

CHAPTER VII.

PUBLIC INSTRUCTION.

EARLY SYSTEMS OF INSTRUCTION.

THE subject of Education is so vast and the work done in the State in connection with it is of so diversified a character that it is necessary at the outset to get, if possible, a clear idea of the earlier systems of education that prevailed in it. These systems have held sway for long centuries in it and they still possess a vitality which is by no means negligible. If properly utilized, or at least turned into proper channels, they are likely to prove still useful to the country. That they produced great men and earnest seekers after truth is undeniable. That they developed ideals worthy of praise and difficult of attainment, except under the severest discipline, seems also impossible of contradiction. It is of some interest, therefore, to know their bases, in order to rightly appreciate the conditions in which an educational system conceived on modern lines can be made to produce the best results.

The early system and their ideals.

There is evidence to believe that the Brāhmanic System of Education prevalent in other parts of India was in vogue in Mysore as well since the earliest times. This system was closely connected with religion and ritualism. The hymns of the *Rig-Vēda* refer alike to teachers and the taught. These hymns, which pertain to rituals as practised at the sacrifices, presuppose learning. Necessity led in course of time to special schools of Vēdic learning, at which young Brāhmans learnt what they chose to specialize in. The teaching appears to have

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been entirely oral, the student committing to memory the particular *Vēda* he desired. Practical instruction was probably restricted to learning his duties as a priest of the particular school to which he belonged; possibly also he learnt the meaning of the hymns and the ritual acts. This instruction was called *vidhi* and the explanation *arthavāda*. The student collected firewood and alms for his teacher, and apparently lived under his care. The offering of firewood in after times became the traditional mode of offering oneself as a student. A succession of teachers, who transmitted the sacrificial science, is also spoken of in the *Satapatha Brāhmana*. The ceremony of initiation into studentship, called *Upanayana*, is also described in it. The essence of that ceremony is for the student to declare his studentship and for the teacher to accept the responsibility of his position by saying, "I am thy teacher." Slowly, it came to be recognized that a long period of studentship was necessary for the study of the *Vēdas*. Both in the *Brāhmanas* and the *Upanishads* there occur references to this period of studentship. Its actual duration came eventually to be recognized as twelve years. The curriculum during the Upanishadic period was a comprehensive one, including not only the *Vēdas* but also grammar, sacrifices, mathematics, logic, ethics, etymology, warfare, astronomy, etc., besides the practical arts of dancing, singing, playing and other fine arts. The discipline was exacting during the period of studentship. Pupils had to work for themselves and for their teacher, collect fuel and alms for him and also feed his cattle. They followed their teacher and awaited his command. It was also the custom to travel far and wide to attach themselves to celebrated teachers. Renowned teachers likewise itinerated from place to place. As a rule, however, a student remained in the house of the teacher till he finished his course, at the end of which he entered into the married state.

Before leaving, he received the admonition from his teacher : "Say what is true. Do thy duty. Do not neglect the study of the *Vēdas*." From the married life, he was to pass into the *Vānaprastha* or *forest hermit*, and thence into *Sanyāsa*, or *wandering ascetic*. The theory of the *Āsramas* as ultimately worked out conceived the whole life as an education for the life beyond with four distinct stages, of which studentship was the first and *sanyāsa* the last. Education slowly extended from the Brāhman to the other classes, the Kshatriyas and the Vaisyas. They too, in time, came to be included, under the head of "twice-born," the initiation ceremony being adapted for them as well. In their cases, the training was adapted to their respective vocations in life.

The mutual duties of students and teachers were well defined. Strict obedience to the teacher was enjoined, while the teacher was to love the pupil as his own son and to give full personal attention to his instruction. He was to receive no fee, while it was the duty of the student, when his course finished, to offer him a present. The system of teaching was individual, each pupil being separately taught his particular branch of study. It is possible, in later times, the teacher's son or his elder pupils helped him in his work. There is some reason to believe that originally *parishads* or assemblies of learned Brāhmans for deciding canonical or other disputed questions were composed of teachers of note. These should have in later times developed into Universities, such as Taxila, Benares, Nadia, etc., or into monastic institutions or *Mathas*, such as those founded by Sankarāchārya (8th century A. D.) at Sringeri, Badari, Puri and Dwāraka.

In the 5th century A. D., we find the founder of the Kadamba Dynasty in this State travelling all the way to Kānchi, then a great seat of learning, in order to pursue his studies in advanced subjects. Similarly,

Akalanka, the Jain disputant, in the 8th century, went to the Baudha College at Ponataga, near Tiruvettur in the present North Arcot District. The most celebrated of the Mutts referred to above is still in existence at Sringeri, in this State. Descendants of the learned teachers who helped the commentator Mādhava in his laborious work are still to be found in this place. In later times, Sanskrit Schools called *Pāthasālas*, analogous to the *Tolls* in Bengal, have played a useful part in continuing this ancient system of education. Individual teachers as well have taught—and they are still to be found in the State—in their homes language, logic, *Vēdānta* and other subjects. A recent writer reviewing this old-world system of education says that “it was at least not inferior to the education of Europe before the Revival of Learning. Not only did the Brāhman educators develop a system of education which survived the crumbling of empires and the changes of society, but they also, through all these thousands of years, kept aglow the torch of higher learning and numbered amongst them many great thinkers who have left their mark not only upon the learning of India, but upon the intellectual life of the world.”

Education of
Kshatriyas.

As regards Kshatriyas or Warriors, their schooling appears to have been somewhat different from that of young Brāhmins. Presumably, it was one suited to their future vocation. They would, for instance, have learnt less of the *Vēda* and more of the use of arms and military skill. That some knowledge of the *Vēda* and of the *Upanishads* was considered necessary may be inferred from the variety of evidence available on the point. In their case also, education was regarded as a time of *āsrama*, or discipline, and a stage in the preparation for life after death. The *Dharmasāstras* contain the germ of the science of politics which was later more fully

developed in the *Nīti* and *Arthasāstras*. Gautama, for instance, states that the king shall be "fully instructed in the three-fold sacred science and in logic." He adds that the administration of justice shall be by the *Vēda*, the *Dharmasāstras*, the six *Angas* and the *Purāna* from which it may be inferred that the royal princes were expected to learn these also during the period of their studentship. Since the *Rig-Vēda* (IV. 42,5) refers to military combats amongst youthful warriors, it may be presumed that a knowledge of the arms and of military skill was considered a necessity in the case of Kshatriya youths. Much of their time too, during the days of their schooling, should have been appropriated to this part of their training. The *Mahābhārata* mentions many varieties of military skill. This included fighting on horseback and on elephants, in chariots and on the ground. The weapons used were the club, the sword, the lance, the spear, the dart, and above all the bow. According to the *Rāmāyana*, Rāma and his brothers were "versed in the *Vēdas*, and heroic and intent upon the welfare of others." Rāma, we are told, "could ride on elephants and horses, and was an adept in managing cars (chariots), and he was ever engaged in the study of arms and was occupied in ministering unto his sire." This shows that the chief aims of education in the case of the young Kshatriyas in early times were the study of the *Vēdas*, military skill and high moral conduct. If the *Arthasāstra* can be taken to speak of the Mauryan times (4th century B. C.), there must have been a considerable development of Kshatriya education during that period. The science of politics had so far progressed as to bring into existence many different schools of thought. The greater attention paid to the fitting up of royal princes to the duties of their high office is amply spoken to by the author of the *Arthasāstra*. It has been suggested that this development in Kshatriya education might have

been due to the fear of Persian invasions, which had in Darius' reign ended in the creation of a *satrapy* in the Indus valley, while the raid of Alexander, perhaps, did not fail to stimulate the desire for it. To whatever cause it was due, there is no doubt that the development itself did take place. According to Kautilya, the curriculum of royal study included *Anvikshiki* (Sāṅkhya, Yoga and Lokāyata philosophy), the triple *Vēdas*, *Vārta* (*i.e.*, agriculture, cattle breeding and trade) and *Dandanīti* (Science of Government, including criminal law). Discipline was apparently much stressed, for it is stated to be the basis of *Dandanīti*. Discipline was in the case of some enforced by instruction, *i.e.*, the cultivation of the mind, and in the case of others, by punishment. "Sciences," says Kautilya, "shall be studied, and their precepts strictly observed under the authority of specialist teachers. Having undergone the ceremony of tonsure, the student shall learn the alphabet and arithmetic. After investiture with the sacred thread, he shall study the triple *Vēdas*, the science of *Anvikshiki* under teachers of acknowledged authority, the science of *Vārta* under Government Superintendents, and the science of *Dandanīti* under theoretical and practical politicians." Thus, in regard to the two last, theory was apparently coupled to practice, and the realities of actual life were not forgotten. The course of study extended, it would seem, to six years, after the investiture of the sacred thread, *i.e.*, up to the sixteenth year of a prince. He was then to enter the married state. This would mean, in the case of a Kshatriya, a reduction by one-half of the period of studentship of a Brāhman youth. During the period of study, he was in close touch with his teachers, and subject to their strict control. The courses of study were carefully mapped out for the full day, provision being made even for the revision of not only "old lessons," but also hearing "over and over again what has

not been clearly understood." In the programme of work prescribed, a special function is assigned to "hearing the *Itihāsa*" in the afternoon, the forenoon being devoted to "receiving lessons in military arts concerning elephants, horses, chariots, and weapons." *Itihāsa* is said to include *Purāna*, *Itivṛitta* (history), *Akhyāyika* (tales), *Udāharana* (illustrative stories), *Dharmasāstra*, and *Arthasāstra*. The first four would include mythological and epic tales, and those moral fables and stories such as were collected (afterwards) in the *Panchatantra* and the *Hitōpadēsa*. The last two include what would now be termed law and political science and would cover the theoretical part of *Vārta* and *Dandanīti* "From hearing," says Kautilya, "ensues knowledge; from knowledge, steady application (*yōga*) is possible; and from application, self-possession (*ātmavattā*) is possible. This is what is meant by efficiency in learning (*Vidyāsāmarthyam*). The king, who is well educated and disciplined in sciences, devoted to good Government of his subjects, and bent on doing good to all people, will enjoy the earth unopposed." A modern educational critic observes that "the programme of education thus outlined is by no means an unworthy scheme for the education of an young prince. It shows the wonderful powers which these early Brāhman educators had of adapting their system to the needs of the pupils and of devising a vocational training for the sons of noble families." Manu, whose Law dates from about 200 A. D., though based on an older *Mānava Dharma Sāstra*, does not differ materially from the author of the *Arthasāstra* in regard to the course of study he prescribes for a royal prince. "From those versed in the three *Vēdas*," he says, "let him learn the three-fold sacred science, the primæval science of Government, the science of dialectics, and the knowledge of the supreme Soul; from the people, the theory of the various trades and

professions." The science of Government corresponds to the *Dandanīti* of the *Arthasāstra* and "the various trades" referred to would fall under *Vārta*. A knowledge of language was presumably necessary inasmuch as the study of the science of dialectics is mentioned with that of the *Vēdas* and the philosophy based on them. As regards text-books, Kshatriya scholars apparently learnt the *Vēdas* and allied subjects from the books commonly in use among Brāhman youths. For the science of politics, special manuals like the *Arthasāstra* and the *Nītisāra* of Kāmandaka, a work based on the *Arthasāstra* and belonging to about the 3rd century A. D., came to be specially written. *Nītivākyāmṛita* of Sōmadēva Sūri, dating from about the 10th century A.D., and *Nītisāra* of Sukrāchārya, belonging to about the same period, are other similar treatises, obviously based to a large extent on the *Arthasāstra*. In view of the difficulty involved in teaching a subject of such practical importance as Political Science, the preceptors of the day seemed to have devised the plan of using fables and stories as a vehicle for teaching it. The famous *Panchatantra* (about 6th century A. D.) and its prototype *Tantrākhyāyikā* (dated by scholars variously from the 4th century B. C. to 4th century A. D.) owes their origin to this necessity. The *Panchatantra* was, we are specially told, composed for the instruction of royal youth in the knowledge of right conduct. The *Hitōpadēsa*, which is based on it, is a work of the same character, attributed to the 14th century A. D. The *Kathāsaritsāgara* and the *Mahābhārata* contain similar matter which may have been used for purposes of instruction. Heroic tales abound in the great epics, the *Mahābhārata* and the *Rāmāyana*, and in later days they should have used the bardic chronicles, which date from about the 7th century A. D. Fights were conducted on well-understood principles and a spirit of chivalry was undoubtedly cultivated among

warriors as the result of the training they received. Brāhmanic control over royal education was rendered effective by the consideration that the Kshatriya was to primarily learn from the Brāhman, and to protect and honour him. This did not mean, in actual practice, that he cannot receive instruction in trade and other matters from others, but education proper, the grounding in the fundamentals of mental culture, proceeded from the Brāhman. In their after life, kings continued to receive advice and help, perhaps constantly, from the *Purōhit* (Family priest), whose influence must have been, if not great, at least not negligible. Apart from aberrant cases, the generality of *Purōhits* seem to have used their influence for the good of the State. As the Rev. Keay well puts it, "probably many of them were men of high character, whose moral influence on their pupils was distinctly good. India has had many famous rulers, who were educated under this system and many who attained also to literary merit." Among the latter we must mention King Harsha (606 to 648 A. D.) to whom several plays and verse compositions have been ascribed. In Southern India, we might put in the same category several Ganga Kings of Mysore and some at least of the Vijayanagar Kings. Mādhava II (3rd century A.D.), Durvinīta (5th and 6th century A. D.), and Srīpurusha (8th century A. D.) of the Ganga dynasty were royal authors. King Krishnarāya of the Vijayanagar Dynasty (1509-1530 A. D.) attained equal celebrity both as a literary patron and as an author.

It may be remarked, in the words of the Rev. Keay, that "the education of young Indian nobles was not inferior to that of the European Knights in the times of chivalry, and was very much like it in many respects. The note of personal ambition and of adventure for adventure's sake seemed much less prominent in the Indian ideal than in the European, and perhaps hardly existed,

and the gentler virtues such as patience and filial devotion were much more emphasized, as we see in the story of Rāma. The idea that the King and the nobles had a duty to perform to society in the protection of the weak, and that their position is not one so much of glory and of ease as of service to others is very prominent. No doubt, many of them failed to live up to this noble ideal, but, in formulating it and holding it before the rising generation of young Kshatriyas, India has much of which to be proud."

Education of
Vaisyas.

In regard to the Vaisyas, or the trading and agricultural classes, their education was not neglected in the Brāhmanic System. Gautama (i) says that they were also expected to receive initiation as a preliminary to entering upon the study of the *Vēda*. Manu (x 1) states that they should, like the two other twice-born castes, "discharge their prescribed duties," and "study the *Vēda*." As in the case of the Kshatriyas, so in that of the Vaisyas, it is possible the *Vēdic* course was rendered less exacting, greater emphasis being laid on their learning their future vocations. Thus, Manu (IX. 328-332) describes the functions of a Vaisya: "A Vaisya must never conceive this wish, 'I will not keep cattle,' and if a Vaisya is willing to keep them, they must never be kept by men of other castes. A Vaisya must know the respective value of gems, of pearls, of corals, of metals, of cloth made of thread, of perfumes, and of condiments. He must be acquainted with the manner of sowing seeds, and of the good and bad qualities of fields, and he must perfectly know all measures and weights: moreover, the excellence and defects of commodities, the advantages and disadvantages of different countries, the probable profit and loss on merchandise, and the means of properly rearing cattle. He must be acquainted with the proper wages of servants, with the various languages

of men, with the manner of keeping goods, and the rules of purchase and sale." These different duties would naturally require of a young Vaisya, besides a knowledge of agriculture, something of the rudiments of commercial geography, arithmetic, and some languages, as well as the practical details of trade. Perhaps, each boy at first learnt what he required under these heads from his own father as now in the course of business. Thus, his education, apart from the *Vēda*, would be more domestic than otherwise. In later days, it is possible special trade schools (corresponding to the surviving *mahājani* schools) came to exist at different centres, towards the maintenance of which the trades of each locality contributed from their profits.

As regards craftsmen, it is worthy of note that they have a long and uninterrupted course of history to their credit. The Village Twelve included a few artisans and craftsmen. Some of the occupations go back to the earliest times. In the *Rig-Veda* (IX. 112, I. 110, 3; i; III, 1) we find mentioned the carpenter, physician, priest, blacksmith, poet, and the female grinder of corn. The construction of chariots is often mentioned, and the Ribhus are described as distinguished workers in wood and metal. Weaving, boat-building, leather-working, agriculture, and irrigation are also alluded to. With the growth of cities, craftsmen apparently drifted into them from the villages. The guilds we find referred to in the *Rāmāyana* and the *Arthasāstra* (IV. 1), some of which have survived to modern times, and evidently owed their origins to the influence of City life. The excellence of their work attracted the attention of Kings, who drafted them for work at their capitals. Royal craftsmen are said to have been established even as early as the time of the Buddhist Emperor Asōka. The education on which their excellence depended was

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apparently of the simplest kind. Originally, the caste system, into which the craft system, with its many disadvantages, was built, helped to keep up the standard of work, and the dexterity and skill of each particular trade was handed down from father to son. Each craftsman and each caste was considered as in duty bound to, perform his or its particular work for the good of society. The system of education, then, for the lads of each particular trade could have been only a domestic one. They could have had practically no choice in the matter, but were, as a matter of course, brought up to the same trade as their fathers. Where the father was living and in good health, he would usually train up his own son, and the young craftsman would, from the beginning, be trained in the actual workshop. Thus not only was there a most affectionate relation between teacher and pupil, but the training was free from the artificiality of the school-room. The boy was taught by observing and handling real things, and the father would take a great delight in passing on to his son the skill which he himself possessed. It was not merely a question of actual teaching, but the boy would day by day absorb unconsciously the traditions and spirit of the particular craft which he was learning. In many arts and crafts, drawing would be a necessary accompaniment. This was learnt by the boy drawing first certain particular curves on a panel. After this came the drawing of certain traditional ornaments and conventional figures of mythical animals and other forms. Drawing was not taught from nature. In the majority of occupations, a knowledge of reading and writing would not be required for the direct purposes of the craft, and would not be learnt. But certain Sanskrit works would in certain occupations be learnt by heart. These contained traditional rules relating to the particular craft, and would not only be learnt but also explained to the novice. The craftsman

also participated in all religious rites, and in various ways came to know something of the mythology and doctrines of the religion he professed. Thus, the education imparted to the young craftsman was entirely vocational, and even narrowly so. The literary side was defective and, though religious education was not altogether neglected, his knowledge generally can only have been scrappy and ill-learned. Yet, as a vocational education, it was evidently not lacking in elements that made it really valuable. The affectionate and family relationship between teacher and pupils, the absence of artificiality in the instruction, and the opportunity and encouragement to produce really good work which the protection of the guild or caste gave—these were not without their influence in helping to build up a spirit of good craftsmanship, which was responsible for the production of really fine work.

The education of girls was likewise entirely domestic and vocational, in the sense that they were being prepared for that which was considered a woman's principal work—the duties of the household. There is ample evidence, however, that in earlier times women enjoyed a higher status. The authorship of some *Vēdic* hymns (*R̥ig-Vēda*, VIII. 80; X.39,40) is ascribed to women and in the discussion of deep philosophic truths women are related to have taken part. (*Bri. Ar. Up.* iii. 6, 8; ii. 4; iv. 5). In the *Brihad-Āranyaka Upanishad* (IV. 4.17) is also described what a man should do if he wished that a learned daughter should be born to him. By the time of Manu, however, women had lost their high position, for their perpetual dependence is there set down in specific terms in the famous and oft-quoted passage (V.147-149): "By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house. In childhood, a female must be

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subject to her father, in youth to her husband, when her lord is dead to her sons ; a woman must never be independent. She must not seek to separate herself from her father, husband, or sons ; by leaving them, would make both her own and her husband's families contemptible." The only education that a girl received in Manu's time was one which fitted her to fulfil her duties in the household of her husband. " Let the husband employ his wife," says Manu (IX.11), " in the collection and expenditure of his wealth, in keeping everything clean, in the fulfilment of religious duties, in the preparation of his food, and in looking after the household utensils." The training for this began in her own home under the supervision of her mother, and, when she was married and went to live with her husband, it would be continued, under the joint-family system, by her mother-in-law. The injunction that she should be employed in the collection and expenditure of her husband's wealth would seem to imply some knowledge of simple accounts, though it could not have meant much. The daughters of Kings and wealthy persons might have received some education from their fathers or family priests. Girls of learned families also were not left wholly without instruction. Thus we find the Kannada poet Nāgavarma (10th century A.D.) addressing verses of his *Chhandombudhi*, a work on prosody, to his wife. An ancient inscription in the Kolar District records the death of the learned Sāvinemma, daughter of Nāgārajannayya. Then we have the instance of Honnamma at the Court of Mysore in the seventeenth century (*vide* Vol. II, Chap. IX, *Literature*). But such cases were exceptional, like that of the late well-known Pandita Ramābai of our own times, who was taught Sanskrit by her father in the wilds of Gangāmūla in the Kadur District. Despite the somewhat narrow ideal of domestic virtue and capability set before them, Indian women have shown, even in the

circumscribed sphere they have been allowed to move, that they can realize it. Sita as an ideal for women to follow is by no means an unworthy one.

In view of the Mysore State being one of the chief centres of Jainism in India, and the prime seat of the Digambara Jains, and the long and uninterrupted history they have had in it, it seems necessary to say a few words about their system of education. As might be expected, their system is essentially based on the Brāhmanic model. The reason for this is that Mahāvīra, the founder of the Jain religion, did not profess to break away from the older faith and some of his cardinal doctrines were directly derived from it. Teaching was a duty with the Jains, the *Jaina Sūtras* enumerating long lists of the more famous teachers. These same *Sūtras* lay down how monks and nuns should behave when wandering with their teacher, from which the inference follows that the Jains adopted the Brāhmanic mode of teaching while wandering. Students apparently sought out the more famous teachers, who were among the "wanderers," for learning from them, and rules for the regulation of their conduct while thus learning came to be established in course of time. Discipline was strict; a monk, for instance, was not allowed to go out or do anything without asking leave of the teacher or under-teacher. In the *Questions of Milinda*, the position of a teacher towards his student is described as that of a father towards his son, an idea that is predominant, as stated above, in the Brāhmanic system. The same work enumerates as many as twenty-five virtues of a teacher and ten virtues of a lay disciple. The teacher's position was a sacred one: honour is due to a teacher even though he be only a novice. The *Sūtras* lay down specifically how a pupil should behave towards his teacher, and how a teacher should treat his pupil. Mutual good feeling is insisted

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upon at every stage. Bad pupils are compared—in the *Jaina Sūtras*—to unmanageable bullocks. Obedience to a teacher is so much insisted upon that it is considered one of the articles necessary for perfection. As in the Brāhmanic system, a pupil should serve his teacher; so much, indeed, is this duty stressed, that service comes to be described as one of the internal austerities to be observed. Learning is throughout given an exalted position in this system, and that it was widely appreciated is evident from the vast literature the Jains have developed in Sanskrit, Prākṛit and the chief Dravidian languages of South India. Even distinctions between the respective faiths of student and teacher are forgotten so far as learning is concerned. The *Sūtras* declare in clear and unambiguous language that he, who has learned from a Buddhist or a Brāhman even one noble truth only, will reverence him like a deity or a sacred shrine. A more exalted position a teacher cannot aspire to nor can a pupil give. Religious instruction, as might be inferred, is a necessity; in fact, it is the one thing in the view of the older writers which demanded particular attention. But the secular pursuits which the generality of the Jains pursued—and still pursue—made them popularize the secular aspects of education to a large extent. Their literature bears ample evidence for this view. That apart, the *Jaina Sūtras* lay down that religious instruction is one of the four requisites to reach beatitude. As to the system of teaching adopted, it apparently did not materially differ from the Brahmanic one; oral teaching was at first the rule, though, in later times, writing should have been largely resorted to. Individual attention was a *sine qua non*. In the *Jaina Sūtras*, we have an expressive simile in regard to it, which may be aptly quoted here. As the birds feed their young ones, we are told, so are disciples regularly to be instructed. The pains to be taken by the

teacher in coaching the young scholar were apparently immense, and it is clear too that the duty was lovingly undertaken by him. That the Jains honoured the educated and held in the highest esteem education is eloquently testified to by their extant literature and inscriptions found in the State. They were among the first to use the vernacular languages for literary purposes. They specially revere, in their prayer-formula, their teachers (*upādhyāyas*) and attach special merit to gifts of the four kinds:—food, shelter, medicine and teaching. (*Epigraphia Carnatica* II, Sravana-Belgola 126, dated 1113 A.D.). The epitaph of Buchana, dated in 1113 A.D., describes him as a “taker of delight” in these four gifts and bemoans that by his death “the goddess of learning was now left uncared for in the world.” (*Ibid*). The earliest Jain inscriptions refer to the intellect of persons being “brightened by the water of learning.” (See *Epigraphia Carnatica* II, Sravana Belgola 75, dated about 650 A.D.), and talk of kings who were “liberal to the learned. (Sravana Belgola 139, dated about 950 A.D.). Numerous inscriptions of the 12th and 13th centuries are a witness to the high state of learning and teaching then current among the Jains in the State.) *Epigraphia Carnatica* II, Sravana Belgola inscriptions, *et passim*).

Buddhism was a living religion in parts at least of the State during the centuries before the Christian era and for some centuries afterwards. A few words on the Buddhist system of education may therefore not be out of place. That system, like the Jain, was largely an adaptation of the Brāhmanic. The rules governing the relations between the teacher and the student were directly taken from it. Service and obedience were exacted from the student, and from the teacher loving instruction as from a father was due.

The Buddhist System.

In the Asoka Edicts found in the State, the injunction is laid down that the "teacher should be honoured by the pupil." According to the *Vinaya Texts*, pupils were to wait upon each other during sickness. Not only that, if the pupil was sick, the preceptor was not only to nurse him, but to wait upon him and attend to him, just as the pupil was required to wait upon himself in health. A teacher was known as *upajjhava* and a pupil *saddhivihārika*. The ceremony of choosing a teacher was an adaptation of the Brāhman initiation ceremony. The *Mahāvagga* gives elaborate details of the variety of services expected of the student, including the sweeping of the place occupied by the teacher if it is dirty. If the teacher so desired, the student was to follow him on his begging tours. The pupil was not to accept presents, or give presents, or wait on any one else, or go out, without the permission of the preceptor. If the preceptor was sick, he was to wait on him and nurse him diligently. This system, which was apparently in existence long before Asōka's days, was practically in force in the days of the Chinese traveller I-Tsing (673-687 A. D.). The need for education was keenly felt among Buddhists because they had to provide for the training of novices. The monasteries that came to exist in course of time took up their training and from it a system of secular instruction was also developed, apparently side by side with the training of novices and monks. The one should have proved a source of strength to the other, and from the secular students should have been recruited in time to the novices. The example of the Brāhmanic system also should have helped in the same direction. Fa-Hien, the Chinese traveller, who visited India between 399 A. D. and 414 A. D., testifies to the existence of monasteries at Patna and elsewhere for students and inquirers getting their doubts cleared in them. The oral method appears to have been largely in vogue in the Punjab, though in the

more eastern regions of India, writing was frequently used. Fa-Hien records the fact that he could not get copies of the *Discipline* in Northern India "as they were handed down orally from one Patriarch to another" and so had to extend his journey towards Central India and stay at the monasteries there to copy them down from written texts. In the time of Hiuen-Tsiang (629-645 A.D.), learning was apparently highly valued, the description given by him of Nalanda, the famous university, near the modern town of Patna, being quite a graphic one. He tells us that there were in it several thousands of priests "of the highest ability and talent." They apparently set the standard for all India, as we are expressly told that "the countries of India respect them and follow them." Hiuen-Tsiang adds: "The day is not sufficient for asking and answering questions. From morning till night they engage in discussion; the old and the young mutually help one another..... Learned men from different Cities, on this account, who desire to acquire quickly a renown in discussion come here in multitudes to settle their doubts, and then the streams of their wisdom spread far and wide. For this reason, some persons usurp the name (of Nalanda students) and in going to and fro receive honour in consequence. If men from other quarters desire to enter and take part in discussions, the keeper of the gate proposes some hard questions; many are unable to answer and retire. One must have studied deeply both old and new (books) before getting admission." He remarks that seventy or eighty per cent of such would-be residents of Nalanda failed to pass the test for admission. He also gives a long list of the more famous teachers who lived at Nalanda and not only taught but wrote treatises, commentaries, and other works. During I-Tsing's visit, about thirty-eight years later, Nalanda was still a flourishing centre of learning. It had, he says, two hundred villages to

support it. These had been donated to it by generations of kings. He gives us a valuable picture of how students spent their time at Nalanda, which may be taken as typical of what was done at the lesser seats of learning. He says that the pupil, after attending to the service of the teacher, "reads a portion of scripture and reflects on what he has learnt. He acquires new knowledge day by day and searches into old subjects month after month, without losing a minute." Considerable stress was, it would seem, laid on learning Sanskrit grammar, which was apparently the sheet-anchor of all learning. The study of grammar extended from the sixth year of a boy to his twentieth year, when he passed on to other subjects. Pānini's *Sūtras* and other works had to be learnt by-heart. It is also plain that, before passing on to Nalanda or Valabhi (in Western India), students studied under instructors. The other subjects learnt included logic, metaphysics, and religion. Medicine was another subject, though not forming part of the course. I-Tsing gives a vivid picture of the eloquence and debating powers of the students at Nalanda. "To try the sharpness," he says, "of their wit, they proceed to the King's Court to lay down before it the sharp weapon of their abilities; there they present their schemes, and show their (political) talent, seeking to be appointed in the practical government." Then their fame spreads, and "they receive grants of land and are advanced to a high rank; their famous names are, as a reward, written in white on their lofty gates. After this, they can follow whatever occupation they like." It may be inferred from this that Buddhist monasteries imparted instruction not only to those who entered the order but also to others. An education that fostered the idea of employment in "practical government" should have been secular to some extent. Moreover, in those days, the division between secular and religious education was not apparently so well marked as

in modern times. All education was up to a degree religious, and then it branched off into secular channels. Moreover, the ease with which people could enter the religious order and leave it, and re-enter it even, should have made it possible to use the education received in the monasteries for religious or secular purposes as required. There were other universities besides Nalanda and Valabhi; at least five more are known of which Kānchi, the modern Conjeevaram, and Sri Dhanyakataka, on the Krishna, in the present Guntur Taluk, were situated in Southern India. At all these universities, the teaching was probably nearly the same. The teaching, though adapted from that prevailing in the Brāhmanic schools, was suited to the times and shows a desire to meet the new tendencies of the times. The stress laid on medicine is clear indication of this desire and quite in keeping with the dictates of Buddhist religion. Education was made available to a larger number also through the growth of teachers in the land, which was rendered possible by the spread of Buddhism. When it declined, the demand for some kind of popular education, which it had so far met and which it had stimulated, could only have been met by a growth in the popular elementary schools dealt with below.

From time immemorial, there has existed in India, with the Brāhmanic, Jain and Buddhist *āsramic* and monastic schools, a popular system of elementary education open generally to all who desired to take advantage of it. It must have met a popular demand for instruction in reading, writing and arithmetic. It should have had its origin primarily in the needs of the agricultural and trading classes, who have largely made use of it. This education has been imparted in almost every large village and town of India. The institution through which this instruction has been given is known differently in different

The popular
indigenous
system :
Origin and
History.

parts of India. In Bengal and Upper India, it goes by the name of *Pāthasāla*; in the South and West of India by the names of *Pallikūdam* (Tamil), *Pallikutta* and *Sāli* (Kannada), *Sāle* (Marathi), *Badi* or *Pallikūtam* (Telugu), etc. In Southern India generally, it is known by the familiar name of *Pial* school because it is usually located in the *pial* or earthen platform 3 to 4 feet high, 4 to 6 feet broad and about 8 to 12 feet long, which is built against the front wall of most houses. The system of education imparted in it has been nearly the same throughout India. Descriptions of the same may be found in many official reports of which the best known are the reports issued in Bengal by Mr. William Adam between 1835-1838. Inquiries into the system of education were carried out in Madras in 1822-1826; and in Bombay in 1823-1828. The report of the Education Commission of 1882 also gives an account of it as it existed in Bombay at the time. Going back to the 17th century, Pietra della Valle, in his *Travels* (II. 227), furnishes a picture of a *pial* school, held in the porch of a village temple. It does not materially differ from a school of the kind still to be seen in any large village in Southern India.

Its curriculum of studies in different parts of India.

In Bengal, the curriculum included reading, writing, the composition of letters and elementary arithmetic and accounts, either commercial or agricultural or both. There were four stages of instruction. In the first period, the scholar was taught to form letters on the ground with a small stick. This period, usually lasted some ten days. In the next period, the master traced letters on a palm leaf with an iron style. The scholar then traced over the letters with a reed pen and charcoal ink, which easily rubs out. Then he practised on another leaf. He was afterwards exercised in writing and pronouncing the compound consonants, which in most Indian languages are modified

when written together. The practice was given in the combination of vowels and consonants and this led on to the common names of persons. In the third period, the palm leaf was replaced by the larger plantain leaf. The scholar now began to learn the composition of the simplest forms of letters. He was taught the connection of words in sentences and to distinguish literary from colloquial forms of speech. The rules of arithmetic now began with addition and subtraction. But multiplication and division were not taught as separate rules. These were effected by addition and subtraction, aided by multiplication tables which extended to twenty. The multiplication table was repeated aloud by the whole school once every morning. After this, the pupil began to learn commercial or agricultural accounts or both. When the scholar reached the fourth period, he received more advanced instruction in accounts and began the composition of business letters, petitions, grants and similar productions. Paper now began to be used for writing, and after it had been used for years, the scholar was considered as qualified to engage in the unassisted perusal of works like the Vernacular *Rāmāyana*, etc.

In Bombay, the boys were every day collected by the teacher. After an invocation to Sarasvati, Ganapati or other deity, in which the whole school joined, regular work commenced. Boys who could write traced the letters on their *Kittas* or copy slips, with a dry pen, the object of this exercise being to give free play to the fingers and wrist and to accustom them to the sweep of the letters. After this, the boys wrote copies. Then, the youngest children claimed attention.

In Madras, the *pial* schools gave instruction in the three R's, a great deal of time being spent in memorizing moral sayings in the vernacular. Then the vernacular catechism was taught. Writing was, as elsewhere in India, taught in close connection with reading, the scholar

beginning his writing lessons when he commenced the alphabet. The alphabet was learned by writing with the finger on the sand-strewn ground. Later, he began to write with a pencil on a small black-board (*palagai, palaka* or *halige*), the surface of which was prepared from rice and charcoal. Then he wrote either on *Kajam* leaves with an iron style, or with a reed pen on paper. Trading and agricultural accounts were also taught, besides the composition of notes-of-hand, leases, agreements, etc., and the reading of the vernacular current hand.

Everywhere the school commenced at 6 A.M. and ended at about 10 A.M., when the boys returned home. Again they re-assembled at 3 P.M. and studied till sunset, when they left the school for the day. In Mysore, the instruction given in the indigenous schools did not aim at anything beyond the elements of reading, writing and arithmetic, and generally resulted in a marvellous cultivation of the memory. Reading was from manuscripts on palm leaf: The first lessons in writing were on the sand, with the finger: after some progress had been made, blackened boards were used, written on with potstone. Arithmetic consisted principally of the *memoriter* repetition in chorus, led by the head boy, of endless tables of fractional and integral numbers, useful for mental calculation in ordinary petty business transactions. The three days before new and full moon were unlucky for study, and the schools were then closed; also on numerous festival days. Discipline was maintained by a number of cruel and often grotesque punishments, which are now obsolete. But the cane remains, and is the symbol of the school-master's office. The masters are generally supported by small payments and perquisites in kind, or by a contract for a certain period with some influential resident. It was always the custom for the school-master at the Mahānavami festival to perambulate the streets with his pupils gaily dressed, who performed the stick dance and recited

humorous verses of dialogues, in all of which they had been trained for some time before. In return for these entertainments, the masters used to pocket considerable sums as presents from the parents and friends of the boys. But the practice is falling out of vogue.

There is abundant evidence to believe that neither secular nor religious (*i.e.*, Vēdic) education was neglected in this State in the earliest times of which we have any record. Thus in the Asōka Edicts found in the State (252 B. C.), we find, as already stated, the injunction that the "teacher should be honoured by the pupil." Nripa-tunga, writing in the 9th century, says expressly of the Kannada people that they knew how to teach wisdom to young children, and even words to the deaf. We have already stated that sometimes a school-master was provided among the members of the Village Twelve. Inscriptions at Shikarpur and Tālgunda (Shimoga District), dated in the 11th and 12th centuries, provide for the establishment of hostels for students. Under the Chōlas, we have an inscription of Rājēndrachōla II, dated in 1072 A.D., at Mulbagal, which exempts the house of the school-master (with those of the temple manager and the village watchmen) from taxation. An inscription dated in the 10th century registers a grant to a teacher by the Ganga King Nitimārga (*E. C. V*, Hassan, Arkalgud 24). Another dated in 1174 A. D. mentions among other matters the appointment of masters to teach boys Karnāta, *i.e.*, Kannada, and to feed them, (*Ibid*, Arsikere 138). A far more interesting inscription dated in 1181 A. D. (*E. C. IV*, Mysore i, Chamrajnagar 158) registers a gift by the wife of a celebrated physician of the time for, among other things, the imparting of instruction to boys. The Hoysala minister Perumāla Dēva, in 1290 A.D., provides by a land grant for carrying on the instruction of youths in various languages (*Khandika bāla-sikshe*).

Religious and
Secular
Education
in the State.

For those who taught the *Rig-Vēda*, six *gadyanas* a year was to be paid; and for those who taught boys to read Nāgara, Kannada, Tamil and Ārya, six *gadyanas* was provided for by him. (*E.C.* III T.-Narsipur 27). Apparently, the foundation was a combined institution for both religious and secular instruction. The payment, it is specially added, was to be "free of all imposts as long as the sun and moon endure." In a Tirthahalli inscription (*E.C.* VIII. Tirthahalli. 42) dated in 1642 A.D., the stipulation is made that provisions passed customs duty free in favour of the Mahantina-Matha, Kavale-durga, were not to be sold outside, but be stored in it as a fund and used for the support of the Professors and students of the six *Darsanas*, *i.e.*, schools of philosophy for thus carrying on the *dharma* of the *Matha*.

The teachers in Bengal were usually Kāyasthas, but not infrequently also Brāhmans; while in Madras and Bombay, they were generally Brāhmans. In this State, they have been usually Brāhmans. Education began usually at the age of five years.

Its chief characteristics.

In regard to this system of education, it is to be noted that in learning, writing came before reading. Except for getting up the multiplication table, the instruction was individual, monitors being usually chosen from among the more advanced scholars to help those at a more elementary stage of instruction. The Rev. Dr. Bell got his idea of the monitorial system—called by him the "Madras System"—from what he had seen of it in the indigenous schools of Madras.

Its extent.

This system of education was fairly widespread in India at the time control over education generally passed into the hands of the British Government. In Madras, it was estimated that rather less than one-sixth of the boys of school-going age received education of some sort.

In Bombay, the number of boys under instruction was put down at about one in eight. In Bengal, on the average, about 10 per cent of all the children of school-going age were under instruction. Widespread as it was, this system of education did not, as Mr. Keay remarks, "include a very large proportion even of the male population, and among females of course it hardly existed at all." The system, however, was an old and well established one, going back to a period long anterior to Manu. There is some evidence to believe that it existed for some centuries prior to Asōka, the Buddhist Emperor. His rock and pillar edicts presume a knowledge of the vernaculars on the part of the people. Of course, there is nothing to indicate the actual extent of literacy prevalent during Asōka's time. It is possible, however, that this system, which we find closely connected with the village life of India, has been so connected from time out of memory. Whether the teacher was always and everywhere one of the Village Twelve, it is difficult to determine, the more so because many of these schools have come into being in places other than villages proper. Mr. Keay, who discusses this subject at some length, thinks that these indigenous primary schools cannot, taken as a whole, be spoken of "as being the relic of an ancient village system." Dr. Matthai holds the opposite view. Mr. Keay's main contention is that these schools have arisen in a variety of ways, not all of them connected with the village. Schools arising out of the village system were copied out or imitated by others to suit their own needs. The schools started by Zamindars, rich traders or others might have owed their origin to this fact. There is, besides, evidence to believe that village life was more corporate in ancient times than it has been during the past century or so, and in certain villages the poet or the school-master was actually one of the Village Twelve. This was so in Mysore State. In other villages,

though the teacher was not of the Twelve, he still had a place in the life of the village. This was especially the case in most of the larger villages, as it is to this day. Education was felt to be a necessity in such places, and it was provided for as a matter of course. But it was limited to the extent defined above. It was utilitarian in character, and had a real relation with the life outside the school. Though it might have fallen short, judged from modern standards, it was in some respects fully in accordance with modern theory. In the Montessori system, we find it advocated that writing should be taught before reading, and that, in teaching to write, the child should first be made constantly to run its fingers over ground or on sandpaper letters in order to fix the forms in the muscular memory. Both these ideas, as Mr. Keay well points out, were long ago current in Indian schools. Though unconnected with the Brāhmanic schools of learning, they probably derived these and other ideas of teaching and their methods from these schools, but as the Brāhmanic schools tended more and more to draw away from the daily concerns of life, "they supplied a popular want which would not otherwise have been met." Through long centuries they have helped "to give to India some elements of a popular education, and to prepare for that time when it should be possible for education to become more widespread among the people."

The Muham-
madan
System; its
origin,
growth and
development.

On the Muhammadan system of education, which is closely connected with the Muhammadan religion, a great deal of valuable light has been thrown by Mr. N. Law in his well-known work *Promotion of Learning in India during Muhammadan Rule*. Mr. Law's work must be consulted by the interested reader. What follows is largely based on it and on Mr. Keay's work previously referred to. The Muhammadans first appeared in India in the Eighth Century A.D., but it was not until

the 11th century that they endeavoured to establish themselves in India. The many invasions of Muhammad of Ghazni (1000-1026 A.D.) led to the permanent settlement of Muhammadans in India, and to the establishment of mosques in it. As in other Muhammadan countries, the mosque, especially in towns, was a centre of instruction and of literary activity. Muhammadan educational institutions are distinguished as *maktabs* or *madrasahs*. The *maktab* is a primary school attached to a mosque, the chief business of which is to instruct boys in those portions of the *Koran* which a Muhammadan is expected to know by heart in order to perform his daily devotions and other religious duties. Sometimes, instruction in reading, writing and simple arithmetic is also included in the curriculum. The *madrasah* is a school or college of higher learning. Among the first Muhammadan Kings to encourage education was Muhammad Ghori, who established himself at Delhi in 1192 A.D. He established mosques and colleges and gave education to the more promising of his own slaves. Kutb-ud-din was one of those slaves, and he was also a promoter of learning. He built numerous mosques at which instruction was also given. Though Altamash, Kutb-ud-din's successor, was not overactive in regard to education, his daughter Raziya proved a patron of learning. Nasir-ud-din and Balban both encouraged learning. In the Khilji dynasty, Jalal-ud-din (close of 13th century) proved a man of great literary taste. Delhi was now a great seat of learning. Under the Tughlak Kings (1325-1413), education made good progress. During Firoz Tughlakh's reign, Delhi became famous as a centre of learning. Scholarship was encouraged by gifts and pensions. The art of copying the *Koran* was actively patronized by him. He repaired schools and alienated revenue in their favour. According to Ferishta, he founded as many as thirty colleges with mosques attached. In the College

he founded at his Capital, the teachers and scholars lived together in the institution, stipends and scholarships being granted for their support. Down in the South, in the Bāhmani Kingdom, Muhammad Gawan, Minister of Muhammad Shāh (1463-1482), built at Bidar a fine library of three thousand volumes. Some of the Bāhmani Kings provided for the education of orphans and the maintenance of their teachers. In the other Muhammadan Kingdoms of the time (15th century), education was actively encouraged. Jaunpur was one of the most famous seats of learning during this century. It is, however, a question if, in the rural areas, there was during this period the same attention paid to education as in the Cities.

Among the Moghul Emperors (1526-1707), education received considerable attention. Humayun, the son of Bābar, was an accomplished scholar and a great patron of learned men. He built a College at Delhi. Akbar (1556-1605) not only encouraged learning but was active in reforming education. Abul Fazal bears eloquent testimony to this fact. Akbar was also fond of books. He built up a library, and almost every day he had books from it read to him. He built many colleges and caused translations to be made of the more valuable Sanskrit works into Persian. Colleges were also erected during his time by private persons. Akbar made it possible for Hindus to learn at the *madrāsahs*. As a reformer of the educational method of his time, he deserves high praise. He recommended that, as among Hindus, writing should be taught before reading, which was not the case in the Muhammadan schools. He was also anxious that students should be made to understand everything themselves, the teachers only assisting them a little. Books on morals were to be read, while no one was "to neglect those things which the present time requires," which shows Akbar's desire to make education practical. As

Abdul Fazal adds, "these regulations shed a new light on schools and cast a bright lustre over *madrasahs*." Whether Akbar was really unable to read or write, which is hotly disputed by Mr. Law, it is clear he was a genuine friend of learning and one interested in it too deeply to be mistaken for an uneducated man. Jehāngir, his son, was not only learned but also encouraged learning. He wrote his own memoirs and illustrated them with the aid of artists. He built new Colleges, repaired old ones, and made Agra a great centre of learning. Among the laws he enacted was one under which the property of those who died leaving no heirs lapsed to the Crown and was used for the repairing of Colleges, Monasteries and other religious institutions. Shāh Jahān founded a College at Delhi, but is more famous for the great impetus he gave to the architectural art. One of his sons, Dārā Shukoh, was a well-read scholar, and is remembered as a translator of many Sanskrit works into Persian, including the *Upanishads*. Another was Aurangzīb, who, as a strict Muhammadan, gave great encouragement to Muhammadan education. He founded a large number of schools and colleges, repaired mosques, and gave lands, pensions and allowances to learned men and professors, and stipends to scholars according to their abilities and qualifications. He extended his educational activities to distant provinces like Gujarat, to which he sent teachers. Their reports on the public examinations they conducted were sent to him for his information. The royal example was copied by private persons who opened schools. Aurangzīb added to the Imperial Library, and copied the *Koran* with his own hand and sold copies of it to the public to meet his own personal wants. He had exalted and quite modern notions on education, and the sort of training required in the case of royal youths. His scathing criticism of his old teacher, who came to see him on his ascending the throne, so

picturesquely reported by the French traveller Bernier, shows that he was by no means the crude bigot he is ordinarily represented to be. He charges him for not filling his young mind with suitable instruction; with the geography of surrounding countries, the history of adjoining kingdoms, their languages and their forms of government, modes of warfare, manners, religion, etc. Instead, he reiterates, he was compelled to waste ten or twelve years on learning Arabic and its grammar, "on the dry, unprofitable and never-ending task," as he puts it, "of learning words." Among other charges he prefers against his teacher is the one that he did not instruct him "on one point at least, so essential to be known by a King; namely, on the reciprocal duties between the sovereign and his subjects." A still another charge is that he did not instruct him "in the art of war, how to besiege a town, or draw up an army in battle array." He is so disgusted with him, he abjures to him: "Go. Withdraw to thy village. Henceforth let no person know either who thou art, or what is become of thee." Aurangzīb was apparently sorely tired by the time wasted on getting up mere words; on the want of correlation between the work in school and the life outside of it; and the utter lack of a broad humanism in which history, geography and the languages of the surrounding nations would have a large place. He was eminently modern in his outlook, but his pre-occupation of military conquest was great and he never gave himself time or opportunity to give practical effect to his educational ideals, which should have sounded strange to his old teacher Mullah Shāh.

In Mysore during the Usurpation period.

In Mysore, during the period of Muhammadan ascendancy (1761-1799), Muhammadan education received considerable attention, especially at the hands of Tipu Sultān. Haidar Alī could not write his own name.

But he was a shrewd and capable man with an excellent memory. Schawartz, the Missionary ambassador from Madras, who saw him in Court in 1769, speaks highly of the quickness with which he conducted public business. "He orders one man to write a letter and another to read it to him. If the writer has in the least deviated from his orders, his head pays for it." He put his sons under Mullahs of reputation for needful training. It is said that Tīpu's teacher was never questioned by Haidar as to the progress made by the boy for many years, at the end of which period, he one day conducted a public examination of Tīpu. This showed that the boy had not obtained the training required for a soldier's son; instead he had had everything that would be requisite to turn him into a good Moulvie. Haidar's displeasure knew no bounds and he exclaimed, much in the strain of Aurangzib, that his boy had not been taught the things that would make him a great and good ruler. He had not been taught, he thundered forth, the modes of warfare he should know, the manner of conquering countries or conducting diplomacy with the surrounding nations, or even the duties of kingship. Instead, Haidar protested, everything requisite for converting him into a religious zealot had been done and his mind filled with notions and fancies which had made him hate everything not connected with Islam. Everything indeed had been done, concluded Haidar in his anger, to ruin his family and his kingdom and nothing to advance either. And Haidar proved a true prophet in uttering this condemnation of learning imparted to his son. Tīpu, we are told by Kirmāni, his historian, "built a *musjid* (mosque) in every town, and appointed a Muezzin, a Moula and a Kāzi to each, and promoted the education and learning of the Mussalmans to the utmost of his power. He himself also spent his time in prayer, reading the *Koran* and counting the beads of his rosary." Kirmāni

comments rather bitterly on the disastrous effects of Tipu's preference to his religious devotions and to those who were not trained to the positions to which they were appointed. "The old Khans and faithful servants of the State were now cast down from confidence and power, and low men, and men without abilities were raised to high offices and dignities; men of rank, also, who had always been employed in the highest duties and services, were reduced to the lowest and humblest offices, for this reason, that it was the wish of the Sultan that every Mussalman should derive benefit, or reap all advantages from his kindness alone, in order that the lower classes of people should not despair of obtaining rank and office. From this cause, however, it was that disorder and disaffection forced their way into the very foundations of the State, and at once the nobles and Khans, being alarmed and suspicious, became the instigators of treachery and rebellion." A stronger indication than this we do not read of in the writings of the annalists of the time of the sort of training Tipu had himself received to befit him for his later position in life or he himself expected from those he appointed to offices of trust and responsibility requiring certain previous training. Though not lacking in a knowledge of Persian (see Vol. II, Chapter IX), Tipu proved a mere pedant and an innovator and not a true reformer. Tipu's aversion to those who did not belong to his own religion—Kirmāni says that "he did not consider any but the people of Islam his friends"—was not intelligible even to his own contemporaries, not excluding his own officers, civil and military. "Therefore on all accounts," Kirmāni adds, "his chief object was to promote and provide for them (Mussalmans). He accordingly selected a number of Mussalmans who could scarcely read and write and appointed them Mirzas of the treasury departments and placed one over each of

the other accountants, to the end that the accounts might be submitted by them to him in the Persian language." This ended in a short time in administrative slackness, as the system was extended to the whole kingdom, and eventually led to its break-up and destruction. The story of the effects of the unsound education received by Tipu seems too pathetic for words and there is nothing in the dignified castigation that Haidar administered to Tipu's Mullah Saheb to induce disbelief or doubt in it.

Female education among the Muhammadans was, as among Hindus, carried on under certain restrictions. Seclusion, however, did not always prove a bar to girls attending schools. Several of the nobility provided for the careful training of their daughters and many royal ladies are known to have been educated during the Mogul times. The Mysore annalists give us no precise information on this point, but there is no reason to doubt that some at least of the ladies of the higher classes were as usual educated in Persian and Arabic.

Women's
Education.

The education imparted in the *Madrasahs* cannot have been uniform. Its content appears to have varied from place to place and depended to a certain extent on the subjects chosen by the pupils themselves. Until recently, the ordinary course included grammar, logic and law; external observances and fundamental doctrines of Islam; astronomy, based on translations of Ptolemy; finally metaphysics. The criticisms of Aurangzib show that in his time the teaching had become formal and scholastic, with a strong emphasis on grammar, and ending with the dry discussion of abstract, metaphysical trivialities. All the same, "we shall not be far wrong if we say," following Mr. Keay, "that the state of Muhammadan learning in India was very much the same as that of learning in Europe before the introduction of printing."

Nature of
education
imparted by
Madrasahs.

History of Education in Mysore.

Early
History.

Highly as learning was always esteemed, education never seemed to have been regarded as a duty of the State under former Indian Rulers. It was left to the voluntary principle and was, as we have seen, mostly in the hands of religious leaders and priests. At the same time, we find that, in the primitive corporation of the "Village Twelve," a poet who was also a school-master was sometimes provided instead of a goldsmith. Endowments were often given for promoting learning as a religious duty.

Education
in the
Restoration
period.

Maharaja Krishnaraja Wodeyar III had established in 1833 at his own cost a free English School at Mysore and the Government were also aiding Missionary bodies in establishing schools. Besides this, there were two schools at Bangalore of a special character supported by Government. The State expenditure on education in 1855 was Rs. 16,500 a year.

Early
European
Missionary
Work.

Education on modern lines was first introduced by European Missionaries. Between 1840 and 1854, the Wesleyan Mission established schools at some of the District Headquarters with the aid of Government, the principal one being its Institution at Bangalore founded in 1851.

The Halifax
Despatch,
1854.

Systematic State activity in India in the field of education began with the famous Halifax Despatch of 1854. In that Despatch, the Directors of the East India Company sketched a plan of work on which the present structure of Indian Education is mainly based. "It is one of our most sacred duties," they said, "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 general diffusion of knowledge, and which in India may, under Providence, derive from her

connection with England." They stated that the best education that could be given was education on Western lines and in the knowledge belonging to the civilization of the West; and made full provision in their scheme, for departments of education in the provinces; for the inspectorate; for reports; for professorships; for Universities and degrees to be conferred by them; for technical education, women's education, mass education; and discussed the question of fees, and aid of private effort and scholarships. While English was to be the language of instruction in the highest institutions, they recognised the importance of the vernacular languages for placing knowledge within reach of the far larger classes who were ignorant of or imperfectly acquainted with English. "At the same time and as the importance of the vernacular languages becomes more appreciated, the vernacular literature of India will be gradually enriched by the translations of European books, or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people."

At the time the Directors of the East India Company sent this Despatch, the State of Mysore had been under the direct rule of the British Government for more than twenty years, and it so remained, as it proved, for twenty-seven years thereafter. The Commission that then administered the country was asked to bring into force in the State as far as they were applicable the measures for educational advancement outlined in the Directors' Despatch. As in the rest of India, so also in the State, there was then no organised "system" of education. Maharaja Sri Krishnaraja Wodeyar III of honoured memory had established at his own cost an English School at Mysore; and the Government also

Education
under the
British
Commission.

were aiding Missionary bodies in establishing schools as already mentioned ; but a system of education there did not exist. Indeed, if we might infer from words written a little later, the Government seems to have thought of the spread of education as a source of danger rather than otherwise. "On the whole," wrote Sir Mark Cubbon, the Chief Commissioner, of the educational work of the State previous to 1857—these words, it has to be remarked, were written at the time of the Mutiny—"it must be admitted that the administration of Mysore makes no particular show under the head of education. In an abstract point of view this is to be regretted, but subject nations are not kept in order and good humour on abstract principles and it has long been the opinion of some, and is rapidly becoming the opinion of many, that the efforts which have been made by Government to extend the blessings of education by tests and examinations to secure the services of enlightened men even in the lowest posts are not calculated to be so fully appreciated as they ought, by any class of the community."

The Devereux
Scheme.

When the provisions of the Despatch of 1854 had to be applied to Mysore, the Hon. Mr. Devereux, Judicial Commissioner, drew up a scheme of education for Mysore and Coorg jointly. He provided for an establishment of officers by which the scheme was to be worked ; there were to be a Director of Public Instruction, two Inspectors, four Deputy Inspectors and twenty Sub-Deputy Inspectors ; a Sub-Deputy Inspector having on an average four taluks and the higher officers in proportion. Provision was made in the scheme about the number of schools to be established and the funds to be made available, etc.

Progress till
1865.

The scheme drawn up by Mr. Devereux was sanctioned by the Government of India with some slight modifications.

The Indian educational institution of the Wesleyan Mission was at first aided with a large grant as filling the place of a central institution, but soon after the scheme was sanctioned, it ceased to be the central institution and, in 1858, the Government established a High School in Bangalore, affiliated to the Madras University. The Mission Schools at Tumkur, Shimoga and Hassan and the Maharaja's School at Mysore were taken under Government management to serve as divisional schools. In 1861, a Normal School was established at Bangalore and the next year saw the opening of an Engineering School. As for Taluk Schools, the progress under the policy of waiting till the people asked for schools was not particularly encouraging. "Whether in consequence of the state of public affairs," wrote Sir Mark Cubbon in 1857, "or from any other cause or causes, no desire has been expressed for the aid of Government in the establishment of any school in any portion of the Mysore country, except on the part of two schools in the station of Bangalore. It has not been thought advisable under the circumstances to set up schools for the establishment of which no desire has been expressed." Matters, however, improved shortly, for, two years thereafter in 1859-60, there were fifteen applications and, at the end of 1864-65, there were eighteen Kannada Government Schools and thirty schools assisted by grant-in-aid. These schools and the staff that was appointed for teaching, inspection and direction, cost a sum nearing on a lakh and a quarter—the amount that the Government of India had sanctioned for annual expenditure on education in the State.

The year 1868 was a year of importance in the history of education in Mysore. In that year, Government sanctioned a scheme of far reaching effects proposed by Mr. Rice—the scheme for the establishment of Hobli Schools to bring education within reach of the mass of

The Hobli
School
Scheme.

people. Under the provisions of that scheme, a school was to be sanctioned for every hobli where the people desired to have a school and in earnest of their desire agreed to provide a school-house. The masters were to be the men who had been in charge of the indigenous schools, but to be employed after they had received training in the Normal School. They were to receive under training Rs. 5 a month and afterwards an appointment on Rs. 7 a month. The cost was to be met from a cess levied on the land revenue, and education in the schools was to be free. Committees were formed from among the local people to supervise the schools.

Progress up
to 1873.

The situation at the end of 1871-72 was very satisfactory. All the hoblis had schools except 39; each taluk had a superior vernacular school; there were eleven District Schools teaching up to the Matriculation standard; and five High Schools teaching up to the B.A. standard. One of the last and two of the District Schools belonged to the Civil and Military Station. One hundred and forty-nine students attended the University examinations—122 appeared for the Matriculation examination, 55 passing; 13 for the First Examination in Arts, 3 passing; and 14 for the B.A. degree examination, 7 passing. The grant-in-aid schools showed an increase of 14 in one year, being 90; the total number of institutions was 693 and of scholars 24,201. The total expenditure on education during the year was Rs. 3,27,621—more than double the amount that was provided for in Mr. Devereux's scheme. Summing up the achievement of the Department, the Director of Public Instruction in the report for the following year wrote as follows:—"On comparing the progress of education since this Department was established with what has been done in other parts of India, it will, I think, be admitted that Mysore has not been behind hand in contributing to the general improvement

throughout the Empire, and that, while, in the higher cultivation of English, she has attained an honourable position, the promotion of instruction in the vernaculars has received particular notice and attention." Much indeed had been achieved, but the larger part of the way had yet to be gone. Taking all the institutions together, the percentage at school was 1 in 99 of the population.

The history of education from this period to the year of the Rendition is a record of steady progress. The Bangalore High School was called the Central College from 1875 and affiliated to the Madras University as a first grade college under the new affiliation rules. The Raja's School at Mysore and the Shimoga District School were made "High Schools" teaching up to the F.A. standard, thus giving an F.A. standard school to each of the other two divisions. There were, besides, four schools teaching for the University Entrance standard. A School of Engineering and Natural Science, affiliated to the University and preparing candidates for its degrees, was established in 1875, but it was reduced to a lower grade in 1880, as the precarious needs of the Government rendered its continuance as a College unnecessary. Progress was somewhat checked by the famine of 1877. It did not, however, impair the work of Government schools, but led to the abolition of nearly all aided schools. Retrenchments of expenditure consequent on the famine rendered also the abolition of the Normal Schools necessary.

Progress up to 1881.

The state of education at the time of the Rendition may be seen from the following tables:—

Position at the Rendition.

Schools and Scholars.

	Government	Aided	Unaided	Total
Number of Schools ...	899	188	1,000	2,087
Number of Scholars...	33,287	9,370	15,000	57,657

Classified according to grade, the public schools numbered as below :—

	Schools	Scholars
University grade	4	132
Secondary grade	166	3,084
Primary grade	907	38,296
Special	10	1,145

The total expenditure was Rs. 3,91,028, of which only Rs. 1,58,423 were met from State Revenues, the remainder or Rs. 2,32,605 being defrayed, Rs. 1,40,976 from Local and Municipal Funds, Rs. 57,250 from school fees and the rest from private sources.

The following figures indicate the results of the various examinations :—

<i>Examinations.</i>	<i>Successful Candidates.</i>	<i>Examinations.</i>	<i>Successful Candidates.</i>
B. A. ...	6	Matriculation ...	126
F. A. ...	16	Middle School ...	186

Later History of education: Sir K. Seshadri Iyer's policy.

On the restoration of the State to the Ruling family, the policy of the Commission in the matter of education was continued. There was a desire in the earlier years to hand over Vernacular Primary education to Local Boards and Village Committees. "The Hobli Schools," said Sir K. Seshadri Iyer in 1883, "have certainly proved not an adequate medium for the wide spread of elementary education which alone can give them success and I have therefore provided that the Local Boards, assisted by Village Boards, where practicable, will take entire charge of these schools, manage them with the definite funds that will be placed at their disposal, appointing and dismissing the masters at their own discretion, the Government interference being limited

purely to the prescribing of the proper standard of education in them and providing the Board with a good and competent staff of Inspectors." While this was the goal to be kept in view so far as primary education was concerned, the policy of Government as to various grades and kinds of instruction was described in 1886 by the same great statesman in these words:—"The subject is one which the Government regard as of the foremost importance. Their policy may be briefly summed up as aiming at the following ends:—

"To maintain unimpaired and in thorough efficiency all the means of elementary and secondary education and to bring them within the reach of all classes both by direct agency and by assisting private effort. To promote a scholarly study of the local vernacular, and of our ancient classical languages, to elevate and extend female education, and to conduct it on a system strictly national so as to enlist popular sympathy in its progress, to encourage higher education and to train young men for the professions of Medicine, Engineering, etc."

Steps were taken in the immediately succeeding year to work out as far as possible the programme of education on the lines indicated above. To encourage the study of the Kannada language and to give it an importance, a local examination in Kannada was instituted. The Karnataka Bhashojjivini Sabha was established in 1886 with a Kannada College attached, the Sanskrit School at Bangalore was made a College and the Maharaja's Sanskrit College received further development by the provision there of facilities for the study of higher branches of Sanskrit learning and the institution of appropriate examinations. The pay of the educational services was improved and attempts were made to appoint competent teachers to the High Schools and Colleges; scholarships were instituted for students who proceeded

How the
policy was
carried out.

to colleges outside the country for technical education; and the education of women received a great impetus by the establishment of a Maharani's girls' school at Mysore with due deference to caste prejudices and by the Government adopting a forward policy, free from any fear of being misunderstood.

Education
during
1890-1895.

During the five years from 1890 to 1895, there was progress in all directions. Collegiate education was developed by raising the Maharaja's College, Mysore, from the second to the first grade, by completing the Chemical Laboratory of the Central College and appointing additional Professors and assistant masters in both the Colleges and by grading the higher educational service. In the field of secondary education, the entire cost of Taluk English Schools was transferred to State Funds. Students' Homes were established in Mysore, Chitaldrug and Kolar. All Colleges and High Schools were provided with libraries. Normal Schools were opened at Mysore, Shimoga and Kolar for the first time after their abolition after the famine of 1877. For the purpose of still further encouraging female education, Her Highness the Maharani's Girls' School was taken over for management by the Government and placed under the supervision of a Committee. An Oriental Library was established at Mysore for the collection of manuscripts in Sanskrit and Kannada and of literature on these languages, and a Text-Book Committee was appointed. Industrial Schools were opened at Hassan and Mysore and special encouragement was given to Technical education. The education of Muhammadan boys was encouraged by the award of scholarships as also the education of the sons of Pālegārs. Work in the field of the education of the depressed classes was begun by Government by the establishment of schools in various places.

The progress in the next four years can well be summed up in the words of the Administration Report for 1895-1899:—"An Inspector-General was appointed"—the 'Director' of the earlier days was replaced by the 'Secretary' in 1881 and this officer from 1895 combined in himself the offices of the Secretary (to Government in the Education Department) and the Inspector-General..... The percentage of boys and girls to the male and female population of school-going age was respectively 24.52 and 3.78 in the year 1898-1899. A variety of useful arts, such as drawing, modelling carpentry, weaving, wood-carving, masonry, rattan work, blacksmith's work, book-binding, manufacture of roofing and flooring tiles and aluminium vessels, etc., was taught in the Industrial School at Mysore and other Technical Institutions in the State." The outbreak of plague in 1898 affected education badly, but the effect was only temporary and in 1900 the country had almost recovered from the depressing effects. The total expenditure on education in 1900-1901 was nearly 11 lakhs of rupees. In 1880-81, it was slightly less than 4 lakhs; in 1890-91, slightly more than 6 lakhs; and in 1900-01, it was more than three times the amount for 1880-81.

Education
during
1895-1900.

Technical education also received considerable attention during the time of Sir P. N. Krishnamurti, who outlined a scheme in 1902 to which effect was given in the following year. Under the scheme then sanctioned, an Engineering School was established at Mysore, the existing Industrial School was re-organised and more Industrial Schools were established in various places. Scholarships were also instituted from State Funds to students who wished to study technical subjects outside Mysore.

Encouragement of
Technical
Education.

The machinery of instruction up to 1910-11 was practically the same as that which existed at the end of

Changes
in the
machinery
instruction.

1903-04 as revised by the then Dewan Sir P. N. Krishna Murthi. The important changes and developments effected were, however, the raising of the Maharani's Girls' High School to a College of a second grade in 1902-03 and the conversion of the Shimoga College into a High School in 1905. The noticeable developments in this period were the introduction, in 1907, of manual training into the curriculum of Secondary Schools so as to correct the too "literary" tendency of the matriculation courses, so often complained of and the introduction, in 1908, of religious and moral instruction into the schools and colleges in the State; and the decision to locate the Indian Institute of Science in Bangalore in accordance with arrangements agreed to by the Mysore Government and the Government of India. At the same time, an expert was obtained from America to introduce manual training into secondary schools and to train teachers for the purpose and an expert in Kindergarten methods of instruction was also obtained from England to train mistresses and masters in the State schools and to organise Kindergarten methods in the State. The Madras University introduced New Regulations in 1907 and the High Schools and Colleges in the State were reorganised to meet the new requirements.

Progress
during
1911-1916.

A general account of the progress of education in the State in the years 1911-16 may well begin with reference to the Mysore Economic Conference. As a deliberative body composed of officials and non-officials and having education as one of the three departments of its activity, it stands for all that means progress in that field as in others—for the enlistment of popular work in the cause of education, for the co-operation of official and non-official for the furtherance of that cause, for large and liberal and up-to-date ideals regarding education and for thorough examination of all subjects of

interest concerning education. Opening the Conference for the first time on 10th June 1911, His Highness the Maharaja in words now memorable said : " Education is the sovereign remedy for all economic evils. Much has been done by my Government in recent years, by giving increased grants and otherwise, to spread knowledge and awaken the intelligence of the people. To mark our sense of its importance, we have given the subject of Education the first place in the general programme placed before you." The words are the key-note of the educational work during the subsequent years. As an immediate consequence of the importance attached to education by His Highness the Maharaja, the financial policy of Government during the ensuing years was marked by increased liberality. The increase in expenditure during the five years 1911-16 was nearly 50 per cent. Large amounts were allotted to Primary education, for the improvement of the Colleges, for technical education in the State, and foreign scholarships, and for objects of general educational value, such as Public Libraries. The people of the State could appreciate the solicitude expressed in the following words of His Highness the Maharaja to the Dewan and conveyed by him to the annual gathering of the members of the Economic Conference in 1916 : " Be sure you do not stint money for education. "

The period was noted for the adoption of new ideals in many important directions in educational work. By the introduction of compulsion of a modified form into the system of Primary education, a principle, the soundness of which has been recognised in all quarters but which has not always been easy to work, has been accepted in practice in the State. Of equal importance was the introduction of the Secondary School Leaving Certificate Scheme ; the reform was long considered necessary and

Adoption
of new
ideals.

has been adopted in other parts of India. It was adopted in the State in 1913. In consonance with the most advanced ideas with regard to higher education was the establishment of the University, the most important measure of a progressive character adopted during the period.

The main events of the period.

The main events of the period may be summarised as follows :—

The educational service was completely re-organised by the revision of the scales of pay and prospects of the members of various classes. The University was established at the close of the period. Honours courses were introduced in the first grade colleges and improvements made in equipment and accommodation so as to make them more efficient. Secondary education in English was placed on a better basis by the institution of the Secondary School Leaving Certificate Scheme. New Vernacular High Schools were opened in five places for men and in two places for women. The Elementary Education Regulation was passed for the first time introducing compulsion in Education in the State. A scheme of practical education in Elementary Schools was approved by Government and partly brought into force. A programme of expansion was begun so that at the end of the quinquennium there were more than double the number of schools than there were at the beginning. A Mechanical Engineering School was opened at Bangalore and the Chamarajendra Technical Institute was formed at Mysore by amalgamating the old Engineering and Industrial Schools and adding some new Departments of instruction. The rules for the grant of scholarships for study in foreign countries were revised, the chief being the institution in addition to the usual scholarships of "loan scholarships," the amount of which would be recovered from the scholars on their return after completing their studies. Government Commercial Schools were opened in Bangalore and Mysore and Technical Examinations of Elementary and Advanced grades were instituted. The Normal School at Mysore was raised to the status of a Training College and Normal Schools were opened in more places

and classes were opened in the Mysore School even before it became a College for training English masters. Agricultural Education made a beginning in the period, the Agricultural School at Hebbal opening for work in July 1913. The Maharani's College was re-organised and a Hostel opened for students of the advanced classes of the College. Provision was made for advanced education being given in more schools and in other centres besides Mysore. The curriculum of studies in Girls' Schools was revised so as to suit the needs of women. The inspectorate in respect of Muhammadan Education was strengthened. A Panchama Boarding School was established at Mysore to serve as a central institution for the Panchamas in the State.

The subsequent period is an important one in the History of Education in the State. During this period, development was attempted in many directions with varying results. One of the outstanding features of the period having far reaching consequence for the future of education of the State was the issue of a comprehensive resolution by the Government (No. 1180-250 Edn. 498-20-1, dated 25th May 1921) dealing with the numerous problems presented by the existing condition of education and laying down the lines of its future development. Most of the important measures of the past years aimed at creating a growing demand for education and securing an increase in the number of schools and scholars. These objects have been fulfilled in a large measure and it was felt that for a long time to come attention would have to be devoted mainly to effecting improvements in the organisation, increasing its efficiency and adopting measures towards the qualitative improvement of education. The most important measures of reform contemplated in the above resolution relate to—

Progress
since 1917.

(1) the gradual conversion of aided Primary Schools in villages into Government institutions provided with a more qualified and better paid staff, located in buildings of a more permanent nature and furnished with suitable equipment ;

(2) the establishment of Middle Schools of a uniform bilingual type with an improved curriculum providing also for practical instruction ;

(3) the introduction of Polytechnic courses in the High Schools ;

(4) the re-organisation of Technical Education by the establishment of Elementary Industrial Schools in the Taluk Head-quarters and of Higher Industrial Schools at District Head-quarters, with an advanced training in the Chamara-jendra Technical Institute ;

(5) complete revision and extension of the Training Courses and adequate arrangements for the training of a sufficient number of teachers ;

(6) improvement in the pay and prospects (as well as in the qualifications) of all ranks in the services ; and

(7) various other measures for introducing co-ordination between the several parts of the entire educational organisation.

The programme set forth above is one of great magnitude involving large additional expenditure. It is being gradually given effect to as funds become available. The action taken and the progress achieved so far in giving effect to the various items in the programme will be found briefly mentioned in the respective sections on the subject.

Periodical
reviews.

The progress of education in the State is being reviewed by Government every year with a view to lay down the general principles that guide educational advancement in the future. In addition to the above, the first quinquennial review of progress of education in the State was issued in accordance with instructions laid down in Government Order No. 2352-6—Edn. 19-16-3, dated 21st September 1916. It deals with the progress made in the five years from 1st July 1911 to 30th June 1916, besides giving a general history of development of education during the earlier period. A second review of the kind is now under preparation, and will deal with the

progress of education during the six years from 1st July 1916 to 30th June 1922.

SECTION 1--MYSORE UNIVERSITY.

The University of Mysore is the first University to be Origin. founded in the Native States of India. For over twenty-five years, the two State Colleges were affiliated to the Madras University. The Mysore State has an area of some 30,000 square miles and a population of about six millions, and it was felt that the time had come to make certain changes to adapt the educational system to the actual needs of the people of Mysore. A special committee was appointed in 1915-16 to draw up a scheme for a University for the State in consultation with the educational experts of the Government of India and officials of the Mysore State. A bill to establish and incorporate a University was introduced into the Mysore Legislative Council in June 1916. It was unanimously passed and received the sanction of His Highness the Maharaja in July 1916.

His Highness the Maharaja is the Chancellor and His Constitution. Highness the Yuvaraja, the Pro-Chancellor. A Vice-Chancellor and a Council consisting of not less than nine and not more than 15 members including the Vice-Chancellor of the University have been appointed to control the affairs of the University. The Senate as reconstituted in July 1925 consists of Fellows partly elected and partly nominated. Boards of studies have been appointed by the University Council and the Faculties have been constituted by the Senate.

The University first comprised the Maharaja's College at Mysore (the Head-quarters of the University) and the Central College at Bangalore. At present, there are five Constituent Colleges—the Maharaja's College and the Maharani's Women's College for Arts at Mysore; the

Central College for Science, the Engineering College and the Medical College at Bangalore.

Courses.

The prevailing system of the Madras University is a four years' course with an Intermediate Examination after the second year. The Mysore University provides for a three years' continuous course, admission to which is confined to those who pass an Entrance Examination after studying for a year in Collegiate High Schools after they have successfully completed the High School course. These Collegiate High Schools are subject to recognition by the University, which exercises also the power of periodical inspection. They are suitably staffed and are under the supervision of the University Council.

The Engineering Course is one of four years and the Commerce Course is one of three years. These courses were framed during the year 1916-17. The third year Commerce class and the specialised classes of the third year Civil and Mechanical Engineering were opened during 1919-20.

The B.E. Degree Examination was held for the first time in 1920-21.

The subjects of instruction and examination, which cover a continuous course of three years for the Degree of B.A., come under the heads of (1) Arts and (2) Sciences. English and the second language, *viz.*, either a vernacular—Kannada, Telugu, Tamil and Hindustani—or Sanskrit, Persian or French are compulsory. Two optional subjects are also compulsory, and in Arts, which are located in Mysore, these may be chosen from History, Political Science, Economics, two groups in Philosophy and Sanskrit or Persian. In the Sciences which are taught in Bangalore, either Mathematics, Physics and Chemistry, or Zoology, Geology and Botany may be chosen in the first year, and any two of the subjects studied in the first year may be taken in second and third years. There

is also a special course for the B.Sc. Degree, which requires a small amount of English and a correspondingly larger amount of Science than is necessary for the pass course.

Steps are being taken to provide for courses of studies in Law, Teaching, Agriculture and Electrical Engineering at no distant date. It is also in contemplation to evolve a higher standard of post-graduate training and research work in Science. A scheme of Extension lectures is in working and the Publication Bureau has also been active.

The second year Commerce class, the third year class in Philosophy group I and the second year in the College of Engineering were opened during the year 1918-19. Arrangements were made for imparting instruction to graduates studying for the M.A. Degree examination in English Language and Literature, History, Economics and Political Science, Philosophy, and Sanskrit. The M.A. and B.Com. Degree examinations were held for the first time in the year 1919-20.

In the latter part of the year 1923-24, the Government sanctioned the recommendation of the Senate for the establishment of a Faculty of Medicine and the opening of a Medical College at Bangalore from the 1st July 1924.

At Mysore, the following buildings have been newly Buildings.
constructed. Two lecture theatres added to the Maharaja's College, the adaptation of the Jubilee building for the University Library, New Hostel Blocks, the Union Building, a Cricket Pavilion, a new Oriental and Sanskrit Library, Professors' Houses and a Swimming Bath. Later, Warden's quarters, a Gymnasium, a Museum and a Senate House will be erected. At Bangalore, the Central College buildings have been extended and additional Hostel accommodation has been

provided. A Union Building has also been constructed at that centre, and it is in contemplation to construct some houses for Professors in the vicinity of the site of the Central College.

Number of
Students.

The total strength of the three Colleges and the College classes of the Maharani's College in 1923-24 was 461.

Recognition
of Examina-
tions and
Degrees.

Mutuality in regard to the recognition of examinations and degrees of other Universities by the Mysore University and of the Mysore University by other Universities, Indian and British, has been established. Among other Universities, the following recognize the examinations and degrees of the Mysore University :--

Bombay,
Madras,
Punjab,
Hindu University,
Lucknow,

Dacca,
Aligarh Muslim Univer-
sity,
London,
Oxford and Cambridge.

Finance.

The University is State-supported except for fees and endowments. The following statement furnishes information regarding receipts and expenditure during the year 1923-24.

RECEIPTS.

Minor Heads	1923-24 (Provi- sional)	1922-23	1921-22	1920-21
1	2	3	4	5
1. State Grant	6,01,800	4,50,000	5,50,000	7,10,880
2. Fees from Colleges ...	45,266	43,681	31,742	37,812
3. Examination Fees ...	35,551	35,429	28,762	27,442
4. Contribution from private bodies.	...	...	...	...
5. Interest on Endowments.	11,470	11,093	8,015	6,379
6. Fees for Registration of Graduates.	168	138	637	423
7. Sale proceeds of publica- tions.	2,183	2,886	2,734	2,096
8. Miscellaneous Receipts ...	1,183	2,541	2,405	656
Rents on Buildings ...	3,349	4,375	3,930	...
DEBT HEADS.				
Endowments	9,378	1,40,566	9,400	2,000
Advances	15,492	30,826	2,484	1,787
Deposits	4,938	8,264	6,737	1,892
Total	7,30,773	7,29,694	6,46,846	7,91,517
Minor Heads	1919-20	1918-19	1917-18	1916-17
	6	7	8	9
1. State Grant	7,10,807	7,10,710	5,11,303	8,06,000
2. Fees from Colleges ...	33,372	23,298	17,782	21,200
3. Examination Fees ...	24,671	17,370	8,893	1,800
4. Contribution from private bodies.	...	...	9,225	...
5. Interest on Endowments.	6,261	5,246	1,290	...
6. Fees for Registration of Graduates.	565	643	257	700
7. Sale proceeds of publica- tions.	2,763	694	...	...
8. Miscellaneous Receipts ...	648	1,279	1,524	500
Rents on Buildings ...	...	...	...	...
DEBT HEADS.				
Endowments	14,730	27,850	...	...
Advances	920	3,051	...	...
Deposits	350	1,427	...	...
Total	7,95,087	7,91,568	5,50,281	8,30,200

EXPENDITURE.

Minor Heads	1923-24 (Provisional)	1922-23	1921-22	1920-21
1	2	3	4	5
Direction	80,928	81,115	83,968	64,647
Colleges	4,81,412	4,57,111	4,86,540	5,18,521
Examinations	34,707	40,491	51,841	52,701
Buildings	21,155	52,699	96,537	1,59,921
LIBRARY.				
University	13,982	13,893	16,098	14,168
Oriental	26,394	26,891	26,817	23,390
Debt Heads	21,093	1,73,888	17,646	19,297
Lumpsum provision for furniture, social meetings, etc.	...	...	...	...
Refunds of revenue ...	2,891	3,856	9,430	1,689
Total ...	6,83,059	8,49,402	7,92,872	8,54,284
Minor Heads	1919-20	1918-19	1917-18	1916-17
	6	7	8	9
Direction	89,785	65,108	52,406	49,500
Colleges	4,19,105	3,61,446	2,46,546	2,04,300
Examinations	42,061	24,198	4,561	600
Buildings	1,93,520	1,74,133	2,05,565	...
LIBRARY.				
University	24,027	29,480	9,169	500
Oriental	21,486	20,541	...	...
Debt Heads	17,996	83,818	...	...
Lumpsum provision for furniture, social meetings, etc.	...	...	14,495	4,08,200
Refunds of revenue ...	1,045	1,726	217	...
Total ...	8,08,975	7,10,450	5,33,159	4,72,200

Twenty-three endowments of the aggregate value of 1,43,745 rupees were offered during three years ending 1918-19, and were accepted by the University. Endowments.

The first convocation for conferring degrees was held on the 19th of October 1918 when His Highness the Chancellor presided. Convocation.

The total number of volumes in the University Library was 4,925 at the end of the year 1918-19. University Library.

Besides the University Library, each college has its own library. The Maharaja's College has nearly 9,600 volumes, the Central College 8,817 volumes, the College of Engineering 977 volumes and the Maharani's College 1,500 volumes. College Libraries.

In the Oriental Library there were 10,566 printed books and 9,211 manuscripts during the same period. The Archæological Department was placed under the administrative control of the University by an order of Government dated 4th July 1922 and during 1923-24 an Archæological museum was opened for the benefit of Research scholars of the University consisting of coins, copper-plate grants, photographs of monuments, ancient pottery, estampages of typical inscriptions, etc. Oriental Library.

SECTION 2—DEPARTMENT OF EDUCATION: CONTROLLING AGENCY.

The executive and administrative Head of the Department is the Inspector-General of Education, who deals mainly with High School Education and downwards. Owing to the heavy work devolving upon him in consequence of the wide expansion of the Department and his membership on the various committees, it was realised very early that a major portion of the work of the The Inspector-General and his Staff.

Inspector-General of Education was fully occupied in attending to the discharge of the administrative and other duties devolving on him leaving little time for consideration of the broader questions of policy and organisation. With a view to give him the necessary relief, the post of the Deputy Inspector-General of Education was created with effect from 21st August 1921 and the Head of the Department was freed from purely routine work and was enabled to formulate proposals regarding the educational policy to be pursued in future. Later on, it was found that the post of the Deputy Inspector-General of Education was unnecessary as he in practice was only a personal assistant to the Inspector-General of Education in addition to the one already existing and did not exercise independently the powers delegated to him in regard to Primary and Middle Schools and Training Institutions. Besides, as the powers delegated to him were such as could be safely vested in the Circle Inspectors, Government directed in their order of 9th November 1922, partly as a measure of retrenchment, that the post of the Deputy Inspector-General of Education be abolished and an additional Circle Inspector appointed in his place for the Malnad Districts. The appointment of the Deputy Inspector-General has accordingly been abolished, but the order appointing another Circle Inspector has not been given effect to owing to financial stringency.

In order to provide for the inspection of Industrial, Commercial and Engineering Schools and to help the Inspector-General of Education in formulating schemes of development of technical education in general, the need was felt for the appointment of a technical expert with the designation of "Technical Assistant to the Inspector-General." This appointment was abolished after the Industrial Schools and the Chamarajendra Technical Institute were transferred to the control of the Industries

and Commerce Department in pursuance of orders dated 25th May 1921 on the Education Memorandum.

The Special Officer of Compulsory Education, who was originally appointed to work up the details of the scheme and to watch its progress, is now in charge of the section of the office formed for working out detailed proposals to give effect to the orders on the Education Memorandum.

Owing to the rapid expansion of Educational institutions during the last years and to provide for effective supervision of Muhammadan and Female educational institutions, the Inspectorial staff was further augmented with the result that at the end of 1921-22 the staff consisted of:—

Two Circle Inspectors.

Eight District Inspectors.

Twenty-three Assistant Inspectors.

FEMALE EDUCATION.

One Inspectress of Girls' Schools.

Five Assistant Inspectresses.

A further reorganization of the Inspectorate was felt necessary in the year 1927 with a view to unity of control and a more effective co-ordination of work in the Districts. The development of education out of funds raised in each district by means of an Education cess rendered it necessary that all the schools in a District, of middle and primary grades, should constitute a single unit for purposes of financial and educational administration. With these objects in view, Government in their order No. D. 1042-101—Edn. 241-26-7 dated 27th July 1927 ordered a reorganisation of the Inspectorate. According to this order, the head of the Department of Education was designated Director of Public Instruction in Mysore. He is to have under him three officers of high status designated Deputy Directors of Public Instruction.

The Department as it exists now.

Two of the Deputy Directors are to be in charge of territorial divisions to be denominated the Mysore Division and the Shimoga Division with Head-quarters at Mysore and Shimoga, respectively. The Mysore division consists of the Districts of Mysore, Hassan, Tumkur and Chitaldrug, and the Shimoga Division, of the Districts of Shimoga, Kadur, Kolar and Bangalore. These Officers exercise fairly extensive powers in regard to appointment, transfer, punishments, etc., and thus relieve the Director of much of the administrative work devolving on him. They will be the immediate superiors of the District Educational Officers and will also inspect and be in administrative charge of the high schools. The third Officer of this grade will be attached to the Office of the Director and will be his responsible assistant in all technical matters. The Director will also have a Lady Assistant for specific problems connected with female education in general. The Lady Assistant is also expected to control the work of the Assistant Inspectresses and also to inspect some of the girls' schools, especially girls' middle schools and Normal Schools for Women.

Under the Deputy Directors, there are eight District Educational Officers who will be responsible for Primary and Middle School education in the District and will be in charge of Kannada and Urdu Boys' and Girls' schools. They will be required to keep in touch with high school work by conducting inspections in High Schools in whole or in part under the direction of the Deputy Directors and will devote special attention to the improvement of middle schools and their maintenance in a high state of efficiency by constant guidance and regular inspections. The District Educational Officer will be the Officer whom the Deputy Commissioners and District Boards, etc., will address on all matters relating to education in the District. Each District Educational Officer will have an office Assistant.

Each District continued to consist of ranges of which one will comprise all Urdu schools in the District. Each range will be in charge of an Assistant Inspector who will be in administrative charge of the Kannada and Urdu Primary Boys' and Girls' schools in his area but his inspections will be as a rule confined to Boys' schools. The Assistant Inspectors will be expected to inspect the middle schools but they will not be in administrative charge of such schools, which with Training Institutions will be in the direct charge of the District Educational Officers.

There would be a separate women Inspectorate for the inspection of Girls' schools and for the social and propagandist work connected with the promotion of female education generally. There will be two Inspectresses of Urdu Girls' Schools, each in charge of four Districts and four Assistant Inspectresses of Kannada Girls' Schools, each in charge of two Districts. It will be an important part of the duties of these Inspectresses to carry propaganda work to women in their homes, to arrange for Parents' and Teachers' Conferences and to create an atmosphere favourable for the spread of female education. The Assistant Inspectresses will have no administrative functions in respect of these schools and their reports of inspections will be prepared in duplicate and forwarded to the District Educational Officers concerned and to the Lady Assistant to the Director who will check and control their work generally.

Muhammadan Education.

Three District Inspectors of Education.

Four Assistant Inspectors.

Two Assistant Inspectresses.

Government had under their consideration the revision of the existing system of inspection and administration of schools by the higher inspectorial staff. The two

The Department as it now exists.

Circle Inspectors of Education with territorial jurisdiction over four Districts each had direct charge of the inspection of High Schools and Normal Schools and exercised general supervision over the inspection of Middle and Primary Schools by the District and Assistant Inspectors in their respective circles. This system was not conducive for the efficiency of inspection and administration of the educational institutions as it failed to fix the responsibility for the proper development of each grade of education on any particular officer. Each grade of education had its own peculiar problems and the concentrated attention of a specialist in each grade was necessary for a continuous study and the successful handling of those problems. Government, therefore, considered it desirable to replace the Circle Inspectors with territorial jurisdiction by specially selected officers capable of exercising concentrated supervision over Primary education and Secondary education, respectively.

With the steadily increasing expenditure on Education, the levy of the education cess and the expansion of Primary and Middle School grades of education, the work in the Head Office had considerably increased and in addition to the Personal Assistant of the grade of District Inspector, whose time was entirely occupied in attending to the routine correspondence of the Head Office, the need for the services of a senior officer with good experience of the departmental technique was increasingly felt with a view to relieve the Head of the Department of much of the administrative routine work and help him in the formulation of proposals and disposal of matters of a technical nature.

The need for an Inspector of Science education was also keenly felt as, under the revised Secondary School Leaving Certificate Scheme and in the Middle Schools under the orders on the Education Memorandum Science is a compulsory subject for all students instead

of being an optional as heretofore, both in the High School and Middle School stages.

On a consideration of all the aspects of the question, Government in their order No. E. 6687-9—Fdn. 324-23-1, dated 30th June 1924, sanctioned the appointment of the following officers in addition to the Inspector-General of Education to form the administrative and controlling organisation of the Education Department :—

1. One Inspector of Primary and Middle School Education.
2. One Inspector of Secondary Schools including District Normal Schools.
3. One Inspector of Science Education.
4. One Assistant Inspector of Education.
5. One Personal Assistant to the Inspector-General of Education.

The post of the Special Officer attached to the office of the Inspector-General of Education was at the same time abolished.

The District Inspectors are in administrative charge of schools within a revenue District and inspect all the Anglo-Vernacular and Taluk Vernacular Schools, Taluk and Village Industrial Schools and in some cases also a small number of Primary Schools. They also visit annually, for purposes of general inspection in the District, one half of such other portion as may be fixed by the Inspector-General of Education from time to time of the schools placed in the immediate charge of the Assistant Inspectors, and also inspect such of the indigenous Night Schools as have applied for annual grants under the revised Grant-in-aid Rules.

Territorial
Jurisdiction
of District
Inspectors.

The three District Inspectors of Education are in charge of units arranged as follows :—

- (1) Mysore and Tumkur Districts.
- (2) Bangalore, Kolar and Chitaldrug Districts.
- (3) Shimoga, Kadur and Hassan Districts.

They are entrusted with the Inspection work of all Anglo-Hindustani Schools, Taluk Hindustani Boys' and Girls' Schools and also visit annually, for purposes of general inspection, the number of schools placed in immediate charge of the Assistant Inspectors of Education for Hindustani Schools.

Of the twenty-three Assistant Inspectors for General Schools, two are in charge of the Bangalore and Mysore City Ranges, charged with the duty of inspection of all Kannada Primary, Middle and Anglo-Vernacular Schools in their respective cities. The remaining Assistant Inspectors are in charge of Ranges each consisting of Taluks ranging from two to four and control and inspect all Vernacular Village-Elementary Schools, including those maintaining Lower Secondary classes and salary grant schools. The Assistant Inspectors of Hindustani Schools, who are in charge of either of a District or a group of Districts, control and inspect all Village-Elementary Hindustani Schools including aided schools.

Inspection of
Girls' Schools.

The inspecting staff of Girls' Schools consists of one Inspectress, one Deputy Inspectress, three Assistant Inspectresses for the General Girls' schools and two Assistant Inspectresses for the Hindustani Girls' Schools. The Inspectress is in general charge of Girls' education in the State and exercises general control over all Girls' schools. She is in direct charge of all the Girls' High and Normal Schools in the State except the Maharani's High School, Mysore, which is in the charge of the Inspector-General of Education, Kannada Middle and Incomplete Middle Schools in Bangalore, Kolar, Chitaldrug, Shimoga and Kadur Districts, Kannada Primary Schools in localities that have Middle or Incomplete Middle Schools therein, except the Bangalore City. While exercising general control over the institutions in charge of the Deputy Inspectress and her subordinates, the

Inspectress has under her control all the Hindustani Girls' Schools in the State and other institutions pertaining to girls' education in the five Districts named above. She has in her direct charge about 60 schools and 50 offices and exercises general control over 430 schools in direct charge of four Assistant Inspectresses, apart from the institutions in charge of the Deputy Inspectress and her subordinates. The Deputy Inspectress has in her charge all Kannada Middle and Incomplete Middle Schools in the Mysore, Tumkur, and Hassan Districts, all Kannada Primary Schools in localities that have Middle and Incomplete Middle schools therein except the Mysore City and all Kannada Primary Schools in the Tumkur District. She exercises general control over all Kannada Primary schools in the Mysore and Hassan Districts, which are in charge of one Assistant Inspectress. She may also be required to inspect Hindustani Girls' Schools in localities which she visits and send up visit notes to the Inspectress. The number of institutions in her direct charge is about 110 schools and one office and she also exercises control over 153 Primary schools which is in the charge of one Assistant Inspectress. Of the Assistant Inspectresses, the Assistant Inspectress Bangalore, is in charge of Kannada Primary schools—about 127—excluding those in charge of the Inspectress, in Bangalore and Kolar Districts. The Assistant Inspectress, Shimoga, is in charge of Kannada Primary schools—about 120—excluding those in charge of the Inspectress, in Shimoga, Chitaldrug and Kadur Districts. Those two and the two Assistant Inspectresses of Hindustani Girls' Schools are directly subordinate to the Inspectress. The Assistant Inspectress, Mysore, is in charge of Kannada Primary schools—about 153—excluding those in the charge of the Deputy Inspectress in the Mysore and Hassan Districts and she is directly subordinate to the Deputy Inspectress. Of the two Assistant

Inspectresses of Hindustani Schools, one is in charge of the schools in the Districts of Bangalore, Kolar, Chitaldrug and Shimoga and the other in charge of the schools in the other four Districts.

Educational
adviser to
Government.

In view of the numerous problems relating to educational policy, methods and organisation outlined in the orders on the Education Memorandum that come up for solution from time to time, Government have felt the need for a technical expert who could advise them on such important matters and facilitate their decision. Government have accordingly appointed Dr. Seal, Vice-Chancellor of the Mysore University and an eminent educationist of vast experience, as Educational Adviser to Government with power to advise on all important matters connected with the general educational policy, organisation and methods, specially in the grade of Secondary Education, and also with reference to development of Scientific and Vocational Education in all grades and to suggest the methods by which the advice given might be carried out. He has also authority to test the efficiency of the working and organisation of all schools and training institutions by inspection, if necessary, of selected institutions. The appointment of the Educational Adviser has not in any way affected the position and responsibility of the Inspector-General as the administrative Head of the Department and all official correspondence with Government from that Department is as usual addressed by the Inspector-General of Education direct to Government.

PRIMARY EDUCATION.

Number of
Schools and
pupils in 1881.

At the end of 1881, there were in the State roughly 907 Primary schools and 38,296 pupils in them. Ever since, there has been a steady rise in the number of institutions and the strength of the pupils attending the

same, clearly testifying to the growing consciousness of the people of the benefits of education.

The question of expansion of Elementary education through the agency of indigenous schools was taken up in 1894-95, when a scheme was formulated for registering and aiding these schools, on condition of their teaching three easy standards of a curriculum specially prescribed for them. Schools for Panchamas, Lambānis and other specially backward classes were established in 1901-02. Government felt convinced that, in order to promote the spread of education as widely as possible, the efforts and funds of Government should be supplemented by those of private agencies and local organizations, which should be induced to bear an appreciable portion of the cost of education. The scheme of aided Elementary schools put forward by the Inspector-General of Education was considered well-suited to evoke and organise local effort in the rural areas of the State. Government therefore accorded sanction to the proposal of the Inspector-General of Education to make the village as a whole responsible for maintaining the aided schools and for the payment of a suitable salary to the teacher, the grant paid by Government being supplemented by their own contributions. The encouragement thus given by the introduction of a system of grant-in-aid gave the impetus to the starting of a large number of aided schools which stood at 2,556 at the close of the quinquennium ended 1915-16. A system of compulsion was also introduced by the passing of the Elementary Education Regulation V of 1913. The succeeding two paras give a brief account of the origin and the working of the scheme.

Expansion of
Elementary
Education of
1894-95.

About the year 1900, a representative of the people of Mysore proposed to Government in the Dasara

Compulsory
education.

Representative Assembly that primary education should be made free and compulsory in the State. Government, for various reasons, could not accept the proposal, but the suggestion was noted for consideration.

Elementary
Education
Regulation
V of 1913.

Later on, during the year 1913, the Mysore Elementary Education Regulation V of 1913 for the introduction of compulsory education in selected centres of the State received the assent of His Highness the Maharaja in October 1913, and became law in 1913-14. A special officer of the status of a District Inspector was employed to work out the details of the scheme. Compulsion was restricted to the ages of seven to eleven. The Regulation enjoined on parents and guardians, the duty of sending their children and wards to school and prohibited the employment of children of compulsory age not under instruction. School Committees were appointed for each area by the Inspector-General of Education and in Municipal areas by the Municipal Council with concurrence of the Inspector-General of Education for enforcing the provisions of the Regulation. One of the members of the Committee was appointed an Attendance Officer to perform the executive functions of the Committee. The functions of the Committee under the Regulations and Rules thereunder are:—

- (1) to investigate the educational requirements of the locality and take steps to supply them ;
- (2) to maintain up-to-date lists of boys of the compulsory age ;
- (3) to submit returns of attendance at schools ; and
- (4) to issue warnings and institute prosecutions for the violation of the terms of the Regulation.

The functions of a local body under the Rules consist in preparing the census of boys of compulsory age and forwarding them to the School Committee and revising such lists once a year. Thus while the School Committees

were statutory bodies independent of the Municipal and Local Boards, the Local Boards had a voice in the constitution of the School Committee and an important duty in preparing the census of boys of compulsory age, but neither of these bodies had any financial responsibility in the working of the scheme.

The scheme was introduced in fifteen selected centres during 1914-15. Out of 16,000 boys of the compulsory age in the fifteen centres, 10,800 were found to be already attending one school or other and arrangements were made for the admission of 1,200 more. Proposals for the opening of about 100 new schools with additional hands for the existing ones were sanctioned in March 1915.

In 1916, the Compulsory Education Scheme was brought into operation in 12 new centres making up a total of 27. Thirty new schools were started and about 3,600 boys of the compulsory age were induced to attend school. Comparatively little compulsion was used, notices of warning being served only in 82 cases, where parents had failed to send their boys to school.

The scheme was extended to 41 new centres during the year 1916-17, making a total of 68 centres at the end of June 1917. The Regulation had also been made applicable to girls between the ages of 7 and 10 in the cities of Bangalore and Mysore.

In 1917-18, the scheme was applied in respect of a population of 6,50,000 and was in active operation in 68 centres. Preliminaries connected with the taking of the necessary census, formation of Attendance Committees, etc., were completed in 170 centres. In all the compulsory areas, 12,707 boys were newly admitted to schools. One thousand nine hundred and seventy-two warnings were issued and eleven prosecutions instituted, three ending in conviction.

At present, 240 centres in all have been brought under the compulsory Education Regulation, including the two cities of Bangalore and Mysore where the Regulation has been extended to include girls also.

Increase in
the number of
Institutions.

The tendency towards increase in the number of schools which was noticed during the quinquennium ended with 1915-16 continued during the next three years. The number of schools, both Government and aided, increased from 4,512 in 1915-16 to 8,966 at the close of 1918-19. From 1918-19, there has been a steady fall in the number institutions, which stood at 6,782 at the close of 1921-22, with a corresponding decrease in the strength of the pupils attending the schools, as shown in the subjoined table :—

Year	Institution	Strength	Year	Institution	Strength
1916-17	6,927	2,36,456	1919-20	9,422	2,42,400
1917-18	8,761	2,57,601	1920-21	8,800	2,21,974
1918-19	9,696	2,48,172	1921-22	6,782	1,97,752

Though there has been an appreciable reduction in the total number of schools at the close of 1921-22, it has to be noted that there was a slight increase in the number of strength of the schools managed by the Department. The fall is chiefly due to the closure of a large number of aided and unaided schools as can be seen from the following tables :—

Primary Schools according to management.

Year	Government	Aided	Municipal	Unaided	Total
1916-17	2,352	4,227	22	226	6,827
1917-18	2,404	5,942	31	384	8,761
1918-19	2,531	6,991	29	145	9,696
1919-20	2,417	6,984	21	50	9,422
1920-21	2,444	6,287	19	50	8,800
1921-22	9,423	4,331	19	9	6,712

Strength of Primary Schools according to management.

Year	Government	Aided	Municipal	Unaided	Total
1916-17	123,286	105,623	1,931	6,609	236,456
1917-18	112,246	134,918	2,586	7,848	257,601
1918-19	104,087	134,005	2,218	2,862	243,172
1919-20	102,999	136,459	1,917	1,025	242,400
1920-21	206,452	112,698	2,019	810	121,974
1921-22	105,444	90,101	2,082	122	197,752

Various reasons have been assigned to this marked fall in the number and strength of the institutions. The adverse seasonal conditions and the economic depression due to the world war, which enhanced the cost of living and compelled the parents to withdraw their children from schools to attend to their immediate wants at home, the prevalence of epidemics, especially the influenza which claimed such a heavy toll of victims, the closure of schools owing to non-payment of contributions by the villagers towards the pay of teachers, the want of sufficient number of qualified teachers willing to take up service on the meagre salary offered to them, absence of interest on the part of the villagers and want of sufficient number of inspecting officers to visit the schools and guide and encourage them, are the chief reasons that contributed to the decrease in the number of institutions and the strength of the schools.

With the growing demand for education it was felt that the funds provided by the State for the purpose were quite inadequate to meet the situation and it was therefore considered desirable to devise a scheme by which the efforts and funds of Government could be supplemented by private agencies. Government undertook to pay part of the salary of the teacher and part of the cost of the equipment, provided the villagers or the local organisations consented to meet the remaining amount. This liberal attitude on the part of Government

Aided Village
Elementary
Schools.

resulted in the starting of a large number of institutions with the consequence that at the end of the year 1919-20 there were 6,934 aided institutions. Though the natural inclination of the villagers was for Government schools, which exempted them from any contribution whatsoever, they were obliged to be satisfied with a Grant-in-aid school lest they should be without any school. But with the abatement of the first blush of enthusiasm, the villagers in most cases failed to pay the contribution towards the teacher's salary and equipment with the result that the teacher had to be satisfied with the salary grant which he got from Government and as the grant towards equipment depended on the payment of the contribution of the other half by the villagers, and as these were under no circumstances contributed, most of the schools remained as "no-equipment-schools" without black-board, arithmetical frames, etc.

Their
unsatis-
factory
condition.

The unsatisfactory condition of these schools was many a time brought to the notice of Government by the members of the Representative Assembly who repeatedly urged for their conversion into Government schools. This was also recommended for the consideration of Government by the Inspector-General of Education in his Memorandum. Another point brought to the notice of Government in this connection was that, while primary education in Government schools which are established in important centres which can afford to meet the cost of the same was virtually free, it was highly inequitable that the rural population should be made to contribute towards the maintenance of schools intended for them, making the statement that Primary education is free a virtual misrepresentation in as much as it was not based on actual facts. Moreover, most of the primary schools in rural areas being of a lower Primary type, consisting of only infant and first class and the limit of

the staff to one teacher, a system condemned by all educationists, has prevented their development and affected their efficiency.

It was originally intended to take under Government management all aided schools after a continued existence of three years, but, on account of the financial liabilities involved, the limit was subsequently raised to seven years. But even this could not be given effect to as Government were not able to allot funds for the purpose owing to financial stringency.

After a careful consideration of all the problems involved, Government laid down in their order on the Memorandum that all village aided Primary schools which serve the need of a sufficiently large population and which have no competent management should be converted into Government institutions according to a well-defined programme extending over a certain number of years, the additional expenditure thereby involved being distributed between Government and local resources. In preparing the annual programme, certain principles have also been indicated for adoption with a view to redistribute the schools so as to provide educational facilities to as large a number of people as possible. Subject to the above general principles, conversion of aided schools is made dependent on condition that the village has a population of at least 500 persons and that the school has a proper building for its accommodation or the villagers deposit a contribution of half the cost of maintenance of the same and that it has been in existence for three years with an average attendance of not less than 30 pupils, except in the *malnad* where the minimum is fixed at 20.

Government's
Policy
relating to
same.

The expenditure due to the programme of educational improvement referred to above is intended to be met partly by a resumption of certain resources (*Mohatarfa* and Local Fund General) given to local bodies in the

expectation of their taking up additional functions and partly from proceeds of a cess to be levied by these Bodies for purposes of education. The resumption of *Mohatarfa* and Local Fund General has not yet been found possible as the District Boards have undertaken increased liabilities on the strength of these resources and would very much be handicapped, if the resumption is insisted upon. So far, five Districts—Bangalore, Chitaldrug, Hassan, Shimoga and Tumkur—have levied a cess of half an anna in the rupee and, with the amount realised in the first two Districts, orders have been issued to convert 63 and 39 aided Primary Schools respectively into Government institutions. The question of converting the aided Primary Schools into Government schools in the other Districts with the amounts realised therein is under the consideration of Government.

Adult
Schools.

These are aided institutions which are intended for the education of artisans and labourers, who are unable to attend the schools during the ordinary school hours. Adult education is of two kinds, either of the nature of continuation education for literates or of elementary education for illiterate adults. The encouragement given by Government by way of liberal grants led to the opening of a large number of schools, which increased by leaps and bounds from 130 in 1914-15 to 2,671 at the close of 1918-19. The grant paid by Government varies from Rs. 3 to Rs. 8 in village areas to Rs. 14 in Taluk stations where there are two different classes, one for elementary instruction in the three R's and the other for imparting instruction of slightly higher standard. Though the schools multiplied very rapidly and even the total attendance conveyed the impression that the experiment was a success, closer examination revealed defects of a serious character. The rapid increase in the number of schools was due at least as much to the anxiety of the

teachers to supplement their income as to that of adults in the State for education. The attendance was rather irregular, due to the impossibility of maintaining any discipline over adults, owing to the exigencies of harvest and other reasons, the counter-attraction of *jātras* and weekly fairs and the fluctuating interest of the students due to fatigue of manual work. The curriculum of studies was also open to objection as being too literary and not practical so as to be useful to adults in their daily avocations. No proper text-books were prescribed for these schools as also no examination to test the value of the work done in these institutions and no proper inspecting staff was provided for to supervise the working of these schools.

On account of these defects, several of the Adult and Night Schools were in a languishing condition and it was considered that any further expenditure on the same was not likely to be beneficial. It was therefore ordered that 50 per cent of the schools should be closed with the result that at the end of 1921-22 there were only 1,259 schools with a strength of 20,646 as against 2,671 schools with a strength of 43,205 at the close of 1918-19. This decrease in the number of institutions is not a matter for alarm since the schools closed were such as had deteriorated to such an extent that any further continuance of the same was neither in the best interests of the taught nor of public revenue.

One direction in which improvement was effected was in regard to the prospects of school-masters. "It has been found," wrote the Inspector-General of Education, "that the progress of Primary education is much impeded for want of sufficient encouragement to the masters doing efficient work or meritorious work." A new school with a higher pay varying from Rs. ten to Rs. twenty-five was sanctioned and a certain number of appointments made

Encourage-
ment to
Teachers.

in each grade. In November 1914, out of 2,379 teachers in village schools, no less than 2,088 were getting a pay of Rs. ten. After the reorganisation, out of a total number of 2,938 teachers, 1,251 received Rs. ten a month, 1,000 Rs. twelve a month, 570 Rs. fifteen, 71 Rs. twenty and 38 Rs. twenty-five a month. The additional expenditure as estimated in 1913 was Rs. 46,332 a year. The teachers in Government Elementary schools are passed candidates, while some in the aided institutions are unpassed men, the percentage of such persons being about ten. The teacher in a Government Elementary school of a single-teacher type gets only Rs. ten while the senior master of an institution which has more than one teacher gets Rs. twelve. Owing to the increased cost of living due to unfavourable seasonal conditions and the after effects of the war, Government sanctioned a consolidated allowance of Rs. five, which was subsequently merged in the pay, to all subordinate establishments in service and this was also extended to the tutorial staff. Including this allowance, the village elementary school-master gets Rs. fifteen or seventeen as the case may be. As the remuneration now given is deplorably low, the orders on the Memorandum contemplate a minimum pay of Rs. twelve, excluding the allowance, rising gradually with increase in service to a grade of Rs. 20—1—25. Effect has not been given to this on account of financial considerations.

Most of the schools opened in recent years were of the one-teacher type and continued to remain so for years together even though there was a large accession of strength. The result was that a single teacher had to impart instruction at the same time to various batches of students in different degrees of progress and in various subjects. Under such circumstances, the teaching could not but be imperfect and inefficient and it was therefore felt necessary to provide for the automatic expansion of the staff as the strength increased. A scale has been laid down in the

orders on the Memorandum according to which any school with less than 30 pupils will get one teacher and one more for every additional 30. This arrangement is intended to remove the inconveniences due to having a single teacher, besides making the teaching more efficient.

Attempts were made to improve the staff of Village Schools by giving the more efficient of them training in Normal Schools. The system in existence at the beginning of 1911-15 was defective, in that the less efficient of the masters were sent up for training in the belief that a course of training would improve them. "Experience however showed that such teachers were incapable of profiting by the training they received in the Normal School. Any expenditure that was incurred on training such masters might be said to be literally wasted. This was not all. The stipends provided were so low, that substitutes to whom the stipend of Rs. five or six a month really went as pay were men of poor qualifications, who exchanged places indifferently, either as acting village school-masters or police constables. As batches of teachers were selected for training year after year, the substitutes continued to hold acting appointments until they could claim and secure permanent places. A perennial supply was thus kept up of indifferent teachers. To check the growth of this evil, it was proposed to raise the value of the stipends all round so as to make them sufficiently attractive to men of higher calibre and attainments to come forward when they were not already employed in the department, and to make it possible to employ qualified substitutes when teachers already in service were selected for training. In future, young, intelligent and energetic teachers would be selected for training whether they hold permanent or acting appointments and only promising young men would be selected as substitutes on the understanding that they would not

Training of
Teachers.

receive permanent appointments unless they underwent a course of training in the Normal School as soon as permanent incumbents returned to their work. By this arrangement, it was hoped that the efficiency of teachers in the lower grades would be vastly improved and that a number of young men would come forward on their own account also to undergo Normal training in the hope of securing permanent appointments." The value of the stipends was increased and only the better class of teachers were then selected for training. It is under contemplation to still further enhance the amount of the stipends to enable the department to secure the services of really capable men for this important work.

Of the 5,348 teachers who have passed the English and Vernacular Lower Secondary Examinations, there are only about 2,000 who are trained. Most of the teachers of the aided institutions though qualified are not trained men, with the result that the teaching is not as efficient as it could be. The methods of teaching in many cases are antiquated owing to the ignorance on the part of the teacher of any method at all. This defect could only be cured by getting all the teachers trained and earnest efforts were and are being made in this direction by providing for the annual training of 400 masters from Government schools and 90 from aided schools, in the Training College and District Normal Schools of the State. Though it would be possible at this rate to man the Government schools with a trained staff within a reasonable distance of time, it would not be possible, for a very long time to come, to staff the aided institutions with trained men.

Provision for
higher
qualifica-
tions.

The teacher in the village school was generally one who had passed the Kannada Lower Secondary Examination. Those who passed the Upper Secondary Examination would be a better class of teachers, but there were

not enough schools at the beginning of the quinquennium (1911-16) where this course could be taken. There were Upper Secondary classes in the Normal School, Mysore, for men, and, for women, there were classes in the Maharani's College. Classes were opened during 1911-16 for giving instruction up to the Upper Secondary Standard in Davangere, Dodballapur, Tirthahalli and Nanjangud; and in the Girls' Schools in Bangalore and Tumkur. The experiment was continued by opening classes for men in Tumkur, Shimoga and Hole-Narsipur. But by experience, it was found that the classes for girls at Bangalore and Tumkur and for men at some of the other places were not working satisfactorily. Hence in 1920, some of these classes were closed and, at present, classes for men exist in Shimoga, Tumkur, Mysore, Hole-Narsipur and Nanjangud and in Mysore only for girls.

A feature of the policy in this period (1911-16) with regard to primary education was the larger use of aided schools for the spread of elementary education among the people. The establishment of 1,000 new aided schools was sanctioned in May 1914, and 100 more, eight months after. To secure efficiency, Government ordered that the teachers employed should as far as possible be persons who had passed the Lower Secondary Examination and to ensure a good return on the money spent, it was ordered that each school should be sure of at least 15 children on the rolls and an average daily attendance of not less than 10.

Grant-in-Aid
Schools.

The work of these schools was supervised by the School Committees in the villages, the Taluk Progress Committees and the District Committees of the Economic Conference. To provide for adequate supervision of the new grant-in-aid schools, the inspectorate was strengthened in 1915. Owing to the large expansion of

Their
Supervision.

the Departmental activities and the increase in the number of institutions, the existing Inspectorial Staff was found to be quite inadequate to cope with the work. To remedy this state of affairs, the Inspectorial Staff was strengthened by the addition of 20 Educational Supervisors and by the withdrawing of the eight Assistant Inspectors who had been given as Office Assistants to the District Inspectors of Education. Though some improvement was effected by this increase in strength and readjustment, still it did not meet the situation adequately; and with the abolition of the posts of Educational Supervisors, the situation became worse. The numerical insufficiency of the existing staff and the need for urgent improvement in this direction have been recognised by Government who have recently sanctioned the increase of the strength of the Assistant Inspectors from 28 to 45 with a direction to redistribute the charges so as to equalise the work. The distribution recently sanctioned by Government gives about 150 schools to each Assistant Inspector.

Visual
Instruction
Scheme.

With the object of educating the masses and also imparting instruction to the pupils in Primary Schools in rural parts by lectures illustrated by pictures including moving ones, a cinema operator and a visual instruction lecturer were appointed. The lecturer toured in the Districts by turns and delivered lectures mainly in cultural and sanitary subjects, illustrated by lantern and cinema pictures. He was also deputed to attend *jātras* and conferences at the request of the local officers to deliver lectures and give shows. But the two appointments were abolished in July 1922 and the work done by these officers stopped from that date.

Examina-
tions.

Promotion from class to class is given on the result of an examination conducted annually about the same time

of the year by the Inspecting Officer in the case of Village Elementary Schools and by the Head-master in the case of Primary classes attached to the Anglo-Vernacular Schools.

The Government schools follow the Departmental curriculum of study, so do the aided schools in all important respects. The subjects for study are the three R's and in the higher classes some history and geography, while provision is also made in the syllabus for taking Agriculture, Mensuration, Hygiene and Sanskrit as optionals in the highest class. In the Memorandum on Education submitted to Government, the Inspector-General of Education proposed that the primary course might be one of three years with three standards including the infant class, with Vernacular as the medium of instruction. With a view to make the course sufficiently long and continuous so as to give, by the time it is completed, the rudiments of education entitling the pupils to be considered as literate, Government have directed that all Primary Schools should be so remodelled as to provide for a four years' course. Accordingly, the curricula of studies have been revised so as to cover a period of four years with special provision for giving moral instruction and teaching object lessons and kindergarten gifts and occupations on a more extended and improved basis. A course of nature study has also been provided for, as also drawing, with a view to develop the powers of observation of the children. The anomaly of imparting instruction in English in the Second and Third Standards of some of the Primary Schools has been done away with as the medium prescribed is Vernacular for the full primary course.

Curricula of studies.

An important problem connected with the administration of Primary Education is whether the Department

Control of Primary Education.

should retain control of the same or whether in the interests of efficiency and effective control, it should be transferred to local bodies. So far back as 1883, Sir K. Seshadri Iyer while speaking about the responsibilities of Local Bodies observed as follows:—

“One of the charges of Taluk Boards will be elementary education. I cannot lay too much stress on this most important subject. The Hobli Schools have certainly proved not an adequate medium for the wide spread of elementary education. They are wanting in that popular element in their constitution and direction which alone can give them success and I have therefore provided that the Local Bodies assisted by Village Boards, where practical, will take entire charge of these schools, manage them with definite funds that will be placed at their disposal appointing and dismissing the masters at their own discretion, the Government interference being limited purely to the prescribing of the proper standard of education in them and to providing the Boards with a good and competent staff of Inspectors. Thus organised, the Hobli Schools will have all the elements necessary for their success and great usefulness.”

Though a part of the local cess was earmarked for education, the question of transfer of control over primary education to local bodies was not given effect to for one reason or other. The defects of the present system of departmental control over rural schools in so far as the local people have no control over the teachers to keep them up to the mark and maintain the efficiency of the schools have been recognised but nothing tangible has been done in the direction of removing these defects except that of starting Village Committees in a large number of centres. The question whether the time has come when the local bodies can safely be entrusted with control of these schools was carefully considered by Government who have come to the decision that the transfer might be postponed till the remodelling of the schools as contemplated in the orders on the Education Memorandum.

While dealing with the question of compulsory education, the Government have observed that all Municipalities should follow the example of the Mysore City Municipal Council in taking over the control of Primary Education by meeting a substantial portion of the expenditure and that control would be transferred to such municipalities as undertake to meet one-third of the cost of such education in their areas with the help of a cess of two annas in the rupee in cities and one anna in towns on all items of Municipal Revenue as well as from other sources, if necessary. In pursuance of the above, the Bangalore City Municipal authorities have recently consented to take charge of Elementary Education within their jurisdiction subject to the payment of one-third of the cost which may not exceed the limit of one lakh of rupees for a period of five years and to payment separately of one-third of the actual cost incurred for the construction of new school-houses. The school, though literally under the control of the Municipal Council, who will provide for their regular inspection, would still be amenable to Departmental discipline and Departmental rules. The transfer of control in the remaining areas has been deferred for some time to come.

The steady increase in the number of Primary Schools and in the level of prices of equipment owing to the conditions brought about by the world war, and the increase in the emoluments granted to the school-masters in consideration of the high cost of living, have inflated the amount of expenditure on Primary Education which has steadily risen from Rs. 6,37,814 at the close of 1915-16 to Rs. 13,37,865 at the end of 1921-22 working out to a percentage of 30·11 as compared to the total expenditure on education, as against 22·9 at the end of 1915-16. Though the number of schools during the period more or less remained the same, the expenditure

Expenditure
on Primary
Education.

shows a large increase, mainly due to the higher cost of equipment, increased salaries paid to the staff, etc.

Accommoda-
tion.

One of the most important among the facilities required for a uniform expansion and thorough consolidation of education in all grades in the State is the provision of suitable buildings for housing the different institutions. Such provision has been tacitly accepted in all educationally advanced countries, as having the first claim on the consideration of Government. The remarkable increase in the number of schools during the last decade outran the construction of good buildings to accommodate them with the result that a large number of schools have been opened with practically no habitation for them except the *pials* of houses, village *chāvadis*, deserted houses or decaying temples. The people generously came forward in many instances with contributions for school buildings with the expectation that Government would supplement the same by an equivalent grant and provide them with school buildings at an early date. Information available goes to show that contributions have been received from 238 villages in the State, the total amount being a little over Rs. 60,000. The large amount of contribution is a clear testimony of the earnest and enthusiastic efforts made by the officers of the Economic Conference, the Revenue and Education Departments who persuaded the people to co-operate with Government in the task of providing suitable accommodation for their schools. But the expectation that Government would contribute the other half could not be fulfilled as, owing to the financial stringency, the provision for the purpose could not be increased to the necessary extent. The delay and inaction of Government in giving buildings to villages which had paid the contribution led to numerous complaints from the villagers concerned, but financial considerations stood in the way of taking prompt action.

The Board of Education, however, actively took up the consideration of this question and submitted its recommendations to Government. After a careful consideration of the recommendations of the Board, the Government have ordered that in future building contributions should be received from villages only in the case of aided schools selected for conversion into Government schools and of Government Village Elementary Schools towards which building contributions might be made. The procedure in the matter of payment of local contributions suggested by the Board, according to which the Department should notify at the commencement of each year the names of the villages where aided schools would be converted into Government institutions in the succeeding year and give them one year's time to deposit the contribution which should be subject to a certain minimum depending upon the strength of the school, that such contributions should be received in the treasury under the head "Education Deposits" and remain under that head till the Government grant is sanctioned and that the entire cost should then be transferred to the credit of the officer executing the work in question, has also been approved. As regards contributions which have already been received from the larger villages, it has been ordered that contributions of not less than Rs. 300 might be deposited in a savings bank in the name of the Inspector-General of Education to be utilised when the Department can find funds for the construction of the buildings. As regards the smaller villages where the contributions are small, the villagers should be persuaded to contribute an additional sum so as to bring the amount to a minimum of Rs. 300 and that, in case they are not prepared to increase the contributions within a prescribed time, the amount that has already been contributed should be utilised towards the purchase of the necessary school appliances if there is a school in the village and, if

there is no school and one is not likely to be opened in the future, it should be utilised for some other communal object; and in the case of villages that have not even an aided school, such villages should be provided with a school and the contribution utilised as suggested above, but, if within the end of the year it is found impossible to provide a school to such a village, the amount contributed should be refunded to the villagers to be utilised for some communal purpose. The Inspector-General of Education has been requested to submit a programme of village school buildings limiting the expenditure to a sum of two lakhs per annum and giving preference to works in respect of which contributions have been paid.

Indigenous
Schools.

Unlike Secondary education which in the State is conducted by schools either owned or supervised by Government, Primary education is conducted not only by Government and Aided schools but by what are called indigenous schools which do not follow the Departmental curriculum and do not come under the supervision of the Department. Some of these follow the Departmental curriculum with a hope of their being converted into either Aided or Government schools. Their number has been gradually decreasing as many of them have been converted into Aided Schools under the monthly grant system.

The indigenous school is held anywhere, where some space is available, on a verandah, or in a *mantap*, or in the village temple. The case of Government village schools was for long no better, for, in the beginning, villagers were required to provide a school building as an earnest of their desire to have a school and the school-house they provided was not always suitable. The large grants made in recent years and the money spent by charitably disposed persons for school-houses have brought about a change for the better, and it is reported

that a better type of building is to be generally found in many of the more important villages, with good light and air, and in fairly sanitary surroundings.

The teacher in an indigenous school is generally an unpassed man following the old methods of instruction and teaching the old subjects, "Yakshgānam" and "Amarkōsa" among them. In aided schools, there are in some cases passed men, but the majority of them are unpassed. The teacher in the Government school is generally a passed man and may also have received some training. A village school master may draw, according to his qualifications and length of service, any pay between Rs. 10 and Rs. 25 a month. If the village is an important one and has a Branch Post Office, the teacher or one of the teachers might do the work of Post-Master in addition to his school work and get a fee for that work. Perquisites of any sort to Government school-masters are not recognized by Government. The aided school-master may, and the master in an indigenous school generally does, receive from the villagers payment other than his fee and in other forms than money. Service for a certain period entitles the master in a Government school to a pension in old age.

The school-master holds a position of influence in the village: he is sometimes the priest and astrologer in the place and, in some cases, the medical man. His relation to the boys is generally one of affection, and theirs to him, one of respect. The boy in a village school might be of any age between four and fifteen or even older. He may be learning anything from tracing the letters of the alphabet to his arithmetic and history for the Lower Secondary Examination. Of whatever years and in whatever class, he is "loyal and god-fearing, obedient and respectful."

Village schools generally assemble twice the day, once for three hours in the morning from seven to ten

or (7-30 to 10-30 in the winter), and for the second time from three to five in the evening. Some schools assemble only once instead at 11 o'clock and go on till five in the evening, with an hour's interval in the middle. This is only in a few cases and it is generally considered that the former arrangement is more suited to village conditions.

Many of the villages have only one master and some have more than one, but in few village schools, there is a master for each class. It is therefore necessary for each master to look after more than one class, if not all the classes. This is generally managed by each master taking one or two of the higher classes and one or two of the lower. The fact of one master having more classes than one makes it necessary to do such different subjects with the different classes as can be conveniently done at the same time, to set sums to one class and do history with another for example. Subject to these restrictions, the more difficult work, arithmetic for instance, is done in the morning and the more easy work such as writing to dictation in the afternoon.

The Government schools follow the departmental curriculum of study; so do the aided schools in all important respects. The subjects of study are the "three R's" and in the higher classes, some history and geography. The departmental primers and readers in languages are used as school books and books recommended by the department in other subjects. Altogether, the subjects are all "literary." Practical instruction has been recently introduced in some of the schools, but, properly speaking, the classes in which such instruction is introduced are of the Lower Secondary grade. Some work of a practical sort is done where the teacher is a trained man and takes the necessary trouble to get some work done by the boys, but ordinarily, nothing is done. A wider adoption of kinder-

garten methods of teaching might tend to give a better course of work for children in village schools.

The methods of teaching are in many cases antiquated. This is due in a large number of cases to ignorance on the part of the master of any method at all. The trained master might be expected to show better results, but it has been found that in many cases he either forgets to apply what he has learnt, or does not apply it for some other reason. The teachers are said to be lacking in "originality." They complained of want of apparatus; they taught arithmetic theoretically and would not illustrate their theory with such easily procurable articles as tamarind seeds, pebbles of stone or sticks.

Promotion from class to class is given on the result of an examination conducted annually about the same time of the year by the Inspecting Officer. No general remark would apply to the attainments of all the boys of a village school as their knowledge is theoretical and almost entirely bookish. The teachers themselves had not learnt that there could be education outside the school-room. Even of this theoretical knowledge, the quantity possessed by the different classes necessarily varies. Many of the boys, mostly of agricultural and trading classes, are satisfied if they could read and write and do some addition and subtraction and leave off much earlier than is good from the point of view of a sound education. Others leave off earlier still, and forget very soon what little they learnt at school, so that a good number of those that joined schools become as illiterate a few years after leaving school as before they joined it. The rest proceed further up, and might, if the school is a fairly "advanced" school, have passed the Lower Secondary Examination in Kannada. Of the majority of the boys, it might be said that they continue literate, but that is all that could be said. They could read and they could write and on occasion use their arithmetic, but

their history and their geography and their hygiene are all forgotten in their after-school lives.

SECONDARY EDUCATION.

The term Secondary Education means teaching given in all classes above the Primary Grade. It terminates with the Secondary School Leaving Certificate Examination and as such it includes all schools above the Primary Grade.

Institutions. Secondary Education in the State is imparted in six classes of institutions :—

- (1) Vernacular Middle Schools,
- (2) Anglo-Vernacular Schools,
- (3) Rural Anglo-Vernacular Schools,
- (4) Schools for Europeans and Anglo-Indians,
- (5) English High Schools, and
- (6) Kannada High Schools.

The more advanced Middle schools teach up to the Vernacular Lower Secondary Examination, though so many of them do not prepare students for the examination, but maintain only one or two classes that are properly of the Lower Secondary grade of instruction. Among these schools are included the purely Hindustani and Telugu Middle Schools. The Anglo-Vernacular schools teach up to the English Lower Secondary Examination and in most cases contain classes from the infant class upwards to the Lower Secondary Class. The rural Anglo-Vernacular schools are practically Vernacular Middle Schools with one or two English classes attached to them and are a peculiar feature of the Middle School grade of instruction in the State. The schools for Europeans and Anglo-Indians are distinguished from the other Anglo-Vernacular schools in so far as instruction is imparted in them completely in the English language. The Kannada High Schools provide

for higher instruction for students who have passed the Kannada Lower Secondary Examination. Upper Secondary education in the Vernacular is a peculiar feature of the system of education in the State.

A large part of the Secondary Education in the State as of other education is carried on at the cost of Government. A certain part is managed by Mission and other private bodies. Organisation.

The Middle Schools teach up to the Lower Secondary examination either in the Vernacular or English. The Anglo-Vernacular Schools maintain classes even of the Primary type and in the remodelling of these schools contemplated in the orders on the Memorandum it has been stipulated that the primary section in all Anglo-Vernacular Schools should be constituted into separate primary schools and the Vernacular Schools confined only to the Middle School classes. The purely Vernacular Middle Schools which prepare candidates for the Vernacular Lower Secondary Examination have outlived their days. Whatever may have been the justification for their existence in the past, the need for their continuance is no longer felt. With the general awakening of the masses and their realisations of the benefits of English education which is a requisite for all preferment in Government Service and other occupations of life, the appetite for a purely vernacular education, which commands a very poor value in the market, has diminished. The demand for English Education even in the rural areas has been ever on the increase as is evidenced by the opening of a large number of Anglo-Vernacular schools and representations are being repeated every year in the popular assembly for the provision of English education on an adequate scale in those parts. To meet the situation, some experiments Middle Schools.

have been tried which though useful as temporary makeshifts are not of much value as permanent solutions of the problem. A large number of rural Anglo-Vernacular Schools was started for teaching English in one or two classes and in some cases Vernacular Kannada Schools when existing side by side with English Schools were amalgamated with the latter. As a temporary expedient, special English classes were opened in respect of twenty institutions, ten in each circle, providing for a course of two years in English so as to fit the students for the English Lower Secondary Examination. This arrangement has resulted in considerable want of uniformity. A more satisfactory solution of the problem was therefore to do away with dualism in the type of schools and introduce a bilingual course in the Middle Schools which would afford equal opportunities to persons both in rural as well as in urban areas to obtain benefits which English education would lay open to them. Government therefore decided to establish Middle Schools of a uniform type and do away with the distinction between Anglo-Vernacular and Vernacular Middle Schools. They have sanctioned the conversion of 250 Vernacular Middle or rural Anglo-Vernacular Schools to fully developed Middle Schools of the bilingual type at the rate of 50 every year, but, as the resources necessary to meet the expenditure due to such conversion are not easily available, no immediate effect could be given to this important reform of educational improvement. The total number of Middle Schools at the end of June 1922 was 388 with a total attendance of 60,891 pupils. Of these 388 schools, 153 were Anglo-Kannada Schools, 134 rural Anglo-Vernacular Schools, nine Anglo-Hindustani Schools, twelve Anglo-Tamil Schools, one European School, 32 Kannada Middle Schools, one Telugu Middle School and 46 Hindustani Schools.

The education imparted in the primary stage, though extending over three years, was considered to be too rudimentary and it was therefore urged that instruction in the Middle School grade should be considered as an essential part of the minimum education necessary for the bulk of the population and that it had as paramount a claim as Primary education on the resources of the State. Consistently with this principle, the Dewan Sir Kantaraj Urs in his opening address to the Representative Assembly during the Dasara Session of October 1919 announced that it was His Highness' desire that all fees in the Middle Schools should be abolished, all education below the High School grade being imparted absolutely free. Accordingly, fees were abolished in all Government schools which increased the strain on the existing Middle Schools in so far as the concession increased the demand for admission to these schools. But this 'boon' operated prejudicially on the aided institutions the boys of which were tempted to migrate to Government institutions wherein no fees were levied. To remove this disadvantage, Government were pleased to lay down that aided agencies who abolished fees in their institutions would be reimbursed by Government for the loss sustained by them. The institutions concerned have not been slow to take advantage of the opportunity to abolish the fees and a special provision has been made in the budget to meet such charges of Grant-in-aid.

Abolition of fees up to Middle School.

The pressing need of a large number of Middle Schools is also a better qualified staff. Attempts have from time to time been made to improve their prospects in certain directions. The scale of pay of the Anglo-Vernacular and Anglo-Hindustani school teachers has been raised with a view to attach graduates to such schools. To enable the Inspector-General of Education to increase the staff in proportion to the increase in strength,

Need for more Middle Schools.

Government have permitted him to appoint in anticipation of sanction additional teachers in all Anglo-Vernacular schools on a pay not exceeding Rs. 30 in District Head-quarter schools and Rs. 25 in other schools. The orders of Government on the Memorandum stipulate that no candidate who has not passed the S.S.L.C. Examination and has not been trained should be entertained as a teacher in the Middle Schools, nor any one appointed as a Head-master unless he has passed the Entrance or the Intermediate examination, the Head-masters in cases of important Middle Schools being graduates. The scale of pay has also been fixed, the lowest being 20—1—25 rising gradually to 75—10—125, the pay of the Head-master of the Middle School with a strength of 400 pupils or more and trained graduates who are Head-masters. The scheme has not, however, been given effect to pending provision of funds by Government.

Facilities for training.

Under the present arrangements, provision is made for the training of 62 teachers in the Upper Secondary course of the Training College and the District Normal Schools of Tumkur and Shimoga. In addition, 75 stipends of Rs. 12 each have also been sanctioned to induce private candidates to undergo the training course. The training of 35 teachers in Elementary English training is also provided for so as to have trained men for teaching subjects in the English language. To induce aided institutions to have a trained staff, the Grant-in-aid Code has been revised so as to provide for the full salary grant being paid in cases of trained and qualified teachers, the rates for untrained teachers being 75 per cent of the rates for trained ones.

Duration of the Course and Curricula of Studies.

According to the existing scheme, the Middle school grade of education comprises the 4th and 5th Vernacular classes and the 2nd to 5th Anglo-Vernacular classes.

As under the orders of the Memorandum purely Vernacular Middle School classes are to be abolished and Anglo-Vernacular Schools of a uniform type to take their place, the curricula of the Middle schools have been directed to be revised so as to provide for a 4 years' course in four Anglo-Vernacular classes. At present, Primary sections are attached to some of the Middle Schools under the supervision of the same Head-master. This arrangement has not been considered to be satisfactory and orders have been issued that Primary Section in all Anglo-Vernacular Schools should be constituted into separate Primary Schools.

The curricula of studies for Middle Schools have been accordingly revised providing for a course of four years. The subjects of study are Moral Instruction, two languages, English and Vernacular, Elementary Mathematics with simple lessons in Practical Geometry, Indian History and Geography, Nature Study and Elementary Science, Drawing, Manual Occupations such as card-board work or paper sloyd, modelling in clay, paper or pulp, Hygiene and Agriculture (theoretical and practical). Domestic Economy and Needle work have been made compulsory for girls in lieu of Elementary Science which is compulsory for boys only, but, with a view not to place girls desirous of proceeding to the high school stage at a disadvantage, Elementary Science is included as an optional to be taken only by lady candidates. Provision is also made for games and drill with a stipulation that every student should be encouraged to take part in some organised game for at least an hour every evening.

As a rule, Arithmetic, English Language, Indian History and Geography are taught in English in the two highest Anglo-Vernacular classes, the medium of instruction in other subjects being Vernacular. Whatever may be the justification for the use of English as

Medium of
Instruction.

the medium in the higher stages of instruction, it is believed by all that it has a very baneful effect in the lower stages of education. Valuable time at a most impressionable period of life which ought to be devoted to an understanding of things in general is wasted away in understanding a foreign language. The consequence is that the thinking power of the young student is weakened and his mental development retarded. With a view to avoid this evil and in conformity with the recognised principle in this respect, the orders on the Education Memorandum contemplate the introduction of vernacular as the medium of instruction throughout the Middle School course, English being taught only as a compulsory second language.

Lower
Secondary
Scheme.

The Middle School course terminates with an examination designated as Lower Secondary Examination either in English or in Vernacular. The English Lower Secondary course consists of two languages—, English and Vernacular—or classical languages—Arithmetic, History and Geography and one subject as option out of several subjects like Hygiene, Agriculture, Music and Needle Work, the last being for the benefit of girls. The Vernacular course is the same without English but with one more optional subject. The orders on the Memorandum contemplate the conversion of all Middle Schools into a uniform type of Anglo-Vernacular schools and so the rules for the Lower Secondary Examination have been revised making English a compulsory language for the Lower Secondary Examination. The revised rules will come into effect from 1925, till which date the old rules will be in force. As purely Vernacular schools cannot be closed immediately, provision is also made for the holding of Vernacular Lower Secondary Examination till further orders. To prevent overcrowding and to relieve the students of the hardships of travelling to

distant places, the number of centres for the examination was increased from 18 at the end of 1915-16 to 37 at the close of 1921-22.

The remodelling of the Middle School grade of education which is contemplated in the orders on the Education Memorandum has been given effect to from the beginning of the year 1923-24. All the existing schools have been classified into Middle Schools teaching for the English Lower Secondary Examination and incomplete Middle Schools training pupils for the Vernacular Lower Secondary Examination with English as second language. The Anglo-Vernacular and Anglo-Hindustani schools have been separated into Middle and Primary Schools and the Vernacular Middle and rural Anglo-Vernacular Schools have been reduced to Primary Schools except in the case of such as have a strength of over 15 pupils in the Vernacular III and IV classes, such schools being split up into Incomplete Middle and Primary Schools. In the interest of the higher education of women, girls' Vernacular Middle Schools which have a strength of not less than 10 in both the highest Kannada Middle School classes taken together have been converted as a special case into incomplete Middle Schools. Hindustani Girls' Schools and a few Kannada Girls' Incomplete Middle Schools have been permitted to be continued as Primary Schools with permission to train candidates for the Vernacular Lower Secondary Examination, till they are gradually converted into Incomplete Middle Schools as the necessary staff of qualified women teachers is secured. In accordance with the above remodelling, Incomplete Middle Schools will prepare candidates for the Vernacular Lower Secondary Examination with English as second language. The Incomplete Middle School is a stage in the conversion of the Vernacular Middle School course which has been adopted till funds can be found for

Remodelling
of Middle
School
Education.

developing these schools to the fully developed Anglo-Vernacular Schools of the uniform type.

High
Schools.

The total number of High Schools for boys at the close of 1921-22 was 18 of which 11 were Government, 6 Aided and 1 Un-aided with a strength of 7,690 pupils.

Kannada
High
Schools.

At the close of the year 1915-16, there were 6 Kannada High Schools with a strength of 168. With the object of combining general education and normal training in one and the same institution, the District Normal Schools at Bangalore, Tumkur and Shimoga were raised to the status of Kannada High Schools by the opening of Upper Secondary classes. Though these schools were created to popularise modern knowledge through the vernacular and to provide higher courses of instruction for the Lower Secondary Kannada students, still owing to the low value fetched by these graduates in the market, these schools never showed signs of tolerably vigorous life. These schools were therefore gradually abolished, the students attending the same being distributed between the Training College, Mysore, and the District Normal School, Tumkur. Though these schools had not much utilitarian value, still they served as recruiting grounds for teachers for the large number of Elementary and Middle Schools.

Staff.

The staff of the High School consists of a Head-master, Science Assistant masters according to the needs of each school and a number of language masters and *munshis*.

Facilities for
training and
research
work.

Provision has been made for the training of six graduates every year. As this is considered inadequate and as the number of untrained graduates in the Department is still very large, it is under consideration to increase the number to 12. The Board of Education

has suggested a scheme according to which a limited number of teachers who have put in service of not less than 5 years are proposed to be sent for post-graduate training at the University College or the Institute of Science for a period not ordinarily exceeding one year during which the selected candidates are given full pay and travelling allowance and the period treated as deputation counting for promotion and pension. The rules also provide for the aiding of a limited number of under-graduate teachers to improve their general educational qualification by undertaking studies for University degrees. The scheme is still under the consideration of Government.

As regards the medium of instruction in the High School course, Government have observed that they are not at present prepared to adopt Kannada as the medium of instruction and that English has to continue to be the medium of instruction in the University as it is an essential requisite in all the higher departments of Government service.

Medium of
Instruction.

The Secondary School Leaving Certificate Scheme regulates the studies of students in the High School classes, *viz.*, IV, V and VI forms. Its purpose is to arrange that a record of progress of the pupil throughout the High School course is maintained, as also an estimate of his performance at the final public examination held at the end of the VI form course. The certificate is awarded by a Board consisting of the Inspector-General of Education, *Ex-officio* President, six officers of the Education Department and six others with a Secretary. The members are appointed by Government for a period of 3 years and are eligible for re-appointment. The subjects of study are arranged in 3 groups. The first group which is compulsory consists of

The
Secondary
School
Leaving
Certificate:
Details of the
Scheme and
Course of
Study.

English, a second language, Elementary Mathematics including Commercial Arithmetic, Elementary course in Science, Elementary survey of History of India and of the Geography of the World with special reference to the British Empire, Sloyd or Drawing and Athletics and Games. Females take up the first six subjects and any two out of Music, Needle Work and Dress-making, Lace Work and Domestic Economy. The other two groups consist of optional subjects, the first group being for those intended to prepare for University course consisting of further courses in History, Mathematics and Science or classical languages, the second group comprising subjects fitting the students for a business life or public service. The results of school work done from the IV form onwards are entered against each subject taught in the school in the form of the number of marks gained out of a maximum of 100 for each subject except in the case of athletics and games and sloyd or drawing where a brief remark is entered together with the percentage of attendance put in at the drill class, but the school work of the year in which the pupil is not promoted to a higher form is not taken into consideration and the word "cancelled" is entered across the record in the certificate book and the remark attested by the Head-master. Towards the end of the course in the VI form, a written public examination is conducted by the Board which includes English, second language, Elementary Mathematics, Elementary Science and at least two of the optional subjects, but in the other subjects of the compulsory group the candidate is not examined. The marks obtained at such examination are entered against each subject in the space provided for the purpose in the certificate and the eligibility of a student either for a University course or for entering public service is determined after these marks are moderated in the light of the marks obtained by him in the class. Such moderation

of the marks is effected by the Board as follows:— The individual mark gained by him for the last year at school in each subject is multiplied by the average mark for the school at the public examination and the result divided by the average mark of his class for the last year at school. The figure thus obtained is added to the individual mark gained by him in the public examination and the total is then divided by two to obtain the final moderated mark. These moderated marks are also entered in the certificate. After consideration of these marks, the Board declares whether a student is eligible for a University course or whether he is eligible for public service.

Some slight changes have subsequently been introduced in the groupings and combinations of optional subjects with a view to afford special facilities for the encouragement of commercial and industrial education along with instruction in general subjects. Elementary Science was included as an examination subject with a view to give an opportunity to candidates to acquire a knowledge of the elementary scientific principles bearing on Physics, Chemistry, Physiology, etc. The system of passing the examination by compartments was brought into effect which has not only lessened the strain on schools and students but also reduced the severity of the examination. Private candidates have been allowed to sit for the examination, provided they appeared for the examination from any of the public institutions at least once. This salutary change has not only lightened the strain on the students, but tended to relieve the congestion due to overcrowding in many of the High Schools. But the private student can appear in his private capacity only twice and if he fails in both the chances, he is obliged to re-enter a recognised institution if he desires to appear for the examination further.

Recent
changes
introduced.

Vernacular
Upper
Secondary.

The Upper Secondary classes were intended to provide for higher course of instruction in the Vernacular for those who have passed the Lower Secondary Examination in the same language. The course is meant to provide a class of teachers strong in the vernacular who can teach all subjects in the vernacular in the Middle and Primary Schools. Some of them also pursue advanced study in the vernacular in the Pandits' and Maulvis' Classes. Owing to their doubtful utility, orders have been issued to close these classes except in a few Normal Institutions.

Hostels.

The original Grant-in-aid Code provided for payment of salaries to wardens or tutors of hostels and for the purchase, erection, or extension or rent of hostels. But no limit was stipulated as regards the amount of the grant, for each case was treated on its own merits, due regard being had for the funds available and to the general conditions of Grant-in-aid so far as they were applicable. In order to introduce definiteness and with a view to place the working of the Government hostels on a satisfactory basis and to encourage private agencies to come forward to start hostels, Government laid down that, in the case of the Government hostels, establishment and boarding charges including rent should be divided among the boarders, but where a Government building was provided, a room rent should be charged to secure a fair outturn on the total capital outlay and that equipment charges should be borne entirely by Government. As regards private hostels, the grant to meet the cost of providing building for the hostel was raised from one-third to one-half, subject to the condition that the plan of the building should be approved by the Department and that the hostel should be under departmental supervision. A grant of one-third of the cost of equipment and, if the hostel was kept in a rented building, a contribution of one-third of rent was also provided for.

In order to provide for satisfactory superintendence of hostels, the appointment of educational supervisors was sanctioned by Government as an internal part of the hostel organisation. The duties of such supervisors are:—

- (1) to look after the studies and work of the boarders for two hours every day,
- (2) to organise games and pastimes of a healthy character among the boarders, and
- (3) to look to the discipline of the boarders.

Generally, a teacher of the local Government school with sufficient qualification is selected as Educational Supervisor. Full cost of education supervision not exceeding Rs. 20 per mensem is met by Government.

The revised Grant-in-aid Code provides also for the grant of half the pay of the warden not exceeding Rs. 10 per mensem and half the estimated cost of the construction or purchase of buildings, subject to a maximum of Rs. 25,000 and an annual grant of Rs. 100 per year for maintenance and one-half of reasonable rent in the case of hostels located in private buildings, such grant not exceeding Rs. 2 per boarder per mensem. These liberal concessions have given an impetus to private enterprise and led to the opening of a large number of hostels.

The number of hostels at the end of 1921-22 was 51 including 8 for girls, of which 21 were Government, 23 aided and 7 unaided with a total strength of 2,240 boarders of which 452 were girls. The number of boarders who were students of the Secondary Schools was 1,384 including 250 girls.

All Government hostels are under the management of a Head-master, who is in some cases also the warden. For every hostel, whether Government or aided, there is a Committee of Management composed of gentlemen of the locality interested in the hostel. The duties of the Committee are to manage and exercise general supervision,

collect and maintain a reserve fund, regulate admissions, see to the maintenance of discipline and to punish on the complaint of the Educational Supervisor the servants and boarders whose conduct is such as to deserve notice.

School life :
Athletics.

A good number of schools have a well organised system of games conducted by teachers trained in the physical culture, vacation and scout classes. A large number of schools have foot-ball, cricket, tennis and hockey clubs, but want of suitable play ground attached to or very near some of the A.-V. Schools is a great handicap. Tournaments are held both at Bangalore and Mysore either during the Birthday and Dasara festivities or on other occasions when some of the teams from the mofussil compete. The dangers of a system of education which neglected the harmonious development of the body was realised long ago and to counteract its baneful effects, physical drill has been made compulsory in the Secondary School Leaving Certificate Scheme, thus giving physical culture its right place in the general scheme of education.

Excursions.

Excursions for purposes of acquiring knowledge outside the school room or for widening the knowledge already acquired are a commendable feature of the High School life which the students like immensely. Such excursions not only relieve monotony of school life but also possess a high educational value in so far as they stimulate the powers of observation, promote a keenness for acquiring knowledge of the world around us, develop powers of reasoning and create a lively interest in studies which are uninteresting with the aid of only text-books. Batches of students of various schools are taken on a visit to important centres of historical or other interest. One-third of the cost of cartage and trainage incurred by

the students as also the travelling allowance of the teachers accompanying the parties at the rate of one for every 20 students is met by Government. As these excursions were popular with the teachers and pupils of all kinds and grades of institutions, Government have sanctioned the scheme as a normal item of educational programme of the State with an annual budget provision for the purpose and the Inspector-General of Education has been empowered to sanction tour programmes of all schools and authorise the payment of Government contributions up to a maximum amount of Rs. 50 for each institution, subject to the condition that the budget allotment is not exceeded.

Another remarkable feature which deserves mention is Journalism. the journalistic activity indulged in by some of the schools and scout troops. "The Mysore School and Scout Magazine" was started in the month of December 1918 under departmental auspices and had very soon a circulation of as large a number of copies as 3,000. It secured for itself a clientele outside the State and even from countries of the Western Hemisphere. It is patronized by their Highnesses the Maharaja and the Yuvaraja who have been graciously pleased to donate each of them Rs. 50 towards the upkeep of the Magazine, "a gracious act of benevolence and sympathy which has kept the student world under a deep debt of gratitude." The example had a catching effect and several troops and schools started magazines of their own which form interesting reading and are a new feature in the development of school life in Mysore. The 4th Bangalore Troop started a journal by name "The Young Scout" and the Bangalore National High School, the Shimoga Collegiate High School and the Mysore Maharaja's Collegiate High School started magazines of their own. Journalism is strictly confined to matters relating to

school life without entering into political matters. The Inspector-General of Education in his administration report for 1918-19 observed that these magazines, if properly encouraged by small grants-in-aid, would form a healthy feature of school life and do much to aid development of understanding and personality in as much as they afford scope for self-expression and creative talent.

Libraries.

The High School and some of the important hostels are equipped with a library where books on various subjects likely to be useful to the students are stocked and issued either for general reference or for detailed study at home. A small fee is levied from each student and the sum thus realised supplemented by a contribution from the provision in the departmental budget is utilised for the periodical refurnishing of the library. The Library of the Maharaja's Collegiate High School has added to the collections a very important and attractive section, the gift of the late Dewan, Mr. T. Ananda Rao, thus betokening deep and conscious sympathy for educational progress. The institutions are also provided with reading rooms which subscribe for important periodicals and make them available to the students for study.

Debating and other societies.

Each High School or Hostel has generally a debating society. Meetings are held at frequent intervals when a paper on some important subject either educational, social or political is read and debated upon. Though these societies do not play as large a part in school life as could be desired, still they have a beneficial effect in so far as the discussion affords the boy an exercise in expression. Some of the schools have also dramatic societies which enact small plays or acts of plays on important occasions such as the school day celebrations.

Some have Historical Societies for the discussion of Historical subjects.

COLLEGIATE EDUCATION.

A distinctive feature of the Mysore University is that it has a continuous three years' Degree course, admission to which is secured by passing the University Entrance Examination after one year's special preparation at the Collegiate High School. Holders of S. S. L. C. certificates are thus required to attend additional classes for one year which are provided in some of the selected High Schools of the State.

Collegiate Schools, a distinctive feature.

In 1916-17, the year of the inauguration of the University of Mysore, Entrance classes were opened in connection with the Maharani's College, Mysore and the High Schools at Mysore, Bangalore and Tumkur. Similar classes were opened in 1917-18 in the High Schools at Shimoga, and in the Wesleyan Mission High Schools at Bangalore and Mysore and the London Mission High School, Bangalore. Sowcar Banumiah's High School at Mysore was raised to the status of a Collegiate High School in June 1920 with History as the optional subject. A University Entrance class in History was sanctioned to the High School at Chitaldrug, but the opening of the class has been deferred partly for want of funds and partly for the reason that the sections opened in the other High Schools, *viz.*, those at Tumkur and Shimoga and in the aided institutions at Bangalore have not been fully utilised. An Entrance class with Physics and Natural Science as optional subjects was opened from July 1922 in the Vani Vilas Institute for the convenience of girls who had till then either to attend the Collegiate High School, Bangalore, along with the boys or proceed to Mysore to join the Maharani's College and take History.

Number of Collegiate schools.

Subjects of
Study.

At the University Entrance Examination, a candidate is examined in—

(1) English.

(2) A second language (Kannada, Telugu, Tamil, Sanskrit, Hindustani, Persian or French): when a student selects Sanskrit or Persian as one of his optional subjects, he will be required to select for his second language any language other than Sanskrit or Persian.

(3) One of the following groups of subjects:—

(a) Physics, Chemistry and Mathematics or Natural Science.

(b) History, Logic and Sanskrit, or Persian or Elementary Economics.

No candidate is declared to have passed the Entrance Examination unless he obtains not less than 40 per cent in English, 35 per cent in the second language and 35 per cent for the whole group of optional subjects and also not less than 30 per cent in each of the subjects of the group: provided that the candidate who passes in English and obtains not less than 50 per cent in all the subjects together will be declared to have passed, though he may not have obtained a minimum either in the second language or in the optional groups or any one of the subjects included in the optional group.

Recognition.

Only such of the institutions as satisfy the conditions laid down by the University are recognised for the purpose of training students for this preparatory course.

The conditions for recognition or the continuance of recognition include that the school shall submit to periodical inspection by a person or persons deputed by the University Council and that it shall submit a short annual report of working together with a list of the staff of the school and of changes therein and a full and complete statement of accounts. The University Council is competent to cancel the recognition of any school if

it, for a period of three years in succession, fails to pass 33 per cent of the candidates sent up for the University Entrance Examination or if the report of inspection received shows that the school is no longer worthy of recognition or if it is found that any of the essential conditions of recognition are no longer fulfilled.

The administrative control of these Collegiate High Schools is vested in the Inspector-General of Education, but the examinations are conducted and the results announced by the University. As these classes prepare students specially for the University, it is necessary that the course of study therein should be correlated with the University course. For this reason, the courses are framed in consultation with the University Board of studies. The University deutes its professors to inspect these classes systematically with a view to secure efficiency in the teaching and co-ordination of work in the different schools. Every endeavour is made to make these classes really preparatory institutions to the University so that the students who pass the examination may profitably enter upon a true collegiate course, with no break in the continuity of the course of instruction and be able to benefit by the instruction which they receive.

The
Administrative
control.

The present period of one year for the Entrance course is considered too short not only to master the course of studies prescribed, but also to prepare students for the University teaching. The Calcutta University Commission have recommended a total course of five years by making the Intermediate or the preparatory course one of two years as against one year in Mysore. The Commission have observed "that the Intermediate College must be regarded as fulfilling a double purpose. In the first place it must provide a training such as will

Reorganisa-
tion.

qualify the students for admission to the University, in all its faculties or into other institutions for higher technological training, and in the second place it must provide a training suitable for students who, after completing their course, will proceed direct to various practical occupations." But the Collegiate High Schools in Mysore prepare only for the University courses (both arts and science) and for the Technical Institutions in the State, but students wishing to join Technical colleges outside the State have to take the degree before they think of admission to those colleges. The reorganisation of the University in the light of the recommendation of the University Commission is understood to be under the active consideration of the University Council.

MUHAMMADAN EDUCATION.

Early
History.

It was a feature of the early educational policy of the State to make provision for the education of special communities who might have a mother tongue different from the language taught in the general Government schools. Mysore has and has had a large Muhammadan population and the education of this section of the people was recognised as necessary at an early stage of the State's educational work. The policy ordinarily adopted at first was that of encouraging schools started by private enterprise by giving them a grant-in-aid. Schools came into existence rather slowly and by the end of 1871-72 there were five Government Hindustani schools and 20 *Madrassas* in receipt of aid from Government and two Girls' Schools. As the proportion of literates was 1 in 84, a change of policy was considered desirable in the direction of establishing more Government schools under a qualified staff so as to provide for an effective means of promoting education amongst the Muhammadan population. The change led to an improvement in the number of schools and at the close of 1890-91, there

were 119 schools for boys and 8 for girls with 5,078 boys and 281 girls in them. Two Assistant Deputy Inspectors were appointed from 1st February 1894 and 4 years later, a Deputy Inspector of Hindustani schools was added to the Inspecting staff. The number of institutions steadily rose as shown below :—

Year	Schools	Scholars
1900-01	279	10,436
1910-11	310	14,182
1915-16	530	21,851

Of the 530 schools at the close of 1915-16, 6 were Anglo-Hindustani Schools, 74 Middle Schools and 450 Primary Schools. Some of the Muhammadan pupils received instruction in the general schools either because there were no schools expressly intended for them near at hand or there were no schools of the type of instruction exclusively meant for them. The number of such pupils at the close of the above year was 7,441, bringing the total number under instruction in the various grades of education to 29,292. Of this total, 21,925 were boys and 7,367 girls and they were distributed as follows:—29 in Arts Colleges, 244 in High Schools, 8,313 in Middle Schools, 19,259 in Primary Schools, 29 in Training Schools, 229 in Industrial and Special Schools and 919 in private institutions. The percentage of pupils under instruction to the total population worked out to 10·04.

There was a steady increase in the number of institutions which rose from 530 at the close of 1915-16 to 905 at the end of 1918-19. Since then, there has been a slight fall especially in the number of primary institutions, the total number of schools at the close of 1921-22

being 864 of which 9 were A.-H. Schools, 76 Middle Schools, 778 Primary Schools and 1 Normal School. The number of pupils on the rolls has also exhibited fluctuations, the total number of candidates in public as well as in private and other institutions being 39,286 at the close of the year 1921-22. Of this total number, 12 were in Colleges, 433 in High Schools, 10,748 in Middle Schools, 26,555 in Primary Schools, 1,073 in Technical Schools, 465 in Village Indigenous Schools and 16 in Normal Schools. The perceptible decrease in the number of pupils attending the last but one type of schools is indicative of the fact that people have come to realise the advantages of sending their sons or daughters to departmental or aided institutions which have better equipment and impart better kind of instruction. The percentage of boys and girls at school to the total population of school-going age rose from 95.1 and 35.6 at the close of 1915-16 to 115.54 and 45.8 respectively at the close of 1921-22. The percentages are "a curious revelation of the educational conditions prevailing in the community and prove conclusively that a large percentage of the pupils are overaged and are drawn from beyond limits adopted as marking off the school-going from the rest of the population. They probably testify to the presence of a certain amount of earnestness and zeal for education and to the prevalence of conditions which do not permit of that earnestness being utilised early enough and to the best possible advantage."

Anglo-
Hindustani
Schools.

The total number of Anglo-Hindustani Schools is 9, located in Bangalore, Kolar, Chennapatna, Tumkur, Chitaldrug, Sira, Tarikere and 2 at Mysore. The number will show a rise in the near future when the Urdu Middle Schools are gradually converted into Anglo-Hindustani Schools as laid down in the orders on the Education Memorandum.

The total number of these schools stood at 76 with a total strength of 6,580 including 2,535 girls at the close of the year 1921-22. As laid down in the orders on the Education Memorandum, 3 Urdu Middle Schools, one in Chitaldrug District and two in Bangalore District, have been recently converted into *pukka* Anglo-Hindustani Schools while 2 more in the Hassan District have been proposed for conversion.

Hindustani
Middle
Schools.

The number of Primary Schools at the close of 1915-16 was 450 with a strength of 19,529 and increased to 816 during 1918-19. Ever since there has been a fall in the number of institutions, the figures for the years following being :—

Primary
Schools.

Year	Institutions	Strength
1919-20	786	23,702
2920-21	788	23,815
1921-22	778	22,314

The same causes which have operated to bring about a fall in the number of general aided primary institutions have also contributed to the decrease in the number of aided institutions meant for Muhammadans.

There is a separate inspectorial staff for the Muham-
madan schools, consisting of 3 District Inspectors and 4
Assistant Inspectors. At each of the District Head-
quarters, except Hassan, there is one Inspecting Officer.
Though the number of schools within each range is not
greater than the number allotted to the other Assistant
Inspectors, still owing to the distance to be covered by
the Urdu Assistant Inspectors whose jurisdiction extends
over a District, much of the time which could be
utilised for conducting a detailed inspection is spent in

Inspection

travelling. The cadre of Assistant Inspectors has been recently increased to 48 and in the re-allocation the Muhammadan inspectorate has been given an additional Assistant Inspector.

The Urdu Girls' Schools were for a long time subjected to the inspection of the Urdu District Inspectors. Many a parent was deterred from sending his daughter to a school which violated the principles of the *gosha* system and ran counter to their social customs. To conciliate public opinion and sentiment in the matter, 2 Assistant Urdu Inspectresses were sanctioned by Government for being in charge of inspection of the Urdu Girls' Schools under the direction of the Inspectress. The inspection of the Girls' Schools is now entirely in the hands of these lady inspectors.

Scholarships.

The development of education among the community has been facilitated by the grant of a liberal scale of scholarships with a view to induce poor students to take to education and those who are already receiving instruction to continue their studies in the higher grades. A sum of Rs. 600 has been earmarked from Gumbaz funds for the grant of scholarships to Muhammadan boys and girls. The rate of girls' scholarships is Rs. 2 to 3 tenable in the Urdu 4th and 5th classes respectively. In addition, a sum of Rs. 1,440 was provided annually to grant scholarships for Muhammadan students who were unable to study for the School Final and Higher University Examinations. These scholarships were divided into ordinary and special, the latter being given only to sons of Muhammadan State pensioners and members of distinguished families deserving special consideration. The rates of ordinary scholarships were Rs. 7, 5 and 4 for B.A., F.A., and High School forms respectively. These scholarships were subsequently merged in the Backward Class Scholarship scheme and the Muhammadan students are

now receiving scholarships from the amount set apart for Backward Class Scholarship on the basis of the school-going population. The amount of scholarship under this scheme allotted to the Muhammadans during the years 1919-20, 1920-21 and 1921-22 was Rs. 3,792, 3,792 and 3,200 respectively. Scholarships are also being awarded to the deserving Muhammadan students to enable them to prosecute their studies in the Muhammadan Anglo-Oriental College at Aligarh, the number of scholarships tenable at any time being fixed at 7. The value of these scholarships is ordinarily Rs. 25 each per mensem. Muhammadan girls are also entitled to scholarships under the Girls' Scholarship scheme, the total amount granted during the last three years being Rs. 180, 192 and 600. In addition to the above, Muhammadan students are also given scholarships from the Military and Palegar Scholarship Funds.

WOMEN'S EDUCATION.

Systematic activity for the education of women, there was none in the State till the middle of last century. The beginnings were made by the London Mission who in 1840 established the first Kannada school for girls. Very soon a girls' school was opened by the Hindus at Bangalore, but for some time girls were obliged to study in boys' schools, for want of separate institutions. Social prejudices were largely responsible for the slow growth of institutions, which numbered only 12 at the close of 1879-80. In the first year of the Rendition, the Maharani's Girls' School at Mysore was established, which remained under private management till 1891, when it was taken over by Government. It soon developed into a second grade college and was affiliated to the Madras University. Progress in other directions was also marked and the number of girls' institutions, both Government and aided, which stood at 33 in 1869-70, with a

Early
History.

strength of 2,071 pupils, increased to 294 with a total strength of 17,093 at the close of 1910-11 and showed a further increase to 530 schools and 41,035 pupils including those studying in boys' schools, at the close of the quinquennium ending with 1915-16. The number of pupils in the several grades of public institutions at the beginning of 1915-16 was:—

(1) College	...	...	13
(2) Secondary	...	...	11,059
(3) Primary	...	...	28,430
(4) Special institutions	...	...	320

The number of public institutions for girls has since showed a steady increase, rising from 525 schools with a strength of 27,959 in 1915-16 to 727 schools with a strength of 36,866 at the close of 1921-22. Some girls also attended boys' schools wherever there were no facilities by way of separate schools for them either because their strength did not justify the opening of a school or for other reasons. The total number of girls under instruction in all kinds of schools was 41,035 in 1915-16 which rose to 53,741 at the end of 1921-22. Of the 727 girls' schools during 1921-22, 3 were English High Schools with a strength of 106 pupils, 1 Kannada High School with a strength of 19 pupils, 13 A.-V. Schools with a strength of 2,205 pupils, 94 Vernacular Middle Schools with a strength of 10,651 pupils and 566 Primary Schools with a strength of 22,451 pupils. The percentage of girls under instruction to the total female population of school-going age was 9·7 in 1915-16 and it rose to 12·46 in 1921-22.

High Schools.

The 3 High Schools at the end of 1921-22 are the Maharani's High School, Mysore, the Vani Vilas Institute, Bangalore and the London Mission Girls' High School, Bangalore. The Maharani's High School at Mysore maintains the High School classes both in English and

Kannada, the A.-V. and Kannada Middle School classes besides normal and industrial sections. The industries taught in the school are rattan work, paper-flower making and sewing. The Vani Vilas Institute contains the High School classes in English and Middle School classes in both English and Vernacular. It has been further developed by the opening of the Entrance class in Science from 1922-23. The London Mission Girls' School is an aided institution with a strength of 40 in the High School classes and 163 in the Middle School section.

Excluding the Kannada High School section of the Maharani's College, two schools had been raised to the status of Vernacular High Schools—The Empress Girls' School at Tumkur and the Government Girls' School at Bangalore—by way of providing facilities for higher education of pupils who passed the Vernacular Lower Secondary examination in centres other than Mysore. The liberal scholarships awarded did not induce a large number of pupils to join them and so the classes in the Vani Vilas Institute and the Empress Girls' School were closed from July 1920 and arrangements made to strengthen the Upper Secondary classes at the Maharani's High School—which is the only Kannada High School existing at present—so as to meet effectively the altered requirements.

During 1915-16 there were, excluding the Anglo-Vernacular Sections of the Maharani's College and the London Mission Girls' High School, 12 Girls' Middle Schools in which English was taught, with a strength of 1,357, but at the close of the period of review there were only 13 institutions with a total strength of 2,205. Though there was a reduction in the number of institutions by one, there was a slight increase in the total number of pupils attending the same.

Middle
Schools.

Vernacular
Middle
Schools.

The number of Vernacular Middle Schools stood at 85 with a strength of 9,381 at the close of the year 1915-16, of which 60 were departmental, 24 aided and 1 unaided. The number steadily decreased and stood at 108 at the close of 1919-20 with a strength of 11,952. Since then, for reasons similar to those given in the case of boys' schools, there has been a decrease, both in the number of institutions and their strength which were 94 and 10,651 respectively at the close of 1921-22.

Primary
Schools.

There were 566 Primary Schools with 22,451 pupils attending the same during the year 1921-22, working out to a proportion of 1 to 11 as compared to Boys' Primary Schools. In order to reduce gradually this disparity in educational facilities, it has been laid down in the orders on the Education Memorandum that 500 new Primary Schools for girls should be established in the course of 5 years at the rate of 100 per annum, in places where a sufficiently large number of pupils are available. Financial considerations have not made it possible to give early effect to these orders, but with funds becoming available, it is hoped that earnest attempts would be made at increasing the number of institutions which would help to solve slowly but steadily the problem of female elementary education in the State.

Inspection.

With the increase in the number of institutions, the existing strength of the inspectorate, 1 Inspectress of girl's schools, 1 District Inspectress and 1 Assistant Inspectress, was found to be utterly inadequate to cope with the work and therefore the appointment of 3 more Assistant Inspectresses, on 75-10-125 each, was sanctioned, but the appointment of the District Inspectress was converted into that of an Assistant Inspectress and the charges distributed among the revised staff. For want of suitable candidates, two of the posts of Assistant

Inspectresses were kept vacant for some time, the Districts assigned to them being in charge of the respective District Inspectors. The posts were subsequently filled up and the schools are now entirely under the control of Women-Inspectorate.

The difficulty of obtaining an adequate supply of ^{Staff.} women teachers is an obstacle which has made the progress of Female Education extremely slow. Female Education has not made satisfactory progress in grades above the Primary in spite of attractions in the shape of scholarships and facilities for residence in hostels provided by Government. One of the principal causes of this falling off in attendance of girls as soon as the primary stage is passed is the employment of men teachers. Owing to social disabilities and other causes, the number of women who continue their studies in the higher course of instruction is very small with the result that the number of women available as teachers is very meagre and with this inadequate supply of women teachers the development of education has been prejudicially affected. In spite of these drawbacks, serious attempts are being made to improve the quality of the staff. An attractive scale of pay for lady graduates has been sanctioned as an inducement to obtain recruits as also tempt girls to take to higher education, and as regards the lower grades, Government have been pleased to direct that the scale of pay of school mistresses be fixed at 25 per cent in excess of the scale of pay of teachers in boys' schools.

With the object of getting as many mistresses as possible available for efficient teaching, a Normal School ^{Training Schools.} for Hindu mistresses at Mysore and 2 more schools for others, *viz.*, Maharani's High School and Wesleyan Mission Normal School have been opened. The Upper Secondary classes in the Vani Vilas Institute and

Empress Girls' School which were in existence for a short time were closed on account of their poor strength. To induce educated ladies to take to teaching in larger number, stipends for private candidates have been increased from Rs. 8 to Rs. 12 for Upper Secondary training and to Rs. 10 for Lower Secondary training.

Curricula.

The orders on the Education Memorandum contemplate the revision of the curricula of studies so as to provide for a primary course of 4 years. In accordance with the above orders, the curriculum has been revised for boys' schools and the same adopted for girls' schools with the modifications and additions suitable for girls. For instance, under arithmetic, it is laid down that questions and problems selected should have a bearing on household work, domestic economy and bazaar transactions, and that under kindergarten gifts and occupations, sewing and needlework should be introduced and under drill, organised games such as *kolātam* and *jadekolātam*. Except with some other slight modifications, the curriculum is practically the same as for boys. It has also been ordered that the middle schools should be converted into one uniform type as the boys' schools and staffed as far as possible entirely with women teachers with special provision for industrial classes to teach cutting, needlework, embroidery, lace-making, etc.

Medium of Instruction.

The problem of medium of instruction being a very important one, affecting as it did the development of Female Education, was given due consideration by Government, who after taking into account the various opinions received laid down that the medium of instruction in Primary and Middle School grades of education for girls should be vernacular as in the case of boys, English being taught as a compulsory second language in the latter grade of education, the medium in the High School classes being English.

In the curricula of studies for girls' schools, physical education has not been ignored. Distinctions have of course been made between the games played by girls and those played by boys. To begin with, one should not forget that there are fundamental differences of physical formation, of physical capacity and endurance ; boys bear up more easily than girls against a prolonged strain. Girls' games should for these reasons be lively, spirited and short. In some of the institutions, tennis, badminton, croquet and rounders are played.

School Life ;
Physical
Education.

The difficulty experienced by girls from the mofussil who come to prosecute their studies in the Maharani's College was recognised by Government and a hostel was, therefore, established and attached to the institution. The 'Widows Home' started by the late Rao Bahadur A. Narasimha Iyengar from Devaraja Bahadur Charity fund was taken over under Government management and made part of this hostel to lodge and board free of charge the poor students. To meet similar difficulties, a hostel was also opened in connection with the Vani Vilas Institute which also accommodated mistresses undergoing industrial training. At the close of the year 1921-22, the hostel and the Home attached to the Maharani's High School had a strength of 33 and 20 boarders, respectively, while that attached to the Vani Vilas Institute had 11. The latter institution is located in a rented building. Plans and estimates for a building for the hostel close to the school with quarters for the Superintendent are stated to be ready, but the work has been put off for want of funds.

Hostels.

All the Girls' Schools are under the management of a local Committee consisting partly of Government officers appointed *ex-officio* and partly non-official gentlemen, and, where possible, also of English and Indian ladies

Girl's School
Committees.

evinced keen interest in female education. Government, in the case of Maharani's High School and of Girls' Schools at Head-quarters of Districts, and the Inspector-General of Education in other cases, appoint the Committees and the Presidents thereof for a period not exceeding 3 years. The Committees exercise general supervision over the management of the schools, inspect the same occasionally and thus maintain discipline and a high moral tone in the schools. They have power either to refuse admission to any girl or discharge one already admitted in the interest of the well-being of the schools. They have also power to make recommendations to the Inspector-General of Education regarding the appointments, promotion, punishment, suspension, or dismissal of any member of the staff as well as the grant of leave and also of any other matters affecting the progress, efficiency and popularity of the school. In successive administration reports, the Inspector-General of Education has observed that these Committees continued to take keen interest in the welfare of the schools under their control and to help the spread of education by inducing parents to send their daughters to schools and in other ways and that their attitude towards the Department in short was one of hearty co-operation.

Home Educational Classes.

As the social customs of the majority of the people of the country prevent girls continuing at school to a standard necessary for soundness of education, some provision for the education of grown-up ladies is necessary as in the case of adults. The requirements for adult education are met by the starting of continuation or adult schools, but the difficulty in the case of women is that any continuation of education has to be taken to their very doors. Classes organised to this end are called Home Educational Classes, the essential features of which are that a retired teacher or an educated lady establishes such classes in an

approved locality and the school is under the control of a Committee composed of a few educated ladies and the course of study comprises of reading, writing, arithmetic, hygiene, drawing, rattan, knitting and needle-work and that a grant-in-aid is given to the teacher at the rate of Rs. 10 for a pupil of 1st and 2nd standards and Rs. 12 for a pupil of 3rd standard. The system in spite of the grant-in-aid has not made striking progress. At the close of 1915-16, there were classes in 4 places, the total number of ladies receiving instruction being 87. The number increased to 17 with a strength of 297 adult ladies which decreased to 13 at the end 1918-19 with a corresponding reduction in strength to 194 pupils. The Mahilasēvā Samāja, Bangalore, which came into existence as an unaided institution, was subsequently made an aided institution, maintained Home Educational classes and turned out very good work under the management of an efficient and influential Committee of ladies.

With the increase in the number of institutions during the last 6 years and the provision of a special inspecting agency and the improvement in the scale of pay of female teachers, the cost of Female Education has shown a remarkable increase rising from Rs. 301,584 in the year 1915-16 to Rs. 612,712 during 1920-21 with a fair reduction of expenditure during 1920-21, the figure for the same being Rs. 510,187. The decrease is partly due to the reduction in the number of institutions and partly to the reduction of grants under some of the items in view of the financial stringency. The total cost referred to above is exclusive of the cost incurred by aided institutions.

Expenditure
incurred.

EDUCATION OF THE DEPRESSED CLASSES.

No serious attempt was made by Government to afford special facilities for the spread of education among the depressed classes in the earlier period of the history of

Early
History.

education in the State. The work of education among these communities was left entirely to Missionary enterprise and it was not till 1890 that Government undertook to provide for them. In that year, two Government schools for Holeyas were started at Huskur and Narsapur and in the next year there were, besides these two schools, 3 Mission Schools at Mysore, Anekal and Hassan which were all unaided. A few pupils were also reported to have been allowed to sit in the verandah of general schools in consideration of the prejudices of the higher castes who were reluctant to allow them to sit side by side with their boys. Ten years later in 1900-01, there were 34 Government Primary Schools, 31 Aided Schools with a strength of 2,201 boys and 322 girls. In 1910-11, the number of institutions for these communities rose to 67 Government, 35 aided and 4 unaided with a total strength of 2,492 boys and 346 girls. Considering the population of school-going age, the progress made was hardly appreciable. But with a change of attitude both in the higher castes and the community itself, there was a possibility of appreciable progress in the spread of education. In his report for 1914-15, the Inspector-General of Education observed that "the education of the Panchama and other Depressed Classes is likely to show considerable progress in the future considering that the attitude of the better classes of the Hindu community has undergone a change and has become one of philanthropic interest instead of cold negligence. It is also found that these unfortunate people have been awakening to a sense of their own degradation and in many places have taken the initiative in seeking assistance for the amelioration of their condition." Government met the desire of these classes for education in a liberal spirit. A Panchama Boarding School was established at Mysore with provision for undergoing instruction in both general and vocational subjects. The number of institutions

at the end of 1915-16 was 171 Government schools and 108 aided schools, making a total of 279 schools with a strength of 6,130 boys and 985 girls, working out to a percentage of 4·8. Regarding the progress made so far, it was observed in the quinquennial report ending with 1915-16 :—“ This is not much. But considering that the movement for education among these communities is of such recent origin, the progress is satisfactory. Within the quinquennium, the schools under Government have increased from 67 to 171 and scholars in all the institutions from 2,838 to 7,115.”

The liberal policy followed by Government in the matter of spread of education among the depressed classes has borne fruit in the increase in the number of institutions and of pupils attending the same. The special inducements offered, such as parental allowances, equipment allowances for clothing and purchase of books and slates and special rates of scholarships had the desired effect of stimulating these classes to avail themselves of the opportunity offered to them in an increasing extent. As a further encouragement, students of the Depressed Classes were also exempted from payment of application fees for both the Lower Secondary and S. S. L. C. Examinations for a period of 3 years. That these concessions produced the desired effect is clearly proved by the number of institutions which increased to 739 at the end of 1920-21 with a strength of 15,390 pupils of whom 1,839 were girls. Of these 739 institutions, 293 were departmental, 437 aided and 9 unaided. Subsequently, there was a fall in the total number of institutions due to the closing of some of the aided and unaided schools for reasons similar to those in the case of general schools. At the end of 1921-22, there were only 608 institutions of which 295 were departmental, 312 aided and 1 unaided with a total strength of 13,706 pupils of whom 1,670 were girls. Of these 608 institutions, 1 was a Kannada High School at Mysore, 4 were

Anglo-Vernacular Schools, 6 Kannada Middle Schools and 597 Primary Schools.

Panchama
Boarding
School at
Mysore.

To provide for mofussil Panchama students with boarding and lodging arrangements, the Panchama Middle School at Mysore was converted into a Boarding School with provision for industrial training in mat-weaving, boot and shoe making, cloth-weaving, leather-stitching, tailoring, gardening and practical agriculture, carpentry and smithy. The strength of the institution rose from 30 in 1915-16 to 55 in 1917-18. The industrial section was worked at a profit and the school earned a reputation for weaving and leather-stitching which attracted a large number of pupils from other Districts to learn the trades in a systematic manner.

The year 1918-19 marked an epoch in the history of the institution for it was raised to a Kannada High School with English classes up to the Lower Secondary grade. It had at the end of the year 1918-19, 7 classes and 172 pupils but nearly 100 candidates had to be refused admission for want of room. The strength steadily increased to 225 at the close of 1920-21 and stood at 183 at the end of 1921-22 of which 9 were in High School classes and 174 in the A.-V. and Vernacular Classes.

The Boarding Home is under a strong Committee of Management and had 42 boarders on the rolls during 1916-17. As there was a rush for admission, the provision was found inadequate and was increased to 52 and subsequently to 200. The Home was managed very economically and notwithstanding the high price of good grains, the cost per boarder per month came to only Rs. 6-6-9 including the cost of establishment and Rs. 5-2-0 without it. The Secretary to the Managing Committee is the Superintendent of the institution and he is provided with quarters on the premises. Besides the Superintendent, who is a Panchama graduate, another

graduate belonging to the same community was added to the staff. The institution maintains two scout troops and the students took a prominent part in the Panchama Conference held in the District. The institution is also editing a journal styled "Adi Dravida Patrika" which has served to disseminate knowledge of the working of the Institute among the literate Panchamas in the State and others interested in their spirit. The establishment of a Savings Association to encourage thrift, a debating society and a reading room are a few of the varied activities of the institute. The institution has served as a model for similar institutions both in and outside the State.

As a single Boarding School at Mysore was not sufficient to provide for the needs of the entire community, Government considered it necessary to establish one more such school in a central place where it was likely to prove popular and sanctioned a school at Tumkur with provision for general education up to the Lower Secondary stage and industrial training in leather-stitching, carpentry, tailoring and gardening. The school was opened on the 23rd August 1918 with 16 students on the rolls and the number increased with the popularity of institutions to 60 during 1921-22. To enable the Kannada Lower Secondary students to take to English education, special English classes were opened and the first batch of students for the English Lower Secondary Examination were sent in 1921-22. The industries taught in the school were worked at a profit, the work turned out in the carpentry and tailoring sections being very satisfactory. A scout troop was formed in connection with the institution which distinguished itself by winning a cup at the First Aid Competition held at Mysore. Besides, the school organised exhibitions and demonstrations during the District Conferences in 1919-20 and 1920-21. The school is under the management of a Committee of official and

Panchama
Boarding
School at
Tumkur.

non-official gentlemen with the Deputy Commissioner as President.

Panchama
Boarding
School at
Chikmagalur.

In pursuance of the local demand for a Panchama Boarding School of the type of the school at Mysore, the Panchama Primary School started at Chikmagalur in 1916 under the Compulsory Education scheme was converted into a Boarding School in July 1918 with provision for teaching English and free boarding and lodging for 12 students. The strength of the school during 1918-19 was 16 in the English classes and 53 in the Vernacular classes, but for want of adequate provision and accommodation the number of boarders in the school was limited to 12. To meet the increasing demand for admission, the limit of the Boarding Home was raised to 24 and subsequently to 44. As the school had reached its full strength and was turning out good work, the Inspector-General of Education recommended that it should be raised to the status of a *pukka* A.-V. School with industrial training. Till 1921-22, the highest standard taught in the school was the 3rd English class with all the Primary and infant classes attached to it, but in that year the English 4th class was also opened. The number of students on the roll during 1921-22 was 59. A weaving class has been started in connection with the school, but it has not yet been started for want of accommodation.

Panchama
Boarding
Home at
Bangalore.

Government have sanctioned the opening of a Boarding Home at Bangalore for the benefit of these pupils at a recurring expenditure of Rs. 2,820 and a non-recurring expenditure of Rs. 500 for equipment. The number of students to be admitted is limited to 12. A Committee has been constituted for making the initial arrangements for the opening and conduct of the Boarding Home.

In the year 1921-22, there were 32 Lambani Schools with a strength of 610. Out of these 32 schools, 16 were departmental and 16 aided. There were also four schools for Hill tribes, five for Kunbis and three for Wod-dars with a total strength of 224.

Lambanis and other depressed classes.

One of the steps adopted by the department to facilitate the Panchama students to take to higher education and also to improve their habits of life was that of admission to general schools. Government in their Order dated 29th November 1918 have declared their policy in this important matter, in the following terms:—

Admission of Panchamas to General Schools.

“Government cannot uphold the view that any one shall be excluded from public schools on the ground of caste as schools maintained from the public revenues are intended for the benefit of all classes of people in the State in the same way as Hospitals, Courts of Law, Railways and other public institutions. The unreasonable social prejudices in such matters have been wearing away with the spread of enlightened ideas in the advanced communities and the rise in the standards of social life of the Depressed Classes. Government are gratified to note that, in some parts of the State, students of these classes were freely admitted to schools and in some of them allowed to mix freely with the students of other castes. Any retrograde step calculated to revive the dying opposition to the legitimate rights of all castes to enjoy the benefits of such public institutions has to be deprecated. The spirit of intolerance displayed by certain classes of people at Sringeri in setting up the agitation against admission of Halepyka students therefore deserves no sympathy. Whenever a school is opened as a protest against the admission of pupils of any community in the public schools, the promoters of such movement should be given clearly to understand that the institution concerned will not be entitled to any grant-in-aid or other concessions from Government but recognition should not be withheld unless the prescribed standards have not been maintained.”

In pursuance of the above orders, a circular was issued to all the inspecting officers of the Department that no pupil should be excluded from public schools on grounds of caste or creed. The result of the circular was that a number of students of not only the Brahmin community but of the other communities as well were withdrawn from Government schools and separate schools started. As observed above, such schools were recognised in the beginning only for examination purposes, but no grant-in-aid was sanctioned by Government. But in deference to various representations subsequently made, Government have been pleased to revise the provision in the grant-in-aid code so as to admit of grants being sanctioned to such institutions if they are found to be otherwise eligible. The Panchamas took advantage of the opportunity offered to them and entered many of the general schools for instruction. The number of such students during 1919-20 was 3,144. Opposition from local citizens to Panchama admission has been fast vanishing with the distance of time, especially after clothing allowances were given to these pupils to enable them to go to schools decently clad.

Backward
Class
Scholarships.

The development of education among the Backward and Depressed classes has been facilitated by the grant of scholarships on a liberal scale. The idea of associating stipends almost entirely as a reward for merit irrespective of the pecuniary means of the pupils could not hold its own in an atmosphere of mass education and therefore it was felt as an imperative necessity, if education had to spread among the masses, that a scheme should be devised making liberal provision for the award of scholarships to help them to avail themselves of the benefits of education. With this object in view, His Highness the Maharaja was graciously pleased, in 1917, to sanction an annual grant of Rupees one lakh for

awarding scholarships to communities backward in education, and the Depressed classes occupying as they did the lowest level in respect of literacy were shown special consideration in so far as a sum of Rs. 15,000 was earmarked out of this amount for their benefit and the amount distributed at the rate of Rs. 6,000, Rs. 4,800 and Rs. 4,200 for Primary, Vernacular Lower Secondary and Industrial education. As the demand for English education among the community grew and applications for scholarships increased in numbers, Government were pleased to sanction a separate allotment of Rs. 10,000 which was subsequently raised to Rs. 15,000 for grant of scholarships for Panchamas studying in English classes. Separate provision has also been made for scholarships for girls of the Depressed classes under the Girls' Scholarship Scheme, at rates rising from Rs. 3 in the I to III classes to Rs. 10 in the VI form, the total amount per annum being Rs. 5,000.

The existing scheme did not provide for scholarships for the infant vernacular class while the number of scholarships available in the remaining vernacular classes was only 350. As a majority of the pupils of the Depressed classes are in the lowest stages of instruction, it has been felt that a number of scholarships should be made tenable in these grades and orders accordingly have been issued to institute 500 scholarships of the value of 8 annas per mensem in the infant I vernacular classes and to increase, from 350 to 600, the number of scholarships in the other vernacular classes. As regards the English classes, the existing scheme provides for 310, 95 and 23 scholarships in the A.-V., High School and Entrance classes respectively. Having regard to the actual requirements, with reference to the number of pupils of the Depressed classes undergoing English education, it has been considered necessary to reduce the number of scholarships and fix them at 225 in the A.-V. classes, 45

in High School classes and 10 in the Entrance classes, the value of these being, however, fixed at a higher rate than in the case of Backward class scholarships of corresponding grades of education, so that it may be sufficient to meet the needs of the pupils. The Inspector-General of Education has been empowered to re-appropriate lapses in any grade for awarding a larger number of scholarships in other grades according to actual requirements.

EDUCATION OF THE DEFECTIVES.

Government
Policy
outlined.
School for
Deaf and
Dumb at
Mysore.

The education of the defectives, such as, the deaf, the mute and the blind is a problem of national concern and though the Government of Mysore have not started schools entirely maintained from State funds, they are liberally subsidising an institution maintained exclusively for these sections of people in the City of Mysore. There are two sections in the above institution, one for the deaf and the mute and the other for the blind. The deaf pupils are trained in lip reading and sense culture to begin with, write simple words to dictation and do simple addition in the higher stage and read from books and work out sums on simple subtraction and multiplication in the senior stage. Industries such as weaving, rattan work, tailoring and knitting are also taught. The blind section has three classes attached to it, *viz.*, preparatory, junior and senior, the curriculum from the lowest to the highest class being suitably drawn up. The pupils begin with the Braille alphabet, have reading and arithmetic in the junior stage and specialise in music and reading of Kannada classical poetry in the senior stage. Some of the pupils have shown remarkable aptitude for music and attained proficiency in the art sufficient to earn an independent living. The institution has earned for itself a very wide reputation which has attracted defectives from the various parts of India.

In 1921-22, there were 6 students from outside the State, 2 from the Bombay Presidency, 3 from the Madras Presidency and 1 from His Exalted Highness the Nizam's Dominions. In addition to the general and vocational classes, a Normal section was also opened in this institution with a view to train men to take up the work of teaching the deaf and the blind and the section started its work with 4 students, 2 from the State who were given stipends of Rs. 20 per mensem and 2 from the sister State of Baroda, who after the completion of their training here were employed in that State to teach the blind.

A Boarding Home is attached to the institution which had a strength of 33 in 1921-22.

EDUCATION OF EUROPEANS AND EURASIANS.

A study of the figures for the education of Europeans and Eurasians shows that there is apparently a great fall between the years before the Rendition and in the years thereafter. This is due to the fact that in the year 1882, the Director of Public Instruction in Mysore was relieved of the educational work of the Civil and Military Station. It is nearly correct to state that the history of education of Europeans and Eurasians in the State ends with that period, for, the number of schools and scholars seeking education in departmental schools is exceedingly small. For those Europeans and Eurasians that live in the State, however, and who seek education here, adequate provision has been made.

Position
before and
after
Rendition.

There were 4 schools in 1896-97 with 95 pupils in them. Including pupils in institutions, the total number receiving instruction was 133. With additions and decreases from time to time at Ooregum, Whitefield and among Girls' Schools, the number at the end of 1910-11 was 7 schools. Some of these schools, though maintained

Number and
strength of
Institutions.

exclusively for them, admit also students of other nationalities, while some of their students pursue their studies in the general schools. The number and strength of the schools as also the total number of the students of the community studying in the various schools was as given below :—

Year	Number of Schools	Strength		Total	Europeans and Anglo-Indians in other schools	Total Europeans and Anglo-Indians under instruction
		Europeans and Anglo-Indians	Others			
1916-17...	5	526	68	594	256	782
1917-18...	4	477	92	569	60	537
1918-19...	4	415	73	488	73	488
1919-20...	5	393	87	480	38	431
1920-21...	4	363	134	497	38	401
1921-22...	3	441	50	491	54	495

One of the schools, *viz.*, the Nandidrug Camp School, Kolar Gold Fields, originally prepared candidates for the Junior Cambridge Examinations but adopted the departmental curriculum in the year 1919-20 and has ever since been training pupils for the Lower Secondary examination also.

ORIENTAL STUDIES.

Sanskrit
Schools.

Sanskrit is taught in schools and colleges for general education and also in schools and colleges specially meant for the study of the language. In the general schools, it is ordinarily taken as an optional subject of instruction. Soon after the inauguration of the State policy of 1856 in regard to education, many of the Sanskrit *pāṭasālas*, opened mostly by the *Pandits*, applied for aid and it was deemed right for various reasons to encourage them. "It has long been a matter for regret," wrote the Director of Public Instruction, urging the necessity for Sanskrit education, "that the highest system of education

undesignedly tends to alienate from us the really learned men of the country and we have thus lost the co-operation of the most cultivated classes who would have rendered valuable aid in creating the vernacular literature we wish to promote." The schools were mostly conducted in *Chatrams* or in temples and the Government grant was in most cases the only income. Encouragement, however, continued to be given to those schools which were most systematically conducted on the understanding that secular knowledge such as arithmetic and studies in the vernacular language was imparted in addition. As a result of this insistence of a revision in the course of study, arithmetic up to vulgar fractions and proportion was taught in several Sanskrit Schools and Algebra in the School at Melkote.

The number of schools during the year 1921-22 was 51 distributed among the various Districts of the State, as follows :— Their distribution.

Bangalore	...	4		Mysore	...	12
Kolar	...	12		Hassan	...	12
Shimoga	...	3		Tumkur	...	4
Chitaldrug	...	2		Kadur	...	2

The number of students under instruction in the special Sanskrit schools belonged to the following castes :—

<i>Castes</i>	1921-22.	
	<i>Boys</i>	<i>Girls</i>
Brāhmin	1,323	52
Vaisya	36	...
Lingāyat	83	1
Other caste Hindus	129	6
Jain	55	13
Total	1,626	72

Remodelling
of the courses
of study.

The backward condition of Sanskrit Education in general is to a great extent attributed to the well-known fact that mere Sanskrit learning according to old methods no longer attracts students in any appreciable number owing to the difficulty of turning it to practical account in after life. Broadly speaking, nowhere in the civilized world is education acquired and pursued without the objective of a livelihood. If this is the bed-rock of truth in regard to other systems and modes of learning, it is eminently so with reference to the various stages of Sanskrit Education. The remedy, therefore, lay in recasting the scheme of studies in such a manner as to provide for a study of the elementary subjects usually taught in ordinary schools in Kannada or preferably in English along with the study of Sanskrit. To determine on what lines Sanskrit education in general should be remodelled so as to conceive real scholarship and attract deserving students, Government appointed a Committee who after mature deliberation submitted their recommendations, the chief of which were that an elementary course of Sanskrit should be made compulsory in the IV and V Forms in the case of Hindu students and optional in the VI Form ; that subjects of general education, such as, Arithmetic, Geography, History and Elementary Science should form an integral part of the curricula of the Primary and Secondary Sanskrit schools, and English language up to the Matriculation standard part of the Secondary education in Sanskrit schools ; that a special Board of Management should be formed to control Sanskrit studies in the exclusive Sanskrit schools and colleges and conduct public examinations in them ; and that the Mysore and the Bangalore Sanskrit Colleges should be eventually affiliated to the Mysore University. No action was called for on the first of these recommendations as effect had already been given to the course suggested by making Sanskrit an alternative subject both in the School Final classes

and in the second language branch of the University. Government considered that a liberalisation of education on the lines suggested above was a desirable improvement and approved of the recommendations regarding the revision of the courses and sanctioned their introduction into the Sanskrit schools of the State with such alterations as might be considered necessary in the individual circumstances of the schools. The recommendations of the Committee to revise the courses of studies in the Colleges on the lines of the Siromani course of the Madras University with certain changes necessitated by local conditions and to the introduction of the higher course of post-graduate study or a Mahāvidwān course which would give the students a mastery over the special subject were also approved. The University Council who were consulted on the question of opening a oriental faculty in the University expressed themselves in favour of postpoing the establishment of such a faculty, but approved of the other recommendations. A Board was also constituted for the purpose of conducting examinations and making all necessary arrangements connected therewith and to watch generally the course of instruction in the Colleges and to recommend any change which might be required in the course of studies or text-books prescribed. The revision of these courses of study gave a great impetus to Sanskrit education by placing it on a sounder basis. By the combination of English and Sanskrit, an opportunity was afforded to cultivate ancient and modern knowledge side by side. The importance of a working knowledge of English cannot be minimised as it is very necessary to acquaint one at first hand with the results of modern research in the field of oriental studies.

The Mysore Sanskrit College was started in September 1876 under the name of Sarasvathi Prasada for the

Sanskrit
College at
Mysore.

purpose of instructing Brāhman students in *Vēda* and *Vēdāngas*. As the *Pātasāla* developed in strength, it was elevated to the status of a College. In October 1883 when the affairs of the Palace Charitable Institutions were reorganised, the College was assigned a substantial grant out of the funds which became available by the abolition of various feeding *Chatrams* which had existed in the neighbourhood of the Mysore City. In October 1892, a grant of Rs. 6,500 was made from the Education budget and the total amount earmarked for the College was increased to Rs. 13,722. In September 1917, the courses of studies and the scheme of Vidwat Examinations in the College were revised by the Government on the recommendation of a Special Committee appointed to consider the question of Sanskrit Education in the State, and the College staff was further strengthened. Out of the total cost, a sum of Rs. 7,223, being the amount of the initial allotment from the *Chatram* savings, is still contributed from the Palace Muzrai Funds and the balance met from the Education budget. Consistently, however, with the original object of the Institution, the subjects of study in the College have been confined to the *Vēdas* and *Vēdānga Sāstras* and the staff has altogether been composed of orthodox Brāhman Pandits, while the management is vested in a Committee of which the Assistant Secretary to His Highness the Maharaja in charge of Palace Establishment is the President and the Palace Dharmādhikāries and the Muzrai Superintendent are among the Members.

Bangalore
Sanskrit
College.

Prior to 1870, some local Pandits in Bangalore were maintaining private schools where they taught *Kāvya* to poor Brāhman boys. These schools were with mutual consent amalgamated into one *Pātasāla* for which a grant-in-aid of Rs. 20 per mensem was sanctioned by the Education Department. In 1885, the *Pātasāla* was

taken over by the City Municipality under the name of Vāni Vidyā Pātasāla and in the following year, *Alankāra*, *Vēda* and *Yōga* were added to the subjects of study. Till 1888, the institution consisted of two Departments, the *Sāstra* and the *Kāvya*, which were combined in November 1889 and the Institution was named Sanskrit College, Bangalore, and placed under the management of a Committee. The course of study was further supplemented by the addition of Tarka, Vyākaraṇa and Vēdānta and arrangements were also made to impart instruction in Kanarese, Mathematics, History, Geography, Agriculture and Hygiene. The old Arsenal building in the Fort was secured for the habitation of the College and when it was removed to the new buildings in 1896, the name was changed to its present designation, "Chāmarājēndra Sanskrit College," in memory of His Highness the late Chāmarājēndra Wodeyar Bahadur, G.C.S.I.

When the Institution was taken over under Municipal management and raised to the status of a College, the Education grant was raised to Rs. 100 a month and the Sringēri and Parakāla Mutts and the Municipality contributed Rs. 100, Rs. 30 and Rs. 50 respectively. But the two Mutts stopped subsequently the payment of their contributions and the deficiency had to be covered by grants from other Muzrai funds. The Special Committee appointed to consider the question of Sanskrit Education in the State proposed that the Mysore Sanskrit College should be made the chief seat of advanced Sanskrit education and that it would be sufficient if the Sanskrit College, Bangalore, was equipped only for the teaching of the Sāhitya to the highest standard and affiliated to the Mysore College. These recommendations were approved by Government and the curricula of study accordingly revised. The Sāstra classes having been abolished, Sanskrit Education in the College was confined to

Sāhitya, Vēda and Prayōga. In 1917, just prior to the abolition of the Sāstra classes, the total strength of the several classes was 114 but with the limitation in the course of the studies, the strength of the school declined, the actual number studying in 1919-20 being 39, 25 in Vēda classes and 14 in Prayōga classes.

Admission of students of all communities to Sanskrit Colleges.

The question of the admission of students of all communities without distinction of caste or creed into the Sanskrit Colleges of Bangalore and Mysore which came up in the April Session of the Representative Assembly in 1918 was referred to the Board of Sanskrit Studies for opinion. The Board recommended that in view of the traditions attaching to the Maharaja's Sanskrit College, Mysore, as the centre of orthodox learning and of the fact that it is the only institution of the State in which all Vēdic and Shāstraic subjects are taught, a change in the existing system would not be of advantage either to the non-Brāhman students desirous of admission or to Sanskrit learning in general, but that non-Brāhman candidates might be admitted into the Bangalore Sanskrit College as an experimental measure on the condition suggested by the Committee of the College, *viz.*, that separate accommodation was made available for holding the Adhyana and Prayōga classes. At this time, the question of reducing the status of the Bangalore Sanskrit College to that of a High School in view of the paucity of students in the College classes and of making further improvements in the Mysore Sanskrit College was referred to a Special Committee and the subject of the admission of the non-Brāhman students to Sanskrit Colleges was also referred to that Committee for opinion. The Special Committee recommended that the College at Mysore may continue as the centre of ancient and orthodox Sanskrit learning as heretofore, open to Brāhmins only, and that the Bangalore College may be

thrown open to all classes of "uttama" Hindus for study of all subjects except those coming under the category of *Vēda*, *Vēdānta* and *Vēdāṅga* and that separate accommodation may be provided in the College for instruction of *Vēdic* and allied subjects to Brāhmans only.

In view of the importance of the subject and of its interest to several communities in the State, the Government in their notification dated 29th May 1922 invited the opinion of the public on the recommendations of the Committee. Of the opinions received, a majority was from members of the Vīrasaiva community who represented that students of that community have a special claim for admission to the Sanskrit Colleges and to all branches of study as many eminent Sanskrit poets, scholars and writers on philosophy and religion have come from their community. They claimed that the *Vēdas* and the *Upanishads* form the basis of their religion. They also proposed that Vīrasaiva pandits should be appointed as *Adhyāpakas* in the Colleges. The Jain community urged a similar claim and represented that facilities should be afforded to all communities to learn the tenets of their religion and that therefore the courses of study in the Sanskrit Colleges may be divided into two groups, the *Vēda* group open to Dwijas and the other, *viz.*, *Sāhitya*, *Vyākaraṇa* and *Tarka* to all high caste pupils, Jain pandits being also appointed to teach the principles of Jainism and Jain philosophy and the other *Adhyāpakas* teaching the other subjects without distinction of caste. Members of other non-Brāhman communities, such as, Ārya Kshatriyas and Ārya Vaisyas were also unanimous that the Sanskrit College should be thrown open to all communities in view of the cultural value of Sanskrit education and of the fact that the institutions are maintained out of public funds. The Ādi Drāvidas also represented that as they believe in Brāhmanical teachings and in the *Vēdas* they may also be admitted to these

Colleges. On the other hand, members of the Brāhman community took exception to the recommendation of the Committee to throw open the Bangalore College to non-Brāhmans on the ground that this institution was originally started by a few Brāhman Pandits and was subsequently taken over by Government and that the position of Government is that of a trustee. Several deputations of members of non-Brāhman communities placed their views on the subject before Government and the question was also discussed at length at the Representative Assembly at its Dasara Session in October 1922. After a careful consideration of the matter in all its aspects, Government in their Order No. Camp. E. Edn. 81-20—Edn., dated 10th June 1924, have directed that the scheme of studies in the Chāmarājendra Sanskrit College, Bangalore, be suitably modified and the institution thrown open for the admission of all communities irrespective of caste or creed and transferred to the control of the Education Department. They also consider that for some years to come at least all the demands for higher Sanskrit studies and culture will be adequately met by opening the Bangalore Sanskrit College to all communities and reorganising its courses of studies in a suitable manner adapted to the purpose in view. As facilities exist in schools all over the State for Sanskrit studies in the general curriculum of schools, Government do not consider it necessary to retain the preparatory and primary classes of the Chāmarājendra Sanskrit College. The classes have accordingly been abolished. Government have also appointed a suitable Committee to submit proposals for the revision of the curricula and courses of studies.

TECHNICAL EDUCATION.

Early History. The earliest institution in the State for any kind of technical education was the School of Engineering

established in 1862 which was intended to train men for employment to the subordinate Engineering services. It was developed to an institution of a higher class in 1875 so as to train men for the superior as well as the subordinate Engineering services and was reported to have turned out a high class of students, because some of those that received instruction in it rose to high positions in the services of the State. It had however a short life as it was abolished in 1883-84 and the only institution in the State for several years thereafter, in which men were trained for the lower services of the Public Works Department, was the school that had been established by Rao Bahadur Arcot Narayanaswamy Mudaliar in the Civil and Military Station, Bangalore.

Industrial education in the State made a beginning five years after the Engineering School was abolished. The foreign missions in the State had some industrial schools in connection with the orphanages started by them but an industrial school under Government supervision was first started in Hassan in August 1889. Next the Industrial School at Mysore was started in 1892, and had classes for instruction in Carpentry and Rattan-work. A number of scholarships were also instituted to encourage the study of subjects for which no provision existed in the State. As the facilities then provided were quite inadequate to meet the needs of the State, it was considered that one of the most pressing of the reforms to be undertaken was to find out methods of imparting education which shall be of more practical use, not only to those who wish to begin their careers as Government servants or teachers in schools, but to all, who wish to engage themselves in the numerous professions and industries so vital for the prosperous development of the country. A scheme of technical education was sanctioned in April 1903 and the object of it was not the imparting of any ideal, theoretical or scientific

course of instruction, but the teaching of industries and trade on improved methods as are adopted to supply the requirements of the people, such as, carpentry, weaving, silk-reeling, iron work, rattan work, etc., and to turn out every year a number of pupils fully equipped with the means of earning their livelihood by increasing the efficiency of their technical ability. The impetus given by the above scheme was considerable, for the number of schools increased within seven years from seven to twenty and the number of scholars from 422 to 1,234. But though the progress effected under the scheme of 1903 had been good, it was felt that a thorough systematisation of industrial education was necessary so as to conform more largely to the practical needs of modern conditions. In 1910, the Dewan addressing the Representative Assembly, said: "in the matter of industrial education there is reason to think that in our industrial schools the training given could be made much more systematic and thorough than it is at present, if a comprehensive programme of instruction were prepared and prescribed with graduated courses of instruction conceived on a definite plan." With this object, a Committee consisting of experienced officers of the Public Works and Education Departments was appointed with Sir M. Visvesvaraya, then Chief Engineer in the State, as its President, and the proposals of the Committee were that a College of Technology should be started in Bangalore to give higher instruction in technical, industrial and commercial matters; that the proposed Chamarajendra Technical Institute, Mysore, should have three sections, Engineering, Industrial and Commercial; that the existing industrial schools in the State should be improved by the appointment of whole-time Superintendents and by the provision of better equipment; that three more Industrial Schools should be started and a number of scholarships, *viz.*, 420, should be instituted

for being granted to students in these schools; and that more scholarships should be awarded to encourage the study of technical subjects in foreign countries. Government sanctioned in May 1913 the establishment of the Mechanical Engineering School, Bangalore, the formation of the Chamarajendra Technical Institute, Mysore, and the Government Commercial School, Bangalore. The rules governing the scheme of foreign scholarships were also revised with a view to afford opportunities for a greater number of candidates to take advantage of foreign training in industrial, commercial and technical subjects. Further, examinations in technical subjects were instituted and a Board constituted to conduct the examinations, success in which was regarded as sufficient qualification for employment in subordinate services of the Public Works Department. Examinations of the Elementary grade, in commercial subjects, were instituted in 1913 and of the Secondary grade, in 1914. By an order of 1915, Government instituted examinations of Advanced grade in the same subjects. The number of schools and scholars at the end of 1915-16 was 35 and 21,117, respectively. The total expenditure on technical education during the same year was Rs. 1,39,053, while the amount spent on scholarships tenable in India and foreign countries was Rs. 23,958 and Rs. 21,731 respectively.

The provision made by the State for technical education may be dealt with under the following heads:— Later
Progress.

- (1) Industrial Schools;
- (2) Engineering Schools;
- (3) Commercial Schools;
- (4) Scholarships tenable in India and in foreign countries.

The administration of these schools was originally vested in the Inspector-General of Education, but it was realised that the Director of Industries and Commerce would Industrial
schools.

be better able to co-ordinate the working of these institutions with reference to the actual requirements of industries in the State and it was therefore ordered that these institutions should be transferred to his control with effect from 1st July 1922. The number of schools and pupils undergoing instruction at the end of 1921-22 were twenty-four and 1,051, respectively. Of the total number of schools, thirteen were directly under Government management of which seven were situated at District Head-quarters, *viz.*, Mysore, Shimoga, Chikmagalur, Chitaldrug and Hassan, and the rest in taluk Head-quarters, *viz.*, Sagar, Chennapatna, Hole-Narsipur, Dodballapur, Molakalmuru and Chiknaikanhalli.

Chamarajendra Technical Institute.

In addition to the Engineering and Commercial sections, an industrial section is also attached to the Institution. A general education class attached to the Institution is being attended by a large number of students. The industrial section was developed by erecting a saw mill and constructing a seasoning kiln so as to remove the difficulty of securing seasoned-out timber. The strength of the school during 1921-22 was 271, of which 7 were Europeans, 13 Indian Christians, 55 Muhammadans, 45 Brahmans, 7 Kshatriyas, 6 Vaisyas, 20 Lingayets, 124 other high caste Hindus, one Jain and one Parsi.

Industrial Schools for Girls.

At the close of the year 1921-22, there were four Industrial Schools for girls, *viz.*, the Industrial class maintained in the Maharani's High School, Wesleyan Mission Orphanage at Hassan and two schools in Mysore, one maintained by the Depressed Class Mission, the other being St. Ignatius Industrial School. The total strength of these four schools was 166 in 1919-20 and 149 in 1921-22.

At first, instruction in Engineering was given in two schools in the State—Civil Engineering in the Engineering section of the Chamarajendra Technical Institute, Mysore, and Mechanical Engineering in the Mechanical Engineering School, Bangalore. As the Engineering School at Mysore was not an integral part of the Chamarajendra Technical Institute, Government laid down in their orders on the Education Memorandum that the Civil Engineering School should be transferred to Bangalore and amalgamated with the Mechanical Engineering School. The amalgamation was given effect to from 1st July 1922 and the name of the latter Institution changed to “The School of Engineering.”

Engineering
Schools.

In the Civil Engineering School, instruction is given in the following subjects:—

Civil
Engineering
School.

- (1) Building materials and construction ;
- (2) Hydraulics and Irrigation Works ;
- (3) Surveying and levelling ;
- (4) Drawing ;
- (5) Applied mechanics, carpentry, bridge work, earth-work and road-making.

The system of supplementing class room instruction by excursions to important Engineering works forms a good feature of the school. The students of the Senior Sub-Overseers class are taken on a visit to Engineering works both in the State and in the Madras Presidency and the practical knowledge which such excursions provide has been of great benefit to the students.

The students were originally trained for the Madras Technical examination, attendance at which was declared optional in 1915 and an examination conducted by the Board specially constituted in the State is now the final examination.

Examina-
tions.

Mechanical
Engineering
School.

The school was brought into existence by an order of May 1913 and imparted instruction in the principles and practice of the following :—

- (1) Management and care of steam and oil engines ;
- (2) Management, care and erection of machinery and working of mills ;
- (3) Electrical work including operation ;
- (4) Driving of motor cars ;
- (5) Carpentry, including cabinet-making.

In the year 1914-15, three additional classes were opened for the training of :—

- (1) Industrial School teachers ;
- (2) Permanent Way Inspectors ;
- (3) Telegraphic Signallers and men for subordinate places in the Traffic Department.

Evening classes in Technical Drawing, Motor Mechanics, Electrical wiring were also opened for the training of men engaged in professional or other work during the day. But these classes were recommended to be abolished as they were not taken much advantage of by the type of workmen for whom they were primarily intended. In Electrical and Mechanical Engineering, there were two grades of teaching, higher and lower, and two corresponding sections of each were maintained, while in Motor driving there was provision only for instruction in the lower grade. The school is very popular on account of its usefulness and from year to year the number of applications for admission has increased. The short-time motor classes are specially attractive and only a limited number of students are being admitted for want of sufficient equipment.

Batches of students who finish their training course in the school are sent to various institutions for practical work.

Commercial education has only in the last few years found recognition in India. In this State also, commercial education is of so recent growth that as understood to include all education which prepares specifically for business careers is yet to be developed. The first Commercial School in Bangalore was an aided school started by a private gentleman in April 1897. The fees charged were so low that it was necessary to render services to the school without any remuneration. Correspondence, Book-keeping and Short-hand were taught until 1901. In 1901-02, Commercial Geography and Banking were added to the curriculum. The school was at first held three days in the week from 6 to 8 P. M. and from 1902 every evening. In January 1902, a grant-in-aid of Rs. 20 per month was sanctioned to the school. The next Commercial School to be opened was Hardwicke Commercial School, Mysore. It began work in 1906 and gave instruction in Type-writing, Book-keeping, Short-hand, Commercial Correspondence and Commercial Geography. A grant of Rs. 600 was sanctioned for this school in 1905-06 towards the cost of the necessary apparatus.

Commercial
Schools.

At the beginning of the year 1916-17, there were four Commercial Schools, two Government and two aided—the Bangalore Government Commercial School, the Commercial Section of the Chamarajendra Technical Institute, the aided Commercial School, Bangalore and the Hardwicke Commercial School, Mysore. The total strength of these institutions was 355 of which fourteen were girls. The subjects in which instruction was given in these schools were:—

Number of
schools,
strength and
courses of
instruction.

- (1) Banking and Currency,
- (2) Book-keeping and Accounts,
- (3) Commercial Correspondence and Office routine,
- (4) Short-hand,

- (5) Type-writing,
- (6) Political Economy,
- (7) Marathi, and
- (8) Kannada.

For the benefit of merchants and business men who had no knowledge of English, a Vernacular section was opened in the Commercial School at Bangalore; provision being made for teaching in Tamil, Telugu, Marathi and Gujarati. Four Vernacular Commercial classes were opened during 1916-17 at Chintamani, Tirthahalli, Davangere and Nanjangud. As the demand for commercial knowledge increased, due to the various activities inaugurated by the Mysore Economic Conference, the Inspector-General of Education requested sanction for the opening of Commercial classes in connection with the High Schools in the State at a recurring cost of Rs. 1,936 per mensem for each school. Government sanctioned the recommendation and directed that three schools may be opened in the year 1918-19 and the rest in 1919-20 and that provision might be made in connection with these classes for the delivery of public lectures in Account-keeping and in the standard practice of rules to be observed in trade businesses. Accordingly, Commercial Schools were opened in 1917-18 in the High Schools of Chennapatna, Hassan and Chikmagalur and arrangements made for the delivery of lectures of an advanced character by specialists on commercial subjects—Economic Science, Statistics, Public Administration, Banking, Joint-Stock enterprise including Co-operation and other allied subjects. A general Board was formed for the purpose of conducting these examinations and the course of studies was also revised. The main changes in the revised rules were the introduction of Pass and Honours courses in lieu of the existing three grades, *viz.*, Elementary, Intermediate and Advance, the reclassification of the subjects of study, which however remained the same, into nine

groups of one or two years' course in each according to the importance of the subject, the omission of the provision for the grant of free studentships in view of the low rate of fees that was levied and the introduction of a public examination for the Vernacular branch of Commercial education. The details regarding the subjects, courses of study and the nature of public examinations are as given below :—

Sl. No.	Subject	Course of Study	Nature of Public Examinations
1	Accountancy and Auditing ...	2 years.	A Junior examination at the end of the last year course of study and a Senior examination at the end of the 2nd year course.
2	Banking and Economics ...	2 years.	Do
3	Methods of Machinery and Business.	2 years.	Do
4	One of the following languages other than the Vernacular in which the candidate is literate up to at least the III Form standard :—Gujarati, Kannada, Tamil, Telugu and Urdu.	2 years.	Do
5	Short-hand and Type-writing.	2 years.	A Senior examination at the end of two years' course of study.
6	Commercial History ...	2 years.	Do
7	English Composition of the S. S. L. C. Standard.	2 years.	Do
8	Commercial Arithmetic ...	1 year.	A Junior examination at the end of one year's course of study.
9	Economic Geography ...	1 year.	Do

The Vernacular sections were not found to be very popular among the trading classes and failed to attract sufficient number of students and were therefore done away with. The extension lectures which were a prominent feature in these classes were also discontinued from 1921-22. The number of schools at the close of 1921-22 was three—two Government and one aided—with a total strength of 185 as against four schools with a total strength of 332 in the previous year. In addition to these schools,

Commercial classes were continued to be attached to the High Schools of Tumkur, Shimoga, Hassan, Chikmagalur, Chennapatna and Davangere, where Commerce was taught as an optional subject for the S. S. L. C. examination.

Scholarships tenable in India and in foreign countries.

The various scholarships granted for training in technical subjects is dealt with in a separate section under scholarships.

The Indian Institute of Science.

This institution which is located in Bangalore owes its origin to the genius and munificence of the late Mr. J. N. Tata of Bombay. The original idea was to found an Indian Research University but the final form agreed upon was an Institute of Science with four Departments at first, more Departments being opened as the resources expanded. The Government of Mysore gave a site of 371 acres and made a decent contribution towards the initial expenditure. An annual grant of Rs. 30,000 was promised in the first instance for ten years, but the amount of grant later on increased to Rs. 50,000. The institution began work in July 1911 with 17 students and four Departments—General Chemistry, Organic Chemistry, Applied Chemistry and Electrical Technology.

Scholarships were awarded to some of the Mysore graduates for doing research work in different subjects in the Institute, the number being determined by the Departments of the State. The value of scholarships varied from Rs. 50 to Rs. 75 and there were six Mysore scholars doing research work in the Institute, the subjects of study being investigation of lac, wood distillation, tanning and essential oils and fats.

SCHOLARSHIPS, ENDOWMENTS AND OTHER FACILITIES.

Outline of Government Policy.

One of the salient features of the educational policy of the State is the grant of liberal scholarships in all stages

of instruction from the Elementary to the University course and for study in all kinds of institutions literary, technical, industrial and professional, tenable either in the schools in the State or in British India. A number of scholarships according to the requirements of the State are also awarded to scholars for undergoing training in foreign countries either in literary, technical or scientific subjects.

The backward classes, including the Muhammadans and the Depressed classes, in which the percentage of literacy is very low and other classes of people, such as Military and Palegars, have received special consideration. The scholarships awarded may be broadly classified into two categories :—

- (i) Those which are tenable in foreign countries, and
- (ii) Those which are tenable in the State or in British India.

The latter may be classified into :—

- (1) Merit Scholarships,
- (2) Backward Class Scholarships,
- (3) Technical Scholarships,
- (4) Professional Scholarships, and
- (5) Endowment Scholarships.

These are granted with a view to promote advanced scientific study, technical training and a spirit of research among the people, to train in European countries a number of young men who will follow industrial and commercial occupations which will conduce to the development of the country and also to secure for the services of the State in its several Departments young men trained in Western Universities and Colleges, imbued with a progressive spirit of the West and equipped with a first-hand knowledge of modern methods. To secure these objects, two scholarships were granted every year from the Damodar Das fund, but no rules were in force

Foreign
Scholarships.

to regulate the grant of scholarships from State Funds though some were granted on the merits of the individual applications received from time to time. The necessity for improving this scheme so as to meet adequately the present day requirements of the various Departments of the State was felt, and in 1914 Government decided to increase the number of foreign scholarships with a view to enlarge the range of subjects for training so as to comprise industrial and commercial subjects more largely, and to improve the method of selecting candidates in order to ensure the securing of the best talents in a given time. The number of scholarships to be ordinarily granted was fixed at 11—two from the Damodar Das Charity funds, four from the general revenues of the State (all free) and five from the general revenues of the State as loan scholarships to be repayable without interest ordinarily in five and in any case not more than ten years on return after the completion of the study. Condition of service for a period of not less than five years on a reasonable salary to be fixed at the sole discretion of Government is insisted upon in all the three cases, and if Government are unable to offer employment within six months after return, they are bound to waive the condition of service and allow the scholars to take employment elsewhere. Soon after these revised rules came into force, eight fresh foreign scholarships were sanctioned in each of the years 1916-17 and 1917-18, but owing to the abnormal conditions prevailing in the West on account of the Great War, none could proceed for want of necessary passport except one during the latter year.

There was, however, an improvement under the above scheme, in the number of candidates taking advantage of the scheme of scholarships in later years. But it was borne in upon Government that the foreign scholarship rules needed revision so as to enable Government to provide technical and other Departments with

sufficient number of men possessing the requisite foreign training, as the grant of scholarships was not regulated, at the time of the award to meet the requirements of the various Departments ascertained in advance. With a view to consider this and other defects in the existing scheme, Government appointed a Committee who, after a careful investigation of the various issues involved, recommended that the six scholarships (2 Damodar Das and 4 State) should be redistributed as follows:—

Three for Departmental Officers, and
Three for graduates ;

(two of the latter being reserved for candidates recommended by the Mysore University Council).

On a careful consideration of the recommendations of the Committee, the Government ordered that the number of scholarships to be awarded annually exclusive of the Loan Scholarships be fixed at four (2 Damodar Das and 2 State) one of which be set apart for the most brilliant graduate of the Mysore University, preference being given to a student taking up some branch of science, one awarded to suitable candidate belonging to one of the educationally backward classes in the State and the other two for the study of subjects to be notified from time to time. A number of brilliant graduates of the University took advantage of the opportunities offered to them and were awarded scholarships, the number of such students studying abroad during the years 1916-17, 1917-18, 1918-19, 1919-20, 1920-21 and 1921-22 being 8, 10, 15, 11, 18 and 20 respectively. Owing to financial difficulties, it was subsequently considered that there was no justification for the grant of free scholarships when drastic reductions were being made in even normal items of expenditure and that such scholarships might be granted only by way of loan in future. As two Damodar Das scholarships were awarded free every

year, Government considered that the large amount devoted towards the grant of foreign scholarship might advantageously be utilised for meeting more obligatory demands. It was accordingly ordered that scholarships debitable to State Funds should be treated as loans recoverable until further orders.

State or
British
Indian
Scholarships:
Merit
Scholarships.

Five scholarships of the value of Rs. 10 each are awarded to the first five candidates who secure the highest number of marks in the S. S. L. C. examination to enable them to prosecute their studies in the University Entrance Class.

Backward
Class
Scholarships.

With a view to spread knowledge and enlightenment among a large portion of the population of the State which is steeped in ignorance, Government sanctioned a liberal sum of one lakh of rupees for being distributed as scholarships among the backward communities. The Inspector-General of Education and the Education Committee of the Economic Conference were requested to submit proposals for the utilisation of this amount. The former suggested that the amount should be utilised to improve the general standard of literacy in the State with a view to raise the economic efficiency of the people as a whole and therefore proposed that the money should be utilised in promoting primary and secondary education among the most backward classes while the latter proposed that the bulk of the amount should be spent chiefly in promoting higher education in English so as to rouse the intellectual ambition of the relatively backward classes and give them greater opportunities to improve and qualify themselves for the public services and the higher professions. As the liberal grant-in-aid policy followed by Government had resulted in the springing up of a large number of primary schools in rural areas and as a

careful study of the statistics relating to the progress of education in the case of these communities showed that pupils began to fall off at a stage in which they had to leave their homes for continuing in the higher stages of education, Government agreed with the Education Committee that this special grant of one lakh of rupees should be for the present devoted chiefly to the award of scholarships for promoting higher education. After reserving a sum of Rs. 15,000 for the benefit of depressed classes, the amount was distributed among the different communities and for the various grades of instruction from the University to the Vernacular Lower Secondary stage. The administration of the scholarships was vested in the Education Committee and the District and Taluk Progress Committees of the Economic Conference who had power to appoint sub-committees containing representatives of the different backward classes and of important educational institutions to select the suitable candidates. Scholarships tenable in the University classes were administered by the University Council, those tenable in the University Entrance classes by the Education Committee of the Economic Conference, those in the High School Classes by the District Committees and those in the English and Vernacular Lower Secondary classes as also the special scholarships for the depressed classes by the Taluk Progress Committees. For the purpose of these scholarships, any caste, tribe or community which had less than 5 per cent of its total population literate in English was reckoned as backward and the number of scholarships in each grade was distributed among the different classes in the proportion of their population to the total population of the backward classes in the State. The share of scholarship of each community was again distributed among the districts in proportion to the school-going population of those classes in the various Districts. A general instruction was issued

to all the Committees administering the scheme that care should be taken to select candidates deserving of encouragement on the double ground of merit and poverty. The certificates provided by the Head-masters of the various educational institutions were to be considered carefully in making awards and every endeavour was to be made not only to assist pupils but also to encourage teachers in institutions to bring forward promising and deserving scholars in increasing numbers.

Ad-Hoc
Committees.

The backward class scholarships were awarded for two years on the principles and through the agency mentioned above. But it was soon found that the machinery designed to administer these scholarships worked very slow with the consequence that the scholarships were disbursed very late in the year, thereby frustrating the very object with which these scholarships were sanctioned. The District and Taluk Progress Committees were therefore replaced by *Ad-Hoc* Scholarship Committees constituted for each District and Taluk consisting of five members holding office for two consecutive years. The Committees empanelled solely for the purpose of awarding these scholarships worked satisfactorily and justified their existence by distributing the scholarships in time.

Palegar
Scholarships.

With a view to encourage the young members of the families of Palegars to receive higher education and qualify them for public service, a sum of Rs. 840 is being allotted annually for awarding scholarships to them, tenable in Colleges and High Schools of the State.

Military
Scholarships.

In order to provide some special inducements for higher education among the military classes so that there might be sufficient number of men who might be fit on the ground of educational qualifications for appointment and promotion to higher commissioned ranks, fees in

Government Schools for pupils of the military class studying as far as the Lower Secondary Class were abolished, only half the fee being collected in classes above that standard. A number of scholarships of the monthly value of Rs. 5 each were awarded annually for the High School course, one for each Regiment, the scholarship being awarded on the results of the Lower Secondary Examination to the boy who stood highest among the pupils of that Regiment. By way of further encouragement to children of soldiers and non-combatants having a claim for special consideration from the State by reason of their being employed in active military service in connection with the Great War, Government sanctioned scholarships in Lower Secondary Schools, the rates being the same as those prescribed for the backward class scholarships with freeships attached and a fixed percentage of scholarships in High Schools and Colleges to be exclusively reserved for such students according to the scale to be approved by Government from time to time with reference to the number of such pupils and without prejudice to their competency for open scholarships. It was also stipulated that, if the ordinary scholarships did not cover hostel charges when pupils resided in them, an addition amounting to one-third of the scholarships should be made to meet such charges. The above concessions were not considered adequate by the Mysore Soldiers' Board who recommended that each child of every person employed in the Mysore Regiment should be granted scholarships, but Government, after carefully considering the proposal, expressed themselves not in favour of granting scholarships to every child as a matter of course but laid down that three scholarships of each class up to and inclusive of the Middle School standard for each of the Regiments might be instituted to be awarded to the poor and deserving students from the Regiments and ten scholarships in each of the High

School Classes and five in the Entrance Classes for all the Regiments, the value of the scholarships being the same as the backward class scholarships of the corresponding grade. As a further concession, a provision of Rs. 150 was also directed to be made to supply students who were unable to purchase books free of cost. During the year 1921-22, 135 scholarships ranging from Rs. 2 to Rs. 10 were awarded, the total expenditure being Rs. 6,936 and these were tenable without prejudice to the competency of the scholars in these schools for all open scholarships.

**Technical
Scholarships.**

Technical scholarships varying from Rs. 15 to 20 were awarded to the Mysore students who prosecuted their studies in Madras, Bombay or other places outside the State in industrial and commercial subjects for which no provision existed in the State. During the year 1916-17, there were in all 37 scholarship-holders of whom 12 were studying in the Victoria Jubilee Technical Institute, Bombay, 11 in the Sydenham College of Commerce, Bombay, 9 in the School of Arts, Madras, and 3 in the Sir J. J. School of Arts, Bombay. The following table shows the number of scholarships and the total value of the same during the years 1916-17 to 1920-21 :—

Year				Number of Scholarships	Total amount
1916-17	...	...	...	37	Rs. a. p. 5,995 9 4
1917-18	...	...	...	29	6,199 12 7
1918-19	...	...	...	30	7,466 14 8
1919-20	...	...	...	26	18,215 9 7
1920-21	...	...	...	18	9,457 0 0

The administration of these technical scholarships tenable in schools in British India was vested in the Inspector-General of Education and the obvious disadvantage incidental to such a system necessitated a modification of the rules so as to secure a more direct

relationship between the scholar and his future departmental Head. The Inspector-General of Education could not be in a position to watch or gauge the progress of the scholar in his studies except by the opinion of the Head of the Department or other expert officer. The principle of transferring the administration of the technical scholarships to the Heads of the Departments concerned which was approved by Government in the case of foreign scholarships was also adopted in the case of the other technical and professional scholarships tenable in India which were mostly intended for securing recruits to the Departments concerned, the budget provision being likewise transferred from the Education Department to the Departments concerned. This system has come into effect from the year 1922-23.

Two scholarships of the value of Rs. 25 per mensem were awarded every year to graduates desirous of undergoing training in the Medical Colleges of Madras or Bombay. But as the number of qualified candidates so produced was inadequate to meet the requirements of the Medical Department, Government considered that special facilities should be afforded to candidates desirous of studying for the degrees in medicine and increased the number of scholarships to six. The amount of scholarship of Rs. 25 per mensem which was fixed years ago was found to be inadequate and was therefore raised to Rs. 40 for graduates and Rs. 30 for others. Two scholarships of Rs. 50 each were also awarded to Ayurvēdic Pandits and Unāni Hakims for undergoing training in Western system of medicine. The number of scholarships tenable during the years 1918-19, 1919-20, 1920-21 and 1921-22 was 6, 15, 23 and 29 respectively.

Professional
Scholarships:
Medical.

These scholarships varying from Rs. 20 to Rs. 40 were granted by Government at the instance of the Director

Agricultural
Scholarships.

of Agriculture, the number varying according to the needs of the Department. The scholars were deputed for study either in the Agricultural College, Poona, or Pusa. Four scholarships were awarded during each of the two years 1920-21 and 1921-22.

Veterinary,
Mining and
other
scholarships.

A number of scholarships were also awarded for the study of veterinary science in the Bombay Veterinary College. The value of these scholarships was increased from Rs. 25 to Rs. 30. A few mining scholarships were also awarded for undergoing training in the course of mining either in the Tata Mining Works, Sachi, or in the Engineering College, Sibpur, the value of the scholarships being Rs. 50. Some scholarships were also awarded to Mysore graduates for doing research work in different subjects in the Institute of Science. The number of such scholars is not fixed but is being determined by the requirements of the State from time to time. The value of these scholarships varies from Rs. 50 to Rs. 75. During the year 1920-21, there were six Mysore State scholars doing research work in the Institute, the subjects of study being investigation of lac, wood distillation, tanning, and essential oils and fats.

Endowment
Scholarships :
Khadyata
Scholarships.

The scholarships known as Khadyata scholarships are granted for the encouragement of general and technical education among the people of the Khadyata community to which the late Damodar Das belonged and are paid from the income derived from one-fifth of the Damodar Das Charities Fund and the up-to-date accumulated savings thereon. The number of scholarships was originally eleven, but was subsequently raised to eighteen, the value of the same ranging from Rs. 10 to Rs. 20. The selection of students for such scholarships is made by a Committee consisting of selected gentlemen of the Khadyata community appointed by Government from

time to time, who submit their recommendations to the Inspector-General of Education.

Besides the above, a number of endowments have been made by philanthropic gentlemen with sympathetic interest for the spread of education, the income from which is utilised either for awarding scholarships or prizes.

The sanctioned scale of expenditure on scholarships rose from Rs. 21,404 in 1890-91 to Rs. 3,65,398 in 1921-22. In the early stages, scholarships were provided in the lower grades of education only to women, pupils of the Depressed classes and Special communities, such as the Muhammadans and the Palegars. In the higher grades, provision was made only in the Arts Colleges for five merit scholarships and a few stipends ranging in value from Rs. 1-8-0 to Rs. 5-0-0 per mensem. In 1914, 100 scholarships of Rs. 5 each were instituted from village school fund to enable intelligent pupils in taluk stations to continue in IV and V Vernacular standards. A few stipends were also awarded, tenable in the local technical and professional colleges in British India, for the study of subjects for which there was no provision in the State. On the introduction of the Honours course in the Madras University, a few scholarships were sanctioned to enable deserving students to prosecute their studies in the Colleges outside the State. With the reorganisation of Industrial, Technical and Women's Education, liberal stipends on a large scale were sanctioned for pupils in the technical and industrial schools and made tenable in the technical and industrial schools and the scholarships provided for girls were also increased and made tenable in Primary and Lower Secondary classes and in the District Head-quarter Girls' schools. To attract private students to join the Upper Secondary Training course, a generous scale of stipends was also sanctioned so that the demand for qualified teachers to staff the ever increasing

Expenditure
on Scholar-
ships.

schools might be adequately met. A sum of Rs. 1,00,000 was allotted annually for the encouragement of education among the members of backward communities from 1917 and of this allotment a sum of Rs. 15,000 was reserved for the Depressed classes for award of scholarships in the Vernacular Primary and Lower Secondary stages and industrial classes. A further allotment of Rs. 15,000 was subsequently sanctioned for pupils of the Depressed classes studying in English classes.

To co-ordinate the several schemes of scholarships and to reduce expenditure on the same in view of the financial stringency, a Committee consisting of the Inspector-General of Education, representative of the University, of the backward communities and of Women's education was constituted in 1921 to examine in detail the various schemes of scholarships tenable within and outside the State (except foreign scholarships) and submit detailed proposals. The recommendations of the Committee were approved by Government with some modifications in their Order, dated 3rd December 1921, the net result of the revision being a savings of Rs. 81,864 per annum.

The actual expenditure on scholarships during the six years from 1916-17 to 1921-22 was as follows:—

Year	Amount	Year	Amount
1916-17	55,000	1919-20	129,600
1917-18	74,157	1920-21	78,313
1918-19	134,580	1921-22	144,992

As a measure of retrenchment, the tenure of scholarships has since been reduced from 12 to 10 months resulting in further savings of about Rs. 22,000.

Free-Student-
ships.

In addition to the liberal scholarships, a number of free studentships were also awarded in the University and the High School classes so as to enable poor and deserving students who either failed to obtain scholarships

or were not entitled for the same to continue their education. Different scales prevailed in the University and High School classes from time to time. With a view to fix a permanent scale of free studentships for all grades of education, Government after a careful consideration of the subject in consultation with the Board of Education, the University Council and the Inspector-General of Education, have issued orders to the effect that all scholarship-holders including holders of backward class scholarships should be free and of the remaining number, 30 per cent in the University classes, including the Engineering College, 25 per cent in the Entrance classes and 20 per cent in the High School classes should be free, existing concessions to Rajputs and Muhammadan pupils, girls and the Depressed classes remaining unaffected. These free studentships are open to all communities.

MANUAL TRAINING AND MEDICAL INSPECTION.

With the object of giving manual training in conjunction with general education, sloyd classes in wood were attached to Government High Schools. During 1920-21, there were 11 centres with a total strength of 1,462. In addition to the pupils of the High School forms, all the teachers under training in the Graduate and Undergraduate training classes in Mysore were also made to undergo a course in sloyd. Government also sanctioned a scheme for the construction of sloyd halls, and the construction of such halls at Bangalore and Chikballapur was completed by the end of the year 1921-22. Two Supervisors to inspect the sloyd centres were attached to the two circles. At the request of the Gwalior State, one of the Supervisors of sloyd was deputed to the Industrial, Agricultural and Educational Exhibition held at Gwalior in 1918 and the sloyd exhibits of Mysore were highly appreciated and awarded a gold medal. In addition

Sloyd Classes.

to these wood sloyd centres, there were also paper sloyd classes attached to most of the important A.-V. and Girls' Schools. The number under instruction in these classes during the years 1916-17, 1918-19 and 1920-21 was 6,038, 6,344 and 5,980 respectively. The sloyd classes as well as sloyd centres with the Supervisors and their establishment were, however, abolished in connection with retrenchments with effect from 1st July 1922. The tools and materials of these classes have been kept for use in connection with the Polytechnic course to be opened in the A.-V. Schools in conformity with the orders on the Education Memorandum.

Medical
Inspection of
Schools.

No particular attention was paid to the medical inspection of school children previous to the year 1908-09. In that year, the Sanitary Commissioner proposed that every medical officer or subordinate in charge of a Local Fund or other Dispensary should inspect all Government and grant-in-aid schools in the town or union in which they are stationed, every fortnight, with a view chiefly to examine the health of the children attending such schools and recommending such of them as require it to undergo treatment at the local dispensary at an hour that will not interfere with the school work. This arrangement was, however, insufficient. The subject was taken up for consideration by the Economic Conference and Government passed orders in March 1916 approving of a scheme for the medical inspection of pupils at District Headquarters by the Health Officers in the Cities and District Medical Officers in towns. The examination of school girls was entrusted to Lady Medical Officers. The essential principles underlying the scheme then introduced were a thorough examination of the pupils on admission, subsequent periodical examinations, treatment by the medical officers in the case of ordinary diseases and segregation in the case of communicable diseases and

the attendance of the local Sub-Assistant Surgeon or other Medical Officer as the medical officer of the schools at his Head-quarters on payment of remuneration to him. The scheme did not, however, work satisfactorily mainly due to the fact that no inducement was given to the medical officers to undertake the duties, and also because of the pressure of other work devolving on the District Medical Officers and their Assistants who could not therefore command sufficient leisure to attend to the work of examination of school children. As medical inspection, the necessity of which is admitted by all, was carried out neither systematically nor satisfactorily, Government laid down in their orders on the Education Memorandum "that in view of the cost involved on the large organisation that would be needed for the medical inspection of all schools, only a beginning could be made for the present in introducing the scheme in the Government A.-V. and High Schools at District Head-quarters. In the Cities of Bangalore and Mysore, the services of a retired medical officer or a qualified private practitioner may be engaged on an allowance of Rs. 100 or Rs. 150 per mensem. At other District Head-quarters, arrangements may be made for the work being conducted by the Local Medical Officer on payment of a fee which may be about one rupee per pupil for two half-yearly examinations. Government will be glad if aided agencies could also make similar arrangements for the medical inspection of schools under their charge and will be prepared to give, as far as funds permit, grants-in-aid not exceeding half the expenditure actually incurred by the management."

RELIGIOUS AND MORAL INSTRUCTION.

Direct Moral and Religious instruction formed part of the curricula of old *Pātasālas* in India, but with the introduction of the British Educational Policy in India with its religious neutrality, purely secular education was

Policy of
neutrality
and its
results.

developed in India till very recently. Mr. Devereaux's scheme, framed in accordance with the principles of the Government of India Despatch of 1854, was similarly neutral in policy as to religious instruction. The natural result of such a policy was that the direct influence of schools in moulding the character had failed and the Inspector-General of Education while emphasising strongly the necessity for religious and moral instruction observed in his letter, dated 17th June 1908, "for various reasons the homes of the pupils have ceased to impart religious and moral instruction and the influence of religious teachers and places of public worship has almost disappeared. Irreverence of all kinds and disrespect of authority have been on the increase. Modesty, self-restraint and good sense are largely at a discount, while presumption, vanity and unrestrained aggressiveness appear to be increasing. Religion can be and should be taught in Indian schools, in spite of the innumerable dogmatic differences between the various systems of religion prevailing in India." He submitted a scheme to Government providing for weekly discourses in Colleges, daily classes in High Schools, lectures on the basis of approved notes in taluk schools and advanced classes of village schools, and short moral stories and recitation of songs in village primary schools. The scheme aimed entirely at the teaching of higher details of life and conduct without bringing the teaching into clash with the religious sentiments of the various communities. It confined itself to imparting instruction in the higher ethical teaching, the cultivation of genuine religious feelings through the medium of conduct supplemented by moral discourses. Specific religious teaching was confined to books like the "Sanāthana Dharma" text-books, the *Koran* and approved commentaries and the subjects for moral discourse were based on a text taken from some religious, moral, historical or literary book. The scheme

was confined to Government institutions and attendance was made optional. If the number of non-Hindu pupils was more than 20, special arrangements were made for imparting instruction in the respective religions.

Government, while accepting the scheme, observed in their Order, dated 28th September 1908, that they were convinced that one of the readiest and most effective means of forming and training the character of youths was to be found in imparting religious and moral instruction to them as a systematic part of the school work and that as Mysore is a Hindu State and the bulk of the population is Hindu, provision in imparting Hindu religion should be made in all Government institutions. They recognised that this step was in the nature of an experiment and the results might possibly not be all that could be desired, but in the interest of the rising generation they felt that the State could no longer afford to postpone action in the matter. After the introduction of the scheme, the detailed programme of work in the several grades was steadily followed. In the lowest classes where it was not possible to separate religious and moral training, devotional songs and prayers were recited and stories from the *Purānas* illustrated by wall-pictures were narrated. In the High School classes, religion was taught on the non-sectarian lines with the aid of "Sanāthana Dharma" series of books. The working of the scheme for over a decade showed that it had not been, however, a complete success.

Introduction
of Religious
Instruction in
1908.

Suggestions were made as regards the lines on which religious and moral education may be improved in the schools so as to promote in the boys a spirit of reverence and devotion. Government have directed the Inspector-General of Education to work out a scheme on the basis of the suggestions received and in consultation

Scheme of
1908 under
Revision.

with the Board of Education. The matter is now engaging the attention of the Department.

TRAINING INSTITUTIONS.

Early
History.

The need for getting properly qualified teachers was felt very early and the Department of Education opened a Normal School for the Training of teachers in the early sixties of last century. An examination was instituted at the end of the course and certificates were issued to the successful candidates. After the institution of the Hobli School system, Normal Schools were established at each District Head-quarter station for training teachers to staff the schools opened and at the end of 1868 there were in these Normal Schools 354 persons undergoing training. These Normal Schools established for the training of indigenous school-masters and the masters in Hobli schools supplied efficient masters to all the institutions that Government found it possible to establish. The retrenchment of expenditure consequent on the famine of 1877 rendered the abolition of the Normal Schools necessary. But the large failures in the local examinations in subsequent years emphasised the need for specially trained teachers and in 1893-94 a Normal School was established at Mysore with classes for Upper Secondary and the Pandits' courses. The classes for the training of Vernacular mistresses which had been opened for the first time in 1888-89 in the Maharani's Girls' School, but later on absorbed in the Girls' School in 1892, were again reopened the next year in the Maharani's Girls' School. Two more Normal Schools, one at Kolar and the other at Shimoga, were opened in 1897.

The rapid development of Primary education necessitated the employment of teachers not always competent. As training could not be given to all because of the insufficient accommodation in the existing Normal

Schools, many schools had teachers whose qualifications were below the standard. "It will be seen," wrote the Inspector-General of Education in 1903-04, "that out of 3,179 teachers, 1,002 are both unpassed and untrained." In the years from 1904 to 1910, an aided training school for mistresses was opened in Bangalore. Changes were introduced in the curricula for the Upper Secondary and Pandits' examinations and the Pandits' course extended from 2 to 3 years.

At the beginning of the quinquennium 1911-1916, there were 2 Normal Schools for men teachers, all Government, and 2 for women teachers, one of the latter being an aided school conducted by the Wesleyan Mission at Bangalore and the other, the training department of the Maharani's College. There were no classes either for training teachers for English instruction in the A.-V. Schools or for preparing teachers for a degree in teaching. Two graduates were annually sent to the Teachers' College at Saidapet to undergo the L. T. course. But to meet the requirements of the Anglo-Vernacular schools which were increasing in numbers, an under-graduate training class was opened in 1912-13 in the Mysore Normal School. The number of trained teachers being, however, inadequate, the Normal Schools in the State were reorganised with a view to provide facilities for more extensive training of teachers. The chief features of the scheme of reorganisation were the raising of the Normal School at Mysore to the status of a Training College; the concentration of Hindustani training at the Normal School at Mysore, the classes till then held at Kolar and Shimoga for the purpose being abolished and the opening of a new Normal School at Tumkur. Subsequently, 2 more Normal Schools were opened at Bangalore and Chitaldrug with the result that there were in all 7 Training Institutions in the State in 1914-15 and 9 in 1915-16. The

Later Progress, 1911-16.

number trained in the various grades of training classes during the years 1914-15 and 1915-16 were 325 and 434 respectively.

Training of
Teachers of
Grant-in-aid
Schools.

Subsequently, a District Normal School was opened at Hassan in order to increase the output of trained teachers by 60 and a Training School at Mysore for Hindi School mistresses in order to secure suitable and qualified mistresses for Hindi Girls' schools. Facilities were provided for the training of teachers in grant-in-aid schools by the opening of 2 special classes, 1 in Mysore and 1 in Tumkur for training 160 teachers every year. But in pursuance of a resolution of the Conference of Educational officers that the Training classes for unpassed aided teachers should be abolished and that the stipend should be made available only to passed men at all District Normal Schools, Government ordered the discontinuance of these classes from 1st July 1920 and directed that 100 stipends of Rs. 10 each per mensem might be distributed among aided school-masters who have passed the Lower Secondary examination and made tenable in all Training Institutions of the State including the Training College. The total number of institutions and the strength therein at the end of the year 1921-22 was 11 and 588 respectively. Of the 11 institutions, 10 were maintained from State funds and 1 was aided. Of these, 8 were for males and 3 for females, the latter being the Normal Section in the Maharani's High School, Mysore, the Zenana Normal School, Mysore, and the Wesleyan Mission Normal School, Bangalore. In addition to these, special vacation classes were also held in six centres in which a large number of teachers, varying from 240 to 360, were trained every year.

Training
College,
Mysore.

Previous to 1914, there was no provision in the State for training graduates and it was usual to depute two

selected graduates to the Teachers' College, Saidapet, for the L. T. course. But, in that year, the teachers selected could not get admission into the Madras College and it was therefore considered imperative that arrangements should be made for the training of graduate teachers in one of the local Normal schools. Moreover, the higher money value that the revised grant-in-aid code attached to the trained teachers led to a demand from the Managers of the aided schools to provide training for their teachers in Government Normal Schools. To meet the local requirements, the Inspector-General of Education proposed that in the Normal School at Mysore an additional English training class for graduate teachers might be started and the existing elementary English training class remodelled by raising the standard so as to restrict admission only to those who had passed at least the Matriculation examination or possessed a complete School Leaving Certificate. The proposals were sanctioned by Government and a graduate training class was opened and the designation of the Normal School changed to that of the Training College. The College developed rapidly and had at the end of 1915-16 eighteen different classes with a total strength of 230 pupils, of whom 6 were in the Graduate Training class, 16 in Pandits' and Moulvis' classes, 105 in the Kannada High School Department, 24 in the Under-Graduate Training class, 94 in the Lower Training Department and 9 in the Agricultural training class. The various classes held in the Institute were:—

- (1) Graduate training class.
- (2) Under-Graduate training class.
- (3) Upper Secondary training class.
- (4) Lower Secondary (Kannada) training class.
- (5) Lower Secondary (Urdu) training class.
- (6) Agricultural training class.
- (7) Upper Secondary (Kannada) class.

- (8) Upper Secondary (Urdu) class.
- (9) Upper Secondary Urdu training class.
- (10) Pandits' class.
- (11) Moulvis' class.

The strength of the Institution rose steadily from 278 during 1916-17 to 337 at the close of 1921-22. Of the total number of 337, 76 were Muhammadans, 193 Brahmans, 20 Lingayets, 1 Jain and 47 other classes of Hindus.

One special feature of the Graduate training class was that arrangements were made for extra Collegiate lectures in Mathematics, Science and History by experienced lecturers of the Maharaja's College and Collegiate High School. An Agricultural Training class was also attached to the College, which was, however, abolished from 1st July 1921 and the Agricultural Farm attached thereto ordered to be closed from the same date. Two Practising Schools, one A.-V. and another Anglo-Hindustani, were also attached to the College, so that the teachers undergoing training might give practical demonstration in the methods of teaching.

District
Normal
Schools.

During the year 1921-22, there were in all 7 District Normal Schools for men and 2 for women (including the Lower Secondary Training section of the Training College, Mysore) and 582 teachers were undergoing training during the year. Of these, 224 masters and 28 mistresses passed in the theoretical portion of the Lower Secondary Training examination and 103 masters and 10 mistresses in the practical examination.

MEDICAL EDUCATION.

Scholarships
for Medical
Education.

The Government had for a long time a system of granting scholarships to Graduates desirous of undergoing training in the Medical Colleges of Madras and Bombay with a view to secure a sufficient number of qualified

candidates for employment in the Medical Department. The number of scholarships which was at first fixed at two was subsequently raised to six, the amount of scholarships being also raised from Rs. 25 to Rs. 40 per mensem in the case of graduates and Rs. 30 for others. Some scholarships were also sanctioned for the study of the indigenous system to enable candidates who had obtained proficiency in Western medicine to acquaint themselves also with the Āyurvēdic system of treatment. Two scholarships of Rs. 50 each also were awarded to Āyurvēdic Pandits and Unāni Hakims for undergoing training in the Western system of medicine.

A Medical School was started in the State on 1st July 1917 with the object primarily of training Sub-Assistant Surgeons required for medical subordinate service and secondarily of training when accommodation is available for candidates desiring to qualify themselves as private medical practitioners.

Starting of
Medical
School, 1917.

The question of instituting a Medical Faculty in the State was under consideration for some time past. When the subject was considered by the University Senate in 1923, it was resolved that, in order to meet the growing and urgent demands of graduates and undergraduates of the University for the study of Medicine and in view of the fact that it is very difficult for Mysore students to secure admission to the Medical Colleges in the neighbouring Presidencies, the Faculty of Medicine may be instituted in the Mysore University and a College of Medicine opened at Bangalore. A special Committee was appointed to work out the details. The report of the Committee adopted by the Senate was considered by Government, who accorded their sanction to the institution of the Faculty of Medicine in the Mysore University and the establishment of a Medical College at Bangalore

Establish-
ment of
Medical
College, 1924.

in combination with the Medical School with effect from the academical year commencing from July 1924.

TEXT-BOOKS.

For Higher
Courses of
study.

Text-books prescribed for the higher courses of study are recommended by the University and the majority of them are publications of well-known publishing firms. Suitable text-books for the lower classes, however, are more difficult to get. The need for the help of experts was felt so long ago as 1873-74 and a temporary Committee was then formed to select books and recommend courses of study for Mysore and Coorg. Mr. C. Rangacharlu, afterwards Dewan of Mysore, and Mr. Rice were on the Committee.

Text-Book
Committee
and its func-
tions.

A regular Text-Book Committee was first formed in 1892 for the selection and preparation of text-books for schools. The strength of the Committee was 30, but subsequently increased to 45, composed of scholars in the various languages in the State. It is divided into a number of sub-committees to deliberate on particular classes of text-books, English text-books, Urdu text-books, etc., and to consider individual books and make recommendations to the Committee and to indicate how far the existing text-books require revision and on what lines they are to be revised. Under the above arrangement, a large number of books received for patronage were reviewed and got printed so as to be useful either for general study or for being prescribed as text-books in the schools of the State. But there was in this connection a certain amount of overlapping of functions amongst the several agencies in the State, *viz.*, the Education Department, the Board of Education and the Publication Bureau of the University, all of which were concerned in the publication of original works in Kannada. With a view to avoid this overlapping, rules have been laid down

defining the scope of action of the three bodies. According to these rules, the Education Department, with the aid of the Text-Book Committee, is to confine itself to the publication of text-books for schools according to the curricula prescribed by the Department; the Board of Education to interest itself in the publication, on modern lines, of books bearing on general knowledge and not falling under the head of text-books intended for use in schools; and the scope of the Publication Bureau has been limited to advanced treatises and works of higher study and also to the preparation of books suitable for the University grade of education. The remuneration to be paid to the authors for writing these books, which was not so far regulated but was determined on the merits of each individual case, was also regularised by prescribing rates varying from Rs. 8 to Rs. 15 per form according to the nature of the subject matter and the Inspector-General of Education was empowered to sanction remuneration up to Rs. 250 for approved books, payments exceeding this amount requiring the sanction of Government.

EDUCATIONAL FINANCE—GENERAL.

The amount spent on Education in the State is derived from the following sources:—State Funds, Local and Municipal Funds, and Fees—all of which are called public funds—and from endowments and contributions, which form private funds. As the expansion of educational facilities foreshadowed in the Memorandum on Education involves considerable additional expenditure, the reform contemplated costing about 22 lakhs of rupees per year in addition to the then existing expenditure, and as the resources at the disposal of Government are limited, the question of finding ways and means for meeting the additional expenditure was carefully considered by Government at the time and it was held that it would not be possible to give effect to the reforms without the

Ways and means for education.

active co-operation of local bodies. Government accordingly laid down that an Education Cess of one anna in the rupee be levied on all items of land, excise and forest revenue on which local cess is now levied and similar cess of 2 annas in the rupee in City Municipalities and 1 anna in other Municipalities and that local fund general and mohatarfa made over to the District Boards in 1917 be resumed and utilised for educational purposes, the rates of mohatarfa fixed long ago being revised suitably.

Expenditure on Education during 1921-22 and 1922-23.

The expenditure on Education during the years 1921-22 and 1922-23 was met from the following sources:—

Sources	Accounts		Percentage to total cost	
	1921-22	1922-23	1921-22	1922-23
	Rs.	Rs.		
State Funds	28,71,355	37,04,634	64·27	84·88
Local Funds	10,04,725	45,166	23·18	1·03
Municipal Funds	5,245	5,078	·11	·12
Fees	2,86,749	3,19,431	6·24	7·32
All other sources	2,79,168	2,90,033	6·20	6·65
Total	44,47,242	43,64,292	100·00	100·00

GOVERNMENT EMPLOYMENT AND PUBLIC INSTRUCTION.

Standards of Educational qualifications required for Public Service.

Educational qualifications are always considered as essential for entry into Government service. State service absorbs a considerable portion of the educated class and it has also acted as an incentive to literary and scientific education in regard to certain classes aspiring to Government service. A certain standard of general educational qualifications is insisted upon as the minimum required in respect of the several classes of appointments and it has been the policy of Government in general to give preference to persons possessing higher qualifications as against those possessing lower ones in filling up places in the public service. But with a view to give to

certain communities who are backward in education an opportunity for entering the public service, the rules regulating admission into it have been relaxed to a certain extent. The minimum educational qualifications necessary for direct recruitment to the several classes of appointments in the ministerial ranks of superior service have been fixed and members of backward communities possessing the required qualifications are preferred in filling up vacancies in those ranks. For appointments in technical Departments, however, technical examinations and professional training are considered essential. For recruitment to higher appointments in the technical Departments, candidates possessing the required general educational qualifications are selected to undergo the prescribed course of training in foreign countries.

The requirements of the Education Department in regard to educational qualifications, specially in regard to teachers employed therein, are somewhat different. While reviewing the problems relating to the improvement of education in Mysore, Government considered the question of minimum qualifications of teachers and they laid down the rule that no candidate who has not passed the S. S. L. C. Examination and has not been trained should be entertained as a teacher in the Middle School nor any one appointed as a teacher unless he has also passed the Entrance or Intermediate Examination. It has also been ordered that the Head-masters of all important Middle Schools should be graduates. The scale of pay of the tutorial and inspecting staff of Girls' Schools has been liberally provided and special grades of pay have been sanctioned for women teachers and women inspectors possessing high University qualifications. For appointments in the University, local graduates and M. A.'s who have passed with distinction are selected to fill up

In the Education Department and University.

the places of Junior Professors, Assistant Professors, Demonstrators, Lecturers, Tutors, etc., and the ranks of professors are generally recruited by persons who have undergone training in recognised Western Universities and have specialized in the subject or subjects which they are expected to teach.

LIBRARIES.

Development
of Public
Libraries in
the State.

The development of Public Libraries throughout the State received the special attention of the Education Committee of the Economic Conference as it was considered a means of carrying enlightenment to the people. The Library organisation consisted of the following :—

- (1) Libraries in the various schools and colleges ;
- (2) Educational Library ;
- (3) The two Public Libraries in the Cities of Bangalore and Mysore ;
- (4) District and Taluk Libraries ;
- (5) Rural Libraries ; and
- (6) Travelling Libraries.

College and
School
Libraries.

Libraries attached to the particular institutions have been mentioned under those institutions. These libraries are intended for the use of the students and staff of the institutions concerned, and are not open to the public. Special grants were made in recent years to equip the libraries with a large range of books so as to be useful both to the teachers and the taught.

Educational
Library.

This is located in the office of the Inspector-General of Education in Mysore and the books are lent to the departmental Inspecting Officers and school-masters and to the public only under certain restrictions. When the Public Library at Bangalore was opened, 255 volumes were transferred to it from this Library. The stock has considerably been added to during the recent years by

the purchase of not only school books in English, Kannada, Telugu and Sanskrit but also books relating to History, English literature, Biography, etc.

The City Libraries were started in the year 1914-15 under the direct control of Government and continued to be practically Government institutions till they were registered in the year 1920 with a new constitution under the Mysore Society Regulations when they were converted into aided institutions, each managed by a strong committee of 15 members, 8 of them being nominated by Government and the rest elected from among the subscribers. The Bangalore Public Library is located in the Sir K. Seshadri Iyer's Memorial Hall and that of Mysore is housed in a Hall of the Chamarajendra Technical Institute. Membership of the Libraries is open to the public on payment of a fee and a section of the reading room attached to the Libraries is open to non-members also.

Public
Libraries at
Bangalore and
Mysore.

The Library at Bangalore was very much enlarged by the munificent donation of over Rs. 21,000 given by the Seshadri Iyer Memorial Committee for forming the "Sir K. Seshadri Iyer Memorial Section" in History, Economics and Politics. At the close of 1921-22, the number of subscribers in the two libraries was 452 and 187 and the number of visitors 81,733 and 84,290. The number of volumes in the libraries was 8,419 and 8,708 and the number of books lent out was 43,557 and 30,871. The fee collections were Rs. 4,814 and Rs. 2,908. The total income of the Bangalore Library was Rs. 13,040 of which Government contributed Rs. 7,000 and the Bangalore City and Civil and Military Station Municipalities Rs. 600 and Rs. 500 respectively, while the total expenditure was Rs. 12,142. The income of the Mysore Library including the Government grant of Rs. 4,250 was Rs. 7,252 and the expenditure was Rs. 5,398-1-7.

District and
Taluk
Libraries.

With a view to develop the scheme of Public Libraries by encouraging local initiative, the Education Committee of the Economic Conference recommended that a definite scale of grants to such libraries be laid down. Government, while appreciating the desirability of increasing the number of such libraries in the mofussil, sanctioned the following scale of grants for a period of three years from December 1917 :—

Fifty per cent of local contribution or Rs. 500 whichever is less in the case of District Libraries and an amount not exceeding local contributions or Rs. 250 whichever is less in the case of Taluk Libraries.

Twenty-five per cent of local contribution or Rs. 25 per mensem whichever is less in the case of District Libraries and 25 per cent of local contributions or Rs. 15 per mensem whichever is less in the case of Taluk Libraries.

Equal to the contributions raised in both the cases.

The administration and control of these libraries was vested in an Advisory Committee and the liberal scale of grants sanctioned by Government gave an impetus to the starting of such libraries in various centres, the number of which during the year 1919-20 being 166. Grants admissible under the rules to these libraries where the amount does not exceed Rs. 250 are sanctioned by the Deputy Commissioner and President of the District Board and above Rs. 250 but not exceeding Rs. 500 by the Inspector-General of Education, while grants in excess of the above sum as also those which are not specifically provided for under the rules are sanctioned only by Government.

Rural
Libraries.

Rural libraries were also started in villages under the management of committees consisting of five principal residents of the village. The initial expense connected with the purchase of books, furniture, etc., was met by a contribution from the people and a grant from Govern-

ment not exceeding the amount contributed, the maximum being limited to Rs. 100. One-fourth of the annual expenditure not exceeding Rs. 15 was also given when necessary. The scale of grants was revised in 1921 according to which the initial or equipment grant was made equal to local contributions but not exceeding Rs. 50 and the recurring or maintenance grant to Rs. 25 per cent of local contributions or Rs. 3 per mensem whichever is less. But these revised scales of grants could not be brought into operation as orders were issued subsequent to 12th July 1921 that these rules should be suspended until further orders.

Government in their order dated 8th February 1919 sanctioned a scheme of travelling libraries on the recommendations of the Education Committee of the Mysore Economic Conference. Owing to several defects, the benefits anticipated from the scheme were not realised and Government ordered in May 1921 that the whole scheme might be held in abeyance, the libraries being kept in safe custody in the taluk offices. On the representation of the Inspector-General of Education that these books should not thus be allowed to go to waste unutilised, Government approved of his recommendation to transfer these books to the Head-quarter A.-V. Schools, the libraries of which would thus be enriched.

Travelling
Libraries.

A class for training those interested in library management was organised and 55 persons, mostly teachers from the A.-V., High and District Normal Schools in the State, were trained during the summer vacation of 1920. The instruction consisted of a series of lectures followed by a course of practical training at the end of which there was an examination. As the post of the Library Organiser was abolished in 1921, the scheme of training teachers in library science was held in abeyance.

Library
training
class.

LITERATURE.

Literary
activity in the
State.

For decades after the Department of Education was constituted, the work of reviewing literary activity in the State was entrusted to the Department of Education. In 1918, it was relieved of the work. The publication in Kannada of books of modern interest and practical value and the encouragement of such books published by non-official agency in the State are of such vital importance to the general educational progress that a brief reference may be made to it here.

“As the importance of the Vernacular languages becomes more appreciated, the Vernacular literatures of India will be gradually enriched by translations of European books, or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people.”

Development
of Kannada
Literature.

So ran the Despatch of 1854 on the subject of Vernacular instruction. The Education Department has had this important idea before it all along. Mr. Garratt and Mr. Rice, Director of Public Instruction, the latter for nearly two decades, did good work for the improvement of Kannada literature. The review for the year 1914 ended with the following words:—

“A considerable number of no mean literary merit and general importance go either unregistered or are included in the large number of journals published in different parts of the State not necessarily coming in for registration, yet judging from the quality of registered publications alone, it may be stated that no original work of an epoch-making nature has appeared during 1914. Originality of both thought and expression is still absent in most of the literary productions. It is regrettable to note again that no enterprising writer has yet ventured well to open up Kannada literature in the regions of Art, Law, Science and Travel. But then taking a retrospective

view over a period covered by the last decade or two, tendencies are clearly noticeable towards a wholesome development of Kannada literature in some directions. Kannada prose, which is admittedly poor with reference to old and mediæval dialects, is making rapid progress chiefly in the branch of fiction. Fair beginnings are also being made in the directions of Biography and History. Of late, many a writer has been contributing literary productions to several magazines chiefly with the object of enriching the language. Even in the branch of poetry, a branch often subjected to conservative conventionalities, even here, tendencies for the better are not wanting. Many a Puranic episode is being given a dramatic garb on more or less fresh lines chiefly with the object of edifying the public. So far as drama is concerned, real advance is made in form, matter and treatment. The number that came for recognition during 1919 is the largest and some of them exhibit considerable dramatic art and skill. It is hoped that, in the near future, there will be social and historical plays in good number."

As regards modern prose, it is a healthy sign that a simple language of great fluency and force has been adopted by all writers in preference to the highly artificial and laboured composition, which was prevalent for some time. Later, literary productions in poetry as in prose have begun to show a better moral atmosphere about them than their predecessors. So also is a better taste for books growing as may be seen from a larger number of books of better get up produced from year to year. Private patronage is also tending to supplement the Government patronage as may be inferred from the facts that a few books have been published of late years at the cost of private gentlemen and that magazines and newspapers are increasing in numbers and being welcomed by a growing body of subscribers. Above all, the spread of primary education among the hitherto illiterate masses and technical education among the literate classes is making slow but steady progress, with the result that the taste for reading among

Beginnings of
a literary
revival.

the public is growing stronger and stronger. But all this can only be taken to mean that literary revival has begun. What appears to be most needed at this juncture is an organisation of competent men with access to the stores of Western knowledge for spreading among the public useful knowledge on important subjects of every day interest, an organisation to guide effectively at once the literary activity of writers into fresh and interesting channels, and the reading taste of the public into useful and healthy branches of knowledge. Such an organisation has come into existence in the Kannada Academy which is publishing a journal and is a potent influence for the development of the chief vernacular in the State. In 1915-16, Government sanctioned a grant of Rs. 130 a month to the Academy and gave also a lumpsum grant of Rs. 1,000. The Board of Education, the University of Mysore and the Education Department are doing a great deal with a view to enrich the literature on scientific and other subjects of modern interest and practical importance. The chief difficulty in the matter till recently was that the Department had to approach specialists with individual requests for writing books and in most cases the requisitions were either not complied with or were proposed to be complied with on exorbitant terms. The best arrangement was thought to be to throw the matter open to public competition by advertising for books on the prize award system. The recommendation of the Department in this respect was approved by Government and a number of books on subjects of modern and scientific interest, such as, physics, chemistry, astronomy, botany, zoology, properties of matter, mechanics and hydrostatics, magnetism and electricity, etc., were written and printed. The number of books received for patronage during the period of six years from 1916-17 to 1921-22 was as given below :—

Year	No. of books.	Year	No. of books.
1916-17	... 241	1919-20	... 232
1917-18	... 251	1920-21	... 272
1918-19	... 130	1921-22	... 321

“ In regard to the literature planned and executed as above,” wrote the Inspector-General of Education in his Administration Report for 1918-19, “ it is very likely that the earliest products, no matter by whom written, will not please every one and that there will be much that would meet with criticism from scholars and specialists. But like all plastic arts it has to be developed from crude beginnings, and further, unless there is a beginning of some sort, there could be no development. As in painting and sculpture, a succession of touches is required to improve the picture to perfection, and they, who expect by means of Committees and other collective agencies to bring about a perfect product at the very commencement, forget to some extent that authorship like art is an individual affair, and aims at the impossible or what is possible only in rare cases of genius. To compare the early beginnings of Kannada with the high developments of English and French and despair our own conditions and resign ourselves to inactivity is a fallacious and stultifying process. It is to expect, as Sir Rabindranath Tagore put it, that all people shall be born adults instead of infants ; it does not allow for the vital process of growth and development which are of the very essence of true progress. Imperfect, therefore, as our productions may be, they are a hopeful sign of the possibilities that may be realised by constant efforts on the part of the educated.”

PRINTING PRESSES, NEWSPAPERS AND PERIODICALS.

Private enterprise in the direction of printing was first stimulated in the year 1862 by the establishment of a Press known as the “ Vichara Darpana ” Press in the City of Bangalore. The Book Depot Press is the next oldest in the City ; it was established in 1872. A Press started by an Anglo-Indian gentleman, at which *The Bangalore Herald* and *The Bangalore Spectator* were printed, appears to be the oldest in the Civil and Military Station.

Private
Printing
Presses at
Bangalore.

Another English newspaper known as *The Bangalore Examiner* was being printed in another printing press also started by an Anglo-Indian gentleman. A Kannada newspaper, the first of its kind in the Civil and Military Station, was also printed by it. Later on, another gentleman started *The Daily Post* and established a Press for it. His Press was subsequently amalgamated with *The Examiner* Press and the combined press became known thereafter as the *Daily Post* Press. The Caxton Press was established in 1871 on a small scale for the publication of a tri-weekly paper. A bi-weekly known as *The Evening Mail* was for long being printed in it. This Press has been recently transferred to the City. Among other Presses in the City is the Bangalore Press, owned by the Bangalore Printing and Publishing Co., started in 1916.

At Mysore.

In Mysore City, the *Star* Press seems to be the oldest, having been established in the year 1868. The "G. T. A." Press is also well known there. The "Wesleyan Mission" Press at Mysore has also been turning out good work.

Recent progress in Printing.

Most of the private presses referred to were using hand presses until very recently. With the increase in trade and other activities, some of these have installed new printing machinery. Including the two Government Presses, there were during the year 1922-23, 88 printing presses in the State. Of these, 37 were in the Bangalore District, 25 in the Mysore District, 9 in the Kolar District, 4 in the Kadur District, 7 in the Shimoga District and 2 each in the Tumkur, Hassan and Chitaldrug Districts. In Bangalore and Mysore, the bigger presses use electric power for working their machinery.

Newspapers.

Among the oldest newspapers in the Vernacular were the *Kasim-ul-Akbar* in Hindustani, started in 1863, and

the *Karnataka Prakasika* in Kannada, begun in 1865 but discontinued at the end of 1898. There were 16 newspapers and 50 periodicals in circulation during the year 1923, of which 26 were in English, 32 in Kannada and 8 in more than one language. Of the 50 periodicals, one was a comic journal, three dealt with scientific topics, 20 with educational and literary matters, 10 with religion, three with philosophy, one with Government orders and reviews of reports, etc., issued by Government and 12 with miscellaneous matters. Thirty-six of the periodicals were monthly, 10 quarterly, three weekly and one fortnightly.

Act No. XX of 1847 (as introduced in British India) which provides for the encouragement of learning by the enforcement of the right called copyright was introduced into Mysore by the Government of India Notification No. 176, dated 12th September 1867. Simultaneously, for the regulation of printing presses and newspapers, for the preservation of copies of books printed in the territories of Mysore, and for the registration of such books, Act No. XXV of 1897 was passed. This was subsequently amended by Regulation No. I of 1894. Later on in 1908, to provide for the efficient control of the publication of newspapers and other printed works containing public news, Regulation No. III of 1908 was passed. When the European War of 1914 broke out, the Mysore Naval and Military News (Emergency) Regulation No. VII of 1914 was passed. This has ceased to be operative now. A bill for amending Regulation No. III of 1908 has been introduced into the local Legislative Council and is now under active consideration.

Regulations
regarding
Printing
Presses and
Newspapers.

FURTHER PROGRESS IN EDUCATION.

The following is a brief summary of the progress made up to the beginning of 1928 in the various directions

since 1923-24, the date up to which the progress described in the main section is confined :—

(1) There was a comprehensive reorganization of the controlling agencies of the Department and the designation of the Head of the Department was changed from 'The Inspector-General of Education' to 'The Director of Public Instruction.' The responsibilities and the functions of the several grades of officers were revised as detailed in the appropriate place above.

(2) The Financial and the Local Examination sections of the office of the Head of the Department were reorganized and their functions clearly defined.

(3) The scheme of medical inspection of boys in the High and Middle Schools in the Bangalore City was brought into effect.

(4) The rules and the syllabuses of the commercial examinations were revised so as to place the Mysore Government Commercial Examinations on a par with those conducted by the Madras Government.

(5) Primary and middle school education was remodelled each on a four-year basis and the schools which included primary and middle school classes were bifurcated.

(6) The control over the primary schools in the City of Bangalore was transferred to the Municipal Council.

(7) The rules for the Lower Secondary Examination were suitably revised.

(8) The grant-in-aid to the Village Elementary Schools was enhanced by Rs. 2 a month.

(9) The School Committees were reconstituted and their powers and duties revised.

(10) Rules regarding grant-in-aid to private hostels was revised and larger encouragement was given to private hostels.

(11) An Advisory Committee for the enhancement of the Education of Muhammadans was formed.

(12) A separate fund called the Muhammadan Scholarship fund was constituted to be administered by the Head of the Department assisted by a Special Committee.

(13) The Zenana Normal School at Mysore was converted into a Boarding School.

(14) The Chamarajendra Sanskrit College was ordered to be thrown open to all castes and its control was transferred to the Education Department.

(15) Practical instruction classes in leather work, mat-making, smithy, etc., were opened in certain Panchama Schools and a Boarding House for the Adikarnataka students of High Schools at Bangalore was opened.

(16) The control of the Industrial Schools was transferred to the control of the Industries and Commerce Department.

(17) The Scheme of scholarships was systematised.

(18) The standard plans for school buildings were improved and a large number of new school buildings were constructed.

(19) The equipments of schools were standardized.

(20) The Women's Home at Mysore was reorganised and converted into a Vocational Institute for women in which certain art-industrial subjects were taught.

(21) A Vocation Training Class for Lower Secondary trained teachers to serve as a sort of refresher was instituted.

(22) The holding of a Vocation Training Class in Elementary Science for Science teachers was organised.

(23) The curricula of Adikarnataka Primary Schools providing for both general and vocational instruction was revised.

(24) The execution of building works hitherto done by the Department was transferred to the Public Works Department.

(25) Certain additional powers were delegated to the Head of the Department in order to minimise delay and unnecessary correspondence.

(26) The minimum pay of Head Masters of High Schools and District Inspectors of Education was fixed at Rs. 200 per mensem.

STATISTICS OF PUBLIC INSTRUCTION.

Of the two statements appearing at the end of this Chapter, the first is a comparative table of schools and scholars for five decades—1881 to 1921—and for the year 1923 and the second sets out the expenditure incurred on education in the State and the cost of educating each pupil during the same period.

Comparative tables of Schools and Scholars and Expenditure, 1881 to 1921 and for 1923.

TABLE I.

COMPARATIVE TABLE OF SCHOOLS AND SCHOLARS FOR FIVE DECADES—1881 TO 1921—AND FOR THE YEAR 1923.

Institutions and Scholars	On 30th June 1881	On 30th June 1891	On 30th June 1901	On 30th June 1911	On 30th June 1921	On 30th June 1923
PRIMARY SCHOOLS ...	907	1,306	1,946	2,077	3,800	7,196
Scholars { Boys ...	35,219	40,261	52,118	60,168	183,108	180,755
{ Girls ...	3,077	6,832	13,375	14,636	38,866	48,158
SECONDARY SCHOOLS	166	230	237	303	522	546
Scholars { Boys ...	3,007	20,035	24,230	29,972	65,582	34,917
{ Girls ...	127	3,099	3,111	7,544	14,835	4,107
ARTS COLLEGES ...	4	5	8	8	1	...
Scholars { Boys ...	129	481	504	624	17	...
{ Girls ...	3	...	12	10	...	...
ORIENTAL COLLEGES	...	...	...	...	...	4*
Scholars { Boys ...	...	...	...	...	...	324
{ Girls ...	...	...	...	...	...	...
SPECIAL SCHOOLS ...	10	54	48	67	364†	82
Scholars { Boys ...	1,118	2,168	1,880	2,632	9,605	3,536
{ Girls ...	27	46	98	161	1,239	234
PROFESSIONAL SCHOOLS	...	1	5	5	10	11‡
Scholars { Boys ...	48	158	177	452	550	...
{ Girls ...	...	5	25	43	67	...
TOTAL OF SCHOOLS ...	1,017	1,596	2,244	2,460	9,697	7,839
Scholars { Boys ...	39,473	62,993	78,390	92,873	258,764	220,082
{ Girls ...	3,214	9,977	16,601	22,376	54,983	52,568
PRIVATE SCHOOLS ...	§	1,814	1,765	1,807	782	953
Scholars { Boys ...	...	23,457	20,994	22,306	9,887	14,141
{ Girls ...	...	...	483	598	915	1,003
GRAND TOTAL OF SCHOOLS	1,067	3,410	4,009	4,267	10,479	8,792
Scholars { Boys ...	39,473	86,450	99,384	115,179	268,651	234,223
{ Girls ...	3,214	9,977	17,084	22,974	55,898	53,571

* These were not under the management of the Department of Education during certain decades.

† Include 290 Practical Instruction classes.

‡ Include Special Schools.

§ Were not in existence on this date.

TABLE II.

EXPENDITURE ON EDUCATION AND THE COST OF EDUCATING EACH PUPIL IN THE DECADES FROM 1881 TO 1921 AND FOR THE YEAR 1923.

	1881		1891		1901	
	Total expenditure	Cost of educating each pupil	Total expenditure	Cost of educating each pupil	Total Cost	Cost of educating each pupil
1	2	3	4	5	6	7
	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.
English Colleges ...	23,880	215 4 0	67,374	148 13 0	141,748	256 0 0
Secondary Schools ...	103,596	237 3 9	233,700	10 15 0	351,247	13 0 0
Primary Schools ...	193,995	20 3 0	157,643	3 8 0	275,979	4 6 0
Special Schools ...	8,578	275 8 3	30,703	70 0 0	56,846	26 0 0
Direction and Inspection	39,150	...	41,443	...	79,767	...
Scholarships ...	1,573	...	21,404	...	50,980	...
Buildings ...	2,960	...	62,635	...	79,944	...
Miscellaneous ...	17,276	...	30,603	...	63,858	...
	1911		1921		1923	
	Total Cost	Cost of educating each pupil	Total Cost	Cost of educating each pupil	Total Cost	Cost of educating each pupil
	8	9	10	11	12	13
	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.
English Colleges ...	221,492	362 0 0	477,528	457 0 0	523,705	481 5 6
Secondary Schools ...	520,870	14 0 0	1,490,860	19 0 0	1,325,265	28 0 0
Primary Schools ...	351,495	5 0 0	1,450,962	7 0 0	1,336,997	6 0 0
Special Schools ...	167,709	44 0 0	447,630	31 0 0	366,785	90 0 0
Direction and Inspection.	119,847	...	341,315	...	400,310	...
Scholarships ...	113,474	...	238,600	...	121,943	...
Buildings ...	273,355	...	305,043	...	183,866	...
Miscellaneous ...	144,684	...	350,795	...	385,544	...

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 14. Annual Reports on the working of the Mysore Education Department up to the year 1926-27.
 15. Review of the Progress of Education in the Mysore State for the Quinquennium 1911—1916.
 16. Various Government Orders issued from time to time on matters relating to Education, too numerous to mention. The following, however, may be specially noted :—
 - (a) G. O. No. 1321-80—Edn. 96-19-1, dated 5th August 1919, publishing a Memorandum on the Progress of Education in the Mysore State.
 - (b) G. O. No. 11180-250—Edn. 498-20-1, dated 25th May 1921, reviewing problems relating to the improvement of Education in Mysore and laying down the future policy.
 - (c) Subsequent orders giving effect to the policy enunciated in the above order issued up to end of 1927.
 17. Various Addresses of successive Dewans of Mysore delivered to the Representative Assembly—1881-1927. Annual Reports of the University, 1917-18 to 1923-27. Mysore General Administration Reports, 1916-17 to 1923-27. Mysore University Calendar, 1925-27.
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