teaching and not merely examining bodies. I cannot see how a University can fulfil its duties as a teaching body when it has a number of colleges affiliated to it, which are in outlying districts. The mere appointment in these of teachers recognised by the University will be a poor substitute for inter-collegiate and University lectures. I am not in favour of the proposal to make a list of recognised teachers, and to compel candidates for degrees to receive instruction in colleges from teachers appointed or recognised by the University. This should be left to the college authorities in aided and to Government in Government colleges, the University confining itself to the question of affiliation, which should be granted only on very definite and stringent rules. I am not of opinion that the proposed supervision by the University will be effective. Affiliation should not be extended to institutions which might be provided for by other Universities. I should like to see Universities in Calcutta, Allahabad, Lahore, Bombay, Madras, Rangoon and Colombo, and affiliation confined to colleges at these head-quarters. I should like to see each University have its own local sphere of influence. In Burma, I feel sure, we can begin at once with a teaching University on sound lines, and do for that Province what might in 1857 have been done for India. Senates are too large, and Fellowships are too easily bestowed. Members of the Senate and Fellows should be men interested in education, and prepared to work for it, and men with good educational qualifications and experience. It would be well to have a rule that requires a member of the Senate to retire who fails to attend a reasonable number of the meetings to which he is summoned. I am opposed to election of Fellows; it only leads to very objectionable canvassing. Fellowships should not be made terminable. If a good man is appointed, the longer he is a Fellow and the more his experience ripens, the more valuable he is to the University. The Syndicate should be a small one and be composed of men with good educational experience, and of those actually engaged in education. The representation of colleges on it I do not think necessary. A Syndicate should have a statutory basis. I see no objection to the Universities granting honorary degrees to recognised teachers and scholars from other Universities; but these honorary degrees should not be made cheap.

I am in favour of an age limit for the Entrance examination. Where the question of the limit of age for the award of scholarships is concerned the evidence should be of the clearest. I consider 16 quite young enough for a candidate for the Entrance; entering at this age he can pass the B.A. at 20. A limit such as this tends to secure better grounding during a candidate's school life. It is true that many students begin their University course without sufficient knowledge of English to profit by the lectures they attend. I attribute this to—(*a*) Want of good teaching in the schools. [I am a strong advocate for boys beginning English, in the form of conversation and composition, from the infant standard, and carrying it on systematically up to the Entrance class. I also urge the institution of a preliminary examination to the Entrance in English Reading, Dictation, Conversation and Composition, with a high percentage for passing.] (*b*) Schools being registered and affiliated as Anglo-Vernacular schools that have not a staff competent to teach English. (*c*) The style of examination in schools and in the Entrance examination, which is based on grammar and text-books rather than on composition and translation from the vernacular. (*d*) The absence of any test in English pronunciation, conversation and composition, for those who wish to teach English. I am of opinion that the vernacular languages of India and Burma should receive recognition in the University curriculum; recognition up to the Entrance only is not enough.

I do not see how, under the circumstances, provision can be made for a school of Theology. It would be a dangerous experiment. I am in favour of a whole-time Registrar. The staff should be well paid and above suspicion. It is an injury to education and to discipline, and it brings discredit on the University when University education is undertaken by institutions totally unfit to do so. There should be ample guarantee of permanency, and of the maintenance of efficiency: this should be enquired into from time to time. No considerations of any kind but the above should be allowed to weigh when questions of recognition, or the continuation of recognition by the University, arise. A University concerns itself with the promotion of learning and of scholarship, and not with providing examinations for public or private service. Any representations made to a University that the rules it frames prevent boys from obtaining employment should be rejected. It is no use to us to have representatives on the Syndicate at Calcutta because we could not attend. The Calcutta University has not, as far as I know, overlooked the special needs of Burma, but I don't think it can understand the special needs of Burma. We say that we have such a small number of schools and colleges because we have no University to foster education. Although the number of Burmese boys presenting themselves for the Calcutta University Examinations does not exceed 200, it is my opinion, and also the opinion of every one in Burma, both European and Burman, that we should have a local University. With the small number of students it might not be possible to keep up the standard of such a University very high, but we should keep it as high as needful for any province and gradually work it up. We would not let the standard be so low as to bring disgrace on any University. It would not be very high at first, but we would be able soon to bring it up to very nearly what it is here. As regards our medical students it is unfortunate that the boys, both those who come

here and those who go to Madras, invariably come to grief. Our girls, however, have done well.

The President: Before you ask for a new University you should get the materials and have colleges, but you begin by starting a University.

Mr. Pope: I think we are ripe for taking such a step. The Education Syndicate that we have now was originally appointed to be the nucleus of a University. The other day the Secretary of State asked us what steps we had taken in this direction. We were unanimously of opinion that at any rate we might begin, not start off giving degrees, but make a beginning with the Entrance and F.A.

The President: Why don't you begin by starting a Medical College and then ask for a University?

Mr. Pope: I prefer beginning with the University, the rest will very quickly follow when it is known that in time medical and other degrees will be given.

Mr. Mookerjee: The Calcutta University started with 12 colleges in existence.

The President: The nearest approach to your province is the Punjab, which had five colleges before the University was established.

Mr. Pope: We have one college teaching up to the F.A. and one up to the B.A. We have put forward a scheme of our own. I would like to see the study of Pali properly recognised.

SIXTH SITTING.

MR. M. PROTHERO.

Mr. M. Prothero, Director of Public Instruction, Assam, was the first witness examined. The following is an abstract of his statement:—I should be in favour of converting the Calcutta University in the same way as the London University was altered by the repeal of 1898. If the colleges are made integral parts of the University I do not see the need of University professors and lecturers. I would replace the present system of election by some system which would give the colleges more power. I would have the colleges represented on the Syndicate, especially the mofussil colleges which have no particular representative at present. I think the mofussil colleges might be allowed to appoint a representative in common who need not necessarily be one of their own body. I do not think it would be necessary to increase the number of the Syndicate. You might knock off one of the Arts Faculty, but that would be a detail of the scheme. My point is that there should be one man to represent the interests of the mofussil colleges on the Syndicate. I think that the ideas of free trade in education and non-interference with private enterprise, however laudable, are carried too much to the extreme in the present system. Almost anybody is at liberty to start a college or school, and get it affiliated or recognised. The evil is not so great in the case of colleges, but even in this case the enquiry as to the suitability of the building, the qualifications of the staff are insufficient. I think that the sending up of unprepared candidates tends to reduce the standard of the examination. In recognising schools I cannot help thinking that the attitude of the University of late is to ignore local advice and to ignore the effect on existing institutions of recognising the school coming up for recognition. My point is that the University do not act up to their own rules sufficiently. They very often do not consult local authorities, and if they do consult local authorities, they do not always follow the advice they get. I think it would be an excellent thing if colleges were inspected periodically by the University. I have never had any difficulty in inspecting colleges and schools. I would raise the minimum age for the Entrance examination to fifteen years, and would also raise the pass marks in English from 33 to 40 per cent. The Registrar discovered that at the last examination 75 per cent. of the candidates got less than 40 per cent. of the maximum marks in English. This is a proof in itself that the system is in need of urgent reform. I would make the English examination more colloquial or perhaps more based on every day English language. The examination should be altered, and more composition in the shape of letters and essays introduced. I would enforce greater strictness in the granting of certificates of fitness to go up for the various examinations. The last point I would like to make with regard to the Entrance examination is that several departments insist on a boy having gone up for the Entrance examination as a condition of entrance into these departments. A boy may go up without the slightest intention of passing, but he must go up.

The colleges in Assam have very well-equipped hostels. The Government of Assam are considering the necessity of building quarters for the Principal of the Gauhati College so that he might be in constant charge of the hostel. They are very good buildings with plenty of space and air. The library is rather deficient. The students have a cricket and football club. The health of the students has been very good, considering that Gauhati is rather an unhealthy place. The risk of starting schools with insufficiently paid and unqualified teachers or schools which will injuriously affect existing institutions is regarded as a secondary matter. At all costs, the fetish of private enterprise in education must be allowed to exert its injurious influence to the full on our educational system. The result is a superabundance of second-rate colleges and schools. The pupils of these institutions being insufficiently prepared fail in their examinations, and a constant pressure is put upon the governing body of the University to lower the standard. As an instance of this I may refer to the difference in Sanskrit requirement for the F.A. and B.A. in the Calcutta and Lahore Universities respectively. The University has—(1) uniformly neglected the advice of the local educational authorities; (2) in affiliating new institutions it does not sufficiently look to their influence on existing institutions. Educational institutions in the same town are generally too much on the look out to catch each other tripping on the transfer rules to allow of combined lectures or other forms of co-operation. The remedy is to cut down the number of existing institutions and to raise their quality. Allahabad has a *viva voce* in English. It is constantly observed that boys understand English when spoken by a native better than by an Englishman. If a *viva voce* examination presents difficulties, at least English Dictation might be managed. Greater strictness in colleges and schools in giving certificates of fitness to go up for the examinations should be insisted on. These are given now much too easily, "A reasonable chance of passing" the examination is a most elastic term. Some departments, *e.g.*, the Post Office, accept the Registrar's receipt for the fee as certificate of having sat for the examination, and as a condition of admission. This swells the crowd of candidates, but many of them have no idea of ever passing the examination. I think the practice of requiring these certificates should be stopped, as it only increases the number of the possessors of the degree of "Entrance failed."

PANDIT NILMANI MUKERJI.

Mahamahopadhya Nilmani Mukerji, late Principal of the Sanskrit College, was the next witness examined. The following is an abstract of his statement:—Puri, Durbhanga, Navadwip, Bikrampur, Kalaripara in Jessore, Bhatpara and Mulojore in 24 Perganas are ancient places of learning where Sanskrit is taught gratis and the students generally get free boarding, learning one subject at a time. There are other such places, but they are not so noted. A teaching University is possible, if it should be conducted as far as possible on the lines of indigenous Sanskrit education as imparted in our *tols*: (1) lectures on special subjects should be open only to those who go up for the M.A. and other higher examinations; (2) lectures should be free; (3) house and other accommodation should be afforded to the mofussil candidates on cheap terms; (4) some centres should be established for the work of the University professors and lecturers, such as Calcutta, Dacca and Bankipore; (5) at present it does not seem to be necessary to form a list of recognised teachers; (6) candidates should be required to attend the lectures to be delivered by University professors at different centres, and it would be not necessary for them to receive instruction from teachers appointed or recognised by the University. Each University should have local jurisdiction, except the Calcutta University which being the premier University should have the privilege of affiliating institutions located within the limits of other Universities, especially institutions located within the jurisdiction of the Allahabad and the Punjab Universities which would consider it as an honour to be affiliated to the Calcutta University. The number of Fellows should be limited to 120, exclusive of *ex-officio* Fellows and Honorary Fellows. It would be desirable to appoint a number of Honorary Fellows from amongst those who have worked for the University, but who are unable to attend its meetings owing to physical incapacity. Fellowships should in future be conferred not as a compliment but on account of distinguished academic or literary qualifications. Fellowships should only be terminable by non-attendance or by the desire of individual members themselves. There should be a register of graduates higher than the B.A., who should have the power to nominate four qualified persons out of whom one should be appointed a Fellow. To select one out of every such four nominations will, I think, serve as a check on canvassing. The present number of members on the Syndicate, eleven, seems to be suitable. Government is adequately represented, but the colleges, specially the mofussil colleges, are not, and cannot be so represented. I do not think it necessary to place the Syndicate on a statutory basis. The rule that every Fellow must be assigned to a Faculty ought to stand or else the position of a Fellow who has no place in a Faculty would be lowered. No outsider, whether a teacher or a graduate, should have any place in a Faculty. A Board of Studies should consist of members who are specially qualified in a particular subject, for the consideration of which it is constituted. The Faculties are generally equal to the duties assigned to them, but the Boards are not being discriminately constituted. I have already stated that it is desirable that a register of graduates higher than the B.A. should be formed. Provision should be made for keeping it up-to-date. I think it would be expedient to charge a small fee for such a privilege. The election of Fellows should be by the registered graduates, but not by the Faculties which must be too limited to form an electorate of sufficient strength. It may lead to confusion and cause disaffection to admit recognised teachers who come from other Universities to the M.A. or other higher degrees of a particular University. There should be test examinations as recommended by the B.A. Committee. In order to see that the colleges do their duty in all respects some high officer of Government or, what is better, the Registrar, should be occasionally deputed. In Calcutta such institution as the University Institute is calculated to foster a genuine University life amongst the graduates. Government ought to promote such societies in other great towns both by advice and pecuniary help. Hostels serve the above purpose to some extent. There should be no age limit fixed for the Entrance examination.

Multiplicity of subjects taught at one and the same time is foreign to the genius of Indian, specially Hindu, students. It is the cause of superficiality and it encourages cram. The immemorial custom of the indigenous Sanskrit *Pathsalas* is to teach one subject at a time, and until a student is well grounded in one particular subject he will not be allowed to take up another. It is not possible, however, in these days of hard struggle for life to follow that practice strictly. A middle course is desirable. It is necessary to reduce the number and curtail the extent of the different subjects of study prescribed for the University examinations. I begin with the Entrance examination:—

(1) The scope of the Entrance Course in English should be enlarged, and more time found for its study. Speaking in English should be encouraged in the class-room and outside of it as far as possible. That was the practice during pre-University days. (2) Mathematics should be restricted to Arithmetic, Algebra up to simple equations, and Euclid Book I. (3) Geography. Only the outlines of the four quarters of the globe with some special knowledge of India are wanted. (4) History of India only and nothing else included in it. (5) A second language. The course as simple and small as hitherto-fore, with a Sanskrit grammar added to it. No Physical Geography and no Science Primer.

There should be a bifurcation at the F.A. examination, as is the case with the B.A. There should be two groups:—(*a*) (1) English, (2) a second language, (3) History, (4) Logic. (*b*) (1) English, (2) Mathematics, (3) Physics, (4) Chemistry. As at present, the study of the vernaculars should be relegated to the schools and there will be ample scope for it under the new scheme of vernacular education. The University should only take cognizance of the vernaculars so far as to allow one of them to be a subject of study by such Entrance and F.A. candidates as intend entering some profession. This privilege may also be given to female candidates as a concession by way of courtesy. None of the vernaclars of India has reached that degree of development and refinement, which would entitle it to be placed on a footing of equality with a classic. A vernacular course, however difficult, might be mastered in a month. The present system of translation, retranslation and essay-writing in the vernaculars should be done away with, with regard to those who take up a classic for the second language, inasmuch as they have no time for reading and exercising themselves in the vernaculars. This system has been in existence for many years, and I have had some experience as examiner in the working of it. But it has done no good to the student: rather, the reverse is the case, as it has had the effect of diverting the attention of students from English and other serious subjects. It would be a retrograde step to abolish or emasculate the study of Sanskrit or other Indian classics for the sake of the vernaculars. An Indian University without an Indian classic is an absurdity. The culture to be derived from classical studies cannot be compared with what little is obtainable from a vernacular. The educative effect produced by the former far outweighs any difficulty a student experiences in acquiring a knowledge of the classics.

I would now speak a word about the study of Sanskrit under the Calcutta University. Students spend eight years at the least in the study of Sanskrit before they appear at

the B.A. Examination; four years in school and four years in college. The system under which they are taught is as bad as that under which they are examined. There is no subject of study in which the crammer and the key-maker are so much in requisition as Sanskrit. Sanskrit is a very elaborate and inflexional language. It cannot be learnt without a grammar; our students do not learn grammar, but get by heart whatever explanations they get from the key-maker. It is very bad that after eight years' study they get a mere superficial knowledge and forget anything they have crammed themselves with as soon as the examination is over. The majority of them pass through the leniency of the examiners. Sanskrit is such a difficult language that one single mistake in the declension of a noun or the conjugation of a verb will vitiate a whole sentence, nay, a whole passage. So if the candidates were examined strictly, there would be a higher percentage of failures in Sanskrit than even in English. I think, therefore, that Sanskrit should be taught as it ought to be. It should be taught with the help of, and along with a good grammar. Sanskrit grammars written in the vernaculars cannot be prescribed, not only because there are no such good grammars, but specially because no vernacular is co-extensive with the limits of the Calcutta University. Sanskrit grammars written in English cannot be suitable text-books for our University candidates; for it is difficult to express in English rules of Sanskrit grammar with that degree of precision, completeness, impressiveness and clearness, which is necessary. The existing grammars written in Sanskrit are, with the exception of Panini, confined to particular localities, and they are all very technical, minute and big-sized. Panini's great grammar is known and read throughout India, and it is the only grammar known to European scholars. But it surpasses all in the point of abstruseness, technicality, minuteness and comprehensiveness. Hence it is desirable that the University should get a Sanskrit grammar prepared by one or two specialists under the supervision of a committee of experts. The language should be simple Sanskrit, as untechnical as possible, and the book should comprise only general principles of grammar with such special cases, as are in common use. But the explanation should be given in English. Such a compilation would supply a want felt by all in teaching Sanskrit, and would give the student a real insight into the structure and idiom of the language. The candidates will begin to learn Sanskrit in right earnest when the system of examination is changed. With regard to this I would make the following suggestions:—(1) Two papers should be set in Sanskrit instead of one, as at present. (2) The first paper should have reference to the text only. (3) The second paper should contain questions on grammar and composition and translation from English into Sanskrit. (4) Equal marks should be assigned to both the papers.

A whole-time Registrar should be appointed so that he may devote his undivided attention to the increasing work of the University. It is not convenient to wait for the leisure hours of a Registrar, however able and highly placed he may be. A whole-time Registrar would be specially qualified for visiting the colleges and seeing that the rules laid down by the University are strictly obeyed. As an accredited agent of the University, he is sure to do things better and his decisions and reports are likely to carry more weight than may be the case with any officer of Government. The staff of the Registrar of the Calcutta University at present seems to be an efficient one, so far I have been able to judge. The arrangements made by the Calcutta University for conducting the examinations and publishing the results are unexceptionable.

In conclusion, I would only refer to an opinion which is shared by many experienced and learned gentlemen who take an interest in educational matters. In the interests of the students as well as of the University, it is thought desirable to pass candidates on the aggregate marks obtained by them, and do away with the minima. The present system is considered as a two-edged sword which cuts both ways. This important subject is not mentioned in the printed note, but I beg to advert to it by virtue of the permission given in the first paragraph and on account of its great importance.

SEVENTH SITTING.

MR. J. S. ZEMIN.

Mr. J. S. Zemin, Principal of the Doveton College, was the first witness examined. He put in the following statement:—I do not deem it necessary that the influence of each University should be circumscribed, or that each should have a distinct sphere of influence. Unless it can be clearly shown that the existing arrangement has been productive of inconvenience or harm, I would not recommend any change in this respect. Regarding the number of Fellows comprising the Senate, it appears to me on the whole immaterial whether it be large or small, for the experience everywhere is that eventually the actual work of all committees concentrates into the hands of the few. Leisure, ability and inclination must combine before a working member is produced. It is not to be expected that every member of the Senate will possess the three qualifications, and the absence of any of them is sufficient to counteract the presence of the other two. In all future selection of Fellows care should be taken to discover that the necessary qualifications exist. A Fellowship ought in no case to be conferred as a matter of personal compliment; but there seems to be no reason why eminent members of the learned profession, who are not engaged in actual teaching, should not be admissible as Fellows. With regard to the existing Senate, I think that a judicious weeding out may with advantage be initiated, whereby habitual non-attendance at meetings and well-established indifference to University work should be considered sufficient reason for the withdrawal of Fellowships where these have already been conferred. I would have Fellowships conferred for life and not for a term of years except in cases where non-attendance at meetings and lapse of interest in the working of the University are well-established. In the interest of all first-grade colleges and for their unification I deem it expedient that their Principals should be appointed Fellows, and that it should be made convenient for them to attend a certain number of meetings of the Senate annually. The election of Fellows by graduates of the University should be discontinued, as the system does not safeguard the interest of minorities, and the canvassing which attends such elections does not ensure the return of the best candidates. By the interests of minorities I mean that under the present system of election by graduates, an Anglo-Indian candidate or a Mahomedan candidate stands no chance of getting returned. For similar reasons I would also deprecate the election of Fellows by the Senate. I would leave all elections to Fellowships in the hands of the Government as at present. I am not for any change in the constitution of the Syndicate. I far prefer a Syndicate elected by the Senate to one constituted by Statute. I think, though, that the term of tenure of office may with advantage be extended to two or three years. On the whole the Faculties and the Boards of Studies, as at present constituted, are equal to the duties assigned to them, but there is no reason why they should not benefit by the assistance of

teachers and graduates who have distinguished themselves in the special subject of any Faculty. In the F.A. and B.A. Examinations, in addition to the minimum percentage of attendances at college lectures, college authorities should be asked to certify that there is in their opinion a reasonable prospect of each candidate passing his examination. The University should insist on annual examinations being held in the First and Third Year classes and on text examinations in the Second and Fourth Year classes to decide promotions, or presentation as the case may be. With regard to the fixing of a minimum age-limit for the Entrance examination, I have no hesitation in saying that it is most desirable that such an age-limit should be fixed; but I am more than doubtful whether under existing circumstances any useful purpose would be served by fixing a limit, inasmuch as there are no means of obtaining irreproachable evidence of the age of Indian students. The only persons whom such a limitation would affect would be Anglo-Indian students, who would, therefore, come to look upon it as a hardship. In the matter of the standard of qualification in English to secure a pass at the Entrance examination, I have no hesitation in saying that some radical change is imperatively called for. There is no doubt that few who pass the Entrance examination have a sufficient knowledge of English to understand the text-books in that subject appointed for the F.A. examination or to follow the lectures delivered on the various subjects comprising the F.A. course. In order that a uniform standard may be observed in all schools, it is expedient to retain a text-book, but I think that in the examination itself an undue advantage is given to the prescribed selection by these being assigned to answers on the text-book, 120 marks out of 200. I would equalise the values of the two papers, make it compulsory to pass in each paper, and make 40 per cent. the minimum pass mark in each of the papers, instead of 33 per cent. in both papers together as at present. If this be thought too severe, as probably it will be, then perhaps it would be possible to devise a preliminary Entrance a few days in advance of the main examination; and all those who would fail to pass in simple dictation and a few lines of original composition should be ruthlessly rejected. But whatever be the way in which it is carried out, there can be no doubt whatever that the examination in English as at present conducted is a farce, pure and simple. The subject of history and Geography has attained almost unmanagable proportions in the course for the Entrance examination; for it comprises no less than six books. Not infrequently, too, the language in which the histories have been written has been on the whole higher than the standard of the English text-book, with the result that the histories have been for the most part unintelligible to Entrance students. The result is that these have recourse to hand-books and guides, and the knowledge of history with which they appear at the Entrance examination may fairly be represented as the temporary memorising of disconnected facts. When it is remembered that in his subsequent University career a student may take the highest degree of the University, without even again touching upon English and Indian History, it seems disastrous that he should go through life furnished only with such fragments of English and Indian History as he memorised for the Entrance examination. I would advise that in the English course of the F.A. and B.A. examinations, histories of literary merit should yearly be prescribed. An adequate knowledge of the history of this country would tend to create a loyal and contented people. Meanwhile the scope of the subject in the Entrance examination should be contracted, and such text-books should be appointed as the average student may understand for himself. The present rules of affiliation afford sufficient guarantee that colleges are up to the mark at the time of affiliation, but there seems to be no means whereby they may be kept up to the mark after affiliation. With this view a regular system of visitation and inspection of colleges should be undertaken by the University.

PUNDIT HARA PRASAD SASTRI.

Pundit Hara Prasad Sastri, Principal of the Sanskrit College, was the next witness examined. The following is a brief abstract of his statement.—How the University can undertake the teaching of thousands of students distributed over a vast area is a problem which does not admit of an easy solution. In a city like Calcutta the University might found chairs for Science—Chemistry, Physics, Botany, Geology and so on with extensive laboratories, and impart practical instruction under its own supervision. It may also found chairs for such subjects the teaching of which will not be undertaken by other colleges, for instance, a chair for Pali, Greek or Latin. But these chairs will benefit Calcutta only. The colleges at a distance from Calcutta will derive no benefit by the foundation of these chairs. Will the University have funds enough to found chairs at every great centre of education? It may, however, appoint peripatetic professors who in a term will lecture at five different centres. In an area so vast as comes under the influence of the Calcutta University, the drawing up of a list of recognised teachers is beset with great difficulties. For administrative purposes it is better to fix local limits within which the Universities may be authorised to affiliate institutions. It is inconvenient and expensive to open centres at distant places for a small number of candidates. The number of Fellows in the Senate should be limited. The number should be a little more than hundred; hundred and fifty will not be considered as too large. A much higher standard of qualification should be prescribed for appointments as Fellows, and Fellows should be made to vacate their seats for continued non-attendance. The present method of election is defective. An electorate may be formed from amongst recognised teachers and graduates of some standing. The tenure of Fellowship should on no account be made terminable. Making a Fellowship terminable means to turn out a learned man from the Senate when he is just becoming useful. A life-member is likely to take a life-long interest which cannot but be very deep. The number of the members of the Syndicate as fixed at present seems to be adequate. The Government and the colleges at present are not adequately represented. It is not desirable to place the Syndicate on a statutory basis. The present constitution of the Faculty is faulty. The constitution of the Boards is faulty. A register of graduates is necessary, if the electorate as proposed is to be formed. There is no harm in conferring the M.A. or other suitable degree on recognised teachers who come from other Universities. I would extend this concession even to Oriental scholars who would be recognised teachers. No age-limit should be prescribed for candidates for Entrance examination. The value of University teaching has greatly deteriorated for want of written exercises. In some colleges there are annual examinations held, in others, they are not held. So at the examination hall the students are at a fix. Some of them do not know how to express their ideas in decent language, and their spelling is awfully bad. All this is owing to the want of the habit of writing. The value of University teaching has much deteriorated owing to the fact that superior men find much better prospects in other departments of Government and other walks

of life. And the teaching staff is composed of poorly paid, and, therefore, generally second class men. The consequence is, they cannot make the subject interesting to the student. They cannot lead the students to self-help by showing the way and by explaining the principle and thus trying to develop their minds. What they try to do is to give to the students ready-made notes to be learnt by *rote*. These are the two crying defects of the University teaching. As regards English, at schools students get exercises which are corrected and returned by the masters. At schools students do keep up the habit of writing. If that habit be kept at college, it would be all right. But, as a rule, it is not kept up and students at colleges deteriorate and they generally forget what English they learnt at school. There are two remedies for this. One is that the medium of instruction should be the vernacular of the province—a natural remedy and an easy remedy, but not feasible under the peculiar circumstances of the country at present and in the low condition of scientific education. Scientific instruction will, for a long time to come, have to be imparted in English. The other remedy is raising the standard of efficiency in English teaching at schools and making exercises compulsory in colleges. Higher percentage of marks should be demanded for passes in the Entrance. But in that case the complexity and multiplicity of subjects for that examination will have to be greatly simplified. The education of a Hindu gentleman cannot be said to be complete without some knowledge of Sanskrit literature, so all Hindus should study Sanskrit literature, if the University aims at training up gentlemen and not merely scholars and professional men. *That* Sanskrit need not be very critical. The students must learn the grammar of some language very carefully either of English, or of their own vernacular.

Sanskrit is necessary for the critical study of the vernacular, and for this purpose first class Sanskrit men in India are required. There should be three distinct classes of Sanskrit men in India :—(1) Indigenous Pandits who would study Sanskrit without English for the purposes of religion, philosophy, Hindu law, rituals and so on. (2) The Hindu students of the University who are to study Hindu Poetry, Hindu History and the ancient Hindu life in India along with English. (3) A body of experts who would study Sanskrit and English in the same breath, be engaged in a higher class of teaching, conduct researches in archæology, antiquities and ancient literature of India, and be, generally speaking, interpreters of European thought to the Pandits and ancient Indian thought to Europeans. For the first, there are ample materials in the country and the Government examinations in several Provinces afforded an organization for testing the value of the education imparted by Pandits. For the second, the University is to make arrangements. The present method of teaching of Sanskrit is, however, susceptible of much improvement. For the third, too, the University is responsible. But there is only one college in all India where this can be successfully done, namely, the Calcutta Government Sanskrit College where students learn Sanskrit from their early infancy along with English and pass the University examinations along with a number of Sanskrit examinations in various subjects. These are required to study Sanskrit critically with grammar, philology, &c. The vernaculars need not be taught at colleges. If a school of Theology is to be established, who are to be the professors and whom is it intended to teach? Professors of any persuasion will be looked upon with suspicion by the people of all other persuasions. The object of the University will be defeated. So it is much better to leave the investigation of the great problems of comparative religion to those deep-read scholars both in Europe and India who are above the theological bias. The scope of the University has become so large and its popularity and influence are so great and its benefits are so varied that it is high time a permanent body of examiners be appointed whose whole time should be devoted to examining.

MR. J. CHAUDHURI.

Mr. J. Chaudhuri, late Professor of Physics and Chemistry at the Metropolitan Institution, was next examined. The following is a brief abstract of his statement:—I have attempted to formulate the outlines of a scheme under which I believe, the Calcutta University can be converted into a teaching University, if not at once, certainly in the course of a few years. My scheme chiefly relates to two questions: (1) How to convert this University into a residential University, (2) How to convert it into a teaching University. As regards the first question I quite believe that it is possible to convert it in a manner into a residential University. The method that I would recommend is practically the same as obtains in Oxford and Cambridge with regard to lodging-houses, with necessary modifications to adapt the system to the requirements of this country. The University should have a sort of Lodging House Board or Delegacy as there is at Oxford. All the students' lodging-houses should be licensed from this department of the University and must satisfy the conditions that may be imposed by the University in this behalf. It would cause no hardship to the private colleges to keep some licensed lodging-houses, attached to their establishment. The colleges here may by such means be made to undertake to a certain extent the duties of a college tutor at Oxford or Cambridge. I also consider it quite practicable to convert our University into a teaching University. It will, of course, require some expenditure of money on the part of the Government. But it will not be in any sense excessive, considering the advantages that may be gained by it. Before, however, we can convert our University into a teaching University, we must first settle what we propose to teach our boys. If we persevere in our determination that every young man who wants to pass through the portals of our University, must know something of everything and nothing much to his own liking, it will never be possible to convert our University into a teaching body. There can be no sense in retaining two successive examinations of the mixed and miscellaneous type as the Entrance and the First Examination in Arts. I know of no English University which insists on two compulsory examinations of the kind. Raise the standard and the age-limit of the Entrance examination if you will, but there can be no sense in retaining the F.A. examination on its present basis. Let the First Examination in Arts be in its true sense a first or preliminary examination and let its object be to ascertain the progress or proficiency that an undergraduate is acquiring in the subject of his choice. If the F.A. examination be simplified in this manner it will be possible to adopt a system of University teaching and inter-collegiate instruction. The F.A. classes are the biggest classes at our colleges. As a preliminary step towards making our University a teaching University, I shall not only do away with the miscellaneous character of the First Arts Examination but also with text-books. The University should prescribe only the subjects and never any text-books. To avoid the evils of the present system it will not do simply to rationalise the examinations. It will be necessary further to alter the method of our examinations. The papers

set are too long. Option should be given to the student in respect of the questions and a limitation put as to the maximum number to be attempted. The present system of marking must also be altered. Before I leave the question of examination I would say that I would retain English composition as a compulsory subject in both the arts and the science course, but would allow the students to offer themselves for examination on this subject all by itself. I would also allow students to offer other subjects separately and not always simultaneously as is the practice now. Provided the examinations and method of holding them can be rationalised and the residential system introduced, it will be practicable to reconstitute our University into a teaching body. Of the existing staff in the colleges I would retain so much as may be necessary for tutorial supervision and college lectures. Then I would have University chairs filled by some eminent men in each department of study. The whole of the college staff need not be recognised teachers. But I would insist on every college having among its staff some recognised teachers as lecturers on subjects to which they propose to pay special attention or hold class-rooms. Under a more rational system of studies no college would have to maintain a staff for teaching all the subjects under the sun. Particular colleges which would prefer a particular subject or subjects should offer special facilities to students in such branches of study. They would, in their own interest, be anxious to engage the best men available to teach such subjects and would not, therefore, be reluctant to engage well-qualified and recognised teachers. But even a subject like mathematics cannot be taught by any college to the greatest advantage to its students by only retaining on its staff one or two recognised teachers on the subject. A mathematical man attached to the staff of any particular college may be very good in pure mathematics, but may not be equally efficient to teach mixed mathematics. A history lecturer at one college may be very good in modern history, and another man in another college may have made ancient history his speciality. The same may be said with regard to philosophy, physical and natural sciences, Chemistry, Sanskrit or other classical literature, etc. Here it is where the inter-collegiate system of teaching comes in. The existing colleges need not under this system be jealous of each other or treat each other as rivals, but on the contrary will find it to their advantage to carry on their work on the principle of mutual help. If a certain college allows the students of other colleges to attend its lectures or classes in any particular subject or subjects, the other colleges are bound to reciprocate. Of course, the University will have to arrange about the inter-collegiate lectures as they do at Oxford. But I would not limit the educative agency of the University to merely private tutorial supervision in the colleges or to an inter-collegiate system of lectures. Besides the recognised and well-qualified staff of teachers or lecturers attached to each college I would have a staff of very efficient University professors. I would create some University chairs and fill them with the best men available. These chairs would do most in maintaining the high water mark in the intellectual life of the University. The lectures of such professors would be the common property of all the colleges in the University. The tutorial staff in each college would have to regulate who, among the students, were to attend such lectures at a particular period of their career.

As regards an inter-collegiate or University system of lectures it might be objected that the mofussil colleges offer an obstacle to the adoption of such a system of teaching. But, I submit that they need not. They might be drawn into the system by an extension system of lectures. The University professors may at specified periods visit the different college centres and deliver a course of lectures. Or if colleges such as the Patna, Dacca, Krishnaghur, Hughli, Rajshahye, and others, possess some very efficient men they may be made occasionally to come and deliver a course of lectures at Calcutta. Professors or lecturers from any of the Calcutta colleges may be invited or persuaded by the University to visit the different college centres and to deliver a course of lectures in the same way. If regard be had to the fact that the system I propose discards cram altogether and proposes to put up in its place education under a system of guidance by efficient and eminent men, an itinerary system of lectures must form an integral part of it and will be highly educative in its result. A visit by Prof. J. C. Bose to Dacca or any mofussil town and a few lectures by him on his researches would rouse enthusiasm amongst the students and produce an attraction for the study of science or an attachment to the subject amongst those who are already studying it, and this is bound to produce very far-reaching consequences. For instance, when a man like Gladstone or Huxely came to deliver a lecture at Oxford, or when Max Müller visited Cambridge with a similar object, the undergraduates for a term would not talk of anything else. They would discuss, criticise or even dissect their lectures. They may be right or wrong, that matters little, but such lectures by eminent men at University or college centres impart an intellectual stimulus to the students, teach boys to think for themselves, help them to develop their ideas and benefit them in various other ways. The chief educative influence at Oxford consists in the conditions of University life there. The undergraduates are not supposed to read English literature, but they form themselves into societies and read papers on the life and work of both great or small English authors. In the same way they discuss and keep themselves abreast of current intellectual, moral and social movements. This is to a great extent due to their having eminent men amongst them as professors; although these professors do not ordinarily teach, yet they go to create an atmosphere in which youthful minds thrive. Even in Edinburgh where the University life is very different from what it is at Oxford or Cambridge, the atmosphere that surrounds a professor and his lecture-room furnishes a much stronger stimulus to learning than anything that I know of in this country. As it is at present beyond the means of private colleges to make provisions for well-equipped laboratories or libraries or to found highly-paid chairs, I would convert the Presidency College into a department of the University. It will be necessary to alter the existing arrangements radically for such a purpose. The hostel with a tutorial body may be kept as a University College. But the laboratories, library, the lecture-rooms will have to be reconstituted to answer the requirements of the whole University. By University we at present understand only an examination office. But when a well-equipped laboratory, a library, a museum, a course of lectures from eminent men will be the common property of all the University undergraduates, there will be an intellectual life amongst them and some common tie which will make them look upon the University with a sort of attachment in the same way as they do in other countries. Our present feeling towards the University is much akin to that which we entertain towards a plague spot or epidemic centre, from which questions emanate with a certain periodicity causing no mean amount of mental, physical and intellectual suffering amongst our youths. Besides museums, libraries and laboratories the University should also found post-graduate paid Fellowships, travelling scholarships, tenable for a number of

years. Those who may be entitled to them may work under University professors here or go abroad. If they shew any special aptitude for original work or research they may be given opportunities for continuing the same. Here we may also have our teachers trained.

EIGHTH SITTING.

REV. A. B. WANN.

The Rev. A. B. Wann, Professor, General Assembly's Institution, put in the following statement:—The University of Calcutta is a teaching University in so far as it compels all candidates to pass through a regular course of instruction in an affiliated college for which it prescribes a syllabus, text-books and many regulations. The true method of improving the teaching [illegible] of [illegible]ating University life is to improve the teachers, equipment and *esprit de corps* of the colleges. The large number of students is an insuperable obstacle in the way of centralized B.A. teaching by strictly University professors and lecturers. The only sphere for such would be: (1) special subjects in the B.A. course which the University fees bound to prescribe yet in which there are too few students for the colleges to take up, (2) M.A. teaching. I consider this might with advantage be taken up by the University. It would hardly be fair, however, to set up professorships for advanced students from the surplus fees of Entrance, F.A. and B.A. candidates. Government grants or private endowments must come in. It has long seemed to me that the Presidency College might be utilized for this purpose. At present it is a rival to other colleges, on rather unequal terms, for it has an equipment from Government and endowed scholarships which no other college can supply for itself. This draws away many of the best students from other colleges after the F.A. stage which is most discouraging for the teachers and prevents fair emulation. I should like to see it made a University college for science degree and M.A. teaching. The University should give and take more with the colleges. On the one hand, the largest, most stable and most successful colleges should have direct representation on the governing body, and experienced teachers should have the predominating voice in its legislation. On the other hand, the University should have direct oversight of the colleges and satisfy itself as to the building site, accommodation, equipment, sanitation, etc.—and as to the staff—qualifications, remuneration, work, etc. A list of qualified teachers would be hard to draw up. It might be done in the case of Indian University men, but it is difficult to see what uniform principle could be applied to European teachers. Spheres of influence would tend, I believe, to equalise the different Universities in standing and draw the colleges of each province into a national union which would be a strength to them. I would suggest the fixing of the Senate at, say, 100 or 150, allocated among the different Faculties. The majority, at least in Arts, should be practical teachers of at least five years' standing. The remainder should be, one-half nominated by Government without condition, and one-half elected by graduates, Faculty by Faculty from their own number. It is vitally important that experts should deal with educational questions; it is important also to qualify professional narrowness of view and perhaps self-interest by outside Government nomination; and it is important to bring the *alumni* of the University, who may and ought to do so much for it, into its organization. Non-attendance should disqualify and appointments should be made for a term of, say, five years. I should put the appointment of the teaching members directly in the hands of the colleges. The Syndicate has such important functions that it should have a statutory basis. I would suggest that the Director of Public Instruction should be a statutory *ex-officio* member and the other members elected by the Senate in sections corresponding to the composition of the Senate. A register of graduates might serve useful purposes beyond that of an electoral roll, namely, it might be used to appeal to the graduates of the University to aid financially in University schemes. Certificates for examinations are granted easily by college authorities, because, except at the Entrance, the University asks no certificate of proficiency. It requires courage on the part of a college to keep back any considerable number of students when other colleges send up all and sundry. A certificate of having passed the college tests should be required, and the worth of these tests should be looked into by the light of the success of the college in the University examinations. The number of students in Calcutta is so large that it is impossible for the University to do much in the way of bringing them together. A college *esprit de corps* ought rather to be encouraged, and following on that, healthy inter-collegiate emulation might be fostered. A minimum age of sixteen should be fixed for matriculation. English is undoubtedly the most important subject not only for its usefulness in after-life but as the medium of instruction, the language of books other than text-books which the students may read and the instrument by which they express themselves. Many boys enter college unfit to follow and profit by the teaching in English. Their time is wasted, discipline is relaxed and moral and mental deterioration follow. I need not dwell upon this point on which teachers are unanimous. But I would point out that a University student must be able to do more than follow English lectures intelligently. I am persuaded from my experience that many do so and yet fail disastrously at examinations because they dare not trust themselves to answer in their own words and, therefore, store their memories with what they think "a fount of sound words" beforehand. To do them justice they should have a far better mastery of English, the instrument of expression. Until the standard of English is very considerably raised, memory will be made to do the work of understanding, and ultimately both will suffer, one from overwork, the other from atrophy. What is imperatively needed is a much higher standard in English at the Entrance examination. I would suggest (1) a raising of the percentage necessary for a pass, (2) explicit instructions to paper-setters to test the intelligence of candidates, (3) more importance to be attached to translation both ways and to original composition,—paraphrasing, at least at the Entrance, seems to me of doubtful value, (4) either the abolition of the text-book or the prescribing of 400 pages instead of about 100—our boys can cram 100 pages, key, analysis, model questions and answers and all. But I plead for shorter papers in the interests of intelligence and originality against memory. Then after matriculation what seems to be required is (1) assiduous practice in composition, however dull the work may be to the college staff, (2) a great increase in the amount of simple English prose prescribed. In view of the importance of English and of the many failures in that subject, I think a preliminary examination in that subject alone should take place, say, six months before the general Entrance examination. It would reduce the amount of examining and the expenses of candidates. Until the Entrance examination is raised to a higher standard all round, I think it unwise to encourage much bifurcation or option in study before the F.A. Examination is passed. For our Indian students culture depends almost wholly on their University curriculum, and I would have that broad, even at the risk of giving them a smattering of knowledge in many subjects,

Besides until they have been introduced to the elements of many studies, how are they to find out their special aptitudes? I think a much larger quantity of simple prose and poetry, but especially prose, should be prescribed for both F.A. and B.A. courses. Critical and philological questions and books which particularly raise such questions, should be reserved for the Honours course. I should like to see an elementary history of English literature with specimen extracts in the pass course. I am in favour of maintaining separate Honour courses for the B.A. degree. First rate students can cover so much more ground than average men that they should have special facilities given to them and credit for work done. I should be glad to see Honours given for a high aggregate in the pass course. In my opinion text-books are an advantage. They save time in the class and are much easier to read than written notes. They need not conform closely to the syllabus nor need a teacher confine himself to them. In teaching Philosophy I should always use a text-book even if the University did not prescribe one. It is for the paper-setter and examiners to set themselves against mere memorising of the text-book. Under any system, memorising, deliberate or not, must go on to some extent, but the marks assigned to mere "bookwork" can be reduced. Moderators seem to me to be useless if the right men are appointed to set papers, but I think it well that two men should set each paper. Unless the courses for examination are narrowly specialised, I should favour a pass being granted for a fair aggregate result, provided that the average marks have been gained in English. I think that the Board of Examiners should have it in their power to give "grace" or rather compensation marks if the examiners in any subject report that the papers in that subject are (1) too long, (2) or too severe, (3) or contain questions outside the syllabus or contrary to instructions.

As regards Theological Degrees, this question has been agitated by certain Protestant missionaries. There are so many complications in the way of introducing theological courses in the University curriculum that I should favour what is an alternative scheme, of reviving the charter of Serampore College under a representative Board. Under that charter the power to grant degrees was given. If this experiment succeeded the whole question might be re-opened. I think it is a matter of regret that theology does not find a place in the University. I have no information to volunteer as to the colleges. But I should like to reiterate my conviction that they should have a greater place and responsibility than they now have in the University organisation. I think the co-operation of two or more colleges should be made permissive. I should like to add a few more general remarks expressing my matured convictions. (1) An all-important thing in University teaching and examining is the material supplied by the schools and the high-school system must be put on a proper footing before they can be good feeders of the University. The key to many University problems lies in the schools. (2) What is needed is teachers in schools properly trained and adequately paid. (3) A school-leaving certificate of lower rank than the Entrance pass, and a comprehensive examination for minor posts in Government service, with prospects of promotion, for which examination the leaving certificate would be a condition, would lighten the burden of the University by drawing away many who have no keen intellectual interest and are not true students.

MR. G. C. BOSE.

Mr. G. C. Bose, Principal of the Bangabasi College, was examined. The following is a brief abstract of his statement:—The system of teaching accommodates itself to the system of examination and as the latter gets vitiated the former gets vitiated also. Papers are not as carefully set as they ought to be. Answers are not always as properly examined as they ought to be. It is not the teaching so much as the examiner who is responsible for the spread of cramming. The system of rigidly allotting marks to such question handicaps the examiners considerably, at least at the B.A. examination. An examiner has even to pass candidates whom he does not consider fit to pass and to pluck candidates whom he would desire to pass. Too many examiners are appointed to examine the answers to each paper. More care should be taken in appointing paper examiners. With regard to the setting of papers I am of opinion that in each subject the teachers of these subjects are the fittest persons to set these papers and to examine the answers. The work of examination should be of a dignified nature, and the examiners should be regarded as examiners doing a responsible work, but they often receive scant courtesy from the authorities and this tends to lower their position in their own eyes and hence to diminish their value as examiners. Threats of punishment to examiners for infraction of the examination rules should not be published. This is humiliating and demoralising. I do not object to the rules but I object to their being published. As regards lack of discipline private colleges have faults and grave ones too, but it will also, I think, be seen from the nature of the case that there is more sympathy, friendliness and co-operation between the professors and students in private colleges in Calcutta than can be found in other institutions. Inferior as is the knowledge of English in our boys it is not so bad as it seems. English is a foreign language and it is a matter not for regret but for congratulation that Bengalee boys know as much of the English language as they do. The maximum number of the Senate should be 100, but I should rather have the number put at as low a figure as 50. Fellowships should be permanent but made terminable for long continued non-attendance. The number of the Syndicate as at present fixed is adequate but the colleges are not adequately represented. There should be more teachers on that body. The Faculties may stand as they are, but the Boards of Studies require revision.

MR. N. N. GHOSE.

Mr. N. N. Ghose, Principal, Metropolitan Institution, said:—I have been asked to give evidence upon four special points, namely:—

1.—THE CONDITION OF PRIVATE COLLEGES IN BENGAL.

The earliest private college affiliated to the University was that started by the late Pundit Ishwara Chandra Vidyasagara and called the Metropolitan Institution. It was conducted by him not on commercial principles. He did not appropriate to himself any portion of the income derived from the college, but spent the whole income on the college itself and sometimes contributed to its maintenance from his own private resources. The object was to make higher education accessible to young men of moderate means and to employ a purely indigenous agency. His institution was the first attempt at self-government in higher education. The existence of the institution depends on the fees of students, but Pundit Vidyasagara used to admit many students who paid no tuition fee or only half the amount. The present managing body of the institution, the College Council, has continued the practice, but it can only admit a limited

number of free students. Private colleges in Calcutta are not supported by endowments that I am aware of. Their dependence on the fees of students tends in some cases, I fear, to a relaxation of discipline, but paradoxical as it may seem it tends also to ensure at least a tolerably efficient teaching. An incompetent professor soon shows his incompetence. The students do not tolerate him, and he has to be sent away. In colleges differently circumstanced, incompetent professors might be, and according to my information, often are,—thrust on unwilling students. Private colleges have scarcely any attractions to offer except good teaching and good results in the examinations. Therefore special attention is paid to teaching, and professors have to work harder than they need do, where their tenure is secure and independent of the opinion of students. For fear of making my deposition lengthy, I cannot go into details to illustrate the general propositions I have been laying down. It would be a great mistake to suppose that the teaching in native colleges is generally inefficient. The reverse is the truth. It has to be remembered that private colleges have to work under a serious disadvantage. They do not, as a rule, get students from the well-to-do classes or the best and most ambitious students. Several scholarships are under the conditions of their foundation, tenable only by students of the Presidency College. Colleges under European management have a greater prestige than those officered by natives. It is held more respectable to belong to a Government college than to a private college. A certificate from a professor of the Presidency College will more easily secure an appointment than one from a professor of a native college. European professors also are presumed to have a higher efficiency. As they are nearly all of them examiners, they are supposed to be best qualified for preparing students for examinations. With the students that private colleges generally get it would be difficult for them to show better result than they do. They generally show at least as good results as the aided colleges and Government colleges in the mofussil. I could mention instances in which the highest places in particular examinations had been taken by students from native colleges. A brilliant student does not suffer from being in a private college, but no college can make a dull student brilliant. As regards discipline, it is by no means impossible to enforce it in a private college. I can say that it is enforced in the Metropolitan Institution. I need only add that something of the success of Government and aided colleges may be claimed by private colleges, for books written by professors in private colleges, and the "lecture notes" as they are called, are often used by all classes of students, and contribute to the success of boys that read in grander institutions. Students in this country do not depend merely on the lectures of their own professor.

2.—Study of English.

English is not as well taught or learned as it should be. The prescribed text-books alone are taught, and they are taught and read in a mechanical fashion simply to answer the purposes of examination. The great thing which professors are generally anxious to give and which students are invariably anxious to receive is "Notes." Several professors incapable of lecturing are content only to give notes. It is notes that pay best in an examination. Hence it is that a student may pass a good examination in English and yet be unable to speak or write the language with accuracy and grace. I speak from experience when I say that a European member of the Education Department now retired who was a distinguished graduate of an English University, and a first-rate classical scholar taught English books only by the method of paraphrase, that is, by substituting synonyms for the words of the text. He never looked at students in the face, never permitted them to ask questions, never made them speak or write, never spoke to them, hardly ever read out a passage in the proper style; but he kept his head hanging over the text-book and went on paraphrasing it. That was all his lecture. And that method has been followed by several who take him as a model. It is true that at the present day boys generally come from school imperfectly prepared. But a vicious system of examinations answers for a great deal. The selection of text-book is seldom happy, and the general curriculum is badly framed. The number of subjects for the Entrance as well as the F.A. examinations should be reduced. The course in English for both the examinations should be larger, more interesting, and better in point of style. A return to the system that prevailed in the seventies would be desirable. For the B.A. examination also the course in English admits of improvement. Text-books in History and Philosophy should be selected with a due regard to style. The text-books of History now in use have generally no style. The book of selections now used as the course in English for the Entrance examination is worthless and wholly unfit. The system of examinations has to be improved, and the Education Department has to be strengthened at least up to its old standard. It has to be remembered that a fine race of English scholars was brought up under the system which preceded the establishment of the University and that among graduates those of an earlier date were men of better aquirements than those of to-day. I cannot admit that Englishmen are invariably better teachers of English than natives, or that native graduates of English Universities are invariably better scholars than those brought up in India. It would be possible to name Bengalis, whose education was wholly Indian, who might not even be able to put any letters after their names who were nevertheless scholars that were equalled by few Europeans that came out in the Education Department. The complaint is often made that so few graduates turn out to be good writers. But how many of their teachers, English or Scotch, have made their mark as speakers or writers?

3.—Law Education in Bengal.

Students after passing the B.A. examination are required to attend a course of lectures in Law for two years before they are allowed to appear for the B.L. examination. The attendance at lectures is generally a mere form. Students seldom care to follow the lectures, seldom possess the books which are lectured upon. They join the college which is nearest to their houses, which most accommodates them in the matter of the payment of fee, and which enforces as much or as little discipline as they are prepared to submit to. The largest number of Law students in Calcutta are also students of the M.A. classes in the Presidency College. As a matter, of course, they attend the lectures delivered in a building close by the Albert Hall. But they constitute Law classes belonging to a college whose local habitation is elsewhere. The situation of the place for the delivery of lectures appears to be a potent attraction. It is after attendance at lectures is finished that boys begin to study their subject. Such a show is not worth preserving. At the same time it is desirable to have lectures that should be listened to. I would suggest that the B.A. course should be a three years' course from the Matriculation, that the B.L. course should be a two years' course after the B.A., that there should be an examination in the Law at the end of each year of lectures, and that, after passing the B.L. examination, one should be entitled to be enrolled as a

Vakil of the High Court without any further test or apprenticeship. I have some objection to the curriculum, also. The present course includes a number of Acts some of which might be omitted. And it does not include a subject like Roman Law or Constitutional Law. A large number of books is prescribed, of some of which only fragments have to be read. This may be a good way of encouraging authors, but it means an unnecessary drain on the purse of students. The subjects are too many to be crowded into an examination of four days and boys find it possible to neglect some subject altogether if their object is only to pass. To distribute the subjects over two examinations in two years would tend to ensure their being read. There is no reason why enrolment in the High Court should be delayed after the passing of the B.L. examination. All English analogy is against the delay. To have a central College of Law in place of law classes in different colleges would by itself be no remedy for the present evils. In this country no study is regarded as serious unless it has to be conducted in view of an examination, and even then students have come to think that some subjects may be neglected with impunity. Subjects like Equity, the Law of Real Property and the Principles of the Law of Evidence are little cared for. Mere administrative changes will, therefore, be no improvement. And certainly Law is the very last subject in which the efficiency of natives to act as teachers will be doubted.

4.—Position of History in the University Curriculum.

History occupies an insignificant place in the curriculum. It is compulsory only for the Entrance and optional for the F.A. and B.A. examinations. It is thus possible for a young man to be a graduate without knowing more of history than is required for the Entrance examination, that is, with only a very elementary knowledge of the histories of England and India. For the F.A. one requires to read only two shilling primers on the histories of Greece and Rome. The course in history for the B.A. is somewhat elaborate, but it consists only of the histories of Ancient Greece and Rome, and of England and India. It includes no history of the Roman Empire or of Mediæval and Modern Europe. The pass course includes no treatise on the English Constitution. History is entitled, in my opinion, to a larger recognition. I would have the histories of Greece and Rome for the Entrance, some modern history for the F.A., and the histories of England and India and a somewhat full course of the history of Modern Europe for the B.A. Competent teachers of history, however, have been rare, and they are likely to be still more in the future. I distinctly remember the manner in which we were taught Elphinstone's *History of India* in the third year class of the Presidency College. The professor opened his copy of the book and asked the students to open theirs. He then made the boys read out one after another consecutive portions of the text-book. That was all his lecture. It might be useful as an exercise in elocution, but it had obviously no value as instruction in history. The professor was a European, a graduate of an English University. He taught us Logic and Mental Philosophy in the 2nd year class, History and a Shakespearean play in the 3rd year class. He rose to be Director of Public Instruction in one of the Provinces of India and has now retired.

Within the limits to which I must confine myself I cannot say more than I have done on the four special points on which my opinion has been asked. I may be permitted to observe generally that the most essential reforms are the appointment of competent teachers, European and native, an improvement in the method of examinations, a shortening of the Entrance and F.A. courses and a limitation of the scope of the University. It is not fair to presume that a graduate of an English University is fit to teach any subject, and equally competent to lecture and to be an Inspector of Schools. For every subject specialists have to be obtained, men who not only know their subject, but are able to lecture. Classical scholars are not invariably competent to lecture on Philosophy, History or even English literature. Whatever may be the degrees instituted, and whether the University is a teaching or an examining body, there will be no improvement in education until and unless there is an improvement in the quality of the teaching and the style of the examinations. Mere official control will be no panacea. Fortunately some hints at reform may be obtained from experience. The system that was in vogue before the University was established was in many respects sounder than the present. For the Senior Scholarship Examination the course in every subject was high enough for those days, but results were determined by the aggregate of marks. The present system by its insistence on a number of subjects encourages superficiality and cram.

NINTH SITTING.

Mr. C. R. Wilson.

Mr. C. R. Wilson, Principal, Patna College, was the next witness examined. He said:—I think that the University of Calcutta should be given the power to become a teaching body, but I do not think it can exercise that power at present to any great extent. At present we have enough to do with our University as an examining body to examine properly. Our present efforts should be directed solely against its examinations. As regards spheres of influence I do not understand what difficulties there are. There appear to be about 190 members of the Senate, and of these about 80 have no qualifications for being Fellows and I should say that Fellowships have been given them by way of compliment. I think that the Vice-Chancellor should be elected from among the heads of colleges as is the case at Oxford. Colleges and teachers are not adequately represented on the Syndicate; the teacher is subordinate to the non-teacher. I am altogether opposed to the election of Fellows in any way. Large numbers of students are sent up for the Entrance examination, F.A. examination and B.A. examination who ought never to be sent up at all. The remedy is for the affiliated colleges to introduce test examinations and to refuse to send up students who fail at these examinations. I think the Director of Public Instruction ought to be an *ex-officio* Fellow. If the University has to see that the colleges do their duty in regard to the physical and moral welfare of the students, how can it do that without taking away discipline from the colleges. The University should only be required to see that certain provisions are carried out, and if these provisions are not carried out the college or colleges in question should be disaffiliated. The University should not go in for grandmotherly interference. I should prefer to see what is being done improved before we go on to something else. I do not see how the University can be made a teaching body at present. The teaching of history is given a comparatively inferior place.

Mr. Wilson then went at great length into details regarding the teaching of history and condemned the present system by which there were frequent changes of professors to the detriment of the students.

TENTH SITTING.

MR. FARQUHAR.

Mr. J. N. Farquhar, Professor, London Mission College, was the first witness examined. He said:—The present position of affairs is not only seriously unsatisfactory to the undergraduates themselves and to the country generally, but gives grave discouragement to every true teacher. The duty of an examiner is depressing in the extreme, not only on account of the excessive percentage of candidates who fail but much more on account of the character of the work of those who pass. In a large proportion of cases the books are not really understood, and the candidate passes because he has amassed a sufficient quantity of various information to secure him the required number of marks. There are a number of causes that conspire to produce this state of affairs, but two stand out as far more powerful than all the others. The first of these two serious enemies is to be found in *the present character of the people of this country*. So long as the young men themselves and their fathers and guardians continue to hold a purely utilitarian conception of education, so long it will be impossible to make the education of Bengal what it ought to be. Clearly this cause cannot be removed by any legislation from without the University nor yet by any reform from within. But while we shall have to wait long for the slow transformation which will remedy this evil the second serious trouble can be met by internal changes. This second evil you have already heard of from many witnesses; it is *the wretchedly inadequate knowledge of English* which our undergraduates have. Since English is the medium of instruction, weakness in this subject handicaps every subject. Lecturers, on the one hand, have to lecture slowly and dictate largely; and students, on the other, find it impossible to cover much ground in their private reading. This is the reason why during the last ten years, the University has been compelled to steadily diminish the amount of matter prescribed for its examinations. Clearly we have here a cause which has a very wide field of operations. As you have heard from several witnesses the cause of this weakness in English lies in *the way English is taught in the schools*, and that which determines most largely the mode of teaching in the High Schools is *the character of the Entrance examination*. It is well, however, to realise that even if we had an ideal Entrance examination, English would not be taught to perfect satisfaction in the schools. For besides the utilitarian aim of students, parents and guardians (which always and everywhere acts as an alien force, disturbing the balance and steady direction of our educational compass), there is the grave fact that the bulk of the teachers in the High Schools are necessarily men of very incomplete education and training, and yet they have to undertake the exceedingly difficult task of teaching a living language. What we should wish to see our students doing in the first stage of their English education is to get a thorough mastery of (1) the vocabulary; (2) the grammar; (3) the idioms of simple modern prose and of every-day conversation,—this is surely what we should demand, and, indeed, all we should demand, from young students. Now the text-book makes it possible for the teacher to concentrate attention on these central simplicities, and compels both teacher and pupils to give their time and strength to scores of peculiarities and to hundreds of historical, literary, geographical and other points, exceedingly valuable in themselves, but *absolutely fatal to the young student's study of the language as such*. In the second place the text-book *opens the flood gates to cramming*. For as the text paper will assuredly be founded on the text, the student, determined to pass at all costs, gets up everything that can possibly be asked in the paper. He commits to memory, not only his lecture notes, but the published key, from the first page to the last, and will even learn by heart the prose extracts themselves, so as to be able to reproduce any portion on demand. Nor does the evil limit itself to the cramming of this particular piece of work. Preparation for the Entrance examination being the first stage in a student's career, practically fixes for life his modes of study and determines what sort of student he is to be. Thus if we wish to better the teaching of English in high schools, we must abolish the English text-book for the Entrance examination. All the English work in the Entrance must be unseen and must be such as to test the candidate's proficiency in simple modern prose and nothing else. The standard will also have to be considerably raised; for, while the present figure may be fair enough as a test for an ordinary subject in a Matriculation examination, it is manifestly too low when the purpose is to test the candidate's capacity to read and write the language, which is to be the medium of his instruction. The raising of the standard will necessarily lead to a longer school curriculum.

MR. A. F. M. ABDUR RAHMAN.

Mr. A. F. M. Abdur Rahman, Judge, Small Cause Court, was next examined. The following is a brief abstract of his statement:—I have been a member of the Senate of the Calcutta University for the last 15 years. I am also a member of the Board of Studies in Arabic, Persian and Urdu. I have been a member of the Syndicate several times. I have made the education of Mahomedans a subject of special study, and during my connection with the Senate have taken an active interest in the cause of education among Mahomedans of Bengal.

That the system of education promoted by the University of Calcutta, tried for more than 40 years, is defective, does not admit of any doubt, and in view of the increasing number of Mahomedan students in the University, any reform that may be recommended by the Commission should have reference to the special need of the Mahomedan community of Bengal.

I advocate the proposal of turning the Calcutta University into a teaching University, and if it be possible or expedient to form a list of recognised teachers I would suggest that a proportionate number of Mahomedans should be placed on the list. If the proposal of turning our University into a teaching University be carrried out, there will be sufficient work for it to attend to, and any attempt to widen the sphere of its work may result in a diffusion of its energy. I recommend that the sphere of its influence should be limited rather than widened.

With regard to the constitution of the Senate, I am of opinion that the number of Fellows is large and should be limited. But I regret that even with this long list, the representation of the Mahomedan community on the Senate, is far from being satisfactory. During the 30 years between 1870—1900, of the 416 gentlemen to whom Fellowships have been given, only 33 were Mahomedans. Questions concerning Mahomedan education and matters affecting the interests of Mahomedan students in schools and colleges are daily cropping up, and in view of these circumstances, it is in my humble opinion essentially necessary that a fair and proportionate number of Mahomedan members should form an integral part of the University. It is unfortunately only too true that a considerable number of Fellows take little, if any, interest in the working of the University or even care to attend its meetings. I would suggest that any member, who does

not attend one half the number of meetings to which he has been invited during the year, or is absent from Calcutta for a period of one year, without sufficient cause, shall be considered to have vacated his seat on the Senate.

If this principle of elimination be rigidly adhered to, a certain number of Fellows must needs go out gradually, but the rest should be allowed to hold the Fellowship for life. In the case, however, of new appointments, I support the suggestion that Fellowships should be bestowed upon men engaged in the work of education or of proved merit, and ability and that they should be made terminable after a period of five years to be reconferred as a reward of good service rendered in the cause of education. I am entirely opposed to graduates being allowed to nominate any Fellow as under the existing rule, for besides other grounds, no Mahomedan has any chance of being elected by them. The constitution of the Syndicate of the Calcutta University is susceptible of improvement. The present number 10 may profitably be increased to 12, in order to admit of a fair representation of Government interests and the interests of the different classes of the community. Under the existing system colleges are sufficiently represented. I cannot help regarding it as lamentable that there should be no provision whatever for the representation of Mahomedan interests on the board of the Executive Committee. On behalf of the Mahomedan community I respectfully urge that a principle of a fair and an adequate representation of Mahomedan interests should, by Statute, be extended to the Syndicate also. I am not in favour of the abrogation of the rule that every Fellow must be assigned to a Faculty as under the existing rules the Faculties would be sufficiently strengthened by the allotment of teachers, and graduates with honours, to different Faculties in the subject of their special study. The knowledge of English with which boys come equipped to colleges is lamentably inadequate. I would like to see them more thoroughly grounded in that subject, and propose raising the minimum age for Matriculation to 15 years. The question of making the Entrance examination a test of preliminary education for admission to the Calcutta Medical College, was raised a few years ago by the Mahomedan Literary Society of Calcutta. Formerly, the possession of an Entrance certificate entitled a student to take his admission to the Medical College, with the result that a number of Mahomedans obtained admission. But at a later date the First Arts certificate was introduced as a preliminary test for admission to the Medical College, with the result that of the number of students who passed out from that college, the number of Mahomedans was exceedingly small. I fully support the suggestion that the standard of the Entrance should be improved and adopted once more as the preliminary test for admission in the Medical College. This would materially benefit those of the Mahomedan students who are desirous of taking to the Medical life. For some time past there had been a tendency in the Board of Studies to lower the standard of Arabic and Persian in the University. This was exceedingly unfortunate in the interests of Arabic and Persian literatures. I respectfully submit to the Commission, that the curriculum may be so modified as to ensure a higher standard of study and a better teaching of Arabic and Persian in the Calcutta University.

COLONEL HENDLEY.

Colonel J. H. Hendley, Inspector-General of Civil Hospitals, Bengal, was then examined. The following is a brief abstract of his statement:—I wish to offer evidence as a member of the Faculties of Arts and Medicine and begin with medicine because I was a representative of that Faculty on the Syndicate for a year. For some time past the Faculty has been notoriously weak, a fact to which I and others have repeatedly drawn attention. The weakness is due to several causes, of which the principal are:—(1) The small number of Medical Fellows and perhaps confinement of appointments to Calcutta men. (2) Frequent transfers, retirements, and absence on leave—particularly of European Fellows. (3) Unavoidable delay in filling up vacancies. In the calendar of 1901 twenty names of members of the Faculty appear, of whom ten were Europeans and ten were natives. There are only sixteen Fellows. Further one Fellow is on leave in Europe. One is very ill, one will leave the province in a few months, and others are growing old. From 1895 when Dr. Harvey left his Bengal appointment of Inspector-General of Civil Hospitals none of his successors held a Fellowship until my appointment in January 1899. As the Principal of the Medical College is the Chief Officer in the Medical College, and the Inspector-General now controls medical education in Bengal, and both are, therefore, in a position to do much work for the University and for students much loss and inconvenience may result from their not being members of the Faculty. I suggest, therefore, that they should be *ex-officio* members of the Faculty and Fellows; I also advise that there should always be Fellows in Calcutta to represent the principal subjects of examination. In addition distinguished experts in the different subjects and men, who from their own past academic as well as professional career have shewn special fitness and interest in professional education, should be Fellows. The principal lecturers in the Medical College, which should be held to be a Teaching College in the University, should be University Professors. I think it would be of great use to the University to have some Fellows in the large towns in the provinces not only to represent its interests there, but to assist in controlling local University examinations. In order to ensure efficiency I think that Indian Fellows should vacate on retirement if officials, or on attaining the age of 60 years, unless re-appointed for five years. My experience as a member of the Syndicate for a year leads me to the belief that an increase in the number of members of that body would not be an improvement.

It is the duty of the Syndicate to appoint examiners. In practice the President of the Medical Faculty nominates medical examiners. In my opinion, the second member of the Syndicate should have an equal voice. I regret to state that, notwithstanding the note on every application that "canvassing is not allowed" I have been canvassed but not in the Medical Faculty. A considerable number, if not the majority of the examiners, should be appointed from outside the Medical College, and, in order to secure greater interchange of ideas, as well as to ensure uniformity of tests, the written questions should be more frequently set by examiners from other Universities. Text-book committees in the different Universities might also usefully exchange ideas, and in every way efforts should be made in India to ensure uniformity in the examination tests, percentages of marks and, therefore, in the value of all University degrees and certificates especially in the Medical Faculty.

I have several reasons for tendering remarks on subjects which are connected with the Arts' Faculty—(1) Because I have felt that the only way in which we can effect real progress in the health of the people, and in sanitary measures is to educate all classes in right views on the subject, and particularly to train up all our teachers so thoroughly to understand what is required of them as to ensure, that, by example

as well as precept, they shall properly influence the young in all the educational institutions in the country in the above respects. (2) Because I am anxious that the University should encourage some form of post-graduate training so that its graduates may continue their University education and obtain its full effect, which is, as I conceive, to make them men of culture who have not merely taken degrees as a means of earning a livelihood, but have been taught how to think and to carry on their studies to the best advantage throughout life. (3) Because I have long been greatly interested in the economic and art progress of India and have, therefore, had a strong desire to obtain the assistance of the Universities, which, above all things, should look to practical results, in carrying out my views. In every stage of education *mens sana in corpore sano* is a good motto for all students. I therefore trust that the University will never allow this subject to fall into a minor position. In no country so much as India would it pay better than to give marks for distinctive athletics. In our medical school some attention is being paid to this important matter. It would be in the best interests of most individuals and of the University if a certificate of physical fitness were required before a student would be allowed to study or offer himself for examination for any high degree. As regards general culture the great want is of residential colleges, but unfortunately many difficulties arise in India and especially in Calcutta in providing them. The hostel system should, however, be much extended and some of the teachers should be urged to live with the students or in the same enclosure. In my opinion one of the greatest services to education that University could perform is to encourage the science of teaching by establishing degrees in pedagogy and, if, for the higher appointments in the colleges, only those who had secured such marks of qualification were preferred, a distinct advance would be made since learning alone does not make a good instructor but manner and skill in interesting others and in imparting knowledge to them. The decennial Art Conference of January, 1894, of which I was President, discussed the question of economic and art education in connection with the Universities. In my opinion the Universities can do more than at present to aid in promoting technical education and with it the economic and art progress of the country. The desirability of making drawing a compulsory subject for those who appear at the University and even Middle Class examinations was fully discussed at the Lahore Art Conference.

The Conference commended the subject to the consideration of the Educational Departments, and it was understood that the chief difficulty with them was the large number of subjects with which the student was already burdened. I hope that the question of making drawing a compulsory subject may now be taken up again. For a medical student I consider it to be most important.

BABU BRAJENDRA NATH SEAL.

Babu Brajendra Nath Seal, Principal, Victoria College, Cooch Behar, was then examined. The following is a very brief abstract of his statement:—The fact that our Indian Universities teach through affiliated colleges would not of itself militate against their being teaching bodies. The question is, therefore, not whether our Universities should be teaching Universities,—they are already such in a recognised sense—but whether we should have University Professors in addition to the existing college staff, and, if so, what they should teach, and how their teaching is to be accessible to the main body of our students scattered as these are in different towns and provinces. The only hope of salvation for our Indian Universities lies in raising the standard of pre-University education, of Matriculation, and of the liberal discipline implied in the Pass courses, and in developing within the University as our British prototypes have been fast doing for years, Honour schools and optional courses for specialisation, museums and laboratories for advanced Science and Research classes and technological institutes for post-graduate work and professional training. All this must be done in view of Indian conditions and requirements and in adaptation to Indian resources and environments. As regards the constitution of Senate, Syndicate, Faculties, and Boards of Studies, I have no practical knowledge of the inner working of these bodies, but as an outsider more vitally interested in their work than many an 'insider,' I can only say that judging by results the constitution and even more the composition of these bodies require some drastic reforms. I find that, in 1901, the Senate consisted of 181 Fellows, of whom 54 had no University or other educational degrees, including 5 *ex officio* members, and 23 persons of more or less recognised learning. Of the 127 men with educational degrees (including Pandits and Moulvis), about 40 were professors (other than those of Law) connected with the working of the colleges. The Faculty of Arts consisted of 149 members, of whom 36 (including some persons of more or less recognised learning), had no educational degrees, and only 40 were connected with the affiliated colleges. In the Syndicate there has been little effective representation of the college professoriate. At the same time, I do not believe that a stronger contingent of our college professors in the Senate or the Syndicate would have effected any considerable advance on the present situation. I am sorry to say it, but our educational ideas are too low and reactionary. We are in the back waters, and the ocean currents and tides of the great academic world of the west have rarely been felt in these sluggish lagoons. A minister of education familiar with the ideals and types, the methods and movements, of modern European Universities and working with a Council of Instruction, as in Germany and France, would, for some time to come, be the beau-ideal of University management in India. A man of ideas can do more in a single year than ten routinists and formulists can undo in a quarter of a century. Dr. Fedler, if I may be pardoned for saying it in his presence, has done more in a few brief years to place primary and secondary education in Bengal on a sound modern basis than all his predecessors put together. Such is the composition of the Senate, the Syndicate, and Faculty of Arts; and the result has been a strong and continuous pressure to lower academic standards and courses. The English standards for the Entrance, the F.A., and B.A. examinations have been shamefully reduced. History, and Sanskrit in the F.A. examination have fared no better. Indeed the F.A. examination has been a favourite field for the hobby-hunter, there is everybody's hobby and nobody's hobby—a medicum of everything, and no value placed on any. The bifurcation into the A. course and the B. course was made the occasion, not for specialising important studies, but for lowering the B.A. standard. Since the bifurcation, the courses in Philosophy, English, Sanskrit and History have been more or less curtailed. A hundred precautions are taken that the examinations may not prove stumbling blocks and cut the tender shins of the gilded youth of our colleges. A system of grace marks, in effect, if not in intention, guarantees a certain percentage of success. Steady and consistent in depreciating and corrupting the University currency, our Senators are inconsistent in everything else. Herakleitus, if he

lived in our days, might have the proceedings of the academy of Calcutta in his mind, when he delivered his oracular enigma—all things flow. Newton's third law that to every action there is an equal and contrary reaction—has received a peculiar significance in our academic history. Settled policy, plan or system there is none, Sir Charles Eliott marked the swing of the University pendulum. The pendulum is swinging still. With an inexorable necessity, with the rigid impartiality of Fate, and the blind helplessness of Fortune the University wheel drags down to-morrow whatever is established in high place to-day. Physics in the Entrance, Astronomy in the B.A. and Chemistry in the F.A. examination have had a diversified and chequered history. From text-book to syllabus, and from syllabus to text-book, we move forward and backward, following the sun in his annual course. But so long as low educational ideals prevail in the Senate and the Faculty of Arts, and certain colleges and college professors combine with a half-educated public to frustrate every attempt to move forward with the age, as the attempt to bifurcate secondary studies into a literary and a modern side was frustrated, there is little hope of any real good being done by constitutional tinkering and paper legislation. My suggestions as to constitutional reform are these:—A Senatus Academicus consisting of the Principal of the University if it is to be a teaching University) the University professors, and the recognised teachers, and divided into the Faculties of letters, the mathematico-physical sciences, the philosophico-historical Sciences Law, Medicine and Engineering (including Technology and Agriculture);—a House of Convocation composed of all graduates or the University Register, and a governing body or University Council corresponding to the present Syndicate, and consisting of the Director of Public Instruction as *ex-officio* member, certain *bona fide* educational experts nominated by the Government, elected representatives of the different Faculties of the Senatus-Academicus and of the House of Convocation (the latter to constitute not less than a fourth part of the Council). The Syndicate or University Council should in my opinion contain not more than twenty members. No separate Boards of Studies should be needed under this scheme. The University Council, if so constituted, should have a statutory status, but under existing conditions this is not desirable.

The rules regarding affiliation should be worked with great vigour and strictness. Besides making sure of the competence of the professorial staff, the stability of the institution, the adequacy of building and other accommodation, and the absence of unhealthy rivalry or competition, the University should satisfy itself as to the following other points: (1) the sanitary and moral surroundings of a college, (2) the provision of a Gymnasium or a field for sports, (3) the provision of boarding-houses for the students, or of regular control and supervision over the students' lodgings, (4) the equipment of a Reading Room, and the formation of a Students Association, (5) a sufficiently equipped library, (6) a sufficiently equipped laboratory for the practical training of the students for the examinations in Science, and (7) a respectable scale of salary for the professorial staff as a guarantee of competence and careful work, and a remedy against too frequent changes in the staff.

DR. ROSS.

Dr. Ross, Principal, Calcutta Madrasah, was the last witness examined. The following is a brief abstract of his statement:—The Calcutta University might be turned into a teaching University by the same means as have recently been adopted in London or by as close an imitation of these means as possible, that is, by the affiliation of the principal schools and colleges, and by the recognition of a selected number of the teachers of these institutions as professors of the University. Of the merits of this scheme so far as teaching is concerned it is too early to judge but it immediately brought one excellent result in the shape of a managing body which left little to be desired. Would it not be possible for the Syndicate of the Calcutta University to adopt the methods employed by the Commissioners of the new University of London? The most obvious defect in our Indian Universities is the overcrowding of the Senates, and the inefficiency of their members. The simplest remedy, though doubtless a drastic one that would lead to much heart-burning—would be that scholarships should cease to carry with them membership of the Senate. Election to the Senate would be independent of Fellowship; the members should be restricted, and the Faculties as reconstituted should be well represented. I think it is to be regretted that teachers should be excluded from setting examination papers. Perhaps, in India, one has to take into consideration an occasional absence of probity, still it is held by many that the best examiner of a pupil is his teacher. I am not in favour of raising the percentage of pass marks in the English Entrance examination. At that stage English is still very foreign to the native and he needs encouragement rather than discouragement. English is however the most important study in the University, and it is in the teaching of English, that most defects have been noticed. In the first instance he needs English above all for practical purposes; reading the classics helps him but little to understand the lectures he attends. It would be well if books with notes were excluded from the Entrance and F.A. examinations. I would suggest that for the Entrance examination in the place of a book of selections—mostly very dull reading—he should be given an interesting historical work, preferably of the kind written for boys in plain every-day English. I would strongly advocate the hostel or seminary system. It is important, almost essential, that pupils should be separated from their parents during their school and college days and as far as possible, be encouraged to live where they study and thus be brought in contact with their teachers and with each other outside the class-room. Such a system would present nothing novel to the Indian mind. It is strictly in accordance with the traditions of both Moslems and Hindus. There are a few hostels in Calcutta, and provided proper supervision could be guaranteed they might with advantage be greatly multiplied. It is, however, most important that the inmates of a hostel should all be students of one and the same school or college. It is to be hoped that those in authority will soon take in hand the question of providing play-grounds for all students of affiliated colleges. Finally I wish to propose an alternative B. course for the F.A. examination and an alternative C. course for the B.A. to the end that while demanding an intellectual test on a level with the hitherto recognised courses, we may encourage a taste for learning and scholarship among the Mahomedans.

TENTH AND LAST SITTING.

REV. FR. A. NEUT.

That Very Rev. Father A. Neut, Professor, St. Xavier's College, made the following statement:—My remarks will bear chiefly on two points, teaching Universities, and Matriculation. If the establishment of a teaching Univer-

sity could place a check on the ever-increasing number of students trying to secure some kind of certificate or diploma of the University, it would be an unmixed blessing. My opinion is that it would eliminate the large class of candidates who do not care for knowledge but care only for that piece of paper which has acquired in India a market value never dreamt of by the founders of the Universities. It introduces to a situation or to a wife; hence, students want it; they would be ready, if it were for sale, to buy it without attending a single lecture or opening a single book. I do not evidently mean to imply that the natives of India are not capable of profiting by a University course. If such were my opinion I should have to explain the presence of several gentlemen here and the existence of so many other native gentlemen who have distinguished themselves in every branch of knowledge and in every career. But such distinguished natives would become all the more numerous if the Universities would be more severe in their tests and would be less hampered by the crowds that do not care for real knowledge. However, whether the establishment of a teaching University alone would bring about this result, I greatly doubt. What might do more towards it would be to arrange that University certificates should be no longer exacted to the extent to which they are actually required for every possible opening. As long as the present state of affairs exists, there will exist, on the part of everybody, and, consequently, on the part of a large number of unprepared or even unfit candidates, the same anxiety to get hold somehow of a kind of certificate, or failing that, at least of the Registrar's receipt certifying that such a one has deposited his fee and will be, therefore, allowed to appear at the examination; for the latter document has come to be valued and treasured as a kind of honourable title. Under the present circumstances also, any attempt to raise the standard, even on paper will be opposed (we have heard it at the last Senate meeting) as a hardship, as almost a cruelty. With regard to a teaching University, I should like to call the attention of the Universities Commission to a scheme published in 1887, I believe, by Messrs. Elliot and Pedler. In their joint *Note on the Establishment of a Teaching University in Calcutta*, I think there is much that deserves consideration even now, much that would form a sound basis on which to start such a University. I do not know how far the following scheme could be worked into that of these two gentlemen but I give it as the result of thought and experience. I would add to the present course of studies in high-schools, especially if that course could be framed much more after that prescribed for European high-schools,—two years at least during which the greater portion of the present F.A. course would be taken, *e.g.*, English, Second Language, Mathematics, and Science; to which I would even add something of the B.A. course in English. At the end of these years, would come a Matriculation examination for those who wish to enter the Universities, which could be also a Final examination for the others. Of course, the present H. S. or an examination of equal value could remain to supply a leaving certificate to those who cannot go higher. After the Matriculation would begin the course in a teaching University for the B.A., B.Sc., M.A., and higher degrees. At that period I would suggest specialization pure and simple. I mean that candidates would be allowed to take their B.A. degree in English Language and Literature, or in Mathematics or in Classics, or in Natural Science, etc. For a course so arranged, I do not think there would be any insurmountable difficulty to establish a teaching University, and we should then come nearer the real idea of a University course as understood in England and on the continent. The age at which students would begin their University career would be, I calculate, about 19; and up to that age they would be submitted to school discipline to their great advantage without, however, taking more years to obtain a degree. This would save from utter ruin a large number of students who now at the age of 16 or even earlier find themselves as undergraduates in a college where they have but to attend lectures and where they must be necessarily left very much to themselves. I strongly advocate nomination of Fellows by the Governor-General in Council as the only method, evidently expecting the Government to resist all temptation to pay a compliment by appointing a Fellow as also to give the preference to men actually engaged in education. The present number of Fellows would soon be reduced if, by absence for a certain period, the present Fellows were to lose their seats unless they take the trouble to report their absence to the Registrar. I am afraid the Boards comprise members that have not the slightest qualification for the branch with which they have to deal. With regard to the special business of appointing text-books, I think some rule should be strictly enforced to the effect that notice of new books to be proposed should be given before the meeting, and even that these books should be circulated if they are new books in the market. Appointing text-books may be good or bad for Physics, Chemistry and other branches, I am not prepared to say; but with regard to Mental and Moral Science, I take the liberty of strongly emphasizing all that Mr. Stephen so well said on the subject when he gave his evidence.

MR. E. M. WHEELER.

Mr. E. M. Wheeler, Professor, Bangabasi College, put in a statement of which the following is a brief abstract:—I do not think that it would be expedient for the University to attempt to teach its students directly except in certain special subjects. It would, under existing circumstances, fulfil the functions of a teaching body best by devising some means of assisting and guiding the college tutors in their works, and of stimulating them to more thorough and earnest study. A very necessary step towards the attainment of this end would be the establishment of a good University library and University laboratories managed by a really first-rate staff of librarians and demonstrators. Such institutions would have teaching influences of immense value, and would be most eagerly welcomed by the large number of Indian graduates who are prevented from carrying on their studies only by want of means. As regards the fostering of a genuine University life in Calcutta, I do not think that this can be done by any system. It must spring from personal influences, and will only be accomplished when the teachers in our colleges come to realise that their responsibilities do not begin and end in the class-room. The Government could do something to bring about this end if it would urge upon its educational officers the necessity of setting an example in this respect. Before we can reach a genuine University life we must begin with the individual college and vitalise that into something more than a mere collection of class-rooms. The plan of each college having hostels under its own control would do more perhaps than anything else to bring students and tutors into closer relations with each other if it were entered into with energy by the tutors. If the Calcutta University Institute could be invigorated and developed into some resemblance to its prototypes in the English Universities it might do a great deal. The formation of College Athletic Clubs and of a University Athletic Club would also be of much

value, but most colleges—mine for instance—labour under the disability of not being able to procure grounds for exercise, while the acquisition of a ground for an University Club seems hopeless. I do not see what useful purpose would be served by the forming of a list of "recognised teachers" and by insisting that candidates for degrees should receive instruction only from such. With regard to the constitution of the University, I am of opinion that the Syndicate should be placed on a statutory basis, and that, without increasing the number of members, it should contain a certain number of *ex-officio* members. At present the colleges are not adequately represented. I consider it an admirable suggestion that Faculties should be strengthened by the addition of teachers and scholars of repute who need not necessarily be Fellows. It may be doubted whether "the general body of graduate" is as yet ripe for the privilege of the franchise, but I do not think that election of Fellows by Faculties would prove more satisfactory than election by the graduates generally. It would seem advisable to make Fellowships terminable on non-attendance for a certain period, and to arrange that the majority of Fellows shall be men either actually engaged in educational work, or possessed of considerable experience in the working of Indian and Foreign Universities. The statement that "many students begin their University course without sufficient knowledge of English to profit by the lectures they attend" is undoubtedly true, and it may be added that having once so begun it is immensely difficult for them, under ordinary circumstances, to remedy the defect. There are still more who are quite capable of following lectures with profit and of intelligently studying the subjects prescribed, but who are quite unable to express themselves in English. A remedy can be supplied only by revolutionising the methods of instruction followed in our schools, but this, I observe, does not fall within the scope of the enquiry conducted by this Commission. I should, nevertheless, like to express my opinion that reformation cannot be effectively worked in our University system until the education given in our schools is put on a sounder basis. The University might, however, to some extent, stimulate the schools by remodelling its Entrance examination. I am strongly in favour of a minimum age-limit of fifteen or even sixteen years being fixed for candidates for Matriculation. The honour courses should be kept quite distinct from the pass courses, or else abolished altogether. The time allowed for teaching the B.A. course is in my opinion somewhat too short. The system of allotting grace marks should be abolished by being rendered unnecessary. The nature of the questions set at examinations must necessarily determine to a great extent the standard of teaching. The practice of assigning marks to each question is most objectionable, in the degree examinations at any rate. The establishment of a school of theology seems to me impracticable. If the object desired is the promotion of "the comparative study of religions," I would beg leave to point out that this is not properly speaking theology at all. A comparative study of religions does not necessarily consider the truth or falsity of any system. Theological studies are, on the other hand, directed entirely by the desire to arrive at religious truth, and do not necessarily imply any comparative study of religions at all. If, therefore, we established courses in theology, we should have to form as many schools as there are shades of religious belief in the country, a proceeding, which might possibly be somewhat dangerous. With regard to the comparative study of religions I would deprecate any attempt to introduce it into the University.

MR. WAHED HOSEIN.

Mr. Wahed Hosein, Pleader, Judge's Court, Alipore, and Secretary, Calcutta Mahomedan Union, put in a very lengthy statement. The following are the principal points dealt with in his statement:—

It is not very clear what is the exact significance of a teaching University and what will be its scope if the existing Universities are connected with teaching bodies. In the first place, it may be taken to mean a University which will have its own staff of professors and lecturers, its own college with a well-furnished laboratory, library, etc., and a Boarding House attached to it; in other words, something like the residential colleges of Oxford and Cambridge. In the second place, it may be taken to mean a University which will furnish licensed teachers and professors to the affiliated schools and colleges, but keep itself aloof from the particular work of teaching. Thirdly, it may mean a University which selects and prescribes text-books and syllabuses, and thus gives a certain shape to the mode of teaching and tests it by periodical examinations.

It is very desirable to give the Senate a more workable constitution by limiting the number, by prescribing the qualifications of persons to be appointed and by enforcing the rules of attendance. The present constitution of the Syndicate does not appear to be satisfactory. It should be reconstituted on a broader basis. Under the bye-laws of the Senate five members should be elected by the Faculty of Arts and two by the Faculty of Law, but in fact it is generally found that the members of the Faculty of Law preponderate over those of the Faculty of Arts. Moreover while the Government is adequately represented in the Syndicate, colleges are very poorly represented, *e.g.*, in 1899-1900 seven Government officials were in the Syndicate and two members belonging to colleges. In 1900-1901 six Government officials were in the Syndicate and two college representatives. Such a state of affairs is undesirable. There should be an equilibrium in representation.

In order to foster a genuine University life I would suggest as follows:—(1) Boarding houses or hostels should be established under the supervision of the Registrars of the Universities. If it is not possible for any reasons (pecuniary or otherwise) private enterprises should be encouraged. (2) Clubs and societies with suitable libraries, and periodicals and journals and things of historical and literary interests, should be encouraged, and it should be the practice almost amounting to a rule with the professors and Principals to invite students of different colleges to such clubs and pass time with them (an hour or two) in pleasant discussions on various topics of the day. (3) The Principals of different colleges may combine together to get up from time to time college parties and picnics in suitable seasons so as not to interfere with examinations and invite the college students to take part in them. (4) College sports and outdoor games. I think almost all the colleges in big towns have athletic grounds and gymnastic masters. One college may now and then enter in a cricket or football match with another and students from different colleges may gather together but such matches depend more on the predilection of the students than that of the professors or Principals.

As regards the limit of age I am of opinion that no minimum age-limit be fixed. Instead of limiting the age I think courses of study should be limited and multiplicity of subjects should be cut down. It is desirable to teach the F.A. course but not in its present form. The present F.A. examination is most cumbrous and multifarious. It should be simplified by judicious arrangements of subjects and divided under two heads, *viz*:—I. (1) English, (2) A second language, (3) History and Logic. II. (1) English, (2) Mathematics, (3) Physics, (4) Chemistry. The students

should be allowed to exercise their discretion in making selections of any of these two groups." It is true that all the vernacular languages of India have not so developed as to find a place in the higher examinations, but I think there are some vernacular languages which should find a place at least in the F.A. examination, *e.g.*, Urdu and Bengali.

Sanskrit and Arabic are so very difficult that they should themselves form subjects of independent study under the University rules up to certain examinations. Nevertheless their study should be systematic, and books should be prescribed on some principle; but the way in which the books are selected discloses a lamentable want of an intelligent principle. The present rule of the Calcutta University requires a candidate who has got plucked in one subject to be examined again in all the subjects including the subjects in which he has carried the highest mark. This principle does not appear to be sound and good, and rather, involves a sheer waste of time and energy. I would, therefore, suggest that this rule may be abolished, and the plucked candidates be required to be examined only in the subjects in which they are deficient.

What appears to be practicable is the introduction of the system of post-graduate lectures. Such lectures will stimulate the intelligent students to devote themselves to researches and works of original thought. With the permission of the Commissioners I beg to speak a few words with special reference to Mahomedan education in Bengal. The Bengal Mussulmans labour under peculiar disadvantages which seriously interfere with the education of their children. All the primary vernacular or middle English schools (private, aided or Government) are of such a nature that they do not suit the requirements of the Mahomedan boys.

Bengali being the medium of instruction in schools of Bengal, it does not suit the boys of all classes and shades of Mahomedan society. Those boys who do not know Bengali sit idle staring teachers in the face when they explain their passages in Bengali; those who understand Bengali, learn the meaning of English words and phrases in Bengali which they do not study. This is anomalous and leads but to superficial knowledge of the subjects taught.

EVIDENCE OF DR. SARAT K. MULLICK.

Dr. Sarat Mullick of St. Francis Hospital, London, was examined by three members of the Universities Commission—the Hon'ble T. Raleigh, Dr. Mukerjea and Mr. Justice Banerjea—at the Bengal Council Chamber, Writers' Buildings. Dr. Mullick said:—

The choice of professors.—Of all medical questions which require the attention of this Commission the question of professors appointed to the Medical College is, in my humble opinion, the most important. All medical education is subsidiary to this great cardinal factor, for if the *fons et origo* of medical training is defective the rest of the subject must participate in that defect. At present medical chairs are filled solely by members of the Indian Medical Service in Bombay, Madras, Calcutta and the Punjab. Thereby the field of choice is considerably contracted. Such a contraction obviously cannot possibly conduce to as good a selection as would be the case if the choice were made by open competition by means of public advertisement, as is done in Europe. The I.M.S. enjoy a monopoly—an unwarrantable monopoly. There is no reason why an impartial tribunal such as this should allow such an injustice to be perpetuated. It is an injustice for more than one reason. In the first place it is an injustice to the students, for they are placed under teachers who are not always the best available. Secondly, it is an injustice to the public at large, inasmuch as college professors are supposed to be the consultants for their Presidency and carry with them the responsibility attached to high proficiency. Thirdly, it is an injustice to the science of medicine because the professors of the Medical College, as the supreme medical body, are looked up to for the creation of that scientific spirit so essential in all civilised communities. As at present constituted, we do not get the best available teachers because the medical profession at large is rigidly excluded from the area of selection. As regards the Indian Medical Service it is the exception for its members to show any special aptitude in any special subject not because they are inferior so far as their initial training is concerned, but because the conditions of service are such that there is neither the incentive nor the opportunity for devoting oneself to special research in the majority of instances. The opportunity sometimes comes when they are actually appointed professors and have or ought to have the leisure to attend to laboratory work. But by that time most of them have got into the sere and yellow leaf of their lives, and when the autumn tints deepen the energy necessary for vigorous work is wanting. In most countries, especially Great Britain which we have taken as our model, no one is appointed a professor unless the vacancy is notified in the press. It thus ensures the fullest publicity and gives a chance for all to compete. The candidate chosen is one who has given evidence of prolonged specialism by having published some original work. Contrast with this the position of the Indian Medical Service professors. The majority of them have had a college or University career of but average merit. Some few amongst them have probably held such junior appointments in England as House Physician or House Surgeon, or Demonstrator under some lecturer. These appointments, though of considerable value in themselves, are of little avail unless they are made the first amongst successive rungs in the professional ladder which it is not possible for the average I.M.S. officer with his age-limit to scale. They compete for the I.M.S. which is a general examination and the successful ones are sent to Netley for a few months' course of training before coming to India. They are then attached to a regiment and then their services are lent to civil stations where their duties are multifarious, extending from treating a stomach-ache to mounting guard over a jail. So far it will be observed the Indian Medical Service officer has had no chance of specialising. As he rises in the grades or what is also of no mean importance wins his way into the good graces of the authorities, he suddenly finds himself in the equivocal position of having been transformed into a full fledged specialist by the magic orders of an appreciative Government and he is forthwith attached to an important chair in the Medical College. The task of Cincinnatus was a mere bagatelle compared to the exalted transformation of our friend, the Civil Surgeon with his many-sided activity into a specialist of most pronounced character. In all competitions I would *not* exclude I.M.S. officers. Thereby all unfairness would be removed, for if under this system of open competition the I.M.S. officer was the best qualified, no one would grudge him his well-earned laurels. During the discussions which I had raised at the most important of all medical bodies in our Empire, *viz.*, the British Medical Association, it was urged by the apologists of the present system that it was an "open" system inasmuch as anybody who desired to compete for these chairs could do so by entering the I.M.S. This is a most insidious assertion. There are many reasons which militate against many joining the I.M.S. The age-limit, the military regulations and exclusions governing the I.M.S. examinations, the physical qualifications and, as regards Indians, the having to cross over to England on a precarious mission in an inhospitable climate and being a stranger amongst strange people, and all this on the off chance of being successful, are some objections which prove that the present is not a policy of the "open door" in the large and true sense of the term. At present we are perpetuating the monstrous puerility not of regulating the medical service for the nation but the nation for the convenience of the service; for there is not the shade of a shadow of doubt that the tendency of monopolies such as the present is to produce this anachronism. The evil is aggravated when we find, as has repeatedly been seen in various parts of India, one professor called upon to teach totally different subjects, each of which requires a life-long study. There is an instance cited by the late Dr. Bahadurjee, in which an I.M.S. Officer had held the post of Chemical Examiner to the Government, Prof. of Chemistry, Prof. of Physics. He had been successively Surgeon, and Physician, and had occupied the chair of Hygiene. He was the Superintendent of the Ophthalmic Hospital, lecturer of Ophthalmic Medicine and Surgery, and Prof. of Jurisprudence. A varied knowledge in all conscience, and one is tempted to exclaim "still the wonder grew that one small head could carry all he knew." This scandal, for it is nothing short of one, leads to a smattering of knowledge, and I have in my possession evidence to show that in a neighbouring presidency some of the I.M.S. teachers actually read out their lectures *verbatim* from certain well-known text-books. Is the reformed University to be satisfied with such an unenviable notoriety? Human nature has enough to endure already. Are we in India going to intensify that by shirking our plain duty of reforming such of the abuses as exist? In Europe all great advances were made by those who had specialised. Pasteur would not have placed humanity in his debt had he shifted from subject to subject. James Young Simpson would not have abolished pain by the introduction of chloroform had he shifted from chair to chair, and Lister would not have given life to the millions had he frittered away his transcendental genius in varied and diverse pursuits. As regards the professional defects of medical training in India the British Medical Association, had by a large majority taken them into its consideration. Prof. Thomas Fraser, F.R.S., M.D., late Dean of the Faculty of Medicine in Edinburgh, and the President of the Royal Commission on Plague, has pronounced against the present system of appointing professors, and Sir William Church, Bart., President of the Royal College of Physicians, England, and head of the medical profession in England in a letter to me, states: "It seems to me that it cannot be right that teachers should be changed from chair to chair if the subjects they teach are different."

Enlarging Institutions.—The principal of the Calcutta Medical College in his evidence the other day frankly admitted that owing to want of space in his college his policy had been to keep the number of medical students from increasing. More or less this has been the policy also in other presidencies. The rules framed in Calcutta are more Draconian than those which prevail in such enlightened centres of medical education as Edinburgh and London. Under the circumstances either the Medical College should be enlarged or other institutions such as the Calcutta College of Surgeons or Physicians, and Calcutta Medical School should after a rigid and proper test as regards teachers, and appliances, &c., be recognised as legitimate portals of approach to the University examinations. The Campbell Medical School is now conducted in the vernacular. I believe if English classes were opened and recognised by the University after a scrutiny, it would do much to relieve the congestion in the Medical College. It cannot be said that the number of doctors turned out by the University is inordinately large. I have just returned after an extensive tour throughout India, and I have come across places where a Hospital Assistant or "apothecary qualified" officers are doing the duty which should be performed by Assistant Surgeons. The fact is that the fully qualified men do not care to join a service with such inadequate honours and remuneration as the Subordinate Medical Service, and what is far more important the paucity in their numbers encourages them to earn a better livelihood as private practitioners. By creating greater facilities for medical studies we shall be able to turn out more available men for out-of-the-way places. This system of "extra mural" schools is prevalent in Edinburgh, and in the recently remodelled University of London several medical colleges have been recognised as a part and parcel of the new University. A healthy rivalry would spring up in India. Self-preservation being the first law of nature each would vie with the other in alleviating the ills to which flesh is heir, as that alone could be the *raison d'etre* of their existence.

Practical teaching.—More attention should be paid to practical teaching than is being done at present. Each subject ought to have its practical class-room. Without this the study is incomplete and there is no incentive for original research. If it is true that the child is father of the man then the opportunity for originality should be afforded early. The University which aims only at a bread and butter ideal is a very poor representative of a noble institution. Regular medical research classes ought to be a part of the reformed University. With all their conceit, physicians have to admit their impotence in dealing with many diseases. In India we have tropical diseases of every shade flourishing in rank luxuriance and therefore there is the greater reason why we should train up fighters against disease.

Source of Economy.—At present the Calcutta Medical College and the Presidency College though situated cheek by jowl, each maintains a separate staff of teachers and classes in subjects which are common to both. I would amalgamate these chairs and make both sets of students attend the same classes. The money thus saved would go towards effecting many improvements which are at present necessary.

Control of Medical Education.—The present control of the Medical College by the Inspector-General of Civil Hospitals is entirely out of harmony with the spirit of the times. The Inspector-General, however estimable a gentleman he may be otherwise, is not a proper authority. One of his disqualifications, as Lieutenant-Colonel Bomford rightly observed, is "that he should know nothing of Bengal, at any rate some one is always brought from another province, who knows nothing of Bengal and Bengalee students." The Medical Education ought to be under the direct control of the University. I am convinced that then and only then would the teaching of medicine be efficient. Physicians should receive the best professional help available. They are anxious to befriend their fellow-beings to the best of their ability and instances are neither few nor far between in which they have cheerfully laid down the lives for God and humanity.

(Concluded.)

OUR ENGLISH LETTER.

CAMBRIDGE, *April* 1, 1902.

The bird of the air that carries to great men an account of what their inferiors say about them, is familiar to all students of allegorical ornithology: but he is matched by that other bird which reveals to the poor whatever the rich man says in his bed-chamber. It is this useful bird which betrays the secrets of cabinet-meetings, and proclaims on the housetops the details of Bills that are still in the future. It is true that the news he announces is not always reliable: and those to whom he brings his messages generally take the precaution, before they in their turn begin to publish, of saying that they do so 'with all reserve.' At any rate, some weeks before Mr. Balfour introduced the Education Bill in the House of Commons, I was informed, by a person who said he knew, what several of its clauses were to be: and the same authority asserted that, unlike the rest of 'this universal frame,' the Bill by no means began in harmony, nor did it run a very melodious course through any of its preliminary stages. One cabinet meeting is said to have lasted seven hours; two ministers, with their backs against the wall, held out like jurymen in a murder-case who are opposed to capital punishment; and the discordant diapason finally, as might have been expected, closed in a compromise.

The Bill as published, indeed, bears evident marks of compromise. Chief among these marks is the permissive clauses. The fact that Wales is also allowed, if it pleases, to retain its present system, is another sign of the same thing; and the temporary omission of London from the scope of the Bill points in the same direction. Curiously enough, though it is probable that the permissive clauses are due to the more liberal party in the cabinet, it is precisely these clauses which have been picked out, both by friends of the Government and by its opponents, as the most obvious blots in the Bill. Professional educationalists, in particular, are strongly adverse to these clauses; and personally I think that they will be dropped in committee.

Of course it is the religious difficulty that has to be met in this or any scheme that may be proposed. It is claimed by opponents of School Boards that the members of those Boards tend to be chosen, not because they are educational experts, but because they are 'sound' on the religious question; and Mr. Balfour maintains that the new mode of choosing the authorities will avoid this difficulty. Against this it is urged that the County Councils inevitably consist largely of men who can afford money and time for the work; that these men are chiefly Tories; and that therefore the new authority will be more partisan than the old. County Council work, especially in the country districts, involves an expenditure of time and money which can only be met by the leisured classes; and there is real reason therefore to fear that the true feeling of the district may fail to be represented on the Council. This might be avoided if the educational committee of the council should be compelled to meet at places and at times which would make it possible for experts, however tied, to attend. In any case it is to this part of the Bill that jealous attention will be directed.

Should any religious body conceive that the Council school does not meet its needs, it may, by applying to the Board of Education, secure itself a school of its own. This is, on the face of it, only fair; but if carried out to any extent it will involve the creation of a vast number of tiny, and presumably inefficient, schools throughout the country. To this, also, the professional educationalists, headed by Dr. Macnamara and Mr. Croft, are strongly opposed. But the professional educationalist is too apt to regard the religious difficulty as a mere bogey of the fanatic. A bogey it may be; but a phantom that is believed in is a terrible reality nevertheless; and there is no question that, whatever may be the case in the towns, in the country districts there is often much petty tyranny which it should be the business of this Bill to render impossible.

In his speech Mr. Balfour dwelt at length on the question of training-colleges. At present, as is well known, all the training-colleges are voluntary; and the accommodation they provide is totally inadequate. In some, for example, every member has to be a King's scholar; and even some of the King's scholars find themselves kept out by the stress of competition. Yet, on looking through the Bill, we find no direct reference to the foundation of training-colleges. This work seems to be left entirely to the initiative of the new authorities. It would, we fancy, be much better if these should be taken entirely under the control of the Board of Education, and out of the hands of the local authorities. Thus, and thus only, we think, would the uniformity which is so desirable be secured.

There are, of course, many persons so fearful of the malign influence of voluntary schools that they will look askance on the whole Bill. There are others, however, and these include the majority of those practically acquainted with education, who see too clearly the evils of the present chaos not to be willing to accept even some of the bad

points of the Bill for the sake of the uniformity which may result. This last was apparently the prevailing feeling at the meeting of the National Union of Teachers at Bristol, where Mr. Allen Croft presided over no fewer than two thousand delegates. There were speakers there who denounced the *ad hoc* principle as freely as Mr. Balfour could desire; there were others who made *ad hoc* their palladium; but the majority seemed to favour the general lines of the Bill. Dr. Macnamara, indeed, would in some respects go farther than the Government: he would abolish the limitation of the rate to two pence, thinking that if the rate-payers like to pay more for education they should be permitted to do so; and he would also, after the Scotch fashion, permit scholars to stay at school till the age of eighteen or even longer. Altogether, I should imagine that the teachers saw in the Bill an effort, perhaps unconscious, to improve their position, and to give them something of the status of public servants; and they endeavoured to emphasise this aspect of the Bill by carrying proposals that teachers threatened with dismissal should have the right of appeal to the local authority. There is no doubt, in fact, that by a few concessions on points like these—concessions which could easily be made in committee—the Government could secure for itself the powerful support of the large body of teachers throughout the country. Without concessions, probably, the Bill will fail; and any attempt to force it through by the dead weight of a war majority will be justly and widely resented.

Perhaps the most interesting celebration of the year, next of course to the coronation of King Edward, will be the tercentenary of the Bodleian Library. It was in 1602 that Sir Thomas Bodley founded that great institution, and, in addition to endowing it with books and money, secured for it from the Stationers' Company the right to receive every book that should be published—a right since confirmed by Act of Parliament. The Library at present contains six hundred thousand printed books and thirty thousand manuscripts. Sir Thomas, of course, was in a sense but its second founder—the Cicero rather than the Romulus of the library. The original nucleus was the collection, largely stolen from the Louvre, presented to Oxford about 1450 by Humphrey, Duke of Gloucester. But this collection was all but destroyed in the iconoclastic days of Edward VI. What is at present known as Duke Humphrey's Library is a new building on the ruins of the old.

Edward VI, as is well known, made up to some extent for the destruction of books by founding schools all over the country—possibly because schoolboys were not likely to view that destruction too harshly. His most famous foundation, Christ's Hospital, after a long and chequered career, is now about to follow the lead of so many other London schools, and transfer itself to the country. The farewell sermon will be preached at St. Paul's on April 16 by the Bishop of London, and two days afterwards the boys will leave for their new abode. The school has in past times been closely connected with St. Paul's: indeed at one time it provided the choristers. Many schools, in spite of Horace's dictum, have changed their minds along with their skies in making these migrations. Christ's Hospital, certainly, in its old position had hardly a sky to change; but it had traditions which it is to be hoped it will keep unaltered.

As we are speaking of anniversaries and celebrations, we ought not to pass over the fiftieth anniversary of Owens College, of which the best description we have seen is given by Dr. Robertson Nicoll in the British Weekly. In spite of the immense amount of good work done by that college, it is hard to believe that it is already fifty years old. First-rate men assembled from all parts of the world to do it honour: it would seem that the most striking speech, or at any rate the liveliest, was delivered by Professor Mahaffy of Dublin, who is a past master in that peculiar kind of oratory. Among the many complimentary degrees given on the occasion the most interesting, and certainly not the least deserved, was that conferred on Mrs. Rylands, to whose munificence it is owing that the Althorp Library, instead of being scattered to the ends of the earth, is now one of the chief treasures of Manchester.

It is remarkable that, while so many second-rate personages have been given honorary degrees at our Universities, Mr. George Meredith, assuredly the greatest of living novelists, and one of the very foremost men of letters of any kind, should have been passed over. But this crying neglect has at last been remedied, and, most appropriately, by the University of Wales. Mr. Meredith, however, is at least as much Irish as Welsh; why should not Dublin University follow suit? and, though he has 'not a drop of Saxon blood in his veins,' surely Oxford or Cambridge might honour itself by doing honour to one of the chief writers of English.

CONTEMPORARY EDUCATIONAL PERIODICALS.

The *Journal of Education* for April publishes a *precis* of the Education Bill and a brief criticism of it. The general tone is one of approval, though like many other papers the *Journal* is dissatisfied with the permissive clause and the absence of provision for the training of teachers. With respect to the Crown nominees to the Council of Registration, the *Journal's* suggestion has been acted upon by the President of the Board of Education. "Taking the six names in order, we find two representatives of the Consultative Committee, and one respectively of training colleges, of the City and Guilds Institute, of Assistant Mistresses, and of Assistant Masters." (For list see our General Notes in this issue.)

Among the Occasional Notes the *Schoolmaster* comes in for a hard hit for venturing to protest against the double column of the new Register. The *Journal*, though it would have preferred a simple alphabetical list, can see no harm in the Consultative Committee's plan, which is a fair compromise between the extreme proposals. Not content with this the *Journal* goes further and, in a combative spirit, adds:—

> If, on the other hand, as the College of Preceptors desired, the same standard of general education had been demanded from all, we doubt whether 1 per cent. of the forty-five thousand N.U.T. teachers would have found themselves on the Register.

This is regarded by another of our contemporaries, the *University Correspondent* as much too sweeping and likely to evoke angry retorts from the N.U.T. The same paper publishes a brief report of the proceedings of the N.U.T. at Bristol, from which it appears that while the Union approves of the Bill as a whole (always excepting the permissive clause), it was unanimously opposed to the distinction drawn in the Registration Order between primary and secondary teachers.

The *School Guardian* of April 19, devotes the greater part of its space to a reprint of press criticisms of the Education Bill. In its Notes of the Week Sir Joshua Fitch's praise of the School Boards for their educational enterprise is naturally pronounced undeserved, while the voluntary school managers are congratulated on such success as they have had in spite of unfair modes of competition adopted by School Boards. In regard to training again, the *Guardian* is not so enthusiastic as some other papers. It acknowledges that training is supported by a body of opinion which is becoming larger and more influential; but it will not join Sir Joshua and others in blaming the Government for not encumbering the Bill with definite proposals on a matter upon which there is scarcely any agreement even among experts.

> "Should the training be given at the Universities and other places of liberal education? Should it be concurrent with the ordinary University course, or subsequent to it? Should it be carried on in Secondary Schools themselves? Should elementary and secondary teachers be trained together? All these are questions on which the most competent educationists of the country have yet to make up their minds."

The Educational Times voices the general satisfaction of the members of the College of Preceptors at the choice of Mr. Pinches as their representative on the Registration Council. In view of the fact that the Council will have to decide on the criteria of efficiency of Secondary Schools, our contemporary recalls the paper on the subject read by Mr. Pinches six years ago at the Conference on the Report of the Royal Commission on Secondary Education. A full and interesting report is given of the proceedings of a meeting of the Preceptors' College, when Dr. J. J. Findlay read a paper on the Teaching of Elementary Mathematics. Readers of educational magazines are aware that, thanks to Mr. Perry's vigorous initiative at the British Association, great reforms are impending in the methods of teaching mathematics at schools. Dr. Findlay asked for liberty to put the proposed reforms to actual test and to conduct experiments in classes. He added particulars of his own experiments. He called upon examining boards to encourage freedom and variety, and he advised inspectors merely to ask questions and not impose their own methods on teachers. The speakers that followed him also cried out for freedom and hoped that Dr. Findlay and others who were making experiments like him would publish the results of their experience from time to time.

The School World for April is an average number. The most readable article is the first number of a series of articles on "The Growth of Educational Ideals during the 19th century." This particular contribution deals with the education of girls and women. A writer on Home Lessons makes a remark which must bring delight to many schoolmasters among us at this time of the year. "In conclusion let me protest against one form of home-work—the setting of holiday tasks; anything more futile and more disastrous it is difficult to imagine."

The *Canada Educational Monthly* continues to afford bright and useful reading. Among the contents of the April number are articles on *Arnold of Rugby*, *Current Problems of Secondary Education*, and *The Wages of Teachers*.

Reviews and Notices.

The Elements of Algebra for use in High Schools, BY MESSRS. G. S. RAMASWAMI AIYAR, B.A., *Lecturer in Mathematics, Wesley College, Madras*, P. SITARAMA AIYAR, B.A., *Lecturer in Mathematics, Hindu College, Tinnevelly, and* K. VAIDYANATHASWAMI AIYAR, B.A., *Assistant Master, Board High School, Tiruvâlûr. With a Preface*, BY THE REV. C. POLLARD, M.A. (Cantab.), *Wesleyan Mission, Madras. Messrs. Srinivasa, Varadachari & Co.*, 1902. *Price Re.* 1-2-0.

This is a book that is intended to be used in the High School classes as the very name implies. There are of course books of this kind already in use. Naturally the question arises,—Is there any demand for a new book? We should see what the book contains and what it is worth before we answer the question.

The book is roughly divided into three portions, the first (pp. 1—150) containing the portion to be taught in the Fourth Form, the second (pp. 150—300) covering the portion required for the Fifth Form and the last (the remaining portion of the book) being the remaining portion required for the Matriculation examination to be taught in the Sixth Form.

In the first portion, the first four Rules are very clearly explained. The beginner (the student of the Fourth Form inasmuch as the subject of Algebra has to be begun in that Form) can well take up this book and without any difficulty very easily understand the principles explained therein. Generally the student who was hitherto in the habit of dealing with definite numbers in Arithmetic gets puzzled when he begins this subject and is told that any letter x, for instance, may have any value and he will have to add or subtract, multiply or divide such quantities. The authors of this book have taken care to see that the beginner does not get puzzled, for they lead the student from Arithmetical numbers to Algebraical quantities, especially in dealing with the positive and negative quantities. Each and every principle is clearly explained and questions are given that can be easily solved if the student understands the explanation given and we can safely assert that no one will fail to understand the explanation. This portion also includes a few formulæ with some simple questions in factorisation. The methods of finding out the G.C.M. and the L.C.M. of expressions are clearly put without any attempt being made to explain the theory, which, we all know, tends to confuse the beginner. Then the authors take up the subject of fractions; the whole thing is well done. But the authors take up things that are almost axiomatic and proceed to prove them. For example in Art. 133, they prove that $\frac{a}{b} = \frac{ac}{bc}$. This does not seem to require any proof. Anything divided by itself is known to be 1, and any fraction multiplied by 1 remains unaltered in value. The thing is very plain in itself. Therefore they may with advantage omit Art. 133 and assume the truth contained therein as they have assumed an equally simple thing in the previous article which is used in Art. 133. What we should like to point out is that they need not think of proving very simple axiomatic truth as such proofs tend to puzzle the beginner. In Art. 151, in finding out the expansion of $(a + b + c)^2$ the authors find out the result by actual multiplication, and, as an alternative method, establish the same result from the formula for $(a + b)^2$. The authors might well have given the latter omitting the former, and the student might have been asked to verify the result for himself by actual multiplication which he ought to have learnt before coming to this portion. In saying this we rely on the well-known principle that something should always be left to the student to be done by himself. With regard to the remaining portion of the book, the arrangement is very good. The model solutions are very concise. Another feature which may be pointed out is that the authors have in almost all cases, given alternative solutions. Every mathematician can well understand the importance of this feature. Many questions in mathematics can be solved in a number of ways. Two solutions given of a single question will make the intelligent student think out for himself and perhaps find out a third solution. The University examination questions have been arranged and given at the end. In addition to this, numerous examples have been given under each and every principle explained. The whole book may be said to contain as much as may be required for Matriculation and even a little more. If a student carefully goes through the book he cannot fail to have a tolerably good elementary knowledge of Algebra. The special feature of this book is, it can well be placed in the hands of a beginner, while at the same time it forms a suitable text-book for the

V and the VI Forms also Thus if a student gets a copy of this book he will have no necessity whatever to buy any other book for this subject before passing the Matriculation examination. It is an excellent book which is sure to be welcomed by students and teachers alike.

The Sinner and the Problem, BY ERIC PARKER. *Macmillan's Colonial Library.*

This is a somewhat unconventional story of school life and it has an interest not to be found in *Stalky and Co.* or in that palpable imitation of *Stalky and Co.*, *The Young Barbarians.* There is the breath of the spring tide and the singing of birds all through the book, and the love interest is of a dainty and attractive order. Besides the main characters, to wit the teller of the tale (an artist recuperating his health), the Lady of the Lake, and the Sinner and the Problem, the minor figures, especially the Chief Butler, the Dusty Lady, and the Sinner's Aunt, are all deftly drawn.

Outlines of Metaphysics, BY JOHN S. MACKENZIE, M.A., LITT.D. *Macmillan & Co.*, pp. xvi. 172. *Price 2s. 6d.*

Professor Mackenzie is already well-known to Indian University students as the author of a very scholarly 'Manual of Ethics' and we are sure that the present volume will enhance the reputation which the author has gained from that work. The book before us is really the outcome of a larger plan which Mr. Mackenzie has been precluded from realizing, first, by the arduous nature of his professorial duties and secondly by the publication of Mr. Bradley's *Appearance and Reality.* But the *Outlines of Metaphysics* is by no means a *ridiculus mus.* It fills a distinct gap and fills it well, for it is not on the one hand too much concerned with the analysis and criticism of the different metaphysical problems to simply indicate their nature and mutual connection, which is what the beginner wants; nor has it that flavour of continental extraction so common in recent metaphysical text-books. Believing emphatically that 'nothing is more truly alive than human thought,' Mr. Mackenzie has throughout made use of the genetic method of investigation and has shown us something of the growth of that constructive activity which is involved in experience.

The general conclusion of the inquiry 'is to lead us to have a general conviction of the reliability of experience as a whole, coupled with a general distrust of the finality of any particular aspect of it.' Against the fanaticism—perceptual, scientific, religious or even metaphysical—that sets one aspect of experience over against the others 'we have to set the view that experience is an organic whole, in which each part has value only in the light of all the rest.' A concisely grouped 'List of Works to be consulted' is appended. Paper and print are beyond reproach.

The Tragedy of Julius Cæsar, EDITED BY MICHAEL MACMILLAN. *Methuen & Co* pp. xciv. 179. *3s. 6d.*

Shakespeare's Julius Cæsar with an Introduction and Notes, EDITED BY M. J. C. MEIKLEJOHN, B.A., *Holden*, pp. xxv 136. *1s.*

The former of these two editions belongs to the series in which Professor Dowden's *Hamlet* and *Romeo and Juliet* and Mr. Craig's *King Lear* have already appeared. It may at once be said, and Mr. Macmillan would probably be the first to agree with us, that the present volume does not attain the high mark reached by its predecessors. It is, in fact, not wholly free from those marks of haste which mar much otherwise good work in the editor's edition of *Othello* in the College Classics Series of Shakespeare's Plays. This however is not to say that the work is in any sense a failure. Introduction, Notes and Appendix are all sound pieces of work and bear testimony to very wide reading. And though we have few or no displays of critical ingenuity in the way of suggested readings, we have some interesting parallels brought into the notes. Thus I. ii. 189 ff affords a text for a little dissertation on lean and fat villains in which Wilkie Collins's Count Fosco is held up as the sole representative of the latter class, and the words of Portia, "Say I am merry," at the end of Act II. Sc. iv. are illustrated by the fortitude with which Mrs. D'Israeli bore the pain of a finger crushed in the carriage door lest it should affect the speech her husband was on his way to deliver. In his preface Mr. Macmillan refers with special appreciation to the 'very exhaustive and able edition' of the play prepared by Mr. Mark Hunter. We only regret that in his Introduction (p. xiv) he drops the 'Mr.' The same omission is noticeable in the case of Mr. Percy Simpson (on pp. xii. and xiv; on p. xi we have 'Mr.', but familiarity apparently leads to discourtesy), Mr. Wright (p. xi) and Mr. Boas (p. xiii). The time has not yet come when we can parallel these names with Ben Jonson or De Quincey, and we are bound to say that the decapitation jars upon us here just as much as when we hear the Indian under-graduate speak of Leslie Stephen and Herbert Spencer. In appearance and convenience the book is all that could be desired.

The latter of the two works has a posthumous interest. An inserted slip of paper tells us that 'This play forms the first of a series edited under the general editorial supervision of Professor Meiklejohn.' Since this was penned, Professor Meiklejohn, who took to this kind of work because as he humorously remarked he 'could not live on the east wind,' has passed away, but tradition will always connect his name with the great reform which the closing years of the nineteenth century witnessed in the matter and manner of school-books. The volume before us is not ambitious; the vexed question of date for instance is summarily disposed of. But the pupil-teachers for whom we imagine the edition was specially prepared, and candidates for Local Examinations will find it satisfactory, and we think it would well hold its own in this country for use in University classes in competition with the numerous editions already in the market. Anachronisms and historical inaccuracies are duly pilloried, the action summarized and the characters described. The consummate art and beauty of the play as literature are left for the student to discover for himself. We hope he will do so.

A Text-book of Applied English Grammar, BY EDWIN HERBERT LEWIS. *Macmillan & Co.*, pp. xii. 163. *2s.*

The author of this book is Professor of English in the Lewis Institute, Chicago. He has been wondering how, with the large classes of modern days, and the inadequate time allotted, the best results can be obtained in the study of English. This interesting little book is the result of his reflections. It is really only the First Part of a larger whole, but is in itself divided into Book One—Examples of Grammatical Usage, and Book Two—The Definition of the Sentence. Under the first head we have chapters on the correct use of Singular and Plural Verbs, on correct forms of the verbs 'to be' and 'to have' and of certain verbs of action, and on the subject and object forms of personal pronouns. Under the second head are treated Statements and Non-statements, statements that may and statements that may not be written as sentences, and similar topics. In the full and frank recognition of the legality of contractions such as 'haven't,' 'they've,' 'there's' and indeed all through the book the title *applied* grammar is justified. It succeeds in its attempt to show 'how to apply grammatical principles in every-day language. It offers a great many exercises in the art of speaking and writing correctly.'

Boswell's Journal of a Tour to the Hebrides with notes and biographical sketch, BY H. B. COTTERILL. *Macmillan & Co.*, pp. xxx. 364. *2s. 6d.*

This latest addition to Macmillan's English Classics has the advantage of being edited by a gentleman familiar with many of the places visited by the distinguished travellers, and of following on the labours of Dr. Birkbeck Hill and Mr. Carruthers Candidates for the forthcoming F.A. examination at Madras might do worse than compare the state of things in the Highlands and Mull in Johnson's day (1773) with those obtaining twenty years before, in David Balfour's time.

We welcome the appearance of a *Telugu Primer* (2 annas) and of *Telugu Tracing Boards* ($\frac{1}{2}$ anna) associated with the well-known name of Mr. C. Nagoji Rau and published by Messrs. Longmans, Green & Co., as evidence that the newer methods of language teaching are being applied even to those who are at the bottom of the educational ladder. It is on our primary schools that the education of the people ultimately rests, and money and thought expended upon them is the good seed of a sure harvest, though it be not gathered until after many days.

Indian Educational Notes.

MADRAS.

A MEETING of the Faculty of Arts of the University of Madras was held on Monday, the 5th May, at the Senate House, with the President, the Hon'ble Mr. G. H. Stuart in the chair, for the purpose of electing a member of the Syndicate in the place of Dr. A. G. Bourne on furlough. The voting was by ballot, with the result that Mr. E. W. Middlemast was declared elected.

A CONVOCATION for conferring degrees in Medicine was held at the Senate House on Wednesday, 7th May. The Vice-Chancellor presided and the candidates were presented by the Principal of the Medical College.

MR. C. A. PATERSON, Registrar of the University, resumed charge of his duties on May 13th after successful treatment at Kasauli. He leaves for England on the 27th, returning at the beginning of August. In his absence the Rev. C. W. A. Clarke, M.A., (Noble College, Masulipatam) will act as Registrar.

THE Senate of the University has lost by death two of its most distinguished native members, Rai Bahadur Arcot Dhanakoti Mudaliar and Mr. P. Thanu Pillay, Chief Secretary to the Government of Tra-

vancore. The former will be remembered for his liberal help to the Victoria Technical Institute, the latter as a safe and trusted leader of the Nair community. Both were men of foresight and culture.

MONSIEUR J. GOLFIER, Principal of College Calvé, Pondicherry, for the last four years, recently sailed for France where he intends to prosecute his scientific studies in Paris. He is expected to return in six months, and in the meantime Mons. Valmary, Professor of French Literature, has been appointed Acting Principal.

WE regret to record the death of Mr. J. Creighton, Lecturer in English at Pachaiyappa's College, from sun-stroke at Nuzvid, Ganjam District, on Saturday, May 17th. Mr. Creighton had had a long and varied experience in South India, having been formerly Principal of the S. P. G. College, Trichinopoly, and Tutor to the Court of Wards.

THE Government of India scholarship to England awarded this year to a graduate of the Madras University, has been given to Mr. C. Ramalinga Reddy, B.A., of the Christian College, who intends pursuing his studies in History and has gone to Cambridge for that purpose.

MR. E. H. ELLIOTT, B.A., Junior Professor of English, Presidency College, acts as Inspector of Schools, Central Circle, during the absence of Mr. Marsden on privilege leave for 2 months and 29 days from the 30th ultimo.

MR. K. RAMANUJACHARI, M.A., B.L., Principal of the Maharajah's College, Vijianagaram, has been offered the Presidentship of the Sixth Madras Provincial Social Conference.

P. V. SUBBAMMA, daughter of the late M.R.Ry. P. Venkatappiah Pantulu Garu, B.A., sometime Huzur Sheristadar of Godavary, has passed her Lower Secondary Examination in English from the Timpany Memorial School, Cocanada. She is the first girl to attain such a success in the Northern Circars. She continues her studies for Matriculation.

AT the distribution of prizes at the Arcot Mission College on the 14th April, the Rev. Dr. Chamberlain announced the welcome gift of 25,000 dollars to the College by Mr. Ralph Voorhees, a wealthy American philanthropist. The gift will permit of the College being extended in a number of directions, not the least important of which will be the provision of two hostels for the students attending the College. The Hon'ble the Rev. Dr. Miller, who presided at the ceremony, made an important speech in which he referred with approval to the new era which was dawning for education in India and to the increased assistance given by the Government to aided institutions. He advocated a much greater degree of self-help among Indians in the matter of education, as it was important, he said, that those should take part in the education of the community who had a real personal interest in the welfare of the rising generation. The handsome donation to the Arcot Mission College drew forth a graceful reference to the *rapprochement* between the British and Americans today, and the co-operation that has long existed between the two nations in mission and education work in this country.

THE annual prize-giving at the Wesley College, Royapetta, took place on Thursday, the 22nd April, at the College Hall, Mr. N. Subramanayam, Barrister-at-Law, presiding. After the reading of the report by the Principal, Rev. G. G. Cocks, M.A., the Rev. G. Leith, M.A., read the letter received from the Rev. Armenius Burgess, the first Principal of the school, to which the Principal alluded in his report. It gave a succinct history of the institution from its very beginning in 1853 up to 1870, timing its development from stage to stage.

The Chairman, after giving away the prizes, made a speech full of personal reminiscences about the institution, supplementing what the Rev. Armenius Burgess had stated in his letter. In conclusion he referred to the inducements and facilities that now exist for athletic games, and in the matter of education generally; and proceeded to congratulate the students on the advantages and facilities they had nowadays to acquire education. First as a student, then as a teacher, and eventually as headmaster in that school, the Chairman felt the greatest and the deepest interest in it, and wished it might soon be made into a first-grade college to serve in the midst of the thick populations of Mylapore and Triplicane. He also congratulated the Principal and the staff on the hopeful and encouraging report they had presented of the results of that institution, both within its walls and without them, and expressed a wish that it should continue to prosper.

THE annual distribution of prizes at the S. P. G. College and schools of Trichinopoly was held in the College play-ground on Saturday, the 19th ultimo, at 6 P.M., with Mr. R. H. Shipley, I.C.S., in the chair. Mr. H. Malim, M.A., the Principal, read the report for the year 1901, after which followed the acting of two scenes from two plays of Shakespeare by the students of the College. The Chairman then distributed the prizes and made a short speech:—

Most of the students, he said, were looking forward, no doubt, to entering Government Service. It was a laudable ambition indeed. But there were also other careers open to them. It was very difficult for him to place himself in the position of the boys in front of him, as there was much difference in the conditions of English Public School life and Indian School life. He himself came from a famous Public School in England, founded 500 years ago by William of Wykeham, Bishop of Winchester, which had its own prize days and prizes like theirs. English students in Public Schools were boarders under the personal supervision of their masters. In India students were under the control of their teachers only for a portion of the day, but after

their school hours were over they came under the influences of their respective families.

The students should cultivate a love for their own *alma mater*, an *esprit de corps* on which patriotism or love for one's own country was founded. Their institution might not be hoary with age; there might be no traditions connected with it; it might be but of yesterday's growth; but they would be the makers and founders of its traditions, handing them down to posterity. Mr. Shipley concluded his very interesting and instructive address by wishing prosperity and success to the College.

A MEETING of the members of the Madras Teachers' Guild was held on the evening of Friday, the 2nd instant, in the Wesley College Hall, Royapettah, with the Rev. F. W. Kellett, one of the Vice-Presidents, in the chair. The meeting transacted some formal business.

There was, however, one item of interest. At a meeting of the Teachers' Association, Porayar, Tranquebar, held on the 8th February last, it was resolved that the Madras Teachers' Guild be requested to obtain sanction from the Government to retain and improve the status of the Lower Secondary Examination as a qualification for the middle classes of public service as well as a qualification for teachers' certificates; (2) to request the Government to exempt teachers' children from payment of school fees for two reasons (*a*) the insufficiency of the income of teachers, (*b*) the usefulness of the work turned out by teachers to the country; or in the alternative to prescribe an improved scale of salaries for the teachers of several classes to enable them to conveniently meet the pecuniary requirements of the teachers' profession. With reference to the first request, the Madras Teachers' Guild resolved that they did not see their way to address Government in the matter at present. As regards the second request, the Guild resolved that the Director of Public Instruction be asked to consider whether any concession could be made in the case of fees of children of Primary and Lower Secondary teachers.

It was announced that Miss Burns and the Rev. J. M. Russell were unable to be members of the Council, and that Mr. S. Mangesha Rao had declined the Vice-Presidentship. These vacancies would be filled up at the next meeting. The Chairman said that Mr. Hunter, their Secretary, would soon leave Madras for Rajahmundry, and that during the time he was their Secretary he did excellent work. The Guild unanimously resolved that a hearty vote of thanks be passed to Mr. Hunter for his valuable services. Mr. Hunter briefly acknowledged the vote of thanks.

Mr. V. S. Srinivasa Sastriar, B.A., L.T., Head Master, Hindu High School, Triplicane, opened a debate on the recent prohibition of the teaching of Geometry and Algebra in the Third Form. He approved of the change, as the mind of the young pupil in the Third Form was unable to appreciate and grasp Euclid's reasoning but only got it up by rote. Algebra and Geometry could be taught in three years for the Matriculation Examination. It would be better if Geometrical Drawing was taught in the Third Form. On the whole he would have preferred it if the matter had been left to the option of the managers.

The Rev. G. G. Cocks, Principal, Wesley College, Royapettah, said that as several pupils left school after passing the Lower Secondary Examination, they were bound to teach Geometry and Algebra in the Third Form, to enable them to appear for the Lower Secondary Examination. He saw nothing to prevent their continuing to teach Geometry and Algebra in the Third Form as before and allow the pupils to take it up as an optional subject. The other optional subjects, such as Elementary Science, or the History of Great Britain and Ireland were far more difficult for young minds to grasp.

Mr. S. Rajagopala Chariar, B.A., of Pachaiyappah's College, said that the present rule of the Director was chiefly at their own request, and to ask to have recourse to the old method was not proper.

Mr. R. Srinivasa Iyengar, B.A., L.T., Headmaster, Wesleyan High School, Triplicane, was opposed to the present change. As most of the pupils sought for employment the moment they passed the Lower Secondary Examination, it was necessary for them to have some powers of reasoning to befit them for their occupations: and no subject was so conducive to the improvement of the faculty of reasoning as the study of Geometry. Geometry might be taught in the vernacular, but English names for the definitions were preferable to vernacular ones. Geometrical Drawing and arithmetical calculations would not, if taught in the Third Form, be of much use in learning Geometry later on.

The Rev. C. Pollard, M.A., Principal, Wesleyan Mission High School, Triplicane, said that the subjects were ruled out of the curriculum, in order to enable the Lower Secondary pupils to devote more time to the study of English. Boys in Madras had, possibly, a better knowledge of English than such boys in the Mofussil Lower Secondary Schools. If Geometry was properly taught in Lower Secondary Schools, not as a matter of abstract reasoning but in the concrete, it would be advantageous to the pupils.

Mr. Mark Hunter, M.A., said that one great purpose of the Director of Public Instruction in taking away Geometry and Algebra from the Third Form was to separate the Lower Secondary Schools from the Lower Secondary Examination. The teaching in Lower Secondary Schools was not perfect, and the fewer the subjects the better they were taught. From his experience as an Examiner in English for Madras Lower Secondary Schools, he found their knowledge of English was not a matter on which their teachers could be congratulated, for most of these pupils could not write correctly one sentence in English. The time now devoted to Geometry and Algebra might be well devoted to Arithmetic and to the Vernacular, or English.

Mr. K. G. Venkatasubba Iyer, B.A., L.T., Tutor, Madras Christian College, said that a mistake had been made in taking Algebra with Euclid. Algebra ought to go with Arithmetic, and it was so in the London University. Euclid need not be taught in the

Third Form; Algebra might be taught in the Third Form and something else instead of Euclid. The Teachers' Guild should approach Headmasters and Managers of Schools, to canvass their opinion on the subject.

The Chairman, in bringing the discussion to a close, said that they had a very interesting discussion on the subject, and he was sorry that no proposition was moved on the subject. He hoped that as a matter of business it would be brought forward at the next meeting. The matter must be looked at from the point of view of the Lower Secondary Schools and not the Lower Secondary Examination, which was not intended for school-boys. The main object was to reduce the number of subjects in the Third Form. He quite agreed with the opener of the discussion as to the utility of introducing Geometrical Drawing into the Third Form as a sort of preparation to the study of Geometry, but he did not feel sure as to whether the Director would consent to it.

Mr. K. G. Venkatasubba Iyer will propose at the next meeting that the opinion of Managers be invited by the Guild on the subject.

Mr. V. S. Srinivasa Sastriar briefly replied to the various points mooted by the speakers.

With a vote of thanks to the Chairman the meeting dissolved.

A WELL-ATTENDED General Meeting of the Mahomedan Educational Association of Southern India was held at the Anjuman premises in Mount Road, at 6 P.M. on the 25th ultimo. The Hon'ble Mr. Justice H. T. Boddam, the President of the Association, was in the chair.

Mr. Boddam read a list of the recipients of the scholarships announced at the time of the Mahomedan Educational Conference.

He then announced to the meeting the gift of Rs. 1,000 by His Excellency Lord Ampthill towards the National Fund of Southern India as soon as the Mahomedan Educational Association shall have collected Rs. 49,000. In bringing to the notice of the meeting his own gift of Rs. 1,000 for the same purpose, he said that now that the Mahomedan community was assured of the sympathy and support of its rulers, he was sure, that they would rise equal to the occasion and make the National Fund such a success that it would surprise not only the other communities of Southern India, but also themselves. He had great faith in the potentialities of the Mahomedan community, and had very great confidence in their capacity to endow a large fund intended for the benefit of their children and children's children. He had great pleasure in promising to give Rs. 1,000 to the National Fund when they had collected Rs. 99,000, and had no doubt that ere long the community would fulfil the condition and realize the amounts promised. It was said that the Mahomedans were incapable of sustained effort, but the substantial work done since the sittings of the M. A. O. E. Conference at Madras in December last had demonstrated that such was not the case and that the community had definitely made up its mind to advance in the right direction and work out its educational regeneration.

A strong Executive Committee of the leading gentlemen of the Mahomedan community in Southern India was then elected. At the conclusion, the President was authorised to send over his own signature a letter to His Excellency Lord Ampthill through His Excellency's Private Secretary, expressing the sentiments of profound gratitude and respectful esteem and affection with which they had heard of the offer made by His Excellency the Governor.

RAO BAHADUR R. GOPALA AIYAR, Executive Engineer, North Arcot, has subscribed the very handsome sum of Rs. 5,000 to the Mahomedan Educational Association to be paid in 12 monthly instalments. The Executive Committee of the Mahomedan Educational Association, North Arcot Branch, met on the 4th instant and resolved that a public meeting of the Mahomedans of North Arcot be called at an early date for the purpose of concerting measures to wait upon the donor in deputation, and offer the thanks of the community for the generous donation kindly promised by him, and also that as the donation has been given in aid of the Presidency Fund, a few of the office-bearers of the Southern India Committee be also requested to participate in the proceedings of the General Meeting and take part in the deputation.

Finally, the proposal to request Rao Bahadur R. Gopala Aiyar, B.A., B.C.E., to become the patron of the District Association was approved, and the Vice-President was authorized to convey the request to Mr. Gopala Aiyar.

DURING the visit of H. E. Lord Ampthill to Coimbatore on the 16th April, an address was presented by Mr. Mahomed Shah on behalf of the Mahomedan community. In reply His Excellency said:—Gentlemen,—It is a pleasure to me to receive the welcome which you say it is a pleasure to you to accord, and I accept every word of what you have told me with regard to your loyalty to the British Crown, and your appreciation of the blessings and advantages which you enjoy under British rule. As your address is long, and will oblige me to make a lengthy reply, I shall not waste time with preliminaries, but shall turn at once to the highly important questions which you have raised.

You draw my attention to the pitiable state of deterioration into which your community has fallen, and which you attribute mainly to the system of education, and to the paucity of appointments conferred upon Muhammadans. The extracts which you have recited from orders of Government, describe the state of affairs twenty and thirty years ago, and you imply that your community are no better off now in the matter of facilities for education than they were then. I find, however, on turning to more recent sources of information, the following passage in the report of the Director of Public Instruction for 1899-1900: "For many years past the special attention of Government has been

directed towards the development of Muhammadan education, and exceptional assistance has been rendered to the community. The Muhammadans have for long been enjoying the privilege of paying half fees in all public schools and colleges, and Muhammadan students who undergo training for the profession of teaching are given an increased rate of stipends from provincial funds under the grant-in-aid code. All schools for Muhammadans are treated as poor schools, irrespective of the proportion of poor pupils; favourable rates of salary grants are allowed to teachers employed in schools intended for Muhammadans, and results grants are given to Muhammadan boys at 25 per cent. higher than standard rates. Besides these special concessions, a larger number of scholarships are annually offered for Muhammadan male pupils, in proportion to their numbers, than for pupils of other communities: yet with all these advantages, very few Muhammadans who offer themselves for employment in the public service, satisfy the conditions of admission."

You say it is the system of education that is at fault, that it is devised to suit the requirements of the Hindu community, and that it does not meet the needs of Muhammadans: that you are handicapped, and unable to compete with other communities, on account of your poverty, and by having to study some Hindu vernacular as a second language for public examinations. The passage which I have just quoted, from the report of the Director of Public Instruction, shows how Government has endeavoured to cheapen the cost of education for the Muhammadan students, and with due regard to the community at large, I do not see that you can reasonably ask Government to do more. The real difficulty is one which you have refrained from mentioning, but as I myself have learnt what it is from the lips of more than one Muhammadan gentleman of high social position, and recognized intelligence, I do not hesitate to tell you what it is,—it is the religious difficulty. Muhammadan boys have to be taught the principles of their religion and law, and until they are well grounded in these subjects their parents do not like them mixing with those of other faiths. This religious study involves an immense amount of learning by rote, and is a severe handicap for the Muhammadan boy, who starts several years behind the others in his secular education. It is for you to devise the means of counteracting this difficulty, for it is clear that Government, which is solemnly pledged not to interfere in the religious faiths of the people of India, cannot undertake the reform of methods which are peculiar to your religion, and sacred to your personal and domestic lives.

I am not sure that I quite understand your difficulty about the study of the Hindu vernaculars. Here in the South of India, the Muhammadan community is so dispersed amongst the Hindus that the use of the Hindu vernaculars is very general amongst them, and as all public business is carried on in the vernacular, or in English, knowledge of these languages is indispensable for employment in the public service. Hindustani is, however, recognized as the first or second language, in all the public examinations, and is also accepted for the vernacular tests. It is also recognized for the University examinations.

It is true that where a knowledge of English is required as well, a Muhammadan lad needs to study three languages, whereas a Hindu boy need only learn two; that no doubt is a disadvantage, but it is hardly a grievance, and the remedy for it seems to be in greater assiduity, in study, and greater industry. In former times the Muhammadans were noted for their wealth of learning, and the reason why they have now fallen behind, seems to be that they have rested on their oars, and held aloof, while others have outstripped them by adapting themselves more readily to the changed conditions of the public service. I am not saying more than was said by one of the most revered of your co-religionists, the Nawab Imadulmulk Syed Hussain Bilgrami, at the Muhammadan Educational Conference of 1900, but I cannot agree with you that the outlook for the Muhammadan community is no brighter now than it was thirty years ago.

On the contrary, I see many hopeful signs which might well have encouraged you to adopt a less pessimistic tone in your address.

The success which has attended the Aligarh College has indicated the lines on which the improvement may be reached, and though it may not be possible for you to found and endow a similar institution down here in the south for some time to come, you can at least emulate the example of those who have shown that self-help and self-sacrifice are at once nobler principles of conduct, and surer paths to worldly success, than sectarian reserve or the hope of exceptional indulgence.

I was very much struck by the earnestness of the purpose of all those who attended the Muhammadan Educational Conference last December, and by the spirit of self-reliance which animated their proceedings. So long as the needs and requirements of Muhammadans are discussed and put before Government in that spirit, they will receive the fullest and most sympathetic consideration, as the Hon'ble Mr. Justice Boddam, who so ably presided over that Conference, remarked in his concluding address. What is now wanted is a sustained effort on the part of each and every one of the community, to aid in carrying out the resolutions passed at the Conference. I have learnt with much pleasure from Mr. Boddam, that as one outcome of the Conference, eight scholarships for Muhammadans, of Rs. 15 per mensem, tenable for from 3 to 5 years, have been raised, and that the Muhammadan Educational Association of Southern India has been formed with the idea of organising the whole community in Southern India, and to raise amongst them funds for educational purposes. This is a great step in the right direction, and I shall watch with great interest the progress of the movement, and give it all the help which may be within my power.

Coming now to your particular request, Government has purchased the "Umdah bagh" for the

Madrasa-i-Azam, and funds have been allotted, in the current year's budget, for improving the building. Your suggestion that a first-class European headmaster should be appointed, was made by the Board of Muhammadan Education in 1895, and will, when the time comes, receive the careful consideration of Government. The other wants which you enumerate, *viz.*, the re-organization of the Hobart Girls' School, the starting of new schools for girls in the mofussil, the appointment of Hindustani and Arabic munshis in public schools, the representation of the community in the higher grades of the educational service, are all matters requiring careful consideration, and cannot be dealt with offhand in a reply to an address, but if and when the needs of your community in these respects are put before me in a fuller and better digested shape, they shall receive my earnest attention.

From what I have already said, you will have gathered that your last request for a definite number of appointments in Government service to be set apart solely for Muhammadans, is not the sort of request that can be granted. Government is naturally anxious to see a proper proportion of Muhammadans employed in the public service, and the attention of heads of departments has frequently been drawn to the necessity of securing this object, but the qualification for public service, and the essential condition precedent to preferment therein, is, and must continue to be, "merit." As the statistics show, there is no lack of employment of Muhammadans in the lower grades of the service, and it is a gratifying sign that Muhammadans are at last beginning to recognize that they must avail themselves more largely than they have hitherto done of the means available for obtaining the higher education, and thereby of qualifying themselves for higher appointment.

I am grateful to you for the kind words with which you concluded your address. You have prayed the Almighty to bless me with courage and sound health. If you had asked me, I think that I should have told you that those are the two most essential requirements of him who represents His Majesty the King-Emperor, and who earnestly desires to improve the lot of His Majesty's subjects in this land.

MYSORE.

THE Mysore Durbar spent nearly 11 lakhs of rupees for education during 1900-1901, being half a lakh over the previous year's expenditure. A fifth of the expenditure was devoted for primary, a tenth for collegiate, and a twentieth for special, education.

REVIEWING the report on Public Instruction in Mysore for 1900-1901, the Government says: "The Inspector-General has instituted some interesting comparisons by decades. In the decade ending with 1890-1891, there was an increase of about 85 per cent. both in the number of public schools and of scholars, while, in the succeeding period of ten years, schools increased by 43 per cent. and scholars by 30 per cent. The prevalence of the plague for some years past no doubt accounts partly for the slower rate in the second decade. Private institutions rose in number and importance during the first decade; but they decreased in both respects between 1890 and 1900."

THERE are in the Mysore Province 171 men and 6 women who are being specially trained for the profession of teachers in 5 Government schools.

DURING the year ending June 1901 there were in all 73 students of Mysore who received scholarships from Government for carrying on professional studies outside the State. The expenditure incurred on these was Rs. 21,546 and the largest number of students went to study Medicine in Madras, while 8 of the scholars were in the Forest School at Dehra Dun.

THE Mysore Government has issued revised rules for the issue of State scholarships for the different nationalities and professions. (1) Pallegar scholarships of the aggregate value of Rs. 70 per mensem are intended for the members of the families of Pallegar pensionaries, who will get Rs. 7, 5, and 4 for studying in the B.A., F.A., and High School classes, respectively. (2) A sum of Rs. 120 is set apart per month for encouraging higher education among Mahomedans who will be paid Rs. 7, 5, 4, in special, and 7, 4, 3 in ordinary cases for studying in the B.A., F.A., and High School classes. (3) Three Engineering scholarships of the monthly aggregate value of Rs. 90. (4) Three medical scholarships of the total value of Rs. 75 per month, will also be awarded this year tenable for three years at the Madras Colleges. (5) Two agricultural scholarships will be issued this year tenable for three sessions of 34 months at Rs. 10 per month for the 1st year, Rs. 12-8 for the 2nd year, and Rs. 15 for the remainder of the course. The amount thus expended averages Rs. 400 per mensem.

THE Mysore Government sometime ago sanctioned Rs. 1,500 as grant-in-aid for a school-building for Shravanabelgola. The people too contributed an equal share for the same purpose; and thus the whole amount of Rs. 3,000 was set apart for the building. But before the work commenced, a wealthy gentleman named Mr. Padmashetty came forward and undertook himself to build a spacious school house so as to accommodate all the English, Kannada and Sanskrit schools of that town. Mr. Padmashetty, however, at the same time requested the Mysore Government to convert the original amount of Rs. 3,000, reserved for the school building, into a poor scholars' fund for the benefit of the poor students of that place; and this request has been granted.

THE manufacture of flooring tiles and other articles of clay is being vigorously carried on in the Industrial School at Mysore. The superintendent has temporarily employed the local potters to finish some work during the holidays. Mr. J. Weir, of the Maharaja's College is on the committee and takes a keen interest in everything connected with the institution.

BOMBAY.

THE subject of commerce has been included in the course for School Final Examination of the Bombay University.

MR. HIRST, Professor at Meerut College, has been appointed Principal of the Gujarat College, Ahmedabad.

DR. D. THOMPSON, Professor, Poona College of Science, is appointed to officiate as Superintendent, Archæological Survey, Bombay, *vice* Mr. Henry Cousens on leave.

DURING the absence of the Honourable Mr. E. Giles, M.A. (Oxon.), proceeding on leave, pending further orders, Mr. F. G. Selby, M.A. (Oxon.), acts as Director of Public Instruction. Mr. W. H. Sharp, M.A. (Oxon.), acts as Principal and Professor of Logic and Moral Philosophy, Deccan College.

Mr. H. V. R. Kemball becomes a member of the Board of the Victoria Jubilee Technical Institute *vice* Mr. H. Wenden, resigned.

Mrs. F. L. McAfee, Lady Superintendent, Mahalaxmi Female Training College, Ahmedabad, is granted furlough for five months in continuation of the summer vacation.

MR. VITHALDAS DAMODER THACKERSEY of Bombay has presented a handsome donation to the Joint Schools Committee for the purpose of defraying the cost of books required by students who are not in a position to purchase them for themselves.

AFTER a career of varied activity in the Government service for nearly a quarter of a century, Dr. Macdonald, Registrar of the Bombay University, has proceeded on leave to Europe prior to his retirement in April, 1903. He joined the service in July, 1879, as Curator of the Victoria and Albert Museum, and in November of the same year, in addition to his duties at the Museum, was appointed Professor of Biology in the Elphinstone College. He was temporarily appointed Lecturer in Experimental Physics in the same college in 1884, and in the following year he also acted as Professor of English Literature, and from June, 1885, to October, 1888, he was officiating Professor of Botany in the Grant Medical College. He was then confirmed in the appointment. He was then appointed Registrar, and for 14 years was re-elected.

ON May 1st, a serious fire broke out in the College of Science at Poona, which ultimately involved the destruction of the fine Herbarium and Laboratory attached thereto. The fire seems to have originated in the hands of an assistant named Dhondi who is said to have been handling a drum of methylated spirits. This man has unfortunately lost his life and the invaluable collection of specimens which took years of patient building has been totally lost.

IT is understood that Rao Saheb Viswanath Narayan Dandekar, of Shukurwar Peth in the City, but at present employed as Civil Judge at Akola in Berar, has been appointed acting Director of Public Instruction of Berar, in place of Mr. Candy, B.A., LL.B., who has gone on leave for two months. Rao Saheb Dandekar's father, the late Rao Bahadur Narayan Bhai Dandekar, held the post for twelve years.

THE distribution of prizes to the boys of the Madhawpur Gujerati School took place on Thursday, 24th April. In concluding his report the Educational Inspector Mr. Kashiram Praggi Upadhyaya, B.A., requested the people to follow the example of Haji Isa Haji Sumar, a well-known Mahomedan gentleman, of Ranawan under Porbandar, who has proposed to spend Rs. 20,000 for the erection of the State school and Madrassa buildings at Ranawan and to join hands with the State to promote the interest of education, *i.e.*, to utilise a certain portion of their wealth in starting scholarships and funds to help the poor students. In regard to the whole department, he said, that there was a fifty per cent. increase in the number of boys and girls since he took over charge as Educational Inspector. He further said that the system of giving prizes to those masters and teachers who show excellent work in the annual examination—a system which prevails nowhere in Kathiawar except in Porbandar State—has tended to incite masters and teachers to active work and to keen and honest competition.

The prizes were then distributed by the Maharana of Porbandar after which Mr. Fardanji, the Private Secretary, on behalf of His Highness made a short speech in which he said, that His Highness was glad to observe that the people there were of a charitable disposition, and advised them to lend a helping hand to promote education in Madhawpur.

THE Hon'ble Mr. P. M. Mehta, President, and Messrs. Jamietram Nanabhai and S. S. Setler, Honorary Secretaries of the Bombay Graduates' Association, have on behalf of the Managing Committee of the Association submitted the following representation regarding the various questions that are engaging the attention of the Indian Universities Commission.

I. *Senate.*—The Committee are of opinion that the Senate of the Bombay University as at present constituted, has on the whole worked satisfactorily and that there is no justification for saying that it is either unwieldy or not competent to properly appreciate and judge of the questions submitted to it or that it has acted otherwise than with a due regard to the advancement of the educational interests of the Presidency. Being of this opinion the Committee venture to say that no change is called for in the constitution of the Senate either by way of limiting its number, or modifying its powers or making Fellowships terminable, except that the Committee think that the graduates of the University should have in the nomination of Fellows, a larger voice than heretofore. Since 1893 certain graduates have been accorded the privilege of

recommending every year for nomination as Fellows two persons and the choice made by the graduates has, the Committee think, been so satisfactory that they have no hesitation in praying that half of the number of appointments to be made every year should be filled on the recommendation of graduates. The Committee feel gratified that as regards the satisfactory manner in which the graduates have exercised their franchise, they find themselves supported by the opinion of several past Vice-Chancellors as well as the present Director of Public Instruction, the Hon'ble Mr. E. Giles. If it is considered desirable to fix the maximum number of Fellows, the Committee think that in view of the various interests involved, such number should not be fixed at less than 200, exclusive of the *ex-officio* Fellows, the reduction in the present number being carried out in the following manner:—Until the number of the Fellows other than the *ex-officio* is reduced to 200 no appointments shall be made to fill the third of every three vacancies in the office of Fellows arising from death or other cause but two only of such three persons who may cease to be Fellows shall be replaced. The draft bill prepared by Sir Raymond West in the year 1888 which was adopted by the Senate with certain modifications contained similar provisions.

For the purposes of election of Fellows as above stated, an electorial body should be formed consisting of all Masters of Arts, and of Engineering, Doctors of Medicine, Bachelors of Law of two years' standing, all Licentiates of Medicine and Engineering and Bachelors of degrees to be hereafter conferred by the University as shall be recognised, from time to time by the Senate as a sufficient qualification of five years' standing, such body being called the Convocation of the University. Provision may also be made for a Fellow losing his Fellowship if he fails to attend meetings of the Senate for a period of two years.

With a view to giving the graduates of the University a direct and continuous interest in the affairs of the University the Committee beg to suggest that besides electing Fellows the Convocation may be given the privilege of expressing its opinion on the various questions coming up from time to time for decision before the Senate. Details as to the conditions of admission into and the exercise of the functions of the Convocation are shown in Appendix B hereto annexed.

II. *Syndicate*:—The Committee are strongly of opinion that the present system of electing the Syndicate has resulted in securing to the University the services of persons best fitted to carry on the Executive Government of the University and that no change is called for in its constitution. The Committee venture to submit that the Colleges and Government are properly represented on the Syndicate and that it has never occurred that any deserving professor or educational officer willing to be on the Syndicate has been kept out. The Committee therefore deprecate the suggestion made in certain quarters that certain professors and educational officers should be *ex-officio* members of the Syndicate. The Committee are also unable to concur in the suggestion that the Syndicate should largely consist of College principals and professors. While recognising the desirability of having a certain of proportion of persons engaged in educational work being on the Syndicate, the Committee are of opinion that a strong outside element on the Syndicate is indispensably necessary for the healthy and proper working of the Syndicate and the necessary proportion of both these elements has been very wisely supplied by the Faculties, and the Committee have no hesitation in submitting that the present elastic system should not be in any way modified. The Committee are also of opinion that the provision about the Syndicate as at present made in the bye-laws has worked well and it is not desirable to enact those provisions in the Act. A Committee consisting of the Rev. Dr. Mackichan, the late Mr. Justice Telang and other eminent members of the Senate appointed in connection with the draft bill of Sir Raymond West, the Committee beg to point out, held the same view.

As regards affiliation of Colleges the Committee are of opinion that such affiliation should be left entirely to the Senate, no authorisation from Government being required, and that the Senate should be vested with greater powers of supervision and control over Colleges than at present. With regard to the examinations the Committee think that the number of present examinations for degrees should be reduced and should not be more than two after the Matriculation. The Committee also beg strongly to urge the desirability of dividing each examination into two groups and allowing candidates to pass in the two groups at the same time or separately, such a system obtains at Cambridge and will, if adopted here, the Committee venture to think, discourage cram and ensure depth of knowledge. The late Mr. Justice Ranade, whose opinion in such matters owing to his unrivalled knowledge about the acquirements and capabilities of Indian students is entitled to the greatest weight, formulated a scheme for the purpose in 1898 and the Senate adopted it, but Government withheld their assent from the same.

The Committee feel unable to approve of the suggestion to recognise teachers in Colleges nor do they think it necessary to empower the Universities to confer on them the M.A. or other suitable degrees. As long as their appointment is not in the hands of the University—their recognition would not be anything more than a formality.

As regards the question of making the Universities teaching bodies, the Committee beg to submit that the Indian Universities are teaching Universities in a sense, because they prescribe the curriculum of studies in the Colleges. If funds could be found University Professorships may be established for post-graduate lectures and for inaugurating a sort of University extension scheme in this country which would give a healthy stimulus to the higher intellectual life of the Presidency.

BENGAL.

MAJOR DRURY, Professor of Pathology, is appointed to act as Principal, Calcutta Medical College, *vice* Colonel Bomford, on six months' leave.

MR. P. J. BRUHL, Professor, Civil Engineering College, Sibpur, is allowed leave for three months with effect from the 10th May.

IT is notified in the *Calcutta Gazette* for general information that in future no house in Calcutta should be licensed as a Students' Mess unless its sanitary condition has been previously certified to by the Health Department of the Calcutta Corporation. The certificate will be furnished free of charge.

THE following graduates of the Calcutta University have been granted Research scholarships of Rs. 100 a month each for one year, with effect from the first April, 1902:—(1) Maulvi Abdul Khan Muhammad Ishaque, M.A., Philology and History. (2) Babu Upendra Nath Kar, M.A., Electricity and Magnetism. (3) Babu Surendra Nath Maitra, M.A., Experimental Physics with special reference to magnetic induction and diamagnetism.

AT the annual meeting of the Senate of the Calcutta University held on the 26th April, one very important item of business was the consideration of the recommendation of the Syndicate to the Senate that the following footnote be added to para. 19 of the Regulations for Licence in Medicine and Surgery: "In cases specially recommended by the Board of Examiners for conducting the L. M. & S. examinations in consultation with the Principal of the College or the School of Medicine at which the candidate has studied, a candidate who has failed at the second L. M. & S. re-examination, will be allowed to appear again at a subsequent re-examination in the subject or subjects only in which he has failed, provided he presents himself for such subsequent re-examination before the end of the next calendar year."

Dr. Chooni Lal Bose moved that this recommendation be adopted. It would, he said, remove a great hardship which at present existed.

Dr. Denobhundu Dutt seconded the motion, which was carried unanimously.

BABU SURENDRA NATH MAITRA, M.A., has been awarded the Research Scholarship of the Calcutta University for this year. The particular research in which this gentleman will be engaged will be "experimental physics" with special reference to magnetic induction and diamagnetism.

PROFESSOR J. C. BOSE has been elected to the Council of the Societie Francaise de Physique. He was invited to Paris to deliver a course of lectures on his new discoveries. The first lecture was given before the Societie de Physique, the second at the Sorbonne, and the third before the Societie de Zoologique. The International Congress of Science held in Paris has published in its Transactions a full account of Professor Bose's researches on Phenomones Molecularies sur la Matiere Inorganique et sur la Matiere Vivante.

MR. BAREN DUTT, B.A., M.R.A.S. (Lond.), F.R.S.L., tutor to the sons of His Excellency Futteh Shumsher Jung Bahadur Rana, Senior Commanding General of the Gurkha forces, Nepal, has, on the nomination of the Council, been elected a member of the Society of Arts of London.

THE leaders of the Indian Community in Calcutta are taking steps to establish a school for Hindu girls, for imparting instruction on national lines, the Bethune College being considered insuitable on account of its advanced Western ideas. The Committee to give effect to the scheme consist of Mr. Justice Saroda Charan Mitter as President, Dr. Rash Behari Ghose and Babu Narendra Nath Sen as Vice-Presidents, His Highness the Maharajah Bahadur of Natore as Secretary, and numbers of other influential Indian gentlemen as members.

THE Maharaja of Independent Tipperah and the Maharaja of Darbhanga have subscribed Rs. 2,000 and Rs. 1,500, respectively, towards the Building Fund of the Brahmo Girls' School.

THE NAWAB BAHADUR of Dacca has, it is said, given a lakh of rupees for a College of Engineering to be established in that town.

FEMALE education is making some progress in Burma. Last year there were 336 schools, solely for girls, with an attendance of 8,582. There were also 26,201 girls who attended boys' schools to which girls are admitted, and private schools with an attendance of 3,361, making the total attendance of 38,144.

THE distribution of prizes to the pupils of the Moslem Girls' Madrassa took place on Saturday, 5th April, at five o'clock at No. 7, Rawdon Street. There was a fair gathering. Sir Francis Maclean presided, and Mrs. Finucane gave away the prizes. The Secretary, Mr. Shujat Ali Beg, read the Annual Report from which we learn that the aim of the school is to give an appropriate education to girls of respectable Mohamedan families, to supplement secular education by religious and moral instruction on Islamic principles, to impart the principles of sanitation and to prepare the pupils for their duties in life. The Madrassa is supported by subscriptions and donations, and also by a handsome endowment made by Her Highness the Nawab Begum of Murshidabad, C.I., yielding an income of Rs. 1,200 per annum. Her Highness bears almost the entire expenses of the Madrassa, contributing a sum of Rs. 150 monthly. Her Highness's daughter, Nawab Shaber Bano Begum Saheba of the Khagra Estate, subscribes Rs. 35 a month. The late Nawab Bahadur Sir Khaja Ahsanullah, K.C.I.E., of Dacca, used to contribute Rs. 25 a month.

The Chief Justice then addressed those present. He said that he believed that he had been present at every anniversary meeting of this institution,

and so far as his recollection served him, two years ago when he was asked to address the meeting he said then what he was going to say now, that it was not an easy matter to address an institution of this nature in the absence of the young ladies who are to be the subject of the address. He had to address an audience whom he had not the advantage of seeing. In conclusion His Lordship dwelt on the practical value of female education and hoped the institution would continue to receive the same amount of public patronage as it has hitherto done.

Mrs. Finucane was then taken upstairs by the President, Prince Mahomed Bukhtear Shah, where she was received by H. H. the Nawab Begum of Murshidabad and ladies of the Mahomedan community, who were introduced to her. She then distributed the prizes to the pupils.

THE UNITED PROVINCES.

AN Indian lady Miss Manmohini Chatterjee has this year passed the B.A. Examination of the Allahabad University, and has been placed in the 2nd Division.

THIS year only one candidate has passed the Allahabad M.A. Examination in the First Division. He is Pandit Manohar Lal Zutshi, a teacher who is not unknown to readers of periodical literature in the United Provinces. One of his essays in the *Kayastha Samachar* was referred to in eulogistic terms by Sir John Jardine, late of the Bombay High Court.

THIS year the Muir Central College has passed the largest number of B.A.'s; of the 5 successful candidates who have been placed in the 1st Division 2 belong to this College.

THE largest number of successful Intermediate candidates comes from the Canning College, Lucknow. Of the 6 candidates who have been placed in the 1st Division, the 1st and 4th belong to the Muir Central College.

THAT only 4 students have taken the B.Sc. degree, 3 have passed the 1st D.Sc., and 1 the 2nd D.Sc. Examination of the Allahabad University, goes to prove that Science is not at all popular in the United Provinces. The *Kayastha Samachar* is afraid, therefore, that 'the question of raising the standard of knowledge of science demanded from our students will have to wait, in spite of what our so-called "experts" say.'

A MAHOMEDAN public meeting was convened on the 9th April at Rafah-i-Am, Lucknow, under the presidency of Mr. Syed Nabi Ullah, Barrister, to consider the means of promoting education among Mahomedans. The following resolutions were passed: (1) The necessity for establishing a Mahomedan College at Lucknow for higher English and religious education; (2) to request the trustees of the Hosainabad Endowment to raise their school to the status of a College, and also provide higher religious education; (3) to express gratitude to the Lieutenant-Governor of the United Provinces of Agra and Oudh for the lively interest taken in the Hosainabad High School.

IN the course of their two days' visit to Benares, the University Commission inspected the Central Hindu College. They went into every class-room, asked questions of the students, looked very carefully over the laboratory, and glanced over the well-filled shelves which contain the library. The members expressed themselves pleased with the alert intelligence of the boys—due largely to the methods of teaching and the care taken of their physical exercise—and particularly approved the neatness and efficiency of the laboratory arrangements, with the sinks of Indian manufacture and the apparatus made by the boys. The Commission then examined Mrs. Annie Besant, as President of the Board of Trustees, on the special points embodied in the Hindu College, and she laid stress on the religious and moral education, the physical training, and the low fees; this last point she urged strongly on the Commission, arguing that education tended to produce content and loyalty. Dr. Richardson, the Principal, handed in written evidence, chiefly on science-teaching. Babu Govinda Dasa, one of the College Trustees, also appeared as a witness before the Commission, on behalf of the Nagari Pracharini Sabha at Queen's College.

PUNJAB.

A LIST of 62 candidates who were alleged to have used, or attempted to use unfair means at the recent Middle School examination, or to have obtained admission to the examination in violation of the rules, was considered by the Syndicate of the Punjab University the other day. Eight men were accused of surreptitiously taking with them "notes" or text-books and having made use of them. These will be disqualified for appearing at the examination for two years. Sixteen were reported to have implored mercy, made improper appeals to the examiners, or offered a bride to one of them, and these will receive no marks for the paper in question, the one who offered to bribe the examiner being disqualified from appearing in the examination for two years. One man wrote on his paper "Oh God help me," and he, too, will receive no marks for this paper. One man tried to influence the examiner by noting his father's name on his answer paper. In this case the Syndicate thought no action was necessary.

A PROPOSAL to revise the existing practice with reference to the re-examination of answer papers of candidates at the various examinations held by the Punjab University, will shortly engage the attention of the Syndicate. According to the rules now in force, if a candidate passes in all subjects but one, and fails in that subject only by five or less marks, his answer papers are sent back to the examiner for re-examination. It is now proposed to do away with this re-examination, and to let such candidates pass the examination, provided they have gained a certain percentage, to be fixed, of marks in the aggregate. The proposal is now being dealt with by the various Faculties.

ANOTHER commendable instance of public spirit directed by culture on the part of an Indian lady is the *Nari Shilpalaya*, or technical school for women, which is to be started at Lahore by Mrs. Hardevi Roshan Lal, the editor of the *Bharat Bhagni*. The following particulars of the institution will be of interest to our readers. The inmates of this institution are to be Indian women, irrespective of caste or creed, and all of them will have to conform to the strictest privacy or *purdah*. The objects of the institution are to teach :—(*a*) reading and writing Nagri, Gurmukhi, and Urdu, as well as Arithmetic; (*b*) sewing with the hand as well as by machine all kinds of clothes, including measuring and cutting in all styles; (*c*) lace work and embroidering with silver thread and ribbon of all kinds; (*d*) phulkari work and embroidering on satin broad cloth, &c., &c., with silk and cotton thread; (*e*) knitting, carpet-work and embroidery in all its branches. No fee is to be charged for tuition. A house has already been secured free of rent.

General Notes.

MR. LESLIE STEPHEN, M.A., D.Litt., Honorary Fellow of Trinity Hall, has been appointed Ford Lecturer in English History at Cambridge for the ensuing academical year.

BY the last account over five hundred members of the University of Moscow and more than a hundred other students have been convicted of riot and "political disaffection." Ninety-five have been banished to Siberia, and 567 have been sent to prison for various terms.

THE Honorary Degree of Doctor of Laws has been conferred by the University of Edinburgh upon Miss Dorothea Beale, Principal of the Cheltenham Ladies' College; and *in absentiâ* on Moulvi Nuzeer Ahmed Khan Bahadur, of Delhi.

TEACHERS of grammar may often have trouble with collective nouns, for popular usage is frequently opposed to orthodox rules on the point of the number of the verb to be employed. It is satisfactory to know that the House of Representatives at Washington has decided that the term "the United States" must have a singular verb.

The Chinese Government is taking steps to erect at Fuchau a large college for the purpose of teaching the young men of the province Western learning; and the old system of learning the Chinese classics, as well as the old system of examinations have been abolished by an Imperial decree. Great interest in the new system is being excited among the young men and the *literati* of the city.

PROFESSOR MEIKLEJOHN died on the 5th of April at the age of seventy-two. He had occupied the chair of Education at St. Andrew's University for twenty-six years. Besides the well-known school geographies and histories published by Mr. Holden, Professor Meiklejohn wrote a *Life of Dr. Bell*, the founder of the Madras system of education. He was also the translator of the Bohn edition of Kant's *Critique of Pure Reason*.

THE death of Professor Meiklejohn of St Andrews, leaves a blank in the educational world of Scotland. Latterly he did not appear so much before the public as in the early days of his professoriate. But when he did mount the platform he never failed to receive a warm welcome. As he often jocularly remarked, he betook himself to the writing of school text-books because he could not live on the east wind. He was a prolific writer of such books, some of which have taken a foremost place. But for the necessity of devoting himself so exclusively to ephemeral literature, Professor Meiklejohn might have been expected to do good work of a permanent kind, as he possessed, in a high degree, the qualities that go to make a successful writer.—*Educational News.*

UNDER the will of Mr. Cecil Rhodes 175 scholarships are to be established at Oxford—tenable, 6 by Colonials, 100 by students from the United States, and 15 by Germans. The annual value of the German scholarships is to be £250, of the others £300. The elections are generally to be made by the trustees of the will after consultation with the educational authorities of each district; but the German scholars are to be nominated by the German Emperor.

IN accordance with the Order in Council for the Registration of Teachers, the following representatives of the teachers' associations have been appointed members of the Teachers' Registration Council:—Mr. A. T. Pollard, by the Head Masters' Conference; Dr. R. P. Scott, by the Incorporated Association of Head Masters; Mrs. Woodhouse, by the Head Mistresses' Association; Mr. E. E. Pinches, by the College of Preceptors; Mr. Francis Storr, by the Teachers' Guild; Mr. G. Sharples, by the National Union of Teachers.

EDUCATIONISTS in Lancashire and Yorkshire are still greatly exercised with regard to the proposal for the disruption of Victoria University, which, as most people are aware, comprises Owens College, Manchester; University College, Liverpool; and the Yorkshire College, Leeds. A little bother has arisen in consequence of the desire of Liverpool to have a University of its "very own," like Birmingham. Manchester folk are inclined to follow suit, and set up on their own account. In Yorkshire there is a strong body of opinion against the idea of having separate universities. The governors of the Yorkshire College have unanimously decided to ask the Government to appoint a royal commission to inquire into the whole matter. Liverpool City Council has accepted the challenge thrown down by Leeds, and decided to petition for a Univer-

sity charter, authorising the Town Clerk to engage counsel to support the application.

THE dearth of accommodation for the proper training of teachers is nowhere felt more keenly than in London. Some months since the London County Council determined to establish a training college in connection with the University of London, so that, in addition to obtaining pedagogic training, the students would have the advantage of graduation. A Board of governors has now been constituted for the college, including Mrs. Bryant, D.Sc., Miss Gladstone, Sir Edward Busk, Dr. W. J. Collins, Sir Joshua Fitch, Sir Philip Magnus, Mr. T. A. Organ, Mr. A. J. Shepherd, the Hon. Lyulph Stanley, the Rev. T. W. Sharpe, Mr. Sidney Webb, and Professor Sully. The governors hope to open the college in October next.

THE Convocation of the University of London has under the new charter the power, formerly vested in the crown, of appointing the Chancellor. Its choice has most appropriately fallen on Lord Rosebery.

The Senate of the same University has appointed Dr. R. D. Roberts of Cambridge to be Registrar of the Board for promoting the Extension of University Teaching.

A UNIVERSITY Extension Summer Meeting will be held at Cambridge from August 1 to 26 The meeting will be divided into two parts, the first lasting until August 13, and the second from August 14 to 26 inclusive. The general subject of the lectures will be, "Some Aspects of Life and Thought in Europe and America in the Nineteenth Century." The Vice-Chancellor (Dr. A. W. Ward) will (if his health permits) deliver the inaugural address, which will form a general introduction to the History Section. The lectures will group themselves under the following heads:—(1) History, (2) Art, Literature, and Music, (3) Physical and Natural Science, (4) Economics, (5) Education. There will also be lectures on theological subjects. The special feature of the meeting will be the Historical Section. The lectures will deal with some of the leading political movements in Europe and America during the nineteenth century, and the prominent personages who have taken part in them. Among the lecturers will be:—The Master of Trinity, Sir Mountstuart Grant-Duff, the Hon. Canon Lyttelton, the Dean of Ely, Profs. Westlake, Vinogradoff, Erich Marks, Messrs. A. Gilbert, R.A., Alfred East, A.R.A., G. W. E. Russell, W. N. Shaw, F.R.S., Arthur Sidgwick, Sidney Lee, and Bolton King. Prof. Sir Richard Jebb has undertaken to preside at an Educational Conference. Full information can be obtained from R. D. Roberts, M.A., Syndicate Buildings, Cambridge.

PROFESSOR J. WERTHEIMER, Principal of the Merchant Venturers' Technical College, Bristol, writes to the *Times* as follows:—

By the courtesy of the director (Mr. Masataro Sawayanagi) I have recently received a copy of the calendar of the Tokio Higher Commercial School. It shows conclusively that in the matter of commercial education this country is not only far behind Germany and the United States, but is also at a great disadvantage when compared with Japan, for it is absolutely certain that in the whole of the United Kingdom there are not as many advanced day students of commercial subjects as there are in this single school at Tokio; for the number of students attending this school is 503, of whom the youngest is sixteen years seven months, and the oldest twenty-six years three months, the average age being twenty. In addition to these 503 students, who are taking complete courses in commerce of an advanced character, there are 306 students studying foreign languages only in a special department attached to the school. These are divided as follows: For English, 88; French, 89; German, 88; Russian, 52; Spanish, 20; Chinese, 47; Korean, 12. The average age of these students is twenty-four. An examination of the syllabus of the school shows that the courses, which require attendance for thirty-two hours a week, are remarkably complete, and are of a much more advanced character than anything obtainable either in London or the higher commercial schools now open in Birmingham, Bristol, Liverpool, &c. In order to obtain the full diploma of the school, students must pass examinations of an advanced character in commercial correspondence and arithmetic, book-keeping, two foreign languages, the commercial aspects of mechanical engineering, a knowledge of commercial products, commercial and industrial geography and history, political economy, a knowledge of statistics, civil law, the science and practice of commerce, gymnastics, and military drill. From the list given in the calendar it is evident that the graduates of the school have no difficulty in obtaining positions in the Government offices, banks, insurance offices, railways, &c., while some are employed as teachers in the various commercial schools of Japan. The staff of the school consists of twenty-nine professors, twenty assistants, and ten clerks; the majority of these are Japanese, but Great Britain, the United States, Belgium, Italy, France, Germany, Russia, Spain, China, and Korea are all represented on the staff. The school is supported by the Japanese Government, and the site and buildings cost about £28,000. The annual fee is only £2 10s. a year, but candidates for admission must, as a rule, be over seventeen years of age, and must pass examinations in Japanese, Chinese, moderately advanced mathematics, geography, drawing, physics, chemistry, English, and gymnastics. Following the wise example of the American Government, the Japanese Department of Education allows its teachers opportunities to absent themselves for prolonged vacations from time to time in order that they may become acquainted with other countries; thus at the time when the last calendar was printed two teachers were absent in Europe and one in America.

CONTENTS.

	PAGE
Editorial Notes	303
Break-up of the Universities Commission; At Allahabad and Lahore; A Sore Point; A nebulous college; The evidence of Mr. Robson; The remaining evidence; "Concluding Remarks"; The Trend of University and College Education in the United States; Two Literary Items: Milton's *Nova Solyma* and Browning's *Pheidippides*.	
A Radical Defect in our System of Education. By G. KASTURI IYENGAR	310
Indian Universities Commission, Allahabad ...	319
Indian Universities Commission, Lahore ...	327
Our English Letter	353
Contemporary Educational Periodicals ...	356
Reviews and Notices	358
Words and their Ways in English Speech, by J. B. Greenough and G. L. Kittredge; The Royal Crown Readers, The Royal Prince Readers, The Royal Princess Readers; The King Edward History Reader, by Oscar Browning, M.A.; Sophocles: Elektra and Sophocles: Antigone, edited by M. A. Bayfield; Notes of Lessons on the Herbartian Method, by M. Fennell and Members of a Teaching Staff; A Junior English Grammar, by William Williamson, B.A.; &c. &c.	
Indian Educational Notes	360
General Notes	364

All contributions, books for review, &c., should be addressed to the Editor, Central College, Bangalore. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW *Office, No 4, Mount Road, Madras.*

N.B.—PLEASE NOTE THE CHANGE IN THE EDITOR'S ADDRESS.

The Publishers request that Subscribers to the EDUCATIONAL REVIEW *who do not receive the* REVIEW *regularly will kindly bring the fact to their notice.*

The Educational Review.

Break-up of the Universities Commission.

As we write these lines comes the news that the Universities Commission has finished its labours, signed its report, and dispersed. The Commission has certainly worked heroically at the mass of tangled evidence accumulated during its sittings, and is to be congratulated on the expeditious way in which it has done its work. Something of this expedition of course may be due to the fact that certain conclusions were reached by the authorities in connection with the Simla Conference in September last. To what extent those conclusions have affected, or have been affected by, the scope and results of the present enquiry is not likely to be generally known, but the enquiry has undoubtedly been of service and the comparative studies which it has afforded are of the highest interest and importance. Mr. Pedler's remark at Aligarh, that he had underrated the complexity of the problems until thus brought face to face with them, would, we take it, be echoed by his fellow-commissioners. It is with all the more satisfaction, therefore, that we learn of the practical unanimity of the members of the Commission in their report. Mr. Justice Bannerji alone dissents from the general finding and is understood to have sent up a minority report containing suggestions differing widely from those of his colleagues. For this course those who have followed the evidence and noticed the lines of Mr. Bannerji's

interpellations and his examination of witnesses, have not been unprepared.

At Allahabad and Lahore.

In some respects the evidence adduced at Allahabad and Lahore, representing the youngest of the Indian Universities, has had an interest not attaching to that previously collected. At Allahabad of course it was impossible to avoid continued reference to the unfortunate attempt of Government to control the voting in the Senate on the question of the three years' course. Apart from this there were the allegations made by the Principal of St. John's College, Agra, that examiners were self-appointed and that the Muir Central College in this as in everything else dominated the University. It is certainly very striking that Dr. Thibaut should have a seat on seven out of the ten boards of studies, most of them small boards too, as we learn from reference to the current calendar. And finally there was the bold scheme propounded by Dr. Thibaut himself, and declared to have been the original intention of Government, of making the Muir College itself a "special institution—which might be called a teaching University—making it its special task to supply all that higher instruction which their present colleges failed to impart." Such an institution would take charge of all students "who evinced the desire and capability of proceeding beyond the B.A. stage" and would gradually drop all work leading up to that stage.

A Sore Point.

The University authorities at Allahabad are finding that endeavours after reform are not always appreciated by those in whose interest they are made. It was a right thing to make the age of 16 the limit for entering college classes. If the teaching in high-schools were what it ought to be, lads of this age would be in a position—both as regards knowledge of English and, what is perhaps even more important, mental attitude and method—to go on with their course vigorously and intelligently and uninterruptedly, instead of blocking up the class rooms for year after year and finally dribbling out in the third class, or nowhere. But the youthful Solomons of the United Provinces evade this restriction—and they are the more inclined to do so by the additional grievance that the standard of the Entrance Examination at Allahabad has been raised—by sitting for the Entrance Examination of the Panjab University at the Delhi centre, conveniently near. This means a serious diminution of income to the Allahabad University, which consequently feels that it has a grievance against Lahore and has protested accordingly. Lahore of course retorts that it has a right to fix its own standards of examination, but the question is whether it has a right to admit these boys from another 'sphere of influence.' The Panjab University is still in its early days and lives apparently as it can, even to the extent of stealing from its younger brother; all is fish that comes to its net; and where there is not even affiliation but only recognition of colleges, and where the private student flourishes like a green bay-tree it is perhaps asking too much that there should be a sifting of, or much definite control over, the applicants for the Entrance Examination. But there is no need for Allahabad F.A. classes to be troubled by those who get through a back door of this kind. The remedy is simple and close at hand: like the University of Madras, the University of Allahabad should decline to accept any certificate of matriculation in lieu of one granted by itself.

A nebulous college.

But it is not only from without that the University of the Panjab is attacked. Its foes, or perhaps we should say its best friends, are also those of its own household. The Principal of St. Stephen's College, Delhi, said he considered the Senate a standing disgrace, and that there was an element of helplessness about the whole situation which paralysed all hope of advancement. Making all allowance for Mr. Wright's disappointment at the want of sympathy with which Government treated his application for a grant-in-aid, a disappointment which evidently colours his evidence, we cannot help sympathizing with his protest against the recognition of a "college" which is sans buildings, sans play-grounds, sans staff, sans everything. We are not particularly enamoured of 'affiliation' but it certainly is an improvement on 'recognition' if the example before us is a fair instance of the latter. As a matter of fact we learn from the Vice-Chancellor's evidence that it is the friends of the Hindu College who have obstructed the introduction of a set of rules of affiliation, significantly objecting to the right being vested in the Syndicate rather than in the Senate, and fearing undue interference regarding college fees.

The evidence of Mr. Robson.

It would be difficult to single out any witness from all those who have appeared before the Commission whose evidence was more to the point than that of the Principal of the Government College, Lahore. He put his finger on the crux of the whole matter at once: "What is the student like when he leaves his school and comes to our college?" In his plea for more rational school methods, for fresh, enthusiastic, magnetic, teaching, for less of examinations and more of holidays, we go with him all the way. That residence in boarding houses should be compulsory for all students in the college stage *whether their homes are near or not* and that each boarding house should be under European superintendence, are perhaps counsels of perfection, but we hope they are coming more and more within the range of practical politics. That the head of a college should not be an ordinary lecturing professor doing a full day's professorial work, with the additional burden of the principalship—itself a full day's work when properly done—is axiomatic. The fact is that many principals have to do the work of principal plus registrar or bursar. In every college the duties connected with the latter office should be assigned to some other member of the staff, thus releasing the principal from the transaction of all and sundry kinds of business which, however petty in themselves, absorb and consume time, strength, and sweetness of temper.

But it is on the question of marks that we give the heartiest of warm assent to Mr. Robson. We shall not soon forget the surprised aversion with which we first gazed upon the little schedules in the Madras University by-laws, 60 for this subject, 30 for that, 40 for another, and so on. Even at London they never did anything as bad as this. But when it comes to assigning marks to each question on an examination paper, we feel we have reached the limit of senseless unwisdom. We have been at some pains to go through the papers printed in the Panjab Calendar, and we can assure our readers that Mr. Robson's famous example, which has been quoted from Peshawar to Comorin, does not exaggerate

the horror. In Mathematics, in History, in Chemistry, in Medicine, in Law, the same vicious system obtains. The depraved appetite for marks and statistics exists, and to minister to it examiners, clerks, scrutineers are all impressed. The system is unfortunately far too much followed by the colleges which hold their quarterly or half-yearly tests on the University model. It is the perpetuation of a system that ought to have been buried years ago. It is dragging the methods of second and third rate preparatory and collegiate schools into spheres where they have no right of existence. It is part of that treatment of undergraduates as 'boys' (both Mr. Robson and the President of the Commission used the word) which the Principal of the Central College, Bangalore, spoke of in his evidence at Madras. We know a case in which a professor declined to tell his students the number of marks they had obtained in the terminal examination, only to find himself frustrated by a college custom which furnishes them with cards on which the required information is completely and minutely set forth. With a system of this kind in force it becomes simply impossible to get one's students to work for work's sake, and to learn that the essential thing is to know the subject and the author rather than the text-book. The atmosphere of the lecture-room is fetid with examination gas and the mark microbe is in the blood of every student.

The remaining evidence.

We can only give a cursory glance at the evidence of the remaining witnesses, which is however reproduced *in extenso* in our report and will well repay close perusal. Dr. Ewing of the Forman Christian College said that the Law College and the Oriental College, though well conducted, furnished a strong argument against an extension of direct teaching work on the part of the university. He objected to honours courses as tending to lower the value of the pass degree; and proposed to substitute college for university examinations as the qualification for the degree. Dr. Stratton and Mr. Arnold defended the Oriental College—not with conspicuous success it seems to us—against the charges brought against it by the Hon'ble Mr. Madan Gopal whose written statement is appended to the account of the evidence taken at Lahore. Dr. Serrel of the Law College enforced the undesirability of students taking courses in Arts and Law simultaneously. We do not think it would be advisable—as Mr. Madan Gopal suggests—to have classes in law in every mofussil college and he is wide of the mark when he says that 'in every other province every college has its law class.' The principal and secretary of the Dayanand Anglo-Vedic College (Lala Hans Raj and Lala Lajpat Rai) showed an intimate acquaintance with the situation and its needs; Colonels Browne and Grant of the Medical College pleaded for university aid in laboratory work. Dr. Caleb of the same college suggested three ways in which, without revolutionary changes, the university might become a teaching one, *viz.*, affiliation of colleges, university recognition of teachers who should give inter-college lectures, and the appointment of university professors. He deplored the prevalence of the text-book system of teaching, and pressed home the need of a boarding house for the medical students.

Dr. Stein's evidence, like Mr. Robson's, created some excitement, and led to a passage of arms with Mr. Justice Bannerji on the question of the normal mental attitude of the Hindu student. In this connection we may

perhaps quote what has been described in the *Athenæum* as 'an excellent critical dictum,' *viz.*, the words of Professor Hopkins on p. 63 of *The Great Epic of India*, one of the Yale Bicentenary Publications. He says 'The normal attitude of a Hindu towards his sources is silence. He is rather careful not to state than to proclaim that he is treating old material, so that there is nothing surprising in Vālmīki's not speaking of a predecessor.'

We do not think that Mr. Hemmy's proposition of modelling Indian Universities on the lines of Australian ones, brings us very much forward. But in so far as it would result in the introduction of a tutorial method of teaching we would gladly welcome it; and we agree with him that slight modifications will not touch the root of the present unsatisfactory state of university life in India.

Mr. Knowlton argued for the institution of a Faculty of Pedagogy, and Mr. Portman, who was also subjected to a good deal of examination, proposed a modified scheme for honours courses and degrees, based on the idea of studying subjects rather than text-books. Shaikh Muhammad Shah dwelt on the difficulties surrounding the Punjabi child who has to begin with Urdu which is not his mother-tongue, and who as the years go by is overweighted by the multiplicity of subjects. Mr. Cole's evidence was brief but very much to the point ('every institution which is to be recognized as a college should be equipped up to the B.A. standard and should be represented in the Senate'). Mr. Gilbertson speaking purely from the high-school standard objected to the pernicious influence of the Entrance Examination, and curiously suggested that the training of boys for the same should be undertaken by the boys themselves or by preparatory departments of the colleges.

"Concluding Remarks."

It is with no small measure of relief—shared, we doubt not, by our readers—that we take leave of this subject, until the publication of the Report brings it forward again. We have felt constrained to give the proceedings of the Commission a considerable amount of space and attention, not only on the grounds that the evidence is now collected in a form serviceable for easy reference, but because we have felt that very weighty issues are at stake. Most of the witnesses of course dwelt on the weak spots of the present system, and when we hear all round that the English is bad, that the Sanskrit is bad, that the vernaculars are worthless, that science is hopeless, that cram and the text-book dominate everything we might be inclined to despair of any betterment. But we are sure that the Commission has been able to sift out some grains of wheat from the mass of chaff, which will prove to be the earnest of a good harvest in days to come. What they will recommend we cannot tell and it is not safe to prophesy unless one knows. We are willing to hazard a few suggestions however which we do not think will commit us very far:—

(1) The Senates will be dissolved and reconstituted, direct representation being given to the colleges.

(2) An impetus will be given to the system of hostels and boarding houses.

(3) Attention will be drawn to the need of better work being done in the high-schools.

(4) The excessive use of text-books will be animadverted upon.

(5) Central institutions—possibly the existing Presidency or Government colleges—may be set apart for special and advanced studies.

(6) Governments will be advised to hold their own examinations for admission to the public service.

The Trend of University and College Education in the United States.

It is an encouraging sign of the times that the great monthly reviews continually and systematically devote part of their space to educational questions, and under the title here quoted, the versatile President of the University of Chicago (Dr. W. R. Harper) gives in the April number of the *North American Review* a number of impressions which are not without interest and value for us in India. He begins by calling attention to the growing place occupied in higher instruction by libraries and laboratories, and thinks that a time is coming when lectures will be given by competent authorities in bibliography and methodology, when the student with guidance of this kind will be placed more in dependence upon himself and less upon his professor and lecturer. President Harper goes on to state that there will be a lifting up of professional education and a closer identification of the professional schools with the universities (which is apparently needed in the case of the Medical College and the University at Calcutta). This will mean an uplifting and a broadening, an acceptance of higher ideals; and it will mean a separation, greater or less, of the control of this work from the particular professions, a suggestion that may not commend itself to the professions themselves, though it is defended on the ground that 'the ideals of the university are higher than those of the professions at large.' Between the higher education maintained by the state and that conducted on private foundations (non-state education) a sharper distinction is likely to be drawn, but each kind is necessary and will continue, a statement which leads to the remark that the obligation on the churches is as strong and serious as ever. Another forecast is that there will come into existence a class of institutions of higher learning and in this connection some significant remarks are let fall about the disorganization which at present prevails, "there being no fixed line between universities, colleges, academies, seminaries, and other such institutions. It is interesting to note that an organization has been formed of fourteen institutions recognized at home and abroad as doing work of a university character, and it is hoped that this is the beginning of a classification. President Harper thinks many high-schools may develop into junior colleges; unless the conditions in his country are widely different from those in this, we cannot think that this will be a change in the right direction. The small college, however (often denominational), is likely to come more into line with the universities; there will be a better distribution of work among the colleges and all will not undertake every kind of work. "The field of higher education is at the present time in an exceedingly disorganized condition. But the forces are already in existence, through the operation of which at no distant date order will be secured and a great system established which may be designated the American system. The important steps to be taken in working out such a system are co-ordination, specialization and association."

Two Literary Items: Milton's *Nova Solyma* and Browning's *Pheidippides*.

About twelve months ago the *Pall Mall Gazette*, followed by many other journals, published what purported to be 'Milton's Last Poem.' This literary curiosity came from an Irish correspondent who said that a well-known professor of Trinity College declared that his father had reviewed the poem twenty-six years ago, and was firmly of the opinion that its authenticity was beyond question. He further expressed his astonishment that the poem should have escaped the notice of those who have compiled Milton's works, and adds, "I believe I do a service to English literature in rescuing the verses from oblivion." The next day Mr. George Lewis wrote to say that he had always supposed the poem was by an unknown author, but that he had recently found it in the "Treasury of American Sacred Song," edited by Rev. W. Garrett Horder, and published at the Oxford University Press Warehouse, where it is attributed to Elizabeth Lloyd Howell, a lady of Philadelphia, who made no secret whatever of the authorship which is indeed attributed to her in many collections of poetry. The first stanza runs:—

I am old and blind,
Men point at me as smitten by God's frown
Afflicted and deserted of my mind,
Yet am I not cast down—

and there is no doubt whatever that the Irish correspondent of the *Pall Mall Gazette* lighted on a mare's nest.

To what extent this can be said of *Nova Solyma: the Ideal city of Zion, or Jerusalem Regained*, it is not yet possible to state. This work was discovered by the Rev. Walter Begley, a well-known and keen collector, in an Augsburg bookseller's catalogue. The unusual fact of a Latin romance bearing a London imprint attracted his attention, and having obtained and studied the book he came to the conclusion, on internal evidence of course, that it was written by Milton, who began it at Cambridge, continued it at Horton, and published it in 1648. The work which is written in Latin of a rare grace is said to be full of ideas about Paradise, Adam and Eve, and angels, "and curious light is thrown on his own first love, the 'Queen of the May,' whom the poet saw on May morning and whose memory never faded from his heart." There are also numerous adventures by land and sea and a thrilling account of a pirate fight. An allegory in the style of Bunyan describes the Kingdom of Pleasure, and there are many things said on the subject of Education.

The work is to be issued by Mr. John Murray in the forthcoming autumn season in two volumes. We are promised a hundred pages of introduction and equally copious notes. Until the actual publication of the romance the judgment of both scholars and laymen must remain in suspense on the question, but perhaps enough has been said to awaken interest and expectation in a work which may add one more to the list of Milton's writings though it can hardly augment his fame.

In reading Browning's *Pheidippides* with a B.A. class recently, it was noticed that one of the stanzas (the eighth) had only seven lines, and an examination of the rhyme formula showed that the missing line must be the sixth. Enquiries and investigations, in which Mr. Mark Hunter took the leading part, followed, but for a time the mystery only deepened. The original 1879 edition of *Dramatic Idylls* had not the line, nor had the collected sixteen volume edition (1888—89) of the poet's works. The two volume collected edition by Mr. Birrell, and the little shilling volume of selections proved equally at fault. Finally however the line was found in *Selections from the Poetical Works of Robert Browning*: Second Series. London, 1880. [The First Series appeared in 1872 and both were reprinted in 1884.]

It runs

Athens to aid? Though the dive were through Erebos thus I obey—'

and any one will see that it materially helps the sense of the context. A slight variant has been brought to our notice, but we cannot say in what particular edition it is found, *viz.*,

'Athens to save—though to dive be through Erebos—thus I obey.'

The most plausible explanation of the matter is that the line dropped out of the *Dramatic Idylls* edition of 1879 by accident, and was restored by Browning himself in the *Selections* next year; and that later editions must have been reprinted from the first. We shall be very glad however if any of our readers can throw any further light upon the matter.

While on the theme of Pheidippides we may perhaps be permitted to reproduce the following original explanation of the phrase 'goat-thigh to greaved-thigh' submitted in a recent terminal examination: "Goat-thigh means Pan. Pheidippides who has run so long a race to Sparta and back to Athens might naturally be feeling the pain in his thighs. Therefore he is called by Browning '*grieved*-thigh.' It is really poetic when placed side by side with 'goat-thigh.'"

A RADICAL DEFECT IN OUR SYSTEM OF EDUCATION.

The President of the Universities Commission said when he opened its sittings in Madras, that among other defects concerning the system of education pursued here, there were alleged two chief ones: *viz.*, (1) our colleges only impart a modicum of book-instruction, (2) the examinations tend to foster cram. Many of the witnesses examined in Madras do not seem to have directed their attention to these points with sufficient clearness and of those that did direct it only a very small proportion seem to understand the radical defect of all from which these defects and many others proceed.

This is in my opinion simply the unnatural way in which education is given in this country. No system of education can be right if it exhausts the mind of the pupil by difficulties connected with the mere learning of a foreign tongue; if, instead of making the knowledge of things within the reach of the pupil's mind the aim of learning, it persists in presenting to it exotic ideas in an exotic garb, which can never be grasped presentatively for want of adequate knowledge of the things they signify or depend upon. It savours altogether of the methods of the dark ages to force the people of a whole continent to learn the rudiments of arts and sciences through the medium of a foreign tongue. It is this want of a proper medium of instruction in this country that is, in my opinion, mainly responsible for the sad results we perceive around us. Though our critics may be so far charitably disposed towards us as to say that "our universities have been only in existence for less than half a century and when we consider their resources, their opportunities and their peculiar difficulties, we must acknowledge that much good work has been done," yet to ourselves the progress does not seem to be anything but very slow and the little progress that is made seems to have been made in spite of the bad system in vogue; for right men, one in a hundred or a thousand, are always born and they illuminate every walk of life by their own inborn lustre: it is only by looking at the general average we must say whether a system has worked well or ill. Judged by this standard I fear neither we ourselves nor our foreign masters have much reason to be greatly pleased with the results achieved.

The choice of a wrong medium of instruction made by that splendid ideal of short-sighted legislation which Macaulay introduced into this country has to be thanked for all our defects now. It is not the attempt to teach us the Western sciences and literatures and Western modes of thought that we object to; these are essentially modern and therefore are certainly needed. But provision should have been made from the beginning for their being meted out to us through the vernaculars of the land. Our country is more like a continent and it was never *one* and it will never be *one* in the sense in which England, Germany or France is *one*. Extent of territory, largeness of population, natural barriers, and multiplicity of circumstances of development have all tended to make this virtually a continent. It is certainly not to the advantage of all if a uniformity of treatment is persisted in by our rulers. There are parts of India ruder than the rudest islands of the Pacific in the last century and there are other parts where life is lived with all the appendages of modern civilization and which vie in glory with the metropolis of the world itself. How can there be unity amidst such a diversity? Or is an apparent unity forced on all a good thing for all? It will arrest the progress of parts ready for progress while it will paint the untamed and bloody barbarism of out of the way parts of the world with the veneer of modern civilization. The ideal of a United India is a false ideal if by it we mean a political unity which is organic and not adventitious. But a unity in a different sense there is and it will persist—a unity which had its origin in religion and hoary traditions and literary development and which English domination will only perpetuate. Within these limits India is one and without them it is a congeries of states kept together by a strong hand. If we begin to recognise this trite truism as regards the political character of our land, our views will gain in clearness and practicability.

A linguistic division of the country into homogeneous linguistic areas to manage their provincial affairs as at present in the provincial Governments making use of the vernaculars of the areas as media of higher life, imperial considerations using English as the *lingua franca* for all India, seems to be the only stable form of organization which will help us in the advancement of our land. Nor are the languages which ought to determine these linguistic areas very many. If we observe well there are but about a dozen languages that almost monopolise all corporate life in this country. If they are used, and developed by systematic attention to be so used, for satisfying modern wants, I am sure they will certainly rise to any standard to which we may call them up. If Lord Macaulay had made provision for the development and ultimate use of these languages for the varied requirements of civilized life, when he arranged for giving us the arts and sciences of civilization half a century ago, I am of opinion that we would now hold a more enviable position than we do. Real social and intellectual advancement of a people cannot be made unless there is the spark of life among them; and they can never catch it unless the tongues they use every day and every hour, waking or dreaming, are made to carry the new light. As long as England was under the French domination, with Norman-French invading the court, the school, and the shop alike, England drooped and pined. The rising of England was synchronous with the failure of English arms in the continent and the waning of French influence in English courts and chiefly in English schools. Political causes tended to weaken the hold of Norman-French on England sooner than it would have been at first anticipated. But in this country political circumstances strengthen the influence of English; unless, therefore, the true place of English in our system of education is recognised not by the people alone but by the rulers also, to whom English is dear as their mother-tongue and English influence speaks with an accent flattering to their national pride—unless I say the true place of English in our system be recognised by the people and by the rulers—no salvation can be near at hand for us. German nationalism dates from German neglect of French; Russia took up French only as a nurse for developing her own resources. If in the middle ages Latin was the medium of instruction, then education was neither popular nor living, for the language used for instruction was dead or only had a sort of moribund life. So the culture also was of the grave. New life came with the new learning and the modern European languages rose.

Thus everywhere true national life has been found associated with the development and use of national languages. If foreign languages were

used, they were done so with a purpose—as a temporary measure only—to enliven and raise up the vernaculars of the land. Here alone in India a systematic neglect of the languages of the country was not only made, but is persisted in with an obstinacy which cannot be easily explained, and we ourselves glory in the neglect and are vain enough to imagine that the neglect is but a price for larger political ideals, for a United India, one language, one people, one religion, and one institution—dreams, dreams, mere day-dreams these!! Alas! that no wise measure was introduced at the time when British administration was consolidated and thrown into the present shape whereby the native languages could be made to grow with the growth of the land, participate more and more largely in the higher life of the people and finally take up their true place in the cultured languages of the world. Such a systematic scorching up of the true life-spring of a nation were culpable if it did not betray in the initiators of our system a lamentable want of true statesmanship. I propose to show in the following pages how this one blunder has produced a whole harvest of blunders and has affected every department of public life. We may find its trace on the student, the teacher, the people at large and on the very cause of education.

The modern student here very often begins his ABC along with the vernacular alphabet and there are not wanting cases of over-anxious parents whose Anglican propensities make them teach English to their children even before the vernacular is thought of. Let us leave such extreme cases alone and take the average pupil. He begins his English in his seventh year. I wish to know how at this very early age when the mind is still a blank paper with no clean impressions of things, it can be made to receive what psychologists call representative ideas, which instruction in a foreign tongue necessarily implies. The books used are in general meant for English schools and adapted for the requirements of English boys, setting forth the familiar objects and interests of English scenery and English life. No Hindu boy and for the matter of that not even the Hindu teacher who has to instruct the boy, can have more than a second-hand notion of what is in the books. This entails a habit of acquiring vague ideas which forms the besetting sin of the present-day school-boy. He is cocksure of so many things and his fancied clearness disappears at the least cross-examination and then he is all confusion, contradiction and collapse. No wonder if Mr. Macphail found at one time in the F.A. classes of the Madras Christian College not a single student who knew what *hay* was. If Masters of Arts of our University may remain satisfied with the mere names of *laburnam*, *geranium*, *cypress*, *cedar*, *olive*, and a host of other words expressive of objects familiar to every stripling that is born in Europe, but blurred and uncertain to them, the habit of taking words on trust to stand for a certain vague notion gains on the teacher and the taught alike and sometimes even a common word like *hay* happens to be treated like *geranium*. The principle is the same. If vague notions would do for one set of words, why not for another? Thus the use of English as the medium of instruction here is a fruitful source of mischief and annuls the very use of education by working against the most fundamental of all intellectual habits which true education has to foster, *viz.*, the habit of intellectual accuracy and clearness. When the law of clearness fails, the law of sincerity, the law of precision, and the law of accuracy all fail in their turn, and education falls into the unfortunate state that it is now in.

Moreover, this is the reason why words are here taken for things. The student's school work has no touch with his life. The familiar things and the familiar imagers of child life find no place in his books From the beginning education takes an artificial character. A mere superficial acquaintance with the use of English words and English expressions is regarded with an exaggerated affection. It is certainly very lamentable that the majority of the witnesses examined before the Commission deplored the poor knowledge of English possessed by the pupil as by itself a great calamity. If they said the pupils

betrayed ill-trained minds, or ill-regulated habits, or that they were imperfectly acquainted with life, the complaint would be more germane to the mission they were engaged in. This evidence before the Commission only indicates the exaggerated view that prevails on the matter. Mere literary skill—if so high a word can be used for the farrago of philology and ill-digested idioms and phrases which a school-boy has at his command—mere literary skill of this sort acquires a value far beyond its due; and words and not things are prized—a result opposed to every true principle of education. What will the poor trained teacher who has read his Frœbel, Comenius, and Pestallozzi, and who takes up his work of teaching, burning with zeal to follow the lead of the great masters, do if he finds himself face to face with such a demon at the very threshold of his work. His theory of teaching is not practicable in this country owing to the tyranny of words over things from the very outset. After a faint attempt to lift the weight, the disappointed teacher throws the blame on the ill-prepared materials sent to him, and quietly settles down into formal work, adding more words to the stock of useless words without relation to things the student already possesses. A humorous teacher employed in the training college at Saidapet used to say that what he taught there was only the theory, and that the practice adapted to the country was the reverse of all that he said. If we wish to place our education on its true basis we must give the vernaculars their proper share in the system. English cannot certainly continue to be the medium of instruction in the primary and the secondary grades of the schools and cannot long remain so even in the high-school and collegiate grades. Borrowing a foreign language is borrowing foreign life—an economy which nature does not know of. Language is the breath of life and when that is left to droop, this will droop also; there need be no uncertainty about it.

Now it was seriously asked during one sitting of the Commission whether literature or science was productive of most good on the native student—a question which betrays the exaggerated value set upon words I am complaining of. When such an aim is kept before the mind it is no wonder that our education only tends to cultivate the memory of the student. The peculiar circumstances which made the cultivation of memory the one thing needful in our culture have already given a pseudostrength to the Hindu memory and the exaggerated value which the English teachers tacitly set on a literary culture only tends to make it more marked. Therefore unless the educational institutions set the acquiring of a knowledge of things above that of words there can be no hope for us. More and more of science, more and more of nature, and more and more of speaking our minds clearly by means of our own tongues in a manner familiar to us and the people around us: this must be the watchword of our reformed educational policy in the century that has begun. If such a policy be pursued even the mercenary spirit that is now so much inveighed against by many gentlemen among us may in a large measure disappear. India was never in the past known to be mercenary in its view of education. Our scholars were remarkable for their extreme other-worldliness. If a mercenary spirit has come to us, it must have done so with other spirits from beyond the seas. Nor for one thing is it so much a matter for wonder that a mercenary view is taken of education; for the Hindu student who thinks that he gets denationalized by giving himself to the foreign culture must have some compensation for his loss. But even now there are not wanting persons who pursue with utter disregard of economical considerations the traditionary lore, and look forward to no great money-gain. Therefore, if the people of India are made to understand the true value of the culture which the West has brought to them divested of its foreign garb and made acceptable to them by being dressed in their own linguistic gear, the Hindus may yet take to culture for its own sake, unless the modern spirit with its strong economical tendency militate against it. Thus it is that the choice of a wrong medium of instruction has produced incalculable evils on the student. It has largely to answer for the mercenary view that he takes of education, for his partiality for words

over things, for his persistent and pernicious habit of memorising things, and above all for his vagueness of notion, and for the uncertainty and inaccuracy of his knowledge.

Nor has the evil left the teacher untouched. For it is the imperfectly-educated student of one generation who becomes the teacher of the boys of the next generation. As Father Sewell of Trichinopoly has observed in his letter to the Director of Public Instruction, the native educated gentleman is yet a school-boy but only of a larger growth. His intellect remains uncultivated and his manner is wavering and irresolute. The cause of this also is, if well considered, the same. Out of the twenty-four hours in the day, the educated Hindu spends at best some six hours in the company of those to whom English is the vernacular tongue and the remaining time is spent in other company where the springs of life use other means. This amphibious system kills the spirit and he loses the nice sense that can perceive the principles of life in the languages he has to use. He acquires neither his own language well nor that of his foreign master well. And moreover the constant terror of being sneered at for his trouble by those with whom he has to deal gives him a habit of hesitancy and self-distrust not conducive to powerful expression or great scholarship. A Hindu is obliged to be on his guard to avoid more a solecism than an absurdity. Nonsense is not so terrible to him as bad English. Especially to be surprised into saying or writing a wrong idiom by his English master is considered both by himself and his master as a greater sign of incapacity than confounded stupidity or perverse wrong-headedness. With such a tyranny of sneering surveillance watchful to detect mistakes and also with such a want of proper opportunities for learning the language at the true springs, *viz.*, from the living lips of men who talk it as their vernacular, the educated Hindu fails to progress beyond a certain stage. If men who have taken the highest degrees of the university and who are recognized by all that have anything to do with them as sensible and intelligent, can still find it hard to escape committing bad blunders in the writing or in the speaking of the English language, and if, the moment they say or write anything, their critics fall foul of them for their language, as happened in the case of our late esteemed countryman Mr. N. Vythinatha Iyer, how can they gain confidence in themselves? What is idiom or a forcible variation of it in an Englishman is bad English in a Hindu? Without reasonable self-confidence, with this tyranny of a foreign tongue over us, how can we hope to advance? It sits as a nightmare over our intellect and stifles all life. By its operation the real distinction between intelligence and no-intelligence disappears, and every Englishman, no matter what his intellectual acuteness or range, in virtue of his being a better talker of the language he has sucked in with his mother's milk, is made the master of the situation. This is why intellect dwarfs here year after year. It is but natural to suppose the best intellects of England rarely leave the English soil, except in the case of a few missionaries fired with religious zeal; for they can find occupation and remuneration enough there. As light coins run to the mint so light-heads sail out of a country. Hence our highest masters are fated to be but second-rate and third-rate men whom an ordinary situation allures abroad. By prolonged and sustained suppression of high intellectual life which the jealousy or the incompetence of the master necessitates, our intellect is starved and our educated men look so small in the world. If the vernaculars be made the media of instruction, it will not be easy for any and every Englishman to become our oracle. The few that will be sent for will have the necessary preliminary training and may command the price that will induce them to come over here; while the majority of the teachers will be men trained by this superior supply or those sent to Europe to learn the Western culture at its true source. These will certainly better fulfil their duties of imparting instruction to the future generations of this land. The use of English as the medium of instruction puts a premium on the reign of mediocrity in our schools.

Let it be clearly understood that it is not the Western culture that I fight against. We must

assimilate the higher ideas of the West and we cannot do it otherwise than by steeping our intellects in the highest literatures of the West. We must not only have isolated Western scholars of great worth among us, but many average students of Western thoughts for the spreading of the new leaven of the Western spirit. But such an assimilation of the spirit of Western culture can be better made by a study of English as a classical language than now. If the vernaculars be used as the media of instruction, even our English culture will gain in precision and strength. Perhaps it will not then be easy for a numerous section of our educated men to write or speak in utter disregard of idiom or propriety a mass of words in English, profiting nobody and disgusting many; but the few words we may utter on any topic will be clear, precise and sensible. The exact force of each word and its value will be known and perceived and slipshodness in expression will disappear—a clear gain if nothing more results from it, while the knowledge of English we may possess will be enough to make us read intelligently the numerous excellent books in every department of learning that its literature possesses.

There is one other point of view from which the fatal effects of the system now in vogue may be studied. Even the people at large suffer by it. Not to speak of the immense economic losses the country sustains by paying high prices for foreign masters, these foreign teachers, when they gain experience enough of the people and begin to know their requirements, are ripe for retirement and they go back to their country taking away with them what experience they have gained—a loss which cannot well be calculated in rupees, annas and pies. Again close and habitual intercourse with a foreign literature, holding up strange ideals to the view, cannot but tend to denationalise the average man who has not the greatness of soul to perceive the grand in the familiar, the clearness of vision to escape being dazed by the novel, and the charity and sweetness of mind to tolerate the base itself for the love of the native in thought and life. His mental balance is consequently disturbed and strange notions begin to possess his head. The spirit of denationalization that is seen to be at work among us is in a large measure due to the learning being sucked in like a bitter mixture through the goose-quill of a foreign tongue and not like the health-giving milk through the soft nipple of a mother's breast. Love of our own mother-tongue, regard for it and a desire to embellish it and use it for our highest purposes—these qualities which are essentially of the right sort are conspicuous by their absence here, at least in the southern extremity of India which we are unfortunate enough to inhabit. Fortunately for Bengal, before the famous Macaulay's minutes were drawn up, Raja Ram Mohanroy and others had laid the foundations of a stable vernacular literature. Subsequent overmuch attention to English has not completely killed it. And also perhaps the zamindari system and the comparative wealth of the country, by making a leisured but cultured class possible, favoured the growth of a native literature. It is noteworthy to remark, that the beginning of the Neo-Bengali literature was made long before the days of the Indian Universities. As for Bombay and Marathi, we must bear in mind, Maharashtra was the last stronghold of Hindu power and Hindu national institutions under the support of the Maharattas, and the language of the last heroes of Hindustan and the victors in many a fight even against the English, must certainly have had a vitality which English culture had to reckon with. These are not therefore examples of cases where the vernaculars have developed themselves under cover of English. These are special cases where the principle of continuity and life came from elsewhere and in spite of the adverse influences at work, they have had some growth. But in all other cases the vernaculars have only drooped and decayed.

How can a language develop itself unless it is used for higher life? If the lawyer argues his case in English, if the magistrate writes his orders in English, if his clerk transcribes it in

English, if the merchant keeps his accounts in English, if the school-boy construes his books in English, if the educated gentleman writes his letter to his friends or relatives in English, and if he speaks to his neighbour in English, and if he reads nothing but English books, and if the news-papers and magazines themselves which keep pace with the progress of the time be written in English, what chances are there for the despised vernaculars? They are consigned to the women, the servants and the budmashes. When every kind of higher life is shut out from a language, it degenerates day by day. Therefore a systematic attempt must be made to bring it more in contact with life—chiefly with the higher activities of life. There is a notion widely prevalent among many that when education through English spreads in due measure and due degree among the people, those who have received the culture will interpret it to the rest in a literature which they will create. But if the economically affluent section of the community is, as it tends to be, precisely made up of those who have received this Western culture, and therefore if the rest are unable to support the makers of the new literature, are themselves illiterate and have only contempt for, or inability to, use the new books, how can a new literature grow up at all in the vernacular? The English-knowing sections care not for it and the non-English-knowing portion cannot find any use for it. In either way there is no patronizing public, to meet whose demands books are to be written enabling the language to grow in the process. Nobody consciously sets about improving any language and no language can develop in such an artificial way. It is only by participating in the every-day uses of a community's life that a language grows. Unfortunately the introduction of a foreign language as our medium of instruction and medium of public life and its long occupation of the field as such a medium, have completely thrown our vernacular into the shade, where it continues to lead a pallid state of existence. Thus our country is getting poorer every year in moral and intellectual wealth, and is filling with money-loving, godless, loveless, cultureless beings treading the downward path of evolution. When the so-called educated men thus deteriorate, the unlettered are upheld by no virtue or stimulated by no example. For it must not be supposed that what is given formally in public schools is all the education a country receives. The school-boy takes his books and his ideas to his home and through him indirectly and directly also, they permeate the mass of the population. If the books the boy takes to his home be in the language of the country, those at home unsystematically learn a great deal from them and a habit of study and self-culture establishes itself. But if the books are written in a foreign tongue prohibiting every approach to them, looking strange and exotic, this indirect assimilation of learning cannot take place. No wonder education itself takes a strange garb among us, and that not learning is prized but only a work-a-day acquaintance with the imperial language which has become indispensable to the Government of this country. Hence follows the apotheosis of examinations and their consequent tyranny: hence the scandals connected with them and the wrong methods of instruction pursued in our schools and hence, if looked into, every other shortcoming and failure. It is not higher education, it is not the Western ideas that have unsettled our minds; it is the choice of a wrong medium of instruction that has made all this havoc with our system. If the vernaculars of our country are dying out in the course of nature, by the operation of linguistic laws, then we need not say much about the decay; nor will they then deserve any artificial scaffolding. But it was a legislative measure that dealt the fatal blow to our languages and therefore I am very anxious that a similar legislative interference should heal the wound caused by the blow. Here is an excellent time for it. The establishment of the Commission and the change of policy and sentiment of the Government towards education peculiarly favour the change I suggest here. It will in no way degrade the cultivation of English. The same amount of it that we have now may

and must continue to be had. But its efficiency will become fourfold greater. With better and clearer notions, and a tendency for higher culture pervading the people at large, more local life and intelligent and loving appreciation of the benefits of British rule will strengthen the hands of the Government. English itself will for a long time, along with Sanskrit in the case of the Hindus, and Arabic or Persian in the case of the Mohammadans, continue to be the classical language of our country, and until the wealth of thought and imagery it has is all utilized to the full extent by the vernaculars, it will reign almost supreme. To study the thought of the West through the media of the vernaculars is not to boycott English. It is true our vernaculars are yet in a passive, receptive stage (the virility of English will soon fecundate them): but they must be used and it is the absence of their use to the fair extent that is due to them that I deplore in this paper when I solicit the legislative intervention to heal the blow which a former legislative intervention gave to them.

For it was in 1834 that the initiative was taken which has given us our present system of education. The Committee of Public Instruction in India was then divided in its opinion: one party was for "maintaining and extending the old scheme of encouraging oriental learning," and the other was in favour of teaching the elements of knowledge in the vernacular tongues and the higher branches in English. Macaulay who was appointed President of the Committee gave the final form to the controversy by once for all deciding by hasty analogy, and advocating his decision by the brilliancy of his rhetoric, that "the great object of the British Government ought to be the promotion of European literature and science among the natives of India." As it always happens with Macaulay, his view is a forcible half-truth, united to a fallacy or error which often annuls the value of the truth with which it is united. No doubt India must have the grafting of the Western culture for her independent development: but it must be only a grafting, and so Macaulay ought to have provided for Western culture being given to the natives of India through the vernaculars. But he perceived only one half of the truth and coupled it with a whole error of giving that culture through the medium of English—and the lamentable nuptials of truth and error have produced an ugly generation of errors. For the truth in the controversy, as it not unoften happens, lay partly on one side and partly on the other. A less brilliant but wiser legislator would have gathered together the elements of good in the two views. But Macaulay was more conspicuous for the dazzling splendour of his rhetoric than for sound and solid grasp of principles. While he was applied to for guidance, he gave heat to the discussion by a magnificent roll of passages singing the glory of the English tongue, telling how "it stands pre-eminent even among the languages of the West; it abounds with works of imagination not inferior to the noblest that Greece has bequeathed to us; with models of every species of eloquence; with historical compositions which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, government, jurisprudence and trade; with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations" and so forth and so forth. Again "the literature of England is now more valuable than that of classical antiquity: I doubt whether the Sanskrit literature be as valuable as that of our Saxon and Norman progenitors." Amidst such hallelujahs and hosannas of the worst type of elephantine philistinism, as Matthew Arnold has happily christened it, the simple and guileless practical legislators at Calcutta were dazed out of their common sense and they yielded. If Macaulay himself had thought a little more on the matter he would have seen how the truth lay between the parties. For learning is one and indivisible and there is nothing in the languages. It is only through errors that we wade to wisdom. The present-day errors in oriental learning were the wisdom of the past and were themselves the stepping stones for the riper wisdom of Macaulay's days. And even the wisdom of Macaulay's days has now in some instances passed into the hobby of the foolish, giving place to later and more up-to-date wisdom. It is always thus with learning; there is nothing in the languages. The glib way in which the whole field of Sanskrit literature was disposed of betrays the stuff of which the mind of our legislator at an important epoch in our national life was composed. Very rarely in a nation's life do such opportunities occur, and if they are not availed of whenever they occur, succeeding generations have to suffer. It would have been easy for Macaulay to have raised the vernaculars to the highest state of efficiency by saying one

word. But that one word he did not say. One is obliged to almost despair if ever the right word will be hereafter said at all. But it is only by partaking in the higher life of a nation that a language can improve, and of this higher life the public school is at once the preparation and consummation.

In the beginning want of books would never have been felt. As the courses of instruction ought to have long been necessarily very elementary, books would have come in with the new thoughts and obtained currency with the new ideas. As elementary learning slowly passed into advanced learning, our vernaculars too would have grown like Milo and his calf and all the abstrusest sciences could now find an adequate expression in them, following the sciences themselves as they become known to us. If our intellect is in advance of our national powers of expression, it is because our national languages were left in the lurch, when the intellect alone was given a lift in the hind seat of the coach of European civilization. English as it was used in the 15th century will fail even more egregiously than our vernaculars, if modern ideas are sought to be expressed in it. But it was precisely the English of the 15th century that has by slow and imperceptible degrees passed into the mighty, victorious language of the present century. The language grew with the people. But our vernaculars were legislatively atrophied half a century ago. Hence it is that though the nation has improved, its languages have not. They are still where they were half a century ago if not in a worse state, having lost their vitality somewhat and their refinement to a great extent. May we hope that the Viceroy will see the evil in all its magnitude? Will he by an act of legislative wisdom save the country, the future generations, and the cause of knowledge itself? Everybody now talks of improving the vernaculars as though it could be done by standing out of them and working upon them as a sculptor works on the stone. But we have seen wherein lies the difficulty. If the vernaculars are to be really improved, two things must be done; one on the part of the Government, and the other, on that of the people. The duty of Government is to make good the legislative blunder of Macaulay by clearly and distinctly laying down as a fundamental principle that the highest modern culture must be given to the Hindus through the medium of their vernaculars. With a view to the full working out of this principle, a beginning must be made by making English a classical language for all India to be begun in the secondary course, while primary education must be made purely vernacular. In the secondary course itself, at first in the lower and then in the upper grade thereof, vernaculars must be made the media of instruction for all the subjects studied, including English. Ultimately after sufficient time has been given for the new ideas to be assimilated by the languages concerned, and for a work-a-day style of speaking and writing adapted for modern purposes to develop itself, they must be introduced into the collegiate and higher courses also as media of instruction. It is not for the effete and old-fashioned and often-times obscene neo-vernacular *literature* that I take the brief in these pages: but for the languages themselves which are noble and powerful and eminently fitted for the highest purposes. If renowned scholars like Dr. Pope and Bishop Caldwell could find the Tamil, for instance, vigorous, terse, and beautiful, it is a pity that such languages are left to droop and decay by treating them as pariahs. So let the Government do this duty for them, which nobody else can do. The people will then do their duty by them.

How very unpardonable it is on their part that even their letters to their friends and relatives relating to marriage, funeral, business, and other every-day affairs, they write in the English language. Let them resolve not do so. At least let a few of the resolute English-educated gentlemen make up their mind to use their own languages in writing to friends to whom they are vernaculars, this simple practice will soon revolutionise our taste and requirements and will lay the foundation of a renovated literature. But I fear the tendency is far otherwise. I can only trust that our countrymen see the evil and have the heart to throw it away.

Native states like Mysore may set the example in the renovation of the native languages. If they do not do so what is the *raison de etre* for them? They are for making experiments in the problems of practical Government which British India cannot at once take up by its unwieldy nature and by its imperfect sympathies with the governed. The native states would deserve the liberal treatment accorded to them by the supreme Government if they were to undertake such experiments. And Mysore will better deserve the name of the Premier Native State in India, if it take up this question of questions for solution in the near future.

G. KASTURI IYENGAR.

INDIAN UNIVERSITIES COMMISSION, ALLAHABAD.

FIRST DAY.

The Universities Commission met in the Library of the the Muir Central College, Allahabad, on Friday, the 4th April, at 11 o'clock. The Hon'ble Mr. Raleigh presided, and there were present, Rev. Dr. Mackichan, Principal, Wilson College, Bombay; Mr. Justice G. D. Banerjee, Calcutta High Court; Mr. A. Pedler, Director of Public Instruction, Bengal; Dr. A. G. Bourne, Presidency College, Madras; Mr. Lewis, Local Member, and Mr. Nathan, Secretary. Mr. Orange, Director-General of Public Instruction, was also present.

MR. JUSTICE KNOX.

Mr. Justice Knox, Vice-Chancellor of the Allahabad University, was the first witness examined. In the course of his statement Mr. Justice Knox said that he thought the four years' course was not one day too long. There were very few students who could follow the lectures of the professors until they had attended at least a year. They had no time for education in schools as at present conducted. The time was all devoted to teaching. The scholar developed no faculty for selection and the observation of what he saw and heard, and for the acquisition of such qualities a four years' course was necessary. He thought it would be better if the intermediate examination was after the first year of the course instead of after the second year, and the student was allowed to specialise either in English *plus* a classical language or in English *plus* mathematics for three years.

Mr. Justice Banerjee asked if it were not desirable that students before specialising should have more general knowledge.

Mr. Justice Knox doubted if many students had an equal faculty for mathematics and classics. It seemed to require a different kind of brain, and the enforced study of both retarded the student.

Mr. Banerjee admitted that a difference of mind was necessary in the advanced study of these subjects, but the lower branch of mathematics was what every well-regulated mind should be equal to.

Mr. Justice Knox held that the study of classical languages give quite as severe a training.

Dr. Bourne, referring to the first part of the witness's statement, asked if there had been an attempt to reduce the course to three years.

Mr. Justice Knox replied that there had been such an attempt.

Asked if it were supported by any section of the community, Mr. Knox replied that Sir Antony MacDonnell was in favour of the change.

Dr. Mackichan: Was there any expression of opinion by the Senate?

Mr. Knox replied that there was a majority in favour of it, but many were against it. From what he had seen of the students' papers, he was of opinion that the schools could not bring the students up to the standard necessary for a three years' college course.

Mr. Lewis pointed out that special arrangements for teaching certain subjects could be made in the colleges, whereas they could not be made in the schools.

TEACHING UNIVERSITIES.

Continuing, witness said he thought the University should take up and realise the duties of a teaching University. There were certain departments of education which were too costly to be maintained by many of the colleges at the proper standard of efficiency. The Science and the Law Departments were instances, and he would be inclined to add the instruction for the Degree of Master of Arts. The University, by Government aid, by contributions from colleges, and by benefactions, could best undertake this work. He would give it to no one college as a college. To do so would be to cripple other colleges. The teaching thus given would have to be at one centre, and here would come the opportunity for outlying colleges still to retain their identity. Each such college should devote part of its funds to the maintenance of a separate or combined hostel or inn with scholarships, tenable by preference by men from the mother college, and with tutors, separate or combined. These hostels, clustering round the teaching University of, and at, Allahabad, would carry on each its own traditions; but all would share in the common teaching of the University to which all had contributed, and on which all could feel they had a claim. The wardens of these hostels or the tutors would constitute a very powerful element in the Senate and Syndicate. They would be in constant touch with the colleges which they represented. Each hostel or combined group of hostels might take up one or more subjects to which the hostel-tutors would devote themselves, and provide for inter-communal tuition apart from the teaching imparted by the University Chairs. The outlying colleges would still retain their separate life, and probably a more powerful one. They would be the centres at which the Arts and Science students would still remain until they were qualified to pass on to the college hostels at Allahabad.

The members then discussed this scheme.

Dr. Bourne: You say Government would provide the funds; are you not proposing that Government, while keeping up their financial support of higher education, should be giving up the control?

Mr. Justice Knox thought that while Government would be put to initial expense, eventually the colleges would support it.

Mr. Lewis: What encouragement would there be for the outlying colleges to contribute to the teaching University?

Mr. Justice Knox pointed to the superior education the student would get at the University under such a scheme, while still maintaining his connection with the college in which he had been trained.

The President: Would it not increase the expenses of legal education?

Mr. Justice Knox replied that the legal education itself would be cheaper, as the professor might have 50 or 60 students instead of nine or ten, and it might be equalised for the individuals by the aid of scholarships.

THE ESTABLISHMENT OF HOSTELS.

Mr. Justice Knox went on to speak of the establishments of hostels, and said that residence outside hostels should be the exception rather than the rule. He would have residence in a licensed hostel practically compulsory, except when the student resided with his parents.

MR. SUNDER LAL.

Mr. Sunder Lal, Advocate, Allahabad High Court, was the next witness. He laid great stress on the necessity for hostels or residential colleges. This system needed great extension. Students, not living with their parents, should be required to live in Government or the denominational boarding house appertaining to the community to which they might belong. There should be provision made

for efficient supervision and control over the boys, and for their physical and religious training. Substantial aid was required for this work from Government at present. Speaking of a teaching University, Mr. Sundar Lal said that at present the University, to a certain extent, regulated the teaching in the colleges, and this regulation might be made more efficient by stricter rules and a system of revision. In his opinion the Indian Universities should for the present be allowed to continue as they were. With the object of concentrating the instruction for the degrees of M.A. and D.Sc., at the University centres, the State college at such place should be considerably strengthened, and arrangements for post-graduate studies should also be made there.

THE PAY AND PROSPECTS OF TEACHERS.

Mr. Sunder Lal also maintained that a list of recognised teachers should be made more in the interest of schools than of colleges, and the prospects of teachers in matters of pay, promotion and pension should be made more favourable. The salary of teachers in schools kept up by District Boards was small, and it was smaller still in private and aided schools. These appointments were not pensionable. Native professors in Government colleges received too low a salary. The prospects of the teachers in schools were considered worse even than that of clerks in Government service, and for that reason the Educational Department in the United Provinces failed to attract the best men.

A LAW COLLEGE REQUIRED.

Referring to the study of law, Mr. Sunder Lal stated that the machinery now existing for imparting education in law was utterly inadequate. The establishment of an efficient Law College of the University was urgently needed. A thorough knowledge of the principles of law should be required than at present. The study of Hindu and Mahomedan law from the original sources should be encouraged, and for this purpose professors of Hindu and Mahomedan law, who should be able to teach from the original, should be appointed. The institution should be on the lines of the Law College in Madras, and although Government might be put to the expense of maintaining it for a few years, he hoped the college would eventually be self-supporting. The recent measures for strengthening the law classes attached to the Muir Central College, for which they were indebted to Government, in this direction were, he was afraid, inadequate.

REV. MR. HAYTHORNTHWAITE.

Rev. Mr. Haythornthwaite, St. John's College, Agra, was the next witness. Though he thought a teaching University superior to a mere examining University, he thought that as things at present stood, a teaching University in Allahabad would retard rather than promote education. It might be possible to start a number of small teaching Universities; but he thought improvement or reform of the present system would be the best course. After giving evidence on the establishment of hostels, which he said needed strict discipline if they were to be of any use, he turned to the consideration of the Senate. There were, he said, too many members who were not engaged in education and took no interest in it. Government were the worst sinners in making these appointments. He complained that too much money was devoted by Government to higher education as opposed to primary education. This was contrary to the declared policy of Government. The Muir Central College was over-represented on the Syndicate, and in the elaborate provisions for science-teaching in this college, Government was entering into unfair competition with the independent colleges. This statement of Mr. Haythornthwaite's produced a considerable amount of argument, Mr. Haythornthwaite maintaining that the sudden raising of the standard had the effect of crushing the science teaching in those colleges which could only afford to get their apparatus gradually.

THE CONDUCT OF EXAMINATIONS.

Speaking of the appointment of examiners, Mr. Haythornthwaite said that the Syndicate, as the appointing body, either appointed themselves or members of the staffs of the colleges to which they belonged. In the Punjab University the examiners must be outsiders. In Allahabad the members of the Syndicate seemed to appoint themselves as examiners in the subjects which carried the highest pecuniary remuneration. Nor were they satisfied with being examiners in one subject only, for some held examinations in the M.A., B.A., F.A., and Entrance examinations, and others in the D.Sc., B.Sc., B.A., and F.A. examinations in one and the same year. There seemed no occasion for thus loading themselves with such a burden of work, which must be detrimental to their more legitimate work as college professors. There were plenty of competent professors in the other colleges ready to co-operate. The examinerships should, at all events, be divided fairly among all the colleges of the B.A. standard. It was undesirable that students should be encouraged to emigrate to those colleges in which professors had been appointed as examiners in certain subjects. The names of the examiners were supposed to be only known to the Syndicate; but the students generally contrived to acquire this information, and they flocked to certain colleges, not to benefit by honest teaching so much as to acquire the special notes which might be dictated by the appointed examiners. The examinerships of the higher examinations had gradually become the monopoly of the Muir Central College, and evidently a bid was thus being made for the exclusive right of teaching for the M.A., B.A., and B.Sc. standards for the United Provinces, to the great detriment of other colleges. Students had said to him that the examinations in Allahabad were more expensive, but the chances of passing were greater. A study of the University minutes also revealed with mathematical invariability that the proportion of students who failed was always lowest in those years when their own professors were the examiners. In answer to a question, Mr. Haythornthwaite said he thought that the examiners were appointed for two years; but he was not certain as he was not on the Syndicate. It might be that the Board of Studies were the appointers of the examiners, but these Boards were almost identical with the Syndicate. Again, in the Allahabad University the appointed examiners, consciously or unconsciously, revealed the questions which were actually set by them in the University examinations. This was either done by the professors in their notes in class (which notes were afterwards widely circulated throughout the Provinces), or, as last year in a glaring case, by questions set in test examinations. Certain questions supplied about a month ago in a test examination in the Muir College were receiving special attention in Agra. In January of this year the Entrance examinations had to be postponed because an anonymous correspondent was honest enough to reveal the fact that the questions in some subjects were already known to some of the candidates. Personally he was of opinion that "leakage" had frequently taken place in other years, though the University authorities had been unaware of the fact. The system of moderatorships and boards of Examiners should be abolished, owing to the questions being known to professors in three different colleges, and consciously or unconsciously the questions were bound to affect the teaching in such a manner as to give these colleges an advantage not possessed by other colleges.

In the course of this statement Mr. Haythornthwaite was frequently questioned by members of the Commission. Mr. Lewis read a rule of the University to show that one of the examiners appointed had always to be an outsider.

Mr. Haythornthwaite mentioned that his students asked leave to go to Allahabad a day or two sooner than the examination day so as to learn the subjects of the essay. There had been great disappointment among the students in the examination room on one occasion, because they had fixed on the wrong one of two essays, one of which they knew would be given.

The President: Where did they get this information? All depends on that.

Mr. Haythornthwaite said he had been told of the matter by the students, and he referred to a case in which he said four test paper questions had been put.

Mr. Pedler: This is a matter for the Syndicate to enquire into.

Mr. Lewis: It has not been brought before the Syndicate.

Mr. Haythornthwaite: If I were a member of the Syndicate I would bring these things to notice.

The President: You should bring these things to notice whether you are a member of the Syndicate or not, as long as you are the Principal of an affiliated college.

Mr. Haythornthwaite: I am prepared to come forward in the matter if it is thought to be my duty.

SECOND DAY, *5th April.*

REV. G. H. WESTCOTT.

Rev. G. H. Westcott, Principal, Christ Church College, Cawnpore, gave evidence. He dwelt on the need for hostels, in which there were opportunities for exercising a moral influence over the students. He did not think that a moral text-book would be of much value, as it would only encourage the evils of cramming. In connection with hostels and residential colleges he said there should be some provision for the removal of bad characters from the neighbourhood, as it was very difficult to effect this at present. He then gave details of the hostel system at his college, and his views on hostels in general. The hostels in connection with colleges should be licensed and supervised. He thought all students should live in these hostels. He would like to have the number of students in any one hostel limited to fifty, as he did not think one man could exercise proper influence over more than that number. There should be power given for the acquisition of land for hostels under the Acquisition of Lands Act.

The proposal to move all colleges to one centre was impracticable, because of the expense to students. From enquiries he found that students had as much expense as they could bear, and parents often got into debt to educate their children. A college, moreover, often exercised a good influence over the town in which it was. He would be in favour of the highest education, in which costly apparatus was necessary, being concentrated. If all the colleges were at one place and plague broke out there would be disorganisation as a result. About the Syndicate he did not mind the majority of members being Government servants, but he objected to their being compelled by Government to vote according to Government policy.

Dr. Mackichan: Is there any reason to believe that men are compelled to vote for Government?—There is.

Dr. Bourne: That is a feature of this University, is it not?—Only for the last two years. Our present Director of Education was absent during that time.

Rev. Mr. Westcott went on to give details of his views on the college course. Speaking of the age-limit Mr. Westcott said that he was against any limit being fixed. The fixing of 16 as the age-limit would necessitate a change in the bye-laws of the University which at present recognised the Matriculation examination of other Universities as equivalent to their own. As there was no age-limit in other Universities, this regulation would have to be changed, and such a change would be a great inconvenience to parents who were transferred from one province to another. There was no necessity for such a rule as the number of students who came up before the age of 16 was very small. He thought education was backward in these provinces; but if there was any limit fixed he would suggest 15.

Mr. Lewis: As a matter of fact the average age of students at the Middle School examination, two years before the Entrance, is 16 years.

Mr. Westcott went on to say that the trouble was in the other direction, as the school-boys were often too old. There were a great number of boys of over 19 in their schools, and such boys would be superannuated in an English school. Mr. Westcott was not in favour of a three years' course. He did not think the School Final was of much value, as the students preferred to avail themselves of the Matriculation examination. The desirability of bifurcation of studies in schools seemed very doubtful. Boys made their choice as early as at the age of twelve, which he thought was much too early to allow students to choose. He thought schools should have one general course and the choice should be made after the end of the school course. A great number of people questioned the value of the science teaching in schools and thought it should be begun later.

A DELICATE MATTER.

Mr. Westcott said there was a rather delicate matter he would like to mention, and that was the relations of Government to the members of the Senate. He would like to know whether they were to have the right to speak according to conviction, or whether Government servants could be compelled to vote contrary to conviction. They had felt that as long as they were members of the Senate they ought to express themselves as members of the Senate, and Government had the right to veto the decisions of the Senate if it so desired. Some of the Senate were told they were disloyal, because they simply spoke out what they thought, and yet they had tried to do it courteously.

The President: There was no order.

Mr. Lewis: I was not in India at the time.

Mr. Westcott: There was an order addressed to Government officers.

Dr. Mackichan: That is quite a unique phenomenon in Government history. I myself have heard educational officers oppose Government.

Mr. Westcott: It was stated in the public press and never contradicted. I myself saw the letter. It was a direction to Government servants to vote. It had reference to the three years' course question.

THE TEACHING OF ENGLISH.

MR. CAREY.

Mr. Carey, Principal of Bareilly College, said that as to the teaching of English, set books should be done away with, and English should be taught as a language and there should be a colloquial examination in English in the Matriculation examination. At present the students took six months before they could understand the lectures. There were a great many men falsely called educated men, who really knew nothing of English. In many schools masters spoke English very badly and he knew of one in which the headmaster forbade his masters to speak English to him in school. The lowest pay of teacher in Government school was Rs. 15 a month.

Mr. Lewis: It is Rs. 10.

Mr. Carey thought that it would be a good thing if there were English masters in every big school to teach English. He believed it was possible for a man to take the B.A. Degree without his being able to open his mouth in English. He thought the teaching of English literature at an early stage was a great mistake. He had twenty students in law, but would like to give up the law and send his students to a central college. He said that students who did not know a relative pronoun from a numeral adjective were set down to be examined in Carlyle and Cardinal Newman. He thought all this subject-matter should be done away with. English literature might be taken as a special subject. He was in favour of the establishment of hostels and even of compulsory residence.

ALIGARH COLLEGE.

MR. TIPPING.

Mr. Tipping, M. A.-O. College, Aligarh, dwelt on the importance of residential institutions; but it might be hurtful if the teachers were not prepared to do a great deal for resident students so that a stronger staff would be required. Mr. Tipping quoted the late Mr. Theodore Beck to give weight to this point. As to discipline, they should take care not to crush individuality. Mr. Tipping outlined the machinery by which discipline was kept in the Aligarh College. The students helped in this work, and it gave them administrative faculties. He did not think so badly of the English of the students as the former witness. In answer to questions, Mr. Tipping said that teachers, in his opinion, got too little pay.

If law teaching were centralised, he did not think it would be a great loss to the college. He thought it would be a great mistake to reduce the time of the college course.

Mr. Lewis said that owing to the excellent system prevailing in Aligarh College, it was a certificate of merit to have belonged to the college.

The President: The idea of forming Aligarh College into a Mahomedan University has not been defined.

Mr. Tipping: I think not, Sir. It was an idea of Mr. Beck's.

After a number of questions had been asked on the methods of the Aligarh College in dealing with their students, the Commission adjourned for the day.

THE COMMISSION AT ALIGARH.

11th April.

Mr. A. Pedler and Rev. D. Mackichan, members of the Universities Commission, arrived at Aligarh on the morning of the 11th April, and at 3 P.M. the same day recorded the evidence of the Honorary Secretary of the M.A.-O. College, Nawab Mohsin-ul-Mulk Bahadur.

Nawab Mohsin-ul-Mulk Bahadur in the course of his evidence referred to the general complaints that the subjects fixed were too numerous to be properly and thoroughly mastered. He laid great stress on the injury and loss of time resulting from students who had failed in one subject only being required to re-appear and pass again in all subjects, and complained that the instruction in Persian and Arabic was practically of no use whatever. He advocated hostels, but pointed out that it was more difficult to manage a hostel than to establish a college. He said that a Muhammadan University was the idea of the late Sir Syed Ahmad, and that the wants of the Muhammadan community could not be supplied unless they had a University of their own.

At 5 P.M. the members inspected the college and grounds. At 8 o'clock they sat down to a dinner provided by the Trustees of the college, which was partaken of by nearly 400 persons including students. After the toast of the King-Emperor, proposed by the Honorary Secretary, Nawab Mohsin-ul-Mulk, he said that Lord Curzon had done much for both the country and its people, but what he had specially to be thanked for was the issuing of this Commission. Sahibzada Aftab Ahmad Khan, Barrister-at-Law and a trustee of the college, in a lengthy and eloquent speech, praised the education imparted by the college, religious and secular, the methods followed in the training of the character of the students, and the advantages derived by the mixing of the professors and teachers freely with the students, which he said went far toward fostering feelings of loyalty, and concluded by proposing the health of the members of the Commission.

In returning thanks briefly Mr. Pedler said that no Viceroy was more interested in the cause of education than Lord Curzon, who desired to know facts about the present condition of education in India which might help to suggest remedies for defects. Ere he himself joined the Commission he did not consider it to be such a complicated business as it had since turned out to be. Character, he said, could be trained in residential institutions only, and he observed that this work was carried on at Aligarh in an excellent manner, and appreciated the advantages of the mixing of professors with the students.

The Revd. Dr. Mackichan said that when he looked into the programme and found that the name of Aligarh was omitted from it, he suggested that some of them should visit such a great centre of education, and in consequence the Commission divided into two parts and they had come to visit Aligarh. Their visit had revealed quite a unique and distinct phenomenon in college life and Indian education. The professors at Aligarh have close connections with the students, and this feature he thought really the best feature of the college, and the working of their residential boarding house with the united efforts of the European professors and Indian teachers have shown how hostels should be worked in India, and what benefits can accrue from the system. As the Nawab Sahib said in his evidence that day, the word hostel was on every one's tongue, and in all parts of

India the founding of hostels and boarding houses was spoken of as an ideal. But it was evident that few people realised the true meaning of the word hostel or had any idea of the incessant work, the constant vigilance, the careful supervision which such a system demanded; and few realised that, even with all this, unless there were close, sympathetic relations between the students and the professors and other officers in charge of them, their efforts were doomed to failure. Unless they had a high idea of what was meant by a hostel or a boarding house, it was of no use to think of establishing such institutions.

THIRD DAY, *April 7th.*

REV. D. WHITTON.

Rev. D. Whitton, Principal, Hislop College, Nagpore, said that speaking from thirty years' experience he was of opinion that the University system of education in India had worked well. Education had produced wide and far-reaching results, both in the character and life of those that had come under its influence, and that influence had on the whole been for good. Applying the test of popularity it was successful, and this showed that the system was thoroughly adapted to the character and circumstances of the people. He thought there was a good deal of exaggeration in the charge that the system merely produced imitators instead of original thinkers. They must consider the importance of the element of time in a question of this kind, and he pointed as a parallel to the slow growth of the Baconian system in Europe. He thought text-books were necessary as the students could not always follow the lectures, and he thought the best results could be obtained by a judicious blending of both these systems of teaching. He was not in favour of moral text-books. Moral teaching could be obtained incidentally from English literature. Games were also important in this respect. Coming to local affairs, the most difficult question was that of affiliation. The colleges and high schools of Nagpore, together with the high schools of Chanda, were officiated to Calcutta, while the Government College at Jubbulpore and most of the other high schools in the Provinces were affiliated to Allahabad. This arrangement was not satisfactory. He had no fault to find with the management of Calcutta University; but he had always felt that it was a distinct disadvantage to have no representative in the Syndicate or the Senate, and owing to the distance real representation was impossible. Again as to Allahabad the feeling in Nagpore was distinctly unfavourable to change unless the University granted them the same facilities in the way of local examinations, as were given by Calcutta. They also distrusted a University that seemed to favour experiments. He thought they had sufficient colleges and high schools in the Central Provinces and Central India to form the basis of a University. In the Central Provinces there were four colleges and 15 or 16 high schools. The high schools in Berar and the colleges in Central India, Holkar's College, and the Canadian Mission College, at present affiliated to Calcutta, might join. The University would be small at first, but would grow rapidly. The progress education had made in the Provinces in the last quarter of a century was very remarkable. Twenty-five years ago not more than 50 candidates presented themselves for the Entrance examination at the Nagpore centre. This year the number was 314. A University would raise enthusiasm for education in the Province. The witness was in favour of the hostel system, which had so far worked well in Nagpore.

FOURTH DAY, *April 8th.*

DR. THIBAUT.

Dr. Thibaut, Principal, Muir Central College, dealt with the question of imparting to the existing Universities the character of teaching Universities. This question was raised owing to the conviction prevailing that the instruction in the colleges affiliated to the Indian Universities was not sufficiently high. This idea was not without justification. Confining himself to the consideration of the Allahabad University, Dr. Thibaut said that, except in English, which was difficult to compare, all the branches of studies for B.A. and B.Sc. courses were not higher than in the best higher schools in Europe. In this connection Dr. Thibaut said that the study of philosophy in the B. A. course was, in his opinion, a mistake, as the students were not sufficiently equipped to study philosophy. An opportunity for continuing different lines of study beyond the B.A. stage was no doubt offered by the M.A course; but the University of Allahabad had achieved remarkably little in those higher fields of learning. The number of M.A.'s was small, and the only branch of study which was steadily represented in the M.A. lists by numbers of candidates not altogether negligible, was English literature. A beginning had been made in Physical Science, but there was no ground for full confidence that this would be maintained and expanded. With these exceptions, there was practically no higher study worth mentioning in any of the great departments of knowledge recognised all the world over. The reason for this state of things was that the people thought the B A. degree sufficient for all practical purposes, as it was the door to all posts under Government. The colleges, as they were, could not do much to raise the standard, as they were fully occupied with instruction for the B.A. and Intermediate, and only a limited section of the professors possessed the qualifications required for lecturing on the higher branches. He did not think that even in English the study or the instruction was really efficient with certain exceptions. As for the few passes gained in other higher subjects, they were often nothing more than "compassionate" passes granted with a view not to discourage higher studies altogether. Their colleges, as at present constituted, could not be expected to do much to further any higher developments. To fit them for this the staff would have to be strengthened very considerably, and there seemed no likelihood of this being done. The only effective plan to ensure a decided and permanent impetus being given to the higher studies in these Provinces appeared to him the establishment of a special institution—which might be called a teaching University—making it its special task to supply all that higher instruction which their present colleges failed to impart. After mentioning the subjects which should be dealt with by the University, he thought there should be a certain differentiation in higher studies in India from other countries. Ancient Indian philosophy, for instance, should be considered in the teaching of philosophy, and Indian history should be taught. The Indian student at present knew nothing of what modern research had accomplished in this department, and these remarks might be extended to philology and other subjects. But even if such a University aimed at nothing more than an extension of higher teaching on present lines, the advantages of an institution of the kind being established appeared to him altogether undeniable. He presumed that in any case the professors would be men specially fitted and selected for lecturing on definite departments of knowledge, with the leisure which participation in research would demand.

THE NATURAL NUCLEUS.

If a body, not necessarily large in the beginning, of such men were congregated somewhere in these Provinces and if all students who evinced the desire and capability of proceeding beyond the B.A. stage were placed in their charge, the cause of true culture and learning in that part of India would, he felt confident, receive a most marked and beneficial stimulus. He did not think that the proposed specialisation of studies in several leading colleges would have any practical result. But even if it were actually accomplished, it would in no way be equal in nature to a central institution with its larger number of professors, its wider opportunities for study and reading, and its greater power to stimulate the intellect and to rouse ambition of an elevated kind. Dr. Thibaut thought that the Muir Central College would serve as a nucleus for such a University, the number of professorships being increased, and a staff of assistants being added. A transition might be effected by first abandoning the Intermediate classes, and the B.A. classes later on, *i.e.*, as soon as the other colleges at Allahabad would be ready and fit to undertake the local B.A. work. This would in no way interfere with the B.A. work of the other colleges or with the schemes of combination by the different colleges situated in one place; but would rather stimulate the efforts of the other colleges. He also mentioned the fine physical and chemical laboratories, the Training College and the Law College, as additional reasons for the Muir College being the natural nucleus of a teaching University.

Dr. Bourne: Don't you think there would be great opposition to this scheme?—Yes, there would be considerable opposition.

Dr. Mackichan: You would not attach much importance to that opposition?—No, if I were in power I would attach none. The advantages on the other side would be very much greater.

Dr. Thibaut also stated that some colleges would be glad to be relieved of their responsibilities in higher education.

Mr. Lewis: Would there not be an advantage in retaining the study of Sanskrit in Benares?—Yes, that is the only college where there are quite special reasons for making an exception. But I would be very unwilling to see Sanskrit excluded from the Central University.

The President asked Dr. Thibaut what he thought of the scheme propounded by the Vice-Chancellor, in which the students from other colleges, though studying at Allahabad, would still belong to their own colleges. Would that not make the transition easier?

Dr. Thibaut: I do not see any objection to that. The essential is that they would be taught here.

Referring to text-books, Dr. Thibaut said that in some branches of study, the Hindu period of Indian history for instance, it was impossible to obtain text-books.

Dr. Banerjee: Do you contemplate professors being also examiners?—Yes.

In answer to questions Dr. Thibaut said very likely Government would have to start the scheme but the Chairs might become endowed. He thought the Secretary of State or the Government of India might make the appointments.

The President: Whoever provides the funds should make the appointments.

Dr. Bourne remarked on the way professors were appointed by the Government at Home—not for any qualification or knowledge.

Dr. Mackichan: It is done in a very loose way sometimes.

Dr. Thibaut said that the German Government consulted experts in the matter, or the Faculty concerned advised Government.

Dr. Thibaut quoted Sir Alfred Lyall's speech at the first Convocation of the University, to show that it was the original intention of Government to improve and extend the Muir Central College, on the lines suggested by Dr. Thibaut.

The President: Have you any suggestion as to improvements of the Senate or Syndicate?

Dr. Thibaut said that, as to a statement made before the Commission two days ago by the Principal of St. John's College, Agra, he did not wish to enter into personalities, but there were some remarks then made to which he must refer. The Senate of the University was quite unique among Indian Universities, because it allowed for such a full representation of the educational interest. The Principals of five colleges connected with the University had permanent seats on the Syndicate, and in addition to that the Principal of an Aided Institution had to be elected. This he thought an excellent institution, and that was the general opinion. Formerly there had been on the Syndicate, only a very small proportion who had their residence in Allahabad and the others had to come in from outside. This did not at all conduce to the efficient transaction of business, as the distances were so great and travel often very disagreeable. The members did not spare trouble; but they were usually pressed for time, and there had been occasions when there was difficulty in finding a quorum. The number of elected members on the Syndicate was therefore increased and professors of the Muir College were appointed. There were five such places filled by members of the Muir Central College staff. This had given rise to a great amount of ill-feeling, but he himself did not see how matters could be managed in any other way, as they could never count on the other members coming to the meeting. There were, of necessity, a number of these local members who were professors of the Muir Central College, but there were other members. Their Vice-Chancellor, a Judge of the High Court, the Hon'ble Mr. Conlan, a distinguished member of the Bar, and Mr. Sunder Lal, Vakil, a most useful member. The necessity of the arrangement was recognised by the fact that the Senate freely elected the five professors of the Muir Central College, and on the whole things had worked very well. Certainly more men of the type of Pundit Sunder Lal would add to the strength of the body and it would do no harm if the membership were increased slightly. Mr. Haythornthwaite had said that all Principals of outside colleges should be appointed, with the idea that some of the Principals could attend at one meeting and others at the next meeting. But that arrangement was most undesirable, as it would destroy all continuity of management.

Dr. Banerjee: Is there any convassing for seats on the Syndicate?—None whatever.

The President: Are there any contests?—Hardly ever. In most cases the Senate is practically unanimous. Two years ago Mr. Haythornthwaite was proposed, but got only one or two votes. The voting is by ballot.

Education, continued Dr. Thibaut, was as strongly represented on the Senate as it could be. There was the educational section and the High Court section, and they worked together quite harmoniously.

Dr. Bourne pointed out that at a meeting of the Senate, as recorded in the transactions, an important change in the B.A. course had been carried out, only a few members present voting.

Dr. Thibaut said that was the most disastrous thing that had ever taken place in the Senate. An important matter was brought before the Senate without previous notice being given by Government. It came before the Senate without sufficient discussion and most of the members refused to vote because they did not know what it was about. They had received special instructions to vote from Government. It was quite exceptional. The resolution would not have been carried if previous notice had been given. I with some others hotly contested this matter but we were over-ruled.

Dr. Bourne: I take it that the Chairman ruled it was in order and many members thought it was not in order and refused to vote.

Dr. Thibaut: It was confirmed by the Government of India and is now law. It was moved by the officiating Director of Public Instruction, but contrary to the opinions of all the educational men present.

Dr. Banerjee: How did the legal men vote?—Without disrespect I may say that the legal men did not understand the bearing of the question at issue.

Dr. Thibaut explained that the change was made by what was technically an amendment. Since that time the rules had been changed so as to provide against anything of the sort happening again.

With regard to examiners Dr. Thibaut explained that they were nominated by the Boards of Studies. The nominations were submitted to the Syndicate for confirmation and the Syndicate generally approved. For the lower examinations a special Committee was elected by the Syndicate—the Director of Public Instruction and four Principals of colleges. They met and nominated examiners who had to be approved by the Syndicate. On this Committee were two Principals of Aided Colleges and two of Government Colleges. As to the Boards nominating themselves as examiners, they had to nominate the most capable men, and he did not see how it could be helped in the present state of things. For instance, it was well known that there were only three persons eligible who could seriously be considered as examiners in the higher branches of philosophy. If they had to exclude themselves they would be excluding the only men fit to examine. They had tried to distribute the work to a certain extent; but the results were unsatisfactory. They always wished to include as many colleges and as many competent men as possible.

It was also pointed out that a certain proportion of examiners were outsiders.

Dr. Banerjee: You do not exclude a professor from examining in his own subject?

Dr. Thibaut: We cannot afford to do it. There is no serious objection to this. There have been complaints, but the question is how far were the complaints justified. The other day a witness brought forward complaints; but I declare them to be altogether unfounded. Students imagine things and whatever they imagine is brought forward as fact. Mr. Haythornthwaite said the students of outside colleges came to Allahabad a few days before the examinations to find out the subject of the essay. This is the only definite statement he made. The others are too vague to be considered. Well, it so happens that for the last four or five years I myself have set the subject of the essay and I am absolutely confident that nothing leaked out in spite of what Mr. Haythornthwaite maintains. What are we to think of allegations of this kind? I know perfectly well that students from outside colleges come here and confabulate and exchange opinions with regard to the subject of the English essay, and it is possible a correct guess was made. I have been studying Mr. Haythornthwaite's remarks in the *Pioneer*, and he seems to think that a trap was laid for the students of St. John's College. What can you say of a statement like that? The papers are drawn up by the examiners and are considered by the Board of Examiners, who often change and modify them considerably. It is the Board of Examiners that issue the paper. Sometimes the students find out the names of the examiners; but at other times they are quite in the dark. It was mentioned the other day that practically all the leakage was due to the teachers. The four professors knew the questions and they leaked out, as the gentleman was good enough to remark, consciously or unconsciously. I myself think there is a certain danger in the information being known to so many professors, as the matter might come out, I should say, unconsciously. This is the only remark of all the remarks Mr. Haythornthwaite made that I can agree with to a certain extent.

MR. HOMERSHAM COX.

Mr. Homersham Cox, Professor of Mathematics, Muir Central College, dwelt on the exceedingly low standard of education that prevailed in India. Their colleges were really schools and the B.A. in Mathematics in India knew less than an English school-boy when he entered Cambridge. As Government supported higher education, they should look to Germany for a model, where the conditions were the same in that respect. He thought, though professors must be subordinate to Government, they should be subordinate to the Imperial rather than the local Government. The examination for the Indian Civil Service required a good general knowledge of several subjects; but did not require scholarship in any one subject. Comparatively few members of that service had distinguished themselves at Oxford or Cambridge. From want of knowledge of University education the tendency of a local Government was to judge the efficiency of a college by the percentage of passes. Again, when men who could obtain college lectureships would not enter the Civil Service, it was not likely that they would consent to accept a position subordinate to Indian Civil Servants. Mr. Cox referred to the freedom enjoyed by professors in Oxford and Cambridge or in Germany, whereas in India the Principal of a college could not be trusted to spend Rs. 500 a year on books for the college library. For every book he bought he had to obtain the permission of the local Government, that was to say, of members of the Indian Civil Service. Yet a man who was by profession a student might be expected to know more about books than men who were occupied by details of administration. Further, professors were expected to vote on the Syndicate and the Senate in accordance with the orders of the local Government.

Another point was that no continuity of policy was to be expected from the local administration. Sir Alfred Lyall hoped to create a teaching University in Allahabad, and this would perhaps by now have been effected, but this policy was reversed by his successor, Sir Auckland Colvin. It seemed then desirable that the control of University education should be in the hands of the Imperial Government. The Viceroy should be Chancellor of all the Indian Universities. The control of the schools might still be left to the local Governments. The Inspectors of Schools and Director of Public Instruction would be officers of the local Government, and have nothing to do with the colleges. This would promote freedom of action, and professors would not then be drawn away to become Inspectors of Schools. As to the Senate, only men of some academic distinction should be appointed; and in choosing Indians, those who had studied

in European Universities should be perferred, as the others did not realise the backward state of Indian education.

Mr. Cox insisted that there should be experts in the various Faculties, and not merely men of general education. He thought teaching Universities might be created by calling the existing colleges schools, and making what was now the B.A. examination, an examination for admission. If that was impracticable, candidates for the M.A. degree should be required to attend the lectures of recognised teachers, of whom a list should be formed. With the present constitution, there was little hope of improvement.

MR. E. G. HILL.

Mr. E. G. Hill, Professor of Natural Science, Muir Central College, spoke of the benefits of centralisation. The first step in University reform was to abolish the small colleges. He pointed to the exceedingly small number of candidates sent up by many colleges for examination: these colleges should be transformed into schools. He mentioned a number of colleges which invited "merciful annihilation." He spoke of the almost ludicrous extent to which decentralisation had been carried in these Provinces. The science teaching in schools should be improved by improving the teachers and thorough inspection. Residence in college hostels should be made an essential qualification for its degrees, and there should be free competition among these hostels.

PANDIT BHATTICHARIYA.

Pandit Bhattichariya, Professor of Sanskrit, Muir Central College, said that education was more expensive than it used to be, and the poor Brahmins, the men with the brains, were unable to compete with men of lower castes. He thought the teaching of Sanskrit in Benares, though excellent in many ways, encouraged specialisation too early, before a general knowledge of the subject was acquired. By the specialisation, however, the study of the various branches of the subject was exceedingly thorough.

Shams-ul-Ulama M. S. Amjad Ali, Professor of Arabic and Persian, laid stress on the need for boarding houses. He said that the education of most of the present teachers of Arabic was very defective. It was therefore desirable that a list of recognised teachers should be formed. He thought theology could not be taught in India without exciting religious animosity. Urdu should be well taught in the schools and also some Persian. The proper classical language for Mahomedans was, he felt convinced, Arabic and no other, and he laid special emphasis on the study of this language. The pay of Indian teachers was at present insufficient and should be raised.

FIFTH DAY, *April 9th.*

MR. C. F. DE LA FOSSE.

Mr. C. F. De la Fosse, Inspector of Schools, said that to improve the English taught in schools, he was in favour of employing European and Eurasian Headmasters in large numbers. He thought there was no truth in the statement that English was not so well taught as it used to be. Mr. De la Fosse referred to certain changes made in the English course at the University, in which great stress was laid on powers of translation and knowledge of the vernacular, and the examinations were thus made more practical. The study of Persian, Arabic and Sanskrit was carried on by Pandits and Moulvies, who, though they were competent in their own language, had not much power of discipline, and were not educated outside their own subjects. The instruction in physics and chemistry was usually a matter of cram. Four or five centres might be created as school centres for practical work. In 1901 nearly 300 candidates of the United Provinces sat for the Entrance examination of the Punjab University, and there was a drop of 201 in the number of candidates for the Allahabad Entrance and School Final examinations. This meant a serious diminution of income to the Allahabad University. It was due to the fixing of an age-limit of 16 years by the Allahabad University and to the general impression that it was easier to pass the Entrance examination of the Punjab. When the standard of Matriculation for the Allahabad University was raised in 1901, it was probable that a much larger number of Entrance candidates would resort to the Punjab from the United Provinces The majority of those who passed, it might be presumed, would return to the United Provinces and take their admissions into the first year classes of the various colleges, quite unfitted to profit by the lectures. The University's income, already barely sufficient to meet current expenditure, would be thereby much reduced and its efforts to prevent immature and ill-prepared students gaining admission to its colleges rendered futile. Discipline also would be interfered with.

Mr. Lewis said that when Bombay students in former years come to Allahabad for the same reason, the Allahabad University checked the evil; but the Punjab University refused to move in the matter.

Mr. De la Fosse went on to say that the rules under which schools were recognised were not strict enough, and teachers certified by the Education Department as efficient should be employed in recognised schools. The question of reform in that direction was now before the Syndicate. At present the competition of ill-equipped private schools was a great evil as they were permitted to send up private candidates to the Entrance examination. It was high time that steps be taken to deal with the evil.

LALA BAIJ NATH.

Lala Baij Nath, Judge, Small Causes Court, Agra, advocated the teaching of religion in schools and hostels. The Benares College had just produced a text-book giving the truths of Hindu religion on non-controversial lines, which he thought satisfactory.

Dr. Mackichan: It is not thought satisfactory by some of the orthodox in Benares.

Mr. Baij Nath was also in favour of including the vernaculars as alternative subjects for the B.A. degree and making translation from English into the vernacular a part of the ordinary B.A. examination. At present the study of the vernaculars did not receive sufficient attention in the higher stages.

MR. GYANENDRA NATH CHAKRAVARTI.

Mr. Gyanendra Nath Chakravarti, Inspector of Schools, spoke in favour of the 16 years' age-limit for the Entrance. He made a number of suggestions as to the examinations so as to allow less room for cram and more room for intelligence. Managers of aided schools should be required to make their appointments of teachers in consultation with Government inspectors. The salaries of teachers under Government should be raised so as to get a better class of teachers. The Training College should be affiliated to the University as it would enhance its value in the eyes of the public. In connection with the University the witness was in favour of a three years' course in the B.A. and B.Sc. on the ground principally of practical difficulties and was in favour of the abolition of the intermediate examination. He was also in favour of

each University having its territorial sphere of influence limited.

MR. SANJIBAN GANGULI.

Mr. Sanjiban Ganguli, Principal, Maharaja's College, and Director of Public Instruction, Jaipur State, did not approve of the establishment of a teaching University, as it would not be possible to concentrate the affiliated colleges, and any interference with their work by a teaching University would impair their usefulness. He would like a proper representation of the Rajputana and Central India Colleges on the Senate and on the Syndicate, as the students of colleges with a professor belonging to the Syndicate had an advantage over those who had not a connection with it. The Muir Central College was too strongly represented on the Syndicate and the Syndicate was too official and educational. Moreover, there was not enough room for experts on the Syndicate. In Jaipur they granted a certificate for University examination after a text examination, and he thought it was injurious to discipline that students who could not appear in the Allahabad University examinations should be admitted to those of the Punjab. He did not think an age-limit for Matriculation necessary. Witness also thought that the study of English should be made more colloquial. The affiliation rules needed to be more clearly defined. Lastly, the title "Professor" should be reserved only for distinguished college lecturers.

REV. W. S. HOLLAND.

Rev. W. S. Holland, Oxford and Cambridge Hostel, Allahabad, in his written evidence, dwelt on the need for hostels. These hostels should be voluntary, not Government institutions, both because Government professors were already overworked and because only in non-Government institutions could religious teaching be secured. The first interest of the hostel staff would be the life and character of their men. The hostels should be licensed by the University rather than the colleges. If there were more than one college in a place, each hostel might contain students of different colleges; but joint control of one hostel by a number of colleges would be impossible. A teaching University postulated a group of institutions in one centre and a system of inter-collegiate lectures. But they could not have inter-collegiate lectures except with residential colleges, as with non-residential colleges and inter-collegiate lectures the identity of the various institutions would be lost. The weakness of the present system lay in the requirement that each affiliated college should, as regards its teaching, be an isolated unit complete in itself. The remedy was residential colleges after the Oxford and Cambridge type. Oxford and Cambridge history would show that the hostel must be the germ of the residential college. The teaching University would provide a number of professorial chairs and would regulate the system of inter-collegiate lectures. The inter-collegiate society would be composed of the University professors and lecturers supplied by the several affiliated residential colleges.

INDIAN UNIVERSITIES COMMISSION, LAHORE,

FIRST DAY.

14th April.

THE VICE-CHANCELLOR'S EVIDENCE.

THE HON'BLE MR. C. L. TUPPER, B.A., C.S.I.

The first witness called was the Hon'ble Mr. C. L. Tupper, B.A., C.S.I., Financial Commissioner of the Punjab and Vice-Chancellor of the Punjab University. He began by stating his ideal of what every University *ought* to be, namely, a teaching University, not only in the ordinary sense of teaching the subjects of its examinations, but in the sense that its professors and graduates should by their own original work add to the national stock of learning. All the component parts should be animated by a common spirit lifting them above merely sordid views, their common purpose being the improvement of mankind. Such an ideal, Mr. Tupper went on to say, everywhere difficult of attainment, is in the Punjab. I frankly admit, too high for us; but fortunately, though we have to content ourselves with humbler aims, we have a definite goal. I wish to call special attention to the sixth clause of our statutes which declares that the University of the Punjab has been incorporated with the special object of promoting (among other things) the association of the learned and influential classes of the province with Government officers in the supervision of popular education. This was its object long before the phrase local self-government became famous in India. I think this object—the object of associating the people with the Government in the work of education—has fallen too much out of sight; but I attach great importance to it. The judicious recognition of it may encourage the very remarkable spirit of self-help which characterises collegiate education in this province and may help to bring the Government into touch with aspirations which deserve considerate treatment, all the more because they are not always similar to our own.

The President: The chiefs and people of the Punjab having taken a great part in the starting of the movement, the University now embodies an element of compactness, and you desire that the Commission should bear that specially in mind?

Mr. Tupper: That is so. But the peculiar point is that the interest of the people has latterly assumed a new form. Instead of rallying round to the support of the Government College as in 1865 they have now taken to starting colleges of their own more in keeping with their own ideas, and the native chiefs like Patiala, Kapurthala and others are doing likewise. To recognise these efforts I would urge that the heads of all recognised colleges should be made *ex-officio* Fellows. On other grounds and in another manner my idea is rather that the number of *ex-officio* Fellows should be reduced, but in this one respect I would depart from that principle and add to the number.

Mr. Tupper proceeded to review exhaustively the whole history of the University by way of showing how events had shaped the policy of the past and must influence the policy of the future. The point he emphasised in this connection was that the Punjab University is not essentially an Oriental, and not essentially a Western University, but a University which gives encouragement to both Oriental and Western learning, which gives the people a voice in their own higher education, and which seeks to promote vernacular literature and original scholarship.

Going on to speak of the Oriental College and the Law College Mr. Tupper proceeded as follows:—The question of the Oriental College is a highly controversial one. My conclusion is that we are bound to maintain our original connection with Oriental teaching. Moreover the college serves a useful purpose, as we could not easily arrange for the supply of Oriental teachers otherwise, and would be obliged to add an Oriental class to our Training College to do the work which the Oriental College is now doing. But I am quite open to conviction as to whether or not the Oriental School, as distinct from the Oriental College, should be dropped. We should no doubt save a lot of badly-wanted money by giving it up, and its work might perhaps be done as well by one of the aided or unaided schools As for the Law College, I confess to the existence of a weak spot here. Of all the complicated matters with which we have had to deal, the question of the law course is on the whole the most difficult. The upshot of our prolonged deliberations in the matter is that students are now for the most part forced to pursue the Arts course and the Law course simultaneously—which spoils both. The only remedy I am able to suggest is that we should confine the Law College to B.A.'s, who having taken their Arts degrees will be free to take up Law in its turn; and that we should reduce the length of the Law course to two years.

I am not as yet prepared to advocate so radical a change in our methods as would be involved in the appointment of professors to teach Honours students only. Virtually our M.A. and M.O.L. degrees correspond with Honours elsewhere. I think it is more important to promote college development than to take a few students away from their own colleges to receive specially high-class teaching from University professors. At the same time I am not opposed on principle to Honours classes when shown to be practicable.

I have carefully considered the question whether we could institute any system of inter-collegiate lectures. I fear the answer must for the present be in the negative. The colleges are as yet too disunited It seems to me, however, that in the teaching of Science where expensive appliances are required, there is great waste of time and money in providing separate staff and plant for each of a number of colleges. In Science, if in anything, I should hope that perhaps inter-collegiate lectures might at some time become possible; and if we are able to organise Honours classes, probably inter-collegiate lectures would form part of the scheme. What, however, I wish to emphasise before leaving this question of Honours courses and inter-collegiate lectures is that a great change in our general system would be involved in the taking away of men from their own colleges to be taught elsewhere. It would be a blow to collegiate development. At present we are in the collegiate rather than the professorial and University stage; and though I recognise the economy of time, labour and money which would result from inter-collegiate lectures, I think, after having discussed the point with the colleges, that the time when inter-collegiate co-operation will be established is far off. At present the colleges are too much dissevered by a variety of circumstances, including sectional and denominational differences—the very differences which have done so much to create and foster them. Until the higher aims of University education come to be recognised, I doubt whether the colleges could be got to combine.

The President: The colleges might object to students being taken away from them to other colleges; but suppose the Government were to found a central school of Science (not a college) which, while teaching Science up to University standards to the whole Province would have no collegiate individuality of its own, but would allow the credit of its successes to reflect on the particular colleges from which the Science students would be drawn?

Mr. Tupper: That meets my objection considerably, but, whether the colleges would be prepared to accept even that, I cannot say.

Dr. Mackichan: Would it raise or depress the pass degree to establish an Honours course?

Mr. Tupper: An honours course always degrades the pass degree.

Dr. Mackichan: Is it desirable to do that here?

Mr. Tupper: No, if anything the pass degree should be raised.

Dr. Mackichan remarked that it might be a good plan to give honours degrees to those who distinguished themselves in the ordinary degrees.

Going on to the next point, Mr. Tupper suggested a scheme of special University lectures which should be professorial and not tuitional, that is, should have no direct bearing on any examination, yet the attendance of students at them should be compulsory.

Replying to the Commission's question as to the expediency of mapping out a geographical "sphere of influence" for each of the Indian Universities, Mr. Tupper said: "I do not think it is advisable to lay down any rigid rules. Probably we should not wish to affiliate any institutions in Bengal or the United Provinces, nor would they wish to be affiliated to us. But there is a wide debatable land in Rajputana, Central India and the Central Provinces, and I should think it would be wisest to let spheres of influence gradually acquire their own limits. I have a return which shows that in the United Provinces five colleges are affiliated alike to Calcutta and Allahabad; in Rajputana one college is affiliated to Calcutta and Allahabad, and one to Allahabad only; in Central India, three colleges are affiliated to Calcutta only, and two to Allahabad only; in the Central Provinces three colleges are affiliated to Calcutta only, and one to Calcutta and Allahabad; in the Punjab one college is affiliated to Calcutta."

The President: The point of the suggestion is that a large number of witnesses wish to see affiliation made more of a reality, that is, they wish to see better University supervision over the colleges; and if a University is to be allowed to affiliate colleges in all parts of India, such supervision must necessarily be difficult at times.

Mr. Tupper suggested co-operation between the various provincial Education Departments.

The President: The question for us is whether it would not be better to say to a University: Keep within your own province and leave distant colleges to the University nearest to them.

Mr. Tupper: My objection to rigid rules is that they might create embarrassment should peculiar circumstances chance to call for exceptional arrangements.

Dr. Mackichan: You have been receiving at your Delhi centre, we understand, candidates for the Entrance examination coming from the United Provinces and driven to Delhi because being under the age of 16, they are not yet eligible for Matriculation in the United Provinces, whereas there is no age-limit in the Punjab?

Mr. Tupper admitted it.

Mr. Mackichan: How would you deal with that?

Mr. Tupper: The case seems to be one for a conference between the Universities concerned. If we want harmony, as we profess we do, between the colleges, we must set an example by cultivating harmony between the Universities.

The President: What about having centres of examination outside the natural boundary? The Punjab University, for instance, as I understand, has an examining centre at Lucknow?

Mr. Tupper: Yes; that is very inconvenient.

Dr. Mackichan: Inconvenient to whom?

Mr. Tupper: To us.

Dr. Mackichan: Then why is it done?

Mr. Tupper: I don't know.

Mr. Tupper next took up the question of the proposed rules for the affiliation of colleges. He said: "Mr. Robson, Principal of the Government College, urged upon us the necessity of adopting rules of affiliation. Accordingly, there was prepared for us a statement of all the affiliation rules of all the Universities, and we set ourselves to evolve out of them a code of rules of our own. But in May 1901 the whole question was postponed *sine die*, and we are still without any affiliation rules at all. The reason of this check was connected with the opening of the Hindu College at Delhi, between which and the Mission College of St. Stephen's relations not at all harmonious have come to prevail. When the affiliation rules came up before the Senate for adoption Mr. Madan Gopal, in the interests of the Hindu College at Delhi, and no doubt on general grounds also, moved that the rules be deferred back for further consideration. As we were in danger of breeding in the Senate discussions involving strong feelings of race and religion, and as I also felt that much misapprehension existed concerning the real meaning of the affiliation rules—the fear being that the rules were designed to check the growth of that very unaided independent and sectarian instruction which it is our duty to foster—I consented to an adjournment. I said then and I say now emphatically that if I believed the affiliation rules would produce any such effect nothing would induce me to support them. I afterwards asked the Hindu College gentlemen to tell me frankly what their substantial objections were to the draft rules which the Syndicate had prepared and the Senate rejected, and they said they objected to the right of affiliation being vested in the Syndicate rather than in the Senate, and they feared undue interference regarding college fees. As regards the first objection I now think that my wisest course would be to yield to it. I did hope till lately to keep the work of affiliation in the hands of the Syndicate, because of the danger of importing into the Senate bitter sectarian disputes which as Vice-Chancellor it is my duty to avoid. However, if the Senate be strengthened in the manner I have in view, and be made thoroughly representative of all interests, as it ought to be, there may be no harm in leaving to it the decisions on applications for affiliation.

The President: Subject to the sanction of the Government instead of the Chancellor?

Mr. Tupper: I don't object to that.

Dr. Mackichan: Is the Senate a body that *can* deal with affiliation?

Mr. Tupper: That difficulty is not insuperable.

Mr. Pedler: How can the Senate make inquiries as to the appliances and buildings of colleges applying for affiliation? Is not this the work of the Syndicate?

Mr. Tupper: I think a report might come from the Syndicate in the first instance. In our original draft rules we proposed to give colleges an appeal from the Syndicate to the Senate, but that apparently is not considered enough.

Mr. Pedler: Would it not be most inconvenient for the Senate to deal in the first instance with applications?

Mr. Tupper: I think the Syndicate might recommend to the Senate.

Mr. Pedler: The Syndicate obtains its information at first hand. Why hand over the decision to a body which can only get its information at second hand from the Syndicate?

Mr. Tupper. I propose it merely as an expedient to meet public opinion, which is very strong.

Dr. Bourne: What has been done in the past?

Mr. Tupper: We have no affiliation at present—only recognition.

Dr. Bourne: Who recognises?

Mr. Tupper: The University.

Dr. Bourne: The Senate?

Mr. Tupper: No, the Syndicate.

Mr. Pedler: That involves much improper canvassing of Syndics, I should imagine.

Mr. Tupper: Yes, there is a danger of that here.

Turning next to the question of private candidates Mr. Tupper said: "We admit private candidates of the following kinds: female teachers; those following the professions of law, medicine and engineering; and college students who have previously failed and quitted their colleges. A large number of our private candidates are failed students who have ceased reading in colleges on the score of expense."

Mr. Pedler: Is it not a fact also that colleges, to evade the disgrace of failure, send up their dunces as private candidates?

Mr. Tupper: I am afraid that is true. It is almost a fraud on our regulations.

Mr. Bell: It is actually contrary to the regulations.

Mr. Pedler: A coach and four can be driven through most regulations.

Mr. Tupper: I think that Government servants might be admitted as private candidates if the heads of the offices in which they are employed expressed themselves satisfied that a proper course of study had been previously undergone. I have only to add in leaving this branch of the subject that I am now prepared to take up the question of affiliation energetically.

Mr. Tupper then went on to refer to Sir W. Mackworth Young's valedictory speech at the last Convocation of the Punjab University and said: With some of the remarks I am not wholly in accord. The suggestion that question papers after leaving the hands of the examiner should be toned down by moderators has the disadvantage of admitting more men into the secret and of diffusing the responsibility for secrecy. We know in India how difficult it is to prevent premature leakages of examination questions. With Sir W. Mackworth Young's remarks about boarding houses I am in cordial agreement; the matter is receiving our attention and as regards the Law College Dr. Serrell, the Principal, is sending up a scheme for a boarding house. With regard to the activity of the University in promoting indigenous literature I admit that more might have been done than has been done: at the same time our record is not altogether a barren one, and I submit a long list of books published under the auspices of the University, all but three of which are written in either Hindi or Punjabi. My own scheme of quasi-professorial lectures should also help here. The last point in Sir W. Mackworth Young's speech to which I would refer is one of great interest to me personally—that is, the construction of a University Hall. The main difficulty hitherto has been with reference to the site. However, I will press the matter forward now and I hope soon to get to some practical result. What I should like for the sake of promoting *esprit de corps* is a hall of our own *besides* an examination hall, to provide a home for a University Union like those of Oxford and Cambridge. I should like to see good debates started: I am not afraid of discussion. Above all I should like to see a good library established

Some time ago it fell to me to inspect the Punjab Public Library, and I found that its readers were mostly our students. Now why should not this library be transferred to the University Hall?

Passing to other matters Mr. Tupper said: In the constitution of the Senate I would propose very little change. Fellowships should not be given by way of compliment. I do not think it is necessary that more than two judges of the Chief Court (the Chief Judge and another) should be *ex-officio* Fellows. I would exclude the Financial Commissioner, the Commissioners of Lahore and Delhi, the Deputy Commissioners of Lahore, Delhi and Amritsar, the Civil Surgeon of Lahore, and the Secretaries to Government in all Departments except the Chief Secretary. Even with the safeguards which I would propose I am not in favour of reviving the system of election by the Senate, at any rate until there is some strong desire on the part of the public that this should be done. I believe public sentiment here still prefers nomination to election as the more honourable thing. With the exception of life and *ex-officio* Fellowships, I think Fellowships should be tenable for five years only, re-nomination being allowed. I would deprive no one of anything he has; the five years rule should apply to fresh nominations only.

THE HON'BLE MR. P. C. CHATTERJI, M.A., B.L.

The second witness called was the Hon'ble Mr. P. C. Chatterji, M.A., B.L. (Calcutta), Judge of the Chief Court of the Punjab. He said in reply to the question "Should the University be a teaching as well as an examining body?"—It would be a great advantage if the teaching functions of the University could be extended, but the only way this can be profitably done would be by developing the Elementary Engineering School into a college, or by establishing a College of Arts or Sciences. If the University establishes an ordinary Arts college, it will be unnecessarily increasing the number of existing colleges and entering into competition with them, and I cannot reasonably hope that the University will be able to establish a better equipped Arts college than the Government College. If, therefore, funds can be raised, I would suggest the establishment of a college for the higher teaching of Science branches not taught by the existing colleges. The higher study of Oriental languages may also be undertaken by the Oriental College, and lectures may be delivered at the Law College on higher subjects, such as Comparative Jurisprudence, Roman Law, International Law and the like. A moderate outlay will enable the Oriental College and the Law College to extend their teaching functions, but the establishment of a Science College will require a very large sum. All the money, I think, must come from Government.

Asked what kind of special University teaching of an advanced kind he had in mind, the witness suggested, as an example, the indigenous or Ayurvedic system of medicine, whereupon Mr. Pedler, Dr. Mackichan and Dr. Bourne put to him a series of questions like the following: Is not the Sanskrit system of medicine centuries out of date?—Is it not wholly unprogressive?—Is it not ignorant of the composition of its own drugs?—Is it not wholly theoretical and also empirical, knowing nothing of physiology, anatomy, surgery, and other practical work?—Is it not taught solely from ancient books?—The witness did not emerge from this gauntlet very easily, but Mr. Syed Bilgrami helped him to defend the Ayurvedic system, and in the end the witness said he had only made the suggestion quite incidentally and there was no need to attach special importance to it.

Replying to a question whether none but "recognised" teachers should be permitted to be employed in colleges, Mr. Chatterji said: I do not fully realise how it is proposed to work such a system. One result would be to raise the cost of education by restricting the number of available teachers, and also to diminish the existing chances of graduates earning a livelihood as teachers after finishing their college course. I hope the system will not increase the number of our starving graduates and drive them more and more to journalism.

Replying to the question "Is the Senate overgrown or inefficient?" Mr. Chatterji said: I do not think the number of senators is too many, and though all the nominations, perhaps, have not proved unqualified successes, I do not know that we can justly say that the Senate as a body is inefficient. Some of the native Fellows do not know English, and many are not well acquainted with Western principles of education; but they have generally shown good common sense and proved amenable to reason. I deprecate disqualification of the present Fellows *en bloc* and the appointment of an entirely new body. Every Fellow is *ipso facto* a Viceregal *Durbari*, and this privilege is highly prized among native gentlemen. To be appointed a Fellow and a *Durbari* after some years of toil and expense and then to be suddenly deprived of the honour for no fault of one's own, will be regarded as an unmerited hardship. I would suggest that no existing Fellow be disqualified, and that the new rules be gradually introduced.

Mr. Pedler: I am somewhat at a loss to understand exactly what you mean by the words—"To be appointed a Fellow and a Viceregal *Durbari* after *some years of toil and expense*." These seem very peculiar words. What "expense" do you refer to?

While the witness was hesitating as to his reply, Mr. Pedler suggested that perhaps endowments or other gifts were what was meant, and the witness adopted this suggestion.

Proceeding, Mr. Chatterji said: I am unable to give any clear opinion about the desirability of fellowships being tenable for a fixed period only, but I fear such fellowships will be unpopular with gentlemen appointed in recognition of zeal in the cause of education or of eminent benefactions to the University. The rule might, however, be applied to others. The Act of Incorporation prescribes that the Senate might elect as many members as the Chancellor nominates, but there has been no election for the last fifteen years. I think the graduates ought to be allowed a share in the right of election. At present the number of *ex-officio* Fellows is perhaps unnecessarily large. Certain officers, however, may be retained as Fellows. The Judges of the Chief Court, who have practically the entire control of the Law Department should be well represented in the Senate. The Financial Commissioner, who is interested in the courses prescribed in revenue subjects, should be a member. The Director of Public Instruction should be a member and the Accountant-General also discharges many important functions in our University.

Regarding Faculties Mr. Chatterji said: I think the Faculties should have the power of election to their bodies from among the Fellows, instead of the Senate assigning members to them or the members choosing their own Faculties. The Arts Faculty requires more than one Board of Studies, which is all it has at present, to fix the courses and the text-books for the numerous subjects with which it deals.

On the question of affiliation Mr. Chatterji said: I think that the rules for affiliation which were lately discussed by the Senate and referred back to the Syndicate

should be reframed and passed, the Senate being given a voice in allowing or disallowing affiliation.

Regarding other matters Mr. Chatterji said: I deprecate any material raising of the standard for the Entrance examination. I believe the standard of the Indian Universities is not lower than the Matriculation standard of the London University, and a further raising of it is, with reference to the existing conditions of Indian life, undesirable. I would not fix a minimum age qualification for the Entrance examination, but if it is to be fixed it should not exceed fifteen years. With regard to the suggestion that an Honours course should be started for the B.A. degree I think it is unnecessary: the M.A. examination should continue to stand as its equivalent as hitherto. The bifurcation of studies into a Pass course and an Honours course would entail additional expenditure and create a complication.

Mr. Pedler: Would you impose a minimum scale of fees upon colleges to prevent underselling between rival colleges?

Mr. Chatterji: No, I would not. It is not for us to say that education should not be as cheap as possible. The old idea of education in India was that it should be absolutely free of all charge. I submit that we have no right to reject a college from affiliation because (perhaps owing to a liberal endowment) it is able to charge very low fees.

MR. S. ROBSON, M.A.

Mr. S. Robson, M.A., Principal of the Government College, Lahore, whose evidence was singularly outspoken and of remarkable interest, and who was listened to by the Commissioners with uncommonly close attention, said: A vital point which we have to take into consideration at the outset is—What is the student like when he leaves his school and comes to our college? Unless we get a solid foundation, the superstructure which we attempt to build must be worthless. Now what we want pre-eminently, in order to improve the conditions of school education, are teachers with higher qualifications, with better pay, and with a provident or pension fund, who would be required to reside on or near the school premises. More intelligence in the methods of teaching is the most crying need of early school life. But you can't expect good teachers if you give them the pay of coolies.

Mr. Pedler: What is the lowest pay of a teacher.

Mr. Robson: I believe six rupees a month, nominally eight rupees. What we want is that boys should be taught to think and observe for themselves, and not have text-books crammed into their heads in such a manner as to kill thinking entirely. I wish to emphasise this point most strongly. Then there should be a more liberal allowance of holidays and vacations. Little boys—perhaps too young to be learning at all—are kept hard at work in school for five or six hours every day, for six days every week, and for nearly 52 weeks every year. They get, I believe, only a fortnight's holiday. For children so young the method of teaching is deadly monotonous and wearisome, and the slow grind lasting for ten years without a break seems absolutely to paralyse all power of thinking.

Mr. Bell: Have you yourself seen anything of primary schools?

Mr. Robson: Nothing directly. But we get the best boys at our colleges, so that I may fairly say I see the results of primary and secondary education.

Dr. Mackichan: Does not the evil lie in the fact that the instruction is given in a foreign language—English?

Mr. Robson: No; the only disadvantage of English is that the boy has to waste time by going through the same subjects twice—first in Urdu and then in English.

Mr. Bannerji: Does not the blame lie with the system of teaching strange ideas in a strange tongue?

Mr. Robson: If so, the fault is in the text-books, not in the language which is the medium of the text-books. Regarding holidays, I wish it to be understood that they are necessary for the teacher as well as for the scholar. We want fresh, enthusiastic magnetic teaching, but you can't get that from our worn-out drudges, especially in a climate like that of India. In England preparatory schools have a vacation of three months, and it is not too long.

Mr. Bell remarked that in India boys are often happier in school than anywhere else, and instanced the case of zemindari schools where boys are required to attend only once a day yet insist on attending twice a day.

Mr. Robson: I also complain that hard physical work, which is called "drill," monopolises what should be the intervals of rest.

Mr. Bell: What you describe as hard work the boys regard as play.

Mr. Robson: My next point is that there should be no examination whatever below the School Final Examination. Why bother little boys with examinations which serve no purpose except the most condemnable one of encouraging cram. Examinations press upon the boys from the very beginning of their school career: all they look forward to is a long vista of examinations. Next I think boarding houses should be provided for all schools, and also playgrounds with systematic provision for games of an improving nature. A more extensive course of miscellaneous reading should be encouraged in order to broaden the mind and awaken intelligent ideas. At present a few selected books are worked up in the minutest detail in order that the boys may be able to answer ridiculous catch questions. It is impossible that a boy on starting his college life can follow lectures on all sorts of subjects if his mind is not already stored with a wider course of reading than most of our boys have gone through. Reading should be less laboured and more varied. A boy should have in his mind not the minutiæ of one book, but the cream of many books. It is because of the present practice of setting absurd catch questions that "keys" are found necessary. I blame the examination papers for the fact that every text-book has its "key," to be memorised.

Dr. Bourne: What about the examiners?

Mr. Robson: What can one expect for four annas a paper?

My next point is that the Matriculation and the School Final should be two separate examinations, instead of being combined as at present. They are really two different things with two different objects. The Matriculation should be nothing else but an examination for admission into a college—not for admission into Government service, which should be the object exclusively of the School Final. At present Matriculation is looked upon as a sort of degree. To prevent that I would not publicly advertise the individual results of the Matriculation examination.

Dr. Mackichan: Then how is a boy to know whether or not he has passed?

Mr. Robson: I would communicate the result privately to the headmaster. But I would grant no certificate.

Dr. Mackichan: But the headmaster would have to communicate the result to the boy and give him a proper credential. Would not that be a certificate?

Mr. Robson: It need be only a post-card.

Mr. Bannerji: I notice that of 1,296 boys who entered for the School Final only 450 reached the Intermediate, which certainly seems to suggest that the School Final is

not really a Matriculation examination so much as a Government service examination.

Dr. Bourne: Supposing colleges were to be allowed to hold their own Entrance examination?

Mr. Robson: There is no objection to that in principle, but in practice some colleges would be tempted to admit boys more easily than others. My next point is that there should be a Government model school in each district.

Mr. Pedler: That is the order of the Government of India.

Mr. Bell: It is being carried out.

Mr. Robson: I also think that the teachers for the Matriculation classes should be graduates. A teacher who prepares boys for the University ought to be a University man himself—one who has been through the mill. It is always so in England. Further, schools sending up boys for Matriculation should be "recognised" by the University.

Dr. Bourne: Would that mean an inspection of schools by the University or by the Education Department?

Mr. Robson: The University might call for reports from the Education Department. As regards schools outside the province I am opposed to the recognition of them altogether.

Dr. Bourne: You would shut out private candidates?

Mr. Robson: Yes, as a general rule.

Passing from school life to college life Mr. Robson went on to say: Residence in boarding houses should be compulsory for all students in the college stage.

Dr. Mackichan: Whether their homes are near or not?

Mr. Robson: Yes.

Dr. Mackichan: What kind of residence and how superintended and controlled?

Where possible every boarding house should have a European superintendent. He would have to be a bachelor and in sympathy with the work. I recognise it would be difficult to find such men. Then I also think the professors ought to reside on or near the college premises; otherwise there is defect in the supervision of class work. The head of a college should not be an ordinary lecturing professor doing a full day's professorial work, with the additional burden of the principalship which when properly done is itself a full day's work.

Dr. Mackichan: Coming back a moment to compulsory residence: if you remove students from their homes you must give them something at least as good—something like Aligarh for instance.

Mr. Robson: That can only be done in sectarian colleges. You can't do it when Hindus, Muhammadans and Sikhs are mixed together. To continue—I would have a system of "caution money," as in English colleges. Students sometimes leave us without saying good-bye and without having paid their fees and messing dues. The system was introduced into the Government College three years ago, but was disallowed by the late Lieutenant-Governor, the reason being that caution money was not levied in other colleges. It was a reason that was far from appealing to my mind: it was indeed a new and strange idea to me that the *model* college of the province should not introduce any improvement that was not already known in the other colleges to which it serves as a model. Coming next to the question of affiliation rules, I wish to say that in my opinion this is an all-important matter. The want of such rules has utterly demoralised us. I can't speak too emphatically on the subject of this evil. As regards college fees I think they should be fixed at a high rate and should be uniform. Scholarships might be provided, tenable only by poor children of exceptional ability.

The President: How would the Syndicate be able to satisfy itself that the conditions of affiliation are fulfilled?

Mr. Robson: In our case it would be difficult to find men qualified to give an opinion except men belonging to other colleges. It would be a very difficult and a very invidious task for such men. But the difficulty is one the University ought to face: if it can't do that it can't exist.

Mr. Bell: You would make the minimum fee one of the conditions of affiliation?

Mr Robson: Yes. I admit the difficulty in the case suggested by Mr. Justice Chatterji, where owing to an endowment a college might be able to afford to charge very low fees.

The President: In Jeypore there is an endowed college which charges no fees at all.

Mr. Pedler: There is another in Burdwan.

Mr. Robson: I believe there is going to be one here. An endowment of ten lakhs has been obtained. But I am entirely against the cutting down of fees.

Dr. Bourne: Suppose you allowed such a college to entertain a certain number of free students, on condition that it charged the minimum fee to all others.

Mr. Robson: That might perhaps be allowed to meet the case of very poor boys of exceptional ability. But generally speaking I am opposed to free education in colleges, because it tempts boys to matriculate who are utterly unfit for a college course.

Mr. Bannerji: Why have a uniform fee? Why not a minimum fee? If a college wants to keep up a very high standard and is able to obtain a higher rate of fees, why attempt to reduce it to a dead level with all other colleges?

Mr. Robson: To prevent the present bitter competition between colleges.

Mr. Bannerji: But to charge a higher fee would not be underselling: if anything it would be overselling.

Continuing Mr. Robson said: The teaching of Oriental languages should be by men who know English and comparative philology, which is not the case at present. How can a student be taught to translate Persian into English and English into Persian by a Persian teacher who knows nothing about English?

Mr. Bannerji: Don't you think a native teacher more likely to interpret a native book from the correct standpoint of its native author than a European?

Mr. Robson: Yes, if he is otherwise qualified.

Why should a man require to know Latin or Greek in order to teach Persian?

In order to teach any classical language scientifically the more a teacher knows about other classical languages the better. I am not speaking of colloquial instruction in Persian.

Mr. Robson went on to say that he objected to the system of attaching a fixed maximum number of marks to each question in an examination paper, as encouraging superficial general knowledge to the disadvantage of profound particular knowledge, and by way of illustrating his point he quoted the following questions from an examination paper, amid much laughter:—

Give biographies of Chaucer, Bacon, Locke, and Addison—3 marks. Name their principal writings and give a summary of the purpose and contents of each—5 marks. Trace their influence on English thought and literature—6 marks. Describe the change from the lyrical to the romantic in English poetry—3 marks. Describe the improvements introduced by Hume, Robertson, and Gibbon in the method of writing history—1 mark each. Describe the growth of the English novel from the commencement to the present time—5 marks. Write a history of the Arthurian legends—4 marks. Compare in detail Spenser with

Tennyson—5 marks. Quote from the *Faery Queen* and from *The Passing of Arthur* to illustrate your answer—4 marks. State the evidences of the chronological order of Shakespeare's plays—3 marks.

All this (Mr. Robson continued) is a three hours' paper. The only chance of satisfying the examiner would be by a display of superficial knowledge such as is to be obtained only by cramming.

Dr. Mackichan: Did anybody pass that examination?

Mr. Robson: I don't know. Very probably many passed it. But I could not have passed it. No man knowing anything of English literature from direct study could pass it: he would know too much. It would be impossible to answer even one of the questions to one's own satisfaction in the space of three hours. Each question would need a volume to itself. The only kind of person who could pass in such an examination is the boy who knows nothing about English literature but has crammed a text-book and memorised a mass of general remarks which he is able to repeat without really understanding them.

Mr. Bannerji: If you do away with the marks how is a candidate to know which questions are the most important—which questions will procure him the most marks if he answers them correctly?

Mr. Robson: That's just it. I would make it part of the test that a boy should decide for himself which questions are the most important. If he can't do that he is not fit to answer the questions at all. What I most object to is that boys are compelled to answer questions concerning authors whose books they have never read. The ordinary boy knows nothing about English literature at first hand: he has merely crammed the *History of English Literature.*

Mr. Bell: Would you strike out the *History of English Literature* from the list of text-books?

Mr. Robson: Yes—until the boy is advanced enough in his study of English literature to profit by it. It is a book of between 300 and 400 pages which at present the boy is obliged to commit to memory if he is to answer such questions as I have cited.

The President: What I understand you to urge is that a boy ought not to be asked to criticise an author whom he has not read?

Regarding scholarships Mr. Robson went on to say that he thought they should be given for separate subjects rather than for the aggregate in several subjects, because under the present system the advantage was always with the boy who knew most of mathematics. He continued: Mathematics is an exact science: literature is an inexact art. In mathematics a boy either answers the questions or he does not. If he answers them he gets the full marks. On the other hand a boy rarely gets the full marks for answering questions in literature however successfully. The result is that scholarships hardly ever fall to the best all-round boy, but usually to the best boy at mathematics. I would also urge that the work of colleges should not be judged by percentages of passes, which are grossly misleading. If a college sends up only one boy it gets "100 percent" of either passes or failures as the case may be.

Dr. Mackichan quoted a real case from the University Calendar in which a college sent up one candidate for examination and scored 100 per cent. in passes.

Mr. Robson also urged that the B.A degree should be only one condition of admission to Government service and should be followed by departmental examinations. This might prevent the scramble for degrees by those who had no other object than to secure Government appointments He also thought that the B.A. should be an easy course and that there should also be an Honours course. The two courses could not, however, be carried on simultaneously, because (on the principle of the cavalry drill book) "the pace of the charge is the fastest pace of the slowest horse."

Thus concluded Mr. Robson's oral evidence.

In addition to this oral evidence, Mr. Robson submitted to the Universities Commission a long written statement his views on the many general questions framed by the Commission for consideration. The following extracts give the principal and the most interesting points:—

University Teaching.—University Professorships and Lectureships ought to be founded. Large sums of money are available for purposes of much less utility. The donors probably consult influential officers as to how the intended gifts should be bestowed, and the real wish of the donors is often to stand well with the Government or to gain titles or influence. By judicious advice and prudent award of titles those in power might do much to direct liberality into educational channels.

Spheres of Influence.—Each University should have its own sphere of influence. The Allahabad University prescribes a minimum age-limit for its Entrance examination. School-boys can evade this by appearing as "private" candidates in the Punjab University Entrance examination. The number of Entrance candidates from the United Provinces has risen from 275 to 350 this year.

Constitution of the Senate.—The Senate should be dissolved and re-constituted. It should be limited in numbers and should consist mainly of men who are doing the teaching work of the University, and no one should be appointed a Fellow unless he has special knowledge of University affairs. Fellows should be appointed for a limited time (not exceeding five years), subject to eligibility for re-appointment if deserving. Fellows should not be appointed for political or social reasons. It is not desirable to introduce or continue the principle of election. There has been no corporate life, and graduates are for the most part absolute strangers to one another. The most assiduous canvasser would probably be elected. If the best candidate were a Muhammadan or a Sikh he would probably have little chance of being elected.

Students.—Heads of schools and colleges should be required to certify that a candidate has a reasonable chance of passing the examination for which he is sent up Students who shirked or scamped their work and examinations would not be sent up: the time of examiners would not be wasted by a crowd of candidates of whom two-thirds are certain failures. At present the heads of colleges are obliged to send up every one who has attended a certain number of the lectures. The idea seems to be that the greater the crowd of candidates and the oftener they go up and fail, the more grist they bring to the University mill. If necessary the pecuniary loss might be met by charging higher fees.

Minimum age-limit.—For Matriculation there ought to be a minimum age-limit adapted to the circumstances of the country and the time. Boys of 10 and upwards now pass into college, and the results are altogether bad. The colleges are compelled to do elementary work which cannot be done satisfactorily in large college classes, and are more or less forced down to the level of secondary schools. Boys are encouraged to rush through their school course in order to reach the final goal at the earliest possible moment. Masters in Board Schools are largely dependent on members of the Board, and strong influence is sometimes brought to bear on masters to make them promote boys against their better judgment.

Private Candidates.—These are a great source of demoralisation. In many cases they are not *private* candidates at all: some colleges have been in the habit of

sending up their weak students as "private candidates" in order to show a high percentage of passes. Students whom their colleges have for good reasons refused to send up, have been able to go up as "private candidates" with certificates signed by Deputy Commissioner, and others.

Cram.—The percentage of passes is made the test of the work of a college, and of the individual teachers. A college which thought only of "educating" its students in the best sense of the word and not at all of cramming them would soon be left with empty benches. The causes are many. The students themselves and their parents care only about passing. Students become restive if a teacher goes beyond the text-book, and they object that "this is not in the course" or ask "shall we be examined in this?" It is unreasonable to blame the students. They must think first of making their living and supporting their families, and the necessity of trying to secure good appointments by passing must take precedence of all other considerations. There is little hope of improvement here until the degree ceases to be regarded solely or chiefly as a passport to Government service. University examinations are largely competitive Civil Service Examinations, and the colleges have to do the work done by the "crammers" in England. This system, therefore, does not as a rule produce sound scholars or even impart a love of knowledge and culture. The effect upon University education is bad, and it may be doubtful whether there is a corresponding gain to Government or the nation. The mere crammer who mugs steadily on and thinks of nothing but passing well, other things being equal, out-distances at the examinations the student who rides, plays cricket, football, hockey, and tennis, takes an active part in the debating society, and in the general life of the college, and reads and thinks outside the limits of the prescribed course. The latter will not gain so many marks; but he is far more of a man, has much more real culture, and will make a much better public servant. The well-to-do students of the better class are likely to be among the latter. Those to whom grinding poverty is a continual reminder of the necessity of passing are likely to be among the former. The wish for University education as being the passport to lucrative employment has descended even to sons of menial servants and petty tradesmen, and tends to turn Indian society topsy-turvy. Next the character of the examinations encourages cramming by the excessive amount of book questions calculated to test the memory rather than the intelligence of the student. At present the students have to spend endless time in getting up mythological, biographical, historical and other allusions; and "explanations" of many difficult passages which they sometimes "explain" without in the least understanding or caring to understand; summaries, sketches of character, criticisms of style and what not, to meet the examiner. Ability to write simple English prose correctly and read ordinary English prose intelligently is of far more value to a graduate than any amount of capacity to pick critical holes in the style of English classics. Most of our B.A's and some of our M.A's are unable to write an ordinary letter, make a short speech, or carry on an ordinary conversation without making egregious blunders in English.

The system of marks.—This University entertains a large staff of clerks who for part of the year work overtime, and in consideration of this receive a considerable sum in bonuses. Besides these the University has to entertain a number of additional clerks to help in the work of tabulating results. In addition there are paid scrutineers to check the work done by the clerks. Most of the work done by this establishment serves no useful purpose and merely ministers to a depraved appetite for marks and statistics.

The B.A. course.—This course should be short and easy so as to leave time for general culture, and the examination should not require the student to cram himself with a mass of lumber which hardens the memory without cultivating the intellect. If a minimum age-limit were fixed and the Entrance standard raised, students would be better prepared when they matriculate; they would be certain of passing with a reasonable amount of steady work, and they would have time for wider and more intelligent study. At present the majority of our graduates throw away, burn or sell their books as soon as they have passed, and read no more for the rest of their lives. They have learned—to hate learning. For this the examination incubus is chiefly responsible. The pass should be easy, and should merely be evidence that a student has been well grounded before leaving school, that he has had the training, discipline and social advantage of a college for four years, that he has borne a good character, and has been certified by the college authorities to have attained such proficiency in his studies and such general breadth of culture as to be qualified for a degree. Better results would probably be obtained if the colleges were allowed to do their own examining and if degrees were conferred on the candidates recommended by the heads of affiliated colleges. This system is said to work well in America.

Honour courses.—It should be clearly understood that Honours courses in all subjects would more than double the work of a college, and could not be undertaken satisfactorily unless the staff is doubled.

Inter-collegiate lectures.—The fees are different in different colleges, and probably those who join the cheaper colleges do so simply because they are cheaper. If students could attend lectures just where they pleased, they would presumably join the cheapest college and pay the lowest fees, and attend lectures elsewhere. This would throw all the work upon the dearer and more efficient college, but give all fees to the cheaper. In fact an efficient college would have to do much of the work of those which are less efficient, and it is difficult to see what it would get in return.

Affiliation rules.—Affiliation rules are most necessary and ought to be strictly enforced, not only when a college is affiliated but as long as it continues to be affiliated. Where there is an efficient college, a rival college charging lower fees is often started when there is no real need for it. With a poorly paid staff and provision only for cramming text-books, it is possible to do this as a successful commercial enterprise, but the result is not to promote sound education. Affiliation rules rightly administered would check this.

Oriental College.—The Oriental College as a building does not exist. The classes meet in some of the class rooms of the Government colleges. This is a most objectionable arrangement against which a succession of principals has protested. It brings into the Government College a crowd of boys who are under no supervision except in their class rooms, and who are not known to and not under the control of the principal. This is entirely mischievous, and it seriously interferes with the principal in his endeavour to become acquainted with freshmen outside the class rooms.

Law College.—The so-called Law College is a hired bungalow in a most unsuitable position.

THE REV. DR. EWING.

The fourth witness was the Rev. Dr. J. C. R. Ewing, (M.A., D.D., (Washington and Jefferson Colleges), Principal of the Forman Christian College, Lahore. Questioned first in regard to the governing bodies of the Punjab University he said:—As regards the constitution of the Syndicate, I think that it is all that could be desired, except that the Director of Public Instruction should be made an *ex-officio* member. As regards the constitution of the Senate, without wishing to reflect on the very high character of most of the Fellows, I believe that there is room for a very decided change for the better. If the Senate were properly re-constituted, I should see no objection to its dealing with applications for the affiliation of colleges. Fellowships should in no case be given by way of mere compliment, but there should be an adequate representation of the enlightened classes of the community upon the Senate. Two-thirds of the members might be nominated by the Government; one-fifth might be elected; the remainder might consist of ruling chiefs and benefactors. The right of election should be limited to graduates of ten years' standing. All Fellowships should be for a period of five years, not for life. The present Senate should be dissolved in order to clear the ground for its re-constitution on the lines I suggest. The principal objection to allowing a proportion of the Fellows to be elected is the certainty that there would be much canvassing: but if it brought in helpful men of a class which we should never get by the Government nomination there would be no great harm in that. I would not disqualify a Fellow for failure to attend the meetings of the Senate.

To the question "Should the University endeavour to be more of a teaching as well as an examining University?" Dr. Ewing said:—I do not think the time has come for that. The Law College and the Oriental College, though well conducted, furnish a strong argument against an extension of the teaching functions of the University. I think that the work of the Oriental College might be much more efficient if carried on directly under the Government or even under a private body instead of under the university. The history of the Law College during the last ten years is not favourable to the experiment of university teaching. I think that the several colleges should be left, within certain limits, to do their work upon their own lines. The university should see to it that the several colleges really do what they claim to do. If this important function of the controlling body be wisely and vigorously exercised, the university will be in the highest sense fulfilling the duty of a teaching institution. While believing that undergraduate teaching work will be best left to the direct control of the colleges under the general control of the university, I am of opinion that in the case of all post-graduate studies the university might with advantage assume direct responsibility.

On the subject of the proposed honours courses, Dr. Ewing said:—Granting the desirability of instituting such higher courses as will secure the separate and more special training of the brighter men, it is my conviction that this, too, should be left to the several colleges, and that the university should content itself with supervision. In the interests of economy and efficiency, where there is more than one college in the same neighbourhood, inter-college arrangements of a satisfactory nature could, I believe, be made. In this manner much useless expenditure of time and money would be avoided, more efficient teaching on the whole might be secured, and, above all, a community of work and interest would do much to destroy any objectionable feelings of rivalry or competition (if such there be) between neighbouring colleges.

Questioned as to the proposed affiliation rules, Dr. Ewing said:—I recognise the importance of imposing suitable conditions as to efficiency upon colleges wishing to send up students to the university examinations. But I think very strongly that the proposed affiliation rules should favour and not harass private effort which is the most remarkable and, in my opinion, the most healthy and promising feature of college education in the Punjab, and deserves every possible encouragement.

Mr. Pedler suggested the possibility of introducing a system of temporary affiliation in the case of private colleges below the mark yet genuinely wishful to improve themselves and perhaps actually on the road to better things.

Dr. Ewing assented.

Mr. Pedler: What do you think of the idea of affiliation by compartment—that is, affiliating colleges in only those subjects and up to only those standards which they are qualified by their staff and appliances to teach?

Dr. Ewing: I would be prepared to approve of that.

Dr. Mackichan: What have you to say about fees?

Dr. Ewing: I think that the university should insist on all colleges charging a uniform or at any rate a minimum scale of fees. Mention has been made by a previous witness of a college which is to be started in Lahore and which is to charge no fees. I think it would be a mistake to allow an affiliated college to admit students free of charge.

Dr. Mackichan: I observe that you are not very enthusiastic about the proposed honours courses.

Dr. Ewing: I am strongly opposed to honours courses being introduced along with the B.A. courses. I hold that students reading for the B.A. should not be allowed to specialise for honours; they are not ready at that stage for specialisation of studies. But even if it were desirable, we have not the money to establish the necessary professorships. The university has already tapped all possible sources of income and drained them dry: in fact our expenditure is higher than our income, owing to the expensive up-keep of the Law College and the Oriental College, which are a great drag upon us. For the individual colleges to take up honours courses would be to double their expenditure.

Mr. Bell: Might not a small start be made in a single college by way of experiment?

Dr. Ewing: I object to the introduction of honours courses generally on the ground that honours degrees would depreciate the value of the pass degrees.

Dr. Mackichan: If one college started it, all the other colleges would almost certainly follow suit within a year.

Mr. Pedler: And probably do it badly.

Mr. Bell: Colleges might be affiliated under proper rules for honours work in just the same careful way as for ordinary pass work—they would have to prove themselves fit.

Passing to the subject of "cram" Dr. Ewing said: I do not hesitate to assert that "cram" is one of the very saddest features of our system of collegiate education. The pressure of competition between the colleges makes success at the examinations the first necessity, and the result is extremely detrimental to the quality of the instruction. The only way to deal with the problem is to alter the examinations. Those engaged in actually teaching the students should be the examiners, and should both set the questions and receive the answers. At present we have to go to Calcutta and Allahabad for our examiners, which explains the extreme variability of the standard of our examinations. Every new examiner from another province comes here with a standpoint of his own, which is not the standpoint of the Punjab teachers and students. It might be arranged that one teacher should set the paper and two other teachers

from two different colleges examine the answers. In that way no teacher would examine his own students without a check by a teacher from another college, and though I do not think that such a check is really necessary it would serve to inspire public confidence.

With regard to Mr. Robson's evidence, Dr. Ewing said: I object to the proposal to levy "caution money." We have never had any experience at our college of runaway students leaving unpaid debts, and I think it is objectionable to adopt a practice which openly assumes that the students cannot be trusted. I agree with Mr. Robson's idea of awarding separate scholarships for separate subjects, instead of for the best aggregate in all subjects.

Reverting to the subject of cram, Dr. Ewing remarked: The point which I would like to emphasise more strongly than any other is that the present system of university examinations is to be deplored as utterly bad in itself and utterly pernicious in its results. I would do away with it entirely. It is a monstrous blot upon our university work. Why have university examinations at all? What I would have in their place would be college examinations. In that case I would impose upon colleges the most thorough rules of affiliation, which would insist upon the maintenance of a very high standard of education. This high standard would be further secured by direct and constant supervision on the part of the university. Once the desired standard had been attained, the university would give to the colleges the power of holding examinations of their own and of recommending deserving students for the degrees, and it would be for the university to accept such recommendations and confer the degrees without further tests. There are some obvious objections to my proposal which it is unnecessary for me to dwell upon. I prefer to speak of the advantages. At present a fixed uniform value, fictitiously inflated, attaches to the university degree. In my opinion the value of the degree should depend upon the college in which the holder of the degree was trained.

The President: Would there not be a danger of colleges giving degrees too freely in order to attract students?

Dr. Ewing: There might be at first, but not for long. It would not pay in the long run to play the game unfairly. A college which cheapened its degrees would cheapen its reputation. The general tendency of my scheme, I believe, would be to make colleges extremely jealous for their reputation, and they would be slow to give degrees to students who would reflect discredit upon them. I contend also that colleges should be free (within limits) to shape their courses as they please. Such a liberty would lead to a great improvement in the courses in the real sense of the word "improvement," especially in the better colleges. I further think that the colleges should be allowed to choose their own text-books. If all this were done, a degree in itself would mean nothing: the value of the degree would depend entirely on the college in which it was obtained. What more powerful inducement to better work and greater initiative could you put before colleges than this!

The President: You would have no outside check, you say, upon the conferring of degrees?

Dr. Ewing: There is ample room for a general sort of check by the university, but what I say is that the decision whether a particular student should or should not get his degree should rest with those who know the student best—his own college authorities.

Mr. Bilgrami: What functions would your scheme leave to the university?

Dr. Ewing: As I have already said, it would be for the university to exercise general powers of supervision and to determine whether or not a particular college is fit to be entrusted with the privilege of recommending its students for degrees.

Dr. Mackichan: Under your scheme could the university ever be sure that colleges were not giving degrees to men undeserving of them?

Dr. Ewing: Do undeserving men never get degrees now?

The President: If, as you say, a degree under your scheme would be of no value in itself, but would derive its value from the particular college which gives it, why have a degree at all?

Dr. Ewing: I do not know that degrees are really necessary. In America it is the college that counts in public estimation, not the degree. People ask, not what is a man's degree, but where did he get it—was he trained at Yale or Harvard or where.

The President observed that some years ago the privilege of conferring degrees was given to New College, Oxford, and was taken away again because it was found that idle students got their degrees just the same as industrious students.

Mr. Bell pointed out that Dr. Ewing's scheme would leave no place for private candidates.

Dr. Ewing continued: Another point which I would like to urge strongly is that there should be more intimate personal relations in colleges between teachers and students. There is room for immense improvement in this respect. We want as teachers more young men from the West, filled with enthusiasm for their work and a love for this country, to whom the students could go in confidence. We do not want men who hold aloof from the students, who surround themselves with a barrier of reserve and professorial dignity and who consider that they have finished their work when they have finished their lectures.

In conclusion Dr. Ewing said: Another point I wish to urge is that it is cruel to a student who has passed well in two of his three subjects and failed in the third to require him to pass a second time in his two successful subjects when he presents himself a year later for re-examination in the third subject. This requirement works injury by imposing upon the student the depressing task of retaining in memory the technical details of tests which he has once fairly mastered. His gain from this continued drudgery is exceedingly small, and yet his time is necessarily so occupied by it that he is precluded from thorough and vigorous work upon the one subject in which he is specially deficient.

DR. STRATTON.

Dr. A. W. Stratton, Ph.D., Registrar of the Punjab University, and Principal of the Oriental College, Lahore, gave evidence mainly on the desirability of instituting honours courses. He said:—In our college classes generally there is such inequality in the ability and attainments of the students that a teacher is quite unable to do what he would wish either for the best or for the worst of them. If he consults the interests of the better students the others are not prepared to follow him. If, on the other hand, the teacher, for the sake of the less proficient students, recurs again and again to matters long familiar to the brighter men, the latter not only fail to receive in their work the inspiration which a teacher should give, but may even lose all lively interest in the subject. The same courses and the same methods of instruction are not suitable to these two classes of students. The one hope of improvement in this respect is, it appears to me, in the institution of honours courses. In this way students who are particularly interested in special lines of study will be enabled to pursue those studies unhampered by the dullards. For the present, however, I would only suggest that honours courses be instituted for the B.A. examination: such courses are not needed in Oriental Learning or in Science. In the first place the number of students in the last named courses is so small that the teachers are able to consider the needs of individual students. In the second place the courses prescribed for Oriental Learning and Science are essentially specialised and advanced. With reference then to the proposed honours courses in Arts I would propose that no student be admitted as a candidate who has not obtained in the Intermediate examination a high percentage of marks in the subject which he wishes to specialise. Such honours courses, if established, would, I believe, generally attract the abler students, whose influence would distinctly count in favour of scholarship in the whole body of students.

As to the means by which instruction in honours courses can best be provided, Dr. Stratton said:—The instructors in our colleges are generally required to give so much time to class-room work that no college, so far as I am aware, could, without strengthening its staff, hope to provide fitly for the instruction of honours classes. It is obvious, therefore, that if the colleges were to work independently in this matter much money would have to be spent needlessly and that the results would be less satisfactory than might be obtained by combination of forces. But apart from financial considerations, it appears to me that it would be most unfortunate to have colleges competing to secure for their men places in the honours lists. Such competition in the highest ranges is deadening to the intellectual life of a university. The way, therefore, in which, as I think, honours courses could best be provided is—that the several Lahore colleges might from time to time, subject to the approval of the university, arrange for providing the necessary instruction and laboratory facilities by co-operation. For my own part I see no reason why, beginning with approved inter-collegiate arrangements for some subjects, and temporary appointments of men in Lahore for others, we should not aim at the gradual establishment of university professorships.

Turning to other matters Dr. Stratton said:—It is unnecessary in this country to maintain the existing distinction between degrees given for Arts and those given for Science. In England the Arts course represents a classical training: this is not the case in India. For that matter I see no objection myself to a man getting the B.A. degree in England without knowing anything about Greek. Similarly there is no reason why a B.A. in India should be required to know anything about Sanskrit or Arabic.

I have been asked (Dr. Stratton continued) to say something about the Oriental College which has been vigorously attacked by some critics. The Oriental College performs a work that no other institution is fitted for. It provides Oriental teachers for our high-schools. The ordinary B.A. who takes Arabic or Sanskrit has really very little acquaintance with these languages. I am sorry to say that among most Arts students there is a foolish and most erroneous impression that the study of the classical languages of the East is a waste of time and leads to nothing. From that mistaken view I entirely dissent. Of the 31 teachers of Oriental languages in our colleges 15 hold Oriental titles obtained at the Oriental College, 4 hold Oriental titles obtained elsewhere, 2 are M.A.'s and one is a B.A. who have studied at the Oriental College but not taken Oriental titles. Nine are indigenous teachers trained in the old-fashioned way—what are called pandits and moulvies. These last are old men who when they go cannot easily be replaced from the same class. Again, of the 164 teachers of Sanskrit and Arabic in 102 high-schools, 71 hold Oriental titles obtained in the Oriental College, 28 hold Oriental titles obtained elsewhere, and 4 are former students of the Oriental College who have not taken titles. It is sometimes objected that our Oriental teachers fail in their teaching work because they have not a sufficient knowledge of English; but that is not the fault of the Oriental College.

Mr. Bilgrami remarked that he had heard say that the B.O.L. degree was not popular because it was not valued in Government offices.

Dr. Stratton agreed and resumed: I have heard it said that we bribe students to come to us. I can only say that I have bribed none. I think myself that Government service is virtually a bribe to students to take the B.A. degree rather than the B.O.L. Another objection urged against the Oriental College is the absence of fees and the number of stipends given to students. But it has to be borne in mind that the Oriental College is properly a training college for Oriental teachers. It ought, therefore, to be compared, not with ordinary Arts colleges but with ordinary training colleges and normal schools. Now in the Oriental College we have 72 students reading for native titles of whom 24 get stipends, and 34 scholars of whom 12 have stipends. We also give three stipends in the B.O.L. and the M.O.L. courses. In the Central Training College there are 76 students of whom 63 get stipends amounting in the aggregate to more than Rs. 8,000 per annum. All our stipends in the Oriental College total to less than Rs. 1,000 per annum.

Finally Dr. Stratton took up the allegation that the Punjab University acted unfairly towards the Allahabad University in allowing boys from the United Provinces who are barred from the Entrance examination of the Allahabad University, because under the age of 16, to flock across the border into Delhi and take their Entrance examination there under the auspices of the Punjab University. He submitted the following statistics by way of rebutting the charge:—In 1901 we examined at Delhi for the Entrance examination, 271 candidates who were over the age of 16, and only 38 under the age of 16. In 1902 there were 420 such candidates over the age of 16, and only 54 under the age of 16. From Rajputana in 1901, we examined 11 boys over the age of 16, and 3 under that age; and in 1902, 32 boys over the age and 3 under the age. From the Central Provinces we examined in 1901, 2 boys over the age of 16 and 2 boys under it; and in 1902, 15 boys over age and 1 boy under age. From Central India in 1901 there were 7 boys above the age, and 1 below it; and in 1902, 21 boys above the age and 1 under the age. Hyderabad wanted us to establish an examining centre there, but we thought it was too remote.

Dr. Mackichan: If the age limit is not in question, why is it that all these boys flock from outside places to the Punjab examination instead of to the Allahabad examination?

Dr. Stratton: I don't know.

Mr. Bilgrami: Is it that the Punjab examination is easier?

Dr. Stratton: I don't know that it is actually easier. But even if it is, surely we have a perfect right to fix our own standards according to the needs of our own province. I object strongly to the idea of imposing uniform stereotyped standards for all India. I think it would be disastrous to do so.

THE REV. MR. WRIGHT.

The sixth witness was the Rev. J. W. T. Wright, M.A., Principal of St. Stephen's College, Delhi. Speaking with an unusual emphasis and even warmth, which occasionally provoked merriment in the audience, the witness said:

I consider that the Senate of the Punjab University is a standing disgrace. Any of our English Universities would repudiate with disdain such doings as the Senate here is guilty of. There may be reasons for it with which I am not acquainted, but, however that may be, clearly a body which obstructs everything can have no claim to be called progressive. I understand that the Syndicate is much the same in character as the Senate, and has no knowledge, except of the foggiest sort, of the requirements of university education. There seems to be an element of helplessness about the situation which is most distressing and numbs all hope of better things, but I sincerely trust that the long needed visit of this Commission to the Punjab will lead to some material changes. I don't myself pretend to be able to say exactly what can be done to improve matters, but if this Commission wishes to help us, as I believe it does, some remedy, I am sure, will be devised.

The President: What is your particular complaint against the university?

The Rev. Mr. Wright: For one thing there is a complete absence of affiliation rules. The university has given its recognition, for example, to a Hindu College started at Delhi under circumstances which, if properly inquired into by any dispassionate authority, would, I am persuaded, cover the university with confusion. If I am wrong then there must be hidden reasons for the action of the university which I, at any rate, am not clever enough to divine. Any new college started in Delhi on a sound basis I should welcome with delight: the Hindu College cannot in my opinion lay claim to any such consideration. I happen to have seen a private letter—it came into my hands quite accidentally—written by the late Director of Public Instruction in the Punjab which in future years, I believe, he will regret he wrote.

Mr. Bannerji: Can you tell us what are the grounds of your objection to the Hindu College.

The Rev. Mr. Wright: As far as I am aware, it has no buildings, no play-grounds, no staff, no anything.

Dr. Mackichan: No students?

The Rev. Mr. Wright: Oh yes, it has students.

Dr. Bourne: Did you offer any objection at the time the Hindu College applied for recognition? Did you tell anyone what you have told us?

The Rev. Mr. Wright: I raised no objection, because I knew beforehand it would be useless. But every one who knows me knew what my feelings were in the matter—and every one in Lahore knows me, I think. No; I had seen the letter of the Director and that was quite enough for me. True it was a private letter, not written in an official capacity, but there was no getting away from the fact that the letter was full of sympathy with the Hindu College and expressed wishes for its prosperity.

Mr. Bannerji: Was there any great harm in that?

The Rev. Mr. Wright: I think there was.

The witness went on to say: I have always made a great point of physical education at my college. There is only one play-ground in Delhi and that is mine. I have worked several years on it. I have spent thousands of rupees on it. Yet when I asked the Government—which professes an attitude of sympathy and helpfulness towards private enterprise of this sort—for a grant-in-aid, I received a stiff, formal reply, of a vague nature amounting to just nothing at all, and I threw the letter into the waste paper basket.

The President: Was not that a little hasty? We all get such letters in the first instance when we make such applications. They are a mere preliminary to further action. No one who understands how negotiations of this kind are usually conducted is content with making a first application.

The Rev. Mr. Wright: I take it that when I ask a man for something, and instead of replying frankly he writes in studied phrases which convey no meaning, that he means to evade what he has not the courage openly to refuse. I don't ask that man again.

The President: That strikes one as possibly a premature conclusion.

The Rev. Mr. Wright: No doubt I am under the disadvantage of not having been disciplined in official methods of correspondence.

The President: Surely you understand that hundreds of claims of various sorts for help are received by the Government, which must be considered in their turn or according to their urgency. In such circumstances is it quite reasonable to expect the instantaneous satisfaction of every demand?

The Rev. Mr. Wright: If the letter I speak of had contained a single kindly or sympathetic word—if it had even remotely suggested a latent willingness on the part of the Government to help me I dare say I should have brought up the matter again. But I could discern no such spark of hope in the cold phrases. However, I merely mention this as an example of the meaning to be attached to the Government's profession of a desire to encourage private and educational effort. So little encouragement indeed have I ever received, that if I were not a very robust man with strong purposes I should long ago have been overwhelmed by disappointment, and should sadly have concluded that my labours might be better employed elsewhere.

In reply to a question by the President, the witness said that the teaching of the Old and New Testaments was included in the curriculum of St. Stephen's College.

The President: Don't the parents object?

The Rev. Mr. Wright: I sincerely wish the parents would make any sort of appearance on the scene. What the feelings of the parents are on this or any other matter may be I have never had any means of knowing. I have never yet succeeded in even unearthing the parents, much less in bringing them into touch with our work at the college. I might teach anything I pleased to my boys without any one troubling himself in the least about it. But in justice to myself, and to illustrate what our methods are, I would like to state that there has never been a baptism at our college. No pressure is exercised on our students to make them Christians: the sole element of compulsion is that the students must attend the religious courses if they are to attend the college at all.

The President: Just one question more. Can you imagine inter-collegiate co-operation of the kind that has been spoken of by some of the witnesses, between your college and the Hindu College at Benares.

The Rev. Mr. Wright: No doubt my imagination is deficient, but it is pre-eminently so in this respect. I am, utterly incapable of conceiving such a possibility.

DR. SERRELL ON THE LAW COLLEGE.

The seventh witness was Dr. G. Serrell, M.A., LL.D. Barrister-at-Law, Principal of the Law College, Punjab University. Speaking first on general questions of university education he said:—It appears to me that the question whether the examining body and the teaching bodies should be the same or different, is one of which the importance has been very greatly exaggerated. I have never seen reason to believe that where, as in London, there were already efficient teaching bodies their utility would be greatly increased by their being united

with the examining body. To one thing I should certainly be opposed, and that is to a rule requiring that candidates for degrees should receive instruction from teachers appointed or recognised by the University. As to the question whether attendance at college lectures should be compulsory, or not—one must set off against the supposed benefit of the discipline of college work that such discipline need not extend to more than presence in a college class for an hour or two a day; compulsory attendances oblige men many of whom might prefer to study in their own homes, to come to town and live (where there are no boarding houses) in undesirable lodgings, with more damage to their characters than can be compensated by the benefit of college discipline; and it adds to the expense of graduation.

Coming to the Law examinations Dr. Serrell said: As regards the standard of these examinations, the Punjab University has not a free hand, inasmuch as its Law classes and examinations are resorted to not from a desire to gain university distinction, but because the Chief Court has made them a passport to the legal profession. Therefore the great question for students is what the Chief Court will require, and if the university altered its standard without the concurrence of the Chief Court I do not imagine that very many students would trouble themselves about the university standard.

As showing how "cram" enters into the work of the Law College just as much as in Arts Colleges, Dr. Serrell said:—I doubt whether the standard of the Law examinations is not rather too severe, especially through omitting to take account of the distinction that "while legal science is capable of being intelligently learned, isolated legal facts are capable only of being committed to memory." No doubt it is not always easy to give practical effect to the distinction, but I have thought on looking over examination papers that students are asked too many questions on isolated facts not involving knowledge of legal principles—questions the answers to which it is not at all essential that a practitioner should have in his mind provided that he knows where he can turn them up at a moment's notice. Most of us know that a good part of the information which in an occasional way we require in life is not worth committing to memory: that it would burden a memory whose powers after all are limited and would not even then be so safely known as if looked up in a book of reference when wanted. There are things of this nature in Law and in very many other collegiate studies, and I doubt if sufficient care is taken to avoid requiring the students to burden their memories with such things.

Of the Law College itself Dr. Serrell added:—The building is a house, rented for two years. It is not at all a dignified building, being one in a line of buildings mostly used for shops, and itself adjoining a coach-builder's premises much inferior in appearance to the rest of the street. There is no provision for the students outside the class-rooms except that they can read in the college library. Proposals for the establishment of a boarding house and for the provision of a recreation ground are now before the university. Regarding the finances of the Law College—the receipts formerly exceeded the expenses considerably, so that the college was a source of income to the university, but with the declining financial condition of the legal profession in recent years the attendance at the college has fallen off, and it is now a source of expense.

Replying to a question on another point Dr. Serrell said: I think it would be much better if our Law students were to complete the Arts courses before taking up the Law course which is quite enough by itself to occupy the student's mind fully for the time being. At present unfortunately the two courses are taken by our Law students simultaneously, and attendance at the Law College is made quite subsidiary to attendance at the Arts colleges.

COLONEL BROWNE.

The eighth witness was Colonel S. H. Browne, C.I.E., I.M.S., M.D., M.R.C.P., London, Honorary Surgeon to the Viceroy, Principal and Professor of Medicine, Medical College, Lahore. He said:—For many years the Entrance examination of the University was the standard accepted for admission to the Medical College, but it was found insufficient, chiefly owing to its deficiency as a test of the candidate's knowledge of English. It was found that students were unable to understand lectures in English at first, and thus lost much valuable time. The Intermediate examination was then adopted as a standard and it, too, has the same defect although to a less degree. For the profitable study of Medicine a good knowledge of English is necessary, and the Entrance examination might easily be improved in this direction. At the same time it would greatly facilitate the study of Medicine if students were required to take Latin as their classical language in the Arts examination.

Replying to the question, "Should the University take an active part in teaching?" Colonel Browne said: Speaking entirely from the point of view of the medical student I should say no. Laboratories not lectures are required, and if the university will assist in this direction it will be doing a real service to medical education. The university should in my opinion insist on due provision being made for effective teaching in all recognised colleges. At present I do not think the university does its duty in this respect.

On the subject of college boarding houses Colonel Browne said:—The success of any institution of this kind lies mainly in the supervision. In the case of the Medical College the students are for the most part young men, not schoolboys, who come to us after they have passed through colleges and should, therefore, be better able to take care of themselves. Many of them come from colleges already provided with boarding houses and one would naturally expect that the effects of this supposed discipline would be apparent in their conduct: it is not always so apparent.

Dr. Bourne: I should like to have that point made quite clear. Are we to understand that, all things considered, you are in favour of a boarding house for the Medical College or not?

Colonel Browne: On the whole I am in favour of a boarding house, but I think it would require careful supervision.

LIEUTENANT-COLONEL GRANT.

The ninth witness was Lieutenant-Colonel D. St. J. D. Grant, I.M.S., Professor of Chemistry and Toxicology, Medical College, Lahore, and Chemical Examiner to the Government of the Punjab. He began by saying:—The teaching of Science in the Punjab is not satisfactory, the practical side being neglected, with the result that it is made a cram subject, and its great advantage as an educational instrument is lost. With the exception of the Government College, no institution, as far as I am aware, is in a position to teach science practically. The university has not suitable places or apparatus for carrying out the examinations in science in which a large number of students present themselves, and the "practical" examinations can only be described as a farce. I do not complain of the book teaching in Science, which is good enough, but the practical side (without which there can

be no real science teaching at all) is hopelessly bad. As an example of the totally unscientific state of mind of our science students, I would like to mention an amusing incident within my own experience. I showed a piece of apparatus used in experimental chemistry—a glass vessel—to one of my students and playfully remarked to him, "Mind you don't break it: there may be a *djin* (demon or goblin) inside it." He rushed off in terror and reported me for having asked him to handle a vessel which contained a *djin*. I submit that it should not be possible for superstitious ignorance of that profound sort to exist in the mind of a science student who has reached the B.A. standard.

Coming to the work of the Medical College, Colonel Grant said:—Elementary Science, with a higher standard of Mathematics should form part of the F.A. examination. At present students when they first enter the Medical College are so ignorant of these subjects that they are unfit to commence our curriculum, and much valuable time is wasted in giving them the necessary elementary instruction.

Speaking on general topics Dr. Grant said in conclusion: The Senate of the Punjab University is swamped by Fellows chosen for any reason except fitness for the position. The establishment of a University College, the lectures of which all graduates should attend, the other institutions remaining secondary teaching bodies, would ensure a suitable standard of instruction. Affiliation of all teaching bodies to the University is to be desired. The University should have its own examination buildings.

LALA HANS RAJ.

Lala Hans Raj, B.A., Principal of the Dayanand Anglo-Vedic College, Lahore, speaking to the question whether the teaching functions of the university, as compared with its examining functions, should be developed, said:—The university is already a teaching university in Law and Oriental Studies, but its Law College and Oriental College are no better conducted than the ordinary Arts colleges. The reasons why the Oriental College is not more successful are: It has very few specialists as teachers; it has no boarding-house; it has nothing to encourage corporate life; it is not admitted to the University Sports Tournament—the university actually ignores its own child in this matter merely because the students are poor and for the most part cannot speak English; the Vedic class is in a miserable condition—the university allows a paltry Rs. 30 per mensem to this class; the teaching of grammar is defective and deep scholarship is entirely lacking. I admit, however, that the work of diffusing a certain kind Sanskrit knowledge has been well done by the Oriental College.

As to whether it would be expedient to have university teaching on the side of Engineering the witness said: The Government cannot be expected to provide funds for the establishment and maintenance of an institution which would only be an imitation of the Rurki College.

Concerning university teaching on the Arts side, the witness said: Arts colleges are scattered all over the province, and the appointment of university lecturers to deliver lectures in the B.A. courses at Lahore will be to ruin these colleges. Specialisation should begin after the B.A. courses, and it is only then that university lectures can prove really helpful. The university ought not to enter into competition with existing colleges. Neither am I in favour of a few college lecturers being recognised as university lecturers and their lectures being open to all colleges. Invidious distinctions would arise, and as the mofussil and private colleges are not adequately represented on the Senate they would suffer most. Moreover, it would necessitate the equalisation of fees, which would be a serious matter to the colleges as well as to the students.

The witness proceeded: I am not in favour of the institution of honours courses for the F.A. and B.A. degrees: the present course is sufficiently stiff, and I do not see any reason for adding to it, even in the case of brilliant students. The Punjab University can profitably extend its teaching functions by taking up the work of the M.A. class for which high and special instruction is required.

As to the fostering of corporate life, the witness said: The university can help very largely by the establishment of a university library and reading room; by the establishment of inter-college debating clubs (but unless the professors and principals of colleges participate in this, nothing will ever be done); by the establishment of a scientific museum; by the institution of occasional evening lectures; and by insisting on better management of boarding-houses. The institution of the University Sports Tournament has done much good. I think that the graduates of the university should be given the right of electing a certain number of Fellows.

On the general subject of university education the witness said: There is no doubt that Punjabi students are generally weak in English. The evil can be remedied by commencing the study of English at an earlier stage than at present, say in the 2nd Primary, by securing more competent headmasters on higher pay, and by awarding more marks for English. The great defect in the study of Sanskrit is that the study of Sanskrit grammar is not insisted on: students pass by committing the translations of texts to memory. Students know the vernacular as little as English. They have no taste for its study. The university regulations induce students to leave its study just at the point when a taste is being developed for it. This is most unfortunate when one of the chief objects of the university is to develop vernacular literature. As regards History, Political Economy and Geography, students in the Entrance classes are simply disgusted with the cram work they have to do.

Concerning the proposed affiliation rules, the witness said: No one doubts the necessity of such rules, but they should be framed in a spirit of sympathy and catholicity. Denominational institutions are springing up in the province, combining religious education with secular instruction, and they are exactly the kind of institution required in this country, because Government education is necessarily colourless in the matter of religion. Rigorous affiliation rules rigorously applied will blight the prospects of denominational education. I urge that there should be no interference with the scale of fees: I object to the proposed minimum fee. We should rather endeavour to maintain the ideal of this country which is—free education for all.

The President: But what about cheap colleges springing up and killing the older and better but more expensive colleges?

The witness: No school, much less a college, can maintain itself long on reduced fees—unless it is privately endowed.

Mr. Bilgrami: When you speak of the old indigenous ideal of free education you forget perhaps that a corollary of that was unpaid teaching. Are you prepared to recommend that as in the old-fashioned days teachers should work without salaries?

The witness: I do not think it is correct to say that in the old days of native rule in India teachers were unpaid; on the contrary they received from the Government grants of land. However, my point is that the university should in a sympathetic way endeavour gently to bring up the private colleges to the desired standard of efficiency; not stun them and crush them by inflexible rules regarding fees or other matters. I would also like to remark that I am not in favour of a minimum age-limit for the Entrance examination. Of 3,031 students who appeared in the last entrance examination only 391 were below the age of 16. The evil is thus too limited to require special legislation.

Dr. Mackichan: Does not that argument also prove that legislation would prejudice only very few?

The witness: My conception regarding legislation is that it is not sufficient for one to say that a certain proposed measure will not do much harm: it is necessary to show that it will do much good. If smart boys under the prescribed age who have completed their school course are kept out of college until they reach the age of 16 it will mean that they will have to spend one or two idle years in forgetting what they have previously learnt.

LALA LAJPAT RAI.

The eleventh witness was Lala Lajpat Rai, a pleader of the Chief Court, and secretary to the managing committee of the Dayanand Anglo-Vedic College, who said:—The first object of the Punjab University is stated to be to promote the growth of the vernaculars, but little or nothing has been done to achieve it, and practically no encouragement has been extended to would-be vernacular authors. Another professed object is to promote the enlightened study of the Eastern classical languages and literature. The Oriental College is apparently maintained to achieve this object, but that it has practically failed to do so will not, I suppose, be seriously contested by any one. In fact it could not have been otherwise. The fact that in the last twenty years not even one student has taken his M.O.L. degree in any subject other than Sanskrit and Arabic carries its own condemnation. In Sanskrit also only one student has taken his M.O.L., all other students having taken Arabic. As for the other examinations, it is ridiculous to prepare students for the Arts examinations through the medium of the vernaculars. The idea is not ignoble, but the state of the vernaculars renders its successful realisation impossible. The Oriental College has, it is true, supplied a class of fairly intelligent Sanskrit teachers to the schools of the province, although the system under which these gentlemen are instructed in Sanskrit is so radically defective that notwithstanding the efforts of the last thirty years the enlightened and systematic study of Sanskrit has not made any appreciable advance in this province. Even now whenever a specialist is required in any of the different branches of Sanskrit philosophy, grammar or literature, you have to look to other provinces to supply the want. If the Oriental College is really to do anything for Sanskrit learning it must undergo radical changes, both in its staff of teachers, as well as in the course of reading. It must have renowned Sanskrit scholars on its staff and must pay them well in order to keep them. If this cannot be done for want of sufficient money, then it would be best to utilise the present available funds for the making of liberal grants to unaided private institutions which teach Eastern classics. It should always be remembered that the principal endowments of the Punjab University, having been received expressly for those objects, cannot be utilised for other purposes without laying the authorities open to a charge of breach of faith.

The next point of the witness—still in connection with Oriental College—was that the secular teaching of Sanskrit from the Hindu sacred Scriptures is objectionable to Hindu sentiment. He said: There is no religious education in the college. There is hardly any moral education. It is in fact what many call a godless education. As if this were not bad enough in itself, however unavoidable it may be, we make matters infinitely worse by teaching the Vedas, not as the revered sages of the Hindu faith would teach them, but as continental critical scholars like Ludwig and Roth teach them. Pious Hindus object to the "higher criticism" being applied to the Vedic hymns. The sacred texts have their traditional meanings, preserved in inspired commentaries dear to the heart of the Hindu, but commanding no respect, of course, from cold critical non-Hindu professors. Is it not enough that the College should withhold religious teaching, without seeking to shake the religious teaching which the students get elsewhere? The only idea of the college on the matter is to promote the philological study of Sanskrit, and that being so why not take for text-book purposes other works of ancient Sanskrit literature less sacred, less inviolable, to the Hindu than the Vedas. The fact is that for ordinary purposes of philological interpretation many of the passages in the Vedas are of an extremely controversial nature. For a European professor to enforce the perhaps irreverent Western interpretations upon the reverent mind of the student is either to break down the student's religious faith, or if the student is unshakeable, to compel him to answer questions uncandidly so as to satisfy the examiners, himself believing something quite different. All this is very hurtful to Hindu religious sentiment.

Dr. Mackichan: What would you substitute for the Vedas in the College course?

The witness: Any of the later and less revered writings. Why overleap the Sutra, the Epic, and the Brahmana periods of Sanskrit literature?

Would you exclude the Upanishads from the College course?

No: I see no reason to.

But they also are of a controversial nature?

Less so, however, than the Vedas.

The witness proceeded: In the text-books in Sanskrit for the F.A. and B.A. courses one finds no trace of grammar. From modern prose in Sanskrit and poetry a student at once proceeds to the Vedas. It is no wonder that the Punjab graduate's knowledge of Sanskrit is most shabby and hollow, and does not even enable him to understand an ordinary book of Sanskrit outside the text-books. The case is different with Arabic and Persian: there is no attempt to require the student to take a leap from modern Arabic to archaic Arabic, covering a distance of thousands of years; and standard books on Arabic grammar are prescribed. Why there should be an exception in the case of Sanskrit alone is beyond comprehension, especially when it is admitted that Sanskrit is perhaps the most difficult, the most complex and the most grammatical of all languages, and still more so when the Sanskrit of different epochs is governed by different formulæ and grammatical rules, and when the transition of the language from the archaic to the modern form covers an almost unimaginable distance of time, and embraces a vast literature marked by the special peculiarities of each period in the history of its development.

The witness went on to complain that History and Political Economy are among the most neglected of the subjects of the Arts examination. I have a little experience (he said) of the teaching of Indian history, and I can say that at present the students resent rather than appreciate good and critical lectures based on information other than that given in their text-books. Such lectures

are more an infliction to them than a treat. Experience tells me that they generally pass by committing to memory ordinary school books, including catechisms. After the F.A. I would allow the students to specialise and select one subject for the B.A.

In conclusion the witness remarked: There is more cramming at the Law College than anywhere else, and Law examination papers impose a great tax upon the memory but none upon the intelligence. Questions asking for lists of amending Acts of a particular kind with their numbers and dates are common, and have to be answered from memory, though a moment's reference to a book would serve the purpose equally well and indeed more reliably.

MR. ARNOLD.

The twelfth witness was Mr. T. W. Arnold, B.A., Vice-Principal and Professor of Philosophy at the Government College, Lahore, who, like so many other witnesses, raised his voice in loud protest against the subordination of all teaching to examinations. He said: By mere percentages of passes the work of the colleges is largely judged, and the colleges are thus forced into an unhealthy rivalry which in many cases brings them down to the level of cramming establishments, with the result that learning is often made so distasteful to our students that for the most part they do not continue their studies after taking their degrees. It would be a distinct gain to have higher university teaching in at least one centre of learning in the province.

Taking up a remark made by the preceding witness Mr. Arnold dwelt on the importance of having in the province at least one institution for the teaching of the Oriental classics which is quite free from narrow sectarian aims—an institution like the Oriental College. All other colleges which make a study of Oriental literature (he said) are conducted on a theological and denominational basis.

Mr. Arnold continued: I should like to refer to a written statement which has been submitted to you by Mr. Madan Gopal who, in a critical and adverse spirit towards the Oriental College, asks a number of searching questions such as—Has the college furthered the systematic study of the classical languages of the East? Are its alumni famous? Have its graduates ever done any original work in the Indian classics, or even produced a valuable compilation? Have any efforts been made to translate European literature into the vernacular? Have the graduates of the college shown themselves fit to do anything except to serve as masters in Anglo-Vernacular Schools? Has the college been successful in instilling in the minds of Punjabis a desire to pursue Oriental knowledge? It is very difficult for me or for any one to reply to these questions by a yes or a no. Mr. Madan Gopal has no hesitation in answering them all by a direct negative. Subject to reasonable modifications, I should be inclined, if I were to answer the questions at all in that way, to reply with a direct affirmative. What I would prefer to say is that, so far as any institution in India has achieved all the things which Mr. Madan Gopal enumerates, the Oriental College has achieved them. Or I would say—if any college in India can answer these questions with a yes, then the Oriental College, Lahore, can answer them with a yes.

Allusions of a very unpleasant nature (Mr. Arnold continued) have been made to what some critics of the Oriental College have been pleased to call a system of bribes. It is entirely untrue to assert that our students come to the Oriental College because we give them their bread and butter which they might otherwise have to go without; and further that our graduates are utterly incapable of doing any good work after passing through the college. It would be easy for me to give a long list of distinguished men whom the college has turned out.

Having said so much in defence of the Oriental College, Mr. Arnold frankly admitted that there was much room for improvement in a general way. There is one point (he remarked in this connection) which especially deserves the attention of this Commission, namely, whether the universities and the colleges are giving that encouragement to Oriental studies which may be expected from such institutions in India. The contributions made by the Indian Universities to the sum total of human knowledge may most naturally be expected to be in the department of Oriental study. But in Northern India at least the universities have not only done very little for the promotion of the study of Sanskrit, Persian and Arabic, but, further, many of the Indian members of the governing bodies of the universities are distinctly hostile to these studies in their anxiety to promote Western learning among their fellow-countrymen. It is desirable that the Indian Universities Commission should distinctly recognise their duty in this matter, for it seems indeed preposterous, that while so much excellent work is being done in Europe and America in Oriental scholarship, the Indian Universities should produce so little. The amount of work that still remains to be done in this field in historical research, and in editing texts in India is enormous, and much of it can be done nowhere else. The universities, therefore, ought to train scholars to carry on this work. One of the causes of the futility of much Oriental scholarship in India is the absence of a larger outlook upon the general progress of these studies, and ignorance of the work done in other countries, and for this a knowledge of European languages such as our Pandits and Moulvies do not possess, is essential.

Another allegation to which I strongly demur Mr. Arnold went on to say) is that religious life in the Government College does not exist, that it is a godless institution. This is true neither in the ethical nor in the theological sense. There is a strong religious element in the life of the students at Government College, which in many cases manifests itself in zealous and intense forms. Dr. Sime has put it on record that almost without exception our students are decidedly religious men. Parents shrink very much from exposing their sons to the disintegrating religious influences of Mission colleges, and, therefore, I claim an important place for Government College in supplying an obvious and urgent want. So far from crushing religious feelings, we endeavour to strengthen and to elevate them. I have seen young men come to us as fanatics and after a time leave us in a state of mind still deeply religious but tolerant and broad. Many of the leading men of the various religious bodies in the Punjab are Government College men.

DR. CALEB.

The thirteenth witness was Dr. C. C. Caleb, Professor of Physiology and Botany at the Medical College, Lahore, who, speaking to the question of enlarging the scope of the university's teaching functions, said: The means I would suggest towards bringing it about are:—the affiliation to the university, under special rules, of colleges qualified as to their staff, laboratory accommodation, library resources, and scale of fees—the idea as regards the last being to make it impossible for one college to underbid another: the recognition by the university of teachers selected from the staffs of the affiliated colleges

as university lecturers; the establishment of a system of inter-college lectures to be given by such university lecturers, attendance at which should count towards satisfying the requirements of the university regulations; the appointment of university professors,—that is, of professors directly appointed and remunerated as such by the university. These are the three chief ways in which, in my opinion, the Punjab University, without the introduction of cataclysmic changes, may be converted into a teaching university.

Touching specially on the advantages and disadvantages of inter-collegiate lectures, Dr. Caleb said: The advantages claimed are that, as regards teachers, the system brings into operation the stimulus of emulation and rivalry, which is likely to induce them to specialise; and as regards the student it gives to him the opportunity to come under the best available teacher in each subject. The objections urged against the scheme are that time would be wasted in going from one college to another—which in Lahore, where nearly all the colleges are within ten minutes' walk of each other, need not be considered; that certain university lecturers might become too popular and attract inconveniently large numbers of students—a difficulty surely to be left to the college authorities concerned who are not likely to be found unwilling to devise ways and means to maintain and, if necessary, to develop the accession of popularity in their favour; finally that "private candidates" would be excluded from university examinations—which, so far from being really an objection, is in my opinion a recommendation, especially in regard to the science degree.

Before concluding his evidence on this point Dr. Caleb said: I wish to bring to the notice of the Commissioners the great importance I attach to boarding houses or residential halls as essential adjuncts to the fuller realisation of the objects of university education. I would indeed go so far as to recommend that no college should be affiliated to this university which does not possess a boarding house or which fails to make effort to provide one. In course of time it will be the traditions centring round the boarding house—not so much the teaching imparted in the college—which will become the determining factor in helping parents and guardians to select a particular institution for the education of their sons and wards. One college would attract men for its undenominationalism, another for its special sectarian character, a third for its aristocratic exclusiveness, a fourth for its prowess at games, a fifth for its discipline; and so on.

Speaking next on the subject of teaching, Dr. Caleb, on the strength of sixteen years' teaching experience, did not hesitate to assert that the text-book system of teaching has been productive of the most deplorable results both for the teacher and the student. Under the existing conditions (he said), which make the text-book the real educator and not the teacher, it pays the student best to "get up" his text-book, and it is unfair to blame him seriously if for him the professor's or the lecturer's work does not possess much value. To do away with this subordination of the teacher's work to the text, to minimise the habit of cramming which the system encourages, and to enlarge the student's own view of a given subject, I would strongly recommend that text-books should not be prescribed, but that the standard for each subject required for any given university examination should be indicated by means of a carefully drawn up syllabus—a list of books being appended to show its scope.

With regard to his proposal to impose a minimum fee rule upon affiliated colleges, Dr. Caleb said: The poor but really deserving student should in all colleges be protected from the general operation of this rule, by empowering the head of each institution to admit poor students free of charge up to a limit of 5 per cent. of the total number on the rolls of the institution, and to remit half the fees on the same ground to an equal number.

On the subject of co-operation between colleges Dr. Caleb added the following further observations:—I beg to submit that where two Government institutions exist, both doing the same kind of work, there should be concentration, not dispersion, of effort and resources. In this connection I would like to state the opinion that the Medical College should soon, or not at a very distant date, cease to impart instruction in such subjects as Botany, Chemistry, and Physics. The professors in that college are already overburdened with work, and it would be a very great gain indeed if the college made it a rule not to admit students who had not passed the F.Sc. or B.Sc. examinations, or, if it admit them, to allow them to take up these subjects elsewhere for the Preliminary Science examination. In the case of men who had passed the F.Sc. examination that examination should be taken as the equivalent of the Preliminary Science examination.

Before quitting the subject of the Medical College Dr. Caleb said: I hope that a boarding-house for the medical students will soon be a *fait accompli*. From the printed memorandum submitted by the Principal of the Medical College it might be inferred that he is not altogether in favour of a boarding-house, but with due deference to his opinion, I think that from the student's point of view the establishment of a boarding-house is even a more pressing need than the need, pressing and urgent as it is, of adding to the professorial staff. It is no doubt true that students come to us when they are no longer school-boys,—at an average age of 18. But it must not be forgotten that with us they go through a course of studies which unsettles, and in many cases undermines, religious beliefs and convictions, and, in the complete absence of other correctives, such as home influence and the like, tends to make the student more prone to fall into the temptations which abound all round him. Apart from this point of view, a boarding-house can do a great deal towards creating a healthy *esprit de corps* and by affording to the student healthy surroundings raise him to a higher physical and intellectual level.

DR. STEIN.

The fourteenth witness was Dr. M. A. Stein, Ph.D., Inspector of Schools, Rawalpindi Circle, who, speaking at once as an educational officer and as a scholar, addressed himself to the question of the future of academic culture in the Punjab.

He began by emphasising the entire difference between the aims of an Indian University and those of an English University. In England, he said, a purely examining body might well claim to do useful work by testing and thus indirectly guiding the higher instruction obtained in a variety of colleges. Examiners, teachers, and examinees connected with a body like the London University under its former constitution, are all the inheritors of a common culture that has had its slow and natural growth in the land itself, and that has permeated and moulded the minds of a long succession of generations. In India all the conditions are different. The European science and culture which Indian Universities are called upon to diffuse is in reality as foreign to the Indian mind as it is to the Chinese. Its introduction into India must appear a thing truly of yesterday, when judged by the antiquity of the culture which it endeavours to supplant. The foreign language in which this new knowledge has to be

conveyed, necessarily retards its absorption. An equally great obstacle is the deep-rooted difference in inherited notions and manners of thought which separates the Indian mind from the Western. This obstacle is all the more serious because, for want of a first-hand acquaintance with the classical traditions and literatures of India, upon which the whole system of Indian thought rests, it is very difficult for the average European professor in India clearly to realise, or sometimes even to suspect, the mental barriers opposed to his teaching. Where such exceptional difficulties have to be contended with, a system of academic control which restricts itself practically to the fixing of courses and the conduct of examinations cannot reasonably be expected to secure either thoroughness of knowledge or an early spread of those methods of thought to which we must attach more importance even than to the bare knowledge itself.

To illustrate the shortcomings of the Indian University system, Dr. Stein went on to say: I have often heard fellow-scholars who occupy Sanskrit chairs in European Universities express surprise at the fact that with the wide spread of higher English instruction in India on the one hand, and with the attachment of the educated Hindu to the traditional lore of his country on the other, there should be such a rarity of contributions by Indian workers, indicating some measure of original research on Western lines in the closely allied fields of Indian philology, archæology and history. For those Oriental scholars who have had occasion on the spot to study the working of the modern educational system of India this fact presents nothing surprising. During a long school and college course almost nothing is done systematically to develop the habit of historical reasoning, which is in itself so foreign to the Indian mind and without which critical work in those fields is an impossibility. The strange medley of notions which are thus left undigested in the brain of the average college student has been revealed to me by many a curious personal observation.

Questioned upon the points thus presented, Dr. Stein continued by way of explanation: What I desire to emphasise is that University education in India is still in the very earliest stage of evolution. It is, in fact, not so much education as preparation for education. If I may use a homely metaphor to illustrate my meaning, we are at present merely manuring the ground, and we cannot even feel confident that when the sowing time is reached the seed which we shall scatter will germinate, or that it will grow up healthily.

Asked what he considered as particularly weak in the existing system, Dr. Stein replied: There is a complete absence in Indian Universities of anything in the nature of original research, which in my opinion is the only real academic work. Japan, whose civilisation is as new as India's civilisation is old, has succeeded, one might almost say within living memory, in building up, in the Imperial University of Tokio, an academic institution which, by reason of its scholarly activity, the alumni it has trained, and its remarkable success in the diffusion of Western culture and science, has gained a distinguished place among the universities of the world. It is an eloquent fact that more original research work in Sanskrit literature has been achieved by Japan in the last twenty years than by India in the last hundred years.

Mr. Bannerji: You have spoken of a difference between the reasoning faculty of the European mind and that of the Indian mind. Are not the methods and processes of human reasoning fundamental in their nature and common to all races of mankind?

Dr. Stein: By no means; nations are as peculiar for mental habits as for other habits, and the human brain often works quite differently in different orders of civilisation. What is clear logic in one country may seem hazy speculation in another.

Mr. Bannerji: For instance?

Dr. Stein: For instance, take a subject like history which to the Western mind is primarily based upon the scientific investigation of the precise order in which important events have occurred. The European student seeks to prove chronology almost as one would prove a proposition of Euclid, and he collects and co-ordinates innumerable detached evidences with tireless industry and patience. The Indian mind is not concerned in the least to prove anything, and accepts quite uncritically the dogmatic chronology taught by ancient books or oral tradition. Worse than this, the Indian student is not even sensible of the logical force of evidences when they are produced before him.

Mr. Bannerji: How not sensible?

Dr. Stein: If I take two ancient Indian authors; if I point out to the Indian student that one author frequently alludes to the other author; and if I argue that the author who makes such allusions must obviously have lived and written at some period subsequent to the author who is alluded to,—the student will be quite unable to see that this reasoning is irresistible, and if it happens that indigenous chronology reverses the respective periods of the two authors—the students' faith in indigenous chronology will not be in the least shaken.

Mr. Bannerji: Can you account for that?

Dr. Stein: It is the unfortunate product of many centuries of blind veneration for dogmatic teaching; it is the result of the inherent and deeply ingrained habit in the Hindu of delivering up his mind in absolute trust to his *guru*; it is the outcome of countless generations of intellectual self-suppression. So complete a subordination of the intelligence and of the reason to supposed authority I have not seen anywhere else!

Mr. Bannerji: It is your complaint then, that a European teacher who argues, however convincingly in the logical sense, against inherited doctrine, fails to drive his conclusions into the student's mind.

Dr. Stein: Not altogether. My point is that the student usually accepts any teaching from his recognised instructors only too readily, not because their arguments conquer him, but because it is part of his nature never to offer the least critical resistance. I would much rather see a boy deny my teaching intelligently than swallow it unintelligently.

Mr. Bannerji: But doesn't Bacon say—I think it is Bacon—"the learner must believe."

Dr. Stein: We have advanced a little perhaps since the time of Bacon.

Mr. Bannerji: Have we?

Dr. Stein: In saying this I wish it to be understood that I have a high respect for ancient indigenous culture and its methods—as far as they go.

Mr. Bannerji: In short you would have us understand, that the Indian mind in your opinion is unlike other minds in being incapable of exercising the reasoning faculty on logical and critical lines.

Dr. Stein: I do not say that the Indian student cannot, but rather that he does not, exhibit intellectual independence; and that it is the ancient indigenous system of subordinating everybody and everything to the *guru* that is the cause. It does not occur to a Hindu that he ought to be able to give a reason for the faith that is in him.

Mr. Bannerji: What particular article of faith for example is a Hindu not able to give a reason for?

Dr. Stein: No Hindu, and for that matter no man, can give any *reason* for believing in the transmigration of souls. You will pardon me for mentioning this, but you have asked for an example. That doctrine is taught dogmatically and is accepted implicitly and without reflection. It is this, I maintain, that marks the essential difference between the Indian boy and the European boy. In this country boys do not start life with the same splendid mental inheritance which gives European boys the advantage. The European habit of coolly and confidently referring every point to the ultimate arbitrament of the inner judgment is entirely wanting in the Indian.

Mr. Bannerji: Are we to understand that you are speaking from personal knowledge of Indian students?

Dr. Stein: Otherwise I should speak much less confidently. For eleven years I was Principal of the Oriental College, Lahore, and during that time I often tried to strike sparks of reasoning from the minds of my students by putting forward in a carefully impartial way difficult questions for them to decide, or by confronting them with a variety of conflicting opinions and asking them which particular opinion they would prefer to adopt; but almost invariably the answer would be, "What is *your* opinion, Sir?" or "What do you wish us to believe about it, Sir?" Hence—to sum the matter up—the task which I conceive lies before the Indian Universities, a task I know most difficult to accomplish, but the only one in my opinion that is worth attempting from the standpoint of intellectual culture, is to supplant the indigenous methods of teaching, which are essentially dogmatic and non-logical, by the Western methods, which are essentially inquisitive and reasoning. I am not sure that from my own personal standpoint I should like this transformation to be accomplished in a moment, even if such a thing were possible. As an archæologist and an Indologist, it is part of my work to study the surviving relics of ancient civilisations, and if the existing system of higher education in India were to pass away very quickly, I should be deprived prematurely of some very interesting specimens for my mental museum.

Asked his opinion about the present state of the Oriental College, Dr. Stein replied: Emphatically the Oriental College is not doing the higher kind of research work which I have spoken of as one of the first needs of Indian Universities. Yet it is fulfilling an undoubtedly useful function in a practical way by supplying our schools with Oriental teachers.

The President: Then you would be in favour of maintaining the Oriental College?

Dr. Stein: Yes; but I would improve its methods. If the college were abolished it would almost certainly be found necessary to start a separate Oriental branch at the Central Training College within five years. I would like to remark here that the so-called Sanskrit institutions—that is, institutions which give great prominence in their names to the work "Sanskrit"—usually do nothing at all for the teaching of Sanskrit except to make their students read moral texts from Sanskrit books: they do not give their students any kind of knowledge of Sanskrit other than a parrot-like ability to translate these chosen texts. Set any other text as an examination test, and the student breaks down. In brief I am simply shocked at the wretched condition of Sanskrit learning in the so-called Sanskrit teaching institutions of the Province.

By way of attempting to deal on general practical lines with the present unsuccessful state of university education in India, Dr. Stein offered the following suggestion: It is possible to approach a scheme of inter-collegiate lectures by selecting college professors of special attainments as University Professors in Arts subjects. This appears to me the only practical means in existing circumstances for assuring to the university the minimum of needful control over higher academic instruction without encountering from the first the formidable objection of real, or supposed, injury to existing institutions. It is impossible to aim at anything approaching the standard of the great models of Europe, in a country like India where the teaching work is divided among a variety of colleges, widely differing in the qualifications of their staffs, in equipment, management and aims. But it is essential to ensure at least that the methods of instruction are in keeping with the true objects of University work and that the educational and scientific interests of the students are not sacrificed in empty competition for high class percentages. It would be the duty of the university professors in each subject to settle what portion of the instructional work would be dealt with in his lectures and what would be entrusted to college tuition. In order to ensure that the college tuition proceeds in harmony with the lines followed in the university lectures and supplies their needed complement, it would be necessary to make the university professor also the head examiner in his particular branch of the degree examination. I know that this proposal implies a total reversion of the policy hitherto followed in the appointment of examiners; but the suggested arrangement is one which has long been accepted as a matter of course in the best organised and most efficient European Universities.

In conclusion Dr. Stein spoke of the necessity of increasing the thoroughness of the Entrance examination test, in order to assure that Matriculation be attainable only by students fully capable of following and benefiting by a university course of studies maintained at a true academic level. To remove the temptation to enter on a university course from passed high-school students who are mentally not strong enough for an academic curriculum a test might be instituted alongside the Entrance examination qualifying for certain classes of Government appointments but not for admission to a college.

MR. HEMMY.

The fifteenth witness was Mr. A. S. Hemmy, B.A., M.Sc., (Melbourne), Professor of Science, Government College, Lahore, who submitted a scheme for the conversion of the existing universities in India into teaching universities.

He said:—In no university outside India are the functions reduced to the mere testing of candidates; even London University, upon which the Indian Universities have been modelled, has realised that in being merely an examining body it has too low an ideal, and has devised a scheme by which most of the higher teaching institutions in London form an integral portion of the whole. But the London University has been thus developed to meet a need which does not exist in India, namely, to give a university status to London colleges already in a high state of efficiency, and to allow their staffs of eminent professors to have a part in judging the fitness of their own students. In India it is the colleges which required to be kept up to the mark, and any scheme by which a college examined its own students would lead to jealousy and suspicion. The system at Oxford or Cambridge is too much the product of the past to lend itself to India. The system at Edinburgh, where the university does all the teaching and does not concern itself with the welfare of the student outside the lecture-room, or the system of Victoria University, which is a confederation of colleges each in a different town, could not now be adopted in this country with its existing institutions. Turning to the Colonies we find a type

which seems to me to be more suitable for adaptation to India.

The witness went on to describe the constitution of Melbourne University which provides teaching in all branches of learning except Theology, and where the professor, together with an external examiner, examines his own students. The university is supported by Government; and affiliated to it are three colleges, each maintained by a different religious body. In these colleges Theology is taught, and the secular teaching is mostly of a tutorial nature, supplementary to the university courses.

Applying this scheme to India Mr. Hemmy said: The university would consist of two sides, an examining side and a teaching side. On the examining side matters would remain much as at present. On the teaching side a system of university colleges in Arts, Oriental Learning, Law, &c., would be instituted, teaching all subjects examined by the university. These colleges would be of higher status than the private affiliated colleges, and attendance at their lectures would with exceptions be compulsory. The university would be supported by Government, the whole of the permanent staff would be in Government service, and the Government would control the university finances. The cost need not be any greater than the present expenditure on higher education. Existing Government colleges would become university colleges, with perhaps an increase of staff. An honours degree could be instituted, because the university professors in their lectures could consider more especially the clever students, whilst upon the affiliated colleges would more particularly fall the work of carrying the average pass man on to his degree.

This scheme (Mr. Hemmy pointed out) enables a tutorial method of teaching to be introduced into the affiliated colleges. The average student in India generally requires a great deal of teaching of a coaching nature, and the university lectures, which would be of a more formal character, would require supplementing by college lectures. Most members of the staffs of affiliated colleges are drawn from graduates of Indian Universities, and for lack of opportunities cannot be imbued with the same intellectual spirit as those who have studied in the great European centres of learning. They are, therefore, not so well suited for formal lecturing, but are none the less adapted for tutorial work.

In conclusion Mr. Hemmy said: The state of university life in India is at present thoroughly unsatisfactory, and slight modifications will not touch the root of the evil. The universities want intellectual tone, and the only way to introduce it is to have the undergraduates brought into contact with a body of teachers who are raised above all feeling that they are coaching students for examination. The rivalry of colleges prevents them from supplying such teachers; the only answer to the difficulty is to have university professors.

Mr. Hemmy added that he was in substantial agreement with Dr. Stratton's scheme for establishing honours degrees.

Dr. Mackichan: Do you think that the existing staffs of the colleges are sufficiently highly qualified to provide a recruiting ground for the proposed staff of university professors?

Mr. Hemmy: In many cases, yes. But to get the best men it would no doubt be advisable to reform the present system of recruitment, which is defective in many ways, and offer more attractions.

THE REV. MR. VELTE.

The sixteenth witness was the Rev. H. C. Velte, M.A., Vice-Principal of the Forman Christian College, Lahore, who made a vigorous attack on the existing system of examinations.

His evidence was as follows:—The present system of examinations encourages cram. The element of chance, so fatal to the student, is present to a considerable extent. Many good students who would do credit to a college, were they promoted to higher classes, are held back and become disheartened, while inferior candidates are successful and are sent to choke up classes which they are unfit to join. Examinations occupy altogether too large a place in the life of the Indian student. He is tempted to think only of his examinations, and to neglect real study and that broad culture of the mind which is an essential element of a college education.

Coming to the question of remedy the witness proceeded: The number of examinations should be reduced. The Middle School examinations could be left to the schools, and the Intermediate examination might be left to the colleges. The teacher, after all, is the best judge of a student's attainments and of his fitness to be promoted to a higher class, until he is ready to appear for his degree. At present good, faithful work done by a student in a college under his teacher counts for nothing, while the student who has neglected his work but has learned the art of cramming passes the examination. The present Entrance examination is such only in name.

Only about one-sixth of those who pass examinations join colleges and take up a university course. There should be a Final examination for schools, and a separate Matriculation examination only for those who wish to be admitted to the university. The standard of Matriculation should be raised, and the English test should be more strict.

In the degree examinations, the witness added, it does not seem desirable in such subjects as English and History to require answers to be valued by marks.

The President: Do I understand you to recommend that the examiner should be allowed to declare candidates as either passed or failed without awarding marks to show upon what grounds his decision is based?

The Reverend Mr. Velte: Yes, I recommend that.

Then you would do away with all check upon the examiner?

The present check is worth very little. I know of a case, for example, where, quite by mistake, a Calcutta Professor, who was brought to Lahore as examiner, passed only 19 out of 300 candidates, in the belief that he was really doing something quite different. He had not read our examination rules very carefully, or had misunderstood them. He had got it into his head that 25 per cent. of marks was sufficient for a pass, whereas the rules require 40 per cent.; and to those boys whom he wished to pass, he awarded 25 per cent. of marks and upwards, but usually under 40 per cent. Had he realised that 40 per cent. was the minimum for a pass, he would have increased his awards of marks all round. As it was, he failed 281 boys out of 300, and the examination of that year was quite vitiated by this lamentable accident.

DR. ORBISON.

The seventeenth witness was the Reverend J. H. Orbison, M.A., M.D., Professor of Biology and English at the Forman Christian College.

He began by saying: I believe the time has fully come for the university to undertake something further in the direction of providing advanced teaching in Science and

Arts. As a beginning let annual lecture courses be inaugurated by the university on subjects pertaining to Arts and Science, attendance at which might be made obligatory for men reading for degrees in those subjects. Let the university give all post-graduate teaching into the hands of university professors. Most of these could be selected from among already existing staffs of colleges.

Regarding the idea of an age-limit for Matriculation, Dr. Orbison said: It does not seem to me necessary or expedient in present circumstances to attempt to fix a minimum age-limit for matriculates: it seems advisable as a rule not to interfere with natural processes, such as early maturity, precocity, extraordinary talent and exceptional home training in the case of some boys.

Coming to the subject of examinations, Dr. Orbison continued: This point I believe to be of fundamental importance. I feel strongly that some root reforms are needed if we are to correct some of the defects most urgently calling for remedy. There are two desiderata which seem to stand out clear and prominent—Firstly, it is desirable to lessen the strain, physical and mental, to which the students are subjected in preparing for and in passing our examinations. These are at present a bugbear to all concerned. Secondly, it is desirable to diminish the stress laid upon the passing of examinations, which leads students to regard that as an end in itself and the chief goal of all effort, and consequently tends to the excessive cramming so common among them.

The witness proceeded to propose reforms much resembling those proposed by the preceding witness (the Reverend Mr. Velte), and said: The letters F.A. ought to be dropped entirely, as indicating a degree or title which has no longer real significance or worth as such.

As regards the B.A. examination, Dr. Orbison added: Let it be understood that the mere passing of the examination and the getting of the B.A. degree is not regarded as in itself a matter of extraordinary moment and value, from either the pecuniary point of view, or the point of view of Government employment; but rather as a mark of having reached a certain standard of general education, or having passed a certain stage in the educational curriculum as an introduction to post-graduate or professorial studies. Consequently let it be understood that it is not the great aim of the university or the Government to discourage aspirants for degrees or to limit the number of men obtaining degrees, by raising the barriers so high as to be insurmountable. My feeling is that the more graduates of the right sort the better, both for governors and governed, provided it be made clear that possession of a degree does not constitute a special claim to Government employment.

MR. KNOWLTON.

The eighteenth witness was Mr. H. T. Knowlton, Principal of the Central Training College, Lahore, who discussed the subject of university education from his own peculiar standpoint of teaching the teacher.

He submitted the following remarkable figures as aggregates of the last ten years:—Examined for the Entrance examination of the Punjab University, 18,751; for the F.A., 4,533; for the B.A., 2,689. Passed the Entrance examination, 10,001 (53 per cent.); passed the F.A., 2,338 (51 per cent.); passed the B.A., 982 (36 per cent.)

Whatever may be the cause of these unsatisfactory figures, Mr. Knowlton maintained, the Punjab University has taken no steps to make the instruction given in the schools and colleges more efficient by encouraging the members of the teaching profession to qualify themselves properly for their work. For the lawyer, the doctor, and the engineer special training has been considered necessary, and the university has encouraged and directed that special training; but no such guidance and stimulus has been given to the teachers of our schools.

This led up to the question—should there be a Faculty of Pedagogy? and Mr. Knowlton replied as follows: At Edinburgh, St. Andrew's and most of the English Universities there are Professors of Education and special Boards of Studies to control the courses and the examinations for the Teacher's diploma. But, as far as I am aware, at no English University does there exist a separate Faculty of Pedagogy. A Board of Studies, whose *personnel* changes little, is apt to stagnate and its work is in danger of becoming stereotyped. A Faculty on the other, owing partly to constant infusion of new blood, is progressive, has the latest views, and enjoys more influence and dignity.

But as every examination for a diploma means cramming, and as an examination for a teacher's diploma might ordinarily be no exception, Mr. Knowlton urged: In order that there may be some guarantee that the subjects prescribed by the university will be systematically studied and intelligently mastered, it is essential that students preparing for the teacher's diploma should be attached to a properly qualified institution affiliated to the university under careful rules. Such an institution should have attached to it a large school where students may learn by observation and practice the actual art of teaching. Such an institution (with an attached school) already exists in the Central Training College, Lahore, and its affiliation to the university should be a matter of little difficulty.

All British Universities agree (said Mr. Knowlton in conclusion) in admitting to the Teachers' examination only those who have already received a good general education; and in India, where the general standard of university education is much lower than at Home, it is much more necessary that Pedagogy should be made a post-graduate course. The course should extend over two years.

Mr. Bell: Would you regard the Oriental College as a training college for Oriental teachers?

Mr. Knowlton: No practical training in teaching is given there.

MAULVI HAKIM ALI.

The nineteenth witness was Maulvi Hakim Ali, B.A., Principal of the Islamia College, Lahore, whose evidence largely covered the ground taken up by previous witnesses, and was not otherwise of public interest. He denied the statement that many students begin their university course without a sufficient knowledge of English to profit by the lectures; and he denied the statement that in Lahore colleges there is very little practical teaching in chemistry and physics.

SHAIK ABDUL QADIR.

The twentieth witness was Shaikh Abdul Qadir, B.A., a Professor of the Islamia College, Lahore, who came forward to represent the views of the Graduates' Association of his *Alma Mater*, the Forman Christian College, Lahore.

The graduates urged that the university should allow its graduates the privilege of electing a limited number of Fellows; that an honours course should be introduced in addition to the ordinary pass course, to arrest the tendency to cram; and that scholarships should be provided for original research.

The evidence continued: The career of many a brilliant student has been marred because the rules of the university obliged him to take up subjects for which he had no

aptitude. This has been a direct incentive to cram; and the student should be free to select subjects better suited to his taste. Also a great deal of valuable energy of students has been wasted by subjecting them to repeated examinations in subjects which they have already passed, simply because they failed in some other subject. We strongly think that a student failing in one subject alone in the F.A. and B.A. examinations should be permitted to appear again in that subject only.

Finally the graduates said: The vernacular languages are now sufficiently improved to deserve a place in the curriculum of colleges; and, as an experiment, the most advanced of these languages—Urdu, Hindi and Gurmukhi—might be included in the list of optional subjects for F.A. Such a recognition of the vernaculars by the university would give a much needed impetus to the further growth of vernacular literature.

MR. PORTMAN.

The twenty-first witness was Mr. F. J. Portman, B.A. (Oxford), Professor of History at the Government College, Lahore, who proposed a scheme for mitigating the evil of cram.

He began: Knowledge is looked upon by the students simply as a means for gaining marks, and so they seldom have any desire for knowledge that is not contained in their text-books—which are not always unimpeachable authorities, in Philosophy and History at any rate. The man who desires a pass-degree only must always and everywhere cram; but surely it is the duty of a university to provide for the honours man too. At present such provision seems lacking, in the Punjab University at any rate. To supply the deficiency I suggest, first, that the number of text-books set for the B.A. and M.A. courses should be reduced; and next that sets of questions, limited to these text-books, should carry an ordinary pass degree, while sets of questions not limited to the text-books should carry an honours degree. In the M.A. examination (and possibly in the B.A. examination also) candidates for honours should be allowed to offer a special subject chosen by themselves. Of course, there should be no text-books for special subjects: the student must depend upon himself and his teacher.

The ideal scheme, Mr. Portman remarked, would be an entirely separate honours course, but so many witnesses of large experience have declared that an impossibility, that I venture to put forward this smaller proposal as a step thereto.

A previous witness, Mr. Portman observed, has alluded to the extraordinary fewness of passes, in the 1st Division, without being able to assign any reason for it. I think that the explanation lies in the examination itself. Take History for example,—the books prescribed in this subject are on a par in number with the books which an honours-man at Oxford would take; but whereas the Oxford honours-man studies his books in a way to comprehend their real essence, the Punjab pass-man memorises them unintelligently as text-books because he knows that at the examination any obscure question may be put to him from any odd corner of any one of the books, and that he may lose marks for not happening to remember an unimportant date or name. I would do away with the M.A. course as constituted at present, and would prescribe for it not text-books but subjects. The student would be required to exercise his own judgment in reading for the examination and the questions would not be limited to any one book or fixed set of books.

Mr. Bannerji: The examiner might still ask obscure corner questions.

Mr. Portman: That would depend on the examiner, of course. He would need to remember that he is examining in an honours course, not in a pass course. I would like to make it clear that an honours course, as I conceive it, is not an extended pass course: it means knowing your subject, not knowing your books. There are a large number of text-books in use in my History class at the Government College, but they are studied uncomprehendingly as so many separate units, not as connected members composing a larger unit.

Mr. Bannerji: That seems to be partly the fault of the teaching and partly the fault of the examining.

Mr. Portman: You can't teach by independent and rational methods in this country, or rather if you do the students will say to you "Shall we get marks at the examination if we put down on our answer paper what you tell us instead of what the books tell us?" And they are right in their way.

Mr. Bannerji: Does the fault lie at all in the practice of employing outside examiners?

Mr. Portman: Yes; I would prefer our own teachers as examiners.

Dr. Bourne: The best men to be found in India are set to prepare the examination papers.

Mr. Portman: I dare say the men are all right: it is a matter of tradition. An examiner, no doubt, says to himself: "Here are the text-books—I have to set questions upon these, not upon the subject with which they deal."

The President: The method of examination which you condemn in the case of the honours-man you would nevertheless continue to impose upon the ordinary pass-man?

Mr. Portman admitted it.

Mr. Bannerji: But might not the pass course and examination be improved on the same lines as the honours?

Mr. Portman: I doubt whether the ordinary pass-man is up to better things. He memorises, passes, and forgets and is content—having gained a degree.

Mr. Bannerji: What inducement would there be for students to give up these ways and go in for honours?

Mr. Portman: All I say is that I think there are *some* men with a natural love for study to whom such a scheme as that suggested would be a sufficient inducement. To increase the inducement, honours men might be offered better appointments in Government service?

Mr. Bannerji: Would that be desirable for men who are pursuing learning for its own sake?

Mr. Portman: If it comes to that I would like to see the whole system of university education entirely dissevered from the Government service with its peculiar requirements and temptations.

Mr. Bannerji: But to reserve higher official appointments for honours men would be to bind the two still more closely.

Mr. Portman: I am taking things as they are.

The President: Would you include unseen passages in a foreign language among the questions for an honours examination—to ensure that the student learns the language and not merely the books?

Mr. Portman: Certainly I would not exclude unseens.

The witness went on to say: The difficulty in the way of starting regular honours courses is that the teaching could not be provided except at increased expenditure, as the time of the professors is limited. In my scheme the difficulty would not be very great, because I would reduce the number of text-books in the pass course, and probably only half the amount of pass teaching would be required. In the first year both honours and pass men could work together. In the second year the pass men could be left to themselves to get up their text-books by

heart, and the professors could devote their time to the honours men.

Mr. Pedler: By reducing the number of books for the pass course you would also reduce the amount of work to be done—would that be a good thing for the student?

Mr. Portman: For that reason I would make the examination harder. I think 50 per cent. of the possible number of marks would not be an unreasonable minimum for a pass.

Mr. Bell: Have you had any experience of first year men?

Mr. Portman: As an examiner: not as a teacher.

Mr. Bell: Have you formed any impression as to their knowledge of English?

Mr. Portman: It varies, but if you were to mark all their mistakes in English your pencil would be worn away before you came to the end of the paper.

The witness referred to one other point: It is necessary, I think, that all history students should be compelled to learn the outlines of the ancient history of the world, because it is impossible to understand English authors without at least some rudimentary notions of classical history. English history books are built—as one does not realise till one begins to teach from them—upon ancient history, and abound in classical allusions so familiar to us that we do not even notice them, though to the Indian student they are so utterly strange that he cannot help being brought to a halt by them.

Some remarks were made by the Rev. Mr. Wright (the witness continued) about young professors fresh out from English colleges, which though quite impersonal may be considered as applying among others to myself. Mr. Wright urged that the professors should cultivate more intimate and confidential relations with their students. The difficulty is that the professors are so few and the students so many, that anything like a personal acquaintance with each student is an impossibility.

Mr. Bell: Would you like to say anything about the University Sports Tournament?

Mr. Portman: As Secretary, having direct knowledge, I think I can say that the tournament is a great success. I attach extreme importance to cultivating among Indian students the proper game spirit, as we understand it in England. I look forward to future inter-University matches. Our immediate want is a university ground.

Dr. Bourne: That scheme has been tried, but not very promisingly I fancy. Madras University challenged Calcutta University and offered to send up a team—provided all their expenses were paid!

Mr. Portman: I am afraid there is not as much encouragement from the European public in this matter as there ought to be. We played Lahore station at cricket once. I played in the match myself, and can say that nothing nasty occurred, but we have not played them again, or perhaps I should say they have not played us again.

MR. MUHAMMAD SHAH DIN, B.A.

The twenty-second witness was Mr. Muhammad Shah Din, B.A., barrister, representing the Anjuman-i-Islamia, Lahore, who speaking of the Law College said: The question as to whether the three years' course should be reduced to a two years' course is one of great importance, and the Law Faculty has recently recommended that this should be done, at least on the degree side, as distinct from the diploma side; the course being made a post-graduate study. I think that this recommendation is sound, and that its acceptance will obviate the present undesirable clashing of studies in Law and in Arts.

Speaking of the Oriental College the witness said: The Punjab University is obliged by its statutes to maintain an Oriental College. Being the only college of its kind maintained by the university in which an organised attempt is made to impart higher instruction in the classical languages of the East, it meets a real want. But as a strong impression has got abroad that the college has not proved a success, and that it does not justify its expensive upkeep, I think that the institution should be thoroughly overhauled, and a searching inquiry made as to its work. In my opinion there is room for improvement.

The witness further stated: The want of vernacular translations of good text-books has always been keenly felt by the university. Towards meeting it and towards promoting the production of sound vernacular literature, a budget grant of Rs. 2,000 per annum was allotted, but after three text-books had been translated the grant was withdrawn owing to financial difficulties.

Asked why the number of students at the Law College showed a marked tendency to decrease, the witness said: The legal profession does not pay as well as formerly. There is less litigation in the province since the Punjab Alienation of Land Act was passed and there is also looming above the legislative horizon a Pre-emption Bill, which will transfer jurisdiction in certain cases from the Civil to the Revenue courts. The Revenue courts do not appreciate the assistance, or the supposed assistance, which lawyers can give.

SHAIKH MUHAMMAD SHAH.

The twenty-third witness was Shaikh Muhammad Shah, a pleader, representing the Anjuman-i-Islamia, Amritsar, who said: Hostels should be established in connection with colleges and high schools, under European resident supervision. Those European professors who are well-known for their warm sympathy with their pupils, should alone be selected for this important responsibility. The provision of properly-equipped hostels with good moral discipline should be made a condition of affiliation of colleges to the university. The English language, with which the Punjabis struggle, cannot be efficiently acquired without free intercourse with the English professors.

The witness proceeded: A European cannot fully realise the difficulties with which a Punjabi child is surrounded. He begins with Urdu, which is not his mother-tongue, and gradually, as he advances in years, he is overweighted by the multiplicity of subjects. Those who are conversant with the present state of primary and secondary education in the Punjab will in this respect bear me out. (Mr. Bell nodded assent.) A drastic reform in these two important departments will most certainly produce better and healthier students.

In conclusion the witness said: There is a general cry against cram. No doubt cramming deserves sweeping condemnation; but as long as public examinations are the sole test of proficiency cram will be most assiduously resorted to. Professional crammers owe their existence to competitive examinations. To avoid this great evil small text-books should be dropped. The teaching should be so devised as to excite mental curiosity and to raise the tone of the mind. The system of payment by results, as the sole method of calculating the grant-in-aid, is a further provocative of cramming. Scholarships as at present awarded have a similar effect. Grants to primary and secondary schools should depend upon attendance, buildings, teachers, discipline, and local circumstances. In my opinion the grants should be more liberal, and sympathetic inspectors should be deputed to conduct departmental examinations *in situ*.

Dr. Mackichan: Are not school inspectors sympathetic?

The witness: A Hindu assistant inspector, examining a Hindu school, is so anxious not to be suspected of sectarian partiality that he often goes to the other extreme of severity, with injurious results to a struggling school.

MR. M. G. V. COLE, M.A.

"The twenty-fourth witness was Mr. M. G. V. Cole, M.A. (Cambridge), Principal of the Khalsa College, Amritsar, whose evidence was as follows: A complete separation between the college career and the school course is advisable. Every institution which is to be recognised as a college should be equipped up to the B.A. standard and should be represented in the Senate. The close connection between college and school, when they are combined in the same institution (as in the Khalsa College, Amritsar) hinders the development of the college and renders the maintenance of discipline in the school more difficult. There is also a great danger of trouble in other ways which will readily suggest themselves to those who have had charge of large boarding-houses containing boys of all ages.

Mr. Cole also said: The majority of first year students enter upon their college career without a practical working knowledge of English. I would suggest that much more care might be devoted to acquiring English conversation in high schools. At present book-words and book-knowledge appear to be the chief aim.

EVILS OF THE SCHOOL SYSTEM.

The twenty-fifth witness was Mr. J. G. Gilbertson, M.A. (Edinburgh), Superintendent of the Mission High School, Lahore, who said: Schools are under the dual control of the Punjab University and the Punjab Education Department, but the university is the real master.

Mr. Bannerji: Are the Department's rules better than the University's rules?

Mr. Gilbertson: Most assuredly. It is the overshadowing influence of the university, with its pernicious system of examinations compelling cram, that is at the bottom of much of the trouble. I would urge that the teaching in high schools should be in English. Masters are tempted, when difficult points arise, to desert the English and give the explanations in the vernacular. I don't allow that in my school—but I know my masters do it when my back is turned. I also complain that secondary schools monopolise our best teachers, while the primary schools get the incompetents. Another serious evil arises from the existence of numerous private schools which, in disregard of discipline, underbid the recognised schools, and take from them the boys considered to be unfit for higher studies and push them, somehow, through the examinations. They are poorly staffed as a rule, yet, although not recognised by the Education Department, they are recognised by the university, which admits their scholars to its Entrance examination.

The President: You think private schools ought to be brought under some rules?

Mr. Gilbertson: I think they ought not to exist.

The witness further alleged: The Entrance examination of the university is our bugbear. If it were not for that we should not have to cram by going over one course five times, and by giving hurried explanations in the vernacular instead of patiently in English. When I took up the teaching of mathematics for the Entrance examination I found that I could hardly get my boys through the course once in the time allowed: my masters would have gone over the course four times at least in the same period. But then *I teach*: the masters *cram*. Probably if I were in the same position as the masters, knowing that my work would be judged solely by examination results, I should do the same as they—the temptation would be irresistible.

Mr. Bilgrami: What remedy can you propose?

Mr. Gilbertson: I contend that the schools should not train boys for the Entrance examination at all.

Mr. Bilgrami: Who should train them then?

Mr. Gilbertson: Themselves. Or why should not the colleges have their own preparatory courses?

Mr. Bilgrami: But cramming would come afterwards.

Mr. Gilbertson: I am not afraid of that. Put an educated boy in the hands of a crammer, and it will do him good. It is when a boy is not educated that cramming does him harm.

Mr. Bannerji: Is not the Education Department to blame also?

Mr. Gilbertson: Partly so far basing the grant-in-aid on the percentage of passes. But the real fault lies with the system of public examinations which excites unhealthy rivalry between schools.

Mr. Bell: You do not object to payment by results?

Mr. Gilbertson: No, I object only to payment by passes.

Mr. Bell: You would not object to payment by results as reported by the Department's Inspectors?

Mr. Gilbertson: No; it is the university results which are objectionable. We know, in fact, that they are erratic.

Dr. Mackichan: Could not the colleges hold their own Entrance examinations?

Mr. Gilbertson: I think there should be either a university examination or none at all.

Dr. Mackichan: Why? What would be the danger?

Mr. Gilbertson: There would be no fixed standard.

A NEW CONUNDRUM.

The twenty-sixth (and last) witness was Mr. Harkishen Lal, B.A. (Cambridge), a barrister, representing the Government College Graduates' Union. He said: I will astonish you.

Dr. Mackichan: I don't think you will. Not *now*. We have heard too much to be astonished at anything.

The witness then proceeded to describe an anomaly of the examination rules whereby two candidates might answer the identical questions in identical words, and yet one might pass and the other fail; the reason being that that one might have taken a certain subject as "optional," in which case 33 per cent. of the maximum marks is required for a pass, and the other might have taken the same subject as "fixed" in which case 40 per cent. of marks is required.

Dr. Mackichan: That is a new conundrum, I admit. We have seen and heard some strange things; but we have not seen that before.

Turning to other points, the witness spoke in favour of inter-collegiate lectures, on the ground that the spirit of the day in the Punjab is to organise sectarian institutions and to infuse sectarian spirit in the students; and that by a combined course of studies this tendency would receive some check.

He proceeded: It is only rarely that students enter upon their university career without sufficient equipment to follow the lectures which are given in English. But it is a general complaint that though the students can reproduce Shakespeare or Milton by heart very few can express themselves on ordinary affairs in fairly correct English. They do worse in their own vernaculars, and are not capable of doing anything in the classical languages. These defects, I submit, arise from too many examinations, over large classes in schools, too many subjects

of study in early years, absence of thorough grounding in the vernaculars, too much attendance at the lecture-rooms, and continuous application to study from early morning to late in the evening.

In conclusion the witness said: Another study which does not receive proper encouragement is political economy. It has no place in the present scheme of studies before one enters the B.A. stage, and here also it is assigned a secondary place. In my humble opinion sound economic principles should be taught early and more generally. I believe that more general and accurate knowledge of economic facts and principles will have the effect of alleviating our miseries and dispelling the suspicion with which people now view all the economic measures of the Government. I would further suggest that teaching in this branch of study should have special reference to the economic phenomena of India.

This concluded the public proceedings of the Commission in Lahore.

THE PUNJAB UNIVERSITY AS A TEACHING BODY.

The following interesting and strongly worded note on this subject by the Hon'ble Rai Bahadur Madan Gopal, M.A., (Calcutta), Barrister-at-Law, was presented to the Universities Commission during the Lahore sittings:—

A RETROSPECT.

It would serve no useful purpose to trace the history of the controversy which reigned in the thirties between the supporters of Oriental learning on the one hand, and the advocates of English education on the other. This discussion was set at rest in favour of the latter by Lord Macaulay's celebrated minute, which was adopted by Lord William Bentinck's Government in its Resolution of March 1835. It was decided that English education was the superior medium of instruction; that instruction through the vernacular would be far more confined and less effectual; that English alone was the key which would open a world of new ideas and new thoughts, and that in addition it would have the desirable effect of assimilating the English and the Indians; of enabling the English to look into the conduct and details of public business much more expeditiously and effectively.

The Punjab was at this time under the *regime* of Maharaja Ranjit Singh. When after the troubles of the Mutiny the attention of Government was drawn to the education of the people of the new province, two colleges were established in 1864—one at Lahore, and the other at Delhi. The first Principal of the Lahore College was Dr. G. W. Leitner, who had before his appointment served as Interpreter in the Crimean War, and held the office of Assistant Teacher of Arabic in King's College, London. In 1865 he founded the Anjuman-i-Punjab with the object of reviving the study of ancient Oriental learning and of diffusing useful knowledge through the medium of the vernaculars. He put no mask on his dislike of English education, but whilst he was powerless to stop its advance he insidiously broke its back by urging that national feeling and the requirements of the country had been completely ignored under the system of state education that prevailed and that indigenous educational seminaries had perished. To a strong personality, a great capacity for winning over weak and indolent men to his view of things, unceasing industry and application to the cause which he had embraced, Dr. Leitner combined great influence with the executive authorities; and when he appeared time after time with well-dressed Raises as his followers, and urged his views as theirs, the ramparts of opposition were overthrown and the path made clear for him. The movement for an Oriental University was started with the object of arresting the progressive state of decay in Oriental languages, and to create a vernacular literature. He strongly urged that the number of learned maulvies and pandits then existing was very limited, and the circle of learning, even among those who still devoted themselves to it, considerably contracted, and he aimed at the revival of letters by giving encouragement in stipends and scholarships to members of literary families—thus giving an incentive to study and literary exertions. Sir Donald McLeod, who was the Lieutenant-Governor of the Province, did not go quite as far as Dr. Leitner. He thought that with the extension of English education, the facilities for transfusing into the languages of the country the knowledge, literature and science of the West had practically increased, but that unless some specific action be taken and some really effective stimulus applied the process would be slow. He therefore advocated the diffusion of useful knowledge through the medium of the vernacular by encouraging the translation of works of literature and science—in short, to create and extend a vernacular literature. It was not his intention, nor that of Sir Charles Aitchison, Mr. Arthur Brandreth, and other English administrators of the time, who helped in the foundation and success of the movement, to establish a seminary which would help to load the minds of youth with grammatical niceties and metaphysical distinctions, of little or no practical use to the possessors or to the community. They aimed at something very different. To use the words of Sir Donald: "What is aimed at is to promote the study of Oriental languages in a systematic, enlightened and critical manner. Proficiency in Arabic or Sanskrit combined with a *thorough* acquaintance with English shall be a *necessary* condition for obtaining the highest honours of the institution." And, again, "without a large admixture and infusion of European literature and science with Oriental studies the object in view will not be attained." So that what Sir Donald and the English Committee advocated was the revival of ancient learning and the perfection of the vernaculars, not at the expense of an English education but with it, and, as it were, under its auspices, enabling the latter to cure the imperfections and deficiencies of the former. It was in pursuance of these views that the Government of India sanctioned the establishment of the Lahore University College—the seed from which the Punjab University was later to spring.

The theory underlying the foundation of the institution was good, but the small educated class that then existed in the province looked with grave misgivings on the utility of the proposal and doubted whether it would be rightly worked. It was felt by them that the study of the classical languages, though valuable for the rich stores of information contained in their literature, was really a check on the diffusion of knowledge,—real, practical, useful knowledge,—which the nations of Europe had carried to a degree of perfection that had raised them above the inhabitants of other parts of the world. They were of opinion that India could not be raised by inducing young men to consume a dozen years of the most valuable period of their lives in acquiring the niceties of grammar or the recondite doctrines of metaphysics. They were for discouraging such frivolous learning which had the effect of keeping the people in ignorance of real knowledge. Being, however, in a small minority, they thought it was hopeless to press their sentiments on the notice of Government.

THE ORIENTAL COLLEGE.

Under these circumstances, with the ostensible object of teaching the Oriental languages upon *modern*

principles, the Oriental College was established in 1870. When the Lahore University College was incorporated as a University in 1882, its distinguishing object, as compared with the older Universities, was declared to be that it was to be a teaching body and not merely an examining one. Its teaching functions are confined to the Oriental College and the Law School. Let us now examine what has been done during the last thirty-two years—more than a generation in the life of a people—to realize the hopes and aspirations of its founders in this distinguishing matter.

It must not be forgotten that Lahore was at no time in the history of Oriental Literature one of the places famous for its pandits or maulvies. It did not possess the renown of Benares in Sanskrit learning, nor had it ever enjoyed the fame of Delhi, Deoband, or Agra, in Arabic scholarship. It was, however, hoped that, being the capital of the province, people from all parts would be attracted to it. To a certain extent this has proved true. Students have come, but simply because the means of subsistence have been placed within their reach. The college established here is ironically called the *Rotial* College, because students resort to it for their *roti*, and unlike Arts Colleges, which are resorted to for the sake of the learning that is imparted in them and where students pay high fees for that learning, the Oriental College is filled with pupils who attend it because handsome stipends are offered and no fees exacted. The nominal fees which are shown in the accounts consist of small amounts, which are deducted from the monthly stipends paid to the students. During the last 32 years the Oriental College has swallowed about twelve lakhs of rupees. With what result?

Has it been successful in furthering a critical and systematic study of the classical languages? Have new methods of teaching—new facilities for acquisition of knowledge—been devised or suggested?

Has the college sent out *alumni* in the Indian world who have secured a name and fame by their linguistic acquirements; who have shed lustre on their *Alma Mater;* who are looked up to with respect and esteem by teachers in indigenous institutions in towns in Upper India?

Have the students of this college shown that they have usefully employed their time by writing original works showing research in the domain of Oriental studies or even valuable *compilation?*

Have any efforts been made to translate works of European science and literature into the vernacular?

Have the passed students distinguished themselves in any branch in life?

Have they shown any scholarly activity at all, beyond serving as masters in Anglo-Vernacular schools?

Has the College been successful in instilling in the minds of the Punjabis a desire to pursue Oriental knowledge in the same way and to the same extent as Arts Colleges do, and have done, with regard to English education, *without the bribe of stipends and scholarships?* The fact is that out of 72 students in the college, over 50 receive handsome stipends, and more than half of those in the school are supported by bounty. It is thus manifest that a very large number attend this institution because they find their bread provided for them on easy terms. The policy of feeding these hungry mouths seems to be very questionable. As regards the proficiency and learning of the students of this college, one remark may be made by way of example—that notwithstanding the fact that the institution has been in existence for 32 years, yet whenever the office of Head Pandit or Head Maulavi has fallen vacant, the authorities have been compelled to go outside in search of a suitable teacher. The institution itself has failed to supply the requisition.

I have put a number of questions above, and it is by answers to them that the utility and existence of the Oriental College can be judged. I say, without fear of contradiction, that the answers to all the questions must be in the negative; and as far as my information goes, I am in a position to say that there is very little to show for the large outlay that has been made. In point of fact the income that is made from Arts Examinations has been in times past, and is now, devoted to keeping and maintaining this useless institution. The University starves its examiners, or gives small doles to them; is unable, for want of funds, to do anything by way of patronising vernacular literature; is perfectly helpless in the matter of awarding authors; and, generally, has not done anything to create and extend a vernacular literature. As regards the thorough worthlessness of the college, one test will suffice. Stop the stipends and scholarships, the bribes and the bounties, and to-morrow the students will cease to attend, the benefices will be found empty and the teachers without students, and the teachers themselves will fail to find livelihood elsewhere.

This is the evil. What is the remedy? What was aimed at was the *enlightened* study of Oriental languages after modern methods. This can only be possible for students who have a thorough acquaintance with English. Only graduates in Arts having the advantage of sitting at the feet of English Professors in Languages, Science, and Arts, are competent to extend and improve the vernaculars and to critically study Oriental languages. All our efforts should be directed towards encouraging them, and not this ignorant and beggarly class that now pampers on money rightfully belonging to others and of which they are robbed. I say that it is only graduates in Arts that can do anything useful. It is they only that are competent to discriminate and propagate the science of the West among the people, that can take a prominent lead in the future progress of the nation by placing facilities for acquiring European knowledge by means of translations of original works, of lectures delivered and essays read before European Societies and literary bodies, and stimulating inquiries in India and helping European Societies in their valuable investigations. It is only they who can polish up the treasures of the East. It is they who know English and have cultivated it strenuously that can make themselves useful—only they have access to the richest stores of modern thought and knowledge, and it is they alone that can combine the East and the West and create a literature which is the need of the land. The fact is that the original objects and aims of the Punjab University have been forgotten, and vast sums of money simply squandered on unworthy and useless objects.

THE LAW COLLEGE.

So far as to one of the functions of the Punjab University as a teaching body. Let us now take a bird's-eye view of the Law School—the only other institution maintained by it. So long as Dr. Leitner was at the helm of affairs, this institution received very scant treatment. When Sir William Rattigan was appointed Vice-Chancellor he increased the number of teachers, and during the Hon'ble Mr. Tupper's incumbency the school has been raised to the status of a college and a European Principal imported from England. But the study of law is now at a discount. Young men find that the field is so congested that there is not room for more, and consequently the attendance at law lectures is falling off. I think, instead of having permanent teachers, or *quasi-permanent* as is now the case, it would be a better plan to advertise for lecturers on given and specified subjects, as is done at Calcutta in connection

with Tagore Lectures. Say, for example, 24 lectures were required on Contracts. An award of Rs. 2,000 or Rs. 2,500 should be offered to the best qualified of any applicants who may offer themselves for the office—the selection being made from the specimen-lectures that they would be required to submit, and on other grounds. In this way we could secure better tuition. At the end of the course, these lectures should be printed at the expense of the University and be of use ever afterwards. This would have a double effect—substantial and useful teaching—and less expense. During the last 32 years lecturers have come and gone, leaving nothing substantial behind. Not a single series of lectures has been found good enough to be published: indeed, some seriously doubt whether lectures are delivered at all, or any trouble taken to facilitate the work of students by collecting materials from various authors and reports and presenting them in a compendious form.

While maintaining a Law College at Lahore, the University practically arrests and cramps the study of law by persistently refusing to allow the Mofussil Colleges to open law classes for the benefit of their students. In every other province every college has its law class. The Punjab University makes a monopoly of the teaching of law and will not allow a law class to be opened elsewhere. Rivalry and competition, which often prove very wholesome, are choked out altogether, and students from long distances have to come to Lahore to pursue their legal studies. In this the University has shown a narrow-mindedness, which is not much to its credit.

These two distinguishing features of the Punjab University being eliminated, in all other respects it runs in the same groove as the other Indian Universities. Like them, it holds examinations and grants degrees in Arts, Law, Science, Medicine and Oriental Learning. It is in connection with its distinguishing features that it has been my aim to invite attention to it; and I shall consider myself amply rewarded if this article will arouse discussion and tend to establish the University on the lines which its founders had in view.

OUR ENGLISH LETTER.

CAMBRIDGE, *May* 1902.

The wonder at Mr. Rhodes's will has subsided, and we can now consider its provisions calmly and judicially. Myself, I think Mr. Rhodes would have done well to take away five or six of his Rhodesian scholarships and give them to natives of India, who both need them more, and will be able to use them better, in all probability, than the exploiters of that yet undeveloped region. The method of selecting candidates, again, will involve considerable difficulty. It may, conceivably, be possible to decide degrees of merit in athletics; though even here it will not be easy to weigh the respective claims of a footballer and a cricketer. But what of 'capacity for rule or power of influencing his fellows'? Where are the scales for weighing these impalpable essences? Shall we not see something like what happened in Puritan days, when piety was a passport to political advance? As a result, the loudest bagpipe of the squeaking train often outstripped the modesty of true merit; and, in this case also, I fear that in the struggle to show capacity for rule boys may exhibit and develop features of character which had far better be suppressed, and which certainly will not tend to their popularity when they come to Oxford. Imagine a boy who has shown 'capacity to rule' in an American or colonial school. Will he have the sort of character that will make him respected, or enable him to gain advantage, in the life of an ancient English university?

Let us, however, imagine that the hundred or so of Colonials and Americans are safely landed in Oxford. How are they likely to succeed? The Americans, chosen largely for skill in baseball, will not shine at cricket, while the conditions of the scholarship will not allow them to shine intellectually. They will therefore have to seek for companionship in their own set: that is, they will only form a powerful clique in the midst of the university, unpopular because isolated, and likely rather to promote than to diminish international prejudices. The colonials, coming from scattered communities, whose tie is rather with England than with each other, will doubtless be absorbed by their surroundings. But—and here is the gist of the question—they will be in *Oxford;* and Oxford is pre-eminently the last place for the education of young men from new countries. They will go back unfit for their life, having spent three years in unproductive idleness, with ideas good enough for a country that has a past, but utterly unsuited for a country that exists only by its hold on the future. Much better would it have been if Mr. Rhodes had sent them to Birmingham or Edinburgh, or any of the newer universities, than to one so rooted in the past as Oxford.

On the whole, the scheme seems to emanate

rather from the nebulous and 'dreamy side of Mr. Rhodes's mind than from the practical and level-headed intellect of which he possessed so large a share. In his will he expressed contempt for the business capacity of the Fellows of Oriel, and urged them to ask advice of his trustees. Had he asked *their* advice as to the remainder of his plan, he would have done more wisely.

Never since the furious days of 1870 has the nonconformist mind been so stirred as during the last few weeks about the Education Bill. Closer examination of its provisions has made it plain that there is indeed far too much concession to the claims of one religious party; and the disgust of the nonconformists has been exasperated by such declarations as that of the Dean of St. Paul's, that 'the School-Boards have been rather training-houses of vice than of education.' The dean, of course, welcomes the Bill as promoting what he thinks 'virtue' and what the nonconformists think 'bigotry.' If Mr. Balfour reads the nonconformist papers he must be amazed at the storm he has raised. Supporters of his war-policy, like Dr. Robertson Nicoll and Mr. Price Hughes, express themselves as resolved to resist the bill to the death. On the other hand, two hundred and twenty members of parliament —this represents the probable strength of the extreme church party—have memorialised him to pass it at all hazards, and have told him plainly, it is said, that if he does not they will overthrow the Government. For the opposition there is certainly this to be said, that the country gave no mandate to the ministry, which it replaced in power at the General Election, to introduce a controversial Education Bill. The majority was given on the war, and on the war only. It is certain that that majority would have been vastly less, if not an absolute minority, had this Bill been before the country. It is therefore regarded as an unfair device of the Government to use a majority obtained on one issue in order to settle another.

But the Bill is here, and it seems likely to pass at least its second reading this session, the third reading being reserved for the autumn sitting. It remains then to be considered whether the nonconformist *non-possumus* attitude is wise, or whether the evil features of the bill can be removed by amendment in committee. On the whole it would seem probable that the perhaps just fury of the nonconformists may only stiffen the backs of the Government, and, instead of securing the rejection of the measure, may lead to its passing with all its worst imperfections on its head. Under these circumstances, it would be better to make the best of a bad job, and to endeavour to amend rather than to aim at the hopeless task of destruction, waiting for the inevitable reaction in public opinion in order to alter it still further in the desired direction. This seems the more imperative as the bill has the sanction of a large proportion of the professional educationists, headed by the London Journal of Education.

Whatever be the alterations made, two at least must be insisted on. First, there should be a clause authorising, in precise terms, if not compelling, the election of women to the local authority. Secondly, the establishment of training colleges should be taken in hand. It is curious that Mr. Balfour, who made this a great point in his introductory speech, should have failed to notice that it is entirely omitted in the actual bill.

The dismissal of assistants from Merchant Taylors by a new and young headmaster has raised anew the question of the tenure of assistant masters. There can be no doubt, without prejudging the Merchant Taylors case, that the present system often involves extreme injustice, and that some form of appeal is urgently required. It is no answer to say that a good headmaster ought to have absolute authority, and that such a man is likely to know whom to dismiss and whom to retain: the point at issue is precisely that of bad headmasters—an exceptional case, doubtless, but not uncommon. I am glad to see that Mr. Oscar Browning puts this point of view forcibly in a letter on the Merchant Taylors case to the Cambridge Review.

A most important proposal has recently been made by Professor Alfred Marshall, who is one of the greatest masters of economics now living. Hitherto, in Cambridge, economics has been studied along with moral science or along with history. But this, with the rapid growth in economical knowledge which the last twenty years have shown, has become almost an absurdity. Professor Marshall therefore proposes a Tripos in Economics and Political Science, and defends his proposal in an admirably-written little pamphlet which is in my hands at this moment. It is well known that some such scheme had the weighty approval of Professor Sidgwick, and would have been brought forward by him but for his lamented death. Trained economists, says Mr. Marshall, are in England few; but the need for their work is increasing, change being so rapid, international economical questions so urgent, and the progress of English work in this line being far too slow for modern needs. Without aiming at special technical instruction, universities ought to offer a training likely to stimulate mental activity in a business career; and such a training may give an intellectual tone which is now sadly wanting in business life. Suppose that a university man goes into parliamentary life—what can be more important to him than a thorough knowledge of theoretical economics? Now, though such a knowledge cannot be divorced from history, yet, as the Historical Tripos exists, it demands too much mediæval history to form a suitable medium for economical study, the problems of which are international, municipal, but above all modern.

Having thus, in what to me seems an unanswerable fashion, sketched out the arguments in favour of the establishment of an Economical Tripos, Professor Marshall concludes with a tending, I am glad to see, a 'thesis.' We have too long confined ourselves to mere examination. Original work, in the German style, should be demanded of all candidates for high honours. Professor Marshall's proposal has now been supported by a petition signed by a hundred and thirty of the best known men in Cambridge.

The recently-issued classical 'Moderations' list at Oxford shows once more the strange superiority of Balliol, which, out of about thirty names in the first class, secures no fewer than nine. Balliol thus shows at Oxford much of the predominance which Trinity shows at Cambridge; but her case is even more remarkable; for Trinity is nearly twice the size of any other college, while Balliol is practically no larger than Christ Church, New College, or Keble, and would, indeed, rank in Cambridge as, in numbers, a second-rate college. The death of Jowett has led to no decline in her intellectual repute.

Nonconformists, in their opposition to the Education Bill, will notice some remarks of Canon Lyttleton, Headmaster of Haileybury, on the subject of confession. Some kind of confession, he held, was inevitable, and the confessor, who should only be the headmaster, should pronounce absolution. Against this Mr. Drury, the Principal of Ridley Hall, quoted the words of Archbishop Benson, who said he would never vote for a headmaster who even wished to hear confessions from the boys. A master, head or assistant, lay or cleric, should be always ready to give advice and to hear *voluntary* avowals: but to *encourage* confession is to act precisely as a master should not act, and can only end in the formation of a most unhealthy character in boys. A school should work by the silent energy of a well-regulated public spirit, and not by a private hole and corner system of prying.

CONTEMPORARY EDUCATIONAL PERIODICALS.

Students of astronomy will be interested in Mr. Walter Maunder's article in *Knowledge* on 'Astronomy without a Telescope.' He gives a most striking account of the original work accomplished, by the humblest means, by a recluse in an obscure Indian village, whom he compares to Tycho Brahe.

"Chandrasakhara Simha Samanta is a near relative of the Raja of Khandapara, one of the tributary chiefs of Orissa. At the early age of ten, having been taught a little astrology by one of his uncles, he became most anxious to measure on his own account the positions of the stars in their nightly movements, and by the time that he was fifteen years of age and had learned to calculate the ephemerides of the planets and of the risings and settings of stars, he was deeply disappointed to find how great was the discordance between his calculations and what he actually observed. In this difficulty Chandrasakhara had to work out his problem unaided. He had to make his instruments for himself, to some extent he had to devise them. The one of which he was fondest is a tangent staff consisting of a thin rod of wood twenty-four digits long, at the end of which is fixed another rod at right angles in the form of T. The cross piece is notched and also pierced with holes equal to the tangents of the angles formed at the free extremity of the other rod. In his discussion of the moon's motion, he made the discovery—independent and original on his part—of the lunar evection, variation and annual equations, which found no place in the earlier Siddantas. To have obtained such important results and so high a degree of accuracy, by naked eye observations and with entirely home-made instruments, and in the utter absence of modern book learning, is a striking illustration of what resolution can effect. Chandrasakhara has been compared to Tycho Brahe, and the comparison is in many ways a just one, though the recluse of Orissa lacked many of the advantages possessed by the noble Dane. In the recluse of the Orissa village we seem to see one of the early fathers of the science, long centuries ere the telescope was dreamed of, as he grappled with the problems which the planetary movements offered to him for solution. More than that, he affords an example of the achievements and a telling illustration of the precision, which patience and practice can give to hand and eye."

The main impulse of the opposition to the Education Bill, the *Educational Times'* leader points out, is religious or ecclesiastical and beyond conciliation. Apart from this the measure might be worked into passable shape. A "very near approach to real unification" of the local educational authority may be achieved, but a larger measure of public control will be demanded in the management, and the Local Government Board is not ideally qualified to decide on the applications of local authorities for an increase of the rate for secondary education.

Mr. J. L. Paton's paper on "The Feelings as a Factor in School Training," read before the College of Preceptors, last month, appears in the May *Educational Times*. Not only must the teacher have feeling—true sensibility—himself, is its burden, but he must understand, sympathise with, and utilise the feeling of his pupils. Practically the whole of recent advance in educational science has been due to taking into account the natural feelings of children, studying them, and adapting them to both ourselves and our teaching. One result of this is exhibited in the friendly relations now prevailing out of school between masters and boys, and it has been largely brought about by school games.

An article entitled "School Life in the Early Fifties" in *Secondary Education* for April 15, describes the internal economy of a school for the sons of ministers between the ages of nine and fourteen. There was one six weeks' holiday in the year—for the other forty-six weeks: "The hours of school-work were from 6-30 till breakfast (8), from 9 to 12-30, and then again in the afternoon from 2 until 4-30, with evening preparation of one hour and a half. Greek and Latin and the rudiments of mathematics occupied the greater part of the time. A dry and uninteresting looking text, with a lexicon or dictionary and the old-fashioned grammar of the day, were placed in the boy's hands, and with little explanation he pursued his often weary course to knowledge. One of the scholars of that time, though he acknowledges a deep debt of gratitude to his instructors, says that under present methods of teaching he could have acquired in two years all that he learnt there in five. The masters' chief work was the maintenance of discipline and the correction of work that had been done. The dead languages were regarded as being of far greater importance than the living, and the knowledge of ancient history was considered far more valuable than that of the English people."

Sir Swire Smith writes with authority in the (quarterly) *Record of Technical and Secondary Education* on "Education and Industrial Competition." He tells us what he has himself seen of German and American educational systems, and concludes:—"Our statesmen are agreed that our industrial position, nay, our existence as a manufacturing nation, depends on the mental ability of our people. In this twentieth century of competition, education as an equipment comes first, for now all have the machinery and the first position goes to those who can use it most effectively. If we neglect the intellectual and scientific training of our industrial leaders all other agencies combined will not save us from falling behind. Parliament has accepted the responsibility of organising our national education from the bottom to the top, and yet . . . we have allowed the organisation of this great national question hopelessly to drift to the incalculable injury of the whole empire. Our past educational neglect represents a loss of countless millions to the commerce of the country, and every year in which it is continued means a year's gain to our industrial competitors. The most immediate problem before the country is the organisation of our national education. . . . There must be technical schools for both sexes, suited to local wants (industrial, commercial, and agricultural), spread over the country with an effective system of co-ordination. In the industrial competition of the nations, we must meet efficiency by greater efficiency, knowledge by finer knowledge, and as in the arts of war we must neglect no detail or organisation or equipment that will insure our national safety, so in the arts of peace we must adopt the best methods, from whatever source they may be learned, that will enable us to prepare the units of our people for their work in life and for their duties of citizenship."

The *Educational News of South Africa* for March contains a long and interesting article on Education in the Transvaal at the present time. At the end of 1901 there were, we learn, over 8,000 children attending the camp schools. The eighteen schools on the Rand had in February, 1902, over 91 per cent. of their 5,135 pupils in average attendance; 1,350 children were attending school in Pretoria and schools had been established in some dozen other Transvaal towns. Further:—"As far as can be seen the Government schools prove so attractive that it does not appear that there will be any necessity for a compulsory enactment. As secular instruction is imparted in English, the language will not be made acceptable to the burghers by compelling their children to learn it. At the same time it can be borne in mind that the upheaval in the conditions of the country has completely revolutionised the ideas of the Boer. He has been brought into contact with modern ideas and methods, he will have learned how to make two blades of grass to grow where only one grew before, and very few of the 50,000 who are at St. Helena, Ceylon, Bermuda, Northern India, and the coast ports will return with the same narrow-minded views with which they went away. Their children will be reached on the farms, and that isolation which leads to retrogression will then disappear."

In the *Journal of Pedagogy* (Ypsilanti, Mich.) for March appears an article by J. P. Corder on "The Functions of a University School of Education" from which we take the following eloquent exposition: "What can such schools do? Their

work, in the last analysis, will consist of their attempts to answer three questions: What is the nature of the developing mind? What ought it to become? How, and under what circumstances, can it be best helped to grow from what it is to what it ought to be? We lay great stress on the various sub-divisions of psychology, physiological, analytical, genetic, because it is from them that we hope to learn with constantly increasing accuracy what the 'living, learning, playing child' is; we cross-question ethics and philosophy in the hope of learning what the ideal nature of the child is, in the hope of learning in what the true good of man and of life consists; we would go to anthropology and the history of education and of civilisation not merely to gather inspiration for our work, not merely that we may become acquainted with the heroes who have lighted the torch of civilisation and have passed it on with a brighter and brighter light to the present, but in order to learn what ideals beckoned them onward and inspired them to efforts which enabled them to raise themselves above the monotonous life of use and wont, and what methods they followed in the education of their fellows; and we would learn these things in order that our own ideals may be clarified and enriched, and our own knowledge of human development be made more accurate and discriminating."

The School World for May contains articles on 'The Teaching of Mensuration and Surveying' and 'Cause and Effect in the Geography of Britain.' The June number deals with 'The Teaching of Mathematics at Preparatory Schools,' 'Education in Germany' (in connection with Vol. IX of the Special Reports), and with 'Volcanoes of Martinique and St. Vincent.'

We have also to acknowledge receipt of *The Practical Teacher* (the May number is as full of useful matter as ever), *The Canada Educational Monthly* (articles on 'Arnold of Rugby,' 'English in America,' &c.), *The Educational News*, *The School Guardian*, and from the U. S. A. *The Journal of Education* and *The School Journal*.

Reviews and Notices.

Words and their Ways in English Speech, BY J. B. GREENOUGH *and* G. L. KITTREDGE. *Macmillan and Co., pp.* xii. 431.

This book is a peculiarly good example of the work being done in philology on the American side of the Atlantic. Both the authors are professors—one of Latin, the other of English in Harvard—and have brought to their task a rare equipment of learning together with the equally rare gift of presentation. There has been nothing like this book since the days of Trench, and the need for it has long been clamant. Accuracy is not here sacrificed to fanciful picturesqueness and in consequence the attractiveness of the book does not suffer, for in philology as elsewhere 'truth is stranger than fiction.' Every chapter is full of interest and we have singled out for special remark those on 'Slang and Legitimate Speech,' 'Fashion in Language,' 'Fossils,' 'Generalization and Specialization of Meaning,' 'Degeneration of Meaning,' and 'Folk Etymology.' Drs. Murray and Skeat have been the authors' guiding lights throughout and to any one who wishes to know more of the amazing phenomenon of articulate speech, be he professed student or not, there can be no trustworthier aid than the work before us. Its value is enhanced by two carefully compiled indexes—one of matters, the other of words.

The Royal Crown Readers, The Royal Prince Readers, The Royal Princess Readers. Nelson and Co.

In these three series this well-known firm make it clear that they are still unsurpassed in this particular field of school readers. It is now some fifteen years or more since the reviewer spelt his way in a board school through the never-to-be-forgotten Royal Readers, and he hopes they are still read, for there never were better compilations. The stress of competition however demands the continual striking out of new lines, one of which is seen in the particularly excellent colour printing of the works before us. If we are not mistaken this is one of the things that Messrs. Nelson have adopted from America—we note that they have a New York house—for only in the American Baldwin Readers have we seen anything nearly so dainty. The bindings are sound, and paper and letterpress equally satisfactory. In fact for English schools they could not be beaten. But for India they commit the same mistakes as most other readers: no allowance is made for

racial distinctions in the children who are reading and learning. Of what earthly use is it to give a child living within ten or twelve degrees of the Equator tales of Christmas trees and of robins playing in the snow. "The waste of time and effort under such conditions is enormous. An Asiatic boy is not a profound imaginative thinker able to picture to himself foreign conditions and to apprehend grammatical distinctions which have no equivalents in the indefinite phraseology of his own tongue." It is the old story of the inability or unwillingness of the English trader to consider local needs and to cater for them. A great field is open to the publisher who will go into this matter carefully and give us not merely English books, but English books for Indian boys and girls, which while not lacking in any of those adjuncts which make these readers so attractive, shall contain matter more directly suited to the comprehension of this large and tropically situated Asiatic clientèle.

From the same firm come *The Royal Osborne Geography Readers*, *The Royal Windsor History Readers* and a series of Geography Readers entitled *The World and its People*. All are distinguished by the excellence of their maps and their illustrations in colour and half-tone, and it is a distinct relief not to have the old blocks served up once more. The geographies are specially up to date and include the alterations consequent on the South African war.

The King Edward History Reader, BY OSCAR BROWNING, M.A. *London: Sir Isaac Pitman & Sons, pp.* 272. 1*s.* 10*d.*

This book has for its sub-title 'The Evolutionary History of England, its People and Institutions,' and there are associated with Mr. Browning in its production six other gentlemen who deal respectively with The Church, The Law, Parliament, Language and Literature, Trade, Expansion of the Empire, and Foreign Affairs, leaving the People to the General Editor. There is thus a good deal of variety about the book but the resultant effect does not strike us as happy or altogether successful. The illustrations are as a rule good though we cannot see much purpose in one labelled 'Meeting of the Clans' (p. 242). Among them are eleven plates reproduced from famous paintings, one of which, "Albert Edward, Prince of Wales, investing the Maharajah of Jeypoor with the Order of the Star of India at Calcutta, 1st January 1876," from the picture by S. C. Hall, forms an effective frontispiece. We must protest however against a utilitarianism that puts maps on the fly leaves and inside covers, and leaves not a blank page nor half a blank page from beginning to end.

Sophocles: Elektra. Sophocles: Antigone, EDITED BY M. A. BAYFIELD. *Macmillan.* 2*s.* 6*d: each.*

These are welcome and useful additions to Macmillan's Classical Series, which has won itself a deserved reputation for the unpretentious way in which it has furnished schools and colleges with accurate and judicious editions of the texts most in vogue. The introductions are concise and the appendices, especially those on some particles and on some epic idioms found in tragedy, are at once novel and serviceable. The notes are terse and pointed without any sacrifice of intelligibility to the demands of brevity.

Notes of Lessons on the Herbartian Method (based on Herbart's plan), BY M. FENNELL *and Members of a Teaching Staff, pp.* xii. 270. *Longmans & Co.* 3*s.* 6*d.*

To this little volume the editor prefixes a short account of the main idea in the Herbartian system of psychology, *viz.*, that the mind is built up of its own contents. This idea is brought into relation with the work of the teacher who out of the existent 'presentations' or sense percepts brought by the child tries to create *knowledge* and who by intercourse tries to arouse *sympathy*. 'The teacher's greatest difficulty is to find real *particulars*; to analyse his own thoughts into their elements.' To lighten this difficulty is the aim of the volume before us. The model lessons have a very wide range. Literature, History, Grammar, French, Science, Mathematics, are all included. The *Matter* of the lesson is arranged under the heads of Preparation, Presentation, Association, Application and Recapitulation; and this is followed by *Procedure*, including questions.

A Junior English Grammar, BY WILLIAM WILLIAMSON, B.A., *pp.* viii. 232. *Methuen & Co.* 2*s.*

This promises to be a useful addition to a field in which there is always room for improvement. After a short account of the sources and growth of the language and a chapter of preliminary definitions, the compiler passes on to Accidence where the knotty question of the gerund is handled with skill and firmness and with special

reference to the Grammars of Messrs. Nesfield, Meiklejohn and West. Parsing and Analysis are also capably dealt with and some useful pages are devoted to Essay-writing, Paraphrase and Punctuation. An unusually large and comprehensive selection of questions culled from Local Examination Papers and a number of passages for Parsing, &c., together with a list of subjects for Essays, round off a very serviceable manual. The book is singularly light to hold.

We have also received :—

Greek Prose Composition, BY S. O. ANDREW. *Macmillan. 3s. 6d.*

Commercial Geography of Foreign Nations, BY F. C. BOON. *Methuen. 2s.*

Junior Latin Examination Papers. Junior French Examination Papers. Methuen. 1s. each.

New Geography Readers : Africa and Australasia. Macmillan. 1s. 6d.

(The illustrations are anything but good ; see *e.g.*, that of Cape Town on p. 71.)

English Poetry for Schools, Book II—Secondary Ed. GEO. COOKSON, *Indian Edition. Macmillan. Re. 1.*

Selections from English Literature, Vol. I, Ed. C. M. BARROW. *Macmillan. Re. 1-4-0.*

(An advance copy of this book was noticed by us in November 1901.)

Easy Selections from Modern English Literature, Parts I and II. Ed. SIR ROPER LETHBRIDGE. *Macmillan. 10 as. each.*

Domestic Economy Readers, Book III. Longmans. 1s. 3d.

Games with Music : Action Songs and Guessing Rhymes, BY LOIS BATES. *Longmans. 2s.*

New History Readers : Senior. Macmillan. 2s.

(Tells the story of England down to the recent tour of the Duke of York in the *Ophir*. The illustrations are on the right lines, but some of them are badly executed ; and there should be a list of them.)

Friedrich der Grosse von Ferdinand Schrader ed. R. H. ALLPRESS, (*Siepmann's German Series*). *Macmillan. 2s.*

Livy, Book XXI, ed. A. H. ALLCROFT *and* B. J. HAYES. (Introduction, Text, Notes and Index of Proper names. The map on p. xxii is a grunesome production ; that on p. xxviii is a little better, but both 'come off.') *W. B. Olive. 2s. 6d.*

The Kipling Reader. Selections from the books of Rudyard Kipling. New and revised edition. Macmillan. 1s. 9d.

Indian Educational Notes.

MADRAS.

THE Government of Madras has requested the Director of Public Instruction to take the necessary action in regard to the following matters affecting the primary education of agriculturists in the Presidency :—(1) in all schools where there is a trained teacher competent to give instruction in elementary science, that subject should in future be compulsory ; (2) where village maps are available and of suitable size, a copy should be hung up in the village school and the more intelligent pupils should be taught map-reading from it ; (3) a passed student of the Agricultural College should be attached to every training school as an additional teacher after he has undergone a short course at the Teachers' College ; (4) a school garden should be attached to the District training school wherever it is possible to do so.

A SUMMARY of the transactions of the Aluminium Department of the Madras School of Arts, just published, shows that for the four years ending on the 31st March, 1902, there was a net profit of 4·05 per cent. on a capital expenditure of Rs. 2,60,520, the expenditure having been Rs. 5,24,411, and the receipts Rs. 5,34,960.

CAPTAIN FREDERICK DURAND STERLING FAYRER, I.M.S., acts as Professor of Materia Medica, Medical College, Madras, during the absence of Captain G.G. Giffard, I.M.S., on leave, or until further orders.

MAJOR FREDERICK JAMES CRAWFORD, M.D., I.M.S., Professor of Physiology, including Practical and Chemical Physiology, Medical College, acted as Principal, Medical College, during the absence of Lieutenant-Colonel W. R. Browne, on leave.

MR. K. KOSHI, B.A., Head Master, Trichur High School, has received orders from the Cochin Government to assume the acting Vice-Principalship of the Ernakulam College for 4 months. This is a temporary arrangement and it will last till Mr. Cruikshank, the Principal, returns from furlough.

THE annual Sports of the Reformatory School, Chingleput, were held on May 9 and 10, under the management of Capt. T. S. Ross, I.M.S., the Acting Superintendent. The report of the school for 1901 was read by Mr. Lewis, Deputy Superintendent, who stated that of the 24 pupils discharged during the year, 19 or 79 per cent. obtained employment. The prizes were distributed by Mrs. Brandwood.

MYSORE.

THE furlough leave granted to Mr. T. Denham, Professor of History in the Maharaja's College, has been extended by four months and Dr. Chattopadhyaya will continue to act for him.

A FEW years back the Government of Mysore sanctioned the expenditure of a sum of money annually in providing excursions for the Geological students attending the Central College, Bangalore. These excursions are carried out by the Principal of the college, in consultation with the State Geologist, during the hot weather vacation, when a certain number of students are taken out to various districts in the province for the purpose of collecting geological samples. The annual excursions having been productive of beneficial results, the Principal proposed to Government that they be continued, and submitted a programme for an excursion to be undertaken this hot weather. The Government, in sanctioning the proposals for this year, observe that it is not necessary to obtain special sanction year after year for the same purpose, provided the sanctioned amount, Rs. 300 per annum, is not exceeded as they consider the grant sufficiently liberal for the present.

MR. M. SREENIVASA RAO, the Deputy Inspector of Schools, brought the Deaf, Dumb, and Blind School into existence some seven months ago. The blind boys have already learnt how to read fluently from books containing raised letters. Some of them sing well. Two or three of the deaf and dumb boys are pronouncing words distinctly. Mr. Sankaranarnappa, the Head Master of the school, and Mr. Karigiri Rao, the musical master, have done remarkably good service. A committee of management consisting of Mr. B. Tirumalachar, (President), Messrs. Srinivasa Rao, and Annia Pandit (Joint Secretaries), and Messrs. M. C. Ranga Iyengar, K. Chendrasekharayya, Mr. Venkatakrishnayya, H. Krishna Rao, A. Krishna Rao, Meer Kamaludin Ali Khan, Dr. Atchyuta Rao, P. Singlachar, K. Sreenivasa Rao, Chandrayya and Nanjundappa was formed. The Secretaries were authorized to apply to the Municipality for a grant-in-aid. Mr. B. Tirumalachar has consented to subscribe Rs. 50 annually for the maintenance of the School, while the other members have agreed to pay Rs. 1 to 3 per month towards the same.

ANOTHER school for the blind boys has been just opened by the Head Master of the A. V. School, Nagamangala. He has requested the Deputy Inspector of Schools to supply him with the necessary books.

THE Government of Mysore have been pleased to direct that all officers of the Education Department of and above the grade of officers of class C.I. be regarded as gazetted officers.

BOMBAY.

MAJOR A. STREET, M.B., F.R.C.S., has been appointed to act as Professor of Chemistry and Medical Jurisprudence, Grant Medical College, in addition to his own duties, during the absence on leave of Major T. D. C. Barry, I.M.S., or pending further orders.

MR. BYRAMJI FRAMJI PATEL, B.A., has been appointed substantive pro tem, Principal, Elphinstone High School, Bombay, *vice* Mr. F. D. P. Lory, M.A., (Oxon), pending further orders.

CONSEQUENT on the retirement of Dr. D. MacDonald, M.D., B.SC., C.M., the following promotions and appointments have been made : Mr. Casam Sumar Thariani, M.A., Lecturer in Persian, Elphinstone College, and Mr. Kashinath Bapu Pathak, B.A., Lecturer in Oriental Languages, Deuan College, to be Professor of Sanskrit in the same college, with effect from the date of Mr. MacDonald's retirement ; Mr. Yezdezard Dadabhai Thanevalla, M.A., to be Lecturer in Biology, Elphinstone College, with effect from 10th June 1902.

MR. ARTHUR POWELL B.A., M.Ch., Surgeon to the Coroner, and Police Surgeon, is appointed Professor of Botany, Grant Medical College, in addition to his own duties, with effect from 16th June 1902.

AT the beginning of last year there were 129 boys in the Yerrowda Reformatory. 28 were admitted during the twelve months and 34 discharged, leaving 123 in the establishment at the end of the year. In regard to the effect of the school training on the boys discharged, inquiries in respect of 28 of them show that sixteen are engaged in useful occupations, one is living with his parents, seven have not been traced, in reference to three no report has been received, and two have been re-convicted. Although various trades are taught in the school the majority of the boys on leaving do not follow the industries they have learned.

The industrial side of the institution is represented in the annual report by manufacturing work done to the value of Rs. 2,112, and the growing of agricultural produce to the value of Rs. 558. On the manufactures, which included book-binding, carriage-building and repairing, furniture-making, and so on, there was a profit of Rs. 281. The profit on the agricultural operations was Rs. 295; the total financial gain as the result of the boys' industry being Rs. 577. An impetus to floriculture was given by the Flower Show at Poona last year in which the boys of the school competed. The training given to the lads combines technical and ordinary school work. Under arrangements recently sanctioned every youth in the school has to pass through a complete manual course, and it is calculated that in two years' time every boy in the institution will have had a sound preliminary training of hand and eye to enable him to start in any industrial capacity. This is in fulfilment of the scheme devised under the direction of the present Director of Public Instruction, by which the Reformatory has been changed from a penal establishment into an institution resembling the Industrial Schools in England.

AN interesting programme was gone through on the 19th at the excellent but unpretending Malcolmpeth Municipal School, Mahableshwar, which affords vernacular instruction to the native youth of the town. Mahableshwar is growing and so is this school; it has almost doubled the number of its pupils in the last few years and the report read before the annual distribution of prizes presided over by Lieut-Colonel Willis showed the substantial progress made. The children, boys and girls, were put through their places in physical and mental gymnastics, and did credit to the energetic head-master. The numerous prizes—books or caps for the boys, and stuff for chulis and books to the girls—were given away by Miss Fulton, children of every size and caste being among the recipients, who were made still happier by loads of sweetmeats. A fair number of visitors, Europeans, Parsis, Hindus, and Mahomedans, interested in education, were present.

BENGAL.

WE are glad to learn that the Principal of the Calcutta Madrasa has with the sanction of the Government made necessary arrangements for the teaching of *Hadis* and *Tafseer* in the Arabic Department of the college. The classes will be opened after the summer vacation.

A RECENT number of the *Gazette of India* publishes the Entrance Examination result of the Calcutta University. Of the 3,450 successful candidates 610 have been placed in the first division, 1,300 in the second and 1540 in the third.

THE F.A. results have also been published. 1,535 candidates in all have passed, of whom 129 were placed in the First Division, 383 in the Second, and 1,023 in the Third Division. We understand more than 35 per cent. of the candidates have passed this year. The Bangabasi College heads the list in order of merit.

SOME time back the University introduced the B.Sc. Examination. The Presidency College sent up about a dozen students for this examination; the results published are not very hopeful and many heartburnings have been the result. One candidate has passed with Honours in Mathematics, and another with Honours in Physics. They are both in the Second class. One candidate has passed the B.Sc. Examination without Honours. All three candidates are from the Presidency College.

THE HON. MAHARAJA MANINDRA CHANDRA NUNDY BAHADUR, of Cosimbazar, has given a sum of Rs. 2,000 for the erection of the Local High School building at Beldanga, in the Murshidabad District, and has also granted a monthly donation of Rs. 50.

MR. E. A. LEFEUVRE, Assistant Inspector of Schools, Presidency Division, is allowed leave for three months, with effect from the 15th April.

BABU PRAMATHA NATH MUKERJEE, Professor, Rajshahi College, is allowed leave for twelve months, with effect from the 24th June, 1901.

MR. H. T. UNVALA, B.Sc., L.C.E., has, we understand, been confirmed in his appointment as Superintendent of the Engineering class, Jubbulpore.

THE distribution of prizes to the meritorious pupils of the Burdwan Raj College and attached schools took place on May 10 at 5 P.M. in the college premises. The Maharajah Bahadur kindly consented to preside. The College Hall was very tastefully decorated with flags, buntings, evergreens, etc., which presented a pleasing sight. There was a large and influential gathering. The distribution was preceded by the reading of the report by the Principal, Babu Uma Charan Banerjea, M.A., of which the following is an abstract:—

117 and 25 boys were respectively sent up for the last F.A. and Entrance Examinations. Six of the F.A. candidates were absent. The results of the examinations are not yet out. The vernacular department sent up 3 boys to the M. V. S. and 3 boys to U. P. Examination. All of them were successful. The College Library consists of 4,331 volumes, and the Laboratory is well supplied with necessary appliances for scientific instruction. The Bejoy Chatuspathi continues to be in a very satisfactory condition. One girl from the Girls' school attended the Uttarpara Hitakari Sabha Examination and came out successful and obtained a small stipend

For teaching Hygiene and Physiology, two optional subjects recently introduced into the F.A. curriculum, Babu S. C. Sarkar, M.B., has been appointed Professor. The C course has been introduced into the collegiate school in accordance with the new Government scheme for the bifurcation of studies. The appointment of Babus M. N. Mukherjea, B.A., and J. Sarkar, M.A., to fill up two vacant teacherships has contributed to the further efficiency of this institution. Increased attention is now-a-days paid to Drawing Drill and Physical Training. The behaviour of the pupils has been very satisfactory. The institution owes its existence solely to the munificence of Burdwan Raj and imparts education free to all, irrespective of caste and creed.

The distribution over, His Highness made an excellent speech. The speech was not a very long one, but was pregnant with good advice and well suited to the occasion. His Highness gave the students some good and practical advice as to how to acquire a good knowledge of English and insisted on their leading a pure life. Babu Gopal Chandra Banerjee, Sub-Judge, moved a vote of thanks to the Maharajah.

MR. JUSTICE MITTER presided at the annual distribution of prizes to the meritorious pupils of the Mutty Lall Seal's Free College, which took place at the college premises in Halliday Street before a very large gathering of Hindu gentlemen. There were present only two European gentlemen, namely, Mr. Watkins and Mr. Williamson. The proceedings commenced with the reading of the annual report by the Honorary Secretary which showed that the year, speaking generally, had been one of steady progress.

The reading of the report over, the President gave away the prizes which consisted of a silver medal and useful and instructive books. Then came an English recitation by some of the boys of the school which was nicely gone through and reflected the greatest credit on the teaching staff.

The President then addressed those present. After giving a brief history of the institution, the learned speaker said that the school had done immense good to many who had joined it. Then referring to the report, he said that there was nothing in it which had been coloured. It showed that the physical, moral, and intellectual training of the boys had been well looked after. There was, however, one defect in the report, and that was that it was too modest. He found from a perusal of the report that the percentage of passes from this school had been the largest. He could only give the figures for five years. In 1898 the school passed cent. per cent. in the University Entrance Examination—a result which any institution might well be proud of. In 1899 the percentage was 97·14. In 1900 it was somewhat reduced—it was 89·1. This was due to plague. In 1901 the percentage was very good, that is cent. per cent. This year it appeared that out of 34 candidates sent up for examination, 30 passed,—a result which was very satisfactory. He had in his hand a letter from the Registrar of the Calcutta University in which it is stated that the passes from the college had been very creditable. This was due not only to the teachers of this institution including the Head Master, but to the trustees and the Honorary Secretary who did excellent work in the cause of the institution.

With a vote of thanks proposed by Babu Behary Lall Seal and seconded by Babu Manik Lall Seal, the proceedings terminated.

A LARGE number of the leading members of the native community met recently at the residence of Kumar Manmatha Nath Roy Chowdhury, in Beadon Street, to consider the question of establishing a school for Hindu girls, where instruction may be given on purely national lines, and for the purpose of taking practical action in the matter.

On the motion of the Maharajah of Nattore, Rai Bahadur Issur Chunder Mitter occupied the chair.

The Chairman, in opening the proceedings said that he recollected the time when female education was first started in Calcutta in the days of Sir Cecil Beadon, who was then only Mr. Cecil Beadon. He, the speaker, was asked and submitted a note, and some time after the Beadon School was started. Since then female education had passed through many phases, but he thought that the proposal to be placed before the meeting would be for the good of their girls. There were sufficient grounds for proceeding on the lines proposed, as recommended in the circular, and he called upon Babu Bhupendra Nath Bose to state to the meeting the objects of the proposal in full.

Babu Bhupendra Nath Bose said that, although they had the Beadon School, besides many Missionary schools for little children, and also the Mohabali and other Patshalas for girls, which were doing good in their own spheres, attention to formulate the scheme to be proposed was first drawn by an admirably-written pamphlet by Miss Saroda Devi Ghosal on the subject of training Hindu girls, showing how they should be educated in future and also the lines on which education was being at present pursued. It was thought necessary to educate their girls purely on national lines and orthodox principles, to make them more useful in their sphere of life. In this way the idea of starting an institution on the principles enunciated in her pamphlet was given effect to. The first object of the scheme was to impart religious and moral education to the girls, and to make them good housewives, besides teaching them reading and writing, sewing, and other arts according to their ages. With this object they wanted to have a special school to give a practical training to their girls from the age of six or seven to twelve or even fourteen, and make them fit for their future duties of life, and turn them out better wives and better mothers than at the present

day. The speaker then read out the proposed scheme in detail.

Kumar Monmatha Nath Roy Chowdry said that no subject was more important, or more deserved their attention, than the consideration of female education. The advancing waves of progress would roll on leaving them where they were if they did not know to better themselves. His countrymen had come to realise the benefits of female education on purely national and Hindu lines. There were many Hindu gentlemen who did not approve of the methods adopted for the education of their girls in an institution under the control of the Director of Public Instruction. It was now proposed to inaugurate an institution in the metropolis of India to give their girls such instruction as would be useful to them in after-life. The institution which they were going to start deserved the sympathy and support of their great Hindu community.

Babu Narendra Nath Sen said that the scheme had been embarked on not a day too soon, and the necessity for it was great; national advancement was impossible without female education, women were to them their guardian angels and protected their nationality.

Babu Surendra Nath Banerjee, in proposing a vote of thanks to the Chair, made a few remarks on the admirable scheme placed before them by Babu Bhupendra Nath Bose, and thought there should be an absolute unanimity of sentiment in regard to it. If this nation was to be regenerated, they must move in the direction indicated along national lines; if anything important was to be achieved, it must be on national lines. He hoped the scheme would be carefully threshed out, and for this purpose he suggested that a Committee should be appointed, who should place themselves in consultation with the Mahakali Patshala, so that there might be a concentration of purpose, and on the basis of the Committee's report they should make an appeal to the nation. He hoped that the next time they met, the scheme would be on the road to practical fulfilment.

Babu Bhupendra Nath Bose proposed and Babu Nolin Behary Sirkar seconded that the following gentlemen be appointed a committee to consider the scheme of female education on Hindu lines, and to submit their report within a month:—President, the Hon'ble Justice Guru Dass Banerjee; Vice-Presidents, the Hon'ble Justice Saroda Churn Mitter, Dr. Rash Behary Ghose, and Babu Narendra Nath Sen. Then followed the names of fifteen gentlemen as members, with the Maharaja of Nattore, Mr. R. N. Mookerjee and Kumar Manmatha Nath Roy Chowdry as Joint-Secretaries.

A vote of thanks to the Chair was then carried with acclamation, and the meeting terminated.

UNITED PROVINCES AND PUNJAB.

A CIRCULAR has been issued by the Director of Public Instruction, United Provinces, calling attention to the fact that no fewer than 436 candidates from those Provinces appeared in the Punjab University Entrance Examination this year. "It is hardly necessary to point out," says the circular, "how injurious an effect such a state of things must have upon discipline and education in these Provinces; and that unless something is done to remedy it, when the standard for matriculation at the Allahabad University is raised, the Colleges affiliated to it will be flooded by students of this class who will be unfit to profit by the lectures they attend. The University will thus suffer a serious financial loss, and its efforts to raise the standard of attainment among its matriculates will be frustrated."

MR. D. A. BRAGANZA has generously made over Rs. 1,600 to St. Anthony's High School, Lahore, to form a permanent scholarship, which is to be awarded to a deserving poor student, the preference being given to a Goanese lad.

THE Senate of the Punjab University, on reconsideration of the terms relating to the award of scholarships in the B.A. Examination for proficiency in individual subjects, has recommended that no scholarship should be awarded to a candidate who, standing first in a subject, fails to obtain 50 per cent. of the maximum marks in that subject, and in the aggregate a place in the Second division.

General Notes.

THE honorary degree of Doctor of Laws has been conferred by the University of Edinburgh upon Miss Dorothea Beale, Principal of the Cheltenham Ladies' College; and *in absentia* on Moulvi Nuzear Ahmed Khan Bahadur, of Delhi.

CAMBRIDGE University confers honorary degrees on Baron Hayashi, the Maha Rajahs of Gwalior and Kolhapore, Sir J. West Ridgeway and Sir Harry Johnstone.

SIGNOR BOCCINI has endowed Milan with a Commercial University, where students can obtain a scientific preparation for a commercial life. The instruction will comprise political economy, statistical demography, history of commerce, commercial geography, constitutional and commercial law, banking, and other special courses.

A SCIENTIFIC expedition, subsidised partly by the Government Grant Committee of the Royal Society, is now at work in the Siamese-Malay State of Jalor, in the Malay Peninsula, investigating the Zoology of the caves of the limestone hills near Biserat.

ON May 13 the Congregation of the University of Oxford accepted the preamble of a statute intended to facilitate the admission to a degree of colonial and Indian students. It proposes to enable such students from a duly admitted colonial or Indian University as have pursued a three years' course at such University and taken honours in the final examination of such course to proceed to the B.A. degree at Oxford, on condition of having kept eight terms by residence, and of having obtained honours in a final school. All colonial students are to have shown a competent knowledge of Greek, while the exemption from Greek, which at present is allowed only to Indian students who are not "European British subjects," is to be extended to all Indian students alike.

DR. MUKHAN SINGH SODHI, M.B., C.M., (Edin.), an Indian Christian from Amritsar after obtaining first Class Honours in Tropical Medicine at the Edinburgh University, has been appointed Clinical Assistant Surgeon to the Royal London Ophthalmic Hospital.

SIR WILLIAM THISELTON DYER, Director of the Royal Gardens, Kew, recently opened the large and well-equipped botanical laboratories which have been presented to University College, Liverpool, by Mr. W. P. Hartley, of Aintree. The laboratories are equal in size and importance to any in the country. The opening ceremony was attended by the professors of botany and allied branches of science from various parts of the country, and an address was given by the donor.

AHSAN-UL-HAK, an old Aligarh College boy, whose doings for the Hampstead C.C. during the last three years have attracted a good deal of attention, is returning to India shortly, having completed his studies for the Bar in England. Good judges of the game at home have a high opinion of his batting capabilities and some think that he should have been given a trial in the Middlesex team. He has scored a large number of centuries for Hampstead C.C. in Club matches against good bowling and is sure to make a great name for himself in Indian cricket.

THE Principal of Aligarh College, Mr. Morrison, who was introduced by Mr. H. C. Richards, M.P., has had a long interview with Lord George Hamilton on the subject of a hostel for Indian students while pursuing their studies at the Inns of Court and the London hospitals. Mr. Richards urged that advantage should be taken of the presence of the Indian Princes in London for the Coronation to hold a Public Meeting, and Principal Morrison undertook to lay before the Secretary of State for India details as to the number of students annually sent to London, and the best way of inducing Indian students to avail themselves of hostel life. Lord George Hamilton, in reply, expressed sympathy with any scheme which would influence for good the career of the Indian student when in London, and would show him more of the true home-life and ideas of the English people and of their interest in India.

THERE is to be opened in Russia a perfectly constituted University, exclusively for women. The sum of 5,000,000 roubles has been set apart for its endowment by a wealthy merchant named Asbaknoff. It will begin with the three faculties of medicine, mathematics, and physical science in full working order, and the Minister of Public Instruction is studying the conditions under which it may be possible to found a faculty of law.

THE Universities of Berlin and Leipzig are already making preparations for the celebration of centennial anniversaries in 1909. The former will then be one hundred, the latter five hundred years old. The only German University older than Leipzig is Heidelberg, and the only one younger than Berlin is Bonn.

PERHAPS the oldest book for home lessons in arithmetic was recently unearthed in Egypt. The papyrus, which was in excellent condition, dates from about 1700 B.C.—that is, about one hundred years before the time of Moses, or almost 3,600 years ago. It proves that the Egyptians had a knowledge of elementary mathematics almost equal to our own. The papyrus has a long heading, "Directions How to Attain the Knowledge of All Dark Things." Numerous examples show that the principal operations with entire units and fractions were made by means of addition and mutiplication. Subtraction and division were not known in their present form, but correct results were obtained nevertheless. Equations were also found in the papyrus.

AN interesting series of experiments has been tried by the school authorities in South Germany to test the faculty of observation as it is exercised by boys and girls. A man dressed as an ordinary workman and with ordinary features was placed in a room by himself. Classes of girls of different ages were sent through the room. All that the teacher told them was that they were to go into the room through one door and out through another. When they returned to their class-rooms they were asked to describe the man in the room. Nearly 80 per cent. of the girls confined their attention to the man's clothes; the others described both clothes and features. The same experiments when tried with boys revealed the fact that nearly 70 per cent. of them confined their attention to the man's features, the remainder to both features and clothes.

THE Gordon Memorial College at Khartoum is rapidly rising from the ground, and next year it is expected that it will be in use for educational work. Meanwhile the College authorities are busy organising the education of the people. At present there is no skilled native labour in the Soudan, and the first aim of Mr. Currie, Director of Education in the Soudan and Principal of the College, will be to create a competent artisan class. He will also seek to train a small native administrative class to fill minor Government posts. General education will be diffused by establishing primary vernacular schools with trained teachers. Already there is at work an industrial school near Omdurman with sixty pupils, a higher primary school at Omdurman with 162 pupils, a small training college with six students, and a higher primary school at Khartoum with seventy-two pupils. English visitors to the Soudan have been greatly impressed with the good work done. One of these, Mr. H. S. Wellcome, of Messrs. Burroughs, Wellcome and Co., has presented a completely equipped chemical and bacteriological laboratory to the College; another, Mr. William Mather, M.P., of the well-known engineering firm, has taken the greatest interest in promoting the education of the Soudanese, and has offered to present the complete equipments of departments for manual training and technical instruction. These equipments will include machinery and hand tools for wood and metal working, a small foundry and forge, an engine, a dynamo to generate electric current and electric motors to drive the machine tools, and also pumps and hydraulic appliances. Mr. Mather speaks in the highest terms of the ability and devotion of the British administrators of the Soudan, and his gift is an expression of his admiration for their work.

THE Chinese Educational Edicts of 1901 exhibit a more earnest striving after progress than has been noticed in any other attempt at reform on the part of the Chinese Imperial Government. The noticeable feature of the edicts is the decree in respect of the Civil Service Examinations. The old system of choosing "men of talent" as the decree describes would be servants of the State, is to be abolished. The Pah-ku-wen or "eight-legged essay" examination is now deemed faulty and inadequate. "Scholars," says the Edict, "have aimed only to get name and place, even by subterfuges and deceit, not grasping the lofty purport of classics and history." It is to be feared that this is a complaint which can be levelled at the heads of many of their struggling western brethren to position and fame. But still it shows that the Chinese character at its best has in it all the elements that go to make the moral and upright being. "Now," continues the decree, "it is urgent that we seek real learning and that we correct abuses." In future the Civil Service Examinations are to be conducted in three branches. First of all of course is placed "Chinese Government and history." Afterwards comes "Government and Sciences of Foreign Nations," and finally what is again a purely oriental test:—"The Four Books and the Five Classics." The most significant division of this examination is of course the second—"Government and Sciences of Foreign Nations." It is forbidden entirely to use the Pah-ku-wen system, and so one result has been certainly gained in the future, there will be none of the old subterfuges and deceits mentioned in the Edicts. The study of the Four Books and the Five Classics, which involves almost solely the consideration of Chinese moral teaching, will in future be directed expressly to preparation for usefulness in the service of the sovereign. The time of the Edicts in respect of the Military examination system is also eminently progressive, and as is pointed out by Prof. C. M. Lacey Sites, in a paper read before the Shanghai Missionary Association, they may eventually be credited with great historical significance. Another very notable innovation is the determination to send for education abroad, promising young scholars in all the provinces. Viceroys are commended to provide for the expenses of such young men, and when they return to China they are, if efficient, to be given position of responsibility. Other educational changes which are likely to have far-reaching effects have also been noticed, and the prospects of the futures are decidedly encouraging.

64615