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THREE ADDRESSES

DELIVERED BY

RAJAH SIR T. MADAVA ROW, K.C.S.I.,
Fellow of the Madras University, and of the Bombay University.

ANNIVERSARY OF PATCHEAPAH'S CHARITIES—13*th August* 1883.

MAHA RAJAH OF VIZIANAGRAM'S SCHOOLS—25*th January* 1884.

PRESIDENCY COLLEGE—18*th May* 1884.

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Address delivered at the Anniversary of Patcheapah's Charities—13th August 1883.

Ladies and Gentlemen,

When a person has, for some years, occupied a position of power and influence, you may, as a rule, pretty safely credit him with the possession of an art rather important and useful—namely, the art of firmly saying 'no' to an indefinite number of applicants more or less pressing! In the course of my life, I have come in contact with consummate masters of this art, and I have, to some extent, made them my study. I had flattered myself that I had thus acquired something of this necessary art. But, only the other day, I was quite undeceived. I will tell you how this happened. My friend, Mr. Somasoondram Chettiar Avergal, called upon me one fine morning when the sun shone bright, the trees looked glorious in their freshened foliage, and man might be supposed to share the general joy of nature. After some judicious introductory conversation, he let the cat out of the bag! He requested that I should be good enough to take the chair and to deliver a short address on this occasion which has brought us together here. Without a moment's hesitation I gave him a reply in the negative, tempered, however, with all the politeness I could summon. I pleaded my strong wish not to be tempted out of my placid retirement. I pleaded also that I was far more a man of the closet than of the platform. And I laid all the stress I could on the im-

possibility of my doing anything like justice to a task, which, in preceding years, had been performed by men specially qualified for it, and performed in an excellent, and often in a memorable, manner. My friend heard me with his characteristic patience and calmness, and met me with a remonstrance simple, yet singularly eloquent and forcible. He soon convinced me that further resistance was useless. The result was, I had to yield; and, I now stand before you to offer a few remarks, to which I beg your indulgent consideration.

The reports which have just been read speak for themselves: they give the salient facts in a short compass; and there is little matter for any special comment.

The financial statement appears satisfactory. This is an important criterion of good management.

There was a balance in hand, of nearly Rs. 80,000; and in what shape this balance was held —how much in cash, how much in notes, and so forth, and, in what way safe-guarded,—these particulars are found in the appendix of the report.

I observe that the Trustees get the money accounts audited by experts. This is a proper course to maintain.

The results of the University Examinations constitute a fair, though not an infallible, test of the efficiency of a school. If, in any year, and in any respect, these results are unsatisfactory, the Trustees do well to demand explanations, and to subject the explanations to a close scrutiny.

The remarks and suggestions which the Government Inspectors make from time to time, receive, no doubt, the best attention possible from all concerned.

The grants-in-aid accorded by Government, will,

let us hope, be more liberal hereafter. I am quite sure that Government feel a sincere interest in these purely native institutions. What we want is, that the pecuniary aid should be commensurate with that interest.

The Trustees have recorded "their warm acknowledgments of the great zeal and ability with which "the Principal, Mr. Cruickshank, has conducted his "important duties"; and the labours of the other teachers are also favourably noticed. It is needless to observe how very largely the success of these educational institutions depends on the thoroughly conscientious manner in which the teaching agency performs its sacred functions. Let every teacher, from the top to the bottom, constantly keep in sight the best examples of his profession, and strive to come up to them.

On the whole, the schools appear to be doing work fairly. And, it is a noteworthy fact that the good done by them is more than local, for, the pupils come from nearly all parts of the Presidency.

The public owe their best thanks to the President and Trustees for gratuitously devoting so much of their time and attention to the administration of the important trust in their hands.

The President has already alluded to the sad loss we have sustained in the death of Mr. Norton. He spoke feelingly about it, and at the very outset, because the melancholy topic was naturally uppermost in his mind.

This place, this occasion, and this audience, must always forcibly recall the name of one who was, for years, closely connected with this institution as its Patron, and closely connected with this community as its benefactor. With unfeeling rapidity and abruptness has the Telegraph brought us the sad

intelligence of his death in England. Who in this large assembly—who in this large community—is not familiar with the honoured name of John Bruce Norton? Who is there, with philosophy frigid enough to regard this loss with indifference? Whatever may have been sometimes said to the contrary by occasional ill-will or by excusable ignorance, gratitude for disinterested benefits is a prominent characteristic of the native heart. John Bruce Noront cannot be forgotten. He will live in the grateful memory of this community much longer than his form will be borne by the canvas which adorns these walls.

I knew Mr. Norton in the plenitude of his ability, of his energy, and of his benevolence. A European, and therefore an alien, though he was, he sincerely loved the natives of the land. His was not a barren feeling, occasionally paraded for merely conventional purposes. It was genuine in its character. It operated steadily—it operated incessantly—it bore substantial fruits. It was the offspring of a large heart and of a deep conviction. In the very Hall in which we are now assembled, he said of himself and of his European fellowmen, "we must "drop the habit of regarding ourselves as mere "exiles, whose first object should be to escape from "a disagreeable climate, with the greatest possible "amount of the people's money, in the shortest "possible time. We must look upon the land as "that of our adoption; and each of us, according to "his means and opportunities, must help on the "welfare of the natives in that station of life to "which it has pleased God to call him." Keeping this, his own high ideal, constantly before him, he worked on honestly, vigorously, and, as we all know, with remarkable success.

He took a warm interest in the cause of native

education. He took a prominent share in settling the broad lines which State education should follow. He earnestly pleaded for the enlightenment of the people as the fundamental condition of the advancement of their welfare. This was not all. He freely met the educated natives of the day, afforded them generous sympathy and useful advice, and, in not a few instances, he exercised his personal influence to enable them to start or get on in life. I am glad I have this public opportunity of acknowledging the large debt of gratitude which I myself owe to Mr. Norton in these respects. Many friends here will still remember the highly encouraging words which often fell from him in this very Hall, regarding my career in Travancore. Words coming from such a man, addressed so publicly, and often in the presence of the ruling authorities, carried to me, near Cape Comorin, a solace and a strength, which it is difficult for me to enable you fully to realize.

His indefatigable exertions extended over the whole area of native interests. He was an ardent advocate of native interests and native advancement in the most comprehensive sense. He spoke, he wrote, he acted in their behalf so earnestly, so disinterestedly, and so constantly, that he succeeded in no small measure in elevating the ideal of Government itself in regard to its duties to its subjects. His favorite maxim was, (to quote his own words,) "India must be governed *for* India, *in* India, and, "in the main, *by* India."

It is the loss of such a man that we now deeply deplore. It is a loss which, as the President has said, cannot but cast a shadow on the proceedings of this day.

As we must not permit ourselves to dwell too long on the sad and irreparable event, let us now turn to pleasanter topics.

My memory easily and vividly recalls the period when Mr. George Norton, Mr. John Bruce Norton, Sreenivasa Pillay, Hyder Jung Bahadoor, and Lutchminarasu Chettiar, were conspicuous figures.

When, on the eve of my leaving for Travancore, I called on Mr. George Norton to take leave of him, he affectionately placed his hand on my head and gave me his blessing. He had always taken a great interest in me, and was chiefly instrumental in my obtaining a footing in the Travancore Service. As for Mr. John Bruce Norton, I have just told you how he encouraged and strengthened me in my career in that Native State. Hyder Jung was also one of the Governors of the Madras University, and gladdened me with an occasional present of books while I was yet a student at school. Lutchminarasu Chettiar was the great patriot of the day, and made immense sacrifices for the good of the country. But, among these native gentlemen, I remember Sreenivasa Pillay the best, because he used not only to give me books, but to favour me with an occasional kiss! The kiss was, no doubt, given with true educational affection! But, I rather disliked the masculine compliment, for, it entailed the friction of an unusually luxuriant mustache!

All those prominent figures of the period are gone —gone for ever. I have referred to them here chiefly to identify the period I have in view.

From that period, education has made great progress in Madras, and indeed, in all parts of India. The results are generally striking and gratifying in a high degree. Numbers of fairly educated natives are met with, employed in various pursuits, usefully and honourably. We see excellent specimens of them as Government servants, as Court Pleaders, as Doctors, as Engineers, as Merchants, and as General Members of Society, such as would do

credit to any nation. The progress of education has decidedly raised the moral tone of the community. It has created an intelligent native public opinion. It has brought into existence a number of reformers in the various departments of native life, who are striving to improve the existing state of things in various respects. From what has been thus far proved, it may be legitimately inferred that the native intellect is capable of indefinite development under favourable circumstances. We need not be oppressed with any suspicion that nature has constituted us a race appreciably inferior to any on the face of the earth. Our intellectual capabilities being such, all will depend on the way in which they are developed.

Nor is this diffusion of education confined to British India. It is a matter of the greatest congratulation that education has already considerably penetrated important Native States, and will, more and more, penetrate all of them. Instances may be pointed out, of Native States, which cheerfully maintain costly and well-managed Colleges. And an additional feature of great interest and auspicious significance is, that there are examples of Native Princes themselves being well educated men. You know that I am naturally a warm friend and well-wisher of the Native States. I ardently desire that they should exist in perpetuity, as so many sources of usefulness, of strength, and of honour to the British Government. If they are to exist as such—if they are to exist at all for any long period—their rulers should cease to be ignorant despots, and their subjects should cease to be ignorant men. Indeed, education is even more necessary to a Native State than to a British Indian Province, inasmuch as the highest functions of Government in Native States are performed by natives, whereas British Indian Provinces have the benefit of European supervision.

The expansion of education which has already thus taken place, though as yet falling much short of the requirements of the vast population, has already done an amount of solid good, which it is difficult to estimate.

But, one circumstance should be noted here, again and again. The vast amount of good which has thus been effected is due to high education, and nearly to high education only. Elementary education, I do not deny, has important uses of its own. But, mere elementary education cannot supply power enough to overcome the inertia of ages—cannot supply power enough to break through the barriers placed on the path of progress, by ignorance, by prejudice, and by superstition. For this purpose, a certain amount of power is required. Knowledge being power, we must impart knowledge to that degree which yields no less than the power required for the purpose.

It is, therefore, to be earnestly hoped that nothing will be done to retard high education even on the plea of accelerating elementary education.

I cannot let this opportunity pass without offering a few remarks regarding a suspicion which has been more or less haunting the minds of our rulers—at least of some of them—a suspicion that highly educated natives are prone to become disloyal to the British Government. Having had very intimate intercourse with many highly educated fellow countrymen,—having had access to their inmost thoughts,—I have no hesitation in avowing my belief thus publicly that that suspicion has no real foundation. On the contrary, I feel sure that, as a rule, highly educated native gentlemen realize and appreciate the blessings of British domination far better than the great mass of the people whose knowledge is limited to their own personal experience, and who can hardly

recall the frightful misgovernment of the past. Of all the people of India, those who have had the benefit of high education are the most interested and the most earnest in wishing for the continuance of British rule. They are convinced that British rule is absolutely necessary for the peace, the prosperity, and the future development of India. They are convinced that no other power on earth would govern India so justly, so wisely, and so beneficially. There should be no doubt about these facts.

But, the educated natives are—for the very reason they are educated—disposed to criticize Government much oftener, and much more than all the rest of the population. They have learnt a high ideal of Government. They have treasured up the noble principles which great English statesmen themselves have enunciated and advocated. They regard the Queen's Proclamation of 1858 as their great charter. Whenever, therefore, the action of Government in any of its departments appears to them to fall short of the standard they have thus formed, they are apt to complain—a circumstance which perhapsmakes them seem less grateful—less loyal—than the mute millions. Now, criticism, thus arising, ought surely to be tolerated, if not encouraged.

The object of such criticism is—to improve the existing Government—by no means to overturn it. To make the matter clearer by analogy, let me remind you that many a wife complains of the husband with the object of obtaining better treatment, and certainly not with the object of bringing about a divorce! Many a good lady, whether Native or European, will, I am sure, corroborate the truth of this homely illustration!

I do not overlook the oft-quoted fact that some of the native newspapers are too often unmeasured in their political criticism. It is an evil sincerely

to be deplored. In this connexion, I would invite attention to a few considerations. In the first place, all the violence exhibited is not to be attributed to the highly educated natives. On the contrary, the violence too often proceeds from half-educated men who, unable to find other employment, take to newspaper writing. There is then the effect of occasional bad example set by some organs of Anglo-Indian opinion. Something is also due to youthful folly or indiscretion or immaturity, such as exist in every community. Again, the native writers are necessarily too theoretical, not having had the benefit of sobering experience in the actual management of affairs. Even the frisky and bellowing Indian bull often subsides into a quiet, plodding animal under the actual pressure of the yoke! The more the natives are associated in the higher work of administration, the better will they realize and appreciate those many circumstances which compel material modifications of theory in actual practice.

On the other hand, Government also should recognize the fact that the progress of education necessitates the gradual elevation of the standard of administration. What satisfied fifty years ago, will not satisfy now—this is an important truth; but, it is so obvious as to need no demonstration.

Again, when the public journals question the justice or wisdom of any action of Government, Government should condescend to afford explanations oftener and more fully than heretofore. Such explanations would, in many cases, clear up matters and obviate dissatisfaction. A good and strong Government ought not to hesitate to take the people into its confidence.

In what way Government may offer explanations to the public, is a question of detail. Very often, and oftener than heretofore,—it may lay on the

editor's table such records as contain the necessary explanations. But I would strongly recommend some recognized system of putting questions to Government, and of eliciting replies. The time has come for introducing a moderate system of the kind, carefully guarded against abuse and embarrassments. It would have a marvellous effect in keeping public servants on the alert, in enabling Government to vindicate itself in the eyes of the public, and in averting misapprehensions and dissatisfaction on the part of the people.

Again; Government might well arrange for the more extensive employment of the educated natives by the heads of its various departments. I speak from positive personal experience when I aver generally, that an educated native, when he has had some practical training, makes a far more useful and far more trustworthy official, than a man of the old school. The educated native works with an intelligent appreciation of reasons and principles—an appreciation, without which, work cannot be done thoroughly well. The educated native has a character to maintain; he is actuated by good motives. He is therefore trustworthy—a quality so necessary in every post, wherein anything more than merely mechanical duties have to be performed.

In this connexion, I may assure all concerned that I should not have been able to put the administrations of certain important Native States in fair order, but for the valuable assistance and co-operation of well-educated fellow-countrymen. I acknowledge this with equal pleasure and gratitude.

Let no apprehension be felt by the head of any department that an educated native is more difficult to manage than one of the old school. The educated man is, of course, not given to flattery and blind subservience; but, under fair treatment, he is as

amenable to discipline, and as willing to work diligently and cheerfully, as any other. The secret of getting him to work to the utmost of his power lies in treating him with the courtesy, the consideration and the sympathy which are due to educated gentlemen.

In these circumstances, it is obvious that the accession of every educated native to the public service is calculated to contribute to the elevation of the character and quality of administration in general. Make the best laws; frame the most elaborate rules; issue the most stringent circular orders; they would all be of little use, unless ignorance and corruption are eliminated, and intelligence and probity are substituted.

It may not be irrelevant here to say a few words on the subject of social intercourse between the higher classes of Europeans and the educated natives. Every one admits the desirableness of promoting such intercourse, and yet, matters in this respect appear to be almost standing still. It has been sometimes said that, so long as the natives decline to dine with Europeans, such intercourse is hardly possible. I confess I doubt the validity of this argument. Just recollect that the Brahmans do not dine with the Sudras; nor the Sudras with the Mussulmans. There are sects of Brahmans who do not dine with each other. And yet, cordial intercourse between them is, by no means, wanting. It is, therefore, to be hoped that earnest men on both sides will do something to bring Europeans and Natives closer together, because it is one of the best means of creating mutual sympathy—a sympathy which must be of great political value in a country, situated as India is.

Now let me turn to the students assembled be-

fore us, and address them a few words of simple and practical advice.

My young friends.—While you are eagerly pursuing your studies, remember that good health is more essential to happiness than anything else. Let then your studies be prosecuted consistently with good health. Do not overwork your brain. Do not deprive yourselves of sleep. Eat well, sleep well, and study well!

Do not neglect physical education. Bodily exercise is quite necessary to health, which, I have said, is of inestimable value.

In carrying on your studies, work moderately, regularly, and uniformly. Do not be idle for some time, and then try to make up for it by over-exerting yourselves. In other words, avoid spasmodic activity.

Try to find out things yourselves as much as possible, rather than shirk labour and get others to do what you ought yourselves to do. The exertion involved in doing the thing yourselves improves you and strengthens you, whereas the habit of dependence upon others must weaken you. For instance, if you want to know the meaning of a word, refer to the dictionary yourselves and get the meaning, rather than ask a friend or teacher for the same.

Do not pass over a thing which you do not thoroughly understand. You should grapple with it, and be at it, till you thoroughly understand it. It is only in this way you will make sound and solid progress.

It is not enough simply to take in knowledge. You should digest and assimilate it. In other words, avoid what is called cramming.

Cultivate the reasoning and judging powers.

These are called into requisition in every career, and almost at every step. They make the main difference in the value of men.

Cultivate the habit of giving exclusive attention to any given subject—of concentrating the mind upon it.

This habit constitutes the foundation of intellectual excellence.

Acquire correct pronunciation. It requires much and constant attention to succeed in this.

Acquire a simple and correct style of composition for the ordinary purposes of life. It would be very awkward—indeed discreditable—if an educated man is not able to draw up a decent letter, official or private.

Be sure that your hand-writing is fairly good. It is a great mistake to suppose that a bad hand denotes a good scholar.

Do not leave school before completing your education according to the prescribed plan. You must, at least, reach some of the higher stages in the educational career.

Do not consider that your education has ended when you have left school. What a man learns at school is a very small part of his education. When school education ends, self-education begins. And, self-education must go on through life and to the end of it.

English being a foreign and difficult language, it is apt to slip away from us, unless we take special steps against such a contingency. Make it a rule to read aloud every day some book or periodical written in the best current English. You should also keep up the habit of speaking and writing in that language. These precautions are all the more imperative if you settle in the Mofussil.

Have a settled plan of life. Consider well, consult friends and well-wishers, and decide upon the walk of life you are to enter. Then steadily adhere to it. Frequent and fanciful changes in the plan of life are unfavourable, and sometimes fatal to success.

Having settled what business you will undertake in life, strive to learn that business as perfectly as possible. Let much of your reading be directed to this end. Study both the theory and the practice of your business. Get advice and assistance in this respect from those who have already achieved success in that business. Remember that competition is the great differential characteristic of this age.

Keen competition you will meet with everywhere. Unless, therefore, your special education is really good, you will be outstripped in life. Your general education will not save you from failure. I warn you thus early.

Depend mainly upon your own merit and honest exertions for advancement in life, rather than upon personal recommendations and personal influence.

In every part of your conduct, maintain a high character. Never do wrong knowingly or carelessly. Your truthfulness, your trustworthiness, your uprightness, in every respect, should be quite above the reach of suspicion.

So arrange matters that your business may afford you pleasure. If you do your business with a sense of trouble or pain, you will, sooner or later, become tired of it. You should feel a lively interest in your work. You should be proud of it.

Whatever you do, do it to the best of your power. If you fall short of the perfection you are capable of, you do yourselves injustice—you appear to be inferior to what you really are. A slovenly habit of doing work mars success in life.

Maintain uniform good temper. Be courteous and obliging. Judge men and measures charitably. Do not take offence, unless it is gross and deliberately meant. These are among our old, national characteristics. Let English education improve—not impair them.

Be good citizens. Do as much good as you can to all around; and scrupulously abstain from evil. Let your lives, as educated men, be examples to others, and reflect credit on the school which has educated you and sent you forth into the world. Whoever fails in this respect, is a traitor to the sacred cause of education.

Be contented with whatever lot Providence assigns to you. Contentment is more valuable than the philosopher's stone!

Spare some portion of your time to be dedicated to the good of your country. As educated men, you are among the guardians of public welfare and the promoters of public progress. Accordingly, take interest in matters of public importance, whether political or social, or any other. By the exercise of care, of judgment, and of moderation, make your influence felt.

The advice I have thus rapidly given you is, by no means, exhaustive. But I may venture to think I have given you a somewhat useful, though imperfect, summary. It is something like this little compass attached to the chain of my watch. Little as it is, it pretty clearly shows the cardinal points.

I trust you will accept my advice with confidence, as I have some right to offer the same to you; for, I am one of yourselves, and have had some experience of the world. But, perhaps, the best of my credentials is, that I am one of the earliest pupils of that great man, who is now peacefully resting on his laurels in

his distant home. The name of Mr. Powell is a household word here. His long and arduous labours in the field of education are well known to you, and will be well known to generations yet unborn. You will not be surprised to learn that I love him, I respect him, I admire him, I reverence him as my great 'Guru.' Such feelings on the part of the pupil towards his teacher are peculiar to the Hindu, and I am, in this respect, a Hindu to the very core. I became Mr. Powell's pupil the day his career here began, and was the object of his affectionate solicitude for a number of years. How he laboured for us! What singular devotion—what rare enthusiasm was his! He made our study literally a pleasure. It seems as if it were only yesterday—yet, nearly forty years have rolled away. I vividly remember how heartily he joined us in our sports after school hours. How he then took us to the open terrace of his house and familiarized us with the solar system and the sidereal heavens. He made me take the altitudes of certain stars with his sextant and mercurial horizon; and, whenever I see those stars, I remember Mr. Powell, and I remember those pleasant days. We learnt applied mathematics so far, that we were able to calculate eclipses, and to follow those beautiful processes by which the distances of celestial bodies are calculated. Demonstrated truths took such a firm hold of our minds that a number of popular errors and superstitions connected with Astronomy were dispelled like mists before the sun.

After leaving Mr. Powell's school, I have run a long and prosperous career in life. At every step of it, I have gratefully felt the beneficial influence of Mr. Powell's teaching. Even in the repose I am now enjoying, I feel that influence no less than ever. And it must be a matter of great gratification to Mr. Powell that the influence he exerted on his pupils has, through them, extended to larger areas

and wider interests ; for, all the good that has been done by such native gentlemen as my friends, the Hon'ble Rama Iyengar, the Hon'ble Sashia Sastri, the Hon'ble Muttusawmy Iyer, Mr. Sadasiva Pillay, Dewan Bahadur Raghunatha Row, and the late lamented Runga Charlu, is ultimately traceable to the influence of Mr. Powell's teaching. But, we have a much nearer example. Has not my friend, Mr. Lovery, faithfully reflected the virtues of his great master, in connexion with this very school, the anniversary of which we are now assembled to celebrate? Who can assign an arithmetical value to the intellectual and moral effects of the long and indefatigable labours of Mr. Lovery as Principal of Patcheapah's School? As I am addressing you in the presence of my friend, and as I know how extremely modest he is, I will say no more of him than this, that, if I were a real, instead of a titular Rajah, I should have gladly conferred on him a Jaghir, and never afterwards thought of resuming it!

It is time now to bring this interesting ceremony to a close by renewing our tribute of honour and gratitude to Patcheapah Mudeliyar, the noble and munificent founder of this and connected institutions, which will ever be objects of the greatest interest and pride to the Native Community.

Address delivered at the Distribution of Prizes to the Girls of the Maha Rajah of Vijianagram's Schools, dated 25th January 1884.

Mrs. Grant Duff, Ladies and Gentlemen,

The first remark that suggests itself is, that this is a very pleasant gathering indeed. It is interesting, in no small degree, to contemplate the spectacle before us. There need be no hesitation in reckoning it among the conspicuous triumphs of peace and progress.

At the outset, we are reminded of the remarkable enlightenment and generosity of the late Maha Rajah of Vijianagram, who founded these very useful schools. That Maha Rajah (with whom I had the honor of being personally acquainted) founded these schools about fourteen years ago in the exercise of his patriotic benevolence ; and, in doing so, he has unconsciously erected for himself a monument, far superior to any, of metal or marble.

Let us also offer our tribute of praise and gratitude to the worthy son and successor of that Maha Rajah—the present young Maha Rajah of Vijianagram who was recently among us, and who delights in supporting and strengthening the good work of his predecessor in all its branches. One of the choicest blessings, drawn from the Shastras, and which a pious Aryan to this day offers to a great man, is, "May you have a son even surpassing yourself in wisdom and virtue !" In the instance

of the Maha Rajah of Vijianagram, this blessing appears happily realized.

It is not enough to liberally grant funds for public objects. Much judgment is required to insure the proper application of those funds—to insure the successful accomplishment of those objects. That that important faculty has been properly exercised in the present instance, is proved by the fact that the Maha Rajah of Vijianagram has been pleased to place these girls' schools under the management of the Madras Branch of the National Indian Association. This is a very wise arrangement. The Committee of that Association which actually manages these institutions abundantly embraces the various elements of intelligence, experience, influence, and earnestness. A more efficient combination for the purpose in view, it would be difficult to suggest. And, I am glad to observe that the Managing Committee is a happy mixture of Natives and Europeans.

Another pleasing and encouraging feature I have to notice is, that so many European ladies of culture and position—besides European gentlemen—feel and manifest a warm interest in the progress of these schools. The attendance at this moment in this Hall bears sufficient testimony in this respect. This is an additional guarantee of success.

I am here reminded that, on the occasion of the last Anniversary Meeting, Mrs. Carmichael presided. Had that good lady been in Madras, she would assuredly have graced this meeting with her presence. As if to compensate us for Mrs. Carmichael's absence, you, Madam, have most kindly taken her place here to-day. I feel sure that your condescension in taking the chair on this occasion will bear fruit beyond the limits of your stay in Madras.

Ladies and Gentlemen, it cannot be a matter of surprise that the native community in general, now-a-days, give their sincere sympathy and support to the cause of female education. As the education of men advances, a demand for the education of women must follow as a natural sequence. Educated native gentlemen would certainly like to have educated native wives—provided, however, that, as a rule, the wife's education is kept in due subordination to that of the husband! I mention the proviso merely to indicate the present comparative limit of the demand for native female education. Even a Bachelor of Arts would not think it necessary for his happiness that, when he returns home after hard work, his wife should be ready with half a dozen quadratic equations! Fond of Astronomy as Mr. Ramasawmy, M. A. may be, he would not think it necessary for his happiness that his wife, Laxmi, should be able to accompany him in his pursuit of the comet through the dread solitudes of its vast orbit! The practical native graduate would wish his wife to stay at home and mind the children, rather than run after the eccentric stranger!

In this view of the matter, I am glad to observe that the Managers of these girls' schools are content with a moderate standard of education. It is right and proper that instruction should be conveyed to the girls through their vernaculars. The time and trouble required to master a difficult foreign language are thus saved; and this is a great advantage considering that the period of the school-going age of our girls is limited to about three years. Reading, writing, arithmetic, geography, poetry, needle-work, music and general morality constitute a very fair average for the great mass of our girls. I would add a small and simple tract conveying instruction on miscellaneous matters bearing upon domestic health, comfort and happiness.

To go through such a moderate programme, about three years, will suffice if the teaching agency is efficient enough, for, our girls possess remarkable receptive powers, and they learn with greater pleasure than boys do. When the girls carry away from school the amount of knowledge above indicated, they are sure not only to retain the same, but to add to it in process of time. The impulse imparted at school does not cease on leaving school. On the contrary, it gathers strength. School education, indeed, ends, but self-education begins. Vernacular publications being cheap, books are got and read. And, even newspapers are regularly perused. In short, once a taste for knowledge is fairly established, it strengthens itself and grows apace. All this is not a mere matter of speculation. It is a matter of actual experience.

I am glad I am in a position to quote my own personal experience in this respect. I venture to quote it—not from any spirit of egotism—but because it may have some interest on this occasion, and may operate in the character of an example to some of my countrymen. I have six daughters, all of whom were educated more or less to the extent I have indicated. Their literary taste has since considerably developed, and I find that they lay out much of their leisure in useful or interesting reading. Good by nature, they are all the better for the advantage of education. They are answering the various requirements of their position in an admirable manner. They create happiness, they enjoy it, they confer it. They are the pride of their mother who has set before them a very high ideal. In the various relations of daughter, sister, wife and mother, they are acquitting themselves in an exemplary manner. It remains for them to pass a higher and harder test—that of a good mother-in-law! I am sanguine that they will successfully pass this more

difficult test also. A great poet has said "An honest man is the noblest work of God." The next noblest work, perhaps, is a kind mother-in-law!

Another encouraging fact to be noted, is, that the good done to the girl at school rapidly extends beyond herself. When she becomes a mother, she is sure to take a keen interest in the education of *her* girls: and hence, this second generation of girls will progress more rapidly than the first. I find this also realized in my own family. But I will give you a more conspicuous illustration. There is Her Highness the Maha Rani Jumna Bayi of Baroda, Companion of the Order of the Crown of India—the adoptive mother of the reigning Gaekwar of that important native State. I cannot mention the name of this eminent lady without recalling a train of the most pleasant associations of my Baroda-life. I had the privilege of seeing Her Highness often, and of holding long and easy conversations with her on various topics. Her talents and acquirements, her sound sense, her sagacity, her good temper, her exquisite sensibility, and her refined manners inspired me with high respect and esteem. Had it not been for her steady sympathy and support as the head of the Gaekwar House, my administration of the Baroda State during the minority of the Maha Rajah would have proved much more difficult than it did. Well, Her Highness has an only daughter—a most interesting girl, beaming with beauty and intelligence. This little Princess's name is Tāra. It is a singularly appropriate name, for, Tara means a star. And, truly is she the star of that princely family. Now, just mark what has happened. The mother, being herself educated, gave very early and very earnest attention to the education of the daughter. It was not at all the result of any external pressure or even persuasion. It was a spontaneous movement from the Zenana itself. I watched little Tara's

rapid progress in her studies, with equal surprise and pleasure. The proud mother used to invite the Agent to the Governor-General and myself, at intervals to examine the young Princess, and we found the daughter already in a fair way of surpassing the mother in respect of regular education.

If time permitted, I should point to other examples of fairly educated Maha Ranies. One of these, I can assure you, largely and beneficially assists her royal husband in the administration of his principality. But the limit prescribed to this address does not permit of my dwelling longer on this part of the subject.

Ladies and Gentlemen, you will thus mark with pleasure that native female education has already made progress, not unsatisfactory in the situation and circumstances.

It is gratifying to note also that the more advanced native States are fast following the example of British India in this department of education. Altogether, therefore, the prospect before us in this field is cheering in a high degree. And, this may be predicated with all the greater confidence, because the excellent recommendations made by the education commission in their report just issued, are calculated to give a fresh impulse to progress in this direction.

Just one remark more before I conclude. In every movement concerning the amelioration of our women, we should always remember that their present situation and circumstances are the outcome of a long and almost incalculable past. Every woman is, what she has been moulded into, by influences, which have been in operation through unnumbered generations—generations, not of savage, but of civilized life. When millions of men and women have

lived and died through thousands of years with the natural wish to make themselves happy, it may be generally presumed that their mutual relations have been settled in a manner pretty satisfactory to themselves. I mention this—not as an argument against progressive improvement—but as a reason for careful and cautious procedure. All rude or violent changes in this respect are to be deprecated. And, whatever changes are to be gradually wrought as they are distinctly felt to be necessary, let there be no risk whatever incurred, of weakening in the slightest degree those cardinal virtues which our women have inherited, such as, genuine piety, devotion to the husband, affection for children, sympathy for poor or distressed relations, general charity, gentleness, modesty, submission and forbearance. If I should unfortunately come across any highly educated native lady, in whom these substantial virtues have declined or perished, I should feel strongly tempted to address her in the language of Dr. Johnson and say to her—"Madam, much "trouble seems to have been taken with your edu-"cation, for, nature could not have made you so bad!"

Address delivered at the Presidency College, on 1st May 1884.

Ladies and Gentlemen,

The report read by Dr. Duncan will, of course, be technically reviewed by the higher authorities; but it contains some facts interesting to the general public.

Mr. Thompson's retirement is an event which cannot be passed over in silence. Here is a conspicuous example of long and patient labor crowned with honourable repose. Mr. Thompson has proved himself a worthy successor of Mr. Powell as Principal of the College. It would be difficult fully to estimate the extent of good he has accomplished, but we are assisted in forming some idea, by the remarkable fact that with the exception of about twenty, all the Graduates of this College have been pupils of Mr. Thompson. The memory of Mr. Thompson will be gratefully cherished by hundreds of liberally educated men in various walks of life. I am glad to hear that there is a movement on foot with a view to establish some permanent memorial in his honor. They that honor him will honor themselves.

It is a matter of congratulation that Mr. Thompson is succeeded by Dr. Duncan. Dr. Duncan is not the man that will fall short of his distinguished predecessors. We cordially wish him every success.

Mr. Runganatha Moodelliar's appointment as Professor of Mathematics reminds me that I myself filled that place for a short time many years ago, and this again most pleasantly reminds me of a declaration, which Mr. Powell recorded at the time, and of which I have not become a whit the less proud, because thirty-eight years have since rolled away, that declaration being, that his favorite pupil's proficiency in Mathematics and Physics were such as would secure him an honorable position even in the University of Cambridge. No one need grudge me this pride at this time of day, especially when I say in confidence that I have no intention of ever offering myself as a candidate for the Professorship of Mathematics and Physics!

I may avail myself of this opportunity to say how pleasing it is to the native community that Mr. Gopaul Rao and Mr. Runganatha Moodelliar are holding the positions they do in the professorial staff of the College. They are both remarkable men, and I am glad that they have continuously adhered to the Educational Department. In this respect they have set an excellent example, and I hope that the Educational Department will afford as good careers to the natives, as any other department of the public service.

Another good example is that set by my friend and neighbour Mr. Bashiem Iyengar. A successful Pleader's time is money, and Mr. Bashiem should be credited with some self-denial in consenting to take part in teaching law. In a quiet, steady and unostentatious manner, he will, I am sure, teach much that is valuable in the theory and the practice of law.

It is gratifying to note that the College has had more than average success in the University Examin-

ations. Let us hope the pre-eminence which the College has attained in this respect will be continuously maintained. But, you must not accuse me of inconsistency or of an intriguing spirit if I incite other Colleges to try to overthrow the pre-eminence of this College!

I am delighted to hear of the popularity of Physical Science. My conviction has long been that Physical Science is the most powerful solvent of many hardened prejudices.

It is satisfactory in no small degree that so many pupils are learning Sanscrit. It would be disgraceful to modern civilization to allow this ancient and wonderfully constructed language to decline and disappear.

As regards gymnastic exercises it cannot be too strongly impressed on the pupils that muscles require to be strengthened as much as the brain.

Dr. Duncan makes prominent mention of the visit which His Excellency Lord Ripon was pleased to pay to the College. That the representative of Her Majesty the Empress should have spared time to visit the principal Educational Institutions here, is a proof of the high importance attached to public instruction. The subsequent visit of His Highness the Maharajah of Mysore will also be remembered with pleasure. It is a gratifying sign of the times that enlightened native Princes are taking a genuine interest in the cause of education and are according it liberal support in their own territories.

Ladies and Gentlemen, I have tried to be brief in my remarks. You are here at the close of a hot day, in spite of the charms of the breezy beach. We heartily thank you for your kindness. But we must not put your kindness to too severe a proof by

detaining you too long. With your permission, therefore, I will at once proceed to address a few words to the students assembled before us and then bring the ceremony to a close.

My Young Friends,

I present myself to you with unfeigned pleasure. It may be of some interest to you to know, or to be reminded, that the person now standing before you and claiming your attention is a representative of that generation which actually witnessed the birth of the institution to which you belong. Nay more. He is one of the earliest recipients of the benefits which this institution is designed to confer.

When I enlisted as a pupil, the institution was not known as the Presidency College. It was then called the High School of the Madras University. I am referring to a distant period indeed—*viz.*, the year 1841—now forty-three years ago. Not one of you was in existence at the time! It was the time when Lord Elphinstone was Governor here. It was the time when the great man whose statue adorns this College came out from England, took charge of the school, and dedicated his indomitable energies to the great work that lay before him.

Mr. Eyre Burton Powell's arrival in India was, indeed, an epoch in our educational history; and if small things may be connected with great ones, I can trace the commencement of my own education to that epoch. My school career lasted about half a dozen years. Having been so fortunate as to receive the highest academical honors, I then launched forth into the world.

I am profoundly thankful to say that the success vouchsafed to me in the world has surpassed my

most sanguine expectations. I am now come back and settled among you—a quiet and contented member of the community, and a hearty well-wisher of you all. I feel in these circumstances every confidence that you will not only give me your attention, but that you will attach some weight to my observations and suggestions on some salient points.

The difficulty, the delicacy, and the responsibility attendant on the position of the educated native gentleman are great indeed. It cannot be a waste of time to enlarge, to some extent, on this topic.

In the first place, remember that, in spite of the great progress of education, the educated body is by no means strong in numbers compared with the vast mass of the population. What weakness there exists in this respect must be recognized—not ignored. I mean this to be a warning against undertaking anything beyond existing strength.

Again, there is something of isolation as well as something of prominence in the position of the educated native gentleman. By the mass of his countrymen, he is regarded with more than ordinary attention—he is regarded with curiosity—even with a shade of suspicion or of jealousy. There cannot, of course, be complete harmony of views between the one and the other. Education must inevitably make a difference. But any alienation of feelings, thus arising, ought to be reduced to a minimum by means of a considerate and conciliatory disposition on the part of the educated native gentleman. This is all the more necessary where social and religious reforms are concerned. Here, hot haste and fiery zeal are to be avoided. It would not be reasonable to expect that one stroke of logic would shatter to pieces the stratified ideals of an immeasurable antiquity. The process often to be

preferred is like that of diluted acids acting slowly and surely on the most obdurate material. In other words, to be practically useful guides, we must not too much outrun the multitude to follow us in the path of progress. We should secure the respect and confidence of the people, and lead them on from step to step.

I have stated how the educated native gentleman is watched by the great mass of the community. This is not all. He is also keenly watched by the English people, whether in India or in Europe. The English people, under a lofty sense of duty, have inaugurated a system of liberal education in India. They are naturally most anxious to know what the exact result of this noble and unparalleled experiment will be. Will it be good, pure and simple ?. Or will it be a mixture of good and evil ? And, if the latter, will good or evil preponderate ? With a view to determine this, the eyes of the dominant race are upon the educated native gentleman. He is accordingly being examined both telescopically and microscopically. Is he loyal at heart to the Government which has rescued India from the most hopeless anarchy and misrule ? Will he make a better citizen ? Will he make a better public servant ? Will his moral as well as his intellectual standard be raised to the extent desired ? It entirely rests with the educated class to furnish satisfactory answers to these questions. I have every hope that everything in these respects will turn out as well as may be wished. This hope is the result of observation and study better than superficial. Yet, it cannot be denied that some doubt survives in some quarters. I fervently pray that the educated class may be able, ere long, to put an end to all doubt in this direction. This is no light matter to be treated with indifference. It is a matter which will affect important native interests and important native destinies.

I have tried to show how the educated native gentleman is keenly watched above, below, and around. To this fact, he must be always alive. There is every need for his conducting himself with circumspection, care and thoughtfulness. The quality most required of him at this critical period is—judgment.

Life consists of a succession of innumerable acts; and excepting those of mere routine, every act has to be more or less directed by judgment in order that the right path may be steadily kept and all deviation prevented. Judgment to every man is like the compass to the mariner. I wish to impress upon the educated native gentleman the great importance of cultivating the faculty of judgment. In given circumstances, you must be able readily to decide what is right, and what is wrong; what is proper, and what is improper; what is becoming, and what is not becoming; in short, what is best to do, and what is not so. And remember that the circumstances in which you have to form a judgment, constantly vary like the figures in a kaleidoscope.

The power of judgment, like many other intellectual powers, can be acquired only by attention, by study, by exercise, and by deference to the suggestions of those who have already acquired the power. I am afraid that the scholastic career, as at present arranged with reference to the necessity of passing examinations, is not favourable to the development of the faculty of judgment. You have to read so much, you have to remember so much—in short, you have to cram so much, that you have no time to think—to collect and compare facts; to weigh them and to strike the balance—processes so essential to the formation of a sound judgment.

It is no wonder, then, that, in too large a proportion of instances, young men come out of the colleges

—fraught indeed with facts—but with judgment more or less imperfectly developed. The sooner the defect is supplied after leaving college, the better will it be in the interests of the individual, of the community, and of the Government.

The power of judgment will be of great use in its bearing on the affairs of Government. Every Government like the one which rules India—requires to be looked after in behalf of the governed. A constant and vigilant watch has to be maintained over its motives, its objects, and its actions. I say this though it is my strong conviction that the British Government is the very best that India can have. Human nature is so constituted that the most exalted political virtues have an inherent tendency to deteriorate unless public opinion acts as a constant corrective. The most admirable feature of the British Government is, that it fully recognizes this tendency to deterioration, and deliberately provides a check by granting the utmost possible useful freedom to the press.

I repeat, then, that a constant and vigilant watch has to be maintained over the motives, the objects, and the action of the Government. But, this is a high order of work acquiring special qualifications for its performance, and the qualification most essential is the possession of a sound judgment. When such judgment is wanting in, for instance, the Editor of a newspaper, his criticisms can carry little or no weight. Sensible people soon find out that the Editor has made up his mind to oppose Government indiscriminately—at all times and at every point; —that he regards it as his fixed function to abuse Government and all its measures; and that, therefore, he is not a safe guide to follow. His lucubrations are read with contemptuous indifference, if read at all.

It is in proportion to the power of correct judgment developed in a community, that the community becomes fit for self-government of any kind. Habits of calm and correct judgment being diffused, the internal differences of the community diminish, greater unanimity is attained, and consequently greater strength and greater influence. This is a most important political truth which deserves to be kept constantly in view, especially by those who are more than ordinarily interested in promoting political progress.

It may be somewhat useful to notice here one or two peculiarities of disposition, which are calculated to impede the development of the judging power. Some young men dissent from the opinion of their friends and neighbours, more or less unconsciously influenced by a mere desire to assert their intellectual superiority or intellectual independence. They express hasty judgments without doubt and without hesitation; they express themselves with an emphasis of language and tone, which deeply commits them, and makes it difficult for them to recede. This is an error which ought to be avoided.

Again, some young men think it derogatory to their intellectual dignity to consult others in order to secure correction or corroboration. They thus lose the immense benefit of consultation. They lose the most valuable opportunity to improve their own power of judgment by comparison with that of others, who may be their betters.

Again, some young men value themselves too much on their consistency. They rejoice in saying "I have always been of such an opinion, and I am not going to change it." They thus affect a consistency which belongs to men of far maturer judgment. This reminds me of a little incident which occurred to me a great many years ago. A number

of penknives were placed before me by a hawker to choose from. Every one of these bore a proverb on its handle. I happened to take up one and immediately encountered a proverb which I can never forget. The proverb was—"A wise man some times changes his opinions ; a fool never !"

Again, some young men are rather too fond of saying—"I hate compromises—I will never accept a compromise—I am an uncompromising man." Of course, principles of justice and virtue should not be sacrificed in compromises. But the great majority of compromises required in life are of a harmless character. With respect to these, when a man says "I will never make a compromise," he says in fact, "I am an obstinate man. I will make no concessions to others. I insist on having everything I want." Surely this cannot be right.

In practical life, individuals, high and low, and Governments, great and small, have often to forgo something of what they want, in order to secure the rest. It is continually necessary to give and take. Where there is a serious difference of opinion, matters must not be brought to a standstill. Each side has to make some concessions to the other and thus bring about an agreement and smooth over difficulties. Even in the family circle, one cannot long afford to be uncompromising without creating for himself an exquisite bed of thorns ! The principle has wider application in the social and political spheres. I may venture to say that no strong social or political organization for any useful purpose would be possible, unless a spirit of compromise eliminates minor differences—differences all the more numerous because of the heterogeneous elements which compose the population of India.

Another weakness in young people, which I would strongly deprecate, is too great a readiness to impugn

the motives of men. As a rule, we ought to be just and even generous in estimating motives. We should presume that men of position and character are actuated by good motives until such presumption is fairly rebutted. If we do not follow this general course, we shall often incur the risk of misjudging men and measures.

I will mention one more weak point before concluding. Young men here are often a little too apt to confine themselves to the legal aspect of matters. The legal aspect is, indeed, an important one. But matters often require to be regarded in other aspects also. The legal standard is not the only standard to judge by. A thing may be perfectly legal, yet it does not necessarily follow that, therefore, it is right and proper. A thing may be perfectly legal, yet it may be uncivil, it may be unbecoming, it may be offensive, it may be injudicious, it may be indiscreet, it may be unwise.

Having reached the limit of time assigned to me, I must now conclude. Let me, in all kindness, exhort you to think over some of these topics at your leisure and to discuss them among yourselves. I am sure you will not be the worse for it.