Appendices

Appendix I

THE ESSENTIALS OF A UNIVERSITY
In a GREAT CENTRE OF POPULATION

1. The Nature and Work of the University

The nature of the provision required in London for University Education and research must be considered before constructive proposals can be made. Much of the defective organization can be traced to confusion of thought about what is essential and non-essential in university education. This confusion of thought is largely due to the success of the University of London as an examining body, and to the encouragement it gave to systematic study when there was no properly organized system of secondary schools, and but imperfect provision of institutions capable of giving a higher education at small cost.

The development of modern universities is due to the growth of large towns and cities, whose wealth renders it easier to collect funds for the foundation of university institutions, and where the demand is chiefly for technical and professional instruction. In most cases they have developed through the gradual evolution of a complete group of Faculties in institutions originally founded for scientific and technological studies.

The Essentials of University Education

The essentials of University education are: first, that students should work in constant association with their fellow students, of their own and other Faculties, and in close contact with their teachers; and that they should pursue their work when young and able to devote their whole time to it.

Secondly, universities work should differ in its nature and aim from that of a secondary school, or a technical or a purely professional school. In the secondary school definite tasks are prescribed, knowledge is acquired while the mind is specially receptive, and pupils are mentally and morally trained by the orderly exercise of all their activities; in the

* This appendix is taken from Government of India- Bureau of Education. 1917. The Essentials of a University in a Great Centre of Population (Being a Reprint of Part II of the Final Report of the Royal Commission on University, Education in London), Superintendent Government Printing: Calcutta. This work is to see how a university emerged in a great center of population and how they evolved according to the need of the people. Indian universities also needed similar transformations from first generation in the nineteenth century to second generation in the twentieth century where the research and teaching model was to be adopted as was the case with the developed nations. Here is a brief note on first generation universities in India on London model.

London model of University was imported to India in 1854 as a result of Woods Dispatch. Three universities were established in Indian presidencies of Bombay, Calcutta and Madras. These universities were based on this model which was purely an affiliating and examining body. This model was best suited for India in their view among the other models available, as it was an examining university, supervising examinations in affiliated colleges, that were scattered and whose students often belonged of different religious persuasions. This model of the university did not require substantial organizational and financial investment and would soon become self-supporting. Its senate or the governing body consisted of a chancellor, vice-chancellor and fellows empowered to award degrees. These were the first generation modern universities in India. The University Act of 1857 introduced the grants-in-aid system. These were secular institutions with aid provided by the government and had local management and government inspection. The second-generation universities somewhat the replica of Oxford or Cambridge. These were teaching and residential type universities and were recommended by the University Commission in 1904. The aim was to create an institution which would be free from affiliations; and would be a university where the control of teaching and the instructions would be in the hands of the university. It was to have an environment where deemed professors from the colleges would take part in the tutorial and would make real scholastic institution to bear upon the students of all grades. This appendix is to provide an understanding of the evolution of London model in the great center of population and its difference from Oxford and Cambridge. See also Eric Ashby 1966. Universities British, Indian, African: A study in the Ecology of Higher Education; Weidenfeld and Nicholson: London.
technical or professional school theoretical teaching is limited and directed by the application of ascertained facts to practical purposes; in the university knowledge is pursued not only for the sake of information but always with reference to the attainment of truth.

Thirdly, there should be close association of undergraduate and postgraduate work. Proposals which tend to their separation are injurious to both. A hard and fast line between the two is disadvantageous to the undergraduate, and diminishes the number who go on to advanced work. The most distinguished teachers must take their part in undergraduate teaching and their spirit should dominate it all. The main advantage to the student is the personal influence of men of original mind. The main advantage to the teachers is that they select their students for advanced work from a wide range, train them in their own methods, and are stimulated by association with them. Free intercourse with advanced students is inspiring and encouraging to undergraduates. Finally, the influence of university as a whole upon teachers and students, and upon all departments of work within it is lost if the higher work is separated from the lower.

Special research institutes should not form part of the university organization. No true analogy is offered by those established in Berlin, Leipzig, Paris or Brussels for the establishment of research institutes in London under university control.

The establishment of a University press, under full university control, is an essential function of the University.

University Education for Evening Students

There are other things which, though not essential to the nature of City University, the University may rightly be expected to do, e.g., it should offer as good education to its evening as to its day students. The cost, though greater than for day instruction, should be undertaken.

Technology.

Technological instruction should be included among the functions of a university, but it should not be of a narrow utilitarian kind. From the practical point of view of industrial progress the university treatment of technology as based upon a thorough grounding in pure science is of the highest value and importance.

Advanced instruction of a specialized kind must be provided for occasional students who are already engaged in a profession or calling.

University Classes for Working Men and Women.

The University should be enabled to establish and maintain a special centre for work done in conjunction with the Workers' Educational Association, but to do this successfully it must first have provided satisfactorily for its own undergraduate and graduate students, and for its professoriate.

Degrees and Examination.

The granting of degrees is one of the chief characteristics of a university, though not the real end of its existence. A degree should signify that a university education has been received.

Tests imposed should (a) afford sufficient evidence of what they are intended to prove; (b) not interfere, or injuriously affect, but if possible assist, the education which the University should give.

Examinations are the main test in English Universities. How far do they afford sufficient evidence of a university education (i) when conducted solely by external examiners, (ii) when conducted largely by the teachers of the students examined, and how far in each case are they injurious to the real education of the students, or can be made to assist its ends?

The sole test imposed on the external side is that of examination, and the lapse of time between the examinations is the only condition for securing the student's education. This test is one of knowledge only, not of education or of the quality of the work. A wide syllabus of prescribed subjects with an external examination as the test of the information acquired, inevitably tends to uneducational methods of work. It may be an incentive to work, but it is a fallacy to assume that self-education is achieved by any but the very exceptional man, or is induced by the examination.
An examination, though far from being external, and though largely conducted by teachers, will be injurious to the students if based upon a syllabus too wide to be covered in the time allotted.

A detailed syllabus and an external examination are inconsistent with the true interests of university education, injurious to the students, degrading to the teachers, and ineffective for the ends they are supposed to promote. A system of external examinations is based on want to faith in the teachers.

The present Internal examinations are practically external owing to the number of institutions involved and the demands of the common syllabus.

Degree should not be awarded upon examination alone, but should, subject to proper safeguards, be practically the certificates given by the professors upon the whole record of the student's work.

The university may continue to recognize work of a lower standard, or not done under conditions which guarantee that the standard is equal to its own, until there is general understanding of the true meaning of a university education. But this recognition must not hamper the development of the teaching over which the University has complete control.

The Conditions Necessary for the Realization of the Foregoing Ends.

A sound general education, giving the power of accurate expression and orderly thought, must be the basis of university work. These intellectual qualifications, together with the formation of moral habits, must be accompanied by a wide range of study at school. This last requirement it was the intention of the original Matriculation examination to ensure. The growth of specialization has tended to restrict the range of the Matriculation examination, and has altered its purpose so much that the securing of a sound general education has been lost sight of. This appears to render the Matriculation examination unsuitable for school purposes, or as a test of fitness for University study, a conclusion reached by the Scottish University Commissioners many years ago.

Agreement with the opinion of the Consultative Committee that a good general education should be sufficient to secure admission to a university.

The lengthening of secondary school life would enable the pupil to acquire more knowledge of the subjects specially required for his future university course, but the growth of specialization, and the increasing number of departments into which university studies are divided, make it impracticable for every student to have acquired the elements of all the subsidiary branches of knowledge necessary to his main purpose. The University must, therefore, make some provision for this instruction in the case of particular students.

Agreement with the consultative committee’s opinion that some specialization in schools is desirable after the age of 16, and that it is of great advantage to the pupils to remain for two years after passing a general test at about the age of 16, whether they intend to proceed to a university or not. This additional two years would enable intending university students to make some definite preparation for the Faculty they propose to enter.

To secure the full advantages of secondary education two school examinations should be established. The lower examination, taken by pupils about the age of 16, would test the possession of a broad general education; the higher, taken at about the age of 18, would test a general education carried further, together with specialization I some direction. Provided the subjects taken in the examination were cognate to those of the Faculty he desired to enter, a student would be admitted at once on the higher school examination to more advanced studies without first passing an intermediate examination except in Medicine, where he would be excused the Preliminary Science examination. The higher examination would not, except in Medicine, entitle him to shorten his University course. The University should exercise pressure upon students to delay leaving school till after passing the higher examination.

A general agreement between the Universities, requiring the higher school examination as a condition of Matriculation, would no doubt cause schools, which at present cannot provide instruction beyond the standard of the lower examination, to raise their teaching to the higher level.

Second Condition- Homogeneity of University Classes

Students working in classes of the nature of the German seminar, must all be University students, i.e., students whom the University would admit as candidates for its degree. This condition is necessary to secure the homogenous body of students required to form the basis of a real university.
Many regular day students of the University are not qualified for registration as Undergraduates and, and homogeneity in University classes does not exist. This is chiefly due to the inadequate provision for secondary education. Of other causes one of the most important is the necessity the colleges have been under of providing professional education of students not intending to take a University course.

The royal college of science, not originally founded or maintained as a university institution, as now a school of the University, but the number of students of imperfect general education sent by the Board of Education is a serious source of weakness.

If the University must continue for the present to provide courses of instruction for students not qualified on entrance to read for a degree these courses must be separate except from lectures from those followed by undergraduates. The board of education should support this policy by requiring that all candidates for Royal Scholarship and for Studentship should qualified for registration as University undergraduates. Candidates wishing to enter for these Scholarships and Studentships from technical schools and classes should be provided for by Scholarships at other institutions.

Insistence on separation of students is not recommended in the case of courses recognized by the University, but for which it is neither financially nor educationally responsible.

The Government of the University

The supreme power of the University should be vested in widely representative court. The argument that a large and heterogeneous body would have no power is due to the confusion of thought between legislative and executive functions. The Court would have final control over the Statutes, the admission of institutions as Constituent Colleges, and the recognition of the others as Schools of the University.

The Senate should be so constituted as to be able to work out a carefully considered policy for the maintenance and development of University teaching. A large proportion of its members should be nominated by the Crown and not elected by the other bodies, nor should it consist as to any large part of teachers. Sudden reversals of policies would be guarded against by the legislature controlled vested in the Court, and by its power by bringing public opinion to bare upon University policy.

The Academic Council should be a body of University teachers to which the Senate might delicate some executive functions, and so constituted from an advisory point of view as to ensure that the Senate should have before it the opinion of the University Professoriate upon any educational question affecting the University as a whole.

Much greater freedom of Government should be provided for the reconstituted University and to this end the Statutes should be simple and few, leaving as many things as possible to settled by regulations and bylaws of the University.

An organization applying to the best institutions the principles governing the organization of universities of the professorial type everywhere else would establish a standard to which institutions for the moment excluded from the university would ultimately be raised. For some institutions mean time a loser form of connexion must be provided and opportunity for graduation offered to the External student.

Any reconstruction less fundamental than that proposed would be useless.
Appendix-II:

ORDERS OF GOVERNMENT RELATING TO THE SUBSTITUTION OF
THE LANGUAGE AND CHARACTER KNOWN TO THE
PEOPLE IN PLACE OF FOREIGN PERSIAN IN FISCAL AND JUDICIAL PROCEEDINGS

Resolution of the Governor-General in Council

Fort William-4th September, 1837

The attention of his Lordship in council has lately been called to the regulations of the Bengal code which positively enjoin the use of the Persian language in Judicial and Fiscal proceedings. His Lordship in council sensible that it would be in the highest degree inexpedient hastily to substitute any other language for that which has during a long course of years, been appropriated to the transaction of public business. He is satisfied that in many parts of the country a sudden and violent change would produce serious public inconvenience, and that it would reduce many old and useful servants of the public to distress such as no humane Government would willingly cause.

At the same time his Lordship in Council strongly feels it to be just and reasonable to those judicial and fiscal proceedings on which the dearest interest of the Indian people depend, should be conducted in a language which they understand. That this great reform must be gradual, that a considerable time must necessarily elapse before it can be carried into full effect, appears to His Lordship in Council to be an additional reason for commencing it without delay. His Lordship in Council is therefore disposed to empower the Supreme Executive Government of India and such subordinate authorities as may be thereunto appointed by the Supreme Government, to substitute the vernacular languages of the country for the Persian in legal proceedings and in proceedings relating to the revenue. It is the intention of his lordship in Council to delegate the powers given by this Act, for the present only to the Governor of Bengal and to the Lieutenant-Governor of the North-Western Provinces, and he has no doubt that those high authorities will exercise these powers with that caution which is required at the first introduction of extensive changes however salutary in an old and deeply rooted system.

* Orders of government relating to the substitution of the language and character known to the people in place of foreign Persian in fiscal and judicial proceedings in Court Character, Appendix on p. 49.
Appendix-III:

THE PERSIAN LANGUAGE

Act No. XXIX of 1837

(Passed on the 20th November, 1837)

It is hereby enacted that from the First day of December 1837, it shall be lawful for the Governor-General of India in Council, by an Order in Council, to dispense either generally, or within such local limits as may to him seem meet, with any Provision of any regulation of the Bengal Code, which enjoins the use of the Persian language in any Judicial proceeding relating to the Revenue, and to prescribe the Language and character to be used in such proceedings.

And it is hereby enacted, that from the said day it shall be lawful for the said Governor-General of India in Council, by an order in Council, to delegate all or any of the powers given to him by this Act, or any subordinate authority, under such restrictions as may to the said Governor-General of India in Council seem meet.

* The Persian language, Act No. XXIX of 1837 in Court Character, Appendix on p. 49.
Appendix-IV:

THE NORTH-WESTERN PROVINCES
CIRCULAR ORDER OF THE SUDDR DEWANY ADAWLUT, N.W.P
No.33, dated 19th April, 1839.

The Court direct that, from the first of July next, the use of Persian in all civil proceedings, pleadings and writings of whatsoever description, both in your own and the subordinate courts, be abandoned, and the Hindoostanee substituted in lieu of it, this rule not being, however, construed to prohibit parties, who may desire it, from presenting, nor the Judge from receiving, such Hindoostanee pleadings, petitions, and other writings, with the accompaniment of Persian translation.

It is the wish of Government that care should be taken, especially on first introducing the measure, that the pleadings and proceedings be recorded in clear intelligible Oordoo, (or Hindee where that dialect is current) and that the Native ministerial officers, hitherto accustomed to write a somewhat impure Persian, do not merely substitute a Hindoostanee for a Persian verb at the end of a sentence, under the mistaken idea that such a practice will be considered as fulfilling every object in viewing in making the change.

In the same manner it behoves you to be equally cautious, and to impress the necessity of the like caution on the several Native judicial officers under you, with respect to exacting from the vakels and pleaders, and generally all parties moving the court-first, a written Hindoostanee style and Phraseology of a certain standard of correctness, such, for example, as a well-bred Native, not familiar with Persian, may adopt in common discourse; and secondly, the strict use and observance of a clear and legible written character in all manuscript papers filed in the courts, under a declared penalty of their rejection if this rule be not adhered to; requiring, also, particular attention to the latter point from the officers of the courts. The Court are satisfied that the exercise of some care at first in the above particulars is calculated to prevent much future embarrassment, labor, and delay.

* The North-Western Provinces Circular Order of the Sudder Dewany Adawlut, N.W.P in Court Character, Appendix on p. 50.
GENERAL REMARKS ON PERSIAN INSTRUCTION

Extracts from Mr. Fink’s Report, dated 30th April, 1845.

There can be no doubt that the numerous Persian schools in the district, and indeed throughout India, are an effect of the impulse which the study of the Persian language received some centuries ago, when the Mahomedan rulers of this land introduced it into their Courts as the medium of communication in public transactions and the higher orders of society employed it as the language of private correspondence, and sometimes of conversation. Hence it is that it continues to be studied chiefly by Mohomedans and Kayluth; and that more works on forms of correspondence than any other subjects are taught in these schools. The total number of children studying Persian in the district is 739; of 347 of these, the Hindustani is the mother tongue, i.e., it is spoken in their families, and of the remaining 392, the Urdu; the former, therefore, may be supposed to study it only with a view to qualify themselves for employment in the Government service; the latter partly for the same purpose, and partly from taste. The production of these latter to those actually studying Hindustani, is as 1 to 3.5, and to those whose mother tongue is the Hindustani, is as 1 to 5.1. If to this fact we add the consideration that the motives for studying Persian no longer exist, and that it contains little in science, Philosophy or morality that can be of any practical benefit to the people or of interest to lovers of learning, we are led to the conclusion that it will soon cease to be regarded as a necessary acquirement. The only circumstance which gives it importance now is the employment in the public courts of the Urdu, which it is generally, but erroneously, supposed, can not be acquired without, and must necessarily be acquired with the Persian language. Should the Government ever resolve that the use of the Urdu, which is nearly as foreign to the mass of the people as the Persian, be abolished, and the language of the majority of its subjects be the language of the law and of the courts, the study of the Persian will be neglected, except perhaps within the walls of Colleges and Universities. Such an event is very desirable, because the time and the energies now wasted in acquiring it, might be more advantageously employed in perfecting the vernacular tongue, and in translating into all the scientific, philosophical and moral instruction comprised in English language. Let those only be encouraged to prosecute the study of it, who possess leisure for intellectual amusements, or the ability to transfuse with judgment, its beauties into the language of the country.

But there appear to me to be still stronger reasons for the exclusion of the study of Persian from every scheme for the promotion of public education. So long as Persian is studied in the common schools, as at present, the Urdu will continue to be spoken by a large and influential portion of the people. But the employment of two distinct spoken languages by the agents and subjects respectively of any Government is the perpetuation of very serious obstacle to the administration of justice, and the progress of civilization. I maintain that the Urdu and Hindustani are distinct languages, because though they agree in grammatical construction, they differ in almost every other respect; the Urdu deriving all its vocables, figures of speech and rules of verification, and some of its rules of syntax, from the Persian, and the Hindustani it’s from the Sanskrit. I do not see how this obstacle can be removed by the commixture of these two languages. I have not the to pursue this subject any further, and my object in touching upon it in this place is, to solicit the attention of the Government to what I consider to be a serious evil, which must inevitably be the source of many misadventures, an instrument of oppression to those invested with power, and serious obstacle to social intercourse, to interchange of thought, the publication of opinions, and consequently, the progress of civilization. If, as has been proved to be the case, one Government can by the influence of a single act, call into existence a new language, another Government can, by as simple a means, throw it into disuse, if its employment be found detrimental to public improvement.

The extent, to which each of the books, contained in the annexed list C is used, is an index of the present character of the native mind. The Karima or Pundnama of Sadi, is perhaps the least objectionable of all the books used in the schools. The Gulistan and Bostan contain a few good lessons on morality, but on the other hand, they inculcate many principles injurious to the welfare of society; of this the moral conveyed in the very first lesson of the former book is an instance. Sadi’s works are read in so many schools from a notion long, and now universally, prevalent, that the study of them makes the subsequent career of the student easy and rapid. Hence they are put into the hands of the scholar as soon as he has mastered the alphabet. The Amdunnama and Kahaliqbari are elementary, and therefore necessary to a beginner. Madho Ram, Insha Khalifa and the Dastur-al-Sibiyan are studied because they contain forms of correspondence. It is

* General remarks on Persian instruction: Extracts from Mr. Fink’s Report in Court Character, Appendix on p. 61-62.
worthy of remark in this place that every Kayuth youth, previous to being married, is examined in Persian and particularly in these books, which will partly account for their being so popular. The Anvar Soheli is too sober and pure a book to be agreeable to the corrupted native mind. Bahardanish, Ghanimat's Masnavi and Zulikha, I understand abound with indecent allusions, and to this I attribute their popularity. The absence of all works on science, calculated to excite a spirit of enquiry and invigorate the understanding, proves the lethargy of the native mind. Even grammar is not studied because it is dry and demands attention and thought; on this branch of learning the ignorance of teachers is lamentably great. Few can teach books which they themselves have not read, and fewer still have any knowledge of even simplest rules of etymology. One of the consequences of this deficiency is that the teacher's translate the daily lessons to their pupils verbatim, and without any regard to the idiom of the Urdu. Hence the barbarous application of Persian idiom to the Urdu language, to be observed in the papers prepared in the Courts, and the difference between the style of the written composition and that of the conversation of a native. If a teacher knows the fundamental rules of arithmetic, he is considered a superior man, and if he has studied Euclid, as far as the 47th proposition of Book 1, which I believe is as far as they, with perhaps a few exception ever go, he is regarded a prodigy in learning; of astronomy and mechanics, the generality of them have no notions meriting the name of knowledge. In a word, there is nothing taught in the Persian schools calculated to expand and liberalize the mind, to train it to habits of connected thought, and close and correct reasoning, and to improve the morals; on the contrary, a great deal that is imported has an opposite tendency. Hence it is that works of authors in these days are generally the manifestations of mental powers enervated by frivolous studies, and images of hearts corrupted by familiarity with the indecencies which abound in many of the school books. An instance of this is presented in Mahomud Diler Khan, Moulvie of repute at Ferozabad, who has written two poems entitled Masnavi-Diler and Ryaz-I Rauqin.

No discipline, no appropriation of time to particular studies, is observed in these schools. Every boy reads whatever book, and as much of it, as he chooses. The consequence of this is that there can be no classification of scholars, and no scope for the spirit of emulation; indolent habits are acquired, and the period of pupilage is unnecessarily protracted. Scarcely any life can be conceived more idle than that of a Persian teacher, and his example extends its influence over his pupils. None of the mental faculties, except that memory, are invigorated by the daily exercise of the school. Indeed there is nothing in the method of instruction calculated to draw them out; the teacher merely translating every boy's lesson to him, and that verbatim, and the scholars contenting themselves with committing those translations, together with the lessons, to memory. These are facts, which have often caused me to despair of ever being able to introduce our spirit-stirring system of instruction into these schools, through these men, and to wish the more earnestly for a normal class in the college.
MEMORANDUM

By the late Raja Then Babu Sivaprasad

(1868)

COURT CHARACTERS IN THE UPPER PROVINCES OF INDIA

When the Muhmmadans took possession of India, they found Hindi the language of the country, and the same character the medium through which all business was carried on. By the country, I mean here the plains of Hindustan proper, comprising Behar, the N.W. Provinces, Oudh, Rajputana, the Punjab, and portions of the Central Provinces. By Hindi I mean the different dialects spoken throughout this vast area, and by the Hindi character, the characters which commencing from the infant pali of the Asoka inscription have now assumed, in their full growth and perfection the form of the Devanagari, Kaitthi, Mahajani, Munda, Tankra, Marvari & c., and all the running hands or short hands of the same style of writing. The dialects, though still numerous, being many of them confined to small localities, my concern shall be only with those which trace their origin from Mathura, Kanauj and Delhi and which are acknowledged to be the basis of the Hindi, spoken and understood more or less from the Himalayas to the sea shore and to be the most polite and fashionable all throughout. The Hindi being descended from Prakrit is nearly related to the whole Prakrit family of dialects, spoken down to the banks of the Krishna.

The Muhammadans did not force their countrymen, Persian, Afghan and Truk officers, as the British Government does, to pass in the vernacular; they forced the Hindus to learn their language, and in it the whole business of the state was carried on. In three hundred years, by the time of Akbar, we find Persian what English is now round the Presidency towns. The Court and Capital was the focus of the Persian literature. High rewards were given to Persian poets, and a knowledge of Persian was the only passport to the portals of power and affluence. Many a Hindu thought in Persian, spoke in Persian and wrote in Persian, as many a Bengalee now thinks, speaks and writes English. Yet this Persian did not become the language of the millions; beyond towns and towns people or the upper "ten thousand", Persian was seldom studied. The Patwaree still kept his village papers in Hindi; the bankers, merchants and shopkeepers still carried on all their transactions in Hindi; Those who did not aspire or seek again the favour of the Muhammadans by becoming, if not altogether, half Muhammadanized, still valued Hindi works, left by Tulsidas, Surdas, Kabir & c. Persian words of course found their way most extensively everywhere into all the dialects composing Hindi, and became household words as well in the Zananas as in the Bazars. This new mixture of languages has been called Urdu.

The British Government expelled the Persian language from their Courts but still retained the Persian characters. The Persian are the easiest letters to write, though the most difficult to read. No names of men, villages & c., can be read correctly in Court papers; omitting all the short vowels and the distinguishing dots of consonants as is ordinarily done, it is one of the shortest hand writing in the world. Conceive the same letter or the little stroke(!) to be read ba hi bu pa pi pu at u t ati tu sa sis u na ni u ya yi yu. However Persian letters are not well adopted for writing words which have sprung from the Sanscrit, so the Persian words are used as copiously as possible in all the Courts and Court papers, and the people who aspire to Court life are thus necessarily forced to waste their time in acquiring a knowledge of Persian. In the meantime the Government is organizing now, or I may say since the last 10 years, a system of National education for the millions. The Government has to not only educate but to create: the material of education; the teachers as well as the books to be taught. The educational Department employed the pandits and the Maulvis both indiscriminately: and in many places alternately. The Pandits proclaimed a crusade against Persian words; and wrote their books in pure Hindi full of Sanscrit. The Maulvis base their Urdu upon the Persian and exclusively teach that which has nothing to do with the Sanscrit. Thus two distinct languages, under the fictious name of "Vernacular" are gradually rising under the British patronage. The masses finding it easier to acquire knowledge of Hindi letters than a Persian, took to reading Hindi. The Maulvis on the other hand, on the score that Hindi is utterly valueless, and any knowledge which does not enable a man to cut his way to the court, is utterly useless, preach in favour of Urdu, and encourage it at the

* Memorandum by the late Raja Then Babu Sivaprasad, 1868. Court Characters in the Upper Provinces of India in Court Characters: Appendix, pp. 72-74.
The village finds the Urdu almost as difficult for him as English. He argues thus: if I am to spend six years to learn Urdu, and to improve it, Persian also, why not learn English at once? All the knowledge of Persian in the world cannot procure for a man in these days any appointment at command yielding even Rs.15 per mensem, but a man who knows a little English can easily earn fifty or hundred rupees per mensem. But the Government is reluctant and hesitates to supply English teachers. They say English is not to be "forced" on the masses, let them learn their Vernaculars, Vernaculars! What Vernaculars? Persian? Or that only which can be written in Persian characters? What a confusion! Confounding confusion!

The Government voting that English is not the language for the masses, are thus unconsciously forcing another foreign language, namely Persian, or I may say semi-Persian, the Urdu in Persian characters, upon the helpless masses, in fact doing what even the Muhammadan Emperors of Delhi never thought to do. I see in the village schools called Tahsili and Halkabandi, Persian is now taking the place of the Hindi, and those which are still left Hindi are looked down upon as worthless. No body studies sanscrit except a few pauper and beggar Brahmins; for, to what use can they turn it? The Persian of our day is half Arabic; leaving the question of nationality and evils aside, the inconvenience which arises in the formation of Vernacular literature by cutting it as under from the other branches such as Bengali, Maharashtri and Gujarati of the Aryan family of language, and crippling our resources, is so great, that only the responsibility of estranging the people of the N.W.P. and Oudh and the Punjab from those of Bengal, the central provinces and the Bombay presidency, where Government allows the Aryans offsprings just named above, still to live in peace,- by imbuing the former with new, namely, the Semitic element, ought to make any Government if not shrink, at any rate, reflect before they commit themselves irrecoverably. It is very easy for Hindi, Bengali, Gujarati and Maharashtri books, to be translated from one onto the other; the scientific and the technical terms being just the same; but as soon as we come to the Urdu we must call in the assistance of Arabic, and open our Qamus and Burhani Qati. How easy it is to form scientific and technical terms from sanscrit roots, I refer to the works of Dr. Ballantyne; whereas the Arabic does not afford the same facility.

I pray that the Persian letters may be driven out of the courts as the language has been, and that Hindi maybe substituted for them. The greatest objection that can be brought against my proposal is, the question what we are to do with our present "Amlas", and the assertion that it will take more time to write Hindi than to write Persian. In answer to it, I say, give three years for the change; and Hindi is so easy to be learnt, that no one can be excused who does not learn it well in that long period. Also the time, I think the several running hands of the Hindi, some specimens of which are annexed herewith, can be written, if not as rapidly, almost as rapidly as Persian; and even any sacrifice which we may have thus to make of time, will be more than compensated by the great advantages to be derived from the change.
Appendix VII

MEMORIAL PRESENTED TO GOVERNMENT IN 1873

PRAYING FOR THE RESTORATION OF NAGRI CHARACTERS IN COURTS AND PUBLIC OFFICES

TO THE HONORABLE SIR WILLIAM MUIR, LL. D.K., C., S.I.,
Lieut- Governor of the North-Western Provinces

Sir,

We, the undersigned inhabitants of the North-Western Provinces of India, most respectfully beg to approach your Honor with this our humble memorial for the restoration of Hindi or Nagri characters in all the Courts and Public Offices in place of the Persian characters now in use in them.

2. The Persian characters are foreign to this country; and notwithstanding their being in use for a very long period in Courts and Public Offices, their inherent defects render them incapable of being adopted in the daily transactions of life by the generality of the people. The whole rural and commercial transactions of the upper Provinces are still carried on in Hindi, a fact evidencing the incapacity of the Persian characters for general adoption in the country. The great difficulty, that attends the acquisition of the alien Persian, deters people from learning it, and leads them to prefer the congenial Hindi for the daily purpose of life.

3. Hence one of the evils arising from the use of Persian characters in the discharge of business in Courts and Public Offices is, that the generality of the people, who have occasion to resort thereto, cannot read them. The majority of those whose interests are at stake in matters connected with Law Courts remain in the dark as to the contents of papers issuing there from, unless they avail themselves of the assistance of others able to read the Persian characters. Instance daily occur in which people, on receiving summonses or other processes of Courts, are obliged to walk over long distances from their village residences, to get them read and interpreted by persons having a knowledge of Persian.

4. Another evil is the extreme illegibility of Court papers written in Persian characters; this is a standing complaint with the generality of the people.

5. It is further submitted, that the Persian writing, as is in general use in Courts, affords such a great facility for making undetectable alterations in words in order to serve the ill-motives of the evil-minded persons, as can seldom be met with in other characters prevalent in India. This leads, in practice, to much interference with the dispensation of justice in Courts.

6. We also beg to urge, that a necessary concomitant evil of the Prevalence of the Persian characters in Courts is the ambitious but needless use it leads to of difficult and generally unintelligible Arabic and Persian words in documents issuing therefrom.

7. Evils such as those described above render it highly desirable that the use of Persian characters in Courts and Public Offices should be changed for that of Hindi or Nagri characters. Hindi being National with us is more easily learnt and read than Persian. The majority of those who resort to Courts are Hindi knowing people. The evils incident to writing in Persian characters, would be to a very great extent removed by the introduction of the Hindi characters. Writing in Hindi has tendency to check the frequent and unnecessary use of uncouth Arabic and Persian words, and would render Court papers intelligible to the majority of the people.

8. Hindi is general use among the people of this country. Correspondence is carried on in Hindi among the villagers, both Hindus and Muhammadans. Village records and the account-books of bankers and shop-keepers in cities and villages are generally recorded in Hindi. This general use therefore renders necessary the substitution of Hindi for Persian characters.

* Memorial presented to Government in 1873 in Court Characters Appendix p. 74-75.
9. Some object to the introduction of Hindi into Courts on the Ground, that it cannot be written so fluently as Persian. But men practiced in Hindi writing can write it with as much facility and speed as is requisite for the efficient discharge of business. Hindi is in use in Courts in kumaon and Gurhwal, in central India, and in the states of native Chiefs, such as Rajputana and Nepal; and there no difficulty or any sort of inconvenience is felt in the discharge of public business.

10. It is also urged against Hindi characters, that they are not in use among the higher classes of the people. But it is only a portion of higher classes that is habituated to the use of Persian, and forms a small section of the population; and where the interests of the majority are concerned, those of the few should yield. The change would not probably be liked by the Muhammadan population of the country. But their proportion to those who would be advantaged by it, is one-eighth. And even in this one-eighth a majority are the inhabitants of villages; and these have Hindi in use among them in the ordinary transactions of life.

11. The displacement of Persian characters by Hindi would indeed at first be attended with some difficulty. But the difficulty is not such as to deter the introduction of a measure of the utmost advantage to the majority of the people. It is easy to learn Hindi; and if sufficient time, a year or two for instance, be allowed to the ministerial officers for learning to write it, they would easily overcome the difficulty; and Hindi would be as easily introduced into the Courts of this country as Bengal was in Bengal, and Ooria in Orissa, in place of Persian.

12. The introduction of Hindi characters, besides being of advantage to the majority of those whose concerns bring them to courts, is calculated to give an effectual impetus to the promotion of mass education in the country. That Hindi has still maintained its place in the daily transactions of the generality of the people spite of long neglect to which it is put owing to the maintenance of Persian characters in the Courts, incontestably proves the deep-rooted and permanent hold it has upon the popular mind, and clearly indicates its being national in the country. Its congeniality to the people is further shown by the fact of books and newspapers beings still produced in it, not withstanding the discouragement to which it is subjected. Its introduction, therefore, into Courts and public offices would, by combining the advantage of the national sympathy felt for it, with the encouragement derivable from the opening out of the prospects in public service, lead to the rapid and general spread of knowledge among the common people, through the medium best suited to their genius; and thus materially aiding in the promotion of the cause of mass education, would prove an everlasting blessing to the vast majority of the people.

13. Feeling therefore, the necessity of the change prayed for, and trusting to the justness of the cause, we, in submitting this humble memorial, most respectfully hope, that it will meet with the due and fair consideration that the grave importance of the subject deserves.

And we, as in duty bound, shall ever pray.
Appendix-VIII

ORDER MAKING A KNOWLEDGE OF URDU OR PERSIAN A SINE QUANON FOR EMPLOYMENT IN THE ENGLISH OFFICES OF GOVERNMENT

G.O. No. 1494 A., dated 16th July, 1877.

The Lieutenant-Governor has had for sometime under consideration the question of the expediency of insisting on the possession, by persons admitted into Government service, of a fair standard of general education. In pursuance of this object, His Honor is pleased to lay down the following rules, and to publish them for general information.

I. From 1st January, 1879, no person shall receive an appointment in the public service to which a salary of Rs.10 and upward is attached, except under the following conditions:

II. If the office is one in which a knowledge of English is required, the person appointed, if a native, must hold a certificate of having passed the middle class anglo-vernacular departmental examination with Urdu or Persian as second language; and if a European or Indo-European, of having received a fair educational training. If the office is one in which a knowledge of the Vernacular only (Urdu or Hindi) is required, the person appointed must hold a certificate of having passed the middle class Vernacular examination in that form of the Vernacular which is required.

III. In both cases the possession of the University Entrance Examination certificate, with Urdu or Persian as second language, will be held a superior qualification.

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Appendix-IX:

THE CAUSES AND THE CURE OF THE BACKWARD CONDITION OF PRIMARY EDUCATION IN THE N.W.P. AND OUDH AS POINTED OUT IN

Memorials Presented to, and evidence given before, the education commission

To

The Hon'ble W.W. Hunter, U.L.D., C.I.E,

President of the Education Commission

Honorable sir,

We, the under signed inhabitants and residents of the City and District of Allahabad, most respectfully beg to approach the education commission with this our humble memorial contains our views and suggestions on an important question vitally affecting the interest of education in N.W.P. and Oudh, and the adjoining provinces. When it was announced that His Excellency the Viceroy in Council had appointed a Commission composed of able and eminent men from the different provinces of the Empire, with yourself as its president, to make a thorough and sifting enquiry into all educational systems, machinery and appliances at present obtaining in the country and their results, and to examine calmly and impartially the many important questions in connection with public instruction with a view to their final settlement, we hailed it with the greatest pleasure, as we thought that its conclusions and recommendations based on authentic facts and reliable data would command the respect of all thinking men; and when adopted by Government, they would be of signal benefit to the country at large. Of these questions, the most momentous one as regards these provinces, which deeply affects the well-being and prosperity of millions of Her Majesty's subjects, is that of the Vernacular, though the medium of which primary middle education may be carried on. This question of the real vernacular of these Provinces, though unhesitatingly declared to be Hindi by almost all men who have paid the least attention to the subject, yet remains unsettled by the authorities in their educational policy with regard to mass education, and infinite mischief has been the consequence. Not only has the practical substitution of Urdu the place of Hindi in a very large number of primary and other schools in these provinces, been cause of making them thoroughly unattractive to the people for whose benefit they were established, and to maintain which they are especially taxed, but it is painful to contemplate that lakhs of public money have been yearly spent without bringing in any adequate and hoped for results, or in any way thinning the dense immoveable mass of ignorance which still envelopes these unfortunate provinces. Your humble memorialists broach no new question for solution by Education Commission. In past years the question whether or no Hindi was the vernacular of a large majority of the people of these provinces, was several times brought in some shape or other to the notice of the Local Government, which however, did not pronounce any authoritative opinion so as finally to settle the question, and we take this opportunity, when it can be thoroughly examined and discussed by a most competent and especially accredited public body like the one over which you so ably preside, to invite your attention to the following facts and considerations in order to assist the deliberations of the Commission on this important subject.

2. The population of the United Provinces has been enumerated to be 44,107,118 in the last census; 5,922,886 of which are Mahomedans. Of the total population about 13 percent only are Musulmans. The bulk of the people being Hindus, they speak, with few inconsiderable exceptions, Hindi, which is in some form or other their mother-tongue. Even the rural Mahomedan population talk, as is open to general observation, in Hindi and not Urdu. Mr. Griffith, the Director of Public Instruction of N.W.P. and Oudh, recognizes this fact, and says in his report of 1877-78, page 83: "As a rule Hindi is the true vernacular of the Province, and is used by the rural population with greater or less purity according to the greater or less influence of Mahomedan rule and colonization." Now elementary instruction for the masses should properly be imparted in their mother-tongue, which they have learnt from their infancy, or the simple reason that they are only taught those things which are indispensably necessary for them in their daily life and occupation. They cannot afford to read books of literature apart from the most useful things, - to wit, the three R's, much less learn a strange language

* Memorials Presented to and Evidence given before the Education Commission in Court Characters Appendix p. 85-93.
and vocabulary. The utmost literary accomplishment they can aspire to is to spell correctly the words they commonly use. That this has naturally been the judgment of the people themselves as imperfectly expressed by their conduct is shewn by the fact that 71 per cent of the boys, as stated in the N.W.P. Education Report of 1873-74, "spontaneously chose to be taught in Hindi in preference to Urdu." The importance of this fact is to be gauged by considering the superior advantages which the knowledge of Urdu offers over Hindi, in the former's being the language of the courts, officials, and most of the cultured classes of natives, and most of the teachers in the Primary Schools being only Urdu knowing men, they also naturally try to impose their own predilections on their pupils. That the cultivation of Hindi is still favoured by the immense majority of Hindus, is also borne out by the fact stated in missionary reports that the Hindi publications of the Bible and Tract Societies in these Provinces greatly preponderate over Urdu ones. Now if Hindi be really the language of the people, and both reason and statistics prove that it is so, what good can be derived from making it optional for Hindu boys in primary schools, the vanity of whose ignorant parents fomented by the good offices of the village teachers and Zillah inspectors, often leads them to declare for Urdu, which it is certain their sons cannot afford time and patience to learn properly.

3. The inherent difficulties of Urdu make it quite unsuited for mass education in Northern-India. Although its verbs are generally conjugated according to the rules of Hindi, and its nouns declined as far as only case endings go with Hindi particles, yet the facts of its being written in uncouth and outlandish characters, and its being surcharged with Arabic, Persian and Turki terms, make it an altogether foreign tongue to the Hindu population of villages and hamlets. Most of its letters are so similarly shaped, that very often one is mistaken for the another; and the sight is not uncommon of a man being baffled to read what himself wrote before. The difficulty is still heightened by the absence of vowel-points in composition, and its unfortunate learner is called upon at every step to draw upon his ill-stocked memory and exercise his judgment. Hence the initial efforts to learn the language become not only tedious, but excessively dry and laboursome. All these difficulties greatly tell upon beginners, and are the true cause of the Romanizing movement among Europeans and Native Christians; and the latter, though they are natives of the country, generally use religious Urdu books printed in Roman characters. So it will be seen that boys of the labouring masses who are often obliged to assist their parents in their daily work, can hardly command leisure and patience enough to learn a language so well fenced in with difficulties, hardship and inconveniences. Your memorialists humbly submit that he masses should taught a language with which they are colloquially familiar, and which can be quickly and easily learnt, and would therefore urge upon the necessity of making Hindi compulsory for all boys whose mother-tongue it is in all primary and other schools of like nature.

4. In the case of Hindi, the foregoing difficulties and inconveniences do not exist. The language is the mother-tongue of the bulk of the people of the United Provinces and of scores of millions besides, and has a grand tradition raising and ennobling it in their estimation. Their great religious epics, old enough to make them venerated and popular poems, songs and proverbs, are all composed in it. It is written in characters ancient, well known, and regarded with feelings akin to reverence, and are easily learnt and remembered. Its alphabets, declared by competent judges to be well nigh perfect, completely and methodically represent the human articulated sounds, and are not marred by deficiency or redundancy like Urdu. Hence spellings are far easier Hindi than in Urdu. Besides, the learning of Hindi by a Hindu boy gives him sort of pleasure in the process, as reproducing, in a little way, many of his early imbibed ideas and meeting with words in print which he knew from infancy. This cannot be said of Urdu, full of strange and foreign words and names and written in still strange character, often difficult of articulation, and so unduly taxing the memory to get them up. Thus a Hindu boy can learn comparatively more things in Hindi with little trouble and in less time. The convenience of Hindi is recognized even by Mahomeden traders, who usually keep their accounts in it.

5. The chief cause of non-advancement of mass education in these Provinces, while a well-devised system of primary education based on special taxation has been in existence for a long series of years, may, along with others, be assigned to the virtual displacement of Hindi by Urdu. In comparatively how short a time it has advanced in the lower provinces of Bengal, the following statistics will testify, and the most effective cause of this progress appears to us that the people are taught there in their own mother-tongue. From 1878 to 1881 the number of aided primary vernacular schools increased at an average rate of 6,400 with 84,784 pupils per annum. The total number of boys reading in its 41,699 vernacular primary schools in Bengal in 1880-81 was 7,01,568, which together with other boys reading in middle and high schools and colleges makes the total number of males receiving instruction in that year viz., 8,93,941. Sir Ashley Eden notes with pleasure that out of every six boys upwards of one reads in some school or college in the Provinces under his rule. Now compare these figures with those obtained in N.W.P. and Oudh in the same year. The total number of vernacular primary schools, as returned in 1980-81, which existed in these provinces was 5,462 with 2,02,447 pupils of whom 1,70,478 were Hindus, and 31,619 Mahomedans. Of this total, however, 7,572 were girls, the remaining 1,94,875 were boys, receiving vernacular instruction in the purely primary schools of these provinces. This, together with other boys receiving education in the mixed primary, middle and high schools and colleges of the United Provinces, makes up the great total of 2,15,543 boys under instruction in that year. The last census says that the total number of males in N.W.P. and Oudh is 22,912,536; 15 percent of which according to an accepted principle of computation, are boys of
To what might be assigned the cause of this utter disregard of the immense majority of the people of the United Provinces of N.W.P. and Oudh to avail themselves of the benefits of the schools which have been mainly designed for them? Mr. Nesfield, the educational Inspector of the Oudh Division, has candidly admitted it at least in the case of one District in Oudh, which, we submit, is typical of all. He says in his report for 1880-81: "One draw-back to the success of village schools in this District (Unao) is that the predominant vernacular of the inhabitants (or rather of that portion of the inhabitants which usually attends school) is Hindi rather than Urdu. The number of Brahmans and other high caste Hindus in the Unao District is unusually large. Their sympathies are for Hindi literature, while the Court dialect or language, which is consequently more useful of the two, is Urdu. Thus their literary tastes are not well in harmony with their material interests. The Urdu form of the vernacular is however steadily gaining ground." The above extract is characteristic in itself, and suggests several important observations. First, that it is not only the Brahmans and other high caste Hindus who desire Hindi instruction in primary schools, but also the lower caste Hindus do the same thing— for the simple reason that it is their mother-tongue. The difference between the two classes appears to be that while the former being the naturally intelligent and not altogether illiterate express a desire for education, and with it the language through which it should be given; the latter having been ignorant and unlettered for ages, evince by their conduct no craving for it, and consequently they are not called upon to say as to which language should be the medium of their instruction. To imply that because the Brahmans and other high caste Hindus desire to be taught in Hindi and therefore the other classes do not do the same—would surely be suggesting a manifestly false conclusion. They both desire Hindi— the former demonstratively, and the latter silently. Secondly, that the educational officers and their subordinates not unoften try to override their natural likings for Hindi, and substitute Urdu for it. Places which offered very poor scope for the spread of Urdu, are often made to yield to pressure and returned as where it is "steadily, gaining round." Your memorialists would further beg to state here that the initial efforts to learn Urdu being great and full of trouble, and their being no corresponding facilities and incitement to learn Hindi, the village schools are not sufficiently attractive to the people of both the higher and lower classes. Education, to be popular, should not attempt to assume a garb of strangeness and difficulty, and must be in harmony with their traditions and cherished ideas. And in the case of mass education especially, even new knowledge should pass through old and accepted ways.

6. Female education can only be carried on, at least in the case of Hindus, though the medium of Hindi. It cannot be otherwise advanced. And your memorialists are not inclined to attribute its present deplorable conditions in these Provinces entirely to the want of appreciation for it on the part of the people. There were in 1880-81, in the United Provinces only 286 vernacular primary female schools with 7,572 girls (out of a total of 9,254 educated in all schools), of whom 4,029 were Hindus and 2,600 Mahomedans; and in Oudh the number of Mahomedan girls was 996 and 665 Hindus. When such a remarkably large proportions of female pupils reading in the vernacular primary schools in the United Provinces is Mahomedans, the inference, in the absence of definite official information, that may be drawn is that no adequate facilities exist for the learning of Hindi by Hindu girls, and in the case of female education especially (as it is natural and reasonable on normal and religious grounds where money-earning is out of question), the Hindu people would absolutely prefer Hindi as the medium of instruction to Urdu.

7. The carrying of primary education preferentially through the medium of a foreign tongue has produced another result which is not less regrettable than any other described in this memorial. It has frozen all independent energy of the people in founding and maintaining primary and middle schools of any importance by themselves. When men see that their own language does not find favour with the authorities, and that elementary instructions is mostly imparted through a tongue which is their own, they become by necessity thoroughly dependent upon Government even for the little education which they desire to receive. To the poorer classes of the people, education in such circumstances, when it is not capable of being imparted by the ordinary indigenous agencies ready at hand, grows quite beyond their resources. The consequence is the most of the indigenous, or Desi schools. Which existed for ages past, have either disappeared or are fast disappearing, and their places are very inadequately filled by Government schools slowly springing up in many directions. Mr. Griffith in his report of 1877-78 writes: "I have said that the indigenous schools (in which reading, writing, and arithmetic are taught in Nagri or Kaithi character) are popular with many. But the Government village schools are slowly but surely supersedling them in most districts." In 1880-81, the Report says that only 49 aided vernacular primary schools existed in the United Provinces, and 20 unaided ones. And the total number of Government schools of this class was 5,393. All these 5,462 schools spread over an area of 1,057,767 square miles, and contained about 2 lakhs of pupils. Now the 5,393 Government primary schools cost Rs.64,775 from the Provincial funds, Rs.5,15,413 from local rates and cesses, and Rs.41,180 contributed by municipalities, and from fees and endowments; total expenditure on them was Rs.6,21,398. Government paid Rs.5,602 to 49 aided schools as grants-in-aid. The grand total of expenditure from all
classical education in these

elsewhere. The impact only between the old and new, produces the resultant-renaissance.

enlisting their national sympathies in the cause and consulting their natural predilections, and by putting in the
down to us by tradition and the shastras.

good enough in their own way, and we acknowledge that several of them are well fitted to teach a certain measure of

While the injury they do is immense—in undermining the depth and potency of the national types of excellence handed

deprecated state of things delineated therein. The commission is already aware that the court language and the medium of

Government school was

sources on 5,462 vernacular primary schools in 1880-81 was 6,39,331 rupees, and the cost of educating a boy in a

Government school was Rs.4.5-0 and to Government Rs 4.0-5. Comparing these figures with those of Bengal, we find that

the Bengal Government expanded in 1880-81, Rs.3,99,731 on 41,699 vernacular primary schools in grants-in-aid to them,
in which 7,01,568 pupils read. The income of these schools almost exclusively from fees was Rs.8,63,616. The total

expenditure on them from all sources was Rs.14,18,527. It must be noted here that the present Government system of

primary education in Bengal dates, properly speaking, from the administration of sir George Campbell, while here from

time of the eminent Mr. Thomason. These differences, even making allowances for the largeness of the population

there, which is 16 millions more than the North Western Provinces and Oudh, are so startling that they lead us to

conclude that there must be something radically wrong in the policy at present pursued with regard to vernacular

primary education in these Provinces. In the North-Western Provinces and Oudh, the Government, by expending

Rs.5,85,982, could only draw contributions in the shape of fees, municipal grants, &c., to the amount of Rs.53,949; while

the Bengal Government by a judicious expenditure of four lakhs on primary education led the people to supplement it by

considerably more than double the sum. It may be said that the rural population in the United Provinces bear almost the

whole of the expenses for the educational establishment kept for them in the shape of the Halkabandi cess. But that is not

the point your humble memorialist are aiming at. Our contention is why the people in Bengal is so readily pay for and

avail themselves of the education (which is easily reached by them), and why here in our Provinces they so largely keep

themselves aloof from the institutions to maintain which they pay, though involuntarily? And also why the existing

primary schools in the North-Western Provinces and Oudh, though greatly inadequate to meet the educational

requirements of the people, do not shew any notable tendency to increase? The reason is not far to seek. Your humble

memorialist most respectfully submit that our benevolent and paternal Government is trying to do in these Provinces a

thing which is no where else attempted. It levies an educational cess to establish and support vernacular primary schools,

but takes no steps to make them popular and attractive. To attempt to educate 40 millions of rural population without

enlisting their national sympathies in the cause and consulting their natural predilections, and by putting in the fore­
ground a strange artificial tongue they can never like, and which is made the predominant medium of instruction in

them, is a task, which in our humble opinion offers the least hope of successful accomplishment. In the matter of mass

education, the best policy, we submit, is to move with the natural inclinations and likings of the people, and not against

them, and to avail of and utilize the existing indigenous agencies spontaneously set up their own necessity, and so to

assist and improve them by state aid and supervision. Thus they will be made more efficient and useful than before, and

grow more important in the eyes of the people by Government connection and countenance. But to supersede the Desi

schools wherein Hindi forms the exclusive medium of instruction (and probably that is their only fault), which Mr.

Griffith declares to have been "the back bone of our educational system," by rival Government primary schools or to

suffer them to die out by active neglect, is simply to cripple mass education instead of in anyway advancing it.

8. Though not directly connected with mass education, the following observations are submitted by us as

having an important bearing on the claims of Hindi for the first place in a scheme of national education in these parts of

the country. Many of the reasons advanced for the substitution of the Hindi in the place of Urdu for the education of the

masses will also hold good for middle education. Its absence, which is more marked in the latter than in the former, has

produced one result, which is disastrous in the extreme. Most of the boys of the moneyminded classes and others, whose

means of maintenance depends upon employment in the courts and public offices, learn either Urdu, Persian, or Arabic.

They, of course, do that for reasons of utility. Although immediately they are benefited thereby, yet the ultimate results to

the country at large are indeed very deplorable. The object of national education is to lift the nation to higher thoughts

and ideas, and inure it to higher social, moral and political existence than at the time obtains therein. This can only be

compassed principally by means of national language and a national literature. In Bengal and Bombay much progress has

already been made by way of founding a national literature. In short, manifest signs of a growing renaissance are visible

everywhere in those Provinces. Whereas here a dull monotony and intellectual lethargy is the distinguishing feature, not

only of the lower population, but even of educated classes also. The causes are no doubt various, deep and potent. But the

chief one appears to us to lie in the total displacement of the national and traditional for one which is strange, foreign and

uncongenial. Renaissance is mostly the effect of the operation of a cause or causes. When a nation has already an old

culture and literature, the influence of a new learning acting upon it produces what is called a renaissance of the life and

literature of the nation. Here the old was almost wanting, and so the new did not produce the effects which are visible

elsewhere. The impact only between the old and new, produces the resultant-renaissance. Persian and Urdu books are

good enough in their own way, and we acknowledge that several of them are well fitted to teach a certain measure of

practical wisdom; but beyond that, they are powerless to affect the course of thoughts and feelings of the Hindu reader.

While the injury they do is immense—in undermining the depth and potency of the national types of excellence handed

down to us by tradition and the shastras.

9. The last paragraph naturally leads us to the consideration of the middle and superior vernacular and

classical education in these Provinces carried on in parallel lines with English, which is chiefly answerable for the

deplorable state of things delineated therein. The commission is already aware that the court language and the medium of

official vernacular communication in the United Provinces is Urdu, and this fact, coupled with the prejudices of interested
classes (among whom not a few European officials might be included) drives a very large majority of Hindus of higher castes in towns and bigger villages to the necessity of compelling their young hopefuls to select Urdu, Persian or even Arabic for their second language. Hindi and Sanscrit are all but proscribed in the middle and higher classes of the few superior Zillah Schools in these Provinces. The Pandit’s position is a precarious one in them and he is not unoften looked upon as an unwelcome intruder. Of late years, however, his case has grown still worse. The local Government in its Resolution No. 1494, dated 18th July 1877, prescribed, that of all successful candidates who appeared at the vernacular of Anglo-vernacular Middle class Examination, only those whose principal or second language was either Urdu or Persian, were eligible in Government offices for posts of clerks or Moharrirs of Rs.10 or upwards. Although a knowledge or Urdu or Persian is not of the slightest use in the carrying on of the ordinary work of the English Provincial and most of the District offices of these Provinces, and hence not much regard is paid to the letter of the above resolution in the selection and appointment of men in them, yet the fact of stringent Government orders being passed and kept in force on the subject, has scared away even that class of Hindus, who have hitherto resisted the seductions of the study of Urdu and Persian, sanctioned by the authority of courts and several Government departments. People seeing that their last resource of obtaining a livelihood is nearly being taken away from them, and madly throwing to the winds their cherished partialities for their mother-tongue, are betaking themselves to the teaching of the Munshi to get a certificate that his second language was either Urdu or Persian. The persecution—for practically it is so—of Hindi does not stop here. The Lahore medical school has ruled that only those boys could get its scholarship and free-studentships whose second language was either Urdu or Persian, as if there were any affinity between those languages and the medical science taught in English. Another great advantage existing in favour of Persian draws a large number of youths, who are rather idly disposed, into its fold. A boy begins to learn the same Persian book in the 5th class and leaves it in the Entrance. In the 3rd class he finishes it and passes the middle class examination in it, for which it forms part of its appointed course, and then if promoted, he gets along for two or three years more with the same book for the entrance examination. So repeated revisions of it fortify even the dullest candidate against failure at either of those examinations, and especially the last. This advantage is not a slight one. But such is the force of habit and custom, of early imbibed ideas and deep rooted love, that even with all these discouragements, the Pandit’s occupation is not entirely gone yet from our higher schools. The witchery of the mellifluous speech and kindly words distilled into the ears of the infant boy by the endearing lips of the mother, has enabled many a one to withstand the joint and persuasive pleadings of utility, interest and ambition, and self-denyingly to advance by singing the sweet and loved carols of Tulsidas to the greater and statelier songs of Valmiki and Kalidas! You will pardon us, Sir, if we have been betrayed into an expression of the feelings of our hearts. The vast interest at stake, viz, the intellectual and spiritual life of the whole nation is our excuse; and we are sure that a philosophic thinker, distinguished also for his comprehensive learning like you will not fail to sympathies with us in our opinions. It is indeed painful to see the best and most intelligent of the land, led away by the attractions of power and riches, get themselves yearly divorced from the thoughts, ideas and sentiments left as deposit by the lapse of ages, which brighten the pages of their native literature, and become more and more strangers with the increase of their years, to the minds and hearts of the bulk of their silent and undemonstrative countrymen. Their double foreign education in their own country makes them quite aliens at home, and dries up the wells of those deeper, stronger but subter feelings from their hearts which ripple round the institutions amidst which they live and move. The powerful English culture which has the effect elsewhere of awakening, stimulating and invigorating the yet remaining but dormant energies of the nation, almost emaciates them here, and they lead a sort of dull, barren, and monotonous existence, unmoved by ideas, uncheered and unenlivened by high sentiments and hopes. They are, and cannot be, more than mere money-earning machines. Indeed the evil has grown to such a degree that it is possible that its enormity will remedy itself. But the Commission are well aware that the circumstances which have brought about this deplorable state of things in Northern India; are not of the people’s own making, and we trust that you will, after mature deliberation, advise the enlightened and liberal Government of India and the Local Government, whose reins are now guided by a Statesman who is also a scholar and thinker, to institute such wise measures that will effectually remove all impediments to the free growth and development of the true vernacular of the people.

10. Now if the higher class Hindus in towns and municipalities are obliged to learn two foreign languages in order to earn their livelihood by serving in offices or Courts, or make money by entering in the learned professions, the rural population who generally live by agriculture, farming, petty trade, skilled or unskilled manual or physical labour, need only learn their mother-tongue, if a certain measure of instruction is to be imparted to them. For no hard necessity drives them to the laborious and long-continued efforts under the teaching of the Moonshi of the English-Master. The work which they coarsely do now in their natural state of utter ignorance would probably be better done if they were taught to read, write and cipher. Also the little mental expansion which is likely to take place by their acquiring some smattering of elementary knowledge and certain special first information on subjects which are of advantage to them, would enable them more effectually to see and protect their interests, and introduce those simple and obvious reforms in implements, manure, materials, &c. which would give them better and quicker returns of profit. All this they can more fitly and expeditiously learn through the medium of their mother-tongue which they know from their infancy. The very reason which compels an urban high cast Hindu to learn Persian, and if necessary, English too, will induce a ryot to learn only his Hindi, for that completely subserves his ends; and if his ignorance and vanity mislead him to make a different or
wrong choice, the wisdom of an enlightened Government ought to direct him to make the right one. The principle of
option extended to vernacular primary schools is most unsound and objectionable. It, in effect, says to every simple
village boy to tender years to choose the language in which he should be taught, which he or even his rustic parents is
quite incapable of doing. And, often led away by the specious recommendations or Urdu urged home by the village
authorities, the rural school-going lad stumbles upon the wrong choice, which not unusually shortens his necessarily
short course in the school or effectually stops his progress there. Thus, Sir, you will see that even the undue and
anomalous exaltation of Urdu and Persian in the higher spheres of life in the country, cannot affect the question of Hindi
in a scheme of mass education in these Provinces. Your humble memorialists, therefore, earnestly pray the Education
Commission to declare that, at least, for mass education in the United Provinces of N.W.P. and Oudh, Hindi written in
Devnagri character is the proper and fittest language, and that it should be introduced in all vernacular primary schools
in them, exceptions being made only of those schools which are entirely composed of Mahomedan boys, or the majority
of whose pupils are Mahomedans, who object to read Hindi. Your memorialists firmly believe that the change advocated
will not be disliked by most of the rural Mahomedans whose sons now resort to the halkabandi schools. Their ground for
saying so is that in Western Behar, the circumstances of which in this respect are exactly like those of these Provinces,
Hindi has all along been the predominant language of mass education and that most of the Mahomedan boys take easily
to the study of it with their Hindu compers there. Mr.Grierson, the officiating Inspector of schools of Patna circle, stated
that in Patshhalas, inspected by him in 1800, Hindi was “studied by Musulmans and Hindu alike, to the exclusion of
Urdu,” and that of “188 Mahomedan boys examined in the Patna district, 109 were reading Hindi and not Urdu.” Your
humble memorialists do not press the Education Commission and the Government for any radical change in the matter.
Hindi is now read by many Hindu and a few Mahomedan boys in the primary and halkabandi schools, and we only ask
them to make it general and compulsory for all whose mother-tongue it is. If our humble suggestion is carried into effect,
we doubt not mass education will spread with rapid strides in these Provinces, and it would not then be that hopeless
task as generally accounted by many.

11. Your humble memorialists have in the preceding paragraphs shown, according to the measure of their
ability and information, the absolute necessity and the relative advantages of Hindi being made the medium of education
for the masses in the North-Western Provinces and Oudh. They have also pointed out that all independent efforts,
especially in the promotion of primary education are impossible under the present system in vogue in these Provinces,
which, along with other imperfections, disquietances the mother-tongue of the people. They have further shewn that
its absence in their higher education, and the enforced contempt of the better and intelligent classes of Hindus for their
national literature, are greatly answerable for the remarkable mental stagnation and lethargy which characterize them
here, and which, even while acted upon by the blessed revivifying influence of English culture, they are powerless to
shake off. Now all these grounds and others, however imperfectly they may have been urged by us, are undeniably
weighty, and will, we hope, convince the Education Commission of the pressing necessity of a change in the educational
policy pursued in these Provinces. Popular instruction has been recognized to be a duty of Government in India, and if
circumstances are shown to exist which prevent the effective and successful discharge of it, your humble memorialists see
no valid reason why they should not be speedily removed. The high principles which have uniformly been the guide of
the Government of India, never more distinguished for its uprightness and liberality than at present, have enabled it not
only to do substantial justice to all classes of Her Imperial Majesty's Indian subjects, and actively to promote the material
prosperity of the country, but also to further by all judicious means the intellectual, moral and political advancement of
the people entrusted to its charge. And your humble memorialists are emboldened to hope that those very principles of
its policy, wherein lies its chief strength, will lead our paternal Government to restore to the mother-tongue of the
immense majority of the population of the United North-Western Provinces and Oudh, its natural privileges, by making it
the principal medium of primary education and by recognizing it as the language of the people in courts of law and
public offices. And your humble memorialists most earnestly and respectfully pray the Education Commission to advise
the Government to that effect, and by so doing induce it to add one more instance to the numerous triumphs of the justice,
beneficence, wisdom and elevating power of Her Majesty’s rule in India.

12. In conclusion, your humble memorialists beg to solicit the Education Commission’s perusal of the opinions
of some eminent authorities contained in the subjoined appendix,* on the question which forms the subject of this memorial,
as they bear us out in several important particulars. And we, your humble memorialists, as in duty bound, shall ever
pray.*

Allahabad, the 13th August, 1882.

* Source Appendix Education commission Report, N. W. P and Oudh, pp. 422-428
Appendix-X:

To

THE HON'BLE W.W.HUNTER, L.L.D., C.I.E.

President of Education Commission

Honorable Sir,

The members of the Dev Nagree Pracharni Sabha (Meerut), the teachers and the pupils of the Patshala attached thereto, beg to submit this MEMORIAL for the favorable consideration of the Education Commision.

2. We feel extremely thankful to the Government for taking up the question of diffusing education among the masses of people, and of the language through the medium of which they can be educated; as the mother-tongue is the best medium through which instruction can be imparted to the people.

3. We will therefore try to prove that the mother-tongue of the N.W. Provinces and Oudh and the vernacular which is spoken among our family members, is Hindi, and not Urdu.

4. The differences which at present exists between Hindi and Urdu is that the former consists of more than half Sanskrit words and written in the Dev Nagree characters, and the latter comprises more than half Arabic and Persian words and is written in Arabic and Persian characters.

5. Hindi is the offspring of Sanskrit which was once the spoken and the Court language of the Country of the Aryans, and before the Mahomedans has conquered India, all the legal documents were written in that language.

6. Hindi is such as can be understood easily by the inhabitants of the whole of India, which is not the case with Urdu, as it contains more than half Persian and Arabic words and has not as yet found its way among masses of people, nor will it ever reach that point; notwithstanding the unceasing efforts of the Mahomedan rules and the British Government in establishing Persian and Urdu schools and adopting Urdu as the Court language, their endeavors have not been crowned with success in making it the vernacular of the masses.

7. Hindi is therefore the only medium through which the Primary Education could be spread among the masses, as a person who requires six years' to be able to read and write Urdu fairly can learn Hindi much better in about six months only.

8. The best way to encourage Primary education among the masses is, either to establish schools for Hindi or introduce it in the Government schools. As long as Hindi Bhasha is not made the language of the Court, it will not be an easy task to spread primary education among the masses through it. As soon as it is done so, primary education will naturally follow.

9. Should Government find any difficulties in doing away with Urdu language from the Courts, we beg most respectfully to point out that the introduction of the Dev Nagree characters instead of Persian is very desirable and needed. The change of characters will not in the least affect the present system. The same officials could be retained; the same Robkareees and Purwnahs which are now written in Urdu could be written in Dev Nagree characters.

10. If Government were to notify that after a lapse of six months all the official business will be conducted in Dev Nagree characters instead of Urdu, then Hindus, Christians and Musulmans will learn Hindi alphabets in a few days, and in six months they will find themselves qualified to read and write Dev Nagree characters as well as they do Urdu now.

11. Urdu characters cannot be easily read; you write one thing whilst another reads it quite differently; names of persons, places and villages cannot be read correctly. No person who knows Urdu only can read and pronounce correctly and distinctly any of the Sanskrit and English words written in Urdu. Reading and writing of the Dev Nagree characters is exactly the same. What you write you can read.

* The Hon'ble W.W. Hunter, L.L.D., C.I.E. President of the Education Commission in Court Character, Appendix p. 93-95.
Having these considerations in view Col. Davies, commissioner of Jallander division, has ordered that the names of plaintiffs, defendants, places and villages in all the documents should be written both in Hindi and Urdu. (See Vidya Prakashak for February, 1882)

To remove ambiguity, the names of Persons, places and villages have been written in Hindi in all the histories and geographies printed in Urdu at the Allahabad Government press.

12. The Dev Nagree alphabet has sixteen vowels while Urdu has only three, which serve for sixteen. One vowel has a number of different sounds.

   The life of the Urdu characters is the dots (nuktas) which are generally omitted in Legal documents.
   Many letters have one and the same form.
   As there are only few vowels in Urdu so there are few consonants too in it. When two or three letters joined together they form one letter.

13. The officials (the amila wala) write documents in Urdu in such a complicated and running style that only those who have some connection with the courts can read them and nobody else.

   The Europeans cannot at all read the Urdu characters of the Court.

14. What is written in Urdu is not read. There are many chances of fraud and forgery being committed in Urdu writing on accounts of various defects found in it; while it is not the case with Hindi Bhasha.
Appendix-XI

SOME EXTRACTS FROM THE EVIDENCE GIVEN BEFORE THE EDUCATION COMMISSION
The Late REVD. J. H. BUDDEN

It is so obvious as to be a mere truism, that primary education to be real and efficient must be conducted in the vernacular or mother-tongue of the people. But when the population consists of variety of races, among whom different dialects have obtained currency, it is not so easy to decide which of them ought to be considered pre-eminently the vernacular of the country. This is the state of things in the North-Western Provinces and Oudh, where the rival dialects and characters of Hindi and Urdu have long contended for the mastery. Of these the Urdu is by its origin and construction the vernacular of Muhammadans, and the Hindi of Hindus. But the former having been for 59 years the current language of Government Courts, is now in possession of the field which the Hindus, who out-numbered the Muhammadans by 5 to 1, are endeavoring to recover as their natural right, though this is disallowed by the Muhammadans. If the rule of the majority, in this instance so enormous, and of the original right, and of domestic usage decide this matter, there can be no question that the Hindi language and Nagree character ought to regarded as the vernacular of the people of the Northern India and should also be the current language of the Government Courts and Primary Education. But this should not prevent the suitable arrangements, in both the civil and educational departments of the Government, to meet the requirements Muhammadans also. In the Provinces of the Kumaun this arrangement has existed almost from the time when British Government was established, and it has been recently adopted in the province of Behar. Probably it is only a question of time for the same rule to be established throughout Northern India; as the use of true vernacular of the people in Government courts prevails in all other parts of the country. But delay in establishing this rule is earnestly to be deprecated, as needlessly prolonging a felt in justice, impeding the efficient and easy working of the courts, obstructing the development of the whole Hindi-speaking population, and fastening shackles on all efforts to promote primary education and indigenous vernacular literature among them.

Notwithstanding, however, the disadvantage under which the Hindi language has labored hitherto in Northern India generally, in consequence of special patronage extended by Government to its rival Urdu, former Government efforts to promote primary education in Northern India have brought strongly to light the extend to which Hindi, as the mother-tongue, is the chosen language of the people. The statistics furnished in Government educational, reports show that 70 percent of the pupils have elected to be taught in that language; and there can be little doubt that if the exclusive use of Urdu in Government courts were discontinued, this number would largely increase. Regarding the question as one bearing on the successful establishment of a national system of efficient primary education in Northern India, it would seem that the first step to be taken in organizing the department must necessarily be to put this question of the language to be used in it on the only basis which can be at once natural, healthy and permanent: otherwise no real progress can be made in "conveying useful and practical knowledge to the great mass of the people." To offer it to them in a foreign language is no better than mockery.

* Some extracts from the evidence given before the Education Commission in Court Characters, Appendix p. 97-98.
Appendix-XI*

The late RAJA SHIV PRASAD

I think, after all, we are getting on very well in our United Provinces, and very little is wanted here except one thing, which is the root of much mischief, great hindrance and endless complaints. I mean the Court character, which is Persian. The true secret of the success in Bengal is that the same character (Bengali) is used in the courts as in the shops and villages. Sir Ashley Eden has done a great thing in making the Hindi character take the place of Persian in Behar. I do not think Oudh and North-Western Provinces are more Muhammadan than the province of Behar. It was in Patna that the Vahabi movements were so active. Here in North-Western Provinces primary education, which must be in Hindi, is all which we expect the masses can aspire to, and so Hindi must be taken now for a national and popular education; but the villagers, having finished their education in halkabandi and tahsil Schools, and having received prizes, scholarships, and certificates, when they are asked to read a notice, a summons, a warrant, or an order received from the court in the village, plead their ignorance. The people, who are then obliged to talk several miles to find out a man who can read Persian characters, curse and condemn the boys, the teachers, the schools, the education, and the Government. I think the North-Western Provinces and Oudh can follow the example of Behar to great advantage. Now, our popular education does not lead to any aspiration beyond the post of a Patwari; make it known that a man having no knowledge of Persian characters, but otherwise well-educated, can be a peshkar, a tashildar, a nazir, or kanungo, &c., and the Government will not have to complain that the people are so slow to take advantage of our schools and education. I was the man who was first struck with this anomaly or too any notice of it. It was in 1868 that I wrote a memorandum on Court characters in the Upper Provinces, which I submit herewith for information in the shape of Appendix marked C.* My object was to speak only about characters. I would have won the battle, though I had all the Muhammadan official world arrayed against me; but I have now to cry out "save me from my friends!" My friends, my country men, the foolish Hindus, made a question of Hindi and Urdu language, and left the question of characters quite side. They proclaimed a crusade against all the Persian words which have become our house-hold words and which are now used by all our women, children, and the rustic population, as well as the urban. They wanted to use unintelligible and difficult Sanskrit words which often even I myself would not understand.

Languages cannot be formed by mandates. They are formed under natural laws, though they may be improved and refined under certain circumstances. However, it is not the business of the Government to form a language. The Government must take it as it is found. Let the people talk and write in whatever they think their colloquial. Pedantry must be kept down, and simple, correct, idiomatic, refined, and elegant Hindustani (Hindustan's vernacular) must be encouraged. I beg to draw your attention to the supplement of my Hindi and Urdu Grammars annexed herewith in the shape of appendix marked D. primary schools did not flourish much in the Punjab because Muhammadans there had Persian characters and Persian books introduced in them. The secret of the success of Bengal lies in that nutshell. There they have the same national characters for the courts, the mansion, the farms, the shops, the cities, and the villages. Use Hindi characters in the courts of North-Western Provinces and Oudh, and I am ready to undertake again, even in this my old age, the duties of an Inspector till I beat Bengal in the number of boys under instruction or else lose my pension.

* The late Raja Shiv Prasad on the Hindi Characters in Court Characters, Appendix, p. 100.
Appendix-XIII*

COURT CHARACTER AND PRIMARY EDUCATION IN THE N.W. P. AND OUDH*

When the Muhammadans came to India Hindi was the vernacular language of Hindustani, and the Nagri character, or its variations, the medium through which all business was carried on in the early days of Mohammedan rule and up to the middle of the origin of Akbar, Hindi continued to be employed in the revenue department of the state. But the proceedings of the employed of the judicial courts, civil and criminal; were conducted throughout in Persian, though that languages was foreign to the people. The practice was necessarily continued for some time after the British rule was established in the country. It was subsequently proposed that the British Government should introduce English as the language of business in all its courts and public offices. The proposals did not, however, commend itself to the enlightened and liberal minds of British statesmen. The court of Directors, in a Dispatch, dated the 29th of September, 1830, said: -

“If the question were solely between retaining the Persian as the language of public business and replacing it by the English, the change would not be prima facie decidedly objectionable, and we should willingly rely upon your judgment and superior local knowledge as a security that its advantages and inconveniences would be duly weighed. But if any change be made in the existing practice, it is deserving of great consideration, whether that change ought not rather to be the adoption of the vernacular language than of our own, as the language at least of judicial proceedings”.

“It is highly important that justice should be administered in a language familiar to the judge, but it is of no less importance that it should be administered in a language familiar to the litigant parties, to their vakeels, and to the people than for the people to acquire the language of the judge. You are indeed partly influenced by a desire to render this last acquirement more common; but the poorer classes, who are the parties concerned in the great majority of the cases which come before our courts, cannot be expected to learn a foreign language, and we, therefore, are of opinion that at least the proceedings of the courts of justice should be expected form the practice which you propose gradually to introduce and be conducted in the Vernacular language of the particular Zillah, or district, unless upon consideration you should see good reason for adhering to the present practice,” [Printed Parliamentary Papers relating to the Affairs of India: General, Appendix I, Public (1882), p.497]

2. The reform thus recommended was not introduced till the year 1837. During the period that intervened the great deal of discussion took place on the subject. Some extracts from the writings of the later Hon'ble Frederick John Shore, then judge of the Civil Court and Criminal Sessions of Farrukhabad, who was a staunch advocate of the use of the popular language and character, are reprinted in the appendix to this paper. (See Appendix I-16) and may yet be read with interest and advantage. The show that those who advocated the general use of English did their best to impress their views on the government; and also that a second party, while conceding that the vernaculars should be substituted for the Persian, strongly urged that they should be written in the Roman character. Neither of these views met, however, with the approval of the government. Prompted by the noble consideration of what would best promote the interests of the people entrusted to its care, and convinced that the use of a foreign language and character would constitute an obstacle smooth and efficient working of the courts and a great impediment in the way of the people obtaining justice, the Government, in conformity with the views of the Court of Directors, decided to substitute the vernacular languages for the Persian in all judicial and fiscal proceedings and to substitute English only in that part of the correspondence between the officers of Government which was not directly meant for the people.


* This appendix has a few pages from the well researched memorandum prepared by Pandit Malaviya on Court Characters and Primary Education in N. W. P and Oudh. This was presented to Sir Antony McDonnell, the Lieutenant Governor of the Province in 1897 in lieu of the request to allow Hindi in Devnagari script to also be the language of the Courts along with Urdu in Persian script. This is to give an idea to those who have heard about the memorandum but have not used it in their works as this is one of the works of Pandit Malaviya which is rarely used. It needs a commentary placing it along with its counter to give a better picture of the socio-linguistic problem of Indian language and the politics involved in promoting one's community language.
3. The change was initiated by the Sudder Board of Revenue. The Secretary to the Board in his Circular No. 45, dated 30th May, 1837, addressed to all Commissioners of Revenue, said: 

"I am directed to state that, in the opinion of the Sudder Board of "Revenue, the proper time has arrived for taking effectual measures to substitute, as far as may be unobjectionably practicable, the English and Vernacular languages, for the Persian, in the business of the Revenue Department.

2. The subject naturally divides into two branches: 1st, the correspondence carried on by the Revenue officers among themselves; and, 2nd, their communications with the people.

"3. It is the wish of the Sudder Board, that the European officers belonging to the department, as well as those Native officers who are qualified to do so, should carry on their official correspondence with each other in the English language only. • • •

"6. The other branch of the subject relates to the communications between the Revenue officers and the people.

" 7. As regards this division of the subject, the Board desire that all ordeals, advertisements, notices, summonses, in one word, all documents which are intended for the people, be written in the vernacular language of the district, whatever that may be, and in no other." (See Circulars of the Sudder Board of Revenue, pp. 711 and 712, Ed. of 1838.)

A Letter from the Secretary to the Government of Bengal, to the Secretary to the Sudder Board of Revenue, No. 914, dated 30th June, 1831, made it still more clear that English was to be substituted for Persian. "Only in that part of the correspondence between European officers, which is not directly intended for the information of the people, and that the vernacular language should be substituted for it in every other department of business." In this it was stated:

"2. His Lordship is extremely desirous, in accordance with the sentiments of the Honorable the Court of Directors, that the vernacular language of the people should resume its proper place, from which it has been so long banished in the transaction of the business of the country. He has, therefore, observed with much satisfaction the efforts which the Board are making towards this beneficial end, and as he is not insensible to the advantages which would result from a more extended knowledge of the English language, he is disposed to sanction any proper measures by which its cultivation may be encouraged.

"3. But there is a great difference, both in the value of the two objects, and in the extent to which efforts for their attainment may, with propriety, be carried. The transaction of public business in the language of the people is an unmixed good, the entire realization of which, at the earliest possible date, can scarcely be too earnestly striven for; but, on the other hand, it may be necessary, in the encourage given to English, to guard against its interference with the primary object and the mere substitute of one foreign language for another.

"10. His Lordship holding these opinions, the Board may depend upon his cordial support in carrying through the beneficial change which has been commenced by them; but he wishes it to be distinctly understood, that in his view that change ought to be limited to the introduction of the VERNACULAR language into every department of business, except the correspondence between European officers and that English should be substituted for Persian, in the last mentioned case only. And even this statement of his sentiments must be considered to be subject to these limitations, that all orders which the people have a strong and direct interest in quickly and correctly understanding, should be issued in their own language; and that the European officers are not to be precluded, under a pressure of business, from corresponding in the vernacular language. His Lordship trusts that all the Commissioners and Collectors will heartily cooperate with the Board in introducing this salutary reform, and he will be happy to receive accounts from the Board, from time to time, of the progress which is made." (See Circular Orders of the Sudder Board of Revenue, pp. 737-39 Ed. of 1838.)

4. Certain Regulations of the Bengal Code, which positively enjoined the use of the Persian language in judicial and revenue proceedings, stood however in the way of the reform. To obviate the difficulty, a bill was introduced into the Viceroy's Council to make it lawful for the Governor-General in Council to dispense with the provisions of the said Regulations and to prescribe the language and character to be used in judicial and fiscal proceedings. The Resolution of the Governor-General in Council, dated 4th September, 1837, which ushered the Bill declared that "His Lordship in Council strongly feels it to be just and reasonable that those judicial and fiscal proceedings on which the dearest interests of the Indian people depend, should be conducted in a language which they understand. That this great reform must be gradual, that a considerable time must necessarily elapse before it can be carried into full effect, appears to his Lordship
5. The Bill became law (Act No. 29 of 1837) on the 20th November, 1837. And under the provisions of that Act, Bengali was introduced in Bengal and Oriya in Orissa. In the vast tract of country known as Hindustan, including Bihar, the N. W. P and portions of the Central Provinces, the vernacular of the people was Hindi written in the Nagri character or its variations. But instead of this language, Urdu was substituted for Persian in the courts of all these Provinces under the wrong impression that it was the vernacular of Hindustan. This impression had gained strength and currency from the circumstance that some European writers had christened it (Urdu) Hindustani, which according to the analogy of Bengali and Gujarati, naturally conveyed the idea of the language of Hindustani. The mistake was rectified in Bihar in 188, when the Nagri (or Kaithi) was made the character for exclusive use in place of the Persian characters there. It was also rectified in the same year in the Central Provinces when strict orders were issued for the use of the Hindi language and the Nagri character in the courts of those Provinces. It yet remains to be right in these Provinces. And various reasons demand that the rectification should not be delayed any longer. Some of those reasons have been set forth in this paper.

6. It has been said above that the vernacular of the people of the' N. W. Provinces was, as it is now, Hindi written in the Nagri character. Thus we find the Secretary to Government, N.-W. P., saying in 1844. in his letter No. 75°, dated 11th Aug., 1844: to the Principal, Agra College: "Hindi is the vernacular dialect." (See. App. 'p. 59.) "Hindee is, par eminence, the current vernacular," writes the Director General of Schools, N.-W. P., in his Report for 1854-55 at p. 38. And we find the Board of Revenue, N.-W. P., bearing testimony to the same fact in 1857, in a Circular Order (No. 8 of 1857) addressed to Collectors and Commissioners, thus: "The Board take this opportunity of calling the attention of Commissioners and Collectors to the Resolution (No. 401), dated 50th September, 1854 of Government which prescribes that the putwari's records shall be written in the language and character most familiar to the bulk of the people of the estate, cultivators as well as proprietors. That language will ordinarily be Hindi, and the character Nagree. There may be exceptions, but they should be allowed only on the permission of the Commissioner."

Coming down to later years, we find the Government N.-W. P., in its Orders on the Annual Report on the Progress of Education for 1873-74, saying: "Hindi may justly be called the mother tongue in the sense of the familiar language of the bulk of the common people," and we find the Director of Public Instruction, N.-W. P. and Oudh, saying in his Annual Report for 1877-78 (p. 83):" As a rule Hindi is the true vernacular of the province, and is used by the rural population with greater or less purity according to the greater or less influences of Mohammedan rule and colonization."

7. Other testimony might be cited. Thus a writer in the Calcutta Review writing in 1848, said:

"It is not easy accurately to define the limits within which Hindi is the vernacular. In a general way it may be said to be so in Behar, Oude, the Raiputana states, and all that is under the jurisdiction of the Lieutenant-Governor of the North-West Provinces. Travellers say that they. can make their way all over India by, means of Hindi! All educated Mussulmans speak Urdu; but the lower non-agricultural and agricultural Mohammadans verge towards, and generally speak like the Hindus. According to the rough statistical return, published by the Government of the North West, the proportion of Hindu to Mohammedan is as nine to one." (See App. p. 45)

That great linguist, the late Dr. Rajendra Lala Mitra, in a masterly paper "On the Origin of the Hindvi Language and its relation to' the Urdu dialect," published in the" Journal of the Asiatic Society for Bengal" for 1 864 said:-

"The Hindvi is by far the most important of all the vernacular dialects of India. It is the language of the most civilised portion of the Hindi, race from the eastern' boundary of Behar to the foot of the Solimani Range, and from the Vindhya to the Terai. The Gurkhas have carried it to Kamaon and Nepal, and as a lingua franca it is intelligible everywhere from the Kohistan of Peshawar to Assam, and from Kashmir to Cape Comorin. Its history is traceable for a thousand years, and its literary treasures are richer and more extensive than of any other modern Indian dialect, the Telegoo excepted." (See App. p. 27)

Mr. R. Beames, B.C.S., the learned author of" A Comparative Grammar of the Modern Aryan Languages of India," in the Introduction to that work said:

"Hindi is that language which is spoken in the valley of the Ganges and its tributaries, from the watershed of the Jamna, the largest and most important of them, as far down as Rajmahal, the point where the Ganges takes a sudden turn to the south and breaks out into the plains of Bengal. This area is the centre and principal portion of Aryan India.
includes the Antarbed or Doab between the Ganges and the Jamna, the "inner hearth" of the nation. It is therefore the
legitimate heir of the Sanskrit, and fills that place in the modern Indian system which Sanskrit filled in the old. (See App.
p. 31)

The Rev. Mr. Kellogg, in the Preface to his "Grammar of the Hindi Language," says:

"Of the two hundred and fifty million inhabitants of India, speaking a score or more different languages, fully
one-fourth, or between sixty and seventy millions, own the Hindi as their vernacular. In all the great centres of Hindu
faith in North India, alike in populous Benaras, Allahabad and Mathura, and in the mountains about the sacred shrines of
Gangotri, Kidarnath and Budrinath, among the Himalayas; in many of the most powerful independent native states of
India, as in the dominions of the Maharaja Sindhia, and the extensive territories under the Maharaja of Jaipur and other
Rajput chiefs; in short, throughout an area of more than 248,000 square miles, Hindi is the language of the great mass of
the population. "Only where Mahomedan influence has long prevailed, as in the large cities, and on account of the almost
exclusive currency of Mahomedan speech in Government offices, have many Hindus learned to contempt their native
tongue and affect the Persianized Hindi known as Urdu." (See App. p. 40)

So also said the late Mr. Frederick Pincott, M.R.A.S., writing in the Indian Magazine" for December, 1887:

"The language of Northern India is now, and always has been, Hindi; and it is the wide diffusion of this real
language which has created the impression that simple Hindustani is a lingua franca in India." (See App. p. 47)

8. It is unnecessary to dilate further on this point. What has been said above is enough to show that Hindi was, as it is
now, the vernacular of the people of these Provinces, when the Government ordered the vernacular to be substituted for
Persian. The Persianized dialect of Hindi, known as Urdu, which was chilly in use among educated Musalmans and amlas
connected with courts, was, as it still is, by reason of the preponderance of Persian, Arabic and Turkish words, and the
fact of its being written in Persian characters, practically foreign and unintelligible to the vast majority of the people of
these Provinces. But as has been said above the Sudder Dewany Adawlut N.-W. P., acting under the wrong impression,
that Urdu was the vernacular of the Province directed that it should be substituted for Persian. The name by which it was
designated was Hindooostanee The Court however added:

"4. It is the wish of Government that care should be taken, especially on first introducing the measure, that the
pleadings and proceedings be recorded in clear intelligible Oordoo, (or Hindee where that dialect is current,) and that
the Native ministerial officers, hitherto accustomed to write a somewhat impure Persian, do not merely substitute a
Hindoostanee for a Persian verb at the end of a sentence, under the mistaken idea that such a practice will be considered
as fulfilling every object in view in making the change.

" In the same manner it behaves you to be equally cautious, and to impress the necessity of the like caution on the
several Native judicial officers under you, with respect to exacting from the vowels and pleaders, and generally all
parties, moving the court-first, a written Hindoostanee style and phraseology of a certain standard of correctness, such, for
example, as a well-bred Native, not familiar with Persian, may adopt in common discourse; and secondly, the strict use
and observance of a clear and legible written character in all manuscript papers filed in the courts, under a declared
penalty of their rejection if this rule be not adhered to; requiring, also, particular attention to the latter point from the
officers of the courts. The Court are satisfied that the exercise of some care at first in the above particulars is cal. collated
to prevent much future embarrassment, labor, and delay." (See App. p. 50.)

There can therefore be no doubt that in directing that the pleadings and proceedings should be recorded in Hindee
where that dialect is current," and that the courts should exact from parties moving them a writ, that Hindooostanee
style and phraseology such "as a well-bred Native, not familiar with Persian, may adopt in common discourse" the
Sudder Dewany Adawlut clearly meant that the proceedings should be recorded in the language which the people
could easily understand. The direction about the use of Hindi was however entirely ignored, owing probably to the
influence of the smila, who having for a long time indulged in a highly Persianized form of Urdu, would disdain to write
the simple vernacular of the people, which they looked Gown upon as vulgar and contemptible, in the common country
character. And Urdu written in the Persian character was established as the language of courts throughout the
Provinces.

9. The result has been deeply disappointing. Notwithstanding the lapse of sixty years from the time the Government
ordered that the proceedings of courts should be conducted in a language which the people understand, the language of
the courts continues be surcharged with Persian, and, therefore, but imperfectly intelligible to the people. As has already
been noted, the Sudder Dewany Adawlut had, in their circular of April 1839, clearly said that it is "the wish of the
Government that care should be taken that the pleadings and proceedings be recorded in clear intelligible Urdu, (or Hindee where that dialect is current), and that the native ministerial officers, hitherto accustomed to write a somewhat impure Persian, do not merely substitute a Hindoostanee for a Persian at the end of a sentence, under the mistaken idea that such a practice will be considered as fulfilling every object in view in making the change." The evil that the Sudder Dewany Adawlut thus foresaw and guarded against, asserted itself fully. Only a year later the Board of Revenue deemed it their duty to issue instructions to check the too frequent introduction of Persian words and phrases in proceedings in courts subordinate to them, and to inculcate the use of the simple vernacular which the people could understand. In their Circular No. III, dated the 28th August, 1840, they said:

"6. There is one evil, however, connected with the old system which in certain documents, and particularly in the language of petitions, is still clung to with Considerable tenacity, namely, the too frequent introduction of words and idioms exclusively Persian. You should therefore explain to the officers under your control that it is not the mere substitution of Hindee verbs and affixes which the Board wish to see adopted. They desire that every paper shall be written in the phrase in which a well spoken respectable man, altogether unacquainted with Persian, would express himself.

7. They trust that the European officers, and especially the native deputies, will watch and set themselves against the attempts of the omlah to keep up a foreign jargon almost as unintelligible to the people as that which they have forsaken, and oblige them in all cases to use their best endeavours to write as they would speak. Especially they trust, both the European officers and native deputies will themselves set them the example of recording their meaning in brief simple terms. They are satisfied, if this be carefully attended to, that instead of the long circumlocutory, pedantic sentences in which their ignorance of Persian obliges the omlah to conceal their poverty of language under an exuberance of formal phrases learnt by rote, simplicity, brevity, and precision, may soon be attained.

8. The Board have often been struck with the felicity and force with which a common zumeendar would express himself, contrasted with the a Persian deposition-writer would misrepresent his discourse.

9. A little attention to this matter will speedily abbreviate the prevalent useless and wearisome lengthiness of official records and writings, and amply compensate for the time and pains devoted to effect so desirable an object." (See App. pp. 50-51.)

10. These injunctions were disregarded. Fifteen years after the change had been introduced, the Government found that the proceedings of the Judicial, Criminal and Revenue Courts were still recorded in a difficult and foreign style, "little distinguished from Persian: and it felt it necessary, after consulting the Sudder Dewany Adawlut and the Board of Revenue, to again impress upon the officers of the courts, the necessity of causing all vernacular documents to be written in simple language within the comprehension of the people. It accordingly issued a notification,' dated the 9th May, 1854, calling the special attention of the officers in all, departments to a careful observance of the direction contained in the Circular Orders of the Sudder Dewany Adawlut and the Board of Revenue referred to above, "according to the tenor para 2 of the Government letter of 5th January, 1854, which was as follows:

2. "It is known that there are two styles of composition in Oordoo, one little distinguished from Persian, excepting in the use of Hindee verbs, particles, and inflections; the other having a much freer use of ordinary Hindee words, and made designly as easy as practicable to persons not familiar with Persian. The latter is the style which, without any needless or affected avoidance of Persian words or expressions which have become well established in the common transaction or record of business his honor would desire to see habitually employed in all public offices. He would gladly adopt any measure likely to further the use of the most generally intelligible forms of Oordoo, and, if the notification of the tendency suggested by the Visitor General would be likely to have this effect, he will readily issue such an order." (See App. p. 51-52.)

11. This notification also provided ineffectual. The evil flourished in full vigour. And the government felt constrained again, twenty six years later, to make a further attempt to put it down. It issued a fresh circular, dated the 15th June, 1876, to all District and Divisional officers, in which it said:-

2. It is believed that in the majority of public offices the administration of public business takes place in a language which, from the profuse admixture of Persian and Arabic words, is scarcely intelligible to the persons whose most vital interests are concerned. This state of things is highly improper, and every effort should be made to end it. Legal and technical terms cannot, of course, be altered, but the use of foreign words for familiar vernacular terms should be rigidly forbidden; and the official style should be assimilated, as far as possible, to the ordinary 'Urdu of conversation. This change is of the greatest importance where it can most easily be made in recording the depositions of witnesses; a
The correction of the style of police reports is more difficult, but here too it is impossible that the order of the superior officer, if persisted in for any length of time, should be altogether neglected. The style of Rubkars depends upon the superior officer himself, and although a little difficulty may at first be felt in avoiding the cant official phraseology, the trouble will in time be amply repaid by the increased facility of expression and independence of the narrow official vocabulary.

3. The Lieutenant-Governor is aware that the faults of the style now in vogue are to a great extent hereditary, having their origin in a long course of training and tradition and that continuous vigilance will be required to effect any amendment. Sir John Starchy does not desire to increase excessively the burden of public work, but he trusts that all officers will give that attention to the subject which its importance urgently demands. (See App. pp. 53-54.)

12. This order made scarcely any better impression than its predecessors. The Government has kept it before its subordinates for the last twenty-one years as a Standing Order of Government. But the long inculcated reform has not yet been fully carried out. Except in so far as it has been obviated by the Introduction, since January 1895, of the "single record system" under which depositions of witnesses are no longer recorded in the vernacular in courts presided over by English-speaking Sessions, Judges and Magistrates of a certain standing, but are translated by them straight off the mouth of the witness into English, a remedy far worse than the disease, and which is viewed with strong disfavor not only by the intelligent public, but also by many of the highly placed officials of Government, the evil practice still lives, and the vernacular official records continue to be imperfectly intelligible to the people by reason of the unnecessary admixture of Persian and Arabic words and phrases, as anyone may satisfy himself any day by taking up a batch of vernacular papers from any of the courts of these Provinces.

13. Along with the Government, Oriental scholars, Educationists and educated Hindus have been deploring the existence of this foreign artificial official style for the last half a century and more, and have been earnestly advocating a reform. Thus the late Dr. Fallon in the Preface to his "Hindustani-English Law and Commercial Dictionary," pp., I-2, said:

"Besides the practical purpose for which it (the Hindustani-English Law and Commercial Dictionary) has been compiled, as an aid to persons who have to deal with Courts of law and to translators of law papers, this work will serve to show at a glance that the language of the Law Courts of the Provinces in which Hindustani is spoken is made up almost entirely of foreign Arabic phrases. In a great many instances the "Hindi equivalents, given in this work by the side of these Arabic phrases, clearly show that Arabic has been drawn upon without the slightest excuse, simply because Arabic is esteemed a learned language, while Hindi is only the vulgar vernacular of the people of the country. And then it serves to keep up that mystification which is the nefarious advantage of the few, and a wrongful injury to the many." (See App. p. 87.)

The late Mr. F. S. Growse, of the Bengal Civil Service, the learned translator of the Ramayan of Tulsidas, in the course of a paper contributed to the "Calcutta Review," and headed "Some Objections to the Modern Style of Official Hindustani," said:

"The present kachari boli is inconvenient, because it is foreign to all and unintelligible to many. And it is by no means uncommon to find really well educated Hindus, who will readily admit that they most imperfectly understand and would be quite unable to write the dialect of the kachari munshi. And as a further proof, the official translations of laws and circulars in this pseudo-vernacular are absolutely unintelligible, till, they have been interpreted by some one who can compare them with the original English." (See App. p. 36.)

The late Mr. Frederick Pincott, writing in the "Indian Magazine" for December 1881 of the foreign character of the Hindustani of official life, said:

"The natives of the country of which it is held to be the lingua franca have to learn it themselves in school just as the English do; and the curious spectacle is presented in India of the governors and the governed transacting public business in a language which is foreign to both of them. The inconveniences resulting from this state of things have induced some Indians to urge the desirability of carrying on the work of the country in English. This, at all events, would be perfectly intelligible to the very important governing class, and would be little more difficult to Indians than the Hindustani at present in use." (See App. pp. 47-48.)

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14. Why, it may be asked, have the efforts of the Government extending over a period of sixty years, to get the proceedings of courts to be recorded in the simple vernacular of the people been unsuccessful in these Provinces? Why, notwithstanding the repeated orders of Government to the contrary, are unnecessary Persian and Arabic words and phrases, still used so largely in court papers and in legal documents generally as to make them unintelligible to the people whose vital interests depend upon them? The reason lies in the use of the Persian Characters for recording the proceedings of the courts. So long ago as 1848, a writer in the Calcutta Review was struck with this fact and suggested the use of the Nagari character as a remedy. Said he:

"The inconsiderate adoption, by our earlier authorities in this country of the forms of the Mahomedan rulers, has contributed much to keep the Hindi from occupying its proper place.) The use of Urdu in the civil courts is a step in the right direction and we hope the time is not far distant, when petitions or complaints in Nagri or Kaithi shall be received in all the courts of the North-West, as freely as the indescribable and absurd Persianized Urdu now in vogue. At present we question whether one half of those having cases in the courts could tell the meaning of what had been written, although the materials were given by themselves. Why might they not tell their story in their own way? It would be a wide and a wise advance. (See App. p.46.)

The "Pioneer" in a leading article on "the Court Language of the N.-W. P." published in its issue of January 10th, 1873, expressed the same idea more clearly. It said:

"Orders have frequently been issued for the avoidance, as far as possible, of foreign and pedantic words and phrases: but it has often happened that the. Urdu translation of those orders has been itself a specimen of the very faults which it condemns. The instructions, moreover, are too vague to be carried into effect; for, the most recondite word would find some one to defend it, as familiar at all events to himself: Either a vocabulary of legal phrases should be compiled for general adoption; or, what would be still better, leave the law books alone, for they must always be caviar to the vulgar, but enjoin upon all office clerks the duty of recording evidence as it is given. But as there is a natural connection between Persian words and Persian characters, the reform on this head will never be thorough till the evidence of all non-official witnesses in a Hindi-speaking district is recorded ill. Hindi-writing." (See App. p.44.)

The late Mr. Frederick Pincott, writing in "the Indian Magazine" in 1887, gave expression to the same view in much more emphatic language. Said he—

"The real language question which has been agitating Northern India for the last thirty years, is one of alphabets. As long as the Persian alphabet is exclusively maintained, and the people are forbidden to employ their native Nagri in official communications, so long will this alienating tendency continue to act prejudicially on the vernacular of Northern India. The living language of the people, in its native Nagari dress, will be despised, and the people who speak it will remain mentally unelevated." (See App. p. 48.)

And this has exactly been the belief of the most thoughtful of the Hindus of these Provinces for at least a quarter of a century and more. In a memorial which they submitted to Sir William Muir in 1813, they said:

"We also beg to urge, that a necessary concomitant evil of the prevalence of the Persian characters in Courts is the ambitious but needless use it leads to of difficult and generally unintelligible Arabic and Persian words in documents issuing therefrom.

* * * "The evils incident to writing in Persian characters would be to a very great extent removed by the introduction of Hindi characters. Writing in Hindi, has a tendency to check the frequent and unnecessary use of uncouth Arabic and Persian words, and would render Court papers intelligible to the majority of the people." (See App. VI from p. 74. of original text)

This view has received strong support from the experience of the last sixty years, and the conclusion seems to be irresistible that so long as Persian characters are used for writing the vernacular proceedings of courts, difficult Persian and Arabic words will continue to be unnecessarily used in them, all orders of Government to the contrary notwithstanding; also that the proper remedy for this evilly in the substitution's of the Nagri character for the Persian in the courts of these Provinces.

15. There is another and a stronger reason why the Nagri should be substituted for the Persian. Even it be assumed that by the adoption of more stringent measures than have hitherto been adopted, the language of official records could be brought to coincide with the simple vernacular of the people, the benevolent intentions of
Government in ordering the substitution of the vernacular for the Persian will not, and indeed cannot, be fully carried out until the vernacular is ordered to be written in its own native character. The Court of Directors when they said that "justice should be administered in a language familiar to the litigant parties, to their Vakeels, and to the people at large," and that "the poorer classes, who are the parties concerned in the great majority, of the cases which come before our Courts, cannot be expected to learn foreign language" and the Governor-General in Council declaring that "judicial and fiscal proceedings on which the dearest interests of the Indian people depend, should be conducted in a language which they understand," and in directing that "the vernacular languages of the country," should be substituted for the Persian, evidently meant that the vernacular languages written in their own respective native characters should be substituted for the Persian language and character. When we speak of a language, the idea of the character in which it is ordinarily written is naturally implied unless the contrary be expressed in words. The object of the "great reform" as the Governor-General in Council was pleased to describe it, undoubtedly was that the proceedings of courts should be conducted in a language and character with which the people were familiar, so that they might be able to read and comprehend them. This object could certainly not be attained if the vernacular were written in a foreign character.

16. That this was the view of the Government is proved beyond the possibility of a doubt, by the refusal of the Government to introduce the Roman character for writing the vernaculars. This proposal, as has already been stated, was strongly pressed on Government at the time when the substitution of the vernacular for the Persian was under consideration. It was backed up by the weight of learning and high official position. There seems to have been considerable agitation in its favor in the public press. But the Government set their face against it. The reasons which led the Government to do so may be gleaned from the criticisms which appeared in the daily press at the time. The late Hon'ble Frederick John Shore, writing in the year 1836 "On the Introduction of the English Language into the Courts of Justice," said:

"Some have proposed to adopt the vernacular language, written in the Roman character. The principle is equally to be decried, although the amount of 'evil would be much less. Why should we force a foreign character upon so large a population a charger which does not possess the letters requisite to denote the sounds 'of the language, for which it would be necessary to manufacture several new ones. Why should we not adopt the character which already exists, and which is suited to the language it is intended to express? Such a would, doubtless, be very convenient to those who have been accustomed to write Hindustanis in Roman letters, as it would save them the trouble of learning the Nagree; and it is from these only, I imagine, that such a proposition could emanate. They quite forget to take into consideration the inconvenience to which so many millions of 'natives would be subject, in being obliged to learn a strange character." (See Shore's Notes on Indian Affairs, vol. i. p. 216.)

In another paper he said:

"That a certain portion of the people will learn to write their own language in the Roman character, no one doubts. Those who aspire to official employment, will qualify themselves in any way that may be pointed out, whether it be to acquire, the Greek or the Chinese language; but to imagine that the mass of the people will give up their own character, which has been in use for centuries, is about as rational anticipation as that the English may be induced to write their language in the Nagree." (See App. p. 12).

The Government of India seems to have clearly perceived that 1 it was impossible to induce the mass of any numerically great nation to give up their own language or written character, and to adopt those of another country. And being firmly convinced of the justice, as well as the expediency of placing every possible facility in the way of people being able to read and understand proceedings of Judicial and Revenue Courts, refused to allow them to be locked up in the Roman characters, because they were foreign to the people of this country. The agitation in favor of the Roman character did not, however, die with the order of Government for the substitution of the vernaculars for the Persian, It was carried on with great vigour for a long time after it. Indeed though it has often seemed as if it had finally subsided, it has been revived again and again during the past sixty years. It was last urged with great force in these Provinces as recently as 1893. The then Lieutenant-Governor of these Provinces was persuaded to appoint a Committee to consider the proposal. The Committee reported against the general introduction of the Roman character in Government offices, but thought that "it might be introduced as an experiment to a limited extent." The conclusions of the Committee were referred for opinion to all Commissioners of Divisions, Magistrate of Districts, District Judges, the High Court of Judicature, N.-W. P., and non-official Members of the Provincial Legislative Council. The replies received showed that "the preponderance of the evidence is against the proposed change as being neither convenient or useful;" and for that reason, as well as because Sir Anthony MacDonnell rightly "opposed to any measure which would weaken the responsibility which rests on all public officers to keep themselves acquainted with the vernaculars of the people," His Honor declined to permit the introduction of Roman-Urdu into public offices. His Honor's decision was in perfect
harmony with the deliberate conclusions of the other administrations which had considered the matter before. Notwithstanding nearly a century of agitation, the Roman character has not been introduced for writing the vernaculars in courts of justice in any part of British India, and the reasons against its introduction are acquiring such increasing validity and force with the spread of primary education, which must be imparted through the vernacular language and character, that it may well be doubted if it will ever be so introduced anywhere.

17. But while the Government has rightly refused to introduce the Roman character for writing the vernacular proceedings of Courts of Justice, it is difficult to understand why it still allows them to be recorded in the Persian characters. The considerations urged against the use of the Roman characters apply, with equal, if not greater, force to the use of the Persian, which it is hardly necessary to say, are foreign to this country like the Roman, and a knowledge of which, notwithstanding the fact that they have been in use in courts and public offices in these Provinces, since the earliest days of Mahomedan domination, is still confined to a very small fraction of the population, consisting mainly of educated, Musalmans and of such Hindus as have to learn them under existing circumstances for the sake of their living. The great mass of the people are wholly innocent of any knowledge of these (Persian) characters, and carry on their business transactions, as their forefathers did before them, in the native Nagri or in one of its cursive forms the Mahajani or Kaithi. The result is that the vast majority of those whose vital interests depend upon the proceedings of the various courts of justice, are absolutely unable to decipher a single syllable of those proceedings, and remain wholly in the dark as to their contents, unless they seek the aid, often purchased at too much cost and trouble, of the Persian-knowing muhkhtar or moharrir to read and interpret them. Plaints, petitions, written statements, and all other pleadings, are written in Persian characters. But the great majority of those on whose behalf they are filed, and who sign and verify them, are unable to read what is written in them. 'Summons, notices and other processes of courts issue in endless number to the people as parties to cases, or as witnesses, or assessors, or jurors. But they being written in Persian characters, the people, particularly those residing in villages, are put to the trouble of travelling long distances to have them read and interpreted by persons who are practiced in the difficult art of reading the Shikasta. The Government has promulgated beneficent laws to protect and promote the interests of the people. But owing to the administration of those laws being carried on through a character foreign to them, the people are prevented from reaping their full benefit, except at a great and unjustifiable sacrifice of money and convenience, which most of them can ill afford to make. All this would be avoided if the Hindi character which is so extensively used among the people were made the vehicle of the orders and processes of courts. The Government has recognised this fact and partially provided the remedy so far as Oudh is concerned by laying down in the Oudh Rent Act, that notices of enhancement of rent and of ejection "shall be written in Hindi and in Urdu." In the N.-W. P. also orders were issued last year by the Board of Revenue to the effect that the forms prescribed by the Board under the Rent and Revenue Acts, N.-W. P., in both Urdu and Hindi, should be filled up in both characters. But with the exceptions noted above, all legal proceedings are carried on in the United Provinces, excluding Kumaun and Garhwal, in the Persian characters.

18. Besides the fact of their being foreign and unfamiliar to the people, the inherent defects of the Persian characters and the extreme illegibility of Persian writing as it ordinarily is written, make them entirely unsuitable for the purposes of the proceedings of courts and public offices in this country. The evils of Shikasta writing have been pointed out over and over again during the last half a century. Thus, Professor Monier Williams, in a letter published in the Times of 31st December, 1858, said:

"But the character in vogue for common correspondence is neither the Naskhi nor the Talik, but the Shikasta, or "broken" writing, which stands in the same relation to the Talik that the most frightful scrawl of some overworked M. P. might be supposed to bear to the broad text-hand of his secretary. Years of practice are to enable a man to read this character readily. But the difficulty of reading both the Talik and the Shikasta is not caused by the number of letters in the Persian alphabet, though this is greater than in the Roman, and complicated moreover, by no less than four z's, besides duplicates and triplicates of other symbols. What creates the difficulty is that every letter has four separate forms, according as it is initial, medial, final, or detached. That groups of three, four, five, or even six letter are shaped exactly alike, being only distinguishable from each other by the number and imposition of their dots. Further hindrance to the reader is caused by the omission of the vowel-points, which do, in fact, court neglect, for the simple reason that they are not written continuously with the other letters of a word, but added afterward: above and below the line. A Musulman leaves out his vowels much as an English man leaves out the dots to his is, only more systematically. Furthermore, he has far less scruple about amputating, decapitating, or otherwise mutilating his consonants than we have; and this looseness is not confined to handwriting, but is often carried into printed or lithographed books. Nor could the case be well otherwise, when, by the very nature of character, 'nearly all the vowels and consonants depend for their distinction on supplementary points or marks, like our two letters i and t. The less broadly marked the differences of alphabetical signs, the more, of course,' will any inaccuracy or omission affect legibility; What confusion worse confounded would result in English if the vowels were I formed strokes above and below the line, and if many of the consonants (as, for example, b, p, t, n, y, s,) had no distinction of shape excepting in the position of minute dots, which in

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printing were liable to break off or run into each other, in writing were perpetually omitted or displaced! And yet this is exactly what takes place in the Persian character, shortening, it may be, the process of writing, but reducing it to a species of hopelessly difficult Stenography.

"For these reasons, then, the Persi-Arabic character, however pleasing in appearance, can never be anything but very unreadable, very unprintable, and wholly unadapted to meet the requirements of advancing knowledge and civilisation in the East. (See App. pp. 41-42.)

So also the late Dr. Rajendra Lala Mitra, adopting the language of Dr. Briggs, the translator of the 'Farishta':--

"It (the Persian character) is besides, notwithstanding the great facility with which it may be written, to quote the language of the learned translator of Ferishta, 'the most difficult to decipher with accuracy, and the most liable, to orthographical errors. In writing it the diacritical points, by which alone anything like century is attainable, are frequently omitted; and in an alphabet where a dot above a letter I is negative, and below the same letter is positive, who shall venture to decide in an obscure passage which is correct, or how is it possible that a person unacquainted with the true orthography of proper names can render a faithful transcript of a carelessly written original?" (See App. p. 30.)

So also Professor Dawson: -

"The Shikasta or 'broken' band might with equal or greater propriety be called the 'connected' or running hand, for although the forms of its letters I often vary from the normal forms, and may thus be 'said to be broken, there's leading characteristic is the running of one letter into another, so as to avoid the necessary or raising the pen from the paper.

The dots distinguishing the letters are neglected more or less, and several of the characters are made to vary in shape according to the exigencies of those to which they are joined. Many of these varieties are general in all Shikasta writing; but it was often happens, in our own language, that a writer has peculiarities of his own. Then leading characteristics and varieties of this writing may soon be learned, but a full and at familiar knowledge of the language is necessary to read it with anything like facility.

"Arabic words enter largely into Hindustani, and some knowledge of Arabic grammatical forms is essential to the attainment of a thorough acquaintance with Hindustani. But the ability to read Shikasta depends upon a good mastery other language; without this the attempt to decipher manuscript documents will be lost labour" (See App. P.42).

"The late Babu Harish Chandra, in his evidence before the "Education Commission" said :"

"The Persian character, particularly Shikast, in which at present the court business carried on, is an unfailing source of income to mukhtars, pleaders and cheats. For example, make a mark like r" and suppose it to be the name of some village. If we take the first letter to be ++++ (b) it can be pronounced in eleven different ways; babar, bapar, 'batar (with'"), and batar ( with ), basal, banal', bahr, bayar, bel', ball', bir (Again, if we take the first letter to be either ' (P ), ...(s), (t), (n), (h). It can be pronounced in 77 more different ways. If we change the vowel 'First Points of the first eight words given above, we will have 64 more words, for instance, bunar, binar, hunar, sipar, &c. Again, if we will take the last letter to be (z) or ) (r') we get 304 more words. If we suppose the last letter of the same word into (d) we get, 152 more, new words. We thus see that in a word consisting of three letters, in which the last letter assumes only three different shapes, we have in all 606 different pronunciations. If we change the last letter of the same word into (b), we can have a thousand new different pronunciations." (See App. p. 98.)
Table I—Comparative Statement shewing the number of boys studying Urdu and Hindi in Primary (halaqbandi) schools in the N. W. P during the years 1860-1874

<table>
<thead>
<tr>
<th>Year</th>
<th>N.W.P. (excluding Kumanon and Garhwal)</th>
<th>Kumanon and Garhwal</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Urdu or Persian</td>
<td>Hindi</td>
</tr>
<tr>
<td>1860-61</td>
<td>11490</td>
<td>69134</td>
</tr>
<tr>
<td>1861-62</td>
<td>174311</td>
<td>72648</td>
</tr>
<tr>
<td>1862-63</td>
<td>20073</td>
<td>73726</td>
</tr>
<tr>
<td>1863-64</td>
<td>20180</td>
<td>73625</td>
</tr>
<tr>
<td>164-65</td>
<td>21618</td>
<td>60673</td>
</tr>
<tr>
<td>1865-66</td>
<td>21982</td>
<td>76516</td>
</tr>
<tr>
<td>1866-67</td>
<td>24058</td>
<td>80961</td>
</tr>
<tr>
<td>1867-68</td>
<td>25657</td>
<td>76300</td>
</tr>
<tr>
<td>1868-69</td>
<td>32377</td>
<td>79023</td>
</tr>
<tr>
<td>1869-70</td>
<td>32445</td>
<td>74372</td>
</tr>
<tr>
<td>1870-71</td>
<td>34621</td>
<td>77778</td>
</tr>
<tr>
<td>1871-72</td>
<td>48665</td>
<td>86179</td>
</tr>
<tr>
<td>1872-73</td>
<td>43629</td>
<td>76476</td>
</tr>
<tr>
<td>1873-74*</td>
<td>48229</td>
<td>85820</td>
</tr>
</tbody>
</table>

* Source: Court Characters, p. 28
Table II - Table shewing the number of candidates who took up Urdu and Hindi at the Middle Vernacular Examination during 1873-74 to 1895-96*

<table>
<thead>
<tr>
<th>Year</th>
<th>Took up Urdu</th>
<th>Took up Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Candidates</td>
<td>Pass Passgh</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pass</td>
</tr>
<tr>
<td>1873-74</td>
<td>434</td>
<td>.....</td>
</tr>
<tr>
<td>1874-75</td>
<td>231</td>
<td>.....</td>
</tr>
<tr>
<td>1875-76</td>
<td>199</td>
<td>.....</td>
</tr>
<tr>
<td>1877-78</td>
<td>362</td>
<td>.....</td>
</tr>
<tr>
<td>1878-79</td>
<td>154</td>
<td>.....</td>
</tr>
<tr>
<td>1879-80</td>
<td>382</td>
<td>.....</td>
</tr>
<tr>
<td>1880-81</td>
<td>596</td>
<td>.....</td>
</tr>
<tr>
<td>1881-82</td>
<td>627</td>
<td>.....</td>
</tr>
<tr>
<td>1882-83</td>
<td>715</td>
<td>.....</td>
</tr>
<tr>
<td>1883-84</td>
<td>908</td>
<td>.....</td>
</tr>
<tr>
<td>1884-85</td>
<td>1761</td>
<td>.....</td>
</tr>
<tr>
<td>1885-86</td>
<td>2298</td>
<td>535</td>
</tr>
<tr>
<td>1886-87</td>
<td>3382</td>
<td>732</td>
</tr>
<tr>
<td>1887-88</td>
<td>3179</td>
<td>1039</td>
</tr>
<tr>
<td>1888-89</td>
<td>3435</td>
<td>1234</td>
</tr>
<tr>
<td>1889-90</td>
<td>3625</td>
<td>1616</td>
</tr>
<tr>
<td>1890-91</td>
<td>3290</td>
<td>.....</td>
</tr>
<tr>
<td>1891-92</td>
<td>2727</td>
<td>.....</td>
</tr>
<tr>
<td>1892-93</td>
<td>2689</td>
<td>1121</td>
</tr>
<tr>
<td>1893-94</td>
<td>2967</td>
<td>1254</td>
</tr>
<tr>
<td>1894-95</td>
<td>2931</td>
<td>1428</td>
</tr>
<tr>
<td>1895-96</td>
<td>2814</td>
<td>1205</td>
</tr>
</tbody>
</table>

* Source: Court Characters, p. 31
THE FIRST PROSPECTUS OF 1904

The main features of the scheme of a Hindu University which is sketched out in the following pages were first made public at a meeting, held early in 1904, at the “Mint House” at Benaras, and presided over by His Highness the Maharaja of Benaras. The greater portion of the prospectus had then been reduced to writing, and after many months of discussion and deliberation it was sent to press July last. Copies of it were circulated in October 1905, among a number of leading Hindu gentlemen of different provinces and the scheme was warmly approved by them. It was then discussed at a select meeting held at the Town Hall at Benaras on the 31st December, 1905, at which a number of distinguished educationists and representatives of the Hindu Community of almost every province of India were present and a provincial Committee was appointed to give final shape to the prospectus and to promote the scheme. Lastly, it was laid before the Sanatana Dharma Mahasabha (Congress of the Hindu religion) held at Allahabad, from 20th to 29th January, 1906, under the presidentship of Paramahansa Parivrajakacharya Jagadguru Shankaracharya of Govardhan Math and the following resolutions were passed by representatives of the Hindu Community who attended the Mahasabha from all Provinces of India and among whom were at large number of eminent Sadhus and Shastris:

1. That a Hindu University be established at Benaras under the name of the Bhartiya Vishvavidyalaya
   (a) to train teachers of religion for the preservation and promotion of Sanatana Dharma which is inculcated by the Srutis, Smritis and Puranas, and which recognize varna and asrama;
   (b) to promote the study of the Sanskrit language and literature; and
   (c) to advance and diffuse scientific and technical knowledge through the medium of Sanskrit and the Indian vernaculars.

II. That the University Comprise
   (a) a Vaidic college where the Vedas, vedangas, smritis, darsanas, and puranas shall be taught; (an automatical and meteorological observation to be attached to the Jyotish section of this college);
   (b) an ayurvedic (medical) college with laboratories and botanical gardens, a first class hospital and a veterinary department;
   (c) a college of sthapatiya veda or artha sastra, having three distinct departments, viz, a department of physics, theoretical and applied, with laboratories for experiments and researchers, and workshops for the training of mechanical and electrical engineers.
   (d) A department of chemistry, with laboratories for experiments and researchers, and workshops for teaching the manufacture of chemical products.
   (e) A technological department for teaching the manufacture, by means of machinery of the principal articles of personal and household use; geology, mining and metallurgy to be also taught in this department;
   (f) An agricultural college where instructions shall be imparted both in the theory and practice of agriculture in the light of the latest developments of agricultural sciences;
   (g) A college of the Gandharva Veda and other fine arts; and
   (h) A linguistic college, where students shall be taught English, German and such other foreign languages as it may be found necessary to each in order to enrich the Indian literatures with the results of the latest achievement in all important sciences and arts.

III

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* Source: V. A. Sundaram, 1936. *Benaras Hindu University 1905-1935*, pp. i-v
(a) That the Vedic College and all religious work of the university be under the control of Hindu ho accept and follow the principles of the Sanatana Dharma as laid down in the srutis, smiritis and puranas;

(b) That admission to this college be regulated in accordance with the rules of the Varnasrama dharma;

(c) That all other colleges be open to students for all creeds and classes; and the secular branches of Sanskrit learning be also taught without restriction of caste or creed.

IV

(a) that a committee consisting of the following gentlemen (vide list A), be appointed with power to add to their number, to take all necessary steps to give effect to the scheme of the university, as indicated in the preceding resolutions, with the Hon'ble Pandit Madan Mohan Malaviya as the secretary;

(b) Resolved also that the members of the provisional committee which was formed at the meeting held at the Town Hall at Benaras on the 31st December 1905, to promote the scheme of Hindu University be requested to become members of this committee.

(a) that all subscriptions and donations for the Vishwavidyalaya be remitted to the Hon'ble Munshi Madho Lal at Benaras, and be deposited in the bank of Bengal, Benaras, unless the committee named above should otherwise direct;

(b) that no part of the subscriptions or donations paid for the Vishwavidyalaya be spent until the committee of the Vishwavidyalaya has been registered as a society under Act XXI of 1860 (an act for the Registration of literary, scientific, and charitable societies), and its articles of associations settled; all the necessary preliminary expenses to be met, till then, out of the general fund of the Sanatana Dharma Mahasabha.

The committee so formed has begun its work. It is proposed to have the foundations of the university laid as soon as a sum of Rs. 30 lakhs has been raised, or an annual income of one lakh a year secured.

Endowments and subscriptions will be assigned to special purposes or departments of the University, or appropriated to its general funds, as may be desired by the donors.

MADAN MOHAN MALAVIYA
SECRETARY

ALLHABAD
12TH MARCH, 1906
Appendix XV

A PROPOSED HINDU UNIVERSITY

PART I.

THE NEED FOR IT

The present condition of the future prospects of the Hindu Community throughout India is a subject for serious reflection by all thoughtful Hindus. Some idea of the material – conditions of the Hindu may be formed by a comparison nation like the English. The average daily income of the people of India, consisting chiefly of Hindu (only about a sixth of the population being Mohammedans) is about one anna per head that is about 1/20th of the daily income per head in England. Even this low average is tending to decline as may be seen by comparing it with the average fifty years ago, when it was about two annas. The conditions of the Hindus as regards education may also be gauged by comparative statistics which show that 94.1 percent of the population of India, as a whole, is illiterate. In some provinces, such as the United Provinces, the percentage of illiterates rises as high as 97. in Great Britain, the percentage is 4.7 and in Germany 0.11. the bare bones, the sunken eyes, the ill-clad persons and the squallid homes of the agricultural and labouring classes, who form the bulk of the Hindu Community in all parts of India are a far more eloquent index to the conditions of that community that any statistics can be. Millions die of famine every decade and hundreds of thousands die of plague every year. It is well known that easily than the people of other communities. The physique and features of Hindus are rapidly deteriorating. Every decennial census discloses diminishing vitality, decreasing longevity and declining power of procreation among the Hindus. The upper classes languishing, or dying out, for want of careers; the lower classes, are suffering form excessive competition. The Hindu tenantry who are the mainstay of the country, are, in most provinces forced by keen competition for cultivable land, to pay rack rents, and consequently live on starvation rates of sustenance’s. The proprietary body are in many parts of the country, subject to chronic indebtness. Such of them as are

There is disposition in many quarters to ascribe this state of things mostly to the action or inaction of the Government under which we live. Although the system of government and laws to which a people are subject is an undoubtedly important factor in determining their prosperity, it is not the only influence, nor always the most powerful influence, which shapes their destiny. Although the warmest supporters of our Government have to admit its many shortcomings, its severest critics cannot deny that it is effectively discharging the most important of the duties of a Government, viz., maintenance of peace and protection of the lives and property of the people; that it has conferred upon us many other benefits of a civilized Government; and that we can under its aegis acquire knowledge and wealth. The enterprising Bhatias and Farsis of Bombay and the Marwaris of Calcutta are instances of Indian communities flourished under British rule. Other communities can, it would seem, flourish equally or even surpassingly. What is it then, it may be asked, that has reduced Hindus, as a body, to their present condition? They live in a country which abounds in natural wealth. Their land is as fertile as any in the world, and, grows the best grains and the daintiest fruits. The forests of their country are rich in fuel. The mines of their country are rich in valuable ores and minerals. Their peasantry are industrious, sober and thrifty; their artisans are apt and skilful; their labourers are patient and hardworking; their upper classes include large numbers of highly, intelligent men who can compete on equal terms, with the most gifted races, and be trained to the highest functions which citizens of civilized countries may be called upon to perform. In the past, they have produced great men and achieved great things. Hindu Society was formerly a lofty and noble structure. It is now a shapeless heap. What, ever other causes may have contributed to bring about this state of things, all thoughtful and well-informed men will probably agree that one of the most important causes is the relaxation among the Hindus of the power which, according to the Hindu scriptures, sustains society, viz* the power of religion, as the very name dharma signifies.

Hindus have for thousands of years been pre-eminent for the predominance they gave to religion over all other concerns. Professor Max Muller, than whom there is no greater modern authority on the history of ancient India, boars witness to this fact in the following memorable words:

"As far back as we can trace the history of thought in India, from the time of King Harsha, and the Buddhist pilgrims, back to the descriptions found in the Mahabharat, the testimonies of the Greek invaders, the minute accounts of the Buddhists in their Tripitaka and in the end, of the Upanishads themselves and the hymns of the Veda, we are met everywhere by the same picture, a society in which spiritual interests predominate and throw all material interests into

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the shade—a world of thinkers, a nation of philosophers”.

The society of which this noble picture has been drawn has now unhappily undergone a sad change. Religion is now mainly the pursuit of a few persons here and there barring a few exceptions men who are endowed with intellectual gifts are mostly absorbed in the cares of office or professional business, and scarcely ever think of religion. These who are possessed of wealth and power are in too many instances, so engrossed in their temporal concerns that they have little thought of the spiritual interests of their dependants or neighbours, or even their own. The rest of the Hindu society consists of ignorant agriculturists, petty traders, in trained artisans, Some people are apt to think that the half-starved labourers, all forming a mass ancient religion of India leads men to disregard of humanity Oppresséd poverty all worldly concerns and to because and by disease excepting a few and It is true that Hindus never earnest souls here and there, every. Hindu were mammon-worshippers, at any rate they is pursuing his own aims regardless— 0: were not so in their most prosperous the effect of his actions on the society10 if they pursued far higher aims, and achieved which he belongs. Mutual trust and mutual" success in these pursuits of which any nation co-operation, which are the soul of corporate may be proud. But the great founders of the life, have all but disappeared. There are not Hindu society recognized wealth as a legitimate many capable leaders, and among such as there, are, there is not much unanimity and combined, Action in short, Hindu Society is utterly disorganized and disintegrated

This deplorable condition cannot be remedied without a wide diffusion of knowledge and the restoration of religion to its rightful place. The ancient religion of India teaches each man to regard himself as a unit of a great whole, and to live and work for the good of that whole. As no man can live and work for the good of the whole to which he belongs without living and working in harmony ‘with his fellow men, the ancient religion has prescribed duties and imposed restrictions which, if properly understood and duly observed, make for peace and good-will among men, and land to harmonious co-operation by them for the good of the society of which they are members, and of the world they live object of human pursuit. Indeed, it has been ranked as one of the four great aims of human life, viz., dharma (duty), artha (wealth), Kama (enjoyment of lawful pleasures), moksha (final beatitude). There was an artha-sastra as well and an adhyatma sastra (moksha-dharma). An individual who sought only one or two of the great aims was regarded as lacking in the balance of character.

The ancient religion takes cognizance of all human concerns, whether of the present or future life the whole fabric of Hindu civilization is the product of Hindu religion. The remnants of the records of that civilization, preserved in the existing Sanskrit literature, contain a complete scheme of society providing for the physical, intellectual, moral and spiritual welfare of individuals, and for their organization into prosperous communities. Protection of life and preservation of health were the first care of the ancient religion. Medical science, ayurveda, was considered an important part of the scriptures, it being classed. The Ayurveda of India is now recognized as the forgotten parent of the medical science, of Europe | and although little or no advance has been made in it during the last seven or eight centuries. Ayurvedic practitioners who have decent knowledge of Gharaka, Susruta and other Hindu medical works are thriving in a Europeanized city like Calcutta in the midst of the practitioners of the European system of medicine which has, for a long time, been making rapid advances in consequence of the life-long labours of a host of scientific men in Europe and America, and under the patronage of all the Governments in these continents. The rules of personal and domestic hygiene and regulations and restrictions regarding food and drink, enjoined by Hindu laws and custom, and religiously, though not in all cases very intelligently, observed by faithful Hindus down to the present day, are borne out by the most modern developments of western science.

The means provided, and the methods prescribed, by the sages of India for the discipline and culture of the mind and for the acquisition of knowledge are highly rational. Language, which is the first and most important means of mental development and culture and the most indispensable medium of communication between man and man, was cultivated, purified and systematized with an amount of labour and skill that has not been bestowed upon it anywhere else in the world. The Sanskrit language is acknowledged to stand pre-eminent among the languages of the world. It has been found capable of expressing the highest thoughts conceived by mankind in the most elegant and majestic forms. It has been elaborated with such keen sense of the laws of harmony and rhythm that it stands unrivalled as a means of recording, conveying and remembering knowledge and thought. Its study, as remarked by Sir Montier Williams "involves a mental discipline not to be surpassed." No other country has, it is well known, produced a system of grammar and philology at all approaching the marvelous product of the genius and labours and the long succession of linguistic philosophers of whom Panini and Patanjali are the most famous representatives. Methods of arriving at truth and rejecting error and illusion, and of thus storing true knowledge, which are laid down in the systems founded by the line of philosophers which culminated in Gautama and Kanada, are as sound and effective as any invented by human. The scheme for the cultivation of the power of thought and intuition unfolded in the Yoga Sutra of Patanjali, has not been approached, if attempted, by any other nation in the ancient or modern history of the world. It is true that the aim of all recognized systems of Hindu philosophy is the acquisition of spiritual knowledge and the emancipation of the soul; but
The morality inculcated by the sages of India comprehends all the virtues which are necessary for the unmolested existence and harmonious co-operation of mankind. It requires even lower animals to be protected from injury. Abstinence from all injury (ahimsa) is reckoned among the highest virtues and is enjoined upon all members of the society. One was resolves to prepare himself for leading higher life has to begin with a vow of ahimsa. Truth is recognized as the highest duty or religion. Svetasvatara, Upanishads and Puranas are full of injunctions and exhortations declaring allegiance to truth under all conditions and at all hazards as the foremost duty of man. The first lesson taught to a boy under the old system of teaching begins with "Sattvam vada, dharmam chara" (speak the truth, do thy duty). Traditions of men like Harischandra, Yudhisthira, and Dasarath who sacrificed their fortunes, affections and their very lives at the altar of truth, are cherished with the greatest reverse and treasured with the utmost care in the ancient literature of India. Another predominant injunction of the Hindu scriptures is one which is so urgently needed at present for producing real benefactors of society, viz., unselfish action. No teaching is more emphatic in the vast body of Hindu sacred literature than the effacement of self. It is the burden of the "Lord's Lay", the Bhagavadgita which is justly regarded as the essence of Hindu scriptures.

It sheds lustre on the Hindus of old inasmuch as it indicates that they had reached that stage of true civilization where men are actuated by the motive of universal rather than personal good. Animals will care and act for no one but themselves, their mates, and their offspring, up to a certain age. Individualism is the prevailing feature of societies of men before they reach a high state of civilization. It is people who have lived for thousands of years in the midst of a high state of civilization that are capable of acting from the motive of the good of all beings. Beneficent activity in aid of social prosperity is enjoined even on these who have realized the transitory nature of all temporal concerns and are free from all desires. Institute of conduct is taught to be a far more valuable possession than wealth.

A pure life is assigned a far higher place than knowledge of all, the Vedas. Forgiveness fortitude control of sense and of the mind, compassion philanthropy, in short, all virtues which human character, support human society and promote harmony among men, are inculcated by means of solemn injunctions, touching anecdotes and eloquent discourses. Hindu philosophy co-operates with Hindu poetry in the task of leading man into the path of righteousness, inasmuch as it teaches him that every creature around him is his own self in another guise, and that he rises in the scale of being by doing good to these with whom he comes in contact and degrades himself by injuring his fellow creatures. Thus a belief in the two great laws of transmigration and karma is an incentive to virtue.

The methods of spiritual culture prescribed in the sacred literature of India have produced sages, saints and whose greatness stands unique in the history of the world. No intelligent and thoughtful student of the older and more important works of the Sanskrit literature can fail to perceive that the aim of the founders of the Hindu society was to create powerful, enlightened, prosperous and well-organized communities of men. Their very prayers place their aim in this direction beyond doubt.

No intelligent and thoughtful student of the older and more important works of the Sanskrit literature can fail to perceive that the aim of the founders of the Hindu society was to create powerful, enlightened, prosperous and well-organized communities of men their very prayers.

It will be readily conceded that the first condition of a powerful community is its numerical strength; and it is well known that, at present, the necessity of securing this condition is seriously exercising the minds of the leaders of the French and American republics. In the case of Hindus, this condition is assured by the religious duty imposed upon every citizen of begetting legitimate sons, the only exemption from this duty being in favour of Naishthika Brahmacharis, who may elect to consecrate their lives to the pursuit of knowledge and take a vow of life-long celibacy.

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1 May the Brahmans in our kingdom be resplendent with piety and knowledge. May the Kshatriyas be brave, skilled in arms, terrible to foemen, and capable of facing the hardships.

* May the Brahmans in our kingdom be resplendent with piety and knowledge. May the Kshatriya be brave, skilled in arms, terrible to foemen, and capable of facing formidable odds. May the cows of the sacrifice be good milers; his oxen, powerful in draft; his horses, fleet; his wife, the mistress of a thriving household; his son a conquering warrior and a youth who will adorn an assembly. May rain fall as copiously as we desire. May our crops ripen with abundant grain. May we have, and maintain, prosperity. (Shukla Yajurveda, Vajasaneyi Sanhita xxii-22)
As numerical strength is not in itself sufficient to make a community powerful, marriage laws and rules were formed as to secure purity of race, and, thus produce men of superior physical, intellectual and moral qualities.

The development and fructification of these qualities was provided for by prescribing that men of twice-born classes should, in their boyhood, be initiated by a competent preceptor, and undergo a long course of study and discipline under conditions of rigid abstinence and purity, after which they should marry and rear up families, and may acquire wealth and indulge in legitimate enjoyments, and should be engaged in acts of beneficence, and thus ripen with the experience of the world. The duties of a house-holder were required to come to an end when the family was grown up and signs of old age were visible. Then came the stage of retirement into solitude, where, free from the canoes of toils and domestic and civic life, the mind enjoyed undisturbed repose and tranquility and was in moods favourable for the discovery of great truths and conception of elevated and elevating thoughts. Last of all came the stage in which all thoughts concerning this world were come to an end and the mind was to be devoted solely to the highest concern of humanity purification, elevation and enlightenment of the soul until it is fit to dwell eternally in the presence of the Supreme Soul or to become one with that Soul.

The interests of social prosperity were provided for by assigning different functions of human society to different classes, whose duty and interest it was to perform these functions efficiently and hand down their knowledge, talents, skill and aptitude to their descendants. The advancement and preservation of knowledge, the regulation of society by laws and socio-religious institutions, and the promotion of civilization by educational, literary and scientific work were committed to the care of a class who were taught to regard knowledge and virtue as their most valuable possession and to despise wealth and power from their very childhood, and were trained to lead a life of rigorous self-denial and fearless independence. The protection of society was entrusted to a class who were known to be endowed with martial qualities and administrative capacity. The production, distribution and custody of wealth were in the hands of a class who excelled in intelligence, industry, thrift and aptitude for business. While Kshatriyas and Vaishyas were trained for the special functions of their respective classes, they were required to receive the same sanksaras and the same high standard of education in the Vedas and other branches of learning as Brahmans. Labour and service were the lot, as in all countries and ages, of the mass of people of humble birth and inconspicuous mental powers. The functions thus assigned to each class as its jati-dharmas and were specialized by different families as their kula dharmas and were faithfully and efficiently performed for the well-being of the whole society, which was thus served by the classes and families composing it, as an organism is served by its constituent organs.

The organization (varna-vibhaga) was in accordance with the great laws, now known as the laws of 'division of labour' and 'hereditary transmission of aptitude and talents', and, working in conjunction with the wise institution of aśrama-vibhaga, it produced results which made India one of the wealthiest and most civilized countries of the world for thousands of years. Herodotus declared Indians to be the greatest nation of his time, not excepting Thracians, the most advanced people of Greece in that age. The enormous wealth of India excited the cupidity of foreigners from the days of Alexander down to modern times. Her manufactures were the admiration of the world. Her merchanised found markets in the remotest countries of Asia and Europe. Her warriors were famous for their valour, chivalry, and heroism, even down to the degenerated times treated of in Tod's Annals of Rajasthan. Sanskrit literature is full of vivid descriptions of prosperous communities, and powerful king downs, of opulent cities and thriving marts, of splendid palaces, mansions, gardens and theatres, of flourishing trades, handicrafts, arts and learning. That these descriptions are not mere poetical fiction is proved by the testimony of foreigners like Magasthenes and Huen Tsang who visited India and recorded their experiences; and no thoughtful student of sociology who has a knowledge of the conditions existing ancient India can have any difficulty in believing in these descriptions when he contemplates what can be accomplished by an intelligent race inhabiting a fertile country full of mineral resources, and living under institutions framed and controlled by wise and unselfish men. Sanskrit scholars of Europe are now convinced that religion, philosophy, mathematics, astronomy, medicine, poetry, drama architecture, music, and in short a departments of learning, arts and handicrafts were originated and cultivated by Hindus for themselves with scarcely any extraneous help.

The lamentable condition into which Hindus have now fallen is, in a great measure, due to their divorce from the ancient religion and literature of India. There is no organization among them to train teachers who should, impart instruction to the people in the great lessons of truth, purity, rectitude, self-control and unselfish devotion to duty which are so impressively and so copiously taught in their ancient literature. Hindu princes, nobles, gentry, and barring exceptions here and there - even Brahmans receive no systematic Hindu education or spiritual ministrations. This state of things is in marked contrast with that prevailing in the prosperous countries of Europe and America where religion, as a rule, forms a necessary part of education; where large congregations assemble in well-appointed churches every week to hear sermons preached by when-educated clergymen discharging their duties under the control of a, well-established church-government: where the gentry, and other rich people go through a course of instruction in the ancient literatures of Greece and Rome, which gives them the training, culture and refinement so necessary to men who occupy eminent
positions and control important affairs. While the classical languages of Greece and Rome form a necessary and important element of a respectable education in Europe and America very few of the most highly educated Hindus are proficient in the sacred and classical language of their country, and fewer still have explored the priceless treasures still contained in that language.

It is well known to students of European history that the culture, refinement, arts and of modern Europe are largely the result of the great movement known as the He naissance, which consisted chiefly of the revival of the ancient learning of Greece and Rome, and which, originating in Italy, the old biome of Roman civilization, gradual extended to France, Spain, Germany, Great Britain London other countries of Europe.

A great revival of Hindu learning must precede any real advancement of the Hindus. No scheme for their elevation can be regarded as sound which ignores the principle of historical continuity and the achievements of their great ancestors. No modern Hindu language or literature can thrive which is not fed from the fountain-head of Sanskrit literature. These who are conversant with this literature are convinced that it is full of there these who are conversant with this literature are convinced that it is full of the elements of moral greatness and material prosperity. Even European scholars of Sanskrit compare what they know of that literature favorably with the Latin and Greek literatures from which the modern literatures and civilization of Europe are chiefly derived.

English education can, in the nature of things, be availed of by only a very inconsiderable portion of the Hindu community. Of the total population of India only 6.8 males out of every 1,000 are literate in English, and these figures include Europeans and Eurasians. English education in India has produced a number of men many of whom are ornaments of the professions and services to which they belong, and others are efficiently and honourably discharging the duties which they are called upon to perform. But the positions in which a knowledge of English is required can provide careers for only a very small fraction of the Indian population, and the education of men for these careers is a serious tax on... the energy and resources of the community; for education through the medium of a foreign language necessarily costs far more time and expense, and puts much greater strain on the mind and body, than education through one's vernacular. Of these who have spent as many as fifteen or twenty years of their early life in receiving English education, a very small portion can effectively use the English language as a means of communication, and fewer still can use it as an instrument of thought. India, which was once pre-eminent as a land of thinkers, is not now producing much in the way of original thought. A foreign language can scarcely be so favourable to original thought as one's own mother tongue. A foreign language may be a very useful accomplishment to these who have the means and parts necessary for acquiring it cannot senses the vehicle of original thought and medium of instruction for a whole community. English education will continue to be sought by aspirants to Government service and by these who wish to join the professions for which it is a necessary passport. It should also be sought as a means of acquiring and popularizing the sciences, arts and manufacturing processes which have sprung up in Europe and America during the last seventy or eighty years owing to the introduction of electricity as motive powers and of Christianity as an important economic agent. But the bulk of the Indian population must be education through the medium of Indian vernaculars, and these must, as has been observed before, be nursed by their mother, Sanskrit.

That there is much in the Sanskrit literature of which they have little knowledge is admitted by so high an authority as Professor Max Muller, who, with his characteristic candour, says: "In fact, there is still plenty of work left for" these who come after us, for with all that has been achieved, we are on the threshold of a truly historical study of Indian philosophy and literature. Here, also, we are still like children playing on the sea-shore and finding now a pebble or a shell whilst the great ocean of that ancient literature lies before us undiscovered and unexplored." (Six Systems of Hindu Philosophy; first Ed. pp. 383).

This comparison has been instituted, among others, by Sir Monier Williams in the preface of his Sanskrit English Dictionary, where he says: "No one person indeed, with limited powers of mind and body, can hope to master more than one or two departments of so vast a range, in which scarcely a subject can be named with the single exception of historiography, still furnishing a greater number of treatises than any other language of the ancient world. In some subjects, too, especially in poetical descriptions of nature and domestic affection, Indian works do not suffer by comparison with the best specimens of Greece and Rome, while in the wisdom, depth and shrewdness of their moral aphorisms they are unrivalled. More than this the learned Hindus had probably made great advances in astronomy, algebra, arithmetic, botany, and, medicine, not to mention their admitted superiority in grammar, long before any of these sciences were cultivated by the most ancient nations of Europe..." The East is, we must candidly own, the first source of all our light.
There was a time when India could claim to be the largest contributor, at least in the Aryan portion of the human race, not only to religion and philosophy, but to sciences, arts, manufactures and all else that makes up civilization. European scholars and investigators now acknowledge that India is the birth-place of arithmetic, algebra, geometry, astronomy and medicine, and own their indebtedness to our ancestors for the discovery of another most important factor of civilization, viz., the use of metals. But, for the last eight or nine hundred years, Indian civilization has not only been making no progress, but has been steadily declining; Mathematics has made no progress in India since the age of Bhaskaracharya, and medicine has advanced little since the days of Vagbhatta. Each generation sees the decline or disappearance of some branch of Indian learning which was once cultivated with assiduity or some art or trade which was once in a flourishing condition. Even the most cherished possession of our race, viz., the knowledge of the Vedas, is now at a low ebb.

In fact, Vedic studies are being pursued with greater zeal in Europe than in India. Within the memory of living men, Hindu mathematicians, physicians, logicians and musicians have died without leaving successors approaching their eminence. The art of making steel from the ore, which was extensively practiced in many parts of India, said by the present generation of Indian blacksmiths to have come down to the time of their fathers, but to be a well-nigh forgotten art now. The manufacture of the exquisite cotton fabrics known as Shabnam and abirawan has only been recently lost.

As this process of retrogression has been going on for about a thousand years, some idea of the ground lost by the Indian civilization can be formed from the losses which it has suffered in recent times. In spite of all her losses, India was not much behind other countries in material civilization up to the first quarter of the nineteenth century, when she still exported fine cloths and other products of skilled workmanship to European and other countries. But the advances made in Europe and America during the last three quarters of a century in physics and chemistry and in their application to the production of wealth, and more especially, the introduction of steam and electricity as aids to manufacturing industries and as means of locomotion, have thrown India far behind the countries in which experimental sciences are studied and made subservient to social prosperity.

India cannot regain her prosperity until the study and application of the modern sciences becomes, so to speak, naturalized in the country. Science cannot become a national possession so long as it has to be studied through the medium of a foreign language. A wide diffusion of science in India as a means of rescuing the people from the abject poverty into which they have fallen is not possible until science, both theoretical and practical, can be learnt by Indians in their own country and in their own vernaculars.

The patriotic endeavours which are being to send students to foreign countries for technical education are most praiseworthy. But they can only serve, as they are, no doubt; meant to serve as a small beginning. Technical education cannot be expected: to make any real progress until there is, at least, one well-appointed polytechnic institution in the country capable of giving efficient instruction in the principles and practice of the technical arts which help the production of the principal necessaries of life of the Indian population.

But mere industrial advancement cannot restore India to the position which she once occupied among the civilized countries of the world. And even industrial prosperity cannot be attained in any large measure without and loyal cooperation amongst all concerned, and these can only Prevail and endure amongst these who are fair in all their dealings, strict in the observance of good faith and steadfast in their loyalty to truth. Such men cannot be found in sufficiently large number to keep a society in an organized, efficient and healthy condition, when the society to which they belong is not under the abiding influence of a great religion acting as a living force.

The foregoing considerations point to the need for bringing the Hindu community under a system of education which will qualify its members for the pursuit of the great aims of life (trivarga) as laid down in the scriptures viz

(1) Discharge of religious duties (dharma);

(2) Attainment of material prosperity (artha) and

(3) Enjoyment of lawful pleasures (karma).

The fourth great aim, salvation (moksha) must be pursued by each individual by his own efforts under the guidance of his spiritual preceptor and in accordance with the methods of his own particular creed or denomination.
THE PROVISIONAL SCHEME*

A Hindu University

It is proposed to make the beginning of such a system of education as has been indicated above by founding a University (a) for the promotion of Sanskrit learning as a means of preserving and popularising for the benefit of the Hindus and the world that was good and great in the ancient civilization of India, especially the high standard of morality, and these teachings which led to the formation of the 8000 types of character which were content with plain living and high thinking and delighted in beneficence and generosity, and of enriching the modern vernaculars with the results achieved by modern science and learning, and (b) for providing scientific and technical instruction of a superior order as a means of developing the vast resources of the country and of supplying prosperous careers for its people.

The study of Sanskrit is, at present, chiefly confined to Brahmins, and even within that class its range is not wide and it is not pursued with any definite aim. Brahman boys here and there take it up partly from a sense of religious duty mainly from the force immemorial custom, and such of them as have a sufficiently keen intellect to acquire a proficiency in some branch of Sanskrit literature becomes is votaries, rather from motives of world benefit; for, the scanty remuneration of a Pandit is far from being commensurate with the time and mental exertion which his studies cost, or with the order of intellect which they demand. Ordinary Pandits have no conception of the possibilities of the Sanskrit literature as a source of worldly prosperity. They are not aware of the value of Sanskrit languages as a means of invigorating the intellect for occupations which call for superior intelligence, and of the Sanskrit literature as a source of the teaching and models required for the formation of great things. One of the principals aims of the University will be to extend the sphere of Sanskrit learning to all classes who are capable of benefiting by it, and utilize it as a means of nourishing and training the minds and elevating the characters of the alumni and of thus preparing them for the great tasks and high positions which they will find awaiting the worthy. Sanskrit will thus become, as it was in olden times, the language of the elite of all classes in all parts of India.

It is proposed to arrange for giving efficient instruction in all branches of Sanskrit literature, of recognized value, and more especially to promote the study of the Vedas, Vedangas, Upanvedas, Kalpa Sutras, Dharma Sutra, Jitnasas, Puranas and other works containing the principles on which Hindu polity is based. This scheme of studies is practically identical with that originally proposed for the Sanskrit Department of the Queen's College at Benaras by Mr. Jonathan Duncan, the large heated British administration to whom this country is indebted for the establishment of that highly useful institution. But the study of the Vedas, and other works intimately connected with the Hindu Religion, was after wards abolished in consequence of the scruple that it was not right for a Christians Government to encourage studies calculated to promote a non-Christian religion.

There being no other institution for the encouragement of Vedic studies, these have come to be grievously neglected in this country. Some European scholars have for the last fifty or sixty years been devoting much attention to Vedic studies; but they are deprived of the facilities available in India, and candidly admit that a large number of Vedic texts remain un-interpreted. Moreover, they chiefly pursue their studies for philological and historical purposes, and their labours cannot be of much benefit to 'India so long as Indians remain apathetic to this important department of Sanskrit literature.

It is proposed to encourage the study of the Samhitas, Brahmans, and Upanishads, the Srauta, Grihya and Dharma Sutras and the intelligent working of Hindu institutions, and will ensure the supply of race of religious teachers qualified by their learning and character to instruct the people in the high moral precepts and spiritual truth which are treasured up in the sacred books of the Hindus, and which are calculated to raise them to a higher level of living and acting than at present prevails.

Of the Vedangas, Vyalcorana is the only one which is taught and learnt with some zeal. Jyotisha is learnt here and there; but a competent knowledge of it is now somewhat rare. Chhandahsastra is also learnt by some, but the Vedic prosody has come to be almost entirely forgotten. Siksha, Kalpo, and Nirukte are known to very few. It is proposed to make the teaching of Vyakarana more practical, and to revive the study of the other Vedangas and especially Jyotisha. It is proposed to establish an observatory for the study of the phenomena of astronomy and meteorology, and to make


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endeavours to bring the Sanskrit literature on these subjects up-to-date. Arrangements will be made for founding a chair for each Darsana, and special steps will be taken to resuscitate the study of the Purana Mimansa and Sankhya which have come to be more or less neglected. A knowledge of Pada, vaaksya, andpram and will be required of all who wish to qualify for higher studies in Sanskrit literature and to become teachers of religion.

Of the Upavedas, particular attention will be bestowed on the Ayurveda. It will be brought up-to-date by the incorporation of the results achieved by other nations in anatomy, physiology, surgery and other departments of the medical science. The ultimate aim of this department will be to provide the whole country with Vaidyas well qualified both as physicians and surgeons. Botanical gardens will be maintained for the culture of herbs and roots for medicinal use, and vegetables and plants for economic uses and for the study of fibers, dyes and tans. There will be laboratories for teaching the preparation of rasas, talas, asavas and other medicines and for carrying on original investigation and experiments. Eminent graduates and licentiates in European medicine and surgery will be employed to give instructions and training to the students of Ayurveda and to help the Vaidyas in preparing works in Sanskrit and Indian vernaculars, on anatomy, physiology, surgery, hygiene and other sciences auxiliary to the Ayurveda.

One of the most important functions of the institution will be to build up anew the Sthapatya Veda or artha sastra which, as a written science, has been so completely effaced from the Indian literature that its very name has ceased to be familiar. The task to be performed in this direction will be most difficult and most expensive. Physics and chemistry, both theoretical and applied, will be taught. There will be large classes for teaching the arts of spinning, weaving, dyeing, calico-printing, glass-making and other useful arts. There will be workshops for turning our skilled mechanics such as carpenters and blacksmiths. There will be well-equipped physical and chemical laboratories for practical instruction and for original research. Mechanical, electrical and mining engineers will be educated and trained for developing the resources of the country. Civil engineering will also be taught. The manufacture and use of machinery will be taught with special care.

As India is an agricultural country, knowledge of chemistry and of the scientific methods of agriculture adopted in the advanced countries of the West, whereby the soil is made to yield more abundant and richer harvests than are obtained in our country, should be promoted and diffused widely among the people. It is a matter for congratulation that the Government of India has now recognized the importance of promoting knowledge of agricultural science and research in India. But it seems that in view of the great importance to the country of such knowledge and of the benefits to be immediately derived from it, the proposed University, which will be the people's University, should make it an important part of its duty to help in diffusing such knowledge among the people and in making it a national possession. With this end in view, an Agricultural College will also be established where the highest instruction will be given through the medium of the vernacular, both in the theory and practice of agriculture in the light of the latest developments of agricultural science.

While the interests of religion (dharma) and social prosperity (artha) will be providing for by supplying sound instruction in the foregoing subjects, the third aim of life, viz., and the enjoyment of lawful pleasure (karma) will not be neglected. The founders of Indian civilization, while prescribing and insisting on the most austere morals, were never averse to artistic culture. With a clear perception of the nature of true civilization, our ancestors cultivated and cherished the graceful arts of music, poetry, drama, painting, sculpture and architecture which afford refined enjoyment to the superior natures. Some of these arts having been partially, and others totally, lost in the vicissitudes through which the Indian civilization has passed, steps will be taken to revive these arts so that, they may once more form the graces of Hindu homes.

The University will comprise

1. A VAIDIK COLLEGE where the Vedas, Vedangas, Smritis, Itihagas, and Puranas and other departments of Sanskrit literature will be taught. An astronomical and meteorological observatory will be attached to the jyotisha section of the Vedangas, and will form a part of this College.

N.B.-This college and all religious work of the University will be under the control of these who accept and follow the principles of sanatan dharma as laid down in the Sruti, Smriti, and Puranas. Teachers of religion will be trained and examined here. Admission to this College will be regulated in accordance with the rules of the Varnasrama dharma. All other Colleges will be open to students of all creeds and classes. The secular branches of Sanskrit learning will be taught without restriction of caste or creed.

2. AN AYURVEDIC COLLEGE, with its laboratories and botanical gardens. This College will have a first class hospital and a veterinary department with its cattle, farms and studs for improving the breeds of cattle and horses.
3. **A COLLEGE OF S1-HAPATYA VEDA OR ARTHA SATRA**, having, three distinct departments which will be located in separate buildings, viz

(a) A Department of Physics: Theoretical and applied, with laboratories for experiments and researches, and workshops for the training of mechanical and electrical engineers.

(b) A Department of Chemistry: with its laboratories for experiments and researches and workshops for teaching the manufacture of acids, dyes, paints, varnishes and other chemical products.

(c) A Technological Department: for teaching the manufacture, by means of machinery, of the principal articles of personal and house-hold use for which India is now dependent on foreign countries. Mining and Metallurgy will form two important sections of his department.

4. **AN AGRICULTURAL COLLEGE** where instruction will be imparted both in theory and practice of agriculture in the light of the latest developments of agricultural science

5. **A COLLEGE OF THE GANDHARV A VEDA and other fine arts.** The work of this college will be

(a) To recover the world of beauty and sublimity which was reared in ragas by the aesthetic minds of ancient India to bring it within the reach of the cultured classes
(b) To restore the dramatic art to its pristine purity and to make it a popular means of moral education;

(c) To encourage painting and sculpture by providing competent instructors for these arts (d) To preserve purity of design in the production of art wares, to arrest the spirit of a slavish imitation of foreign models, and to encourage the various decorative arts

6. **A LINGUISTIC COLLEGE** where students will be taught English and such other foreign languages as it may be found necessary to teach, in order to enrich the Indian literature with all important sciences and arts. Languages will be taught in the most approved and expeditious methods extant, and up to such a degree of proficiency that a learner of a language shall be able to speak and write it with accuracy and ease, and to read its literature with facility. Teachers of the other colleges, and Pandits outside the colleges, who are not too old, will be induced to seek instruction in this college so that they may become competent to help in the task of enriching the Indian literature with the result of modern sciences and learning. Besides these colleges and their adjurations there will be residential quarters for teachers and pupils. Earnest endeavours will be made to revive the ancient institution of Brahmacharya. Promising students will be attracted from all parts of the country and admitted to the asrama of Brahmacharis directly after their upanayana. Men of light and leading in all parts of the country will be invited to send their son's are other relations to the Asrama.

There will be a large school in connection with the asrama where the students will receive education preliminary to their admission to the colleges where they will be trained for the discharge of higher functions and control of ordinary functions, in the social economy. It will be the duty of the resident teachers to mould the characters of the students on the great models which are delineated in the Sanskrit literature. The students will be required to carry out in their daily life, and intercourse with one another, these great lessons of satya (truth), daya (compassion), tapas (physical endurance and mental discipline), soucha (purity of body, mind and dealings), (control of passion), daman (control of the senses), ahinsa (abstinence from causing injury), brahmacharya (continence), tyaga (self-sacrifice), dhriti (fortitude), kshama (forgiveness), urjata (straightforwardness), vinaya (propriety of conduct and behaviour), sila (good conduct and disposition), nirmamatra (unselfishness), nirahankara (humility), pourusha (enterprise), utsaha (aspiration), dhatiya (firmness), virya (courage), audarya (generosity) maitri (friendliness to all beings) and other virtues which they will learn at first hand from our sacred literature.

The courses of study will be so fixed that a student of average intelligence, taught on the modern methods, may, in twelve years, (a) acquire, without excessive strain on his powers, a proficiency in the Sanskrit language and literature which will make him a dharmaajaya, or firmly grounded in the principles of the religion and morality, and will be able to understand, with facility, these branches of Sanskrit learning which can be read without the help of a specialist, and (b) be skilled in some art of producing wealth, and versed in the principles upon which it is based. The students of the brahmacharyaasa arema who have maintained an unblemished character, and completed their courses of study, and who are, on examination, found to have attained the prescribed standard of proficiency will be awarded the Pada (degree) of Sutaka (eradicrate). These who, after becoming Sutakes, pursue their studies in or out of the University, and achieve distinction in some branch of science or learning, by producing some work of merit, or by some useful discovery or
invention, will be awarded the title of Acharya. These who will come to the University after the age of 14 or 15 to receive technical education, will, when they have completed their course of studies and passed the prescribed tests, receive diplomas as Adhikaris (licentiates in their respective professions. While in the University, they will also receive religious and moral education in vernacular if they do not know Sanskrit.

The instruction and training in the direct production of wealth which the students will receive in the technical colleges will, it is hoped, place them above want, and they will begin to produce wealth before they have completed their term at the University, and it may be possible to give them stipends out of their own earning during their apprenticeship. They will be established in life as employers of labour, organizers in industries, managers of landed estates and business houses, scientific and literary men, engineers, professors, religious teachers, conductors of researches in literary fields, and investigators into the phenomena and laws of nature. Being able to earn wealth by honorable means they will be above temptation to they conduct, and being inspired by high principles imbied from Sanskrit learning, they will be men of unswerving rectitude and incorruptible integrity. Their brahmacharya will give them physical and mental robustness which will enable them to bear the strain of intellectual work, whether professional or civic. Their culture will command respect. Their character will inspire Confidence. The guarantee of their word will attract capital for great industrial enterprises. Their direction and control will ensure success to religious, educational, mercantile, industrial and philanthropic undertakings. They will establish Schools and colleges in different parts of the country, will diffuse education similar to that given at the University and will be affiliated to that they will establish harmony and cooperation where there is discord and strife.

Instruction will be imparted in Sanskrit, to all who desire it. It will be insisted on in the case of these who wish to qualify themselves to be teachers of religion, and of those who wish to obtain the highest degree in medicine. In the case of others, only such knowledge of Sanskrit will be required as will enable them to easily understand simple religious texts and to acquire a mastery over the vernacular. For the rest, instruction will be imparted wholly through the medium of the Indian vernacular which is most widely understood in the country, viz., Hindi. It is hoped that Indian students who are willing to learn Japanese in order to attend lectures at the Tokyo University will not regard it a hardship if they are required to pick up a sufficient knowledge of Hindi in order to receive instruction at the proposed University. Even at present, a considerable number of students come to Benaras from Madras, which is the only part of India where Hindi is not understood by most people. They come to learn Sanskrit, and as a rule, they acquire knowledge of Hindi in a short time. As the resources of our community are at present limited, it seems wise to con cent rate all energies and resources to buildup one great institution at a central place, where the knowledge of the various arts and science needed to promote prosperity among the people should be made available to as large a of the youth of the country as possible. When this institution has been well established and fully equipped, it will be time to consider the desirability of establishing branches of the University at one or more centers in each presidency or province. It may be asked why not employ English as the medium of instruction, at least in the beginning, as it will be easier for the professors, not only for such or them as will be foreigners, but also for those who may come from Bengal or Madras, to teach through it. The reason is that, as the object is to make the benefits of the lectures available to the largest possible number of the youth of the country, that language should be the medium of instruction which the majority of them will be familiar with, or will find it easy to acquire. It is felt that the time which Indian students have to spend in acquiring that degree of familiarity with a difficult language like the English which is necessary to enable them to follow lectures in that language, would suffice to enable them to acquire a fair practical knowledge of the subject of their study if it is pursued through the medium of vernacular. Another reason is that if lectures are not required to be delivered in the vernacular from the beginning, the preparation of textbooks in Indian vernaculars will be delayed, which will lead practically to a continued use of English as the means of instruction.

One of the first steps to be taken by the University will be to have treatises on various sciences and arts written in Sanskrit and modern Indian languages by specialists who, while possessed of expert knowledge in their respective subjects, will also have a thorough command over the elegant and accurate language, and the ingenious and impressive methods, employed in the standard works in Sanskrit on medicine, astronomy, meteorology, philosophy, music and other technical subjects. The treatises will be designed to bring their respective subjects within the comprehension of Indian students who do not know any foreign language. They will treat the sciences and arts as if they had been developed in India. In short, all that is useful and beneficial in the modern civilization will be adapted for easy absorption and assimilation with the civilization of India.

The task of creating a vernacular literature which will serve as a medium for higher instruction in technical and scientific subjects is, no doubt, a difficult one, and will require much time and labour to accomplish it. But there is no difficulty which will not yield to earnestness and perseverance; and whatever has to be done must be begun, however long it may take in doing. The progress achieved in that direction by nations which did not inherit a national literature such as ours, also affords an example which ought to encourage us in the endeavor.
It is proposed that the services of the most competent teachers should be soured, whether they be foreigners or
Indians, to impart instruction in the different branches of learning at the University. The lectures of some of the teachers
may in the beginning have to be translated into Hindi. But it is hoped that they will, in the course of time, acquire a
sufficient practical knowledge of Hindi to be able to deliver lectures in that language. Whenever a professor is unfamiliar
with the vernacular, an assistant will be given to him to translate his lectures to the student.

A scheme of this magnitude will necessarily cost a large amount of money. Large sums will be required to meet
the initial expenses of acquiring land, constructing and fitting up the necessary buildings, furnishing libraries,
laboratories and workshops securing the services of the teaching staff, and providing stipends for deserving but poor
students. It is proposed to raise one hundred lakhs of rupees to meet the initial expenses and to create an endowment the
interest of which will be sufficient to maintain the institution. At least on behalf of this sum will be allotted to the
promotion of scientific, technical and industrial education. Yearly, half-yearly and monthly subscriptions will also be
invited, and will, it is hoped, bring in a considerable sum to supplement the income from the endowment. A hundred
lakhs is, no doubt, a large sum to raise in India for a non-official educational institution. But there is reason to believe
that if Hindu chiefs, noblemen, and other leading members of the Hindu community in all parts of India are once
convinced that the scheme is a sound one, that is to say that it is calculated to promote in a sufficient degree, the
happiness and prosperity of the people, the money will be forthcoming. Thousands of hearts are distressed to think that
in a country so fertile in natural resources as India, the great bulk of the people who have inherited a noble religion and
an advanced civilization should be wallowing in the mire of ignorance and poverty and pressed down by so many social
and economical evils and disadvantages. Many institutions have been started during the past few decades in different
places, with the one object of ameliorating the condition of the people. These efforts have done and are doing much good.
But as they derive their support from limited area and circles, they are handicapped for want of adequate resources, and
the benefits they confer are necessarily limited. It is, therefore, high time to create an institution which will derive its
support from the resources of the Hindu community in all parts of India and will work for the moral and material
advancement of the whole of that community. If such an institution is brought into existence it is believed that thousands
of earnest when wishers of their country will gladly contribute their time, energies and resources towards its success.
Subject to approval by leaders of the community in different parts of the country, and conditional on the acquisition of
sufficient land the seat of the University will be on the banks of the Ganges at Benaras which has from time immemorial
been the centre of Hindu learning. Attempts will be made to revive the old institution of Kashi as in old age and to invite
Hindu gentlemen of rank and learning in different parts of the country to spend the days of their retirement on the
precincts of the University. Even now many Hindus resort to Kashi, to spend the declining years of their life there. It is
reasonable to hope that when the proposed University has been established, many more learned and pious men will be
attracted to Benaras and will regard it a privilege to devote the last years of their life to the Cause of their country and
their religion.

The proper constitution of the governing body of such a national institution is a matter of very great
importance for the success of the scheme it is proposed to invite all Hindu ruling chiefs, and nobles of high rank to
become patrons of the institution and appoint their representatives in the governing body which will be composed of the
principal noblemen and gentlemen of light and leading in the Hindu community in different parts of India. The rules and
regulations of the society will be framed, and the necessary steps taken to place it on a sound and legal footing, when the
scheme has been generally approved.

The scheme is now submitted for the consideration of Hindu Chiefs and other Hindu gentlemen of light and
leading with the request that they will favour the promoters with their views regarding it and their suggestions for its
modification and improvement, so that it may prove to be an effective means of training people to promote material
wealth with the aid of advancing scientific knowledge, and to lead virtuous and happy lives in conformity with the in
junctions laid down in our sacred books.
Appendix-XVII*

THE HINDU UNIVERSITY OF BENARAS

Why it is wanted and what it aims at

The proposal to establish a Hindu University at Benaras was first put forward, at a meeting held in 1904 at the 'Mint House' at Benaras, which was presided over by H. H. the Maharaja of Benaras. A prospectus of the proposed University was published and circulated in October 1905, and it was discussed at a select meeting held at the Town Hall at Benaras on the 31st of December, 1905 at which a number of distinguished educationists and representatives of the Hindu community of almost every province of India were present. It was also considered and approved by the Congress of Hindu Religion which met at Allahabad in January 1906. The scheme met with much approval and support both from the press and the public. "To the scheme for establishing a Hindu University," said the Pioneer in a leading article, "the most cordial encouragement may be offered a crore of rupees does not seem to be an excessive sum, for a purpose so clearly excellent, and which no doubt appeals to a very numerous class......Even if Mohammedans and Christians do not hasten to embrace the opportunities offered under the most liberal constitution of this new centre of learning, there are two hundred million Hindus to whom it should appeal as a true Alma Mater, and surely no greater constituency could be desired." The Hon. Sir James La Touche, the then Lieutenant Governor of the United Provinces, was pleased to bless it in the following words;

"If the cultured classes throughout India are willing to establish a Hindu University with its colleges clustered round it, they have my best wishes for its success. But if the institution is to be first-rate, the cost will be very great and the bulk of the money must be found elsewhere than in this province. At this era of the world's progress no one will desire or approve second-rate institution."

This was in 1906. The scheme has ever since been kept alive by discussions and consultations with a view to begin work. But owing to circumstances which need not be mentioned here, an organised endeavour to carry out the proposal had to be put off year after year until last year. Such endeavor would assuredly have been begun last year. But the lamented death of our late King Emperor, and the schemes for Imperial and Provincial memorials to his Majesty, and the All-India memorials to the retiring Viceroy, came in, and the project of the University had yet to wait. Efforts have now been going on since January last to realise the long-cherished idea. As the result of the discussion which has gone on, the scheme has undergone some important changes. It has generally been agreed that the proposed University should be a residential and teaching University of the modern type. No such University exists at present in India. All the five Universities which exist are mainly examining Universities. They have done and are doing most useful work. But the need for a University which will teach as when as examine, and which by reason of being a residential University, will realise the ideal of University life as it was known in the past in India, and as it is known in the present in the advanced countries of the West, has long been felt, and deserves to be satisfied.

THE OBJECTS

The objects of the University have been thus formulated;

(i) To promote the study of the Hindu Shastras and of Sanskrit literature generally as a means of preserving and popularizing for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India;

(ii) To promote learning and research generally in arts and science in all branches;

(iii) To advance and diffuse such scientific technical and professional knowledge, combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country; and

To promote the building up of character in youth by making religion and ethics an integral part of education.

THE COLLEGES

It is proposed that to carry out these objects, as, and so far as funds should permit, the University should comprise the following colleges:

1. A Sanskrit College - with a Theological department;
2. A College of Arts and Literature;
3. A College of Science and Technology;
4. A College of Agriculture;
5. A College of Commerce;
6. A College of Medicine; and
7. A College of Music and the Fine Arts

It will thus be seen that the faculties which it is proposed to constitute at the University are these very faculties which generally find recognition at every modern University in Europe and America. There is no proposal as yet to establish a Faculty of Law; but this omission can easily be made good if there is a general desire that, the study of Law should also be provided for.

THE SAMSKRIT COLLEGE

The Colleges have been somewhat differently named now. The Vaidik College of the old scheme has given place to the Sanskrit College with a Theological department, where satisfactory provision can be made for the teaching of the Vedas also. Over a hundred years ago (in the year 1791), Mr. Jonathan Duncan, the Resident at Benaras, 'proposed to Earl Cornwallis, the Governor-General, 'that a certain portion of the surplus revenue of the province or zamindari of Benaras should be set apart for the support of a, Hindu college or academy for the preservation of the Sanskrit literature and religion of that nation,' at this the centre of their faith and the common resort of their tribes.' The proposal was approved by the Governor-General, and the Sanskrit College was established. From that time it has been the most important institution for the preservation and the promotion of Sanskrit learning throughout India. The debt of gratitude which the Hindu community owes to the British Government for having made this provision for the study of Sanskrit learning can never be repaid. And it is in every way meet and proper that instead of establishing a new college in the same city where the same subjects will be taught, the Government should be approached with a proposal to incorporate this college with the proposed University. If the proposal meets with the approval of the Government, as it may reasonably be hoped that it will, all that will then be necessary will be to add a theological department to the Sanskrit College for the teaching of the Vedas. When the Sanskrit College was started, four chairs had been provided for the teaching of the four Vedas. But they were all subsequently abolished. This has long been a matter for regret. Mr. George Nicholls, a former Headmaster of the Sanskrit College wrote in 1844: Considering the high antiquity of this branch of learning (the Vedas) it is a pity that in a college established by Government for the express purpose of not only cultivating but preserving Hindu literature, studies of the highest antiquarian value should have been discouraged by the abolition of the Veda Professorships. The Vedas have a more than antiquarian value for the Hindus. They are the primary source of their religion. And it is a matter of reproach to the Hindus, that while excellent provision is made for the study and elucidation of the Vedas in Germany and America, there is not one single first-rate institution in this country for the proper study of these books. An effort will be made to remove this reproach by establishing a good Vaidik School at this University. This, if done, will complete the provision for the higher study of Sanskrit literature at Kashi, the ancient seat of ancient learning. The Vaidik School Will naturally have an Ashram or hostel attached to it for the residence of Brahmacharis, some of whom may be trained as teachers of religion. The substitution of the name, 'the Sanskrit College' for the Vaidik College in the scheme, has been made in view of this possible incorporation.
THE COLLEGE OF ARTS AND LITERATURE

The second college will be a College of Arts and Literature, where languages, comparative philology, philosophy, history, political economy, pedagogics, &c., will be taught. It is proposed that this should be the first college to be established by the University. In the present economic condition of India there is no branch of education for which there is greater need than scientific and technical instruction. All thoughtful observers are agreed that the salvation of the country from many of the economic evils to which it is at present exposed lies in the diversion of a substantial portion of the population from agricultural to industrial pursuits. This demands a multiplication of the existing facilities for technical and industrial education. Decades ago the Famine Commission of 1878 said in their Report: "At the root of much of the poverty of the people of India and the risks to which they are exposed in seasons of scarcity, lies the unfortunate circumstance that agriculture forms almost the sole occupation of the mass of the people, and that no remedy for present evils can be complete which does not include introduction of a diversity of occupations through which the surplus population may be drawn from agricultural pursuits and led to earn the means of subsistence in manufactures and such employments." Speaking nearly a quarter of a century after, in his very able opening address to the Industrial Conference which met at Nainital in 1907, the Hon'ble Sir John Hewett said: "It is clear that, in spite of some hopeful signs, we have hardly as yet started on the way towards finding industrial employment, by means of the scientific improvements brought about in the art of manufacture, for the surplus portion of our 42 or 50 millions of population. "It is impossible for anyone interested in the industrial development of this country to study the annual trade returns without lamenting that so much valuable raw produce which might be made up locally, should leave our ports annually to be conveyed to other countries, there to be converted into manufactured articles, and often be re-imported into India in that form Mr. Holland will perhaps regret most the continued exports of mineral products capable of being worked up locally into manufactured articles, and I certainly share his regret; but I confess that my chief regrets are at present, over the enormous export of hides, cotton, and 'and seed because these raw products could be so very easily worked up into manufactures in, our midst." "We cannot regulate the sunshine and the shower; the seed time and the harvest; that is beyond the power of man. But we can control, to some extent, the disposal of the products of the earth, thereby opening new avenues to employment and spreading greater prosperity over the land." And in another part of the same address, the distinguished speaker urged that in order that this should be possible, technical education must be promoted." "It does seem to me to be an axiom," said Sir John Hewett, "that there is a very close connection between education and the progress of industries and trade. Undoubtedly this truth has not been sufficiently "recognized in India, and to my mind its backwardness in industries and trade is largely due to the failure to recognize the importance of organization on a proper basis of its system of education." The introduction of such a system was strongly advocated by the Hon'ble Mr. S.H. "Butler in an excellent note which he prepared for the said Industrial Conference. Mr. Butler" there drew attention to "the remarkable growth, and expansion of technical education in the West and Japan of recent years," which "marks at once changes in industrial conditions and in educational ideals," and urged the need of making the beginning of a similar system of education in the United Provinces. Among many other useful recommendations was one for the establishment of a Technological Institute at Cawnpore. In speaking of it Mr. Butler said: - "A few technical scholarships-tenable across the seas, excellent though they are can never supply the impetus of a technological institute. Every civilised country has its technological institutes in numbers." (The italics are ours.)..........."In the beginning all these institutions were, doubtless, humble; but it is still true that in countries yearning to be industrial technical education has begun largely at the top. Technical education lowers down followed as a rule after the spread of general education."

It is a matter of sincere satisfaction that accepting the recommendations of the Industrial Conference which were strongly supported, by the Government of the United Provinces the Government of India has been pleased to sanction the establishment of a Technological Institute at Cawnpore; that the Roorki College has been greatly strengthened and improved; and, that some other note-worthy steps, have been taken to promote technical education in the United Provinces. Progress has been recorded in some other Provinces also. We must feel deeply thankful to the Government for what they have done and are doing in his direction; but we should at the same time remember that there is need for much more to be done in this vast country, and should recognize that it is not right for us to look to the State alone to provide all the scientific and technical education that is needed by the people. We should recognize that it
is the duty and the privilege of the public—particularly of the wealthy and charitable among them—to loyally supplement
the efforts of the Government in this direction. The remarks of the late Director-General of Statistics in India made
about a year ago are quite pertinent to this subject and may usefully be quoted here. Wrote Mr. O. Connor:-

"I hope the leaders of the industrial movement (in India) will not make the mistake of thinking that the
acquisition of technical skill may be limited to the artisan class. It is, on the contrary, essentially necessary that the
younger members of families of good social status should learn the best methods of running a large factory and qualify
for responsible executive positions in such a factory. Technical schools and colleges are wanted, and, as usual, the
tendency is to look to the State to supply them. Let me recommend, however, that the community should found them
and should be content with grants-in-aid from the State. The late Mr. Tata of Bombay gave a noble example of how such
-things should be done, and, I wish there were even ten other men like him, patriotic, independent, far-seeing and
splendidly public-spirited, ready to do something like what he did."

It is not perhaps the good fortune of India at present to discover to the world ten more such splendidly public-
spirited sons as the late Jamshedjee Nuseerwanjee Tata. But it is not too much to hope, that the high and the humble
among her sons of the Hindu community, have sufficient public spirit to raise by their united contributions a sum equal
to at least twice the amount which that noble son of India offered, for the good of his countrymen, to build up a College
of Science and Technology which should be a great centre for scattering broadcast among the people a knowledge known
as results of scientific investigation and research in their practical applications to industry, and thus form a necessary
complement to the Research Institute at Bangalore and to the proposed Technological Institute at Cawnpore.

THE COLLEGE OF AGRICULTURE.

It is proposed that the second college to be established should be the College of Agriculture. For a country where
more than two-thirds of the populations depend for their subsistence on the soil, the importance of agriculture cannot be
exaggerated. Even when manufacturing industries have been largely developed, agriculture is bound to remain the
greatest and the most important national industry of India. Besides, Agriculture is the basic industry on which most of the
other industries depend. As the great scientist Baron Leibig has said—perfect agriculture is the foundation of all trade and
industry—is the foundation of the riches of the State. The prosperity of India is, therefore, most closely bound up with the
improvement of its agriculture. The greatest service that can be rendered to the teeming millions of this country is to
make two blades of grass grow where only one grows at present. The experience of the West has shown that this result
can be achieved by means of scientific agriculture. A comparison of the present outturn per acre in this country with what
was obtained here in former times and what is yielded by the land of other countries shows the great necessity and the
vast possibility of improvement in this direction. Wheat land in the United Provinces which now gives 840 lbs. an acre
yielded 1,140 lbs. in the time of Akbar. The average yield of wheat per acre in India is 700 lbs.; in England it is 1,700 lbs.
Of rice the yield in India is 800 lbs., as against 2,500 lbs., in Bavaria. America produces many times more of cotton and of
wheat per acre than we produce in India. This marvelously increased production in the West is the result of the
application of science to agriculture. The February number of the Journal of the Board of Agriculture draws attention to
the fact that in the single State of Ontario which subsidizes the Guelph College of Agriculture to the extent of £ 25,000
annually, the material return for this outlay is officially stated as follows:—"The application of scientific principles to the
practical operations of the farm, and the interchange and dissemination of the results of experiments conducted at the
College and the practical experience of successful farmers, have increased the returns from the farm far in excess of the
expenditure on account thereof. The direct gains in yield in one class of grain alone have more than covered the total cost
of agricultural education and experimental work in the Provinces." There is no reason why resort to scientific methods
should not yield equally satisfactory results here.

In the Resolution on Education which the Government, of India published in 1904, they noted that the provision
for agricultural education in India is at present meager and stands seriously in need of expansion and reorganization.
Much progress has been made since then. And Imperial Agricultural College and Research Institute have been
established at Pusa, and Provincial Agricultural Colleges have been improved. For all this we must feel thankful to the
Government. But the need for more provision for agricultural education is still very great, and it is believed that an
agricultural college, established and maintained by the voluntary contribution of the people, is likely to prove specially
useful in making the study of agricultural science much more popular and fruitful than it is at present.

THE COLLEGE OF COMMERCE

It is proposed that the third college to be established should be College of Commerce and Administration. The
importance of commercial education—that is, a special training for the young men who intend to devote themselves to
commercial pursuits as a factor in national and international progress is now fully recognized in the advanced countries
of the West. Those nations of the West which are foremost in the commerce of the world have devoted the greatest attention to commercial education. Germany was the first to recognize the necessity and usefulness of this kind of education. America followed suit; so did Japan; and during the last fifteen years England has fully made up its deficiency in institutions for commercial education. The Universities of Birmingham and Manchester have special Faculties of Commerce with the diploma of Bachelor of Commerce. So has the University of Leeds. Professor Smith, who came to India two years ago at the invitation of the Government of Bombay, in addressing the Indian Industrial Conference at Madras, said: "The leaders of commerce and business need to be scientifically trained just as a doctor or a barrister or professional man is. Modern experience shows us that business requires administrative capacity of the very highest type. It needs not merely technical knowledge, but it needs the power of dealing with new situations of going forward at the right moment and of controlling labour. These are just the qualities which Universities have always claimed as being their special business to foster and we, therefore, say that if you are going to fulfill any of the hopes which were held out yesterday by your President, if you are going to fulfill any of the hopes which were held out by your President, if you are going to take into your own hands the control of the commerce of this nation, then you must produce wide-minded, enterprising men of initiative, men who are likely to be produced by the University Faculties of Commerce. The University Faculty of Commerce is intended, of course, to train the judgment and to mould the minds of men. It is claimed that although it must give primarily a liberal education, it is possible to give that education which has a direct practical bearing on business life. That kind of man (a man so trained) has immense possibilities in the world of commerce; he is the kind of man on whom you must depend to lead you in the industrial march in the future."

When it is remembered that the export and the import trade of India totals up more than 300 crores of rupees every year, it can easily be imagined what an amount of employment can be found for our young men in the various branches of commerce, in and out of the country, if satisfactory arrangements can be made to impart to them the necessary business education and training. The possibilities of development here are truly great; and the establishment of a College of Commerce seems to be urgently called for to help to some extent to make those possibilities real.

THE COLLEGE OF MEDICINE

It is proposed that the next college to be established should be the College of Medicine. The many Medical Colleges and Schools which the Government have established in various provinces of India, have done and are doing a great deal of good to the people. But the supply of qualified medical men is still far short of the requirements of the country. The graduates and licentiates in medicine and surgery whom these colleges turn out are mostly absorbed by cities and towns. Indeed even in these, a large portion of the population is served by Vaidyas and Hakims, who practice, or are supposed to practice, according to the Hindu or Mohammedan system of medicine. In the villages in which the nation dwells, qualified medical practitioners are still very rare. Hospital assistants are employed in the dispensaries maintained by District Boards. But the number of these also is small. The result is that it is believed that vast numbers of the people have to go without any medical aid in fighting against disease, and a large number of them have in their helplessness, to welcome the medical assistance of men who are often un instructed and incompetent. The need for more medical colleges is thus obvious and consistent. In the last session of the Imperial Legislative Council, the Hon'ble Surgeon-General Lukis, Inspector-General of Civil Hospitals in India, referring to the advice recently given to the Bombay medical men by Dr. Temalji Nariman, exhorted Indians to found more medical colleges. Said Surgeon General Lukis:

"In the very excellent speech which we listened to with such interest yesterday, the Hon. Mr. Gokhale when pleading the cause of primary education, said that this was a case in which it was necessary that there should be the cordial co-operation of the Government with the public. May I be allowed to invert the terms and say: this is a case where we want the cordial co-operation of the public with the 'Government'? I hope that the wealthy and charitable public will bear this in mind, and I can assure them that if they will do anything to advance the scheme for the institution of unofficial medical colleges, entirely officered by Indians, they will not only be conferring a benefit on the profession, but on their country at large ....

It is well known that the Government medical colleges and schools cannot accommodate more than a fraction of those who ask for admission. In Calcutta alone, as I know from personal experience, over 200 candidates have to be rejected every year, and there is therefore ample room for well-equipped and properly staffed unofficial medical colleges and schools which may be either affiliated to the University or run on the same lines as a Government medical school but entirely conducted by Indian medical men; and I look forward to the time when in every important centre in India we shall have well-equipped unofficial medical schools working in friendly rivalry with the Government medical schools, and each institution striving its hardest to see which can get the best results at the University examinations. As Dr. Nariman said, this may take years to accomplish, but I earnestly hope that, before I say farewell to India, I shall see it an accomplished fact, that any rate in Calcutta and Bombay; and if I have said anything to-day which will induce the leaders of the people to give the scheme their cordial support, I feel, sir, that I shall not have wasted the time of the Council by
interposing in this debate."

The distinguishing feature of the proposed Medical College at Benaras will be that Hindu medical science will be taught here along with the European system of medicine and surgery. Hindu medical science has unfortunately received less attention and recognition than it deserves. Hippocrates, who is called the 'Father of Medicine,' because he first cultivated the subject as a science in Europe, has been shown to have borrowed his materia medica from the Hindus. "It is to the Hindus," says Dr. Wise, late of the Bengal Medical Service, 'we owe the first system of medicine.' It will be of some interest to Hindu readers to know," says Romesh Ch. Dutt in his History of Civilisation in Ancient India, 'when foreign scientific skill and knowledge are required in every district in India for sanitary and medical work, that twenty-two centuries ago, Alexander the Great kept Hindu physicians in his camp for the treatment of diseases which Greek physicians could not heal, and that eleven centuries ago Haroun-al-Rashid of Bagdad retained two Hindu physicians known in Arabian records as Manka and Saleh, as his own physicians.' Not only throughout the Hindu period-including of course the Buddhist-but throughout the Mohammedan period also the Hindu system was the 'national system of medical relief in India, so far as the nearest the Hindu world was concerned, and so it remains, to a large extent, even to this day. Being indigenous it is more congenial to the people; treatment under it is cheaper than under the European system; and it has merits of its own which enable it to stand in favorable comparison with other systems. In support of this view it will be sufficient to mention that Kavirajas or Vaidyas who have a good knowledge of Hindu medical works, command a lucrative practice in a city like Calcutta in the midst of a large number of the most competent practitioners of the European system. This being so, it is a matter for regret that there is not even one first class institution throughout the country where such Kavirajas or Vaidyas may be properly educated and trained to practice their very responsible profession. The interests of the Hindu community demand that satisfactory provision should be made at the very least at one centre in the country for the regular and systematic study and improvement of a system which is so largely practiced, and is likely to continue to be practiced in the country. It is intended that the proposed Medical College of the University should form one such centre. The Hindu system of medicine shall here be brought up to date and enriched by the incorporation of the marvelous achievements which modern medical science has made in anatomy, physiology, surgery and all other departments of the healing art, both on the preventive and the curative side. The aim of the institution will be to provide the country with Vaidyas well-qualified both as physicians and surgeons. It is believed that this will be a great service to the cause of suffering humanity in India.

THE COLLEGE OF MUSIC AND THE FINE ARTS

The last college to be established should, it is proposed, be a College of Music and the 'Fine Arts. The work of this College will be (a) to recover the world of beauty and sublimity which was reared in rags by the esthetic minds of ancient India, and to bring it within the reach of the cultured classes; (b) to encourage painting and sculpture; and (c) to preserve and promote purity of design in the production of art wares, to arrest the spirit of a slavish imitation of foreign models.

The high value of music in the economy of a nation's healthful and happy existence is fully recognized in the advanced countries of the West. A number of Universities have a special Faculty of Music, and confer degrees of Bachelors, Masters and Doctors of Music. A modern University will be wanting in one of the most elevating influences if it did not provide for a Faculty of Music.

THE MEDIUM OF INSTRUCTION

When the idea of a Hindu University was first put forward, it was proposed that instruction should be imparted in general subjects through the medium of one of the vernaculars of the country. It was proposed that 'that vernacular should be Hindi, as being the most widely understood language in the country. This was supported by the principle laid down in the Despatch of 1854, that knowledge of European arts and science should gradually be brought by means of the Indian vernaculars, within the reach of all classes of the people. But it is felt that this cannot be done at present owing to the absence of suitable treatises and text-books on science in the vernaculars. It is also recognized that the adoption of one vernacular as the medium of instruction at a University which hopes to draw its alumni from all parts of India will raise several difficulties of a practical character which it would be wise to avoid in the beginning.

It has, therefore, been agreed that instruction shall be imparted through the medium of English, but that, as the vernaculars are gradually developed, it will be in the power of the University to allow anyone or more of them to be used as the medium of instruction in subjects and courses in which they may consider it practicable and useful to do so. In view of the great usefulness of the English language as a language of world-wide utility, English shall ever then be taught as a second language.
THE NEED FOR THE UNIVERSITY

There are at present five Universities in India, viz., those of Calcutta, Bombay, Madras, Lahore and Allahabad. These are all mainly examining Universities. In founding them, as the Government of India said in their Resolution on Education in 1904, "the Government of India of that day took up their model the type of institution then believed to be best suited to the educational conditions of India, that is to say, the examining University of London. Since then the best educational thought of Europe has shown an increasing tendency to realize the inevitable shortcomings of a purely examining University, and the London University itself has taken steps to enlarge the scope of its operations by assuming additional functions...."

Meanwhile the Indian experience of the last fifty years has proved that a system which provides merely for examining students in those subjects to which their aptitudes direct them, and does not at the same time compel them to study these subjects systematically under first-rate instruction, tends inevitably to accentuate certain characteristic defects of the Indian intellect—the development of the memory out of all proportion to the other faculties of the mind, the incapacity to observe and appreciate facts, and the taste for metaphysical and technical distinctions. Besides, a merely examining University can do little to promote the formation of character, which, it is generally agreed, is even more important for the well-being of the individual and of the community, than the cultivation of intellect. These and similar considerations point to the necessity of establishing residential and teaching Universities in India of the type that exist in all the advanced countries of the West. The proposed University will be such a University—a Residential and Teaching University. It will thus supply a distinct want which has for some time been recognized both by the Government and the public, and will, it is hoped, prove a most valuable addition to the educational institutions of the country.

But even if the existing Universities were all teaching Universities, the creation of many more new Universities would yet be called for in the best interests of the country. If India is to know, in the words of the great Educational Despatch of 1854, those 'vast moral and material blessings which low from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connexion with England'; if her children are to be enabled to build up indigenous industries in the face of the unequal competition of the most advanced countries of the West, in the means of higher education in this country, particularly of scientific, industrial and technical education, will have to be very largely increased and improved. To show how great is the room for improvement, it will be sufficient to mention that as against five examining Universities in a vast county like India, which is equal to the whole of Europe minus Russia, there are eighteen Universities in the United Kingdom, which is nearly equal in area and population to only one province of India, namely, the United Provinces; fifteen in France; twenty-one in Italy; and twenty-two State-endowed Universities in Germany, besides many other Universities in other countries of Europe. In the United States of America, there are 134 State and privately endowed Universities. The truth is that University education is no longer regarded in the West as the luxury of the rich, which concerns only those who can afford to pay heavily for it. Such education is now regarded as of the highest national concern, as essential for the healthy existence and progress of every nation which is exposed to the relentless industrial warfare which is going on all over the civilised world.

How sadly India has suffered in this new warfare was well described in an excellent paper on the industrial development of India which Sir Guilford Molesworth, K. C. I. E., contributed to the First Indian Industrial Conference at Benaras in 1905. He there truly observed:—"India presents the strange spectacle of a country, formerly rich, prosperous, and in a manner highly civilized, of which the native industries are now decadent, being crushed out under the stress of modern civilization and progress." "Of India's vast population of 300,000,000 souls about 60 per cent are supported by agriculture. This leaves a large residuum available for other industrial purposes: but the arts and crafts for which India has been so justly celebrated whether metallurgical or textile, whether of cutlery, glass, pottery, silks, carpets, or other industries are dead or dying.

"Throughout the country may be found old slagheaps, testifying to the former prosperity of native iron industries, the splendid native iron being now superseded by the cheap worthless metal of foreign manufacture. Everywhere may be seen evidence of flourishing industries of the past, whether in the huge forty-ton brass; gun of Bijapur, in the great iron column of the Kutub, in the magnificent inlaid marble, fretwork and the carving of the tombs, palaces, and mosques. It may also be seen in the glass, pottery, shawls, carpets, and silks in the toshakhanas of many of the Rajahs, and also in the ruins of indigo factories."***

"In connection with this subject I may quote the following from an article which I contributed to the Calcutta Review more than twenty years ago:—"India, the land of the pagoda tree. India the mine of wealth, India, the admiration of Marco Polo, and of travellers of former times. India in poverty I Midas starving amid heaps of gold does not afford a greater paradox: yet here we have India, Midas like, starving in the midst of untold wealth."
"For India has untold wealth: wonderful natural resources, whether agricultural, mineral or industrial, but they are to a great extent dormant. It has coal of an excellent quality, it has fine petroleum, large quantities of timber and charcoal; it has iron of a purity that would make an English iron-master's mouth water, spread wholesale over the country, in most places to be had by light quarrying over the surface; it has chrome iron capable of making the finest Damascus blades, manganiferous ore, splendid hematite's in profusion. It has gold, silver, antimony, precious stones, asbestos; soft wheat, equal to the finest Australian, hard wheat, equal to the finest Kabanka. It has food-grains of every description: oilseeds, tobacco, tea, coffee, cocoa, sugar, spices, lacl, dyseus, cotton, jute, hemp, flax, coil, fibres of every description in fact, products too numerous to mention. Its inhabitants are frugal, thrifty, industrious, capable of great physical exertions, docile, easily taught, skilful in any work requiring delicate manipulation. Labour is absurdly cheap, and the soil for the most part wonderfully productive."

"Ball, in his 'Economic Geology of India,' says: 'Were India wholly isolated from the rest of the world, or its mineral productions protected from competition, there cannot be the least doubt that she would be able, from within her own boundaries, to supply nearly all the requirements, in so far as the mineral world is concerned, of a highly civilized community. I may add that this remark is applicable not only to mineral products, but also to almost every other article of produce."

"Some forty or fifty years ago, Japan was as backward as any Eastern nation, but she has developed her resources from within,' or, in other words, by the people in conjunction with the Government. The Success of this policy has been apparent in the wonder full development of Japanese industries built upon 'a system of technical education which included every thing required to enable her to occupy her proper place among the manufacturing nations of the world."

The agricultural exports of Japan including raw silk formed 51.6 per cent of the total exports in 1890. They had fallen to 37.8 per cent in 1902, while her industrial exports had risen from 18 to 38 per cent.

Speaking a few years ago, Sir Philip Magnus said: 'The intimate connection between industrial progress and scientific activity does not admit of question. But if positive proof is needed, it will be found in the concurrent development of the trade of Germany and of the facilities provided in that country for the scientific training of the people. Other causes have undoubtedly contributed to the commercial prosperity of Germany; but after making every allowance for these, we are confronted with the fact that these industries depend for their successful working upon the application of the most advanced scientific knowledge, and that the German people have recognized this dependence by providing, at a cost vastly exceeding any like expenditure by this country, the best possible facilities for scientific training and research. This fixed policy has changed Germany from an agricultural to a manufacturing nation.' In 1871, Germany was a nation of 39 millions of inhabitants, of whom 60 per cent were engaged in agricultural pursuits. In 1901 it had increased to an Empire of 58 million inhabitants, of whom 35 per cent were engaged in agriculture and 65 per cent-nearly two-thirds-in industry and trade. Between 1870 and 1900 the number of students at German Universities at technical and other high schools has increased from 17,761 to 46,520.

India too has felt the effect of this change. Our indigo industry has been killed by the scientifically manufactured artificial indigo of Germany. The aniline dyes proclaim it everywhere. The ancient sugar industry of India is being steadily undermined by the competition of foreign sugar. In the course of an extremely valuable paper, 'On the development of the mineral resources of India,' which Sir Thomas (then Mr.) Holland, Director of the Geological Survey of India, contributed to the First Industrial Conference held at Benaras in 1905, he said: 'As one result of the application of science to sugar manufacture in Europe, Austria alone last year sent sugar to India to the value of 138 lakhs of rupees. (The value of the sugar imported from various countries into India amounted last year to over 10 crores.) When a country, with a temperate climate, can beat the manufactures of natural tropical product in their own climate, and at a distance of 5,000 miles, it is time for us to review our methods of work with critical faculties well alert. How many other Indian industries, depending solely on the advantage of natural conditions, are in danger of extermination by applied science in Europe?'

In concluding his paper, Sir Thomas Holland said: 'Our poverty is not in material, but in men capable of turning the natural material into the finished product. We want-more than Government provision for technical scholarships: we want a reformation in the tastes of our students; we want them to learn that the man with technical dexterity is of more use to the country than the writer of editorials or the 'skilful cross-examiner that applied science now belongs to the highest caste of learning, and is a worthy field for the best ability we can obtain. 'As far as our mineral resources are concerned, there is unlimited room for profitable enterprise: the country is sufficiently endowed by Nature, not only to meet its own requirements, but to take advantage of its central position for competing with others in the Indian Ocean markets but until we find the chemical, metallurgical and mechanical workshops as attractive to our high-caste students, as the class-rooms for law and literature now are, the cry of Swadeshi, no matter how worthy the spirit it embodies, will remain but an empty word."
The endeavour to establish the proposed University is being made in the hope and belief that a people's University, as it pre-eminently will be, will succeed in a larger measure than other Universities, in making the chemical, metallurgical and mechanical workshops as attractive to our high-caste students as the class-rooms of law and literature now are.

MORAL PROGRESS

Training of Teachers of Religion

Enough has been said about to show the need for a University such as it is proposed to establish, to help the diffusion of general, scientific and technical education as a means of preserving or reviving national industries and of utilizing the natural resources of India and thereby augmenting national wealth. But mere industrial advancement cannot and sure happiness and prosperity to any people; nor can it raise them in the scale of nations. Moral progress is even more necessary for that purpose than material. Even industrial prosperity cannot be attained in any large measure without natural confidence and loyal co-operation amongst the people who must associate with each other for the purpose. These qualities can prevail and endure only amongst those who are upright in their dealings, strict in the observance of good faith, and steadfast in their loyalty to truth. And such men can be generally met with in a society only when that society is under the abiding influence of a great religion acting as a living force.

Every nation cherishes its own religion. The Hindus are no exception to the rule. On the contrary, probably no other people on earth are more deeply attached to their religion than the Hindus. If they were asked to-day for which of the many blessings which they enjoy under British rule, they are more grateful than for the others, they would probably unhesitatingly name religious freedom. Sir Herbert observed in his report on the Census of 1901, that “Hinduism with its 207 million votaries is the religion of India,” that that “it is professed in one or other of its multi-various forms by 7 persons out of 10, and predominates everywhere except in the more inaccessible tracts in the heart and on the outskirts.” The importance of providing for the education of the teachers of a religion so ancient, so wide spread and so deep-rooted in the attachment of its followers is quite obvious. If no satisfactory provision is made to properly educate men for this noble calling, ill-educated or uneducated and incompetent men must largely fill it. This can only mean injury to the cause of religion and loss to the community. Owing to the extremely limited number of teachers of religion who are qualified by their learning and character to discharge their holy functions, the great bulk of the Hindus including princes, noblemen, the gentry, and—barring exceptions here and there—even Brahmans, have to go without any systematic religious education or spiritual ministrations. This state of things is in marked contrast with that prevailing in the civilised countries of Europe and America where religion, as a rule, forms a necessary part of education; where large congregations assemble in churches to hear sermons preached by well-educated clergymen, discharging their duties under the control of well-established Church governments or religious societies: But though the fact is greatly to be deplored, it is not to be wondered at. The old system which supplied teachers of religion has, in consequence of the many vicissitudes through which India has passed, largely died out. It has not yet been replaced by modern organisations to train such teachers. To remove this great want, to make suitable provision for satisfying, the religious requirements of the Hindu community, it is proposed to establish a large school or college at the University to educate teachers of the Hindu religion. It is proposed that they should receive a sound grounding in liberal education, make a special and thorough study of their own sacred books, and a comparative study of the great religious systems of the world; in other words, that they should receive at least as good an education and training as ministers of their religion as Christian Missionaries receive in their own.

Of course several chairs will have to be created to meet the requirements of the principal denominations of Hindus. How many these should be, can only be settled later on by a conference of the representative men of the community. But there seems to be no reason to despair that an agreement will be arrived at regarding the theological department of the University. Hindus have for ages been noted for their religious toleration. Large bodies of Hindus in the Punjab, who adhere to the ancient faith, revere the Sikh Gurus who abolished caste. The closest ties bind together Sikh and non-Sikh Hindus, and Jains and Agarwals who follow the ancient faith. Followers of the Acharyas of different Sampradayas live and work together as good neighbours and friends. So also do the followers of the Sanatan Dharma and of the Arya Samaj, and of the Brahma Samaj. And they all co-operate in matters where the common interests of the Hindu community as a whole are involved. This toleration and good-feeling have not been on the wane; on the contrary they have been steadily growing. There is visible at present a strong desire for greater union and solidarity among all the various sections of the community, a growing consciousness of common ties which bind them together and which make them sharers in sorrow and in joy and it may well be hoped that this growing feeling will make it easier than before to adjust differences, and to promote brotherly good-feeling and harmonious co-operation even in the matter of providing for the religious needs of the different sections of the community.

The constitution of the Theological Faculty which has been proposed has called forth some adverse criticism. The objections which have been urged, may well be considered, as they must be, when the conference which has been
suggested above meets. But it may safely be said that good sense and good brotherly feeling will help to bring about a solution which will meet with the assent and approval of the community at large.

**Religious Instruction of Students**

This is a service which the proposed University will render to the Hindu community as a whole. It will render a special service to the youth of that community. It will be its special solicitude to instruct every Hindu young man, who comes within the sphere of its influence, in the tenets of his noble religion: In Europe and America, secular education, is as a rule, combined with religious education." In India also the sentiment in favour of combining the two kinds of instruction has come down from the most ancient times. Notwithstanding this, however, owing to the differences in the faiths followed by the British rulers of India and the people of this country, the Government felt themselves constrained, when inaugurating the otherwise excellent system, of public instruction which obtains here, to exclude religious instruction from State colleges and schools.

The wisdom and liberality of sentiment which underlie this decision are highly commendable; but the imperfections and evils arising from a dissociation of two parts which go to make up a complete whole, have yet long been recognized and regretted both by the Government and the public. Many years ago, a former Chancellor of the University of Calcutta said in his address at the Convocation "that a system of education which makes no provision for religious teaching is essentially imperfect and incomplete." The Education Commission which was appointed during the time of Lord Ripon and which was presided over by Sir William Hunter went at great length into this question. The Commissioners said in their Report: "The evidence we have taken shows that in some Provinces there is a deeply-seated and widely spread desire that culture and religion should not be divorced, and that this desire is shared by some representatives native thought in every Province.

In Government institutions this desire cannot be gratified. The declared neutrality of the State forbids its connecting the institutions directly maintained by it with any form of faith; and the other alternative of giving equal facilities in such institutions for the inculcation of all forms of faith involves practical difficulties which we believe to be insuperable. In Chapter VI we have shown that we are not insensible to the high value of the moral discipline and example which Government institutions are able to afford; but we have also shown that we regard something beyond this as desirable for the formation of character and the awakening of thought. To encourage the establishment of institutions of widely different types, in which may be inculcated such forms of faith as various sections of the community may accept, whether side by side with or in succession to Government institutions, is one mode in which this difficulty can be practically solved.

The Commission recognized that this mode of providing for religious education was "not free from objections and even enlargers of its own." That danger, in their opinion, was that "a denominational college runs some risk of confining its benefits to a particular section of the community, and thus of deepening the lines of difference already existing." But this danger minimized in the case of a University like the one proposed which has laid it down as one of its cardinal articles of association that "all colleges, schools and institutions of the University, except the theological department, shall be open to students of all creeds and classes," and which has provided that while "religious education shall be compulsory in the case of all Hindu students of the University," attendance at religious lectures will not be compulsory in the case of non-Hindus, or of students whose parents or guardians may have a conscientious objection to their wards attending such lectures. But even without taking it into account that the danger which they apprehended might be minimized by a denominational institution being quite liberal in practically opening all its classes to students of every creed and class, the Commission still recommended that encouragement should be given to the establishment of denominational institutions, for they considered it to be the only proper solution of the question of religious education. And they rightly pointed out that this is a solution of the difficulty suggested by the Despatch of 1854, which expresses the hope "that institutions conducted by all denominations of Christians, Hindus, Mahomedans, Parsis, Sikhs, Buddhists, Jains, or any other religious persuasions, may be affiliated to the Universities."

The recommendation of the Commission has received much practical support from the public of many important denominations in this country. The number of denominational institutions has been steadily growing. In the first place there are the numerous colleges and schools maintained by Missionary societies. Then there is the Mahomedan Anglo-Oriental College at Aligarh, and many other Islamic colleges and schools. There is the Central Hindu College at Benaras, the Hindu College at Delhi, the Kayastha Pathshala at Allahabad, the Dayanand Anglo-Vaidic College at Lahore, the Balwant Rajput High School at Agra, the Hewett Kshatriya High School at Benaras and several others besides. Mahomedans are now endeavouring to establish a Moslem University at Aligarh, and the Domiciled Christians of India are working for a University of their own. The Government have always recognised the useful part which such institutions play in the economy of Indian education. In their resolution on education, issued in 1904, the Government of
India noted the complaint that "the extension in India of an education modelled upon European principles, and so far as Government institutions are concerned, purely secular in character, has stimulated tendencies unfavourable to discipline and has encouraged the growth of a spirit of irreverence in the rising generation." "If any schools or colleges," said the Government of India, "produce this result, they fail to realise the object with which they are established—of promoting the awakening of thought. This something can only be the teaching of religion. The soundness of this view is forcing itself upon the Government of India. An appreciation of the necessity for supplementing secular with religious education could not be more clearly expressed. The Government went on to say, however, that in Government institutions the instruction must continue to be exclusively secular. But the years that have passed since this was written, have wrought a great change in favour of the introduction of religious education even in Government institutions. Quoting the appeal of the Maharaja of Jaipur, the author of "Indian Unrest" has urged that the resolution of the Government of India of 1904, that instruction in Government institutions must be secular, "is already out of date and certain hours should be set apart on specified conditions for religious instruction in the creed which parents desire for their children." A writer in the "Times" recently (Educ. Suppl. Jan. 3, 1911) complained of "the disastrous effect upon the rising generation (in India) of the complete severance of secular education from all religious sanction, and from the moral influences bound up with religion. Honourable citizens for 'the welfare of the State' cannot, it is urged, be achieved by a laissez faire policy in regard to the moral and religious side of education," says another. The question was discussed at the recent Educational Conference held in February last at Allahabad. The Hon'ble Mr. de la Fosse, Director of Public Instruction, U. P., gave expression to a widespread sentiment when he said there' that "the public are of opinion that moral instruction must go hand in hand with religious instruction and that moral principles must be based on religious sanctions." He also rightly pointed out that "religious instruction to be effective must be dogmatic, and this stood in the way of any general adoption of such teaching in public schools."

There can be no difficulty, however, in adopting such teaching in denominational institutions. And this is one of the strongest arguments in favour of a denominational University that it will be able to make up an acknowledged deficiency in the present system of education; that it will be able, to use the words of the Government of India, to "supply religious and ethical instruction to complete educational training of their scholars," and thus to lay the surest foundation for the formation of their character.

FORMATION OF CHARACTER

A highly esteemed English writer has well said that "character is human nature in its best form. It is moral order embodied in the individual. Men of character are not only the conscience of society, but in every well-governed state they are its best motive power, for it is moral qualities in the main which rule the world. The strength, the industry, and the civilization of nations—all depend upon individual character, and the very foundations of civil security rest upon it. Laws and institutions are but its outgrowth. In the just balance of nature, individuals and nations, and races will obtain just so much as they deserve, and no more. And as effect finds its cause, so surely does quality of character amongst a people produce its befitting results." In another place, the same writer has rightly observed, that "although genius always commands admiration, character most secures respect. The former is more the product of brain-power, the latter of heart-power; and in the long run it is the heart that rules in life." A Teaching University would but half perform its function if it does not seek to develop the heart-power of its scholars with the same solicitude with which it would develop their brain-power. Hence it is that the proposed University has placed the formation of character in youth as one of its principal objects. It will seek not merely to turn out men as engineers, scientists, doctors, merchants, theologians, but also as men of high, character—probity and honour, whose conduct through life will show that they bear the hall-mark of a great University. Such character can be of the highest and most securely bunt upon the solid foundation of religion. It must be gratefully acknowledged that the high moral tone which generally pervades classical English literature, and the moral discipline and example which Government institutions are able to afford, have been very helpful in forming the character of English-educated Indians. But it ought to be remembered that where there was no religious instruction at home, there was an inherited religious basis upon which these influences operated. It may well be doubted, whether in the absence of such a basis, the result would have been equally satisfactory. The Education Commission expressed the correct view when they said that they were not insensible to the high value of the moral discipline and example which Government institutions are able to afford, but that something beyond this was desirable for the formation of character and the awakening of thought. This something can only be the teaching of religion. The soundness of this view is forcing itself more and more upon many a thoughtful mind. The problem "how to train character, to create moral ideals, and to give to them a vital and compelling force in the creation of character and the conduct of daily life without basing them on
And what can be more helpful and effective in the training of the character of Hindu youth than the noble teachings of the Hindu religion? That religion enjoins truthfulness, integrity, fortitude; self-help, self-respect, self-control; abstinence from injury, forgiveness, compassion; philanthropy, hospitality, unselfish action for public good, reverence for age and authority, discipline and devotion to duty, and above all, the service of God through the service of man and friendliness to the whole creation. In short, all the virtues which elevate human character, support human society, and promote peace on earth and good-will among men, are inculcated by means of solemn injunctions, touching anecdotes and eloquent discourses. Hindu philosophy co-operates with Hindu religious literature in the task of leading man in the path of righteousness, inasmuch as it teaches him that every creature around him is his own self in another guise, and that he rises in the scale of being by doing good to those with whom he comes in contact and degrades himself by injuring his fellow-creatures. A belief in the two great laws of transmigration and karma thus acts as an aid and incentive to virtue.

ORGANISATION COMMITTEE

Such in broad outline is the scheme of the proposed Hindu University. It represents the ideal which the promoters of the scheme desire and hope to work up to. The ideal is not an unattainable one, nor one higher than what is demanded by the condition and capabilities of the people. But the realisation of such an ideal must of course be a work of time.

The scheme outlined above can only serve to indicate the general aim. Definite proposals as to how a beginning should be made, which part or parts of the scheme it would be possible and desirable to take up first and which afterwards, and what practical shape should be given to them, can only be formulated by, experts advising with an approximate idea of the probable amount of accommodation and the buildings etc., which will be required to give effect to their proposals. The same Committee may be asked to make detailed proposals regarding the scope and character of the courses in the branch or branches that they may recommend to be taken up, regarding also the staff and salaries, the equipment and appliances, the libraries and laboratories, the probable amount of accommodation and the buildings etc., which will be required to give effect to their proposals.

THE CONSTITUTION OF THE UNIVERSITY

The success of a large scheme like this depends upon the approval and support of (1) the Government, (2) the Ruling Princes, and (3) the Hindu public. The scheme is bound to succeed if it does not fail to enlist sympathy and support from these directions. To establish these essential conditions of success nothing is more important than that the governing body of the University should be of sufficient weight to command respect; that its constitution should be so carefully considered and laid down as to secure the confidence of the Government on the one hand and of the Hindu Princes and public on the other. To ensure this, it is proposed that as soon as a fairly large sum has been subscribed, a Committee should be appointed to prepare and recommend a scheme dealing with the constitution and functions of the Senate, which shall be the supreme governing body of the University, and of the Syndicate, which shall be the executive of the University. It is also proposed that apart from these there should be an Academic Council of the University, which should have well defined functions-partly advisory and partly executive, in regard to matters relating to education, such as has been recommended in the case of the University of London by the Royal Commission on University Education in London. The scheme must, of course, be submitted to Government for their approval before it can be finally settled.

THE ROYAL CHARTER

Every individual and body of individuals are free to establish and maintain an institution of University rank, if he or they can find the funds necessary for the purpose. But it is only when an institution receives the seal of Royal approval and authority to confer degrees, that it attains the full status and dignity of a University, and enters upon a career of unlimited usefulness.
Two conditions are necessary for obtaining a Royal Charter. The first is that sufficient funds should be actually collected to permit of the establishment and maintenance of an institution of University rank. The second is that the governing body of the University should be of sufficient weight to command public respect and to inspire confidence in the minds of the Government. It rests entirely with the Hindu Princes and public to establish these two necessary preliminary conditions. If they do so, the grant of a Royal Charter may be looked for with confidence as certain.

"It is one of our most sacred duties," said the Government in the Despatch of 1854, "to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the diffusion of general knowledge, and which India may, under Providence, derive from her connection with England." In the pursuit of this noble policy, the Government have established and maintain with public funds, the large number of State schools, colleges and the five Universities which exist at present in this country, and which have been the source of so much enlightenment to the people. The State expenditure on education has been happily increasing, and it may confidently be hoped that it will increase to a larger extent in the near future. But in view of the immensity of the task which lies before the Government of spreading all kinds of education among the people, and the practical impossibility, under existing circumstances, of achieving that end by direct appropriations from the public revenue alone, it is absolutely necessary that private liberality should be encouraged to the utmost to supplement any funds, however large, which the State may be able to set apart for the furtherance of education. This necessity has been recognised from the time that efforts to educate the people were commenced by the British Government. Indeed, the introduction of the grant-in-aid system, as observed by the Education Commission, "was necessitated by a conviction of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India. And it was expected that the plan of thus drawing support from local sources in addition to contributions from the State, would result in a far more rapid progress of education than would follow a mere increase of expenditure by the Government." In the Resolution of the Government of India of 1904, on Indian Educational Policy, it is stated: "From the earliest days of British rule in India, private enterprise has played a great part in the promotion of both English and vernacular education, and every agency that could be induced to help in the work joy imparting sound instruction has always been welcomed by the State," (The italics are ours.) Instances abound all over the country to show that the Government has encouraged and welcomed private effort in aid of education.

So far as this particular movement for a Hindu University is concerned, it must be gratefully acknowledged that it has received much kind sympathy and encouragement from high officials of Government from the beginning. As one instance of it, reference may be made to the letter of the Hon'ble Sir James La Touche, the late Lieutenant-Governor of the U.P., and now a member of the India Council, quoted at the commencement of this note, wherein he said:"If the cultured classes throughout India are willing to establish a Hindu University with its colleges clustered round it, they have my best wishes for its success." Several high officials of Government, who have been approached in connection with the University during the last few months, have shown similar sympathy, and offered the most helpful advice and encouragement. The attitude of Europeans generally, both official and nonofficial, towards this movement, was very well expressed by the Pioneer in the article from which we have quoted before. After referring to the claim of educated Indians for a larger share of self-government, the Pioneer said:

"Education is certainly not the least of the great subjects with which the Governments have to deal; and if the Hindu members of the National Congress establish a noble University with branch colleges in many parts of India, and govern it so wisely that it becomes a model for other seats of learning, they will do more than can be accomplished by many speeches to prove that they possess a considerable share of the creative and administrative qualities to which claims have been made. They may be quite sure of the kindly interest and sympathy of the British Raj in all their efforts. Englishmen do not cling to office through greed of it, but from a sense of duty to the millions who are placed under their care. They desire nothing so much as to see the cultured native population taking an active part in elevating the mass of the people and fitting themselves for a full share in all the cares of the State. If it were otherwise, no anxiety would be displayed to popularize education by bringing it within the reach of every class, and no time would be spent by Englishmen in fostering the interest of native colleges where thousands of men are trained to be rivals in free competition for attractive public appointments. There is work enough in India for the good men that Great Britain can spare, and for as much capacity as can be developed within the country itself. The people need much guiding to higher ideals of comfort, and in the development of the resources which are latent in the soil and the mineral treasures which lie below its surface. In these tasks men who possess the wisdom of the East and the science of the West, must, join hands in a spirit of sincere fellowship."

Noble words these. It is in this spirit that the work of the proposed Hindu University is being carried on, and the promoters therefore feel fully assured that they will carry "the kindly sympathy and interest of the British Raj in all their efforts," and that the 'Royal sanction and authority to establish the University will be granted, though whether it will take the form of a Charter or a Statute rests entirely with the Government.
Funds for the University

Nothing is more urgently and immediately necessary for realising the idea of such an institution than funds. A scheme of the magnitude indicated above will necessarily require a large amount to carry it out. When the scheme was first published in 1905, it was believed that a sum of one crore would be sufficient for the purpose. The Prospectus stated: "It is proposed to raise one hundred lakhs of rupees to meet the initial expenses and to create an endowment, the interest of which will be sufficient to maintain the institution." The discussions that have taken place since; have made it still more clear that a hundred lakhs is the minimum amount needed to build up a fairly good Residential and Teaching University such as has been outlined above. It is extremely desirable that of this sum at least half, i.e., fifty lakhs, should be raised before the foundation of the University is laid, as there is a general desire in the community that it should be laid in December next, in the happy and auspicious days when His Majesty the King-Emperor will be in our midst. And in order that effective steps should be taken to realise this desire and to obtain a Charter for the University, it is essential that at least 25 lakhs should be collected as early as may be practicable.

Will this be done? There is hope that it will be. The present condition and the future prospects of the Hindu community have for sometime past been the subject of serious reflection by thoughtful Hindus. Thousands of them are grieved to think that the great bulk of the community who have inherited a noble religion and an advanced civilization, are yet steeped in ignorance and therefore pressed down by many social and economical evils and disadvantages. They are grieved to find that Hindus fall victims to plague and malaria much more easily than the people of other communities, and that every decennial census discloses diminishing vitality, decreasing longevity and declining power of continuing the race. They acknowledge with gratitude all that the Government has been doing to promote the well-being of the people as a whole. They expect that it will do more in the future. But there is a feeling growing among them that they owe a special duty to their community, and to the State as well, to make an organised endeavour to supplement the efforts of Government to educate and elevate the people. In some matters, as for instance, ill providing for the training of the teachers of religion and for the instruction of Hindu youth in the principles of Hindu religion, it is they—the Hindus—and they alone who can serve their community. But they can also do a great deal more than they have hitherto done—though this by itself is not inconsiderable—to help forward the spread of general scientific and technical education among their own community in particular and among their countrymen in general.

A conviction is growing and spreading that the educational needs of India will not be fully met unless both the State and the public will largely increase their contributions to the cause of education. It has been stated before that there are 134 Universities in America. It remains to be pointed out that many of these owe their existence to the generosity of private individuals. Sir Norman Locker has stated that in a period of thirty years, i.e., between the years 1871-1901, the contributions made by private effort for higher education in the United States amounted to £40,000,000 or 60 crores of rupees, giving an average of two crores per year. In the United Kingdom of Great Britain and Ireland, the number of Universities has risen from 9 to 21 in the last sixty years. Many of these have been founded, by private liberality. The total amount of endowments made in England from private sources between 1871-1901 was estimated to be about £5,000,000. The history of education in other countries also shows how much private effort can do to promote higher education. Besides contributing enormous sums towards the establishment and maintenance of educational institutions for the benefit of their own people, the Christian communities of Europe and America have been spending vast sums in promoting education, and the teaching of their own religion, in India and other countries of Asia. Sir F. D. Lugard and a number of other large-minded Englishmen are contributing much of their money, time and energy to build up a great University in China for the education of the Chinese; and large sums have been subscribed in England for the establishment of a University for the domiciled Europeans in India. Our Mahomedan fellow subjects also have waked up, and have, it is said, raised nearly 251akhs to lay the foundation of a Muslim University at Aligarh. Shall Hindus alone remain asleep? Is not their sense of duty to their own community strong enough to rouse them to action? Will that sense not be stirred and strengthened by the examples of the various communities alluded to above?

Hindus should not really stand in need of any such extraneous stimulus. The acquisition of knowledge and the cultivation of the intellect which is to judge between right and wrong are inculcated among the ten commandments of the ancient lawgiver Manu, which are always to be followed by all classes and conditions of men. The hoary shast'as proclaim that no form of charity is more meritorious than the gift of knowledge,—not a knowledge of the Vedas only, but all kinds of knowledge beneficial to mankind. It is as the result of these noble teachings that numerous pathshalas and gurukulas have been endowed and are maintained up to this day in different parts of the country, and stipends are given to students to enable them to pursue their studies. Nor have the contributions of Hindus towards the promotion of education on European lines been insignificant. There the benefactions have been many; it will be invidious to name a few. But by way of illustration may be mentioned the Pachiappa College and High school at Madras, the Fergusson
College at Poona, the Gokuldas Tejpal charities' institutions in Bombay, the Ranchdial Chotalal Technical Institute at Ahmedabad, the Dayaram J ethumal College in Sindh, the Premchand Roychand Scholarship Endowment, the Dayanand Anglo Vedic College and the Sardar Dayal Singh Majethia College at Lahore, the Khalsa College at Amritsar, the Nanak Chand Trust at Meerut, the Hindu College at Delhi, the Kayastha Pathshala at Allahabad, the Central Hindu College at Benares, the Behar National College at Bankipur, the Tejnarain Jubilee College at Bhagalpur, the Bhumihar College at Muzaifarpoore, the Metropolitan Institution, the Ripon College and the City College, the National College of the Bengal National Council of Education, and the National Medical College at Calcutta, the Brjumohan Institution at Barisal, the Krishnanath College maintained by the Maharaja of Casimbazar, the Baiwant Rajput High School at Agra, and the Hewett Kshattriya High School at Benaras. The endowments for the last two only made within the last four years, amounted to nearly 25 lakhs, and were made by two generous donors, the late Raja Baiwant Singh, C.I.E., of Awa and Raja Udaya Pratap Singh, C. S. I., of Bhinga.

But it is said that Hindus are disunited and disorganized, that they may establish schools and manage colleges, but there is not sufficient solidarity, capacity and public spirit among them to enable them to combine to build up a University of their own; to raise even the sum of 25 lakhs, which, it is believed in many quarters, will suffice to lay the foundation of such a University.

Let Hindus make their answer. They are the descendants of a people who established and maintained the largest Universities on the soil of this ancient land, ages before the idea of a University dawned upon the minds of men in Europe, and so far as history records, in any other part of the world. Ten thousand students were taught and lodged and supplied with food and clothing without any charge at these Universities. The head of the institution-the Governor or the Dean-was called a Kulapatih:

Munina Dash Saahastra Yogyananadiposhnaat

Adyaapayati Viprashriroo Kulapatih Smritisah

"That Brahman sage is called a Kulapatih who teaches ten thousand students, supplying them with lodging and food, etc." Such a one was the venerable Vashishttha, the preceptor of Dalip, the grandfather of the mighty Ramachandra. Such a one was Shaunaka. It would seem that a University of the kind described above existed throughout the halcyon days of Hindu power. Even in modern history we have evidence of one at Taxila in the Rawalpindi district. There was another at Nalanda, about seven miles north of Raigir. It can' easily be traced by square patches of cultivation amongst a mass of brick ruins, sixteen hundred feet by four hundred feet. Nalanda was a Buddhist University. But it was of the ancient national Hindu type and standard. "Ten thousand monks and novices were lodged within its walls. Towers, domes, and pavilions stood amidst a paradise of trees, gardens and fountains. There were six large ranges of buildings, four stories high. There were a hundred lecture rooms. All the inmates were lodged, boarded, taught and supplied with vestments without charge. All religious books were studied. All the sciences, specially, medicine and arithmetic, were learnt by the monks.

This was in the seventh century after Christ. Thirteen hundred years have rolled by since. After ten centuries of chequered history, the destinies of India have been entrusted to the care and guidance of a great Power which has established the most essential conditions of progress-viz., internal peace and good government throughout the length and breadth of this vast country. It has done a great deal more. It has laboured in various ways to promote the moral and material progress of the people. It has introduced a system of public instruction extensive and expensive-to which India largely owes all the new life which is pulsating through the veins of its educated sons and daughters. The British Government has not only given liberty to the people to establish their own educational institutions, but also generally encourages and helps them to do so. Many of the facilities for education which exist to-day, were not dreamt of in the 7th century. Placed under conditions so favourable, and with the examples of other communities and countries to guide and stimulate them; will not the 240 millions of Hindus unite to raise sufficient funds to establish and maintain one such University in the 20th century as their forefathers maintained in the 7th seventh century which should preserve the noblest traditions of the past, and breaking a way from them, where necessary, adapt itself to the requirements of the present- and of the future? which should combine, in short, the best of the East with the best of the West? Hindu charity is neither dead nor dying. If only a portion of its stream is properly diverted, it would easily create and richly feed the proposed new fountain of light and life in the sacred city of Benaras. Truly did the Pioneer observe "that there is wealth enough among the Hindus to found a dozen Universities if the passion for education is strong enough, and if the monied classes have confidence in the ability of the promoters to administer so large a trust." The passion for education has been growing stronger and stronger during the last five years. The special circumstances of the year, the approaching visit of their Majesties, and the efforts of our Mahomedan and domiciled Christian fellow-subjects to establish a University each of their own, have given it an added keeness. The articles and correspondence which have appeared in the Hindu Press,
both English and vernacular, during the last four months, leave no room to doubt that there is a strong and widespread desire among Hindus throughout the country, that a Hindu University should be established this year at Benaras.

To realise this desire nothing is more necessary than that all the cooperation which any Hindu can give should be forthcoming. Provincial and District committees should be formed, where they have not already been formed, without any more delay to enlighten the country about the project and to collect the money. A deputation of influential persons devoted to the scheme will shortly move about in the country. But such a deputation can not be expected to spend more than a day or two at each important place. The ground must be prepared by local workers. Let it be firmly impressed on the mind of every Hindu that in the organisation of the Hindu university lies the best hope for the social advancement and the national uplifting of the Hindu community. Let every soul among them feel that not only the progress and prosperity but also the character and honour of the Hindus are involved in the success of this great educational undertaking. And it may safely be predicted that every man and woman among them will contribute whatever of time, energy and resources he or she can, to build up the proposed Temple of Learning on the banks of mother Ganga in the holy Kashi of Vishveshwara.

Let no man falter: no great deed is done
By falters who ask for certainty.
No good is certain, but the steadfast mind,
The undivided will to seek the good:
“Tis that compels the elements, and wings
A human music from the different air.
Let Vedavyasa give us a motto to guide.

and cheer us:

Utthatavyam Jaagrityam Yuktavyam Bhuti Karmsu

Bhathishyatityen Manah Kritvaa Satatmayathm

“Awake, arise and engage yourselves unceasingly and dauntlessly in works leading to prosperity, with the firm faith that success shall crown your efforts.” And let the teachings of Sri Krishna sustain us in our endeavour for the good of the Hindus in particular and of Indians in general, for the glory of God and of the motherland.

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Appendix-XVIII

The Draft Scheme of the Proposed Hindu University

Name:

1. The Society shall be called the Hindu Vishvavidyalaya, Kashi, anglice the Hindu University of Benaras

Objects:

2. The objects of the Society are-

(a) To establish a Residential Teaching University at Benaras

(i) To promote the study of the Hindu Shastras and of Sanskrit literature generally, as a means of preserving and popularizing for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India;

(ii) To promote learning and research generally in arts and science in all branches;

(iii) To advance and diffuse such scientific, technical and professional knowledge combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country; and

(iv) To promote the building up of character in youth by making religion and ethics an integral part of education.

(b) To prepare and to encourage the preparation of suitable treatises and text-books in the principal vernaculars of India, in arts, science and technical and professional subjects;

(c) To print and publish such journals, journals periodicals, books or leaflets as the society may think desirable for the promotion of its objects

(d) To establish and maintain, and affiliate, admit, recognise or otherwise utilize colleges, schools, pathshals, chatuspathis, hospitals, workshops, laboratories, libraries, museums, art galleries, botanical gardens, and other educational and research institutions conducive to the objects of the Society;

(e) To institute and maintain professorships, lectureships, scholarships, and fellowships for the encouragement of learning and research;

(f) To establish, maintain and construct suitable brahmacharya ashrams, hostels and other residences for students prosecuting their studies in institutions connected with the University;

(g) To establish and maintain quarters for professors and fellows residing on the premises of the University;

(h) To provide for the examination of students prosecuting their studies in institutions connected with or affiliated to the University, to grant degrees and to award certificates to successful students; also to award prizes, stipends and scholarships, to enable them to prosecute further studies;

(i) To purchase, take on lease or in exchange, hire or otherwise acquire and hold property, movable or immovable, and any rights or privileges which may be deemed necessary or convenient for the purposes of the Society, and to account or otherwise deal with, all or any part of the property of the Society:

To construct, maintain and alter any house, building, or works necessary or convenient for the purposes of the Society,

(k) To accept any gift or property, whether subject to any special trust or not, for anyone or more of the objects of the Society;

(l) To take such steps by personal or written appeals, public meeting or otherwise, as may, from time to time, be deemed expedient for the purpose of procuring contributions to the funds of the Society in the shape of donations, annual subscriptions or otherwise;

(m) To invest the money of the Society not immediately required in such securities and in such manner as may, from time to time, be determined;

(n) To accept and administer any trusts which may be directly conducive to any of the objects of the Society, either gratuitously or otherwise

(o) To provide a superannuation fund for the professors, lecturers, officers and servants of the Society, or otherwise assist them, their widows and minor children when otherwise unprovided;

(p) To help students who receive education in institutions under the control of the Society in finding suitable occupation or employment

(q) To do all and such other acts as are incidental to the attainment of the above-mentioned objects or any of them.

3. Instruction will be imparted through the medium of English; but, as the vernaculars are developed, it will be in the power of the Trustees to allow anyone or more of them to be used as the medium of instruction in subjects and courses in which they may consider it practicable and useful to do so. English shall be taught as a second language.

4. The names, addresses and occupations of the first Trustees of the society are:


5. The income-and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the Society as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividend, bonus, remuneration or otherwise howsoever by way of profit to any of the members of the Society; provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officer or servant of the Society, who may also be a member thereof, in return for any work done or services actually rendered to the Society.

6. As, and so far as, funds will permit, the University will comprise all or anyone or more of the following Colleges:

(1) A Sanskrit College-with a Theological department

(2) A College of Literature, in which all or anyone or more of the following subjects, will be taught:

(i) Languages (ii) Comparative Philology

(iii) Philosophy (iv) Logic

(v) Psychology (vi) History

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3. A 'College of Science and Technology which should consist of the following four departments:

(a) The Department of Science in which instruction will be imparted in all or anyone or more of the following subjects:

Physics, theoretical and practical, Botany, Geology, Mathematics, Mineralogy, Astronomy, Biology

(b) The Department of Engineering, in which instruction will be imparted in all or anyone or more of the following subjects:

(i) Civil Engineering

(ii) Municipal and Sanitary Engineering

(iii) Mechanical Engineering

(iv) Electrical Engineering

(v) Architecture

(vi) Mining and Metallurgy

(c) The Department of Chemistry, theoretical and applied.

(d) The Department of Technology where instruction will be imparted in scientific subjects combined with such practical training as is indispensable for persons who intend to pursue an industrial career either as artisans, industrial apprentices, industrial teachers or captains of industry. Instruction will be imparted in Technical and Industrial Chemistry, Bleaching, Dyeing, Printing and Finishing of Textiles, Manufacture of Paper, Manufacture of Textiles, Ceramics, Woollen Yarn manufacture, Worsted Yarn manufacture, Designing, and Textile Engineering (mechanical and electric).

4. A College of Agriculture, in which instruction will be imparted in all or any one or more of the following subjects:

(i) Science and Practice of Agriculture.

(ii) Agricultural Chemistry.

(iii) Horticulture and forestry.

(iv) Economic science as applied to Agriculture

(v) Agriculture and Rural economy.

(vi) Agriculture in foreign countries.

(vii) Law of landlord and tenant in relation to agriculture.

(viii) Veterinary medicine.

(ix) Dairy, Husbandry.

(x) Agricultural Botany including the life history of plants and plant diseases.

(xi) Land surveying.

(xii) Agricultural Engineering, imparting a general knowledge of engineering as directly applied to agricultural work.

5. A college of commerce and Administration, in which all or any one or more of the following subjects will be taught:
6. An Ayurvedic college, or a college of Medicine, where instruction will be imparted in Anatomy, Physiology, surgery and Therapeutics and where a knowledge of what is best in foreign systems of medicine will be added to a knowledge of the Hindu system. Laboratories will be attached to the College for prosecuting investigations in important branches of medicine and pharmacy. A museum, a botanical garden, a hospital and a veterinary department will also be attached to the College.

7. A College of Music and the Fine Arts consisting of –

(i) A school of music

(ii) A school of Elocution, and

(iii) A school of Art, Photography, and Painting, Sculpture, bronze and metal work, lacquer works.

7. The Theological department of the Sanskrit College shall be under the control of the Faculty of Theology which shall be elected, under rules to be framed by the Board of Trustees, by Such Members of the society as accept the principles of the Hindu religion as inculcated by the Shastras.

8. The Faculty of Theology shall prescribe the rules for the admission of students into the Theological department, the curricula of studies, the rules for the examination of students, and the qualifications of candidates for degrees corresponding to the degrees of Bachelors and Doctors of Religion.

9. All colleges and departments of the University, other than the Theological department shall be governed by the Senate of the University which will be organized according to rules and bye-laws to be framed thereafter by the Board of Trustees.

10. All colleges, schools and institutions of the University; except the Theological department, shall be open to students of all creeds and classes.

11. Religious education shall be compulsory in the case of all Hindu students of the University; provided that such religious education shall relate to the principles held in common by the principle’s denominations of Hindus: provided also that attendance at religious lectures will not be compulsory in the case of non-Hindus, or of students whose parents or guardians may have a conscientious objection to their wards attending such lectures.

12. Funds specially subscribed for any particular branch of the work of the University shall be devoted to that branch only. Out of the general funds subscribed for the University, one-half shall be devoted to the promotion Scientific, Technical and Industrial education and the other half to other branches in such proportion as the Board of Trustees may decide to be proper.

13. The accounts of the University shall be audited every year by duly qualified accountants, and published.
Appendix XIX

A note on few Hindi revivalists in the late nineteenth century in the N.W.P and Oudh

Bhartendu Harishchandra
He was born in 1807 in the holy city of Kashi (the modern city of Benaras) in India. He was a scholar of great merit. Monthly magazines like ‘Kavi Vachan Sudha’ and ‘Harishchandra Magazine’ were his creativity. He authored around 140 books. Some of his famous plays are “Mudrarakshas”, “Satya Harishchandra”, and “Karpurmanjari” and so on. All his plays have been compiled in the book “Harishchandra Kala”. He died in the year 1942.

Pandit Pratap Narayan Mishr
He was born in 1913. He was a scholar of Sanskrit and Persian. He was the editor of a monthly magazine “Brahman” which continued for one year. Some of his published books are “Raj Singh”, “Indira”, “Sangeet”, “Shakuntal”, “Hathi”, “Hameer” and so on. He was a distinguished Urdu poet as well. He pioneered essay writing in his creations. He was an ardent patriot as well and was among the close friends of Bhartendu Harishchandra.

Pandit Balkrishna Bhatt
He was born in 1901 in Prayag (the modern city of Banaras) in India. Distinguishing himself as a scholar of Sanskrit he started editing a Hindi monthly magazine “Hindi Pradees” in the year 1932. His literary style matches with that of Pandit Pratap Narayan Mishr. We can find the use of English words also in his works. Three of his published books are “Nutan Brahmbhart”, “Sau Ajaan aur Ek Sujaan”, and “Sahitya Suman”.

Pandit Badri Narayan Chaudhary
Born in Mirzapur in 1912 he received higher education in Hindi, Sanskrit, English and Persian. He edited “Anand Kadambini” a monthly magazine and “Nagari Neerad” a weekly magazine. He was an eminent writer of the Bhartendu phase. 1980 witnessed the demise of this great literary figure.

Lala Shrinivasdas
He was born in 1908 in Delhi. His works have huge Urdu influence because of his education in Urdu. He wrote three plays namely, “Tapta Samtanam”, “Sanyogita Swayamvar”, and “Randhir Prem Mohni”. He also belonged to the Bhartendu phase and was a great inspiration for the contemporary writers.

Thakur Jagmohan Singh
He was born in the princely state of Vijayraghav Garh. He was a scholar of English and Sanskrit literature. He was the most emotional of all the writers of his time. He has written a novel “Shyama Suvam”. His prose reflects the beauty of poetry. Nature, imagination and love find a good manifestation in his work.

Pandit Ambikadutt Vyas
He was born in the year 1915. He was educated in Sanskrit. He completely denounced Arya Samaj and wrote several books with the same intention. His creations include “Avatam Mimansa” and “Martipoopsa”. He was a good writer as well as good orator. He composed around 78 texts. He expired in the year 1957.

Babu Totaram
He was born in 1904 in Aligarh. He was taught Hindi. He had his own press and was the creator of a weekly magazine “Bhartendu Bandhu”. He was biased to simple and lucid style of writing. He was instrumental in the propagation of Hindi. He died in the year 1959.

Pandit Radhacharan Goswami
Born in 1915 he was taught Sanskrit and some English. He was the editor of a monthly magazine “Bhartendu”. His style is hugely influenced by Sanskrit and Brijbhasha. He was also one of the gems of Bhartendu group. He died in the year 1957.

Views of some of Pandit Malaviya’s Eminent contemporaries

“I am a devotee of Malaviyaji. How can a devotee write the words of praise? Whatever he writes would appear to be incomplete. I saw Malaviyaji in the year 1890 in a picture. That picture was printed in “India Letter” published by Mr. Digwi in the foreign land. It can be accepted that I see that image even today. The unity reflected in his costume also gets reflected from his ideas and I have found sweetness and bhakti in this unity. Who can compete with Malaviyaji in patriotism today? Since his youth days the flow of patriotism has been. Malaviyaji is the life of Kashi (Banaras) University and Kashi (Banaras) University is the life of Malaviyaji. May this brave man have a long life for us].

(Vilayat jaate hue) While going to abroad (7-9-31)

Mohandas

“Bharat ko abhimaan tumhara, tum Bharat ke abhimaani, purya purehit the hum sabke, rahe sadaloo samaadhaani. Tumhe kushal yachak kahte hain, kintu kaun tum sa daani, Akshay shiksha satra tumhare he! Brahman-Brahmyani. Stovam Madan- Mohan ki tum me tanmayta hai samaa gayi, Kalyani vaani jan-jan ke hit mein dooni geya.”

[India is proud of you and we are blessed to have a mentor like you. You are a revered Pandit and a selfless giver. You are a good orator and ultimate knowledge is your immutable weapon. Lord Krishna has absorbed himself in you and the loving words for the welfare are known to the entire world.] Maitilli Sharan Gupt

“Malviyaji ka karyakshetra keval rajniti hi nahi tha, samaaj seva, shiksha, Hindi prachaar aur prasaar ke kshetron mein unki yogyata asadharan roop se mahatvapurna hai. Unka vyaktitva, jeevan-charitra aur saralta hamare liye sadaa prernaadaya roop.”

[Malviyaji’s field of work was not just confined to politics but he was exemplary in social service, education and the propagation of Hindi. His personality, character and simplicity would always be a source of inspiration for all of us.] Dr. Rajendra Prasad

“Vinamrata, shuchita, rashtraprem tatha bhartiya sanskriti ke prati atoot nishtha ke jis mahaan adarsh ke prati mahamana Malviyaji ke jeevan samarpit tha, us adarsh ko humein jeevan mein aamseel karne ka pragatit karne chahiye.”

[We should also try to assimilate principles of humility; honesty; love for the country and indestructible love for Indian culture in our lives for which Malviyaji’s dedicated his life.] Dr. Sarvpalli
Rajniti aur shiksha dono kshetron mein Malaviyaji ne yug parivartan aur yug parivartak ka kaam kiya hai. Wah adarsh maru shya the aur vidyarthiyan tatha yuvakon ko adarsh yuvak banane chahte the jinme vidyoparjan tatha baloparjan ke saath veerta, naitikta, tyag, atminyantran aur dharm ki bhavona ho.

[In the fields of politics and education Malviyaji has brought change to the time as reformer. He was an ideal human being and wanted to make the students and youth ideal humans possessing good education and physique and should have bravery, dutifulness, sacrifice, self-control and feeling for performance of duty.] Rajshree Purushottam Das Tandon

Brahman shabd mein rishiyon ne jitni kalpana bhari hai un sab ki ajeeb abhivyakti Malviyaji mein vyakt hui thi. Unki jitha par Saraswati ka niwas tha, hriday mein prani matr ki kalpana ke roop mein wah adarsh bhakti aur bhavona virajti thi jo manushya ko jeenan mulki pradan karni hai. Unke yuuna tha, karmu tha, adarsh ke prati bhakti aur atm ke bal ke prati víshwas tha. Bhavnaon ki us triveni mein aagahan karke poot hua unka jeevan rashtra ko sada upanait karla raha.

[A unique combination of all the imagination that the saints and sages have filled in the word 'Brahman' is manifested in the personality of Malaviyaji. He had goddess Saraswati on his tongue, his heart was filled with good thoughts and had incomparable devotion and love which brings life to humanity. He had knowledge, fortune, and devotion for ideals and had faith in his will-power. The confluence of these three sentiments his life was devoted for the nation country.] Kamalapati Tripathi

Main vishwavidyalaya ka chhatr raha aur maine Malviyaji ke sanidhya mein rah kar vidyadhyayan kiya. Unka mere prati ananya sneh raha aur maine vohti pracheen bharitya wangmay ka adhyayan karne ke liye anusheelan ki. Yahi se maine samajjk samata ke liye aur age chal ke rashtra ke liye sangharsh karne ke liye anupraanit karta raha.

[I have been a student of the University and have received education in his proximity. He had immense love for me and there I learnt about the ancient Indian culture, and it was there where I practiced it which has a lasting impression on my life. It was here that I vowed to struggle for social equality and later fore the national movement.] Jagjeevan Ram


[How do I tell you about Malaviya? On all sides is narrative of Malaviya. Each and everything of that period is witness and go and see it by you the remembrance at Kashi. Those who know him are aware that who is Malaviya? Malaviya is a true example of devotion. The grace of God is also seen in Malaviya and if you want that the wealth of world could be accumulated in one place, promise is when Malaviya opens his mouth for it. Why cant I respect him again and again as I revere Malaviya so much.] Bismil Ilahabadi

Mahima manohar Madan Mohan Mohini mohit karre Bhaw akhil vibhatu abhatu karre

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Pratibhaw mein anubhav bhaire.
Saphali amit gauravvalit
Ati itli charit suvan jane
Budh jan vibudh jan tanda
Hindu vishvavidyalya bane.

[The glory of Malaviya is blinding and awe inspiring. He has the combination of intellect and sound character leads to the formation of the Hindu University.] 

Upadhyay Singh ‘Hariaudh’

"Saral hriday sahriday sach pohon, akhil driti dal dooshan,
Shri sadgun gan sadan Madan Mohan Malviya kai bhushan.
Tan son dhan son man bach kram son jo aaraj hitkari,
Swargadapi gariya jinki, Bharat mata piyari.

[Madan Mohan was a man of golden heart. By body, soul and action he was like an angel and was the darling of his motherland.] 

Late Satya Narayan

"Jiski prano ki jwala se, wah vidyalaya nirmaan hua,
Mata ki jati laaj bachi, mitati sanskriti ka traan hua.
Ho ek rashtraksha Hindi, iska kisko hai yoon hua?
Kiske aate hi Bharat mein, jagriti ka swam vihan hua?
Garvonnat Hemachal bol, mera anol saah Malviya,
Jaagi Vindhyachal ki ghaati, swagat anol hai Malviya."

[Furushottam Vijay

"Samna dukhon ka hans karte, mahamana the,
Ur mein sabhi ki shubhkamna basai thi,
Dan ke liye ki upadan apke the sabhi,
Bhai saah apko swadesh ki bhalat thi,
Sampada kuroon lutasai ke karon se nij,
Rashtra me naveen ek chetna jagaa thi,
Neta ban jag mein vijeta-tulya charon or,
Saka jama, jay ki pataaka faisah thi.

[Mahamana faced all hardships with a smiling face and had a heart full of blessings for all. You earned to give alms. You always liked country’s welfare and for this you gave away all your wealth. You spread a new voice in the nation and became a leader and won on all sides and like the saka era you hoisted the flag of victory.]

Ram Narayan Dutt Shastri “Ram”

"Jab-jab swatantrata ki nauka, bapu ne tat se kholi thi,
Majhdhar pahunchkar door bahi, jab dagmag dagmag doli thi,
Tab ek tumhi tosh mahamana the, sankaat mein adhaar bane,
Ab doobi tab doobi matya ke, liye sabai patiwar bane,
Tum khet gaae nij prano par jab-jab, tumko ahsaan mila,
Jag kahtai tumko maran mila kavi kahtai jeevan daan mila."

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[On all the instances when Bapu took the boat of independence forward and when there were problems in its smooth sail. It was only you Mahamana who came forward to save the country from all upheavals and roared it. You did not bother for your life whenever you got a call from the country. The world says you got death but the poet says you got the life.]

"Tamnay" Bukhariya

"Gandhi Malvi mein hai kya fark?
Aap is bahas mein hain nahak gark.
Fark yah hai jo akl aur ishq mein hai.
Ek Kashi mein ek Damishk mein hai."

[What is the difference between Gandhi and Malaviya? You are uselessly getting in this debate. The difference is what is in brain and heart one is in Kashi and other in Damask.]

"Akbar" Ilahabadi

"Dil khuda ka ghar hai us ghar mein basa hai Malvi,
Hum pujaari hain hamara devta hai Malvi.
Ahl e dil, ahle unfoa, ahle nazir hai Malvi,
Sam nazir hai, muddai kya jane kya hai Malvi?
Noore chashme Auliya, noore Khuda hai Malvi,
Ba Khuda hai Malvi, haq ashna hai Malvi.
Sar basar mutam hai dumiya jis Tilak ki maut par,
Sach toh yah hai us tilak ka rahnuma hai Malvi.
Gokhle ne jo diya tha humko paigame azal,
Ai 'nazir' us ibtida ki intiha hai Malvi.

[Heart is the home of God and in that house is Malawi, who is revered by us. Malwi is loved by all, he has same feeling for all and what people would know what is Malawi? Malawi is the beloved of Auliya and is the blessed one of Lord, he is like God and he is beloved, as the world is in deep grief upon the death of Tilak. The truth is that Malawi is a shadow of that Tilak. The message that Gokhale gave us, lets recognize that Malawi is an examination of beginning.]

Andvile Hind "Nazar" Sohanavi

In Malviyaji we find a combination of the two great qualities of Yoga:the contemplative energy of Lord Krishna and practical efficiency of Arjuna and it is this combination that has brought this great institution to which we have the honour to belong. Pandit Malviyaji is a Karmayogi.

S. Radhakrishnan

Of all Indian leaders I love Malviyaji the most, though I respect Gandhiji the best. That I think is a fair distribution of honour.
Lala Lajpat Rai

I was inspired-charmed by his selfless work, his simplicity of life and zeal for education and above all, his love for the country.
Dr. Rajendra Prasad

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Appendix-XXI

Excerpts from Pandit Malaviya’s Speeches

(NYAYALAYON KI BHASHA) THE LANGUAGE OF THE JUDICIARY

“A country should actually function in its own language with regards to justice, law and governance, council etc. The situation in our country is exactly the opposite. Here the affairs are dealt with in a language which is unfamiliar to our brothers. The life and death of our fellow country men should definitely be governed by court, but that must be done in a foreign language, how surprising that is! In reality, justice should be done in a language which can be fully comprehended by the recipient. The rules of law and justice must be formulated in the national language. The language, in which they find their origin now, is understood by a handful of people. This is unnatural. The affairs of the English parliament are carried out in a language which is understood by the carriage-drivers or even the beggars. In our country only a handful of people understand it. To what extent can editors and scholars explain the rules in the foreign language, to those who do not understand a single word?

(VIDYARTI AUR RAJNEETI) STUDENTS AND POLITICS

“The students should utilize whatever time they have from their studies in learning the history of their country, the history of one’s own religion, the character of the forefathers, the past and the present conditions of one’s own country, the history texts of other countries, in reading newspapers and magazines and thinking over the issues and without hampering their studies they should also listen to the lectures of scholars in councils and societies. We consider this to be a part of the education of the youth. They will gain a lot of knowledge from this, which they must get and which would be of great help to establish them as emancipated and dignified citizens. If the students go further and join political movements, opine on political matters in such committees or interfere in other political affairs, participate in social work or indulge into business for country’s prosperity, then, in our opinion, it would hamper their self-learning and would be bad for them as well as the country.

If the students ignore their duty of gaining knowledge and use the energy for other

* Pandit Malaviya spoke on different issues as quoted in Jyoti Prasad Mishra ‘Nirmal’ and Rampratap Tripathi, Shashtri (ed.) 2002. Sammelan Patrika-Shreemanji Visheshkar: Hindi Sahitya Sammelan Patrika: Prayaq/Allahabad. For all those who do not understand Hindi free English translation is provided for understanding.

* It is an extract from the speech of Pandit Malaviya when he spoke as the president of Hindi Sahitya Sammelan in 1929 as quoted in Jyoti Prasad Mishra ‘Nirmal’ and Rampratap Tripathi. Shashtri (ed.) 2002. Op. cit. p.41

* Op. cit. p.102

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things then by the time they reach a different stage of their life, they would find themselves incompetent to shoulder the responsibilities. They would fail to serve the motherland whole-heartedly and miss that pleasure and happiness.

(DESHBHAKTI KA SACHCHA DHARMA) THE TRUE RELIGION OF PATRIOTISM

“Yah sachcha dharma deshbhakti dwara prapt hai. Deshbhakti ka sanchaar hamare hriday se swarth ko nikalkar phenk dega. Hum adoordarshi, swarti aur khushamadiyon ki tarah aise karya kadaapi na karengi jisse ki deshwaasiyon ko haani pahunche, balki doordarshi, parmarthi, satyaseeh aur dridhtapriya atmaao ki bhati, asankhyon aamte utthe hue bhi wahi karengi, jisse desh ki bhalo hale. Nirvish, dhanwaan, nirbai aur moorkh bhi budhitan ho jaaten, praytek prakar ke samajik dukh mitten aur durghish aap vamkataan door ho kar lakahon bijilati hui atmaao ko sukh pahunche. Deshbhakti dwara itne dharmon ka sampadan hata hua dekh kar bhi yadi koi dharma kea age deshbhakti ko kuchh nahi samajhta, us purush ko jaan lijiye ki wah dharma ke tatva hi ko nahi pahchanta. Wah ‘dharma-dharma’ shabd gar aha pratyek selfishness. We will never function as unsighted, selfish and flatterer which can be harmful for our countrymen. But we will undertake all the pains and work like fore-sighted, selfless, honest and determined beings for our country.

This real religion can be attained through patriotism. The existence of patriotism in our hearts will remove selfishness. We will never function as unsighted, selfish and flatterer which can be harmful for our countrymen. But we will undertake all the pains and work like fore-sighted, selfless, honest and determined beings for our country. Poor, rich, weak and fool should also become wise. All sorts of social illness, hunger and other calamities be wiped out and may happiness reach the millions of distressed souls. Even after seeing the execution of so many duties through patriotism if a person fails to understand the importance then we should conclude that he does not know the essence of religion. He is harping on “religion” without understanding what it is. Generally our brothers think that we should pray so that our life in the next world gets better and also that we should not indulge in fights. Actually there is nothing in fights; patriotism also is not a part of it. This is a means for religion. Since it would be unreligious to shun worldly affairs without entering into the family life in the same manner, to indulge into various opinions without the feeling of patriotism should be considered unreligious.

(HINDU – DHARMA) THE HINDU RELIGION


From time immemorial, the people of India have been considering religion to be above all and the most important thing. For this, Indians did not give any importance to their body, soul and money. For example-there are several countries who do not give any importance to religion when it comes to economic growth, even at the cost of lying, dishonesty or violence till the time they get hold of another country or fortune. This has never been the thought of India. The religions of Buddha, of State and of Action are famous. And there is no doubt that religion is economic and the first and the foremost. To gain other things at the cost of this is to ruin your life in the next world. It’s important to follow religion in every walk of life, but to pose it as a drama is foolishness. To hide laziness, weakness and mental powerlessness in the name of religion are reasons of destruction. It has been said several times that the deep involvement of people into


• Op. cit. p.150
religion is the main reason for the countries poverty. But this cannot be true, because under no condition religion can be a reason of loss. Because, for Indians to be involved in religion is a distant question, as they hardly understand what it actually is. Religion is considered as a game. Can it be called religious to differentiate between the Hindus the Arians, the Muslims and the Christians in the name of religion?

(DESHI BHASHA) THE NATIONAL LANGUAGE


Literature and country can prosper only through their own language. Yes, it’s true that English is very rich. It has very good political expressions. We became familiar with the modern science through this language only. Now we have to make it profitable at the country level. This can be done through a national language. The darkness of night can be eliminated with an electric bulb, but, the functions of Sun cannot be overtaken by electricity. In the same manner we cannot have sunlight through a foreign language. Whatever has come to our knowledge through English has to be spread to the entire nation through a national language. Publicly it can be done through Hindi itself. We are not of the view that there should be just one language in the country, no, in every region its own regional language should prosper. Though they are still there Hindi should be used as the national language. The functions being executed by English should now be overtaken by Hindi.

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* It is an extract from the speech of Pandit Malaviya when he spoke as the president of Hindi Sahitya Sammelan in 1919 as quoted in Jyoti Prasad Mishra ‘Nirmal’ and Rampratap Tripathi, Shashtri (ed.) 2002. Op. cit. p.46

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