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EDUCATION IN INDIA.

A LETTER

TO HIS EXCELLENCY THE MOST HONOURABLE,

THE MARQUIS OF RIPON, K.G., G.M.S.I.

VICEROY AND GOVERNOR-GENERAL OF INDIA, &c. &c.

BY

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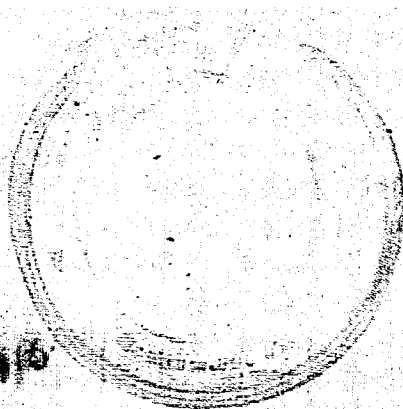
MADRAS:

C. K. S. PRESS, VEPERY.

1881.

Ag. No. 2410
 of 16.5.82.

37054
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To

HIS EXCELLENCY THE MOST HONOURABLE

THE MARQUIS OF RIPON, K. G., G. M. S. I.,

*Viceroy and Governor-General of India,
Chancellor of the University of Calcutta,
&c. &c.*

MY LORD,

THE Government of one-sixth of the earth's population, differing in race and creed, with many inflammable elements, is a task demanding the greatest care and wisdom. The difficulty is increased by the administration being largely in the hands of foreigners, its head, generally a stranger to the country, holding office for only five short years.

The state of the people forbids Government standing still. On the other hand, it is possible, with the very best intentions, to make changes the evils resulting from which would far counterbalance the good. In some cases, the Viceroy has not to take the initiative, but to watch over measures introduced by his predecessors. It is a misfortune that the originator of a scheme in India is generally unable to guide its working, upon which so much depends. Like Solomon, he must "leave it unto the man that shall be after him."

Powerful vested interests and party claims have also to be taken into account.

Under such circumstances it is prudent to have important questions viewed from different stand-points before coming to a decision.

The subject on which I venture to address your Lordship is one of the most weighty that can come before you—the education of the country. As Lord Northbrook justly remarked, in a University address, "It would be bold indeed in me to venture to give any authoritative opinion upon the effects of the spread of education in India. I doubt whether any of those here present, however earnest they may be in the cause, could venture to prophesy what the effects of the spread of education in India may eventually be."

Lord Lytton spoke of the change now going on in India as "the greatest and most momentous revolution—at once social, moral, religious and political—which perhaps, the world has ever witnessed."

Education is rapidly spreading. According to the trite saying, "Knowledge is power." Whether it will prove a blessing or a curse depends upon the way in which it is employed. The stream resembles its source. The effects of education turn

largely upon its character. "If we go seriously wrong," says Dr. Murray Mitchell, "in the educational system we set up, the error may soon be irretrievable, and the consequences fatal."

When a witness gives evidence before a commission, the first inquiry is generally about his means of acquaintance with the subject. The writer may, therefore, be permitted to state that he has been connected with education in the East for nearly forty years. For about twenty years in succession he has made the circuit of the three Presidencies of India; he has visited every country in Europe noted for the excellence of its schools, as well as twice crossed the Atlantic. He may also venture to add that some previous remarks on the same subject, submitted to Lord Northbrook, were favourably received, and, it is believed, had some influence.

An endeavour will be made to take all the circumstances into consideration. Schemes will not be brought forward which, however good in themselves, are impracticable on account of the expense. Nor, again, will changes be proposed inconsistent with the avowed principles of Government education.

Every important step will be supported by past practice or by the approval of some of the most distinguished educationists or officers of Government. The writer will sometimes appear to have needlessly dwelt on what are platitudes, to have wasted labour in "slaying the slain." But there is still a considerable amount of ignorance in India about what are considered educational truisms in Europe. Some influential men still represent what may be termed the "middle ages" of Oxford. If there is any recognised principle among enlightened educationists at home it is, that teachers ought to be trained. Yet Dr. George Smith, himself an experienced educationist, said, "In a backward country like India the Normal School is the root of all successful education. It is sad to be under the necessity of writing such platitudes year after year; but it is necessary."*

The writer's course in India is nearly run. The shadows of life begin to darken. Before he leaves the country where his best years have been spent, he would seek to make another effort both for its poor toiling millions and for their natural leaders. He takes encouragement to himself from the remark of a former Vice-chancellor of the Calcutta University: "Men abstain from doing good or attacking evil when the opportunity is plain before them, for lack of faith in their individual power; but it is no new lesson which science teaches when it says that no energy, however feeble, is ever lost, and that no exertion is without some avail."

* *Friend of India.*

PROGRESS OF GOVERNMENT EDUCATION IN INDIA.

Before entering into details, it may be well to give a very brief sketch of what has been hitherto done. It will show the great evils resulting from ill-advised schemes, the necessity of watchful supervision, and the practicability of improvement.

Early Efforts.—The Calcutta Madrassa, or Muhammadan College, established in 1781 by Warren Hastings, seems to have been the first educational institution founded by the British Government in India. It was followed in 1792 by the Sanskrit College of Benares. The discipline of the College was to be "conformable in all respects to the Dharma Shastra in the chapter on education." The scholars were to be examined four times a year in the presence of the Resident, "in all such parts of knowledge as are not held too sacred to be discussed in the presence of any but Brahmins."*

The Poona College was founded in 1821. The Peshwa had annually distributed a large sum of money among the Brahmins noted for their learning. Mr. Chaplin, Commissioner of the Dekkan, proposed, as a less objectionable method of spending the funds while the original object was in some measure kept in view, that part of the grant should be devoted to the support of a College.

On the renewal of the East India Company's Charter in 1813, the following clause was inserted:

"A sum of not less than a lakh of Rupees (£10,000) in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India."

No steps, however, were taken by the Indian Government for ten years to carry out this measure, and the money was left to accumulate.

In July 1823, the Governor-General in Council resolved, that,

"There should be constituted a General Committee of Public Instruction, for the purpose of ascertaining the state of public education, and of the public institutions designed for its promotion, and of considering, and from time to time submitting to Government, the suggestion of such measures as it may appear expedient to adopt with a view to the better instruction of the people, to the introduction among them of useful knowledge, and to the improvement of their moral character."

* Kerr's Review of Public Instruction in the Bengal Presidency, p. 135.

In 1826, Sir Thomas Munro established a similar Board of Public Instruction for the Madras Presidency. The Bombay Board of Education was constituted in 1840.

Until 1835, the Bengal Committee of Public Instruction was mainly in the hands of orientalists, the study of Sanskrit and Arabic receiving special attention. "The medium of instruction," says Macaulay, "was oriental, the whole scope of the instruction was oriental, designed to conciliate old prejudices, and to propagate old ideas."

Introduction of English.—Intelligent Hindus felt the need of an education better adapted to the wants of the nineteenth century. In 1816 the Hindu College was established in Calcutta, largely through the efforts of David Hare, a watchmaker. The studies included the works of Locke, Adam Smith, Shakespere, Milton, and other writers.

Dr. Duff's Institution in Calcutta, commenced in 1830, gave a great impulse to the study of English. His views were held by the late Lord Macaulay and Sir Charles Trevelyan. Macaulay, in a scathing minute, exposed the absurdity of teaching at the public expense, "Medical doctrines that would disgrace an English farrier,—Astronomy, which would move laughter in girls at an English boarding school,—History, abounding with kings thirty feet high, and reigns thirty thousand years long,—and Geography, made up of seas of treacle and seas of butter." Soon afterwards, Lord William Bentinck issued the following order:

"His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science amongst the Natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone."

Macaulay subsequently explained that the General Committee, in "advocating English as the best medium of instruction, had in view those classes only of the community who had means and leisure for obtaining a thorough education." "When the object is merely an elementary education, it may be most easily imparted to the natives in their own language."

The Muhammadan College.—The frightful abuses connected with this for about a century will be detailed at some length for an important purpose which will be explained.

Its original design was to supply Muhammadan law officers. It was consigned to the uncontrolled management of Muhammadan Professors, who "professed to teach Theology and Law according to the Koran, the Commentators, and the Traditionists, and Science according to the Græco-Arabic system of Bagdad and Bokhara."

For nearly forty years the studies of the College were nominal, and its ample resources were dissipated among the superior and subordinate drones of the establishment.

In 1820 an English visitor was appointed, but in 1850 it was reported to Government that he was powerless to prevent fictitious Muster-Rolls of Students and nominal Professors; besides that there had been no advance since the time of Warren Hastings either in the system of instruction pursued or in the amount of study accomplished.

This led to the appointment of a well-qualified European Principal, Dr. Sprenger, who turned his attention to the improvement of the Institution, remarking that the course of study which was actually in operation led to the encouragement of purely dialectical pursuits, and tended to keep up antiquated prejudices and to give systematic sanction to superstitions condemned even by Islam. The system, Dr. Sprenger added, is in fact precisely the same as the one which was in vogue in Europe during the darkest ages, and it produces the same results. The sophistries of dialectics learned in a sacred language puff up the Professors with conceit, render them hostile to every thing practical or founded on experience, and extinguish in them the sense of art and beauty, and blunt the sentiment of equity and morality.

The learned and *quasi* learned Muhammadans who ruled over the Institution, besides teaching Arabic in their own peculiarly dawdling, irrational and inefficient manner, varied the scholastic pursuits of the students by periodical assemblages of the neighbourhood for public prayer and exhortation, as well as by the frequent funerals of deceased Muhammadans, whose relations were encouraged to bring their bodies to the College at all times of the day for the performance of the prescribed rites and ceremonies, for which of course the work of teaching was always suspended.

The above account is abridged from a Minute* by the Lieutenant-Governor of Bengal, printed in the Bengal Public Instruction Report for 1857-58. Dr. Hunter's *Indian Musalmans* contains statements still more recent and still more astonishing:—

"Every year under our instruction makes them more confident in their own narrow system of learning, more vicious as to their morals, less fit for any active career in life, and more disloyal to our Government. They hate the sight of an Englishman. When the scandal had grown so public as to render imperative a resident English Professor in the College, he had to be smuggled into it by night. During more than ninety years the Chapters on Holy War against the Infidel have been the favourite

* The whole Minute and Dr. Hunter's book deserve careful attention.

studies of the place; and up to 1868 or 1869, I forget the exact date, examination questions were regularly given in this Doctrine of Rebellion."

"Unhappily an even sadder tale remains to be told. I do not speak of the last two years during which the Special Commission has been sitting. But there is evidence on record to show, that, within a quite recent period, the students brought their courtesans into the College. About twenty-six of them have rooms; and the quarters thus granted by the Government were converted into dens of profligacy. Not content with harbouring what Carlyle calls the unmentionable women, they sunk into those more horrible crimes against nature which Christianity has extirpated from Europe, but which lurk in every great city of India.

"Some of the more diligent supplement the meagre College Curriculum by reading 'religion' in private Musalman schools outside. Such external studies consist chiefly of the Muhammadan Traditions (*Hadis*) and law-books of the fanatical medieval stamp,—a sort of learning which fills the youthful brain with windy self-importance, and gives rise to bitter schism on the most trivial points within the College walls. Not long ago, as the English Resident Professor was going his evening rounds, he heard a tumult in the students' rooms. 'Your religion is all wrong,' (*tumhara imān thik na*) and similar phrases resounded through the corridors, and fierce were the denunciations on all sides. He hurried to the scene of the uproar, and found that one of the students had discovered in a law-book that during prayer the heels should be joined, else the petition has no effect in heaven or on earth. Those who had said their prayers with unclosed heels denounced the discoverer of the new mode as a pernicious heretic; while he and a little band of followers consigned all who prayed in the old fashion to the eternal torments of hell."

"At the end of seven years the students know certain books by heart, text and interpretation; but if they get a simple manuscript beyond their narrow Curriculum, they are in a moment beyond their depth. Such a teaching, it may well be supposed, produces an intolerant contempt for anything which they have not learned. The very nothingness of their acquirements makes them the more conceited. They know as an absolute truth that the Arabic grammar, law, rhetoric, and logic, comprise all that is worth knowing upon earth. They have learned that the most extensive kingdoms in the world are, first Arabia, then England, France, and Russia, and the largest town, next to Mecca, Medina, and Cairo, is London. *Au reste*, the English are Infidels, and will find themselves in a very hot place in the next world." pp. 204–207. 2nd Ed. 1872.

Dr. Hunter adds: "I have dwelt on these painful details, because I believe it most important, now that the Government has awakened to the necessity of really educating the Musalmans, that it should avoid a system which has brought failure upon its one great previous attempt. Our Calcutta Muhammadan College has been practically left in the hands of the Muhammadans themselves, and it is under their management that it has proved such a scandal and disgrace."

The present writer offers a similar apology for reproducing them. It is reported that a bill is shortly to be introduced into the Viceregal Council, raising the Punjab University College to the rank of a University. A Memorial lately presented by the Indian Association, Lahore, contains the following:—

THE MUHAMMADAN COLLEGE.

"Statute III. 3 a. provides that the study of English shall form one of the most prominent features of the teaching in all the Schools and Colleges connected with the Institution, &c. Now the 'study of English,' instead of forming one of the most prominent features of the teaching of the Oriental College, is not taught in it at all. Again, Statute III. 3rd provides—'Proficiency in Arabic or Sanskrit or such other oriental language as may be prescribed by the governing body, combined with a thorough acquaintance with English, shall be a necessary condition for obtaining the highest honors of the Institution.' The Senate has held (vide Punjab University College Calendar for 1878-79, para. 55) that English shall not be a compulsory subject for the High Proficiency in Arts' Examination, which is said to be equivalent to the B. A. Examination of the Calcutta University. The same Statute further says, 'Provision shall be made for duly recognizing and honouring proficiency in literature and science in the case of those unacquainted with English, provided such attainments are combined with a fair acquaintance with the more important subjects of European education, such as history, geography, &c. so far as such acquaintance is obtainable through the medium of the Vernacular.' This rule has been set at naught in all examinations on the Oriental side held by the Punjab University College. No knowledge of important subjects of European education is required in any of the following examinations:—Maulavi, Maulavi Alim, Maulavi Fazil, in Arabic; Munshi, Munshi Alim, Munshi Fazil, in Persian; Prāgya, Vishārad and Shastri, in Sanskrit."

How far the above representations are correct the writer does not know, but the examinations for the title of Maulavi, &c., recall to memory the Muhammadan College of Calcutta. A Maulavi may be described as a Muhammadan ecclesiastical lawyer. Muhammadan law is based on the Quran, the Traditions, &c. It involves the study of text-books like those of Bagdad and Bokhara, whose effects have already been described. The Shastris are much of the same stamp as the Maulavis. Professor Monier Williams admits

"the utter narrowmindedness of Indian Pandits. They have believed the whole circle of human knowledge to be contained in Sanskrit writings. To this very day the most bigoted are fully persuaded that to learn anything beyond the Śāstras is quite useless."*

It may be objected that only the valuable branches of oriental study are taught by the Punjab University College. The very same avowal was made at Poona. The College was for "the encouragement and improvement of the useful part of Hindu learning." After several years' trial, the Bombay Government declared that the Institution had "fulfilled no purpose but that of perpetuating prejudices and false systems of opinions, and that unless it could be reformed, it had better be abolished."†

Macaulay says in his Minute:—

* Modern India, p. 287.

† Oriental Christian Spectator, Vol. IV. p. 302.

"We do not even stand neuter in the contest between truth and falsehood. We are not content to leave the natives to the influence of their hereditary prejudices. To the natural difficulties which obstruct the progress of sound science in the East we add difficulties of our own making.

"What we spend on the Arabic and Sanskrit Colleges is not merely a dead loss to the cause of truth; it is the bounty-money paid to raise up champions of error. It goes to form a nest, not merely of helpless place-hunters, but of bigots prompted alike by passion and by interest to raise a cry against every useful scheme of education."

The writer acknowledges that he is entirely ignorant of the provisions of the bill to be introduced into Council for the establishment of the Punjab University. There may be good and sufficient reasons for such a course. It may be that his fears are groundless, that the contemplated regulations are such as to prevent abuses.

Vernacular literature deserves every encouragement; but, as a rule, any of real value at present must come from men well acquainted with English. Maulavis and Pandits, puffed up with vain conceit from their knowledge of Arabic and Sanskrit, have no ideas worth communicating. English opens out to them a new world, and does more than any thing else to show them that they have been, to use their own figure, like tortoises in a well.

All that is urged is, that past experience shows the need of the utmost caution. It is desirable that the bill should be fully discussed out of Council, as well as within Council, before it is passed. Opinions should be obtained from other parts of India, and not confined to the Punjab. They should also represent different stand-points.

There are already symptoms of antagonism between Muhammadans and Hindus, and care should be taken not, even unintentionally, to foster this spirit.

The course pursued in the past has been condemned by some of the most intelligent friends of progress in the Punjab. Its approval by Muhammadans and Hindus should be rated at its proper value.

The foregoing quotations and remarks are not dictated by any unfriendly feeling towards our Muhammadan fellow-subjects. There are none more requiring our warmest sympathies and efforts. But their welfare will best be promoted, not by strengthening their ignorant prejudices, but by giving them an education which will render them more enlightened, and better fitted to take the position in life they wish to occupy.

Popular Education.—Sir Thomas Munro seems to have been the first to establish schools of a lower grade, in addition to those for secondary instruction. The Board of Directors sanctioned an annual grant of £5,000 towards their support. During the administration of Lord Hardinge, about a hundred vernacular

schools were opened in Bengal. Though both the preceding attempts ended in failure, in 1850 Mr. Thomason, Lieutenant-Governor of the North-West Provinces, commenced a lower class system of education which was attended with marked success.

Recent Progress.—But Sir Charles Wood's celebrated Despatch of 1854 may be called the Magna Charta of Government education in India. It was drafted by the present Earl of Northbrook, and expresses the most enlightened and comprehensive views.

Directors of Public Instruction were appointed, three Universities were established, and even during "troubled times" the Government of India sought to carry out the provisions of the Despatch.

In 1860 the number of pupils in schools and colleges aided or maintained by Government in British India was 306,506; in 1870, it had increased to 1,096,028; and in 1880, to 1,820,798, including 82,274 girls.

By the census of 1881, the population of British India was about 190 millions. Only one per cent is therefore yet under instruction, showing how much still remains to be done. But, there has been progress, and if the resources of the country are not worse than wasted on "scientific frontiers," the future advance will be still more rapid.

INFLUENCE OF GOVERNMENT EDUCATION.

Satisfaction at the spread of education must depend upon its effects. Past experience has shown what shameful abuses may exist for nearly a century in the Capital of British India, the centre of European civilization, under the eye of the Supreme Government.

With regard to *Vernacular Education*, there is a general agreement that it has been, on the whole, beneficial. At the same time it is susceptible of considerable improvement, especially in some parts of the country.

The influence of *English Education* has been much more of a mixed character.

One main object of Government has undoubtedly been gained. A class of public servants has been raised up of greater intelligence, truthfulness and probity than their predecessors. On the other hand, it is alleged that the spread of English education has been followed by some serious evils.

Defects why noticed.—It may seem ungenerous and unfair briefly to acknowledge excellencies, and to dwell at great length upon

alleged defects. But the object in view has to be taken into account. Let all excellencies remain. If any improvements are practicable, it is necessary to show where they are required, and the means by which they can be secured.

The first point to be ascertained is, Do the alleged defects exist? Evidence with regard to this has therefore to be adduced. Hence the numerous quotations from persons entitled to be heard.

Admissions.—These should be borne in mind :—

1. The evils complained of are, to a greater or less degree, inevitable in the present transition state of India.

2. The Rev. James Johnston, in the Preface to "Our Educational Policy in India," says,

"When I call attention to the fact, that education in Government Colleges leads to irreligion, discontent, and disloyalty, let it be distinctly understood that I neither lay the entire blame on Government Colleges for the effects produced, nor do I except other Colleges from producing, in many cases, like results." p. xv.

3. There are some noble men in the Government Educational Department who are trying their utmost to diminish the evils which will be noticed.

Still, the *cause* and *cure* rest largely with Government. Government is now the main educational factor. Directors of Public Instruction, Government Inspectors, Government Regulations and Government School Books, are more and more moulding the entire education of the country.

Lastly, while giving the opinions of high authorities, the writer does not hold himself responsible for all their statements. That the evils *exist*, he is absolutely certain. As to their *extent*, there may be some question. All that the writer contends for is, that they deserve careful consideration, and that every means should be taken to counteract them; whatever be their origin.

ALLEGED EVIL EFFECTS OF ENGLISH EDUCATION.

SELF-CONCEIT AND RUBENESS.

Self-Conceit.—Young people every-where are apt to have a good opinion of themselves. An English poet says,

"When young, indeed,
In full content, we sometimes nobly rest,
Unanxious for ourselves, and only wish,
As duteous sons, our fathers were more wise."

SELF-CONCEIT.

Educated young men in India are under peculiar temptations to this failing. Some of them are fond of dwelling upon the fact that the Hindus were civilised when the English were painted savages. More than this is sometimes claimed. A sensible Bengali gentleman said in Calcutta: "It was quite sickening to hear the remark made at almost every public meeting that the ancient civilization of India was far superior to that which Europe ever had." People in England are apt to fall into a similar error with regard to their own country. The Elizabethan age is one of the most glorious in the annals of Britain. It reckons among its ornaments statesmen like Cecil and Raleigh, poets like Spenser and Shakespere. If, however, we consider the state of the nation generally, a very different picture is presented. Much more was this the case in India. The "nine gems" that adorned the court of Vikramaditya were only like a few bright stars in the dark night. Macaulay's words apply to India with double force: "We see the multitudes sunk in brutal ignorance, and the studious few engaged in acquiring what did not deserve the name of knowledge."

Superiority of intellect over their present rulers and teachers is sometimes asserted. The *Indian Banner*, among other remarks, had the following :—

"We men of the East can look at the sun, whilst those of the West wink and blink and wear coloured spectacles that falsify their vision; but this magnificent portion of the terrestrial globe, this flowery nation, will yet find an expansion of which England perhaps is little aware in her little narrow corner of the earth—the birth-place of bigotry and science."

The *Bombay Saturday Review* thus criticised the above :—

"We have been found fault with by a contemporary for our censures of native shortcomings. Perhaps we have sometimes flogged with unfashionable severity, but it must be admitted, in extenuation, that the pupil is a very provoking one. It is not that he is intolerably dull or obstinate, though he is sometimes both the one and the other, but that he is so exceedingly well satisfied with himself, and so thoroughly persuaded of his own innate superiority to his teachers.

"The 'educated' natives are evidently of opinion that, by virtue of a supposed pre-eminence of India, they are entitled to regard themselves as the favoured race, the lords of intellect to whom Providence has intrusted the regeneration of mankind. Their English instructors belong, they think, to a dull, good-natured, plodding nation, whose mission on earth has been to preserve the glorious traditions of Indian knowledge and to restore them at last to their true inheritors, whose minds have meanwhile been lying fallow for a few centuries. They constantly address us with a compassionate and irresistibly ludicrous air, that seems to say, 'Poor fellows, you have done your work as well as you could; you have fulfilled your part in life by teaching us what you know. Now, be so good

as to stand out of the way, and you will see what intellect really can do; for the play of the Indian genius is about to commence.' One is reminded of Mr. Snodgrass, when that hero rolls up his sleeves, and announces to the awed bystanders that he is going to begin....

"Beware of your besetting faults of dreaminess, inordinate conceit, and love of empty talking. Quit yourselves as men; be strong. Firmly follow in practice what you acknowledge to be right. Tell truth and shame the devil. And tell truth to your own souls; do not palter with your consciences, or remain contented with a phantasmagoria of incoherent opinions, the odds and ends of desultory reading, but ground yourselves in principles such as may stand the several tests of authority, that is, of great teachers, and of actual experience in life. If you would belong to a nation, you must first make yourselves men. If you would show yourselves really enlightened, speak with becoming reverence, not with flippant ingratitude, of the country which has enabled you for the first time to understand the ideas of national life, liberty, law, 'bigotry,' and progress, and which offers to substitute the civilization of the West for your own fossilized institutions. You have enormous advantages over others. Yours has been the royal road to learning. England has raised you at once into the position which we have inherited as heirs of centuries of protracted struggle. Is it too much, then, to ask that you should be modest, patient, resolute, striving earnestly to render yourselves worthy pupils of the nation inhabiting that 'narrow corner of the earth,' that 'precious gem set in the silver sea,' which has filled the whole world with the splendour of its glory, and stamped for itself an imperishable name on the heart of every lover of freedom and progress?"

Rudeness.—This is another charge brought against "Young India." He resents it, considering that he only shows proper self-respect, while he accuses "Old India" of servility, and Englishmen of a love of toadyism.

A few quotations may be made complaining of the evil.

The Punjab Public Instruction Report contains the following remarks by the Lieutenant-Governor:—

"Nor has the system which produces few scholars been more successful in producing gentlemen. The Lieutenant-Governor desires that the Department take especial care that the good manners natural to Oriental youth are not lost at school. This matter has hitherto been neglected. If the result of sending boys of good family to school is, as is now often the case, that they return pert, conceited and studiously rude and familiar, it is no wonder that parents desire to educate their children at home. English education is not a desirable thing if it only signifies sufficient acquaintance with the English language to write and speak ungrammatically, sufficient acquaintance with English literature to be shallow, and with English history to be insolent. English education is to be penetrated with the spirit of the great English authors; to imbibe some portion of their strength, and beauty, and nobility, and gentleness, and wisdom, to mould the life and character upon the models they have furnished. This is the standard of education to which the Department must endeavour to rise." Report, 1871-72, pp. 4, 5.

Sir William Grey, Lieutenant-Governor of Bengal, was so convinced of the extent of the evil, that one of his last acts was to issue a Minute on the subject. He says,

"It is a common remark that the educated young men of the present day betray a want of gentleman-like bearing in their social intercourse with their superiors and elders, whether European or Native, and that the evil is a growing one, and seems coincident with the general spread of education throughout the country."

Such complaints are not confined to Europeans.

The *Indian Mirror* says:—

"Our young men do not know or care to know how to respect their superiors. This may appear strange, for the Natives of India are known to be fastidiously polite. English education has made them self-sufficient, and infused into their minds a kind of false independence which knows of no distinction between high or low, old or young."

The present Maharaja of Travancore, in a Lecture delivered at Travandrum whilst First Prince, remarked:—

"I am here led to observe that our contact with European civilization has not resulted in unqualified success so far as our manners are concerned. Perhaps you know the story current among us of the crow that attempted to study the swan's gait, but lost its own, and did not secure that of its model. I am afraid that the comportment of not a few of our educated youths would strongly suggest comparison with this crow."

Some allowance ought to be made for circumstances. Men are prone to rush from one extreme to the other. Nor do the above remarks, by any means, apply to all educated men. Many of them exhibit the gentlemanly bearing which is so becoming; guarding on the one hand against obsequiousness, and, on the other, against the insolence which is mistaken for the display of a proper spirit.

Whatever may be the extent of the evil or its source, all thoughtful men will be agreed that in the present transition state of India it is of great importance to inculcate respect for authority. "Reverence," says Smiles, "is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence, either in man or God—neither social peace nor social progress."

The advice given in Madras by the Hon. H. S. Cunningham, deserves to be impressed upon students:—

"Beware, above all things, of an ignorant, irreverential frame of mind; distrust the learning which engenders it; a little knowledge is oftentimes especially dangerous in this, that, instead of prostrating the mind with a sense of the vastness of science and the smallness of human wit, it puffs it up with a childish conceit at its own lilliputian acquirements.... Self-assertion and vanity, insolence towards the past, recklessness as to the future, satisfaction with ourselves, indifference to the feelings of others, are the certain characteristics of superficial, worthless education, and of an ill-trained moral character."

DISLOYALTY.

This is an accusation regarding which educated Hindus are rightly very sensitive. As Sir Richard Temple remarks, "Nothing wounds and irritates them more than imputations of disloyalty; and nothing gratifies them more than a frank and cordial acknowledgment of their loyalty."

Some mistakes have been made in distinguishing what disloyalty is:—

"The state of the country and of the people often invites or demands criticism on the part of the Natives. It is every way desirable that their sentiments and opinions should be unreservedly made known to the ruling classes, and such outspoken frankness should never be mistaken for disloyalty or disaffection."*

An inquiry into Native loyalty is a very delicate one, and apt to cause ill feeling. It would be much more pleasant to educated Indians for the writer to suppress all disagreeable evidence, and give only favourable testimony. This, however, is not for their own real good in the end. If discontent exist, it is highly important that it should be known. What are its causes? It may partly arise from misapprehensions which may be explained; there may be just grievances which ought to be remedied. The worst thing possible for us is to live in a "fool's paradise," "saying peace" if there is "no peace." There is danger of this.

"The mutiny afforded many illustrations of the inability of foreigners to feel the pulse of the people amongst whom they were living in the intimate relations of master and servant or officer and private."†

It should be remembered that the remarks under this head are solely with a view to ulterior measures to promote the happiness and prosperity of the people.

In his last Minute, Lord Dalhousie wrote the following memorable words, the truth of which was so lamentably shown during the administration of his immediate successor:—

"No prudent man, who has any knowledge of Eastern affairs, would ever venture to predict the maintenance of continued peace within our Eastern possessions. Experience, frequent, hard, and recent experience, has taught us, that wars from without, and rebellion from within, may at any time be raised against us, in quarters where they were the least to be expected, and by the most feeble and unlikely instruments. No man therefore can ever prudently hold forth assurance of continued peace in India."

* India in 1830, p. 136. This work will be frequently quoted, because it contains more recent, varied, and reliable information about India than any single volume ever published. The author, from the time he was Private Secretary to Sir John Lawrence in the Punjab, has generally taken a bright view of things, though he also gives the dark side. Where he admits defects, it may be taken for granted that they certainly exist.

† Quarterly Review. July, 1831, p. 65.

Lord Canning, in his parting address to the European Deputation at Calcutta, observed:—

"England has before her one of the most difficult problems that State policy can be called to solve; the drawing together with harmony and without injustice to either side, two great races radically different in every thing that forms the character of man, but which by the course of events are being gradually brought face to face."

The patriotism of the ancient Greeks and Romans is thus described by Lecky:—

"Outside the circle of their own nation all men were regarded with contempt and indifference, if not with absolute hostility. Conquest was the one recognised form of national progress, and the interests of nations were, therefore, regarded as directly opposed. The intensity with which a man loved his country was a measure of the hatred which he bore to those who were without it."

Much of this spirit still survives in Europe. Smiles says, "A great deal of what passes by the name of patriotism in these days consists of the merest bigotry and narrow-mindedness; exhibiting itself in national prejudice, national conceit, and national hatred." Things may be expected to be still worse in the East.

From no great nation in the world are we divided by loftier barriers than from the Hindus. The inhabitants of the "Central Flowery Land" give us the complimentary epithets of "outside barbarians" and "foreign devils; but they will invite us to their tables. In the sight of genuine Hindus, we are unclean outcastes, whose very shadow is pollution. Even the most friendly say to us like Shylock to Bassanio: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you."

Professor Monier Williams says:—

"I have met with bigoted Pandits whose contempt for us and our boasted civilization, notwithstanding they travel by our railways, use our telegraphs, and live in security under our rule, and albeit they take pains to conceal their real estimate of our character, is, I am convinced quite as great as the contempt of their forefathers for any non-Aryan savages, whether styled Dasyus or Nishadas.

"I may mention, in illustration, that I often wondered, when in India, why certain great Pandits preferred calling on me very early in the morning, till I found out accidentally that, by coming before bathing, they were able afterwards to purify themselves by religious ablutions from the contamination incurred by shaking hands and talking with me.

"Nor have the Muhammadans, as a rule, any greater respect for us, for our social institutions, or for our religion. When they are less scornful than usual they confine themselves to calling us *Kāfirs*, unbelievers. But in India this epithet scarcely represents the amount of contempt with which we are commonly regarded by bigoted Muslims. Many of

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them have been seen to spit on the ground on leaving the houses of eminent civilians, after interviews in which the most courteous expressions had been interchanged."*

The natural prejudice against us as foreign conquerors, is increased by some unfortunate defects in ourselves. Lord Canning, at the opening of the East India Railway to Rajmahal, said :—

"Gentlemen, it is of no use to deny or conceal it, for it is known to all the world, we Englishmen, with all our great national characteristics, are not, as a people, conciliatory or attractive. God forbid that any of us should feel ashamed of his national character, or wish it to be other than it is. But none among us will deny that the very virtues of that character are not seldom exaggerated into faults."

It is not to be expected that our rule should be really popular. As a very experienced friend remarked, where the people, "do not positively hate us, they don't want us." Kaye says in his life of Mountstuart Elphinstone :—

"In later days we have been wont to assume in such cases not only the utter absence of all national feeling, but a craving after British rule which never has existed and never will exist in the popular mind, however wise and beneficial our Government may be. Mr. Elphinstone had no dream of this kind."†

Professor Monier Williams expresses the following opinion :—

"The most intelligent are quite ready to admit that they enjoy greater benefits under our rule than they would under any other; and the wiser, who know that universal disorder would follow its cessation, even pray for its continuance; but the mass of unthinking people would rather be badly governed by their own chiefs than well governed by us. In the Native States they will acquiesce in exactions which in our territories would be regarded as intolerable."‡

Elsewhere he says,

"I have found all intelligent Natives generally satisfied with our rule. It is useless, however, to conceal from ourselves the existence of much discontent, chiefly among the men we have educated above their stations." p. 361.

Evidence will be adduced presenting different views of the case. It will be shown, that if some men evince a hostile and disloyal spirit, the offenders have very sensible advice given to them by their own countrymen.

A Bengali "patriot" thus addresses his countrymen :—

* Modern India, p. 226.

† Lives of Indian Officers, Vol. I. p. 277.

‡ Modern India, p. 178.

"Mark the pampered upstart intruding foreigner, abusing, insulting, and murdering the helpless without fear of punishment."*

A writer in the *Englishman* makes the following quotation from *The Tempest* as representing in some measure the state of feeling :—

"You taught me language; and my profit on't
Is, I know how to curse: the red plague rid you,
For learning me your language!"

A gentleman, who lived for many years near one of the principal up-country Government Colleges, says of the young men educated at it: "They despise and hate their '*English conquerors, foreign rulers, proud tyrants*' for such are the terms they use. 'Could Greece' they say, 'resist a Xerxes? What could India not do?' They demonstrate clearly that the Indians could in one night destroy all the English throughout the length and breadth of the country." An educated Hindustani, who had visited America, said to the writer, "We are so many and you are so few, that if each of us took a pinch of dust we could smother you."

Mr. M. Gubbins shows this to be the natural effect of the Government system of education :—

"We place in a boy's hands the histories of Greece and Rome, and hold up to his admiration the examples of those ancient patriots who have freed their country from domestic tyranny or a foreign yoke. The knowledge which we impart to him destroys the reverence which he would naturally feel for his own religion and its precepts. In its stead, we implant no other of a holier and purer kind. Can we wonder, then, at the harvest which we too frequently reap—disloyalty untempered by gratitude; a spurious and selfish patriotism, unchecked by religion; and an overweening conceit of literary attainment, supported by no corresponding dignity of character." *Oudh*, p. 84.

It will be seen hereafter that lessons are drawn from Ireland as well as from Leonidas and his band.† A city in the Dekkan has been characterised as "a hot-bed of sedition."

On the other hand, thoughtful, sensible men appreciate the advantages of English rule. The Hon. V. Ramiengar, now Dewan of Travancore, at a public meeting in Madras, made the following remarks :—

"We live under the mildest, the most enlightened, and the most powerful of modern Governments; we enjoy in a high degree the rights of personal security and personal liberty, and the right of private property; the dwelling of the humblest and meanest subject may be said to be

* On the Religious Prospects of India, p. 48.

† The limping logic in this case did not strike the young patriots.

now as much his castle as that of the proud Englishman is his, in his native land; no man is any longer, by reason of his wealth or of his rank, so high as to be above the reach of the law, and none, on the other hand, is so poor and insignificant as to be beyond its protection. In less than a short century, anarchy and confusion have been replaced by order and good government, as if by the wand of a magician, and the country has started on a career of intellectual, moral, and material advancement, of which nobody can foresee the end. Whatever may be the shortcomings of Government, (and perfection is not vouchsafed to human institutions and human efforts) in the unselfish and sincere desire which animates them to promote the welfare of the millions committed to their care, in the high view they take of their obligations and responsibilities as Rulers, in the desire they show at all times to study the feelings and sentiments of the people and carry them along with them in all important measures, and in the spirit of benevolence which underlies all their actions, the British Indian Government stand without an equal."

The Press.—Seditious opinions are much more likely to be broached in private than in public. Still, the Press, English and Vernacular, under Indian management, may be regarded as largely the exponents of "Native Public Opinion."

The most influential English papers, as the *Hindu Patriot* and *Indian Mirror*, are decidedly loyal. They criticise public measures freely, often justly, but without bitterness. The *Indian Mirror* also seeks to promote kindly feeling between the two races. Similar remarks apply to *Madras Native Opinion*, under its present management. The writer is not sufficiently acquainted with the Bombay leading Native Journals to describe their character.

The inferior English papers are less satisfactory, though, as a rule, they cannot be considered disloyal. The burden of some of them, probably conducted by young men without fixed employment, is the iniquity of the British Government in giving appointments to Englishmen instead of Indians.

Of Newspapers in English, conducted by Indians, Sir Richard Temple expresses the following opinions:—

"Of the Native Newspapers published in the English language, as yet few in number, some are distinguished by loyalty and good sense as well as by cultivated ability, and are creditable products of the new education; as for instance the *Hindu Patriot* of Calcutta. Others are notable for a latitude of criticism which, though extreme, does not transgress the limits ordinarily claimed for journalism." p. 132.

The same writer, from the high offices he held in India, had great advantages for forming an opinion with regard to the Vernacular Press—their principal contents being reported weekly to Government. He expresses the following judgment:—

"Of the vernacular Newspapers, which are much more numerous, many are signally and consistently loyal, while preserving independence in their thought and freedom in their criticism. Others again have been disfigured occasionally by writings which, though not actually seditious or treasonable, are objectionable in their political tendency and likely to have the effect of causing ill-feeling against British rule, whether that effect is intended or not. Some few contained treasonable passages calculated to excite hatred against British rule. It was the occurrence of these passages from time to time which induced the Government of India to pass the Vernacular Press Act empowering the executive authorities to check the publication of such matter. The appearance of passages politically objectionable, indeed, has not entirely ceased, but has become rare and slight.

"There remains, however, in too many of the Native Newspapers a disposition to find fault with everything and to be pleased with nothing under British rule, to form inflated notions and to ventilate impracticable suggestions."*

It will be seen that Sir Richard Temple, one of the highest authorities on the subject, bears cordial testimony to the general loyalty of the Native Press. He refers, however, to a few papers as containing matter either calculated to cause ill-feeling between the two races or positively disloyal. Their character will best be shown by one or two illustrative quotations from Newspapers in English conducted by Indians. The first is from a well-known journal; the other two are from an obscure print. They are no more the exponents of educated Indian opinion than the *National Reformer* represents the views of Englishmen.

The Hindu Patriot says:—

"We CANNOT resist the temptation of reproducing the following from the *Amrita Bazar Patrika*:

POLITICAL GEOMETRY.

Chap. 1st. Definitions.

1. A political point is that which is visible to the Government but invisible to the people.
2. A line of policy is length without breadth of views.
3. Political figure is that which is enclosed on one side by arabition and another by hypocrisy.
4. A political circle is a plain figure contained by one line of policy, and is such that a certain point within this figure keeps the circumference firm and united.
5. And this point is called interest.
6. A political triangle is a wedge which is usually introduced at the beginning of any new impost.
7. Parallel lines are lines of policy, which though they never meet always tend to the same direction.

* India in 1880, pp. 132, 133.

Chap. 2nd. Postulates.

1. Let it be granted that any tax may be imposed upon any sect or class of the people without their permission.
2. Let it be granted that any measure may be introduced or withdrawn at the pleasure of the Government.
3. Let it be granted that any promise may be made or broken provided there be a nominal pretext at hand.
4. Let it be granted that a deficit may be shown when there is a surplus.

Chap. 3rd. Axioms.

1. Might is always right.
2. England governs India for the good of the latter.
3. Things which have a black cover have also a black interior.
4. Things which have a white cover have also a white interior.
5. Black can never be white neither white be black.
6. The promise or opinion of one individual is equal to the promise or opinion of the whole nation.

PROP. 1ST. PROBLEM.

*Given a permanently settled Revenue on land to draw a road cess from it.**

The proceedings of those "heroes," "co-workers in the cause of social freedom to the people," the "Nihilists, Fenians, and Communists," are vindicated in the editorial quoted below. If the American Fenians carry out their programme of blowing up passenger ships with dynamite and assassinating Mr. Gladstone, "we do not hold them responsible for the bloody and certainly outrageous acts to which they are obliged to resort." As already stated, it is an obscure paper, though published in an important city, and to avoid publicity the name is not given, but the date is the 30th August, 1881:—

"The doings of foreign co-workers in the cause of social freedom to the people, have no small interest for us. Not only do they teach us a great lesson of unflagging perseverance, they also have irresistible attractions for us, in that they are executed under instructions from little knots of resolute, energetic men forming themselves into executive Committees. With more or less prosperity, they have flourished, and extended the scope of their operations, sometimes far and wide, not only in Europe, but in America as well. The reader need not be told, of course, that we are alluding to the heroes of the Socialistic propaganda. We are far from condemning the line of policy adopted by the Nihilists, Fenians, and Communists, inasmuch as we do not hold them responsible for the bloody, and certainly outrageous deeds to which they are obliged to resort. We bewail the perversity of the powers that be, who give a handle to these people to perpetrate excesses, from which even a naked barbarian would shudder. As it is, we vindicate the conduct of this class, in that, they

* This extract appeared several years ago. The writer at one time took in the paper, but he was so disgusted with its tone, that he gave it up. No recent specimen is therefore available.

cannot be held accountable for what they are compelled to do. Give them the privileges they want, and they will certainly desist from further loathsome deeds. Withhold these from them, and if they be guilty of any excesses, it is you, who goad them to do so."

An editorial of a later date (Sept. 20, 1881) thus describes the policy of the English:—

"By setting Hindu against Mahomedan, Kashmiri against Bengali, Parsee against Mahratta, they hope to keep all these races in perpetual bondage and subjugation. We feel it sickening to think of this. But it is too true."

The course recommended is the following:—

"Under the rule of a people who have no sympathy for us, who have systematically ignored our rights and robbed us of our immense wealth, it would be hoping against hope to look forward to an improvement of affairs. Under the circumstances, it is incumbent on us to cherish for one another brotherly love and attachment. Let us for good forego the unnatural antipathy against one another. Let the Hindustani for ever cease to look upon the Punjabi as a foreigner, let the Madras be ashamed of picking a hole in the Parsee's pocket. In one word, let us unite and conquer. Our rulers have acted on the aphorism of 'divide and conquer.' Let us have 'unite and conquer' for our motto; and we hope the national cause will look up. Let us 'boycot' one another, if we attempt in any way to injure our mutual interests. No objection can be taken to our well-to-do friends, who have now and again to dance attendance on local *luxors*, pretending before the latter to profess ill-feeling against those these (*sic*) will have us do simply with a view to please them. But we must never actually foster any rancour against our fellow-countrymen. We must somehow or other serve our interests, and for once in our dealings with our rulers, by hook or by crook. We have had sufficient proofs given us for doubting their sincerity. We have been convinced that as a conquering nation, they somehow cannot bring themselves to concede to us privileges they acknowledge to be common to all human beings. They want, in spite of their asseverations to the contrary, that we should never be able to raise our head, that they the more leisurely suck our life-blood. But this sinister motive can be defeated by adopting the plan we have submitted."

During the Mutiny a Native regiment at Allahabad gave in the morning the loudest assurances of their loyalty, and murdered their officers in the evening at mess. A similar course of duplicity, it will be seen, is recommended by this patriot.

The *Indian Mirror* had the following remarks on some of the Native Newspapers*:—

"Any one who will go through the weekly reports on the Native papers, cannot help thinking that in the current vocabulary of our contemporaries, education means the loss of respect for the Government; public spirit

* This was before the passing of the Vernacular Press Act.

is synonymous with empty bluster; patriotism is hatred of Englishmen, and impartiality is gross abuse."

It is satisfactory that such journals are condemned by enlightened Native opinion. A correspondent addresses the *Indian Mirror* as follows:—

"It pains me extremely to read some of the articles of the *Amrita Bazar Patrika*. The Editor of that paper, doubtless misguided by false notions of patriotism, has taken into his head of serving his country by heaping censures upon the character of the ruling race of the land. I shall not stop here to enquire into the justness or otherwise of such censures. Suffice it to say that even if they were true, the mode in which they have been expressed shows a spirit of hostility little calculated to reconcile the conquerors with the conquered. Such indiscreet, go-ahead effusions render the breach between the Europeans and the Natives still wider, and make those Englishmen who have really the welfare of India at their hearts think that their sympathy is wasted upon beings who do not possess a spark of gratitude in them.

"Fair criticism, made in a spirit of soberness, is always palatable. But wholesale denunciations are not only unpalatable to them against whom they are aimed, but they show a shallowness of spirit and a want of charitable feeling in those that make use of them. They are the only safety-valves of pseudo-patriotic feelings.

"It costs very little trouble of thought to call a nation a nation of liars and hypocrites. To vilify the whole nation in a journal in such a way is to abuse the privilege of journalism. It is hardly fair to abuse indiscriminately a whole nation under shelter of such a privilege. The constant occurrence of such a thing may justify the Government to make measures for curtailing the powers of the press, however sacred they ought to be held in all civilized societies."*

A Bengali shows, that for his countrymen to be disloyal would not only display the "blackest ingratitude," but be "suicidal:—

"It is a thousand pities, however, that Bengali writers, of all people in the world, should use strong language against the British Government. Of all people in British India, Bengalis have the least reason to be discontented with the Government. The Mahomedan, whose dominion has been overthrown, the Mahratta and the Sikh, whose independence has been subverted, may have some reason for disaffection; the Bengali, none. The Bengali never had dominion; and he had been deprived of his liberty half a millennium before the Anglo-Saxon set foot on Bengal. And during those dreary centuries he was the prey of every rapacious conqueror. He was despised by the Hindustani, robbed by the Mahratta, and treated as a slave by the Mahomedan. It is only since the ascendancy of British power that the Bengali has begun to look up. It would, in our opinion, be an act of the blackest ingratitude, if Bengalis showed any disaffection to that very government to whose beneficence they owe their present advance over the rest of the people of India. But the manifestation of such a spirit of disaffection on the part of Bengalis would be not only an ungrateful but a suicidal act. Suppose, for a

* Letter dated 26th June, 1874.

moment, that the British power in India were overthrown—God grant that the shadow of the British Lion may never grow less!—but make the supposition, however improbable it may be, that, by a hitherto unheard-of combination of all the Princes and Chieftains of India, and by a sudden and simultaneous rising of the Sikhs, the Mahrattas and the Rajputs, the British power were overthrown—we should like to know where the Bengalis would then be. Physically the weakest people in all India, without exaggeration, and the least warlike, they would be an easy prey to any adventurer that chose to lord it over them. Nor would Universities, Colleges, Schools, and the Degrees of Bachelors and Masters of Arts, be of any avail on that terrible day. The stalwart Sikh, the energetic Mahratta, and the brave Rajput, would laugh at our hopeless weakness, our English learning, and our loud talk, and, regarding us as the *protéges* of the hated *Feringhi*, would rob us of our riches and of our honour, would render our condition more miserable than it has ever been in the worst days of British domination,—thus making us objects of commiseration to a pitying universe. It is on these grounds that we would advise our brethren of the vernacular press to avoid tall talk, to rest and be thankful; and if they have any representations to make to the powers that be, to make them in decent, moderate and respectful language."

The Bengal Messenger.

Sir Richard Temple sums up his conclusions as follows:—

"Of late, certain symptoms of disloyalty manifested by some limited sections of certain educated classes have caused reflections to be made against the effects of education upon Native loyalty. But that disloyalty was traceable to social and traditional circumstances quite apart from educational causes, and was checked, not fostered or encouraged by education: There doubtless will be found disloyal individuals among the educated classes, as there are among all classes in a country subjected to foreign rule. Nevertheless a well-founded assurance may be entertained that those Natives who have learned to think through the medium of the language, and are imbued with the literature and the philosophy of England, will bear towards the English nation that heart-felt allegiance which men may feel without at all relinquishing their own nationality."*

The fear is more with regard to the future. Sir Richard Temple makes the following admission:—

"There is danger of discontent being engendered in the minds of educated Natives if adequate and suitable employment does not offer itself to them in various directions. As all the arts and sciences, which have helped to make England what she is, are offered for, even pressed on, the acceptance of the Natives, it must be expected that those who do accept these advantages, will be animated by hopes and stirred by emotions, to which they were previously strangers. They will evince an increasing jealousy of any monopoly of advantage in any respect being maintained in favour of Europeans. They are already raising a cry louder and louder, the purport of which is India for the Indians. They discern, or think they discern, undue liberality in some, and unwise parsimony in other branches of the public expenditure, in reference to Native interests." pp. 133, 134.

* India in 1880, p. 136.

The danger indicated in the above quotation is so important, that it will be noticed at some length another another head.

It is to be hoped that there is less now of the haughty demeanour of which the English have been justly accused. But to some, who complain of it most loudly, may be said, "First cast out the beam out of thine own eye." The *Indian Mirror* has the following:—

"If ten Englishmen behave haughtily towards the Natives, they deserve to be condemned, and they will be condemned throughout the civilized world by every right-thinking man. What we contend for is that while we are apt to animadvert on the overbearing conduct of a certain class of Englishmen, we seem indifferent or perhaps blind to the same defect in ourselves."

The *Times of India* says, "No Englishman treats the Natives of this country with the contempt and insolence which high caste Hindoos habitually display towards their low-caste brethren."

An American writer has the following remarks on changes of Government:—

"The form of Government must naturally vary according to the intelligence and virtue of the people. If, then, any citizens would influence the Government, if they would render it more mild and liberal, they must seek to enlighten and reform the great body of the people. The State, adapting its Government to the qualifications of the people, will be constrained to give them liberty according as they are prepared to receive it."

"Revolution with a view to more liberty, must prove an inevitable failure unless the people are qualified for freedom. The struggle for independence, if it results in the overthrow of a Government, is followed by a brief reign of anarchy, which is finally quelled by a military despotism, and succeeded by a Government more despotic than the preceding. The unwise citizens who engage in the struggle, lose their labor, and perhaps also their blood, and make things worse than they were when they began to agitate."

"Their way to higher liberty, then, is not in direct revolutionary measures, but in laboring to exalt the people to higher capabilities. They may thus secure from the State an increasingly liberal Government, as the people are able to appreciate and sustain it."

It is encouraging to find that similar advice is sometimes given by Native papers. The *Indian Mirror* says:—

"Of all the races that contended for the mastery of the empire, the English, we suppose, had the least chance of coming out victorious. There is something in the entire concern which tells us that God in His all-seeing wisdom brought them to direct the affairs of this vast continent. A patriot, therefore, sees providence or 'God in History.' The very same finger that points out to him the divine hand in the national annals, informs us also that it is very foolish to contend against the decree of the Almighty. God wishes that India should be regenerated through the instrumentality of the English nation. Every page of its history has been written by Him. Is it possible for us to fight with the most High? If our countrymen are atheists, let them venture to say so. We read their fate by the history of Bulwant Phadke. But if they do believe in a living God, let them calmly content themselves

with a cheerful disposition to abide by his Providence. And has not God written many hopeful chapters for us? Let us study the political creed of an honest patriot. The perusal of history convinces us that no nation can be politically strong which is not morally, religiously, and intellectually strong; and no reform is possible which does not begin from within. A patriot, therefore, begins his real warfare in the human heart. There are those great enemies which have overthrown the Hindu nation. They are not your Afghans, or Moguls, or Mahrattas or Englishmen, but the great foes which go by the name of immorality, sensuality, crime, disunion, jealousy, unbelief, superstition and untruth. A patriot must needs conquer these first; and when the mind has been formed, the heart reformed, the character purified, it is then that the nation will rise united to assert their political rights."

The humiliating acknowledgment has to be made that there are past events in the history of India which may well make Englishmen blush. Even at present selfish men sometimes gain their ends. Still, it is the wish of the English nation generally, and especially of those placed at the head of the Indian Government, to act justly and liberally towards the people of this country. Nothing will prove a greater obstacle to this than systematic efforts to vilify Englishmen, to represent their only aim in India as to "leisurely suck our life-blood," to recommend a course of dissimulation, to "vindicate," the conduct of those "foreign co-workers in the cause of social freedom," "the Nihilists, Fenians and Communists."

The Supreme Government of India, when reviewing Mr. Caird's Report, expressed the following opinion of the loyalty of the educated classes:—

"The English power in India rests, and always must rest, in the last resort, on the British troops the fighting power of which has been greatly extended by railway communications and by improved armament. But the people of India accept British rule without any need for appeal to arms, because we keep the peace, and do justice, because we have done and are doing much material good to the country and the people, and because there is not, inside or outside India, any power that can adequately occupy our place. To the minds of at least the educated among the people of India—and the number is rapidly increasing—any idea of the subversion of British power is abhorrent, from the consciousness that it must result in the wildest anarchy and confusion." p. 19.

It is reported that the Vernacular Press Act is to be repealed. Scurrilous attacks upon the English character and proceedings of Government are perhaps best met by severe reproof on the part of the most influential Native papers.

There have been faults on both sides. Each must make the confession,

"For I have sinn'd; oh, grievously and often;
Exaggerated ill, and good denied."

The poet adds,

"Be wiser, kinder, better than thou art."

SCEPTICISM.

This is, to some extent, inevitable under present circumstances; but a system of education which is, in a great measure, simply destructive, fosters it more than when a purer faith is at the same time presented.

The Rev. Dr. Murray Mitchell, an experienced educationist in India, said not long ago:—

"In colleges the gulf between Hinduism and European thought yawns wide and fathomless. Hinduism teaches a professedly inspired science which is outrageously absurd. The pupil soon rejects it with contempt, and at the same time necessarily rejects also the authority of the book which inculcates it. There is then to him no divine revelation; no authoritative declaration of spiritual truth. For an individual or a community to be thus suddenly tossed from superstition into scepticism is surely a transition most perilous and painful."

Mr. H. J. S. Cotton, late Junior Secretary to the Government of Bengal, says,

"We may observe in the minds of all our educated natives, whether belonging to the careless many or the earnest few, an undisguised contempt for the simple faith of their forefathers." "The results of Government education are subversive and destructive, and have leavened the whole framework of the narrow society within which they operate." "Our state colleges are content with chaos."

The well-known Principal of a Government College in Bengal wrote as follows to *The Bengalee*, a Calcutta newspaper:—

"Now, Sir, I am well aware that our educated young Bengalees think that there is no age like the present one, that we are now standing in the full blaze of decemnovenarian enlightenment and can afford to look with pity, if not contempt, upon all our predecessors, who are supposed to have been men wholly given up to superstition and prejudice. All the great religions of the world are described as begotten by superstition, and those who still adhere to them complacently set down as either knaves or idiots. The young gentlemen who can speak a little bad English, and who have been through the university course, are supposed to possess minds which are perfect *tabulae rasae* so far as superstition and prejudice are concerned; and they will chatter away calmly about the baneful effects of belief, whose depths they have never gauged, as they will about reforms which they have never the slightest intention of furthering except by talk. The sooner this unmitigated twaddle about superstition and prejudice is given up the better."

A writer in the *Bengal Magazine* uses the following language:—

"The majority of our college-bred, university-honored, English-speaking countrymen have gone even a few steps beyond the vantage-ground occupied by the most progressive thinkers of the school to which the *Pioneer* belongs. To turn God out of doors, to laugh at the very idea of a more government of the universe, to satirize the ceremonies, and rail at the

SCEPTICISM.

doctrines of religion, to abuse the priesthood, and represent all professors of the various forms of faith as children of credulity and superstition,—to look upon all phases of religious earnestness as behind the age, and to speak of such things as prayer, praise and worship with profane merriment,—these are among the favorite amusements of our educated countrymen as a class."

"The source of the broad stream of theoretical and practical Epicurism which is sweeping away the faith of the country, and some peculiarly amiable virtues associated with it, is direct infidel teaching in some at least of the colleges and schools in India."

The *Indian Mirror*, thus refers to the Government Colleges:—

"We believe we are correct in saying that there is a pretty strong feeling amongst the more thoughtful and earnest portion of our educated countrymen against the materializing tendencies of the system of education pursued in Government Schools and Colleges. Experience has fully attested the evil effects of the system, and one has only to refer to the large number of graduates and undergraduates of our University in order to be convinced. It is a notorious fact that young men, fresh from College, impudently parade their materialism and infidelity before their half-educated comrades, and pooh-pooh the sacred truths of religion and morality. Nothing is more disgusting than the effrontery and conceit with which our B. A's and M. A's scoff at God, immortality, and conscience."

Madras has a Native paper which the *Indian Mirror* says "makes the English *National Reformer* its prototype, Mr. Bradlaugh its hero, and, if we are permitted to say so, Mrs. Besant its heroine... To us the appearance of this journal is a mournful sign."

The following are some extracts from the letters of the Principal of a Government College in Western India, which appeared in the *Bombay Gazette*:—

"There are those I know who dream that the honour of morally uniting the two long-estranged branches of the chief human family, is reserved for the divided and decaying creed of Europe; but is this expectation anything more than a dream, when it is not an insincere conventional assumption?"

"I doubt not that your kicking and culling correspondents are models of church-going Christian orthodoxy, and regard the sermon on the mount as a remarkably edifying composition."

"I content myself with repeating that it is an idle expectation to expect that educated Hindus will generally cast aside their own ancient and coherent supernatural creed, for another of mixed Hebraic and Hellenic origin. They will not do so, I say, because modern science is there to assert her peremptory claim to perfect impartiality in religion as in all other investigation. A person who has lost his faith in the supernatural origin of the laws of Menu will not lightly be led to attribute such an origin to the Levitical laws—as missionaries, I presume, expect him to do; and if he loses his old belief that gods are sometimes born in this world of human mothers, he does so because he knows how to explain the origin of all such stories, whether found in Greece, Thibet, India, or Palestine."†

* Quoted in *Bombay Guardian*, 2nd September, 1876.

† do. 9th September, 1876.

"A DISCIPLE AND ADMIRER OF MR.* writes a long letter in the *Indu Prakash* expressive of his admiration and gratitude. We give an extract from it that our readers may see how eagerly young India embraces any teaching that helps it to meet the claims of the Gospel.

"The misguided efforts of missionaries, they must admit, have borne no appreciable fruit as yet and are not likely to bear any under the secularizing and rationalistic influences of the nineteenth century. How can a creed which is fast losing its hold on those very nations among whom it sprang and, for a considerable time, prospered, which is already 'divided and decaying,' as Mr. has conclusively proved, and which is antagonistic to the discoveries of science, ever hope to find favour with a people whose own creed can boast of a revelation as old as 5,000 years, and whose faith in it has ever been more staunch, uniform and undying than that of the European nations, at least, in Christianity: a faith which has produced saints and martyrs and miracles as renowned and authentic as those of Christianity?"†

The *Dnyanodaya*, a Bombay paper, quotes the following, written by a Bombay Native to a free-thinking journal in England:—

"Free thought is becoming the religion of India with a rapidity and thoroughness, at once appalling to the orthodox, amusing to the free-and-easy careless Gallios who govern us, and delightful to the sceptic. By a process as scientific and unerring as the transmission of sound by the telephone, the educated natives of India are being turned into unbelievers by the same training which is extensively and successfully turning them into scholars. The Indian Government has established a thorough and widespread system of godless education, and the consequence is magical. The scales fall from his eyes and the disenthralled, undeceived, awakened Hindu rises from the study of Western science like the man dispossessed of the devil, with his house empty, swept, and garnished. † It is impossible not to admire the logical consistency of the acute Hindu mind in this emergency particularly when we contrast it with the miserable drivelling of the European mind in like circumstances." February 17, 1881.

The complete self-satisfaction displayed in the above shows the need of chastisement like that administered by the *Bombay Saturday Review*. The remark of Bacon was evidently forgotten, "He that thinks himself the wisest, is generally the greatest fool."

Some of the quotations attribute the spread of scepticism to the nature of the education in Government Colleges. It is a law of our being that the faculty which is not exercised is dwarfed. Hence "a capacity for religion is extirpated by disuse."

University Text Books.

The higher education is now mainly regulated by the Univer-

* The name is omitted in this quotation.

† *Bombay Guardian*, 10th September, 1881.

‡ The writer forgot the conclusion of the parable: "And the last state of that man is worse than the first."

sities. It may be asked are they responsible, in any measure, for the evil complained of under this head? The writer is strongly disposed to think that the Mental and Moral Science prescribed by the Indian Universities is of no value so far as practical morality is concerned, and that it has tended to promote scepticism. The great aim has apparently been, not to hold up a lofty moral ideal to the student, to strengthen him to resist temptation, but to examine theoretical systems. A Bengal Professor thus praises the Calcutta course for its effects:—

"The Bombay University allows the substitution of the Evidences of Christianity, a subject utterly worthless in point of mental training as being an attempt to prove a foregone conclusion which many may and do object to receive. The result of such a course of study is to promote the spirit of dogmatism, and to stifle that spirit of free and critical inquiry for which the Calcutta course is so admirable a training."*

An "ex-student" of the Presidency College bore the following testimony to the results of this "so admirable a training":—

"If the Presidency College does not turn out Christians, it sends year after year scores of youth who believe neither in religion nor morality."... "Many of the graduates who take their honours in Mental and Moral Philosophy turn out scoffers and sceptics."†

Another "ex-student," writing in defence of a professor, partly gives the explanation:—

"As a teacher of philosophy it was his duty to place before his students the strongest arguments that have been brought in support of each theory by its supporters. He fairly stated the case of each contending party, and left the students to form their own opinions."‡

Such a system of teaching may be expected to produce the results thus described by the Hon. H. S. Cunningham:—

"Amidst the crash of shattered beliefs and the babel of conflicting theories, the unfortunate neophyte acquires nothing tangible beyond a total disbelief in all existing creeds, and a profound disregard for an older, more credulous, and less instructed generation."

The Calcutta University has recently determined to require the following for the B. A. Degree:—

"Philosophy, including the Psychology of Ethics and the History of Moral Theories."

The late Dr. Duff rightly characterised the Hindu mind as "subjective and metaphysical," apt to indulge in "dreamy abstractions and intangible profitless speculations." While it

* Reply to Sir A. Grant's comparison of the Indian Universities. Quoted in *Friend of India*.

† *Friend of India*, 27th March, 1873.

‡ *Indian Mirror*, 16th April, 1873.

is admitted that some little acquaintance with "philosophy" is necessary, the writer fears that the new Calcutta Course will only intensify past evils.

The Bombay University, as an optional subject for the B. A. Examination, has the following:—

Moral Philosophy.—Two Papers: *Sidgwick*: Method of Ethics; *Butler*: First Part of the Analogy and Sermons.

The Rev. Dr. Cooper, Madras Christian College, says of the former:—

"The system to which he ultimately endeavours to lead his reader is Intuitionist-Utilitarianism. He adopts the Utilitarian criterion, but gives it an Intuitionist basis. That is to say, he does not regard the rule, that we ought to act always for the general happiness, as the expression of the gathered experience of mankind as to what is best on the whole for the individual; but he represents it as a self-evident dictate of reason.

"His book is generally admitted to be able, and to contain an admirable statement, on the whole, of the rival moral theories."

The Madras University makes Mental Philosophy a compulsory subject for the B. A. Degree. For several years at the commencement, Whewell's *Elements of Morality* was the text-book. The course now is as follows:—

"Bain's *Mental and Moral Science*, Introduction, Books I. II. (Chap. i—iv.) III. (Chap. i. ii.) Masson's *Recent British Philosophy*.

N. B.—The Examination is not confined to the books stated."

The following summary of Bain's opinions is abridged from Porter in the Appendix to *Uberweg's History of Philosophy*:—

"He does not deny the existence of a spiritual principle in man independently of a cerebral organization, nor does he positively affirm it. Though not an avowed materialist, his explanations all rest upon materialistic analysis. Though not by avowal exclusively an associationalist, he accepts and propounds no solution from any other power or law in man."

"There is no possible knowledge of the external world except in reference to our minds."

"The peculiarity of the moral sentiments or conscience is identified with our education under government or authority."

The effects of such teaching, even when controverted by a Christian professor, must be questionable. The book in the hands of a disciple of Bain, must be injurious.

The English Literature Selections by the Indian Universities are generally unexceptionable, in some cases excellent. But one of a highly opposite character ought to be noticed. The Calcutta University has Huxley's *Hume* for the B. A. Examination of 1882. A few extracts may be given. The sneer at Christianity is placed before the readers:—

"Our most holy religion is founded on Faith, not on reason, and it is a sure method of exposing it to put it to such a trial as it is by no means fitted to endure..... whoever is moved by Faith to assent to it is conscious

of a continual miracle in his own person which subverts all the principles of his understanding, and gives him a determination to believe what is most contrary to custom and experience." p. 141.

Hume is quoted as thus far conceding a Deity:—

"If the whole of natural theology, as some people seem to maintain, resolves itself into one simple, though somewhat ambiguous, at least undefined proposition, *that the cause or causes of order in the universe probably bear some remote analogy to human intelligence*: If this proposition be not capable of extension, variation, or more particular explication; If it affords no inference that affects human life or can be the source of any action or forbearance; And if the analogy, imperfect as it is, can be carried no further than to the human intelligence, and cannot be transferred, with any appearance of probability, to the other qualities of the mind; if this really be the case, what can the most inquisitive, contemplative, and religious man do more than give a plain, philosophical assent to the proposition, as often as it occurs, and believe that the arguments on which it is established exceed the objections which lie against it?" pp. 145, 146.

As Hume's expositor, Professor Huxley adds:—

"Such being the sum total of Hume's conclusions, it cannot be said that his theological burden is a heavy one. But, if we turn from the *Natural History of Religion* to the *Treatise*, the *Inquiry*, and the *Dialogues*, the story of what happened to the ass laden with salt, who took to the water, irresistibly suggests itself. Hume's theism, such as it is, dissolves away in the dialectic river, until nothing is left but the verbal sack, in which it is contained." p. 146.

With regard to the soul, Hume's views are thus summed up:—

"Having arrived at the conclusion that the conception of a soul, as a substantive thing, is a mere figment of the imagination; and that whether it exists or not, we can by no possibility know anything about it," p. 172.

Professor Huxley himself admits that after this "the inquiry as to the durability of the soul may seem superfluous," but ten pages (pp. 173-182) are devoted to Hume's *Essay On the Immortality of the Soul*. The course of the argument may be easily conjectured.

Professor Huxley, in one of his *Lay Sermons*, refers to "the famous picture in which Retzsch has depicted Satan playing at chess with man for his soul." The figure may be altered, but if Mephistopheles himself wished to gain the victory over a poor Indian student, he could not have pursued a course more calculated to secure his object than that followed in Huxley's *Hume*.

The Rev. K. S. Macdonald, of the Free Church Mission, Calcutta, opposed the selection in the Senate. The *Indian Evangelical Review* says of Huxley:—

"He illustrates a very frequently illustrated truth, in these days of special studies and of scientific experts, the truth that a person may at one and the same time be a marvel of knowledge, quite an encyclopædia of knowledge in one science, while he displays ignorance most deplorable in regard to other sciences. Huxley may be unrivalled as a naturalist,

and at the same time possess a smattering of metaphysics, while he is totally ignorant of the first truths of Theism and of Christianity, and of their arguments and evidences."

It seems in the power of Missionary Institutions to prevent the selection of such text-books by a strong protest, refusing to teach them. Whatever may be the theological opinions of the majority of the Senates of the Indian Universities, they would probably give way to such action. There is also an appeal to Government.

An "ex-student" mentions a teacher who used to swear "By my God, if there is any." It is said of two Government Professors, now dead, that they "diffused the principles of Tom Paine over a whole generation of youth."* The effects produced by the letters of a living Principal of a Government College have been partly shown. It is well known to the students that some of the Government Professors are sceptical, and there is therefore a tendency to become their "disciples and admirers." A Bombay Missionary, out itinerating, reports the following visit:—

"A Government school-teacher and a company of young men from the English school. They also denied the existence of God, of sin, and of righteousness. Sad as it is to see so many of the educated men running off on this track, it is not surprising."

It is not asserted that Agnostic or Positivist Professors teach scepticism in their class-rooms. Most of the Professors, from the "miserable drivelling of the European mind," belong to the "mixed Hebraic and Hellenic," "divided and decaying creed of Europe"—some are even its earnest adherents.

Sceptical Propagandists.

But there are other influences at work accounting for the wave of scepticism passing over the country as well as Government Colleges. It is not confined to India.

"The *Madras Times* says it is perhaps one of those things not generally known that there is an agency in Madras whose mission it is to distribute cheap publications and tracts written by anti-Christian writers in England among educated natives. Its emissaries are at times seen in the streets actively at work hawking about the publications above mentioned, and the educated native assailants of Christianity find in them much congenial reading and quite an efficient armoury, as they think, to put down the efforts made to Christianize India."

European infidels, some of the low, vulgar type of Paine, write out to Native papers, taking up old, worn-out objections to Christianity.

* Mildmay Conference Report, p. 130.

Scepticism has now also its living European and American propagandists. The *Saturday Review* thus notices them:—

"They placed Mr. Sinnett, it is true, in correspondence with one of the mysterious Thibetan brotherhood, named Koot Humi Lal Singh (which by the way, may be roughly translated 'Magic-circle-sacrificial Jack') an occult hermit of the Himalayas, whose epistles are given in full. They are written in very choice American, and the Oriental lore which they contain is exclusively derived from a perusal of Lord Lytton's novels and of a mystical jumble entitled *Isis Revealed*, published some years previously by Mme Blavatzky."

"Very choice American," like that of Koot Humi, is found in a catechism prepared by the President of the Theosophical Society for the Buddhists of Ceylon:—

"A personal god Buddhists regard as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men." No. 112.

The *Ceylon Overland Observer*, of September, 17, 1881, reports the same gentleman to have said:—

"I have heard of Jesus Christ, but I do not believe he ever existed."

It is no new phase for scepticism to be accompanied by the grossest credulity.

IMMORALITY.

Some whose opinions are entitled to consideration allege that scepticism has been followed by increased immorality. Vice-Chancellor Bayley, in a Convocation Address, said,

"It is one of the plainest teachings of history that such a relaxation of manners is the inevitable concomitant of every moral revolution, however beneficial that revolution may be in itself."

According to Renan, it made Rome after the Republic "a very hell." An American writer, himself an unbeliever, says that of more than a hundred "free thought" Societies in America, the great majority also advocate "free love." Sir William Muir, addressing students in Calcutta, considered it necessary to give the following caution:—

"Under the pretext of liberty, of advanced thought, and of an enlightened faith, the temptation will come to you of latitudinarian ethics and a lax code of morals. Reject the temptation; it is but a meretricious blandishment, a siren smile, alluring you to ruin. Reject every proposal that would confound the eternal obligations of right and wrong, of virtue and vice. Use hardness as good soldiers; practise self-denial. And thus, however dark the night, you will at least be saved from sinking in the quagmire of materialism and sensuality."*

The *Indian Mirror* shows the peculiar danger in India of such temptations:—

* Report of the Church of Scotland Mission, Calcutta, for 1867, pp. 22-3.

"Whatever rationalism may mean in England and other civilized countries, in India it denotes both intellectual infidelity and moral degradation. We know there are not a few men among European rationalists, whose honesty and philanthropy are of an unimpeachable type. Nor is this unaccountable or strange. It is not difficult to understand how in a state of society governed by a healthy public opinion and surrounded by a moral atmosphere surcharged with Christian influences men may apostatize intellectually without ruining their character. Though they do not acknowledge any moral or religious control and even audaciously and scoffingly ignore every thing sacred, they are compelled to bow before the tribunal of human society, and submit to its decrees and injunctions which are all evidently based upon religion. Western civilization has been in a large measure moulded by Christianity, and its discipline must therefore, be of an essentially moral character. Hence is it that those who deny Christianity and conscience are still under the domineering influence of Christian civilization, and are thus saved from those moral dangers and sins to which their infidelity would otherwise inevitably lead their unfortified souls. There are thousands in Christendom who have no faith in conscience and immortality, and think it silly to offer prayers to a Personal God; and yet these men fortunately escape many of the dangerous vices to which self-relying humanity is liable, simply because they are unconsciously guided by that Divine influence in society which theoretically they ignore. They cultivate, if not for the sake of the next, at least for the sake of the present life, the virtues of chastity, honesty, veracity, benevolence and philanthropy, and keep their carnal propensities under habitual control. Such is not the case in our country. Those who renounce Hinduism and become unbelievers, wildly run away beyond the reach of all moral discipline and fall into unbridled vicious indulgences. We have hardly anything like educated public opinion outside the pale of Hindu society. Heterodoxy has no code of morals, no system of discipline. Whoever, therefore, renounces Hinduism seems to feel that he is at liberty to do anything, and is amenable to no moral tribunal, earthly or un earthly. His own will is his only law, and to that he subordinates every thing else. Sudden enfranchisement from the bondage of national religion leads to unbounded license of thought and action, and the reaction from the slavery of ages is uncontrolled recklessness. The Hindu heretic sees no *via media* between orthodoxy and irreligion, and plunges, head foremost, into habits of dissipation, carnality, and dishonesty. Unbelief acts on the lower propensities of the mind and stimulates them. Where there is no fear of social or religious discipline, the heart naturally runs into vicious excesses. Our unbelieving countrymen defy both God and their parents and also the opinion of their neighbours, and think that their infidelity is a sufficient plea for all their immoralities." Sept. 3, 1873.

Babu Keshub Chunder Sen says:—

"In times of transition, in India as elsewhere, we always find that men for a time become reckless. The old faith is gone, and no new faith is established in its place. Society is unhinged and unsettled. Old principles of character and time-hallowed institutions are swept away by innovations and revolutionary tumults, but no better principles are immediately established in their place. Thus for a season is confusion and recklessness. Such is the case in India at the present time."

The late lamented Bishop Cotton says in his last charge:—

"In the early part of this year a Government Schoolmaster electrified the Bethune Society by a lecture, giving a moral sketch of 'Young Bengal,' which recalled the picture of young Athens drawn by Aristophanes in the *Clouds*, and complaining that while old-fashioned restraints are utterly set at naught, none of a more binding character are substituted for them, so that the boasted liberty of Bengali civilization is in danger of sinking into unprincipled license. A Hindu writer, in an interesting pamphlet lately published, after lamenting the growth of intemperate habits and other evils among his countrymen, traces this to the fact that 'boys are taught to learn the higher branches of literature and science, but are not instructed in any book of morals,' and avows his desire that 'the precepts of Jesus should at once be made a class book in the Government and Aided schools.'"

A Bombay Native paper contains the following:—

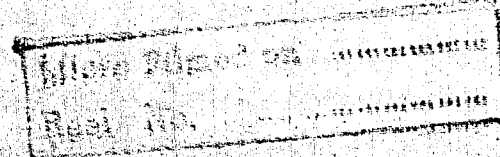
"A correspondent of the *Vratwyhhow* of Ahmednuggur of the 23rd ultimo, says that he has a son who has passed three examinations of our University, but who, instead of being a model of chaste habits, has with all the benefits conferred by these examinations, given himself up to drinking and debauchery, and when a word of rebuke is administered to him, alludes to Messrs So and So, who have, he says, passed all the University examinations, who draw larger salaries than himself, and who are distinguished as professors of science and literature, and that as such what is he himself in comparison to them that he should be free from these vices? As if it was a rule that the greater the amount of knowledge in a man, the greater the number of vices there must be in him."

The following extract is from the *Madras Mail*:—

"ONE of the most sensible petitions," remarks a contemporary, "and one of the strongest reflections upon the unreasoning latitudinarianism of the newest improved system of education in India, is a petition presented the other day to the Lieutenant-Governor by the Dacca Philanthropic Society, presumably chiefly Mussulmans, praying Government to introduce the teaching of morality in all its educational institutions. The arguments used are very clearly put, and of great weight, and the petitioners state what has long been evident to others besides themselves, that 'they themselves, with the rest of native society, are beginning to suffer from the consequences of the neglect of moral training among the educated native youths of Bengal.' What a reflection on a so-called Christian and civilized Government. Instead of the wholesale destruction of religious principle of every description, which has characterized the latest attempt at fairness between all castes and sects, how much more wise and statesman-like would it have been to take hold of and work the principles of true morality and religion which underlie all systems, at least all systems which find place in this country.' The reply, however, is very discouraging and steers clear of the request." Oct. 27, 1875.

Whatever may be the case with regard to other forms of vice, intemperance has undoubtedly increased. Although its ravages have not been confined to the educated classes, these have been the severest sufferers. The evil is worst in Calcutta, where the educated classes are the wealthiest, and English has been longest studied.

The *Hindu Patriot* thus describes the results:—



"We have daily, nay hourly, evidences of the ravages which the brandy bottle is making upon the flower of our society. Wealth, rank, honor and character, health and talents, have all perished in the blighting presence of this huge monster. Notwithstanding the improved education and resources of our higher classes, it is a notorious fact that they can now save very little, and this new feature of our domestic and social economy is, in a great measure, due to the fell drink-craving. Families once flourishing have been reduced to absolute pauperism by the wreck brought by it."

At the last Indian Budget debate Mr. O'Donnell said :—

"The honourable member for the city of London read an extract from a letter received, as he knew, from some of the most influential, moderate and intelligent representatives of Native opinion, referring to the profound uneasiness with which all Indians who loved their race and country, regarded the efforts made by the Government of India to introduce drinking habits among the people."

Professor Monier Williams on Government Education in India.

The Oxford Professor of Sanskrit, from his position and previous studies, had special advantages for forming an intelligent judgment on this subject. His general impressions are given as follows :—

"If our whole educational responsibility is bounded by the instruction of the upper classes of the people in European knowledge, we may perhaps take credit to ourselves for a fairly respectable fulfilment of our obligations."

"But if our mission be to educate as well as instruct, to draw out as well as put in, to form the mind as well as inform it, to teach our pupils how to become their future self-teachers, to develop symmetrically their physical as well as mental, moral, and religious faculties, then I fear we have left undone much that we ought to have done, and acquitted ourselves imperfectly of the duties our position in India imposes upon us. Let me first glance at our so-called higher education."

"In traversing India from north to south, from east to west, I visited many High Schools, examined many classes, conversed with many young Indians under education at our colleges, and was brought into contact with a large number who had passed the University matriculation examination, as well as with a few who had taken their degrees, and earned distinction for high proficiency. I certainly met some really well-educated men—like Rao Bahadur Gopal Hari Deshmukh, lately appointed a joint-judge—who, by their character and acquirements, were fitted to fill any office or shine in any society. But in plain truth, I was not always favourably impressed with the general results of our higher educational efforts. I came across a few well-informed men, many half-informed men, and a great many ill-informed and ill-formed men—men, I mean, without true strength of character and with ill-balanced minds. Such men may have read a great deal, but if they think at all, think loosely. Many are great talkers. They may be said to suffer from attacks of verbal diarrhoea, and generally talk plausibly, but write inaccurately. They are not given to much sustained exertion. Or if such men act at all, they act as if guided by no settled principles, and as if wholly irresponsible for their spoken and written words. They know nothing of the motive power, restraining force, or comforting efficacy of steadfast faith in any religious system whatever, whether false or true. They neglect their own languages, disregard their own literatures, abjure their own religions, despise their own

philosophies, break their own caste-rules, and deride their own time-honoured customs, without becoming good English scholars, honest sceptics, wise thinkers, earnest Christians, or loyal subjects of the British empire.

"Yet it cannot be said that we make higher education consist in the mere imparting of information, and nothing more. We really effect a mighty transformation in the character of our pupils. We teach a native to believe in himself. We deprecate his not desiring to be better than his fathers. We bid him beware of merging his personality in his caste. We imbue him with an intense consciousness of individual existence. We puff him up with an overweening opinion of his own sufficiency. We inflate him with a sublime sense of his own importance as a distinct unit in the body politic. We reveal to him the meaning of 'I am,' 'I can,' 'I will,' 'I shall,' and 'I know,' without inculcating any lesson of 'I ought,' and 'I ought not,' without implanting any sense of responsibility to and dependence on an Eternal, Almighty, and All-wise Being for life, for strength, and for knowledge—without, in short, imparting real self-knowledge, or teaching true self-mastery, or instilling high principles and high motives. Such a system carries with it its own nemesis. After much labour we rulers of India turn out what we call an educated native. Whereupon he turns round upon us, and, instead of thanking us for the trouble we have taken in his behalf, revenges himself upon us for the injury we have inflicted on his character by applying the imperfect education he has received to the injury of his teachers."

"The spitefully seditious writing which our Government has lately found it necessary to repress by summary measures is due to this cause."

"And how have we discharged the debt we owe to the lower classes? Let the truth here also be told with all plainness. In their case we have not yet matured any effective scheme—not even for the proper informing of their minds, much less for the proper forming of their characters. . . . A good beginning has been made in some parts of India. But I fear we have as yet barely stirred the outer surface of the vast inert mass of popular ignorance and superstition."*

It is freely admitted that allowance ought to be made for the circumstances of the case, for the immense difficulties in the way of improvement. Some of the defects noticed are not peculiar to India. The great schools of England, and Oxford itself, would yield some specimens of "half-informed," "ill-informed," and "ill-formed" men, such as Professor Williams met in his travels. Even those who have enjoyed the greatest moral and religious advantages have often sorrowfully to say with the devout Faber, before retiring to rest,

"The day is gone, its hours have run,
And Thou hast taken count of all
The scanty triumphs grace hath won—
The broken vow, the frequent fall."

The conclusion drawn is, that every effort should be made to render the Government system of education as effective as possible in preventing the "alleged" evils, and in producing the greatest amount of good.

* Modern India and the Indians. 3rd Ed. pp. 302—305.

PROCEEDINGS OF LORD NORTHBROOK.

Lord Northbrook came out to India in 1872. As might be expected, he took a warm interest in education, from the lowest to the highest. He visited schools, questioned the pupils, examined their exercises, as well as gave addresses as Chancellor of the Calcutta University.

What especially struck his Lordship was the want of adaptation to India in the text-books used in schools. It is a common charge brought against us, that, with insular pride, we think everything about us the best for all places and all circumstances. Hence, in some cases, precisely the same books have been used in India as in Britain. Lord Northbrook's views were expressed in "Proceedings of the Government of India in the Home Department (Education) No. 143, dated Fort William, the 29th March, 1873."

The *Hindu Patriot* thus commented on the Resolution so far as elementary books are concerned:—

"The things taught about should be within easy reach of the pupil's comprehension; it is time and trouble thrown away, if a beginner's mind is distracted at the outset with the difficulties of a foreign language and names of things which are not within his every day experience. Gradually he should be led from the familiar to the foreign. That these obviously just principles of rudimentary education should be ignored in practice is strange indeed, but that in some cases they are so is a fact. The books, which are now in fashion, have been designed especially for English youths, with rosy cheeks, fireside associations, and Christmas memories, and for more reasons than one they are utterly unsuited to Bengali lads who have not perhaps commenced their teens."

19th May, 1873.

The above remarks refer only to elementary books. The "Resolution" expressly admits that "the more advanced student may be required rapidly to acquaint himself with a variety of new ideas and of references to things which open out fresh lines of thought or points of view." Lord Northbrook could personally examine only the English text-books. In a pamphlet, "For Special Circulation only," the writer submitted to his Lordship passages from Government and University Vernacular Text-Books showing that some of them contained idolatrous and immoral teaching. One or two illustrations of the first class of objectionable passages may be given.

Some Madras Government School Books taught the boys to pray to Ganesa, the Hindu god of wisdom, for success in their studies; to serve Vishnu; to meditate on the name of Siva.

Both Madras and Punjab Government School Books praised Muhammad as "the Prince of the universe, the Glory of creatures, the Mediator of both worlds." A Punjab Text Book,

RESULTS OF SCHOOL BOOK COMMITTEES.

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the Bestan, declared that Muhammad, before casting out Lat and Uzza, idols worshipped by the Arabs, abrogated the Old and New Testaments.

Pantheism and Fatalism were also taught.

Both Madras and Punjab books contained filthy stories, here unmentionable.*

Hence the Resolution of the Government of India, with the Appended Note. All Local Governments and Administrations were requested to

"Appoint Committees to examine and report upon the class books that are now prescribed in all those schools which receive any formal support from the State in order to discover defects either in form or substance, and to adapt more carefully the course of authorised reading to the general educational policy."

REPORTS OF SCHOOL-BOOK COMMITTEES.

The writer has before him the Reports of the Bengal, Punjab, Bombay, and Madras Committees. There may be others which he has not seen.

The Report of the Bengal Committee is very brief, but it is based on four large ledgers, including 300 reports from head-masters of schools. The Punjab and Bombay Reports deal chiefly with vernacular books. The Madras Report treats largely of English School-Books, and enters more into detail. As might be expected from the preponderance of Government educational officers, the Reports largely reflect the past educational policy pursued. The Bombay Report exhibits more of the outside element. Still, all the Reports contain valuable information.

RESULTS OF SCHOOL-BOOK COMMITTEES.

Two of these may be noticed.

1. The Expurgation of some Vernacular Text Books.

The writer does not possess information regarding all the Indian Vernaculars, but as far as his knowledge goes, there has been substantial improvement in this respect. Such a result alone would be ample compensation for the labour of the School-Book Committees.

2. The Compilation of English School Books.

Lord Northbrook was first led to appoint Committees by the defects he observed in these. When his "Resolution" was issued, the *Hindu Patriot* admitted its truth in words which have already been quoted. As the principle is of considerable importance, and

* It should be explained that books containing such passages were not written for the Government Educational Department; they were Native School Books adopted in their entirety.

strange to say, is yet largely ignored in some schools, an extract may be made from the Report of the Bengal Committee, after an examination of the largest number of English text-books:—

“(a.) They are unanimously of opinion that the information elicited by their inquiries confirms the belief expressed by the Government of India in its Resolution of 29th March 1873, that the books now used are not altogether accordant with what appears to be a sound principle of elementary education, namely, that the contents of the books taught shall be as much as possible within easy range of the pupils’ comprehension and ordinary experience. They find that with regard to the great majority of school books used in the schools of Bengal, the books edited and published in England, especially in the departments of English literature and history, are generally unsuited to the capacities of native students. Many of these books are occasionally offensive to their national and religious feelings. They contain frequent allusions to European and classical history, altogether beyond the range of school-boy reading in this country; and with hardly an exception, they presuppose a familiarity with English home scenes and English domestic life, such as cannot possibly be possessed or even realised by Indian boys. On the other hand many of the text-books that have been published in India, and prepared specially for the use of natives of this country, have been allowed to fall behind the age, and have become obsolete; many are full of inaccuracies both in matter and style; and nearly all need improvement in the mere outward form, being badly and incorrectly printed on very inferior paper, badly bound, and costly withal.”

The main object of this letter is to review the books which have been published, but this cannot be done satisfactorily without settling some general principles.

IMPORTANCE OF SCHOOL-BOOKS.

Some depreciate School-Books, alleging that every thing depends upon the teacher. There is no doubt that a good workman is of more consequence than good tools, but the slightest reflection shows that very much also depends upon the latter. In some cases an inferior workman with good tools will do as much as a good workman badly supplied in this respect. But both are requisite. Every means should be employed to provide good teachers, but at the same time efforts should also be made to supply good text-books. The latter are far more attainable. Probably three generations at least must pass away and thirty crores of rupees be expended before India can be supplied with trained teachers; three years and an outlay of three lakhs would secure a satisfactory series of School-Books which might be reproduced in each language.

The late Dr. Duff was one of the ablest and most successful educationists in India. He expresses the following opinion about School-Books:—

“‘Give me,’ says one ‘the songs of a country, and I will let any one else make its laws.’ ‘Give me,’ says another, ‘the school-books of a country, and I will let any one else make both its songs and its laws.’ That early impressions—impressions co-eval with the first dawnings of intelligence, impressions made when a new world is opening with the freshness of morning upon the soul—are at once the most vivid and most indelible, has passed into a proverb.”

An intelligent teacher, if compelled to use inferior class books, will make up largely for their deficiencies by oral instruction. In India, however, except in a few superior schools, as Mr. Hodgson Pratt, formerly Inspector of Schools in Bengal, observes, “The book is every thing, for the Master cannot supply what it fails to give.”

But even in the case of the best teachers, it is a great advantage to have good text-books. Oral instruction must be limited, and if the pupils can *read* as well as *hear*, the lessons will be doubly impressed upon the mind.

In England any information which it is desirable to place before the people can at once be made known by means of the public journals. Here the Native Press is yet in its infancy, and probably does not affect more than one per cent of the population. The country is gradually being covered with a net-work of schools, and influence will be exerted by them which will permeate every corner of the empire.

The views expressed are supported by the Educational Despatch of 1854:—

“70. Equal in importance to the training of schoolmasters, is the provision of Vernacular School-Books which shall provide European information to be the object of study in the lower classes of schools. Something has, no doubt, been done of late years towards this end, but more still remains to be done.”

AIMS OF GOVERNMENT EDUCATION.

Means should be adapted to the ends in view. The character of School-Books should depend upon the nature of the education to be imparted. Extracts from the Educational Despatch will show the objects which it contemplates:—

“2. Among many subjects of importance, none can have a stronger claim to our attention than that of education. It is one of our most sacred duties 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 useful knowledge, and which India may, under providence, derive from her connexion with England.

"3. We have, moreover, always looked upon the encouragement of education as peculiarly important, because calculated 'not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages, and so to supply you with servants to whose probity you may, with increased confidence, commit offices of trust' in India, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all Departments of the State."

The above may be summed up as follows:—

The aims of Government education are,

1. To promote the temporal well-being of the people of India;
2. To elevate them intellectually;
3. To raise their moral character;

No course of education can be considered complete which does not combine these three objects, though different importance will be attached to each by different persons.

Mr. Fowler, Inspector of Schools, Madras Presidency, to his excellent *Discipline and Instruction*, prefixes as a motto Milton's noble words:—

"The end then of learning is to repair the ruin of our first parents by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him."

The Maharaja of Travancore recently quoted with approval the following good statement of the aim of education. Addressing the students of his college he said:—

"I am exceedingly glad to hear from the Principal that, 'to set before young minds a lofty ideal of what their lives may be made and to guide them wisely in the first steps towards its attainment is no light or irresponsible task, and only in so far as we masters have done this, can we be said to have succeeded, however splendid the results of University Examinations may be.' Surely, this is the key of educational success."*

The points which education should include will be noticed in turn, with remarks where they seem necessary. Educational truisms will be dwelt upon, if neglected in actual practice.

SUBJECTS OF INSTRUCTION.

1. READING, WRITING, AND ARITHMETIC.

With regard to these there is no controversy. The only questions are regarding the best modes of teaching them.

2. LITERATURE.

Here also there is no difference of opinion about the subject. The dispute turns upon the *space* it should occupy in education.

* Travancore Diocesan Gazette, August, 1881.

3. NATURAL SCIENCE.

This is one of the most vexed questions in Indian education. To some extent it is settled with regard to the *Universities*, but it is still open so far as *schools* are concerned.

Past Neglect.

For about half a century literature and mathematics constituted nearly the sum total of the teaching in Government Colleges. This was but natural. The stream cannot be expected to rise higher than its source. Most of the Professors were Oxford or Cambridge graduates, and sought to impart to the youth of India such an education as they had themselves received. Some modifications were necessary. English literature was substituted for that of Greece and Rome.

Mr. Lowe, now Viscount Sherbrooke, was a distinguished Oxford graduate, a fellow of a College, and "obtained the reputation of being one of the best private tutors in the University."* He had therefore good opportunities for acquiring a knowledge of the state of education at Oxford. In an address delivered at Edinburgh in 1867, he says:—

"I will now give you a catalogue of things which a highly-educated man—one who may have received the best education at the highest public schools, or at Oxford—may be in total ignorance of. He will probably know nothing of the anatomy of his own body. He will not have the slightest idea of the difference between the arteries and the veins, and he may not know whether the spleen is placed on the right or the left side of his spine. He may have no knowledge of the simplest truths of physics; or would not be able to explain the barometer or thermometer. He knows nothing of the simplest laws of animal or vegetable life." "With the new world which chemistry is expanding before us—with the old world that geology has called again into existence—with the wonderful generalization with regard to plants and animals, and all those noble studies and speculations which are the glory and distinction and life-blood of the time in which we live, our youth remain, almost without exception, totally ignorant." pp. 25, 26.

Testimony will now be adduced to show that a very similar state of things existed in India until a very recent period.

Many years ago the Bengal Council of Education remarked:—

"The want of every thing of a practical character in the educational course at present appears to the Council to be its greatest defect. Every thing that strikes the senses, one-half of the whole circle of knowledge is, as it were, ignored in our present scheme of education. This, the Council incline to think, would be a grave defect in any country, but they cannot doubt it is so in India."

* Chamber's Cyclopaedia.

In 1853, Sir George Campbell observed:—

"With respect to the quality of Government education, the great mistake seems to be the preference of English literature to science."

In the Bengal Public Instruction Report for 1856-57, Mr. Hodgson Pratt, then Inspector of Schools, says:—

"We have so long given exclusive importance to Classics and Mathematics, that the young Baboos regard the Physical Sciences with contempt. There could not be stronger evidence of the defects of our past system. If there is one thing more than another which (religion apart) educationists ought to strive for in this country, it is to awaken these 'books in chudders,' as they have been wisely and wittily called, to the 'pleasures and advantages of Science.' To encourage them to pursue Classics and Mathematics to the exclusion of every thing else, is to perpetuate the very faults which especially distinguish the mental character of the so-called educated classes."

"I know that all suggestions of this kind are met by a cry, that we are going to substitute a smattering of every thing for a knowledge of two or three things; but it is worth enquiring whether we have not been teaching many things of little or no use whatever. I would ask why should Greeshchunder Chuckerbutty be expected to know 'what circumstances enabled Shakspeare to exhibit an accurate knowledge of Greek Mythology,' or 'in what respect the Dramatic compositions called 'Mysteries' differ from those called 'Moralities,' and other facts of a like nature? On the other hand, it is of very great importance, that he should see clearly the danger of living with an open sewer running under the lower floor of his house, or the cruelty of marrying his children at an immature age, or the impolicy of exhausting the soil of his fields by the disregard of important principles in Chemistry: and it is very important, that his mind should comprehend the sublimity and beauty of the laws by which his own body and every thing around him are governed; and that his heart should, if possible, be awakened to the great facts and conclusions of Natural Theology."

Professor Max Müller, in 1871, said that "the educational system now in force in India, with certain indispensable modifications, has been framed after the model of the Schools and Universities of England."

"A Plea for Physical Science in our Schools and Universities" had to appear in the *Madras Mail*, of March 4th, 1874. Some preceding extracts are corroborated by the following:—

"A man may become a Master of Arts in Madras without knowing why an apple falls to the ground, where rain comes from, what is the meaning of a burning stick, why he has to breathe constantly, or what the sun means by occasionally disappearing at inconvenient times. Our opinion then, is that the Madras standard of liberal education is defective. We do not wish to exalt Physical Science at the expense of the other branches of education, but we think that to ignore it practically altogether is an

* "India as it may be," p. 403.

† Bengal Public Instruction Report, 1856-57, Ap. A., pp. 2, 3.

‡ *Contemporary Review*, Sept. 1871.

evil. We think it particularly an evil in India, the native of which has never shown any active curiosity about the material world. It is to him a world managed and mismanaged by gods and devils, and he is quite content to let it remain so. He is essentially superstitious and his present education has little tendency to release him from that condition."

"If we look at education from the utilitarian point of view, the physical sciences, coupled with some knowledge of mathematics, are the most important subjects of study for a nation to encourage. There is no doubt that the material prospects of nations depend upon their attitude towards those branches of education which teach how to make the most of their resources."

Max Müller, in 1871, said of the "old Schools and Universities" at home that they were "bestirring themselves, trying hard to adapt their powerful machinery to the requirements of a new age." Some progress has been made in India in the same direction.

Present Requirements in Colleges.

It is to the credit of the Bombay University that it was the first to introduce Physical Science into the Entrance Examination.

For many years, if not from the commencement, an elementary knowledge of the following has been compulsory:—

- (a.) The mechanical powers,
- (b.) The laws of chemical combination, the chemistry of air and water, and the phenomena of combustion.
- (c.) The solar system.

The Madras University now requires the following:—

Chemistry.—Professor Roscoe's *Chemistry* to the end of Art. 52. (Science Primer Series).

Elements of Physics.—Professor Balfour Stewart's *Physics*. (Science Primer Series) first 67 paragraphs.

The Calcutta University, according to the Calendar of 1881-82, does not require any physical science at the Entrance Examination. As the bulk of the students do not go beyond this,* they finish their course before science is commenced.

The old idea that mental training is to be secured through languages and mathematics, seems still to be in the ascendant at Calcutta, though the late Mr. Woodrow, Dr. Rajendralala Mitra, and others, have fought strenuously for science. A Vice-Chancellor opposed its introduction in the Entrance Examination on the following grounds:—

"I feel assured that any greater and especially any earlier encouragement of such studies can only be given at the expense of the general training and discipline of the mental faculties which it has been and I believe always should be, the essential policy of our examinations to secure, and which is, I believe, absolutely requisite for a profitable study of the natural sciences themselves." March 24th, 1874.

* The total candidates at the Examinations of the three Indian Universities in 1879-80 were as follows: Matriculation 7,147; First Arts, 1787; B. A. 597; M. A. 33.

The late J. S. Mill, expressed the following opinion at St. Andrews:—

"There is no intellectual discipline more important than that which the experimental sciences afford. Their whole occupation consists in doing well, what all of us, during the whole of life, are engaged in doing, for the most part badly. All men do not affect to be reasoners, but all profess and really attempt to draw inferences from experience: yet hardly any one, who has not been a student of the physical sciences, sets out with any just idea of what the process of interpreting experience really is."

The first reason urged by the British Association for teaching science in schools was;

"As providing the best discipline in observation and collection of facts, in the combination of inductive with deductive reasoning, and in accuracy both of thought and language."

At the higher examinations all the Universities recognize science either as an optional or a compulsory subject.

Science in Schools.

The battle of Physical Science for admission into the Universities may be considered as fought and won. There is still the question, may it be taught in Schools?

The Home Government appointed a Royal Commission on Scientific Instruction, composed of men like Tyndall and Huxley. The following are some of the "General Observations" of the Commission:—

"24. From a consideration of the evidence we are of opinion that instruction in the elements of natural science can be, and eventually ought to be, made an essential part of the course of instruction in every elementary school."

"25. The instruction to which we refer, though scientific in substance, should, in form, be deprived of needless technicality, and should be almost wholly confined to such facts as can be brought under the direct observation of the scholar. It should, in fact, be conveyed by object lessons, so arranged and methodized as to give an intelligent idea of those more prominent phenomena which lie around every child, and which he is apt to pass by without notice."

"26. A course of object lessons of the nature here indicated could be given even to the junior classes of elementary schools, not only without in any way interfering with the efficiency of other instruction, but with the effect of aiding the general development of the intelligence of the children; and similar advantages would attend teaching of a like kind, but of a somewhat more advanced character, in the senior classes."

"The scientific instruction thus afforded would, within the narrow limits to which it extends, give a sound acquaintance with the elements of physical science." Report, p. xvi.

The objection is frequently brought forward that teachers are incapable of giving lessons in science. The Royal Commissioners say:—

"We have the evidence of highly competent authorities to show that the scientific instruction which was given by ordinary elementary school teachers, before the introduction of the Revised Code of 1861, was, in many instances, sound and valuable in itself and beneficial to the pupils." p. xii.

Every thing depends, of course, upon the nature of the teaching; but, if given as directed above, it is quite practicable even in India.

The subjects to be taught have to be considered. The Report of the British Association points out the "important distinction between scientific information and scientific training." "Both of these should co-exist, we think, at any school which professes to offer the highest liberal education; and at every school it will be easy to provide at least for giving some scientific information."

Among the subjects on which "scientific information" may be given are the following:—

1. **The Laws of Health.**—The Honourable H. S. Cunningham, addressing Madras students, said:—

"Knowledge, like charity, should begin at home, and as each one of us has a most curious, delicate, complex piece of machinery entrusted to his care, the regular working of which is all-important to his well-being, a properly educated person should, I think, know something of its structure, of the laws which regulate its operations, of the things which strengthen or exhaust it, of the causes which bring it to a stand-still. That machine is the human body, and the branch of Physical Science which tells you about it is styled Physiology, and the laws which regulate its well-being are styled laws of Hygiene, the violation of which costs many hundreds of thousands of lives every year, and produces an indescribable quantity of suffering and misery besides."

Mr. Cunningham states that a million and a half lives are lost every year in India by fever. Much of this mortality is preventable by the observance of a few simple sanitary laws which might be taught in schools. The value of quinine and the cheap preparation as a substitute, might be explained. Small-pox formerly cut off myriads, while it blinded or disfigured one-fourth of the human race. The advantages of vaccination should be pointed out.

The origin of cholera is still involved in mystery, but there is no question that insanitary conditions increase the severity of its ravages. Even in England there is still lamentable ignorance among the masses with regard to the simplest principles of sanitary science. Professor Huxley remarks, "If any one is interested in the laws of health, it is the poor workman, whose strength is wasted by ill-prepared food, whose health is sapped by bad ventilation and bad drainage, and half whose children are massacred by disorders which might be prevented." Much

more is such information necessary in India. Efforts are now being made by Government to enforce sanitary regulations. Next to the imposition of new taxes, these are perhaps what the people most dislike in our rule. They are looked upon as arbitrary freaks or part of that "eternal hurry-scurry" in which Englishmen delight, to be evaded by the people wherever it can be done with safety. Simple lessons in Reading Books would show the object of such rules, and tend to secure the willing co-operation of the people.

2. **Botany and Natural History.**—Hindus, as a rule, are deficient in habits of observation. Lessons on the plants and animals around them would be valuable in several respects. Botany has several advantages. The British Association, for "scientific training," considered that experimental physics, elementary chemistry, and botany had "paramount claims." The want of apparatus is the great drawback to the study of the first two branches named. Plants are generally available.

Sir John Lubbock has shown how much there is interesting about the habits of ants. Jerdon's works on Indian Natural History would yield some excellent materials for lessons.

3. **Astronomy and Physical Geography.**—Dr. Burnell says that "the Hindus of South India at the present day are completely ruled by astrological superstitions. It is in this way, I think, that the impossibility of understanding the motives of the Hindus is partly to be explained."* Great mischief is done by the people being guided in their undertakings by ignorant astrologers. The importance of some knowledge of the heavenly bodies will thus be apparent. Simple explanations of natural phenomena would also be of value.

4. **Remarkable Inventions.**—Some account should be given of the telescope and microscope, the steam engine, railroads, the electric telegraph, &c.—inventions which have increased the boundaries of human knowledge or revolutionised means of communication. They are all mentioned here, though some belong to another head.

4. AGRICULTURE.

The "material progress" of India is one great aim of the British Government. Every one sympathising with its poverty-stricken millions will wish to improve their temporal condition. No doubt the difficulties are great, but much might be done in this respect by well-devised measures.

Need of Improvement.—The improvement of agriculture is one of the most pressing duties of Government. About 80 per cent of the

*The Academy, Dec. 28, 1878.

population depend directly or indirectly upon it for a livelihood. The bulk of the people marry and multiply without any more thought of the future than rabbits in a warren. "They are not like the small landowners of France," says Caird, "who are self-restrained, frugal, industrious, and improving cultivators." In former times the population was kept down by war, pestilence, and famine. The *Pax Britannica* prevents the ravages of the first; vaccination, hospitals, &c. reduce the mortality from the second; roads, railways, &c. with the expenditure of millions, alleviate the third. In spite, however, of severe famines the population increased 12 millions during the last decade: the normal rate is probably much higher.

W. R. Robertson Esq., Superintendent of the Government Farms, Madras, remarks:—

"A primitive system of husbandry, which sufficed to meet the wants of a scanty population, when there was plenty of good land available, no longer suffices, now that the demand for human food has become so great, and such a large area of poor soil has to be tilled."*

Government must interfere. Dr. Hunter justly says,

"The principle of *laissez faire* can, in fact, be safely applied only to self-governing nations. The English in India are now called upon, either to stand by and witness the pitiless overcrowding of masses of hungry human beings, or to aid the people in increasing the food supply to meet their wants." p. 130.

Defects in Native Agriculture and their Remedies.—The *Hindu Patriot* objects as follows:—

"The native cultivators have nothing to learn so far as non-scientific agriculture is concerned, and the adoption of scientific agriculture is wholly beyond their means."

This idea is so prevalent that it deserves to be noticed.

A. O. Hume, Esq. in his interesting pamphlet, *Agricultural Reform in India*, gives the ryot credit for many excellent qualities. Though this is willingly conceded, the Native system of agriculture has several defects which might be remedied.

The Famine Commission Report says:—

"The main defects of the Indian system of agriculture consist in ploughing too superficially, in not giving enough manure, and in the reckless use of water where the cultivator can get it with little labour."

Mr. James Caird, probably the highest agricultural authority in England, says,

"The agricultural system, except in the richer and irrigated lands, is to eat or sell every saleable article the land produces, to use the manure of the cattle for fuel, and to return nothing to the soil in any proportion to

*Journal of the Society of Arts, June 10, 1881.

that which is taken away....Crop follows crop without intermission, so that Indian agriculture is becoming simply a process of exhaustion." Report, p. 8.

1. *Superficial ploughing*, is the first defect noticed by the Famine Commission. The native plough does not turn over the soil like the English plough. It simply makes a V-shaped furrow. To remedy this, the ryots cross the land two or three times. An English plough does double the amount of work, while the depth can be regulated. A better plough is a prime necessity.

When railways were proposed for India, it was thought that the common people had no idea of the value of time, and would not use them. Mr. Robertson has strongly advocated the use of light English and American ploughs. Many have objected on the ground that they are too expensive for the ryots to purchase, and too heavy for their cattle. No doubt this is true in many cases; but generally "where there's a will there's a way."

A light European iron plough costs about Rs. 25. Mr. Robertson has produced a substantial wooden plough, with iron working parts, on the European model, which can be made in the country for Rs. 10.

The Experimental Farm under Mr. Robertson is generally called by the Natives the *Plough Farm*, from its English ploughs and ploughing matches. It is part of Mr. Robertson's plans to send out English ploughs to each district with a student from the Agricultural School to explain their working to the assembled ryots. This was done last year in the Bellary District. The ryots were enthusiastic in praise of the English ploughs, exclaiming "Wah! wah!" From this one district Mr. Robertson has received orders for 350 English ploughs at 40 Rs. each! The circumstances, it is true, were favourable. The Revenue Officers took a warm interest in the scheme, and an enterprising Native firm was willing to advance the purchase money to be refunded by the ryots. Still, it shows what may be done.

2. *Neglect of Manure*.—In a sanitary as well as in an agricultural point of view, the neglect of night-soil is a great mistake. Mr. Robertson says:—

"As nearly the whole of the grain produced on the unirrigated land is consumed by the people of the country, the night-soil should suffice for manuring the greater part of the grain-producing land; but, instead of being used as manure, human excrements are allowed to pollute the neighbourhood of every village; near some it is impossible to camp, the effluvia are so abominable. The excreta-saturated soil, after every fall of rain, gives off pestilential miasma, and poisons the air; while, not unfrequently, after rain the drainage-water off the land flows into the village tank, upon which the whole of the villagers have to depend for drinking water."*

*Journal of the Society of Arts, May 14, 1850.

It may be said that the people strongly object to the use of night-soil, but it may be so prepared as to remove the offensive appearance and smell. They should dislike much more the present horrible system.

With regard to *bones*, Mr. A. O. Hume says,

"Outside each village is a golgotha, where the bones of all cattle and animals that die whiten and slowly decay in ghastly piles. At present this enormous supply of phosphates is absolutely wasted." p. 60.

Cattle manure, as is well-known, is almost universally used as fuel. This is excused by some as a necessity. Even if the ashes were utilised, which, as a rule, they are not, the liquid manure is entirely lost. Mr. Robertson says that if each ryot were to plant a few fuel trees in his holding, he would obtain a supply of firewood, sufficient for the wants of his household, besides improving the climate and affording shelter to stock.

The above improvements are within reach of the ryots themselves. Mr. Hume urges the formation of forest reserves for cattle during the hot season.

Sir R. Temple says that "Eleven bushels of grain per acre are produced in India as compared with thirty in England."

Dr. Hunter admits that it is not possible at one bound to introduce scientific agriculture; but he thinks sufficient progress might be made to meet the exigencies of the case. According to Mr. Caird, if one bushel an acre could be added to the produce of Indian fields, it would feed 22 millions. Dr. Hunter shows that to meet the increase of population all that is required is to add $1\frac{1}{2}$ per cent a year to the produce.

Past Government Attempts at Agricultural Improvement.

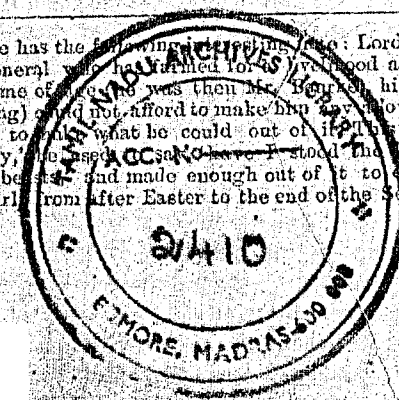
The Famine Commission Report has the following:—

"The success which has been obtained by the efforts made by Government to improve Indian agriculture has not been very encouraging; but an account of these efforts is not without interest, although they include a large admixture of failures and mistakes."

The above confession is not surprising. Success in every thing is generally attained through a series of failures,—by the rough teaching of experience.

Proposed Agricultural Department.—Lord Mayo* felt the great im-

*Mr. Hume has the following interesting story: Lord Mayo was probably the only Governor-General who had farmed for a livelihood and made a living out of it. When he came to India he was then Mr. Barker, his father (whose elder brother was still living) could not afford to make him any allowance, but rented to him one of his farms to which what he could out of it. Lord Mayo farmed himself. "Many a day, he used to come to have I stood the five-long day in the market selling my beasts, and made enough out of it to enable him to attend Parliament regularly from after Easter to the end of the Session." p. 22.



portance of an efficient Government Agricultural Department, and sketched a very comprehensive scheme, of which Mr. Hume gives the following abstract:—

"The Director-General was to have immediately under him a small staff of experts, and was to keep up only just such an office as was absolutely unavoidable. There was to be as little writing and as much actual work as possible. Directors of Agriculture were to be appointed in each province, also to be aided by experts. They were to work partly through the direct agency of farms and agricultural schools, and partly through the revenue officials of all grades down to the village accountants. The Director-General was to be moving about generally whilst the crops were on the ground. He was to confer personally with all the Provincial Directors and their Governments, go thoroughly with the aid of this staff into all their projects and schemes, make himself fully acquainted with local wants and wishes, and then during the hot season join the Government of India, and lay before it as succinctly as possible all that was desired with his (and his experts') opinions and recommendations. He was to watch closely all the schemes and experiments carried out by the Provincial Directors, to furnish them with suggestions, information, and advice; to procure for them, if they wished it, chiefly through the Agricultural Societies of Europe and America, any information, seeds, cattle, sheep, models of implements, &c., that they required; to keep all fully informed through the medium of his journal of what all the rest were doing; and as his experience and practical knowledge increased, and alternate failures and successes gradually indicated these, to lay down the broad lines of the general policy in regard to agricultural matters that the Government should pursue.

"In connection with the Provincial Directors were to be model and experimental farms which were to be at the same time agricultural schools of one grade or another, some of the farms being more specially devoted to the improvement of seed by selection, others to the introduction and acclimatisation of exotic staples, others to the trial of implements, and mechanical appliances, others to stockbreeding, others to the purposes of tuition, and so on. Mechanical engineers were to be employed in connection with some of these farms and schools, whose special duty it was to be to adapt the results (where implements of all kinds were concerned) of European and American science, to the wants and means of the Indian husbandman. At first the best civil officers available were to be picked out as Directors, and the best available trained European agriculturists were to be got out to direct the schools and farms, and act as advisers to the Director-General and Directors. Continuity was to be secured by making the service one; Directors were to be promoted to Director-General, experts and heads of farms and schools were to be promoted to Directorships. Gradually, as the expert element acquired knowledge of the country, people, and language, the non-expert element of civilians was to be allowed to disappear. There was to be constituted a compact agricultural service in two divisions, the lower and larger one recruited entirely from the Indian schools, the smaller and higher division recruited to a certain extent from the lower, but, at any rate for many years, mainly from home.

"Under the Director-General a Journal of Agriculture was to be issued. A separate and competent editor was to be employed, but the Director-General was to be responsible, and he was to secure for it the aid of all his own and all the Provincial Agricultural Officers. The collection of agricultural statistics was to be the work of the local Directors, but the

further tabulation of these statistics, and the preparation from the provincial reports of a monthly or fortnightly summary of the prospects and progress of the crops on the model of those issued by the Bureau at Washington—then, I believe, a new thing—was to be done by the Director-General or his immediate subordinates. The prices in Europe and elsewhere of important articles of Indian produce in which no trade already existed, were to be carefully enquired into by the Director, and published from time to time, and, if necessary, experimental shipment of articles in which a profitable trade seemed probable, undertaken. As the scheme developed itself, Government revenue officials were to be instructed to use their utmost endeavours to lead the landholders of each district to constitute Agricultural Associations: they were to be urged and encouraged to send some of their relatives to the schools. Exhibitions were to be held, prizes given, and every effort made to give dignity in the eyes of the natives to the pursuit of agricultural science." pp. 26-29.

"Lord Mayo's conception," says Mr. Hume, "was one thing, the sadly modified scheme that, as the result of vehement opposition, he was compelled to accept, another. . . . He clung, however, to the idea of ultimately making this really a Department of Agriculture, but the Secretary of State did not approve of even this. Revenue; not agriculture, was to be the main object."

All kinds of extraneous labour were thrown upon the Secretary, so that his branch of the public service was called in scorn the *Et cetera* Department, while he was denied the men and the means by which alone he could make his influence felt. An account of this fiasco is given by Mr. Hume.

A Director-General of Agriculture, as proposed by Lord Mayo, has been appointed by the present Government. It is hoped that this new attempt may be as successful as the former was the reverse.

New Staples.—The Famine Commission Report says, "The most important of the staples the cultivation of which has successfully been introduced into India are tea, coffee, the Mauritius sugar-cane, New Orleans cotton, cinchona, and potatoes." Such a record is encouraging. The value of the tea exported now amounts to three millions sterling a year. Cinchona alone would be an ample return for all the outlay.

The Famine Report states, on the other hand, that the attempt to introduce Carolina rice was a failure. Mr. Robertson showed that it is a deep feeder; while Indian rice is a surface feeder. But though unsuitable for the poor soil of the Carnatic, it might succeed under more favourable conditions. This proves the need of Experimental Farms with different soils.

Experimental Farms.—These, with one or two exceptions, have all been failures for the reasons given in the Famine Report:—

"The defect in these efforts has consisted in the failure to recognise the fact that in order to improve Indian agriculture it is necessary to be thoroughly acquainted with it, and to learn what adaptation is needed to suit modern and more scientific methods and maxims to the Indian staples

and climate. In some cases men have been sent out to teach or practise agriculture who were not agriculturists, and too often when they were beginning to learn the elements of the problem before them, the Government has thrown up the attempt as expensive and a failure."

Great ignorance has prevailed with regard to the objects of Experimental Farms. An erroneous idea, very prevalent, is that they should be remunerative. Who expects Botanic Gardens to be remunerative?

When the Saidapet Experimental Farm was started under Mr. Robertson, "the objects to be kept in view by the department were specified by Government to be as follows:—

- (1.) To ascertain by experiment, the proper use of rotation in crops in this country.
- (2.) To introduce the system of root or green crops, in lieu of fallow, without artificial irrigation.
- (3.) To introduce new crops.
- (4.) To provide new kinds of seed; and fresh seed for the crops now cultivated.
- (5.) To make experiments in the use of water for the cultivation of crops now termed "dry" crops; and for raising grasses and other crops to be used as fodder.
- (6.) To make experiments in the use of lime and other manures, mineral and animal.
- (7.) To introduce new and improved implements of rural labour.
- (8.) To improve the working cattle, sheep, horses, and other varieties of live stock in the country.

Mr. Robertson has had many difficulties to contend with. He knows the bitterness of "hope deferred;" years passed away before the wisdom of his plans could be seen; a quinquennium was required for the consideration of building estimates; all along he has been miserably short-handed. However, he gladly acknowledges that there has been a change for the better—that more has been done for him during the past six months than during the previous five years.

The results attained are most encouraging. All interested, should, if practicable, visit the Farm. Those who cannot, will find an interesting account of its history during the first ten years in the *Saidapet Experimental Farm Manual and Guide*.

Mr. Robertson wishes to have in each district a small Experimental Station, under a trained Native agriculturist, for the trial of improved seeds, manures, &c. The Madras Government has frequently imported seed. In the absence of any other agency, it was sent to the collectors, who handed it to their tahsildars, who handed it to their subordinates, who passed it over to some ignorant ryots. The results, in most cases, might be anticipated.

It is part of Mr. Robertson's scheme to have a well-qualified European for every group of districts, somewhat as the Educational Department has School Inspectors. One officer might

superintend agriculture in the Northern Circars, containing the deltas of the Krishna and Godavari; another might have the dry inland districts.

Model Farms.—These are also required. The Experimental Farms will furnish models to Zemindars who are able to afford the best European appliances; but ryots would learn most from farms of the average size of their own. There should be at least one in each district, with its buildings, implements, &c., precisely what the ryots could be reasonably expected to imitate. The person in charge should have a good agricultural training; but he should be content to live like a ryot of the better class.

Provincial Directors.—A Director-General has already been appointed. Provincial Directors and experts are the next requirement. The Famine Commissioners suggest that the former should at first consist of trained civilians, but only as a temporary measure. Such a system should be adopted only as a last resource. A young civilian may be glad to accept the post of Provincial Director, but he will get out of it as soon as he can for a more lucrative appointment. Thus his services will be lost when they are becoming really valuable. In South India happily no such course is necessary. In 1879 the Supreme Government stated in a Minute:—

"In Madras there is a Department, which though not as yet formally recognised as a Department of Agriculture, is practically one, with an efficient and well-qualified Director as its head; but its expansion has hitherto been greatly impeded by various causes, not the least of which has been the want of funds." *Gazette of India*, 4 Feb. 1879.

It would be a graceful recognition of Mr. Robertson's past services formally to recognise him as Provincial Director. The whole Agricultural Department of the Madras Presidency might then be placed without delay on an efficient footing.

Proposed Agricultural Survey.

A leading feature of the Famine Commission Report is the stress laid upon obtaining full and reliable information. At one time irrigation works were regarded as the panacea for all the agricultural evils of India. No doubt, in many cases, they have been of much value; but Mr. Hume thus describes the effects of the greatest of them all:—

"In Oudh, the Panjab, and the North-West Provinces, the soils mostly contain an appreciable admixture of saline particles. With the construction of high-level canals, the subsoil water level is raised, the surface flooded, the earth yields up its soluble salts to the water, which again restores them (but on the surface) as it passes away in vapour. At first the result may be good, and marvellous are the crops that have been raised in the Doab on the first introduction of canal irrigation, owing to the first slender doses of potash and chloride of sodium.

"But nature works on blindly and unceasingly. The water below searches out one by one each soluble particle in excess of the particular soil's capacity of retention, and, as it slowly creeps up by capillary attraction, leaves these ever behind it on the surface.

"Time passes on, some crops begin to be unprofitable; in the hottest time of the year, a glimmer as though of a hoar frost overspreads the land. The land grows worse and worse, but ever, night and day, nature works slowly on, and the time comes when, abandoned by the cultivator, the land glitters white and waste as though thickly strewn with crisp, new-fallen snow; never, alas! to melt away, except under the rays of science.

"Along the little old Western Jumna Canal, thousands of fields are to be seen thus sterilised. Along the course of the mighty Ganges Canal—a work as it were but of yesterday—the dreary wintry-looking rime is already in many places creeping over the soil.

"Come it quickly or come it slowly, the ultimate result here also is certain; and, unless a radical change is effected in existing arrangements, we know, as definitely as we know that the sun will rise to-morrow, that the time must come when some of the richest arable tracts in Northern India will have become howling saline deserts." pp. 42, 43.

The world-renowned Ganges Canal, the supposed glory of India, converting once fruitful fields into "howling saline deserts!" Well may the Famine Commissioners emphasize the need of careful inductive experiments.

It is cheerfully admitted that much has already been done by the Government of India to collect and diffuse information about the country. Several important Surveys have been instituted; Museums have been established; District Manuals have been compiled; and Dr. Hunter has recently completed a noble Gazetteer of India.

Perhaps the first desideratum is a full and correct account of the indigenous agriculture. It is necessary to know this accurately, to retain in it whatever is valuable, and to decide how improvements can best be introduced.

The following remarks by Mr. Hume with regard to superstitious practices of ryots apply to every part of India. After giving the ryots credit, in many respects, he adds:—

"On the other hand, we must not over-rate their knowledge; it is wholly empirical, and is in many parts of the country, if not everywhere, greatly limited in its application by tradition and superstition. Innumerable quaint couplets, to which a certain reverence is attached, deal with agricultural matters. These, in Upper India, at any rate, are true 'household words' amongst all tillers of the soil. These govern their actions to a great extent, and often lead them wrong against their better judgment. They take omens of all kinds to guide their choice of crops and other operations of husbandry, and though some few of the more intelligent only act upon the results of these divinations when they coincide with their own views, the masses are blindly guided by them.

"So, then, it is not only external disadvantages against which the Indian cultivator has to contend, it is not only that his knowledge is still in the

primary experience stage, but that even this knowledge is often rendered of no avail by the traditions of an immemorial religion of agriculture.

"It is necessary to realise this (of which few Europeans ever even hear), as it is one great practical difficulty against which agricultural reform in India will have to contend." pp. 9, 10.

In the Appendix to his Pamphlet, Mr. Hume gives examples of the "quaint couplets" by which ryots in North India are mainly guided. One or two examples may be given:—

From about the 16th to the 29th August is called *Mugha*. It is considered the most critical time of the year. The couplet runs thus:

"Jo Kabin *Mugha* bursē jul,
Sub najon men honge phul.

"If only *Mugha* give us rain,
Every field will teem with grain."

On the other hand, rain at *Poorba*, from about the 30th August to the 11th September, is considered injurious.

"Jo kabin *Poorba* pani dewen,
Jinson sub ko keera khawen."

"Whenever *Poorba* brings us rain,
In every crop, worms mar the grain."

One is reminded of the couplets by which our own forefathers were guided. It would be interesting and valuable to ascertain whether each Indian vernacular has its couplets. Where they exist, a collection of them might be given in the account of the Agriculture of each Province. Any of value might be retained in an Agricultural Handbook for ryots, and new ones added, in the same style, pointing out the value of manure, &c.

Another great department of inquiry would be the results of our attempted agricultural improvements. Much valuable knowledge would thus be gained.

The Director-General might visit China with great advantage. The conditions are somewhat similar to those in India. Models of Chinese farm arrangements and specimens of agricultural implements might be obtained for Indian Museums. If the Indian ryot could be induced to follow the example of his Mongolian brother in the use of manure, an immense step would be gained.

The *Satthiavartamani* contains the following:—

"China is to have an International Exposition next year at Shanghai. There have been 22,000 applications from European and American manufacturers. It is desired that they should send machinery of all kinds, agricultural implements, and useful articles, which will be beneficial to China."

Agricultural implement makers in Europe and America might be encouraged to supply cheap, rough, light, yet durable, ploughs, adapted to the wants of India and China. The immense demand,

should they ever get into general use, would stimulate manufacturers to produce them at a low rate. Eventually, of course, they would be made locally.

The Director-General might afterwards examine agricultural arrangements in Europe and America, including Agricultural Schools and Colleges. Lastly, he might draw up a Report embodying the result of his observations. After discussion with the Provincial Directors, and obtaining the benefit of public criticism, plans might be fully carried out.

Agricultural Instruction.

The writer may appear to have diverged from the subject of education in the preceding details, but they are intimately connected with it, and necessary to show the great work to be done.

Mr. Robertson is strongly of opinion that developing the intelligence of the ryot lies at the root of all improvement.

Agricultural instruction in ordinary schools is receiving attention at home. The Highland and Agricultural Society of Scotland lately addressed the Committee of Council on Education, expressing the desire that existed in Scotland to have the teaching of agricultural science included in the subjects taught in the Board Schools throughout the rural parishes. The following reply was received:—

SCOTCH EDUCATION DEPARTMENT,
June 27, 1881.

SIR,

I have the honour to acknowledge the receipt of your letter of the 23rd instant which I have submitted to their lordships. I am directed to request that you will inform your Society that my lords are fully alive to the importance of the subject which has been brought under their notice by your letter. They have had under special consideration arrangements by which encouragement will, it is believed, be given to the study of the principles of agriculture in the schools under inspection, and they trust that these arrangements, when finally settled, will be found to go far to meet the wishes of the Society.—F. R. SANDFORD.

The need of agricultural instruction is far greater in India. It has been objected that "our present system of education tends to give the native youth a taste for a town, rather than a country life,"—"the very thing which ought not to be done."

Primary Schools. There should be a series of Elementary School-Books for Primary Schools in rural districts.

Simple lessons on the planets would do much to break down the belief in astrology which is almost universal. Indirectly it might be assailed by showing that God has given us reason to guide us. There are even native couplets which might be quoted, directly showing its absurdity. Thus one is to the effect

that when a man's house is on fire he does not wait for a propitious hour to try to put it out.

A great deal would be gained if the ryot could take an intelligent interest in his work. The Report of the Education Commission in 1861 mentions Mr. Moseley's views:—

"He thought that the labouring classes ought to be educated 'by teaching them to reason about and understand things connected with their ordinary pursuits.'...He appears to have thought that the scientific principles which lie at the root of most of the common operations of life should be so instilled into their minds as to enable them to understand the reason of these operations, and to take pleasure in studying, criticising, and improving them as they grew older." p. 117.

Natural phenomena, as wind, rain, lightning; the formation of soil; the growth and structure of plants, would be excellent subjects for lessons. The prevailing defects in Indian agriculture might be pointed out, with the advantages of an opposite course. Thus the result from spending 25 Rs. on a feast or a gold ornament might be contrasted with that arising from the purchase of a good plough.

By means of School-Books information might be diffused regarding plants whose cultivation should be encouraged. The Madras Government has already ordered the Vernacular Text Books to be utilised by making known the best methods of checking the ravages of locusts, sometimes so very destructive.

Considering the dense ignorance that prevails and the many millions to be acted upon, progress must be slow; but it would be sure.

Middle Class Schools.—Mr. Robertson has prepared an excellent little *Agricultural Class Book* somewhat in the style of Macmillan's *Science Primers*. The Madras Director of Public Instruction has recognized Agriculture as one of the alternative subjects of examination. This course might be followed throughout India.

Agricultural Colleges and Schools.—Each Presidency should have a well-equipped Agricultural College, where a thorough education might be given, somewhat like that at Cirencester in England. An excellent commencement has been made at Saidapet, near Madras. Some have spoken of its establishment as premature; but facts prove the reverse. Nearly one-third of the students are supported by an Association of Ryots in Gujarat, and landholders; students have come from Patiala, Ceylon, &c.

Idleness has been the curse of the zemindars of India. Their lands have been given out to ryots too ignorant to make improvements. A few of them are beginning to feel that they would promote their own happiness and increase their means, by skilful farming. If they could be induced to take the same interest in

their estates which the Prince of Wales and many English gentlemen show in theirs, a great impulse would be given to agriculture over the whole country.

Agricultural *Schools* are required in different parts of each Province to give training of a lower grade. They can be conducted by students from the Agricultural College.

Agricultural Knowledge among Revenue Officers.—Sir Richard Temple says in a Minute on Agricultural Education in the Bombay Presidency:—

"One effective method of diffusing a knowledge of agriculture among the landholding classes is to ensure that our native Revenue officers and officials shall graduate in this science. Or else it might be ordered that all officers and officials in the land revenue department must go through an agricultural course, the higher grades through the College course, the other grades through the school course. Further, as the system takes root, it will not be difficult to arrange that all headmen and village accountants shall pass some elementary examination in agriculture."

The Madras Government is now affording facilities to some of its Native Revenue officers for agricultural instruction at Saidapet.

Sir Richard Temple has the following general remarks on the subject:—

"Instruction in scientific agriculture remains to be added to the system of state education. . . . Whatever steps have been taken in southern and western* India are but the small beginnings of what ought to be a widely diffused system."

He adds:—

"The Natives themselves are awakening to a sense of the importance of improving agriculture, the staple industry of the country, and would willingly follow the guidance of the Government in this direction." pp. 153, 154.

Ways and Means.

This important point will be noticed, along with Technical Education, under the next head.

5. MANUFACTURES.

Sir George Birdwood says, "The Indian workman, from the humblest potter to the most cunning embroiderer in blue and purple, is a true artist, although he seldom rises above the traditions of his art." The Mogul emperors maintained in their palaces the best workmen from all parts of India. Painters, weavers, jewellers, lapidaries, &c., vied with each other in the productions of articles of rare beauty. The magnificent presents made to the Prince of Wales show that the hand of the Indian craftsman has not lost its skill.

* An Agricultural Class has been attached to the Poona Engineering College, and School Classes have been opened in several parts of the Presidency.

There is, however, another side of the picture. The *Satthiavartamani*, edited by an American Missionary in the Madras Presidency, thus shows the need of improving both Indian agriculture and manufactures:—

"Time was when a ryot could get along well enough without a knowledge of the 3 R's. The bazaar man kept no written accounts, the village magistrate did not consult his law books; there was no penal code, no registration; but now-a-days every thing goes down in black and white, and a ryot who cannot read the note he signs, or the accountant's entries on his tax list, runs a great chance of some day finding himself the worse for his ignorance. But having acquired the rudiments of knowledge the boy's business is with acquiring a serviceable knowledge of some craft by which he can live, and live more comfortably than his forefathers. Our Upper Primary, and Middle Schools do very little to help this forward, though they consume much time and energy in studies of no kind of use to the learner. And the pestilent notion that a boy whose hands have once touched a book must never use them in any handicraft completes the mischief. All this while the whole race of ryots are ploughing their land with crooked sticks, felling timber and cutting fuel and grain with bungling iron axes and pruning knives and reaping hooks, and while the great bulk of the population cook their food in fragile unglazed earthen vessels. Bricks are mere clods of baked clay, and nearly every utensil in use is of the rudest unsatisfactory description. There is hardly an industry on which the people depend for a living which could not be vastly improved to the benefit of the laborer and the consumer by substituting simple European implements and methods of labor, and teaching Hindu boys to use them. It is this that the country is now in need of, far more than of Sanskrit, Latin or Greek, and the town which would teach its artisans to make brick or glazed pottery, or improve the implements of husbandry in the district round about, or induce the general Government to assist it in doing this would deserve the thanks of a whole district." 1st May, 1881.

Need of Manufactures.—The encouragement of manufactures is important on several accounts. One thing which struck Mr. Caird was the number of idle people in India:—

"In no agricultural country that I know of, are so many people to be seen strolling idly about during the hours of labour as in India. The streets and court houses and yards are full of idlers; the roads are never empty, and the railway stations and natives' railway carriages are crammed with people. Entering a village at any hour of the day you are surrounded by idlers. Much of this arises from the absence of other occupation than agriculture." pp. 8, 9.

The Famine Commissioners begin this section of their Report by saying:—

"We have elsewhere expressed our opinion that at the root of much of the poverty of the people of India and of the risks to which they are exposed in seasons of scarcity, lies the unfortunate circumstance that agriculture forms almost the sole occupation of the mass of the population, and that no remedy for present evils can be complete, which does not include the introduction of a diversity of occupations, through which the surplus population may be drawn from agricultural pursuits, and led to find the means of subsistence in manufactures or some such support."

The Commissioners conclude thus by reiterating their opinion :—

"To whatever extent it is possible, however, the Government should give assistance to the development of industry in a legitimate manner, and without interfering with the free action of the general trading community, it being recognised that every new opening thus created attracts labour which would otherwise be employed to comparatively little purpose on the land, and thus set up a new barrier against the total prostration of the labour market which in the present condition of the population follows on every severe drought." p. 176.

Encouragement of Manufactures.—The plans proposed by the Commissioners are as follows :—

"In treating of the improvement of agriculture we have indicated how we think the more scientific methods of Europe may be brought into practical operation in India by help of specially trained experts, and the same general system, may, we believe, be applied with success both to the actual operations of agriculture and to the preparation for the market of the raw agricultural staples of the country. Nor does there appear any reason why action of this sort should stop at agricultural produce, and should not be extended to the manufactures which India now produces on a small scale or in a rude form, and which, with some improvement, might be expected to find enlarged sales, and could take the place of similar articles now imported from foreign countries.

"Among the articles and processes to which these remarks would apply may be named the manufacture and refining of sugar; the tanning of hides; the manufacture of fabrics of cotton, wool, and silk; the preparation of fibres of other sorts, and of tobacco; the manufacture of paper, pottery, glass, soap, oil, and candles." p. 176.

The foregoing remarks are admirable. It is also acknowledged that they have already been acted upon to some extent. The Commissioners add: "Some of these arts are already practised with success at Government establishments, such as the tannery at Cawnpore which largely supplies harness for the army." The recent Resolution of the Government of India that, "in all cases where Indian manufactures can be obtained as good in quality as imported articles and no dearer in price, they shall be substituted for them," will prove a great encouragement to their production.

Proposed Industrial Survey.

It has already been stated that a marked feature of the Famine Report is the great stress justly laid upon obtaining full and accurate information before carrying out supposed improvements. If there is any lesson the history of our Indian administration teaches, it is this. The worst evils under our rule have arisen from its neglect.

In suggesting an Industrial Survey of India as a preliminary to the development of its resources, the writer is simply repeating what has been urged by Dr. Forbes Watson, Reporter on

the Products of India, than whom there is probably not a living man who is better acquainted with the whole subject.

Dr. Watson thus points out the information needed :—

"It is intended in the following pages to direct attention, in the first place to the want of a really exhaustive and systematic knowledge of the various products of India in their raw and in their manufactured condition. There are certainly abundant materials for a general superficial knowledge of Indian products, but in order to render such knowledge really useful and applicable to trade and industry, much more precise and comprehensive information is required. Each kind of produce must be accurately described, the different varieties and species distinguished, the places and the methods of production ascertained, the commercial and industrial value investigated, and the question of supply and utilization discussed. And when all this is accomplished, provision must be made for rendering the knowledge easily accessible and available for immediate reference, not only by Government authorities, but by agriculturalists, manufacturers and men of business generally."

Dr. Watson next shows that this accurate knowledge would promote the influx of European capital :—

"For the last half century it has been on all sides constantly urged, that no radical reform in the agricultural or industrial condition of India can take place without an influx of European capital and European enterprise, and it has often been made a matter of surprise that neither of them has been supplied by England in the amount which could have been utilized by a country of such vast natural resources as India. It has been considered remarkable, that a country under British rule, with full guarantees for the protection of life and property, has not attracted more of the superabundant capital and enterprise of England, although the means of communication have recently been so much extended. The reason is, that however important all the conditions just enumerated may be, there is a still more indispensable requirement which must be satisfied before private capital and skill will come forward without a Government guarantee. This requirement is such a precise knowledge of the industrial resources and of the conditions of production of the country as will allow of a reasonable forecast of the success of the enterprise."

Why the Government of India should not leave the work to private enterprise is thus shown :—

"Such a knowledge of the country, as is here demanded for India, is in Europe the accumulated result of the efforts of many successive generations, the work of legions of pioneers of enterprise, who pushing on from experiment to experiment, and from failure to failure, have revealed to the country by their final success the secret of its resources."

"The whole of the advanced portion of Europe is, in consequence of the development of commerce, covered by a network of private agency, the express purpose of which it is to indicate to the consumer the best sources of supply, and to offer to the producer the best means of realizing his products. A similar organization exists, of course, in India also, but only in a rudimentary state and restricted to some principal towns, and to a few of the principal staples, although no doubt it would grow in time by its own efforts."

"To shorten, however, in India, the period of preliminary trials, and unavoidable failures, and to hasten the advancement of the country appears

to be in the power of the Government, which, although unable to take the place of individual enterprise, may promote inquiries which will facilitate its task. Public, as distinguished from private, action, assumes, therefore, in India much larger proportions than it does here, and it will be acknowledged that this has always been the admitted policy of the Government of India. Much has already been effected with respect to opening up the country by means of information. The trigonometrical, topographical, revenue, and geological surveys, have been undertaken on a scale of perhaps unprecedented magnitude. It remains to complete them by an industrial survey which shall take stock of all the various productions of the country—agricultural, forestal, pastoral, and mineral—of manufactures, of the localities of production, of the varieties, qualities, and values of produce, its supply, mode of distribution and consumption.

Dr. Watson further points out the benefits of the Survey in promoting internal commerce, and its political advantages as tending to raise up a middle class.

As in the case of agriculture, it is essential to the development of manufactures and commerce, that there should be a highly qualified officer, able to give them his undivided attention. The Government of India is rather that of a continent than of a country. Already Secretaries are overburdened with their own immediate duties, and the work requires a specialist. The attempt to carry out the scheme through existing agencies would inevitably lead to a failure as conspicuous as the agricultural fiasco already described. There may be a "penny wise and pound foolish economy." It was thought a saving not long ago to abolish the office of Minister of Public Works. Everything, of course, depends upon the man, but a thoroughly competent officer might save his salary ten times told.

Next to a Director-General of Agriculture, a Minister of Manufactures and Commerce is required. He should be a man of great abilities, wide experience, and without crochets. Dr. Watson is a good type. He should have little office work, but be free to move about the country, inspecting every thing *in situ*, and consulting all on the spot able to afford information. Civilian, officers of the geological survey, merchants, and others, could be turned to valuable account.

The Agricultural Survey would fall to its own Department; the Forestal naturally belongs to that for which Dr. Brandis has done so much. What remains would tax the energies of the ablest man.

The Gold Mining Companies are a proof how readily surplus English capital would flow into India. The Finance Minister has already secured an important move in the direction of railway development. It is of the utmost importance that all such encouragements of English commercial enterprise in India should be wisely chosen. Even one or two initial failures would have a damaging effect. The advice of a competent Minister

of Manufactures would be most valuable. Some parts of the country are suitable for the development of one industry; some of another.

Technical Education.

The Famine Commissioners have the following remarks on this subject:—

"There is no reason to doubt that the action of Government may be of great value in forwarding technical, artistic, and scientific education, in holding out rewards for efforts in this direction, and in forming at convenient centres museums and collections by which the public taste is formed and information is diffused. The great industrial development of Europe in recent years has doubtless received no small stimulus from such agencies; and the duty of Government in encouraging technical education is one to which the people of England are yearly becoming more alive, and which it is certain will be more adequately performed in the future. All causes which render such action on the part of Government desirable in Europe apply with greater force to India. Experience however is still wanting even in England as to how such instruction should be given, and for India it will be hardly possible at present to go beyond the training of ordinary workmen in the practice of mechanical or engineering manipulation."

A beginning has already been made in Technical Education. There are several Engineering Colleges and Schools of Art. Some years ago the writer visited the Engineering College at Roorkee in the North-West Provinces. It seemed to be admirably conducted. The Madras School of Arts was commenced by a medical officer, an amateur artist. All along, the artistic branch has been that most cultivated. The last published Report (1879-80) gives the average attendance of students as 82 in the Artistic Branch, against 13 in the Industrial Branch. The progress in the latter, however, is said to be satisfactory.

The only personal knowledge the writer has of other Schools is from the beautiful drawings of Mr. Kipling of the Punjab.

The Famine Commissioners rightly state that "Experience is still wanting even in England as to how such (technical) instruction should be given." The *Athenæum** has the following:—

"MR. BERNHARD SAMUELSON, M.P., proposed some time since to institute an inquiry into the state of the technical schools on the Continent. The *London Gazette* now announces the formation of a royal commission, and with Mr. Samuelson we find associated Prof. Roscoe, Messrs. P. Magnus, John Slagg, Swire Smith, and Wm. Woodall. The purpose of the commission is stated in the *Gazette* to be 'to inquire into the instruction of the industrial classes in foreign countries in technical and other subjects... and as to the influence of such instruction.'"

Sir Alexander Arbuthnot, when Director of Public Instruction, remarked in reference to the Madras School of Arts, "It is no

* Sept. 10, 1881.

easy matter to determine what manufactures may be most usefully taught in an establishment of this description." The selection must differ to some extent in different provinces, according to the facilities or demand for each industry. Perhaps a good general rule would be, *Begin at the bottom and work upward.* Take an average native house and see what articles stand most in need of improvement. Glazed pottery, for example, has been suggested instead of the present earthenware. So with other articles. The goal may be that pointed out by the late Sir Muttu Coomarasawmy of Ceylon at a meeting of the Social Science Congress in England, when "a Hindu crew, commanded by a Hindu captain, should steam into New York or London in a steamer built by Hindus in Bombay or Calcutta."

Cotton manufactures have already made such an advance that Government may safely leave them to private enterprise. Manchester will not have any pretext for opposing the measure on this ground.

Each Presidency should have a Technical College, under a well-qualified European Principal. Attached to it there should be two or three European workmen, thoroughly acquainted with special industries.

Each District should also have an Industrial School, under Native Management, where instruction of a humbler character might be given. The development of agriculture and manufactures will lead to an increased demand for improved implements, &c.

The Artistic Branch requires special consideration. Sir George Birdwood says,

"We incur a great responsibility in attempting to interfere in the direct art education of a people who already possess the tradition of a system of decoration founded on perfect principles, which they have learned through centuries of practice to apply with unerring truth."*

Some Indian designs of furniture, vessels, ornaments, shawls, &c. are exquisitely beautiful. But Sir George Birdwood makes the following admission:—

"Nowhere does their figure sculpture show the inspiration of true art. They seem to have no feeling for it. Their very gods are distinguished only by their attributes and symbolical monstrosities of body, and never by any expression of individual and personal character."

Should a Minister of Manufactures and Commerce be appointed, it is highly desirable that he should make himself acquainted with the best Technical Education in Europe and America before taking up office. He might afterwards examine into the working of the Indian Institutions.

* Industrial Arts of India, p. 134.

Ways and Means.

How is the proposed large expenditure on Agricultural and Technical Education to be met? will probably be the first question that suggests itself to the Finance Minister, already perplexed to make both ends meet. It is hoped that a satisfactory answer may be given.

Government has set apart a Famine Insurance Fund of a million and a half sterling a year. The question is now being discussed, how can it be employed to most advantage?

It is admitted that it will be prudent to devote half of it to clearing off Famine Debt or forming a Fund for future demands. The remaining moiety, according to report, is to be expended on measures calculated to avert famine.

Improved Agriculture is the right hand to fight against famine, and developed Manufactures the left.

We have spent large sums of money on supposed Famine Protective Works, some very useful, some nearly useless, some perhaps positively injurious. If there is one recommendation the Famine Commissioners make more than another, it is that careful continued investigation should precede every outlay. There is no better protective work against famine than to establish a well-organised Agricultural Department, as sketched by Lord Mayo, including a good system of Agricultural Instruction. It would be at once the noblest memorial of Lord Mayo, and a boon of the greatest value to the country. To it should be added the similar development of Manufactures.

The Agricultural Department might be roughly estimated to cost £240,000 a year; the Department of Manufactures and Commerce, £60,000. The combined sum would be one-fifth of the Famine Fund. It would be some years, however, before the full amount could be expended with advantage. Meanwhile the Famine Fund might be accumulating, and works of pressing utility provided to some extent.

6. SOCIAL REFORM.

There is a general tendency to overrate the influence of Government. Smiles says, "In all times men have been prone to believe that their happiness and well-being were to be secured by means of institutions rather than by their own conduct." High prices, dulness of trade, and poverty of every kind, are attributed to Government. The more ignorant suppose that even famines and pestilences are caused by the sins of their rulers—not their own. Government may protect life and property; but in other respects the welfare of the people depends mainly upon themselves. Everywhere, "the hand of the dili-

gent maketh rich." If people will not exercise foresight, if they squander their money on foolish show and borrow at exorbitant interest, they must suffer from poverty. If any of the nobles of a country are spendthrifts and debauchees, they must, in the end, lose their possessions, and be swept from the face of the earth. Dr. Hunter justly remarks, "The permanent remedies for the poverty of India rest with the people themselves."

Some of the lessons which should be taught in schools will now be noticed.

1. **The Evils of Debt.**—The Famine Commissioners say:—

"No subject has been more strongly and frequently pressed on our attention than the evils which spring from the degree to which the land-owners are sunk in debt, the asserted rapid increase of their indebtedness, and the difficulty they find in extricating themselves from such burdens.

"We have no reason to believe that the agricultural population of India have at any known period of their history been generally free from debt, although individuals or classes may have fallen into deeper embarrassment under the British rule than was common under the Native dynasties which preceded it." p. 180.

The writer doubts whether there has been much increase of their indebtedness of late years. Macaulay's explanation of similar complaints in England applies to India: The evils, he says, are "with scarcely an exception old. That which is new is the intelligence which discerns and the humanity which remedies them."

The late Dr. Carey came out to Bengal about the close of last century, and for several years he was an indigo planter. Warmly interested in the condition of the ryots, he urged the establishment of an Agricultural Society for Bengal. In 1821 he wrote thus in the *Quarterly Friend of India*:—

"There may exist circumstances in the habits of a people sufficiently powerful to defeat the most benevolent views of its rulers, and to entail misery where there is every preparation for the enjoyment of happiness.

"Among the numerous causes which contribute to exclude happiness from the natives of India is the universal tendency to borrow which pervades the country. It is scarcely possible to assume a greater contrast than between the honest, upright, English peasant, and the Hindu, dragging out an inglorious existence between debt and disgrace, borrowing in one quarter to pay in another, and reluctant to pay in all cases, making no provision for old age, and sitting content beneath the burden of an endless prospect of embarrassment, to the last hour of life.

"This disposition to borrow is not confined to one province; to one town, or to one class of individuals. It pervades the whole country with all the inveteracy of a second nature.

"The country is separated into two classes, the borrower and the usurer; the industrious though exhausted poor, and the fat and flourishing money-lender.

"The withering influence of this system is perhaps more deeply felt by the agriculturalist than by the other members of the community.

"An independent husbandman, free from debt, and looking forward with delight to the whole of his little crop as his own, is almost a phenomenon in the country. Most of them, through the wretched system which now prevails among them, are in debt perhaps for the seed they sow, are supplied with food by their creditors during all the labors of the field, and look forward to the end of the harvest for the payment of a debt, to which at least forty per cent is added, and which through the way in which it is exacted, is often increased to fifty per cent."

"We have known many instances in which the crops of two succeeding years have been pledged, before a single clod of earth has been turned up, and this not in the case of a solitary farmer, but of the greater part of a district."

Mr. Hume bears similar testimony:—

"Wherever we turn we find agriculturists burdened with debts running on at enormous rates of interest. In some districts, even provinces, the evil is all-absorbing—a whole population of paupers, hopelessly meshed in the webs of usurers." p. 62.

Mr. Hume, however, gives the ryot credit for a desire to pay his debts if he can. The tendency to run into debt is not confined to uneducated ryots. The *Indian Mirror* says,

"The Indian ryot is notoriously improvident. But he is not alone in this. It is well known that common sense and prudence leave the Native, whether educated or uneducated, when he has any social ceremonies to perform. On such occasions he is sure to go beyond his means and involve himself."

A newspaper paragraph lately stated that 1300 clerks in the Government Offices of Madras have to make over a portion of their salaries to the Court in satisfaction of their creditors. Though the representation may be exaggerated, there is no doubt that the evil prevails to a large extent among the educated classes.

The circumstances of the ryot, it is true, are deeply affected by droughts, but the poverty of the people generally is owing, in a great measure, to their own want of thrift, and to the reckless and useless expenditure at marriages and funerals. From the joint family system of the Hindus, "there is always somebody to be married or buried; and the scale of expense does not depend upon the share of the individual, as it would in the case of a separation, but upon the magnitude of the joint family fortune."

The Rev. W. Stevenson of Madras, describes as follows a common marriage case:—

"A father is about to get his daughter married; his income is Rs. 50 a month, and he has saved nothing; but it is the custom for one in his position to spend Rs. 500. He knows he hasn't got the means; he must borrow at exorbitant interest, he must put a load of debt on his shoulders,

which may grind him down for long years; but what does he do? Does he say honestly—Well, I haven't got the money, it is wrong and foolish to burden myself with debt; I'll only spend what I can properly afford, and mind nothing else? No, he says 'What can I do, Sir? It's our custom, and if I don't spend all this money, my neighbours will put shame on me.' So he foolishly and cowardly puts his neck under the yoke, rather than face a breath of popular opinion."

The *Dayanodaya* thus notices a funeral:—

"Recently a young Maratha of our acquaintance lost a near relative. He arranged with the *wani* of the village to make a feast for a thousand people at an expense of Rs. 200. This young man could hardly have been persuaded to spend two or three rupees for books for himself and family, and thinks a fee of four annas per month for his boy in school a heavy tax. But the expense of this feast is incurred without a word of complaint. The excuse for this is that custom demands it."

Indiscriminate almsgiving and caste feasts are fruitful sources of evil. One drawback connected with the latter would not have occurred to an Englishman—the loss of shoes! A Brahma Somaj lecturer says,

"Caste dinners mean deafening uproar, wild and unbounded confusion; exposure to sun, rain, and cold; caste dinners mean bazar sweetmeats, cold curries, dirty water, and sure indigestion; and last, though not least of all, caste dinners mean an inevitable confusion and loss of shoes! Because when thousands must sit down bare-footed, who can discover and readjust the shoes after they have been piled up into an absolute chaos of disorder? Sensible men, therefore, avoid caste dinners."

It is singular that this crying evil of India, the tendency to run into debt, has been quite ignored by the compilers of Government School-Books in English.* The only allusion seems to be a single proverb quoted, among others, in the Madras *Fifth Reader*, "The borrower is servant to the lender." Each *Reader* should contain at least one lesson pointing out the advantages of foresight and the evils of debt. It would be well for the University English Selections to contain an excellent essay on the Management of Money by the late Lord Lytton. *Thrift*, by Smiles, would yield extracts equally valuable.

The New Code at home has a *Social Economy Reading Book*. Much more are such lessons required in India.

Even arithmetic may be turned to account. Questions may be given showing how rapidly interest at high rates accumulates, and how much a borrower requires to pay.

2. **The Value of Savings Banks should be Taught.**—The people have hitherto invested their savings in gold and silver ornaments. The amount locked up in this way is immense. From early times India has been called the "grave of the precious metals."

*The writer has not been able to get the vernacular school-books examined on this point.

During the last fifteen years about 150 millions sterling has been absorbed. This enormous capital, besides being totally unproductive, leads every year to many murders.

There are Savings Banks in some of the principal cities, but the masses never heard of them, and even if they did, they are, as a rule, beyond their reach. It is reported that Government is about to establish Post Office Savings Banks, as in England. This will be of great benefit. Information about them might be diffused through School-Books. One lesson in a Social Economy Reading Book is on "Penny Banks;" another is "Every Man his own Pawnbroker." Similar lessons might be adapted to India.

3. **The Advantages of Emigration should be shown.** Dr. Hunter says:—

"The poverty of certain parts of India is the direct and inevitable result of the over-population of those parts of India. The mass of the husbandmen are living in defiance of economic laws. A people of small cultivators cannot be prosperous if they marry irrespective of the means of subsistence, and allow their numbers to outstrip the food-producing powers of the soil. Natives must also equalize the pressure on the soil by distributing themselves more equally over the country. There is plenty of fertile land in India still awaiting the plough. The Indian husbandman must learn to mobilize himself, and to migrate from the overcrowded provinces to the underpeopled ones." pp. 135, 136.

The Famine Commissioners say:—

"Despite the discouraging experience of past attempts, we are not convinced that emigration in India has as yet had so conclusive a trial as to justify the abandonment of all further attempts to deal in this manner with an evil which must continue to increase." p. 181.

4. **Lessons should be given on Prices, Wages, &c.**—The rise in prices is often attributed to the employment of Englishmen in the public service. The *Indu Prakash* has the following:—

"We wonder why highly paid Europeans should be allowed to suck blood out of India. It is now proposed to have something after the fashion of the Haulbury House of the East India Company, no doubt at India's expense, where the Civil Servants before they come here may all live together for some time and exchange ideas and not perch upon India, as they now do, like wild vultures. One might fear, however, that the animals thus trained would be better trained blood-suckers, if nothing more."

It might be explained that the increase in prices has arisen from the vast sums poured into the country under the rule of the "blood-suckers,"—not from the want of money. So with wages. Whately's *Easy Lessons on Money Matters*, would be an excellent model.

*Quoted in *Native Opinion*, Oct. 17, 1874.

5. *The Educated should be taught the Dignity of Labour.*—Even a smattering of English raises the recipient in his own imagination so much above his fellows that it is beneath him to follow any manual occupation. He is "ashamed to dig," but not ashamed to live in idleness depending upon his relatives. Sir Richard Temple, in his last Report as Lieutenant-Governor of Bengal, says,

"It is melancholy to see men who once appeared to receive their honours in the University Convocation, now applying for some lowly-paid appointment, almost begging from office to office, from department to department, or straggling for the practice of a petty practitioner, and after all this returning baffled and disheartened to a poverty-stricken home, and then to reflect how far happier their lot might have been had they while at school or college been able to move in a healthier atmosphere of thought and freer walk of life. Nevertheless, with these examples before their eyes, hundreds, perhaps thousands of young men, persist in embarking on the same course which can only lead to the same ending. And one reason, among several reasons, is this, that they still dread and dislike the thought of manual labour, even though it be accompanied with mental training. This unhappy prejudice though not perhaps avowed nor even admitted, is palpably existent and banefully influential."

Biographies like those of Peter the Great and Stephenson, would be useful. The example of the Prussian royal family might be mentioned. It is thus noticed by the *Rast Gofar*, a Parsi paper:—

"Prince Henry, son of the Crown Prince of Germany, has been apprenticed to a book-binder in Berlin."

"The *Rast Gofar*, while quoting the above passage from an English paper, exhorts the wealthy men of this country to learn to appreciate the advantages of educating their sons in the practical arts of life. Our contemporary says:—'The heir apparent of the most powerful of European States, the grandson of the annihilator of an empire like France; Prince Henry, in spite of his royal position, in spite of his palatial luxuries, has been apprenticed to a book-binder of Berlin. He has preferred the dirty apron to shining medals and splendid Court dresses. This Prince is the grandson of our gracious Queen Victoria. The young prince, who is about 15 years old, has the crown of Germany in perspective. His illustrious parents have no necessity of making their son an artisan. Nevertheless they see nothing degrading in sending him to an artisan's shop. This is quite contrary to the ideas of Native Indian princes, nawabs, and shettis. But this constitutes the whole difference between the mighty men of India and that of Europe. This is a perfect exposition of the true vanity of men who look only on the surface, and the magnanimity and nobleness of minds which look into the reality of things. The Crown Prince of Prussia, the father of this boy, himself acquired the art of a compositor, and who can deny that the art itself is dignified by such devotees?'"

6. *Duty to Women should be taught.*—This requires special attention. In the first Introductory Lecture ever delivered at the Calcutta Medical College by a Native, Professor Chuckerbutty said of the elevation of the women of India: "Of all the great social problems to be solved in this country, this is undoubtedly

the greatest. It is useless to hide from ourselves the fact that the degraded condition of the women of India is the foundation of numerous social evils."

In some respects women in India are kindly treated. They are well fed, better clothed than the men, supplied with jewels, and have about as much influence as women elsewhere. Still, there is much to be done.

Professor Wilson contrasts the Teutonic with the Hindu feeling regarding women. Of the Hindu Tales he says, "The greater number of them turn upon the wickedness of women, the luxury, profligacy, treachery, and craft of the female sex." This applies equally to Muhamnadans. Eastwick says of Sadi, "His notions of the female sex are in general not very laudatory, and his opinion on this head, seems to have strengthened as he grew in years."

All tales calculated to give a degrading idea of women should be rigidly excluded. Instead of these, there should be substituted incidents in the lives of good and noble women, fitted to inspire respect and admiration for the sex.

The important subject of *Female Education* should have a prominent place. Its advantages should be clearly pointed out. Even the Primer might contain a sentence like the following, "Girls should learn to read as well as boys." This might be expanded in the Second Book, and so on in more advanced Readers. Students shou'd be urged to begin at home.

It seems possible to show, to some extent, the evils of early marriages. Certain classes betroth even infants. A Brahman youth in Calcutta, sixteen years of age, was once observed to be very melancholy. A person noticing his pensive looks, inquired whether he had quarrelled with his father, and advised him to return home. The youth told him that he was in trouble on account of his daughter's marriage. He had not succeeded in finding a husband for her, and he was obliged to beg to meet the marriage expenses. The class of Brahmans to which he belonged betroth their children immediately after their birth. If they do not, they lose their honour and respectability.

One of the most unhappy effects of early marriages is the large number of widows. What is properly betrothal is legally marriage among the Hindus, and if the child-husband dies, the unhappy girl is a widow for life.

The inhumanity with which *widows* have been treated is one of the foulest blots upon the Hindu character. A poor girl is given by her father in marriage, says Arthur,

"She may never have set her eyes upon her husband except on the wedding day; she is still living at her father's house; but if the man who calls her wife die, she is his widow, and his widow for life. She is

stripped of all her ornaments, her dress is changed for the widow's robe, and, in some parts of the country, her rich black hair is shaved. Then begins a life of bitterness: she is charged with her husband's death; he has been taken from her to punish her sin in a former birth; the younger she is, the greater sinner she must have been to be overtaken so soon; and her accusations are proportionally malignant. Her presence is a curse; it must never blight social festivity nor sacred ritual; the house is cursed for her sake; no accident or misfortune occurs, but it is her fault. She is the drudge, the butt, the sorrow, the reproach of her family."

If her husband has been a Brahman, according to the Smirti, "The widow shall never exceed one meal a day, nor sleep on a bed; if she do so, her husband falls from Swarga."

The British Government, which put a stop to *Sati*, endeavoured to ameliorate the condition of widows by passing a law in 1856 permitting them to marry. It is to be regretted that hitherto the effect has been trifling. Widows are still treated as before, and widowers of fifty years marry girls ten years old. If widowers and others married widows, they would obtain women fit to be wives, instead of children, and the happiness of the country would be greatly increased.

The women of India have some noble qualities, notwithstanding the manner in which they have been treated. They are affectionate wives and loving mothers, willing to sacrifice themselves for the good of their families.

It is only Christianity which can raise women in India to their true position. "This tender reverence for women," says Farrar, "is no mere product of culture and civilisation, for it was unknown to Greece and Rome in the zenith of their refinement;.....it is the reflection on earth of that self-devoting love which brought the Son of God down from heaven; it is an echo of those accents which, on the hills of Galilee and in the streets of Jerusalem, ever drew to the Saviour's side those who needed His love the most."

7. MORAL INSTRUCTION.

Without moral principle, the best intellectual training may prove only an evil. This was felt many years ago. Kerr, in his *Review of Public Instruction in the Bengal Presidency*, says:—

"The Court of Directors from an early period considered that the improvement of the moral character of the natives was one of the first objects to be aimed at, and directed that a Professor should be appointed to lecture on Jurisprudence and Morals, without having any other duty to perform." p. 62.

As this was not carried out, Mr. Cameron, in 1840, wrote a Minute on the subject, containing the following passage:—

MORAL INSTRUCTION.

"In most countries Morality is taught as part of Religion. Here we are prevented by the circumstances of the country from teaching Morality in that manner. It is, therefore, more incumbent upon us than upon other ministers of public instruction to teach Morality in the form of Moral Philosophy." Kerr, p. 62.

The same great duty is recognized in the Despatch of 1854. It is stated that one object of Government Education in India is to "raise the moral character of those who partake of its advantages."

The only question will be, how can it best be secured?

Basis.—The value of moral instruction depends upon its character.

A leading Indian journal, while protesting against every system of ethical teaching which is founded upon "moral responsibility to a living Creator," would not object to a "science of morality based on the religion of humanity" being imparted in Government Schools.

The *Indian Mirror* makes the following reply:—

"What does this mean but an undisguised advocacy of positivism and godless expediency. Mark the *Englishman's* glaring inconsistency! He would not teach the ethics of Christianity or Hinduism or of any other religion, but he would certainly teach the ethics of the religion of humanity! He discourages every form of faith which believes in God, but gives in his adhesion to that which makes 'humanity' its god. Should the Government adopt this infidel scheme of education there would be a tremendous outcry against it throughout India, and all sects would unite to protest against it. 'A science of morality based on the religion of humanity' does not exist. Expediency is no more morality than the worship of humanity is religion. The morality we demand is *real* morality of conscience based upon the universal belief in a Supreme Moral Governor. This is neither new religion nor new morality, nor is it an innovation in state education in India."*

The moral theory of the apostle of Agnosticism is similarly to be condemned. Its basis is briefly stated in the following extract quoted by Bain:—

"The experiences of utility organized and consolidated through all past generations of the human race, have been producing corresponding nervous modifications, which, by continued transmission and accumulation, have become in us certain faculties of moral intuition—certain emotions corresponding to right and wrong conduct, which have no apparent basis in the individual experiences of utility."†

As a rule, it is not *knowledge*, but *motivation* that is required to promote morality. Long ago Ovid made the admission,

Video meliora proboque,
Deteriora sequor.

* *Indian Mirror*, July 27, 1873.

† Bain's *Mental and Moral Science*. p. 722.

At a recent meeting in Calcutta, Babu Keshub Chunder Sen thus spoke of teaching morality without religion:—

"I will give you wagons and cars and a splendid locomotive, but not steam: can you set the train in motion? No—wagons and cars and locomotives are inert pieces of matter—the motive power is in steam. And so moral laws and principles are dead things: the living power is in religion. I will give you all the instruments in the new telegraph office, but no electricity; can you flash messages to and fro along the wires? No—these instruments are pieces of inert matter, but the motive power is in electricity. In the same manner, the principles of ethics are dead forces, but the life is in religion."

It is said that Daniel Webster was once asked, "What is the greatest thought that ever occupied your mind?" After a solemn pause, he replied, "The greatest thought I ever had, or can have, is the sense of my accountability to God."*

The basis proposed is thus explained by Fleming:—

"In Scripture actions are enjoined because they are Right, and because it is the will of God that we do them. The beneficial consequences which flow from right actions are held out as motives or inducements to comply with the will of God. But these consequences are never spoken of in Scripture as constituting the actions Right, nor as forming the ground of our obligation to do them."†

Some hold that the "religious neutrality" professed by Government forbids such a basis, and a few Government school books have evidently been prepared on this understanding. It is, therefore, highly important to determine what this phrase actually means. The question will be considered at some length.

Religious Teaching in Government Schools.

The view of "religious neutrality" taken by some has been briefly noticed. The one generally adopted will now be shown. It is held that the term is to be explained by the Queen's Proclamation, viz., that nothing shall be taught which will give reasonable ground of offence to Christian, Muhammadan, or Hindu.

The writer will endeavour to establish the following points:—

1. That the great truths of Natural Religion may be taught with the approval of the people.

2. That such a course has the sanction of the principal officers of the Education Department.

3. That it has been adopted for many years without objection being raised in several of the Government School Books.

1. *Teaching the great truths of Natural Religion has the approval of the people.*

The general testimony of a Government Inspector may first be

* Quoted in Fraser's Report on Schools in the United States, p. 153.

† Moral Philosophy, p. 142.

given. Mr. Garthwaite says in a letter to the Madras Director of Public Instruction:—

"Our school-books have hitherto recognised at least that there is a God, great and good and wise; that we should love and obey Him; that it is His wish that we should be just and kind to one another; and that the more like Him we are the happier we shall be, and the less like Him the more unhappy. In twenty years' experience in India I have never met any Native who objected to having his children taught such truths—rather the reverse—and as on these points Hindus, Muhammedans, and Christians are agreed, in teaching them there is no violation of the principle of religious neutrality."*

The supposed difficulty will mainly lie with Hinduism. Evidence on this point will therefore be adduced.

Professor Max Müller, in an eloquent passage, shows how the "Fatherhood of God" was held by the old Aryans:—

"We have in the Veda the invocations *Dyaus piter*, the Greek *Zen pater*, the Latin *Jupiter*; and that means in all the three languages what it meant before these three languages were torn asunder—it means Heaven-Father! These two words are not mere words; they are to my mind the oldest poem; the oldest prayer of mankind, or at least of that pure branch of it to which we belong—and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanskrit was Sanskrit and Greek was Greek, as, when I see the Lord's Prayer in the languages of Polynesia and Melanesia, I feel certain that it was first uttered in the language of Jerusalem. Thousands of years have passed since the Aryan nations separated to travel to the North and the South, the West and the East; they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for what is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be: they can but combine the selisame words, and utter once more the primal Aryan prayer, Heaven-Father, in that form which will endure for ever, 'Our Father which art in heaven.'"

An experienced Missionary says of the Chinese: "When we preach about the Fatherhood of God to them, they listen with all their mind and soul; the idea is charming to them. When we speak of the goodness, the holiness, the righteousness, and the omnipotence of the Father—why, I have seen congregations rapt in attention not to be surpassed by any congregation in this country."

Such teaching is as acceptable in India. The Christian can adduce the example of Paul at Athens: "As certain also of your own poets have said, For we are also his offspring."

* Report of the Madras School-Book Committee, Appendix pp. xi, xii.

† Lectures on the Science of Religion, pp. 172, 173.

It will be shown hereafter how many duties may be based on this admission.

Professor Williams says:—

"Our neutrality need not, and should not, imply indifference and inaction in regard to moral teaching; nor even in regard to instruction in certain fundamental truths common to all religions. The principles of true morality, be it remembered, are not confined to Christianity. They are to be found in Hinduism, in Buddhism, in Islam. Nay, I do not hesitate to affirm, that certain lines of rudimentary religion are discoverable in the texture of two of these false systems. I contend that a warp-like basis of truth is traceable in both Hinduism and Islam, though concealed by a thick woof of error and delusion. The fundamental threads of God's attributes and perfections, of His wisdom, goodness, omnipotence, and love for His creatures—of His indwelling as a guide and monitor in the human conscience—of man's duty towards Him as his Maker, of man's duty towards his fellow creatures—all are there, and ought to be carefully preserved. Even some essential threads of Christian doctrine (such as the Unity and separate personality of God, man's original corruption, the need of purity of heart, the uselessness of external forms) are there, and ought to be thankfully made use of, while every cross-thread of falsehood, superstition, and fatuous delusion is ruthlessly torn away."^{*}

Professor Williams shows how the unity and holiness of God may be taught with the approval of Hindus:—

"Our sacred books," say they, "insist on the unity of the Supreme Being, and abound in the grandest descriptions of His attributes.

"He is 'the most Holy of all holies; the most Blessed of the blessed; the God of all gods; the everlasting Father of all creatures; omnipotent, omniscient, omnipresent; He is the Life of all: the Father, Mother, Husband, and Sustainer of the world, the Birth, the Death of all; the Incomprehensible; the Ancient Sage, without beginning or end; the Universe's Maker; the one God hidden in all beings, and dwelling as a witness within their hearts.'"

Professor Williams justly adds:—

"And are not we Christians bound to accept and approve such sublime descriptions of the Deity, though we well know that in the books from which they are taken, abundant false conceptions are mingled with the true, and that a Hindu's boasted theism is simple pantheism, behind which, as behind an impregnable fortress, he retires whenever his polytheism and idolatry are attacked?"[†]

Sir Madhava Rao, now Prime Minister of Baroda, was for several years Dewan of Travancore. Feeling the need of moral teaching in the state schools, he himself prepared a small text-book on the subject, entitled "Principles of Morality." Some quotations may be made.

He begins with a much more satisfactory law of morality than expediency. He was educated at Madras, in the old days when Whewell, instead of Bain, was the text-book.

^{*} Modern India, p. 323.

[†] Ibid, p. 230.

On the Origin of Duty.

1. Besides the instincts and propensities with which man is endowed in common with the brutes, he has received from his Creator the capacity of reflecting upon his own actions and the actions of others in such a way, as to approve of some under the peculiar view of their being *virtuous* and of *good desert*, and to disapprove of others as *vicious*, and of *ill desert*. This capacity of the mind of man has been denominated the *moral faculty*, and is the foundation of obligation to the performance or non-performance of actions of a particular character. The name of *duty* is given to every action the performance of which the moral faculty approves or enforces, as well as to the refraining from those actions which it condemns.

4. The law of God is the standard by which the judgments of the moral faculty are guided.....

Man's Duties to God, which receive the first place, include:—

Recognition of his eternal existence; *acknowledgment* that he alone is the disposer and governor of all things; *the use of all the means in our power* to ascertain his will; *Fear, Love, Submission, Honour, Worship*, by praise, prayer, confession of sin, and thanksgiving for mercies received.

It will be seen from the foregoing extracts that the course mentioned has the approval of Hindus and Muhammadans.

2. *Educational Officers and Educational Committees, appointed by Government, consider that the Despatch permits teaching the great doctrines and duties of Natural Religion.*

The Madras Director of Public Instruction says that the Reading Books "inculcate the existence of a Supreme Being who reveals his power and goodness in the works of creation."

The Report of the Bombay School-Book Committee expresses the following opinion on the general subject:—

"There is no question that the policy of the British Government is and must continue to be absolute impartiality in religious matters, neither proselytizing on its own account nor permitting others to do so through it, and excluding from its sanctioned educational course all which is calculated to excite or foster religious animosities, but at the same time admitting whatever teaching, conducive to morality and good citizenship, can rest on a generally accepted basis, and is not inconsistent with a secular system."

"While dealing with systems of religion in the manner above advocated, it appears to be no less the duty of Government to avail itself, in the common interests of society, of the truths of Natural Religion. By this, neutrality is in no way violated, and the best incentive is offered to pure thought and life which can be found beyond the pale of any dogmatic form of religion. This course has for above twenty years been followed in this Presidency without objection on the part of any. Gallaudet's *Natural Theology* has for that period been a frequent and not unpopular text book, while the Gujarati Reading Series, which is amply stocked in this respect, has suffered no loss of popularity in Western India on this account."

The Report is signed by the President, the Hon. J. Gibbs, now a member of the Viceregal Council, by Mr. Chatfield, now Bombay Director of Public Instruction, by Mr. T. C. Hope, once Inspector of Schools in the Bombay Presidency, now con-

nected with the Supreme Government, by Professor Kielhorn, and some distinguished native scholars.

The very brief Report of the Bengal School-Book Committee does not directly express any opinion on the subject, but the English Reading Books which have their special approval, contain a larger infusion of religious teaching than any Government Series yet published.

3. "*Ethical teaching based on moral responsibility to a living Creator*" is no innovation in Government School-Books.

Quotations will be classified to explain its nature, and to show how far it may go with the approval of Hindus and Muhammadans.

At the same time, Government School-Books, in which religious teaching is almost entirely absent, will be noticed to prove the need of attention being directed to the subject.

An extreme case will first be taken. Perhaps no Director of Public Instruction was more hostile to what he called "proselytizing schools," than the late Mr. Howard of Bombay. Yet the *Primer* which he himself prepared for Government Schools, and which substantially has been in use for the last twenty years, contains the following:—

God made the ear; shall he not hear?
God made the eye; shall he not see?
Oh! thou who hast made all things, hear me.
God is good to all.
The law of God is holy.
A man has a soul.
A cow has not a soul.

The above are expanded and additional truths taught in the more advanced books. Thus the *Second Book* contains the following:—

(To be learnt by heart.)

God made the sun with beams so bright;
God made the moon which shines by night;
God made the skies that seem so fair;
And all the stars that glitter there.

God's omnipresence, a future state of existence, God's providence, and the duty of adoration, are all taught in the following passage in the *Third Book**:—

Should fate command me to the furthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song—where first the sun
Gilds Jactan mountains, or his setting beam
Flames on the Atlantic isles,—his naught to me,
Since God is ever present, ever felt,

* Third Reading Book, Part II. pp. 55, 56.

In the void waste as in the city full;
And where He vital breathes, there must be joy.
When even at last the solemn hour shall come,
And wing my mystic flight to future worlds,
I cheerful will cheer; there, with new powers,
Will rising wonders sing. "I cannot go
Where universal love not smiles around,
Sustaining all you orbs, and all their suns;
From veiling evil still educing good,
And better thence again, and better still,
In infinite progression.—But I lose
Myself in Him, in light ineffable!"
Come, then, expressive silence, muse His praise.

Longfellow's *Psalm of Life*, quoted in the same book, teaches the immortality of the soul and our duty here:—

Life is real; life is earnest;
And the grave is not its goal;
'Dust thou art, to dust thou returnest,'
Was not spoken of the soul;
Act,—act in the living Present,
Heart within, and God o'er head.

There are also a few important lessons in prose. The present Bombay *Third Reading Book* quotes the lesson on *Night*, by Mrs. Barbauld, concluding with "Let His praise be in our hearts when we lie down; let His praise be on our lips when we awake."

The present PUNJAB English Series of Reading Books, as far as published,* is perhaps the most purely secular that has appeared.

The *Primer* contains 105 pages. The word "God" does not seem to occur in the whole book.

The *First Reader* contains 128 pages. The references to God seem the following:

Page 5. A mother says to a judge, "For the love of God do not cut my child in two."

Page 13. An old man says to Death, "Would God you would come."

Page 18. Ranjit Singh and his mother. Ranjit Singh, when a boy, was fond of play. When his mother told him how the family inheritance had been taken by others after his father's death, he said,

"Have patience, mother, I shall by and by grow big, and then I will take back every inch of land that has been taken from us, and of those who have seized my rights I will not let one escape."

"The mother smiled, and said no more. By God's help, when he became a man, what he had said he performed to the very letter."

* The writer, on application to the Lahore Government Book Depot, obtained the following: English Primer; First, Second, and Third Readers. The series is to consist of eight books.

The propriety of introducing God's name here is very questionable.

Page 22. The King and the Page. This is a well-known English story. There are two references to God.

Page 36. A nightingale prays, "May God, O kind sir, keep your hopes ever fresh."

The above are the only references to God in the book.

Second English Reader, p. 39. "Allahu Akbar! God is great," occurs in connection with Akbar's attempt to establish a new religion. At page 41, Akbar's edict is mentioned, "one God and one wife."

Page 62. In a description of the dog, a Creator is acknowledged who has given faculties and instincts.

Page 102. "Thousands of years ago, all men were savages." After describing the advances to the pastoral and agricultural stages, the lesson adds: "Men also found out by degrees other things as important as food and clothes and houses. They learnt to make laws and obey them, to be honest and true in their dealings with one another, and to worship God."

Third Reader, Page 3. A man beating his ass is asked, "Does he not know that God made it?"

Page 10. "God has given the hare ears of such a kind."

Page 56. Sabuktigin dreamed that "God in heaven" was pleased with him for his kindness to a deer, and he was enjoined to show the "same pity towards the servants of God."

Pages 69, 70. The word God occurs twice in connection with Baber's walking three times round Humayun's sick-bed, and afterwards dying.

Huxley's remark about Home may be applied to the religious teaching in the Punjab Readers: "It cannot be said that (their) theological burden is a heavy one."

MADRAS SERIES. The English Series includes the following:—Primer, Readers II—V.

Primer. As in the case of the Punjab Primer, the word God is not to be found in the book.

Second English Book. In the Reading Lessons pp. 1—138, the word God does not occur. At the end of the book there are classified vocabularies, including, among others, "Religion and Morality." At page 249, "God," "Spirit," "Worship," are given, with the illustrative example in a note, "God is a spirit, and those that worship Him must worship Him in spirit and in truth."

Third Reader. Pages 1—120 contain the school lessons. In the fable of the Owls at page 35 the words occur, "God grant a long life to Sultan Mahmoud." The Appendix contains 38 pages for "Home-Reading or Holiday Task." An English story

"One Fault makes many," refers to God and sin in a satisfactory way.

Fourth Reader. Page 2 quotes Rollin, mentioning among the duties of school-boys, "an abhorrence of vice and a sincere and fervent desire of pleasing God, and referring all their actions to Him."

Page 7. The Camel is pointed out as illustrating God's wisdom and goodness.

Page 17. "Canute's Reproof to his Courtiers" is given, with a reference to God's sovereignty.

There are other allusions of a similar kind, too numerous to mention.

Fifth Reader. Page 13 gives the story of Abraham and the fire-worshipper, teaching toleration.

Sir Matthew Hale's "Advice to his Children," is given "adapted," and there are other passages in which references to God occur.

One feature of this book is that, like Chambers' *Moral Class Book*, it quotes proverbs from Scripture as well as illustrations from the Mahabharata, &c. Some texts are from the New Testament. "The Story of Sancho Panza in his Island" has appended to it, "Blessed are the peacemakers; for they shall be called the children of God.—S. Matthew, v. 9."

The Fifth Reader is the only one of the Madras Series which contains poetry. The first piece is Pope's "Universal Prayer."

The Madras Tamil Series, already published, includes only a First Reader in two Parts, and a Second Reader.

The first Part of the First Reader has references to God in the last two pages. Part II. contains a lesson "What Children are pleasing to God?" It is so good an example of teaching the Fatherhood of God, that a rough translation of it may be given:—

"God created us. He alone is our Father. He loves every being He has created, both ourselves and all others. God loves all as a mother loves her children. But, though a mother loves all her children, will it be pleasing to her when they do wrong? No. In like manner, though God always loves us, He will not be pleased with us if we do wrong."

"A child should understand that when he does the following things he displeases God: If I do not obey my parents, God will be displeased with me. If I tell lies, or quarrel with my brothers or sisters, if I speak bad words or strike other children, if I take what is not mine, or if I abuse others; God will be angry with me. Besides, if I am selfish, desiring to have all myself or if I do not look to the good of others, God will be displeased with me."

"Good children, obedient to their parents, and who are not quarrelsome, are not only pleasing to every one, but also to God. The wicked are not happy either in this life or the next."

"God is everywhere. He is always present with us. He sees us when no one else does. He hears what we say when no other does. He knows what we think in our minds, though we may not open our lips.

"As God is our Father He wishes us to live happily. If we ask Him for any thing He will assuredly grant it, if it will be for our good. To ask God for what we need is prayer. If we do not know what we say or do not earnestly desire it, what we ask is not prayer. Sometimes in our ignorance we ask for what would be hurtful to us. Such things God will not grant. But if what we ask is good and we beg it earnestly, He will hear us.

"Every morning when we rise from our bed, and every evening before going to sleep we should praise God. We should thank Him for every benefit we have received."

The Bengal Director of Public Instruction has not published, so far as the writer is aware, any text-books. There is a set of six English Readers, prepared by the late Babu Peary Churn Sircar, Professor of English Literature, Presidency College, and revised by E. Lethbridge, Esq, Principal of Krishnagar College, Bengal. The "Advertisement" prefixed states that the Series was "approved of by the Bengal School-Book Committee, and certain suggestions were made which have been carefully attended to in the present revised edition."

The late Babu was for many years in the Educational Department; he was a highly respected and beloved member of the Hindu community. No one who knew him would believe that he would shock the religious feelings of his countrymen. His School-Books are the best index to the teaching which intelligent Hindus desire, and of what they understand by "religious neutrality." There is a shorter English Series by Babu Gopal Chandra Bandyopadhyay, Head Master of the Calcutta Government Normal School, which coincides in character. References to some of the poetical lessons will show the extent to which religious teaching is introduced:—

God's wisdom and goodness in Creation.

I sing the Almighty power of God,
That made the mountains rise;
That spread the flowing seas abroad,
And built the lofty skies. &c.

See the shining dewdrops,
On the blossoms strew'd,
Proving, as they sparkle,
"God is ever good." &c.

The spacious firmament on high,
Thou art, O God, the life and light.

Duty to God.

Art Thou my Father? Let me be
A meek, obedient child to Thee;

And try in word, and deed and thought,
To serve and please Thee as I ought.

When all thy mercies, O my God,
Praise to Thee, Thou great Creator!
Praise be Thine from every tongue;
Join my soul, with every creature,
Join the universal song!

Difference between the Righteous and the Wicked.

How bless is he who never consents.

Prayer.

I thank thee, Lord for quiet rest
And for thy care of me;
Oh! let me through this day be bless'd,
And kept from harm by thee.

O let me love thee! Kind thou art
To children such as I;
Give me a gentle holy heart;
Be thou my friend on high.

Help me to please my parents dear,
And do whatever they tell;
Bless all my friends, both far and near,
And keep them safe and well.

And now another day is gone.

Father of all we bow to Thee.

Heaven.

Friend after friend departs.

I hear thee speak of the better land.

It may only be mentioned further, that some of the books containing the above quotations have passed through twenty editions, so that they have been thoroughly tested.

Religious Teaching Proposed.

As the effect of Government Education depends largely upon its religious teaching, at the risk of repetition, a summary may be given of what is suggested.

Atheism is undoubtedly spreading among Hindus. As already mentioned, the President of the Theosophical Society puts in the mouth of the Buddhists that "a personal God is only a gigantic shadow thrown upon the void of space by the imagination of ignorant men." It would be well therefore to give the opinions of one or two "ignorant men," like Socrates and Sir Isaac Newton. A very good lesson on the existence of the Creator might be adapted from a conversation of Socrates given by Xenophon. There is also a noble passage in Newton's

Principia. Paley's *Natural Theology* and other works would yield excellent materials on the personality and goodness of the Deity.

The Fatherhood and loving character of God should be mainly dwelt upon. An entire lesson has been translated to show what important teaching may be drawn from this. Still, Fatherhood standing alone gives an imperfect idea of our relationship to God. As Sir Madhava Rao rightly teaches, He is also our King, of inflexible justice and omnipotent power. "Woe unto the wicked! it shall be ill with him," requires to be taught as well as the contrary truth.

Attention to religion may be urged. "What is a man profited if he shall gain the whole world, and lose his own soul?"

Guidance and help may be sought. "Wilt thou not from this time cry, 'My Father, thou art the guide of my youth?'"

"Prayer," says Fleming, "has always been recognized as one of the duties of Natural Religion. In all ages and among all nations, it has been common by some form or rite to supplicate Divine protection and favour. Among the golden verses of Pythagoras we find the following:—

"In all thou dost, first let thy prayers ascend,
And to the Gods thy labours first commend;
From them implore success, and hope a prosperous end."*

Dr. Kay, late of Valencia, has the following remarks on this subject:—

"It has been our own practice, after conversing with intelligent Hindus, to speak to them in this way: 'Now you, and all your countrymen who are worth listening to on such a subject, acknowledge that spiritual light and the knowledge of God must come from Himself, the one Supreme. The Mussulmans say the same; and we Christians above all others affirm it. Then if you are really in earnest—if you are honest—you see what you must do, you must go and endeavour to pray thus: *O all-wise, all-merciful God and Father, pour the bright beams of Thy light into my eyes, and guide me into Thy eternal truth.*'†

Imitation may be enjoined. A loving child tries to copy the example of a wise and good father. "Be ye therefore followers of God as dear children," says the apostle.

Sin is a terrible fact which ought not to be ignored. Hinduism, with its washings and penances, fully admits it. There is a remarkable confession, very like David's, which Brahmans are enjoined daily to make:—

"I am sin, I commit sin, my soul is sinful, I am conceived in sin; O thou lotus-eyed, O Hari, deliver me from all my sins."‡

* *Moral Philosophy*, p. 407.

† *The Missionary*, Vol. III. p. 199.

‡ *Paṇḍita pāpakaritaḥaṇi*, &c.

Some important truths may be taught without offence. All religionists condemn certain actions as sinful, and admit that they deserve punishment. The duties of confession and repentance are also acknowledged. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The Bombay Second Book quotes the Parable of the Prodigal Son, Luke, xv. 11—24, giving its source, "New Testament." This also does not seem a breach of religious neutrality, nor would it be so to add the words in explanation, "There is joy in the presence of the angels of God over one sinner that repenteth."

The writer fully admits that there is still a great gulf between the above teaching and what he considers necessary. It is not shown how God can be "just" when He forgives us our sins. Nor is the gracious invitation given, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

While it is admitted that any Christian Missionary who rested satisfied with such teaching in his schools would be dishonouring Him whose commission he professes to bear, the case is different in Government schools, with the avowed principles on which they are conducted. The Rev. James Johnston says in the Introduction to *Our Educational Policy in India*:—

"If prejudice were to sway my judgment, it would be in favour of a bold recognition of religion by the Government, and the public teaching of the Bible in Government schools and colleges on a grand national system of education. It is with reluctance and pain that I am driven to the conclusion that such a system is not suited to the present condition of India, and the circumstances of the case." p. vi.

Professor Williams expresses similar views:—

"Our Government has wisely decided to be neutral in religious teaching. We have abstained from imitating the conquering Mussulmans—from enforcing our religion by Government influence and authority. It would, indeed, be doubtful morality on our part to take money out of the pockets of native parents, and with it to pay teachers to teach the children of those parents a religion which they believe to be false. Nor under any circumstances could a sufficient number of Christian teachers be found. But our neutrality need not, and should not imply indifference and inaction in regard to moral teaching; nor even in regard to instruction in certain fundamental truths common to all religions." pp. 327, 328.

Even should the religious teaching go no farther than is proposed, an important advance would be made. Sir Madhava Rao rightly says in his Catechism:—

"2. The second duty we owe to God is to use all the means in our power to ascertain what his will is, that we may serve him according to it."

If the instruction given in Government Schools leads the pupils

"to seek the Lord if haply they might feel after Him and find Him," more light would be vouchsafed.

To prevent misconception, it is distinctly mentioned that the amount of direct religious teaching should not be too large. "Here a little, and there a little," should be the rule. Parable, narrative, and poetry should be mainly used, and not didactic statements.

Poetry should perhaps be the chief vehicle. The quotations show the views of men like Baba Peary Churn Sircar on the subject. The writer knows from personal experience that intelligent Hindus wish their children to commit to memory poetry of such a character. Religious meetings are held in Madras near the Presidency College, frequented by some of the students. An application was lately made to the Madras Tract Society to print selections from Moody and Sankey's Hymns, as they were so popular among those who attended.

Superstitious Errors.—No doubt these are a very delicate subject. Still, it seems possible, without offence, to counteract some of them.

The effects of the belief in *Fatalism* are most injurious. In times of famine or pestilence, the people are tempted to lie down and die, instead of making efforts for their preservation. A Hindu commits murder and is sentenced to death. Instead of suffering from remorse, the prevailing idea with him is that it was written on his head that he was to commit such an act, and he must submit to the consequences. Muhammedans have much the same belief. Sher Ali said at his trial for the assassination of Lord Mayo, "*Whoever is killed is killed by the order of God.*"

The evil is exposed, to some extent, in one or two of the Government School-Books. The *Panjab First Reader* gives an amusing story of the cure of a servant who laid the blame of his faults on fate. The *Madras Second Reader* has the following:—

"A child lay sleeping on the brink of a well. Fate passed by, and softly waking the child said: 'Get out of this dangerous place, you little fool. If you were to fall into the well, and be drowned, people would blame me, and say it was your fate to be drowned.'"

The authority of Muhammad might be adduced. When travelling with a company in the desert, one of the party said in the evening, "I will loose my camel and commit it to God." To which Muhammad replied, "Friend, tis thy camel and commit it to God."

The great object of Vedantic teaching is to enable a man to say, *Aham Brahma, I AM God!* If he retains a consciousness of this, he may commit any crimes he pleases without sin. It would probably be considered a breach of religious neutrality to combat this horrible doctrine directly.

Moral Duties.

The Royal Law.—The *Madras Fifth Reader* quotes, "The Royal Law, 'Then shalt love thy neighbour as thyself. *Lev. xix. 18.*'" The *Madras Tamil First Reader*, Part II., contains a lesson beginning as follows:—

"Jesus Christ taught a rule to his disciples, 'All things whatsoever ye would that men should do to you, do ye even so to them.' As this is a good rule, it is called the Golden Rule." Lesson 37.

Illustrations are then given of the conduct which it requires. Neither Hindu nor Muhammadan would object to this. Dr. Muir gives the following metrical rendering of a passage in a Hindu book:—

Hear virtue's sum expressed in one
Brief maxim—lay it well to heart:
Ne'er do to others what, if done
To thee, would cause thee inward smart.*

Truthfulness.—"There was no virtue," says Smiles, "that Dr. Arnold laboured more sedulously to instil into young men than the virtue of truthfulness, as being the manliest of virtues, as indeed the very basis of all true manliness. He designated truthfulness as 'moral transparency,' and he valued it more highly than any other quality."

It has been remarked that different nations vary more in regard to truthfulness than any other virtue. The *Indian Mirror* says, "There is not a question but that lying is looked upon with much more disfavor by European, than by Native, society. The English notions on the subjects are strong, distinct, and uncompromising in the abstract. Hindu and Muhammedan notions are fluctuating, vague, and to a great extent dependent upon times, places, and persons."

The difference between Europeans and Hindus in the above respect is thus pointed out by the Maharaja of Travancore: "The most truthless Christian is fired by being called a 'liar.' But turn to an average countryman of our own who has not yet studied to adopt European externals, and see how blandly and unconcernedly the epithet 'liar' is taken by him. You must have seen people even complimenting one another with the epithet 'clever rogue.' On the other hand, nothing is more common than to ridicule men of truth and honesty as fools."

Alexander the Great invaded India, 327 B. C. The Greeks formed a high opinion of the veracity of the Hindus. Arrian says that no Indian was ever known to tell an untruth. Though this is incorrect, it shows the idea entertained by the Greeks.

* Metrical Translations from Sanskrit Writers, p. 86.

Canning is everywhere the refuge of the weak against the strong. Undoubtedly the oppression to which the Hindus were subjected for many centuries, had an injurious effect upon the national character.

The Greeks were perhaps the noblest nation of antiquity. A friend, well-qualified to form an opinion from several years' residence among both, considered the modern Greeks to be worse than the Bengalis for duplicity.

Hindu literature is partly responsible for the present state of feeling. Very strong denunciations of lying are to be found in the Sastras. The story of Harischandra is partly designed to show the nobleness of the man who would not break his word when exposed to the severest temptations. But such teachings are counteracted by others of an opposite tendency. Manu permits lying under certain circumstances:—

"A giver of false evidence, from a pious motive, even though he know the truth, shall not lose a seat in heaven; such evidence men call divine speech." viii. 103.

"In the case of courtezans, of marriage, of food eaten by cows, of fuel for a sacrifice, of benefit or protection accruing to a Brahman, there is no sin in an oath." viii. 112.

In the *Mahabharata*, it is said that Dhritarashtra consulted Kalinga, a Brahman and prime minister of Shakuni, about the way in which he might destroy the Pandus. The prime minister related how a jackal, by lying, overcame a tiger, a wolf, a mongoose, and a bandicoot. He said to the king, "In seeking reconciliation with a foe, lull his suspicions with the most solemn oaths and slay him. The holiest of saint-preceptors declares that there is no harm in this. When your heart boils with rage, speak pleasantly and with the smile of friendship." We know how Nana Sahib acted upon this principle at Cawnpore.

One of the most popular books in India is the *Panchatantra*. It professes to teach the principles of *Niti Sastra*, or morality. Bishop Caldwell expresses the following opinion of it:—

"This is an exceedingly clever, amusing book, but one which tends, I fear, rather to lower than to raise the tone of morality prevalent in the country. The book is so saturated with a tricky morality that any effectual purgation of it appears to me well nigh impossible."*

One section of the book is on the art of dissolving the friendship of two persons and creating enmity between them; another is on the art of overcoming an enemy by means of affected friendship.

* Letter addressed to Sir Alex. Arbuthnot, when Director of Public Instruction, Madras.

The first apologue in Sadi's *Gulistan* has the following: "A peace-mingling falsehood is preferable to a mischief-stirring truth." Another teaches, "Were the king verily to say, this day is night; it would behove us to reply, 'lo! there are the moon and seven stars.'"

There is perhaps no virtue which should be more encouraged in India than a *manly straightforwardness*. How is this to be done?

1. By omitting from Reading Books all stories of *successful* trickery,—"*overcoming by deceit*," with which Native books abound.

This proposed rule has been grossly violated in some cases.

2. By teaching, in various forms, chiefly narrative, the nobility of truth.

The absurd flattery so prevalent among uneducated Hindus, tends to a disregard of truth, and should be discouraged.

Remarks on giving evidence are very necessary. Perjury to injure a man is condemned by all; but to employ it in a good cause or to save a friend, is, by many persons in India, regarded as a very venial offence. "The truth, the whole truth, and nothing but the truth," should be the maxim.

In moral instruction, as in religious teaching, poetry may often be employed with great advantage. This is done to some extent at present. The *Madras Fifth Reader* has a short piece of poetry beginning,

Dare to do right! dare to be true!

Babu Peary Churn Sircar's Series has,

Oh! 'tis a lovely thing for youth,

Once there was a little boy,

With curly head and pleasant eye;

A boy who always told the truth,

And never, never, told a lie.

Integrity.—This is a qualification without which every thing else is worthless. Plato says, "Did you never observe the narrow intellect flashing from the keen eye of a clever rogue, how clearly his paltry soul sees the way to his end? He is the reverse of blind, but his keen sight is taken into the service of evil, and he is dangerous in proportion to his intelligence." In every position, integrity is required. Talent without this only renders a man a more successful villain, and he is shunned accordingly. Can he be trusted with money? is one of the first questions asked before appointing a person to a responsible office, and success or failure in life depends largely upon its answer.

Under Native rule in India, bribery was almost universal. Government salaries were low, and often paid irregularly. At present the allowances are sufficient to enable officers to live

upon their pay, without having recourse to dishonest practices. Men who are avaricious or extravagant deny this, and allege that they must take bribes. It is gladly admitted that there is much less corruption now than formerly. Educated Government officers show a higher tone in this respect than their predecessors.

Integrity, however, still requires to be carefully inculcated.

The defrauding of masters by servants under the name of "custom" should be exposed. Honesty towards Government as well as individuals should be taught.

All oppression of the poor by the rich should be held up to reprobation.

Purity.—Under this head one crying evil in India ought to be condemned. The use of language inexpressibly vile is almost universal. It is worst, of course, among the lower classes. Women among them, when enraged, make the whole neighbourhood ring with their virulent and obscene language. It is so common that when a policeman in Calcutta was asked to check some people for its use, he said, "They always speak so." But the fact is that most of the native policemen enjoy such language, and are as great offenders as any others.

The Penal Code has the following provision:—

"294. Whoever sings, recites, or utters in or near any public place any obscene song, ballad or words to the annoyance of others, shall be punished with imprisonment of either description for a term which may be extended to three months, or with fine, or with both."

The condition expressed, "to the annoyance of others," confines the law to narrow limits. It would perhaps have been more sweeping had the word "gratification" been substituted for "annoyance." Correspondents of the *Indian Mirror*, describing the Braziers' Annual Procession in Calcutta,* say: "The vicious dances, the gross attitudes and motion of the limbs, the bestial glances and the most abominable songs were instruments for stirring up the vilest emotions and passions." So far from causing those present to blush, they excited "merry and loud peals of laughter." The *Indian Mirror* says:—

"There are certain seasons of festival like the *Holi*, when the Hindu population of the city revels and roars in obscenity, the parallel of which is seldom to be found in the world. Year after year this goes on unchecked. The Police authorities know it, and know besides that their own *paharwallahs* are the most prominent in the use of such execrable abominations. Nor is this all. Well clad and decent looking *Babus*, who in any assembly would pass for educated and enlightened

* This was in April, 1873. Things may have improved since, but it shows the spirit of the people.

men, take delight in exchanging jokes and expressions, in singing songs and reading books which in any other country would compel them to see the gaol."

The *Hindu Patriot* lately quoted* the following from the *Tribune*, a Punjab paper:—

"A Correspondent at Ludhiana calls our attention to the immorality of the *scrub* days, which commenced on the 8th current, and gives an account of what is being done in that town in these so-called sacred days. Girls of from 12 to 20 go, often at the dead of night, during these days, to the river Badli, flowing by Ludhiana, for *ashra*. On their way to the river they sing out such shamefully abusive and indecent songs that the less said about them the better. Troops of bad men go to the *ghat* where the girls bathe. After taking their bath the girls stand in two lines one facing the other and pour out the most abominable abuse, the girls of each party directing it against those of the other. On asking a *Pandit* why girls are thus allowed to play the d—l, our Correspondent received the reply:—'The more a girl is abused during the *scrub* days, the longer lives her husband.' The particular custom under notice is not peculiar to Ludhiana; it is more or less prevalent in most parts of the Punjab."

The *Hindu Patriot* justly adds: "The sooner this abomination is put down the better."

From north to south it is the same. Madras *Native Public Opinion* says:—

"We have not the consolation of flattering ourselves with the idea, that it is only the lowest classes of Hindus, the outscouring of society, that indulge in this habit, but we find that even men of respectability and of admitted worth, many times cross the bounds of decent speech, and launch into the most obscene invectives, that even Billingsgate would blush to hear."

"The infant from its cradle becomes habituated to the use of such language, breathes an atmosphere of obscenity, grows in that element, becomes insensible to the jarring, shocking sensation caused by the utterance of such language, and in time makes a free use of the same. It is with the greatest pain that we have witnessed some fond relative unblushingly teach the prattling child to commence its innocent prattle with obscene words as if those unconscious poisoners are impatient to inculcate their vices to children, as if they are in a hurry to see their sins perpetuated in the rising generation as early as possible. The archim habituated by the guardians of its life and honor, to try the experiment of abusing some brother or sister, in whose faces he finds he causes a pleasurable smile, is encouraged to continue the same; and as he grows older and older, he brings in, to the already acquired stock of obscene expressions, what he can produce from his vitiated mind, or calls brighter gems of the same from others he comes in contact with." 23rd October, 1873.

The other castes are naturally inclined to give the Brahmans pre-eminence in bad qualities as well as in intellect. To denote their rapacity, they have a proverb equivalent to saying that if a Sudra can swallow a fish *lengthways*, a Brahman can swallow it

* September 26, 1881.

crossways. They also accuse them of being the worst in the use of objectionable language. An impartial witness, intimately acquainted with Native life, the late Abbe Dubois, says :—

"Although the Brahmans pride themselves on their politeness and good education, they forget them both when their passion is roused. On these occasions, such a torrent of the most indecent and obscene expressions issues from their impure mouths, that one would be tempted to suppose they had made a particular study of the language of invective and insult."

It is cheerfully admitted that there is a small but growing number of educated Indians opposed to this unhappy state of things. The *Pioneer*, referring to the Mohurram and Holi, says, "Our only hope of escape is a Committee of respectable Natives combining to memorialise the authorities to suppress the orgies of the mob." The *Indian Mirror*, quoting this, adds :—

"This is our idea too, and we sincerely trust our educated countrymen will at once take the hint and act on it. So far as the Holi festival is concerned, we wonder that no attempt has hitherto been made to put a stop to the abominably obscene songs and filthy proceedings which accompany it. The co-operation of Government is no doubt essential to the effectual suppression of practices so universal and deep-rooted; but we are sure the authorities would interpose on behalf of public morals if an influential body of our countrymen only took the initiative in the matter." April 23, 1872.

The Penal Code does not appear to make the use of obscene language in a public place an offence *per se*. It seems punishable only when used "to the annoyance of others." It is very desirable that obscene language itself should be made penal if uttered "in or near any public place." Government would probably except Hindu temples, as it does at present in the case of obscene sculptures or paintings. It is a good sign of progress that the *Indian Reformer* can write as follows :—

"With Edmund Burke we have no notion of a geographical morality. What is immoral in England is immoral in India. The Calcutta Legislative Council, however, seems to be of a different opinion. It believes in a local morality. One would almost suppose that our legislators were orthodox Hindus of the first water. There is a saying in the Hindu Shasters that 'the mighty are not to be blamed.' It is on this ethical formula that Hindus exculpate their gods from the charge of immorality. Our legislators have, it seems, adopted this principle. What is a punishable crime in us, poor mortals, is no punishable crime in the gods. If an obscene print were stuck on our carriage, we should be imprisoned or fined or both; if the ugly stump of a divinity, dignified with the appellation of the 'lord of the world' were to exhibit a thousand libidinous pictures on its car, it would not be recognized as a punishable crime in the proprietors of that divinity. They would go on corrupting the public taste, under the sanction of the Legislative Council."

It has been shown that some of the leading Native Journals ad-

* January 10, 1861.

vocate the suppression by Government of certain customs outrageously indecent. The Supreme Government might obtain opinions privately from the Local Governments as to how far steps might be taken in this direction. In any case, however, there can be no difficulty about what is now proposed.

The use of filthy language is so universal that the people generally do not think of it as wrong. School Books might do a good deal to awaken conscience in this respect; but the writer does not remember the slightest reference to the evil in any of the Government English School Books.

The *Gujarat Mitra*, a Bombay paper, says :—

"Children from infancy are nursed as it were in this unholy atmosphere, and when they grow to manhood, their vocabulary of conversation consists of a host of immoral words which they have learned to delight in using, and which they too often employ in all the ordinary transactions of life with emphasis."

After noticing the duty of the press and of parents, the article thus concludes :—

"The educational department ought to pay very serious attention to our remarks, for does it not seem ridiculous that, while it pretends to initiate our boys into the mysteries of the classics and mathematics, it does absolutely nothing of what it could do for moral instruction by beginning to disallow the use of abusive language even in private conversation?"

There might be a few lessons on the subject scattered over each Series, with a note to the teacher asking him to check the use of indecent language among his pupils. It might also be prescribed as the subject of essays for students.

It is often melancholy to mark the change which comes over intelligent promising boys as they grow up, through the influence of immorality. In Muhammadans especially, it can frequently be seen in their very faces. It is eating into them like a canker, and counteracting all efforts for their elevation. It is a very delicate subject, but it should not be overlooked. Great care should be taken about native books in this respect. Not only should passages directly obscene be excluded, but young men should not be required to study poetry written in a voluptuous style.

The *Indian Mirror* calls attention to the pictures which are favourites with some of the Bengalis. The writer has before him a list of "Nude Classics from Pictures," chiefly French, sold in Calcutta. They include, "Dancing Girls unrobing," "The Demi-monde," &c. It is very sad that any European firm should keep on hand such productions. When the late Gaikwar of Baroda was deposed, his palace was found to contain a number of obscene pictures which were, very properly, destroyed.

Temperance.—The ravages of drunkenness have already been

noticed. "Fire water" threatens to become as destructive to the "Indians" of the East as it has been already to those of the West. "Drunkennes as a Phase of our Progress," is the title of a pamphlet issued a few years ago from the *Hindu Patriot* Press. The *Friend of India* thus notices it: "And what is it now of all that is English that young Hindoos pride themselves in copying? 'Brandy and Baggy!' the writer replies. Not the virtues, but the faults."

"Water is best," said the old Greeks. Indians should be urged to adhere to the temperate habits of their forefathers. In addition to this, Babu Peary Churn Sircar rightly cautions also against the use of ganja (a preparation of hemp), and opium. The *Hindu Patriot* quotes the following testimonies from Government officers as to their effects. The Commissioner of Dacca says of the former:—

"I look on all consumption of ganja as an unmitigated curse. It has no redeeming feature. It is the fertile source of crime most dangerous to the public, and is more than any other the cause for admission to lunatic asylums. I should like to see every check placed on the growth, sale, and consumption of ganja, which would not lead to extensive smuggling."

With regard to opium, the Commissioner of Orissa says:—

"Opium eating is yearly becoming an engrained habit with all classes, all sexes and ages, notwithstanding its high price: that the Government system has facilitated this, there can be no doubt. There are shops in every large village, and large quantities are annually consumed. The drug appears to be eagerly sought for, and to have become almost a necessary of life."

The Collector of Bulasore, one of the Orissa Districts, remarks:—

"Opium is the bane of this district, and destroys and enfeebles more human beings than anything else. Here it is a true poison. Drugged with opium from his birth, the native of Bulasore grows up weak, inert, and stupid; the dull, glassy eye, the heavy loush bearing, the inability to give a direct answer to a plain question, the indistinct mumbling utterance, the utter prostration of system caused by a slight fever, are all signs of the deadly influence of the drug."

Scarcenote.—This is fairly developed in the Hindu character, but it lacks breadth and is often wrongly directed. Max Müller says, "The Indian never knew the feeling of nationality." The Hindus love their children, they are zealous for their caste; but, except in the case of the enlightened few, their sympathies do not extend beyond these narrow limits.

A Bombay reformer says, "India cannot boast of one united nation. Divided and sub-divided as we are in multitudinous sects and tribes, we can have no sympathy with one another

as a nation. When the different classes of a community have no social intercourse with each other, how can we expect them to have fellow-feeling amongst them?"

The "Brotherhood of Man" requires to be taught as well as the "Fatherhood of God." It should be mentioned that Babu Peary Churn Sircar notices this in his Series. The anecdote of "A Kind Gentleman" is based on the parable of the good Samaritan.

The *Madras Fifth Reader* quotes the well-known excellent little poem, "Who is my Neighbour?" and some lines from Southey, beginning

"Children we are all
Of one great Father, in whatever clime
His providence hath cast the seed of life."

The Series of the Head Master of the Calcutta Government Normal School contains the fine little piece:—

"I ask not for his lineage."

Some advance in public opinion on this point has been made among the more enlightened. The words of Burns have been hailed with enthusiasm by an assembly of Hindus:—

"For a' that, and a' that,
It's comin' yet for a' that,
That man to man, the world o'er,
Shall brothers be, for a' that."

Biographical sketches of men like Alfred, Howard, Clarkson, and others would be useful. The duty of the enlightened to the ignorant, of the rich to the poor, should be urged by every available means.

The evils of indiscriminate almsgiving should be pointed out. While the sick, the aged, and orphans should be assisted, it is pernicious to give alms to able-bodied men too lazy to labour for their subsistence. The maxim, "If any man would not work, neither should he eat," ought to be enforced. Some of the almsgiving of the Hindoos is extorted by fear. It would be well to explain the words, "The curse causeless shall not come."

Religious Toleration.—Recent events have shown the need of explaining this. The Queen's Proclamation affords a good basis. It is excellently taught in an extract from Jeremy Taylor, in the *Madras Fifth Reader*, about Abraham and the Fire-worshipper.

Evils of Litigation.—"Our courts," says the late Sir William Sleeman, "are, everywhere, our weak point in the estimation of our subjects." The *Hindu Patriot* says even of the Penal Code: "It has stirred up the religious bile of the public to a frightful extent. It has roused every man's hand against his brother; it

allows no fancied grievance to sink into oblivion; no paltry assault or trespass to be forgiven or forgotten."

Most of the Series of Readers contain the well-known fable of the monkey and the cat. There might also be one or two other lessons showing how much better it is to get disputes settled amicably than to go to law.

Modesty and Good Manners.—Complaints under this head have been noticed at such length, that further remarks are unnecessary. It may only be mentioned that rudeness sometimes arises from ignorance of English rules of society. W. B. Livingstone, Esq., Principal of Berhampore Government College, has printed a little manual on the subject which contains some useful hints.

Moral Courage.—This virtue is everywhere of great importance, but especially so in India. Educated Hindus are intelligent, and in general well acquainted with what they *ought* to do. The misfortune is that conscience prompts to one line of conduct; while lack of moral courage leads them to pursue its opposite. A Native newspaper thus describes them:—

"The educated native is no where so miserable and crest-fallen as in his home, and by none is he so much embarrassed as by his female relations. His private life may be said to be at antipodes with his public career. A Demosthenes at Debating Societies, whose words tell as peals of thunder, a Luther in his public protestations against prevailing corruptions, a thorough-going Cockney in ideas and tastes, he is but a timid crouching Hindu in his home, yielding unquestioning submission to the requisitions of a superstitious family."

The late Rev. Dr. Mackay thus writes of many of the educated Bengalis:—

"They show no hatred of idolatry, no anxiety to rescue their countrymen from its yoke, no lofty moral bearing, no great aims or aspirations, no seriousness of spirit or thoughtful earnest inquiry after religious truth. In the flush and ardour of youth, the great majority kill the conscience by outward compliance with the idolatry they despise or by making themselves over, deliberately, to worldliness. There is nothing of healthy life connected with their intellectual activity. The mongrel class of whom we now write, too timid to break off from what they despise and disbelieve, will live the subtle faithless life of the Greek of the Lower Empire, without courage or conscience, and hide but too often the heart of the atheist under the robe of the idolater."

The "earnest few" protest against this state of things. The *Indian Reformer* says:—

"We are weary of moral worthlessness and cowardice. When will India be reformed if her foremost sons thus unanimously allow themselves to be bound by the fetters of custom—thus tamely submit to the dictation of ignorance, of priestcraft, and of folly? These men will surely do no good to their country. We require men of braver hearts, of greater moral courage, of holier earnestness, of a more heroic determination; of a diviner faith."

A desire to be guided simply by what is right should be fostered. The late Dr. Norman Macleod's spirited little piece, "Trust in God and do the right," might be inserted in Reading Books, and committed to memory. Some of the examples of moral courage recorded in history might be presented with advantage. But as Dr. Murray Mitchell lately said to the students of Poona: "The battle of life—the battle against evil within us and without us—is very sore; and we all need a strength more than human to help us to fight and win it. Where can such strength be found? My dear friends I know of no source of it but one—the Living, Loving God, who has revealed Himself in Christ."*

Ethical Instruction in connection with the Indian Universities.

The opinion of the writer has already been expressed that the examination of "rival moral theories" is worthless in a practical point of view, and tends simply to promote scepticism. The Indian Universities might exert a powerful moral influence for good over the whole educated classes of the country. Sir Richard Temple, in his last convocation address as Chancellor of the Bombay University, thus referred to the great need of moral instruction, from the lowest to the highest educational standards:—

"Though necessarily precluded from adverting to religion, I yet in nowise forget, or expect you to forget, that it is impossible to teach human duty, comprising the relations between man and man, without also teaching something at least of man's duty towards God. No doubt, one of the effects of really good teaching in arts, say in the branches of history or literature, must be to inculcate always incidentally, and often directly, much of the general duty of man. Good teaching of physical science also must, as I believe, enlarge the ideas and elevate the sentiments of man in respect of God, and must impress upon him at least something of his duty towards his Creator. But such teaching cannot furnish him with instruction in his duty towards his fellows—an instruction needed by all students alike, whether they belong to the department of arts or of science. Again, there are, as we believe, abstract principles and moral truths wholly independent of, and immeasurably above, the loss of that material universe in which we live. No doubt, these are incidentally inculcated by the teaching in arts. But the inculcation of moral truth by teaching in physical science is not possible. Nevertheless, ethical instruction is specially requisite for the student of science, in order to prevent his imagining that there is nothing beyond the conceptions with which he is familiar, however lofty and wide these may be. Moral philosophy, then, comprises a knowledge which is necessary to all students in all departments of education, which they must bring with them to all their studies, and which they ought to retain in their inmost hearts and minds throughout their lives. Therefore, it ought not, in my judgment, to be left to incidental or indirect teaching, but ought to be taught systematically in all our institutions from the highest to the humblest. Nevertheless, in western India, it is taught indirectly rather than directly; it is not systematically and

*Moral Discipline, p. 19.

specifically prescribed; as one subject among many, it is made optional rather than obligatory. If this be a great defect, as I believe it is, then the remedy can be applied only by this University. If the existence of the defect be satisfactorily shown to the Senate, then I am sure that the members of that governing body will feel the responsibility which devolves on them. Indeed, the University did in former times indicate moral philosophy as an optional subject for students after their entrance into the University, and therein commanded the cordial assent and the loyal adherence of the students. From various causes this honored practice has, during recent years, been intermitted. If the Senate shall see fit not only to resuscitate, but also to enlarge and enforce it—that is, to render it obligatory rather than optional,—their action will approve itself to the conscience of the Natives. For the action of the University determines the teaching in the Colleges and High Schools; and the example of these superior institutions is sure to be followed by the middle class institutions, and ultimately even by the primary schools; until, at length, we have a complete system of national instruction in ethics adapted to the degrees of intelligence and capacity as found in the different grades of students. To found, to elaborate, to establish such a system should, I think, be an object of ambition of anxiety to this University and to all engaged in the work of public instruction. The Natives will certainly be the willing subjects of such teaching. Moral philosophy is a theme on which the sages, lawgivers and philosophers of the Hindus have dilated from the earliest times—that has engaged the reverential thoughts and attracted the affectionate regards of the best men amongst the Natives for many generations—though the aberration of the practice of most people from its maxims has been as frequent and patent in the Indian nation as in any nation. I apprehend that many thoughtful Natives, while thankfully acknowledging all that has been done in this direction by the public instruction under British rule, do yet lament that a more systematic effort is not made to unfold and evolve before the minds of the young those eternal principles of right and wrong, which serve as beacons for the due conduct of life, and which ought specially to be included in an educational system that necessarily excludes religious teaching. With the majority of the Natives, such a systematization of ethical teaching would augment the popularity of our national education. It would elevate and crown the moral edifice already founded by the effects of our liberal education, by the discipline of our institutions, and by the personal example of our teachers. I have already urged this most important matter on the consideration of the Syndicate who finding some difficulty at present in effecting the requisite alteration of the educational course, intimate that they will take an early opportunity of bestowing their renewed and careful consideration on the matter.

When the Senate of the Madras University excluded Moral Philosophy except as an optional subject, *Native Public Opinion* commented upon this proceeding as follows:—

"We are bound to protest in the most emphatic terms against the exclusion of general ethics from the system of studies prescribed for the University Examinations. Our surprise is really inexpressible in finding that it is seriously contemplated to remove this subject of vital importance from even the B. A. course, and place it in the category of optional studies. We do not require if the University authorities are wise in adopting such a step; we are tempted to ask if they are sane. While the earnest friends and well-wishers of humanity all over the

civilized globe are ransacking their brains to discover new means to prevent vices and crimes in preference to punishing them, what should be thought if an University should coolly and deliberately set aside some of the best means we happily possess already? It seems our youths are to be carefully taught to direct the level and the theodolite, but are not to know how to direct their feelings and passions. They are to study the relations between the sides and angles of triangular figures, but are to remain totally ignorant of the relations between themselves and their fellow-men. They are to be thoroughly versed in geometric functions, but are to be thoroughly in the dark as regards the most important functions of social life. Can absurdity farther go? We should, on the other hand, insist with all our might upon having ethics carefully taught as soon as the student is able to understand ordinary English. A graduated series of books upon the subject should be named, the lowest of the series being included in the Matriculation course, and the highest in that for the B. A. degree."—*23rd October, 1872.*

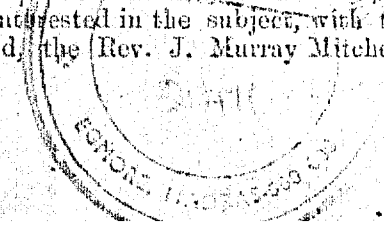
The writer is strongly of opinion that the course proposed by Sir Richard Temple and in the foregoing extract is practicable, and, if rightly carried out, would have a very beneficial influence.

Moral instruction may be imparted in primary schools, as at present, by lessons interspersed in the Reading Books. The Universities might have three Manuals, as suggested above, for the three principal examinations.

To some extent there might be a division of subjects. The Matriculation Text Book might treat specially of *personal* duties, including duty to God. The second Text Book, while not altogether overlooking the first, might dwell more on *Social* Duties. The condition of women, the family circle, and duty to the poor, might here receive most attention. The third Text Book, for the B. A. Class, might embrace a wider field, pointing out the duties of the readers to their countrymen generally and to the State. There might be hints on the choice of a profession, success in life, self-improvement, &c.

Much of the value of the text-books would depend upon their adaptation to the circumstances of the readers. They should be written in such a way as to show sympathy with them in the struggles and temptations to which they are exposed, and encourage them to become "more effective combatants in the great fight which never ceases to rage between good and evil."

Books like Todd's *Student's Manual*, Blackie's *Self-Culture*, the works of Smiles, practical treatises on Moral Philosophy like those of Wayland and Wigglesworth, would yield materials. The Indian Convocation Addresses might also be turned to account. Still, much would require to be original. At this time there is an accomplished missionary in India of great experience, and deeply interested in the subject, with the requisite time at his command, the Rev. J. Murray Mitchell, M.A., LL.D., now Dean



of the Bombay University Faculty of Arts. The *Sunday Mirror*, thus refers to him and to the subject when reviewing his recent Lectures on "Intellectual and Moral Discipline":—

"We need not say that we have read them with the greatest pleasure. Dr. Mitchell is one of the ablest, most scholarly and cultivated of the Christian Missionaries now working in India, and any thing coming from his lips must be eminently suggestive and afford food for ample thought. These papers may be profitably read by young students, and what is of greater importance, they will be profitable to teachers as well. Dr. Mitchell is evidently one of those that believe that the present system of secular education is productive of great mischief, and that our educationists have committed a great mistake in undertaking the intellectual discipline of Indian youths, leaving the moral powers unrecognised and uncultured. Strange to say this mistake has not been perceived, though half a century's experience may lead one to suppose that the time has come for a new departure in the line of education. The authorities have no faith in moral education. Sir E. C. Bayley altogether ignored its use when the best of thoughts, the best of ideas, the best of examples could be placed before young men in the books that were given them to read. There is besides an impression that moral education is impracticable without religion, and since Government is precluded from teaching religion, the formation of character must form no part of its functions. We say this idea is unfounded and, as experience has taught us, totally unsupported by facts." Oct. 30, 1881.

Madras Native Public Opinion has been quoted. The *Indian Mirror*, says:—

"There is nothing in the educational character of India to prevent moral training, in which all classes are equally interested and which all would hail with alacrity. Hindus, Mahomedans, Parsees and Christians would all be delighted to see their children brought up in the knowledge and practice of virtue, and, far from feeling disaffected, would feel profoundly grateful for the blessing."

The writer does not know whether Dr. Mitchell would be willing to undertake the preparation of such Manuals, but perhaps he would, if he got encouragement. It would be understood that only the great truths of Natural Religion were to be introduced. A small editorial Committee might be appointed, consisting of one or two gentlemen connected with the Government Educational Department and others like Babu Keshub Chunder Sen. There might be supplements to each Manual for Christian Schools and Colleges.

In one way or other, what is wanted might be provided. "Where there's a will, there's a way."

It may be objected that all that could be written would be but a feeble barrier in the hour of temptation. Still, the study of such Manuals would not be altogether in vain. One of the greatest advantages is, that Professors, interested in the students, would thus have good opportunities for enlarging on the subject, and

their personal influence would be thrown more into the scale of religion and morality.

This, however, brings up a real difficulty. Dr. Mitchell says:—

"In appointing professors, Government seems to have regard only to intellectual qualifications. In religion a man may be a Christian, Deist, Atheist, Unitarian, or Agnostic; the Government serenely ignores the question both of his creed and character."*

According to the present system, Mr. Bradlaugh might be Principal of a Government College in India, a Professor of Moral Philosophy, or a Director of Public Instruction. For such a man to teach the duty of "responsibility to a living Creator" would be mockery. Either Atheists should not be appointed or in such cases the teaching which is considered so necessary must be abandoned.

PROMOTION OF LOYALTY.

A separate section is assigned to this and it is placed last, partly on account of its importance, partly because it is connected with so many other subjects.

Loyalty is the first essential to good Government. The difficulties to be overcome in securing it, have already been mentioned. The only question now is with respect to the means to be employed.

New, direct taxation is the chief cause of disloyalty. Many Europeans do not understand this. Sir Charles Trevelyan gives the explanation:—

"All people are, of course, averse to taxes; but the native feeling in reference to the imposition of new taxes is different in kind from this, and is not so destitute of reason as may at first sight appear. The Natives of this country have always lived under despotic governments, and in the absence of any better means of placing a limit upon the exactions of their rulers, they have been accustomed to take their stand upon long established practices, which they regard as we do our ancient hereditary privileges. Hence it has always been observed that while they are extremely patient under established grievances, they are always disposed to meet new impositions by active or passive resistance."

Taxation is taxation whether municipal, provincial, or imperial. In municipalities the Government executive officer is virtually supreme. If he has some hobby, the people may be heavily taxed that he may ride it; or other departments, equally important, may suffer.

Just and wise government, in a manner suited to the idiosyncrasy of the people, is indispensable to the existence of loyalty, and without it all other attempts to foster it will be in vain. An explanation of what is necessary is attempted in a Letter to Lord Hartington, entitled *England's Duty to India*.

* Midway Conference Report, 1878, p. 129.

The following are some other means which may be employed.

1. *What England has done for India should be taught in schools.*

Count Björnstjerna, was a Swedish statesman, author of a treatise on the "Theogony, Philosophy and Cosmogony of the Hindus." He describes our rule as follows:—

"It may be truly said, that if England were to lose India, she herself would not suffer so much as her colonies, and that at the same time the loss would be a terrible misfortune for mankind. The English in Asia represent the commencement of civilization and humanity, and if by a great and sudden effort like the present, the inhabitants of India were to shake off the power under which they now live, then, undoubtedly, they would fall under the yoke of their own blood-thirsty tyrants, and would return to all the horrors of barbarism. In reality, the English have been the saviours of India. They put an end to the reign of brigandage, and replaced it by one of justice and order. They appear as the defenders of the rights of humanity. During whole centuries the history of India presents one continual spectacle of murder and devastation. The bloody era terminates with the conquests of the English, and though their Government has not been an example of all possible perfection, it is impossible not to admit that it has been incomparably more mild, humane, and just than all other Governments under which Hindoos have ever lived."

During the administration of Sir John Lawrence, various opinions were obtained regarding our Government, and Sindia, one of the principal Native Princes, thus gave his personal experience:—

"Your *prestige* fills men's minds to an extent which to men who know how things were carried on scarce fifty years ago, seems beyond belief. Within that period when Mahrattas went from time to time from Gwalior to the Deccan, small bodies were not safe. The departure was an epoch in the year. Their friends parted from them knowing that they had to set out on a journey of danger—perils through thugs, robbers, apolliation and black-mail levied on them by the states through which they must pass: these things men not old still speak of. Now all pass to and fro without danger or hindrance—the poorest traveller feels as safe as the richest—for you make as much effort to protect the poor as the rich. I never put myself on the mail-cart, unattended and perhaps unknown, without appreciating the strength of your rule. It is a substance—I leave Gwalior without apprehension, and my absence occasions no distrust."

Why, then, is our Government not more appreciated? The *Impartial Review* gives one reason:—

"The unpopularity of English rule in India is a cause of much wonder and speculation to people who have no personal acquaintance with the fact. They are fond of contrasting the equity of our rule with the oppressiveness and rapacity of the extinct dynasties; but they overlook the fact, that the present generation of our Eastern subjects has not the means of instituting such a comparison. The greater part of them have had no experience of any dynasty but our own, and are not possessed of any historical information, wherewith to supply this lack of knowledge."

All desire to falsify history or to present one-sided views is

disclaimed. The amplest credit should be given to the various dynasties that have preceded us. At the same time, it seems practicable to show that, notwithstanding all our faults, we have been a blessing to India. The *History of India* would be the best vehicle for such teaching, though it might also find a place, to some extent, in the general Reading Books.

2. *The advantages of a settled government might be explained, and the duty to "honour the king" directly inculcated.*

Most of the people of India look upon Government simply as a machine for extracting money from them, without giving them any thing in return. Teaching like the following from Whately would be useful:—

"Many are apt to think taxes quite a different expense from all others; and either do not know, or else forget, that they receive any thing in exchange for the taxes..... Were it not for this, you could be employed scarcely half your time in providing food and clothing, and the other half would be taken up in guarding against being robbed of them; or in working for some other man whom you would hire to keep watch and fight for you. This would cost you much more than you pay in taxes; and yet you may see, by the example of savage nations, how very imperfect that protection would be."*

Good poetry, if available, might be employed with advantage. Two verses of the "National Anthem" are unexceptionable, but the lines

"Confound their politics,
Frustrate their knavish tricks," &c.

are not to be admired.

"Rule Britannia" betrays too much insular pride.

3. *The artificial stimulus given to English education should be withdrawn.*

It was at first a necessity for Government to establish Colleges to provide educated officers; but the system has been continued until the market has been flooded. The large and annually increasing numbers of educated men who cannot obtain employment threaten to become one of the chief sources of political evil in the country.

In England, while the State makes liberal grants for the lower education, the higher is left to be provided by the people themselves. The consequent expense of a University course limits the supply of graduates. In India an opposite system has been largely pursued by Government.

There is another important difference:—

In Europe, "the higher education is part of the equipment for the life of a gentleman, as well as a qualification for professional employment. To the Indian this European culture is almost exclusively a preparation for profes-

* Easy Lessons in Money Matters.

sional and still more for official life, and disappointed of these, the education has only excited wants and raised expectations which leave the unsuccessful aspirant a discontented and dangerous man.*

The Colonies, America, India itself, are outlets for the educated in England, to which there is nothing corresponding in this country.

Twenty years ago, the late Sir Henry Ward, when Governor of Ceylon, wrote as follows regarding English education:—

"The amount required from each scholar should be sufficient to put some check upon the too easy acquisition of the rudiments of knowledge which fills every Government office with noisy applicants for place, and strips the fields of that labour which is the real source of wealth in a country."

The Maharaja of Travancore, in a lecture, "Our Industrial Status," delivered when he was First Prince, referring to the scholars in the State schools, says:—

"Almost without exception, all these, I suspect, look to Government employment. The posts of English writers, native Rayasams, and accountants are necessarily limited. Still more so are Police-Aminships, Tahsildarships, Munsifships, Sirasdarsships, Judgeships and Peshkarships. But the ships, in which our young men, following the impulse of a fertile imagination, have embarked, must, in many cases, land them in a dreary land of disappointment. If our Government must provide for all the youths that receive education, our public offices will have to be extended miles, and public salaries to be increased by thousands of rupees, and after all to entertain a host of discontented, disobedient, and sometimes troublesome young men. The sooner the idea that Government employment is the *Ultima Thule* of education is scooped out of the heads of our youths, the better. Be assured that the wielding of a spade or the driving of a plough, or the treading of a watering level in one's own interest, is not a whit less honourable than scratching foolscap with goose quills, taken by itself."

The British Government is often blamed, because educated Hindus cannot get employment; but it will be seen from the foregoing, that it is the same in a Native State. As remarked, public offices would require to be "extended miles" to receive candidates, and larger and larger additions would be necessary every year.

Grain falls in price after a plentiful harvest. It is the same in the educational market. When university graduates were few in number, they commanded high salaries; with their increase, the rates have been declining, and there is growing difficulty in obtaining employment. Under present circumstances, things must become worse and worse.

The Hon. J. B. Norton, late of Madras, says:—

"This reliance upon Government, and seeking after its employ, to the exclusion of all other legitimate and honourable means of obtaining a

* Our Educational Policy in India, pp. 47, 48.

livelihood, has to the present moment been the principal bane and curse of Native society."

Mr. H. J. S. Cotton shows how the present state of things must lead to discontent:—

"Numbers of young men yearly issue from our institutions who find that they can obtain neither practice in the law courts nor places in the public service. They look back on all the mental toil they have endured, and are chagrined in discovering that in but too many instances it leads to nothing. This accounts mainly for the discontent and restlessness which are perceptible in the rising generation."

Professor M. Williams expresses a similar opinion:—

"Those who are unsuccessful in gaining appointments will not turn to manual labour, but remain discontented members of society and enemies of our Government, converting the little real education they have received into an instrument to injure us by talking treason and writing seditious articles in native journals."

The cloud in the horizon may seem no bigger than "a man's hand;" but many thoughtful men fear that it is from this quarter that the next political storm will burst over India. The following warning has been given by A. P. Howell, Esq., Under Secretary to the Government of India, Home Department, who for several years had charge of education. The following is from his Report for 1870:—

"Looking to the rapid growth of our educational system, and to the enormous influence for good or evil that a single able and well educated man may exercise in this country; and looking to the dense but inflammable ignorance of the millions around us, it seems a tremendous experiment for the State to undertake, and in some Provinces almost monopolize, the direct training of whole generations above their own creed, and above that sense of relation to another world upon which they base all their moral obligations; and the possible evil is obviously growing with the system. It is true that things go smoothly and quietly, but this is attained by ignoring not only the inevitable results of early training on the character and the great needs of human nature, especially in the East, but by also ignoring the responsibility which devolves on the Government that assumes the entire control of direct education at all. If, therefore, while fanaticism is raging around, there is a calm in our schools and colleges, it is an ominous and unnatural calm, of impossible continuance, the calm of the centre of the cyclone."

Like gamblers in a lottery, all the young men who enter College hope to be successful. Notwithstanding the repeated warnings given, as Sir R. Temple remarks, "thousands persist in embarking in the same course." The remedy must come largely from Government.

One difficulty is that the action will be misinterpreted. When Sir George Campbell sought to promote a knowledge of land-

* Quoted in *Fortnightly Review*, Sept. 1873.

† *Modern India*, p. 175.

surveying, &c. in Bengal, he was caricatured by the *Amrita Bazar Patrika*. To improve the poor Bengali physique, he wished to encourage gymnastic exercises among students. The *Moorshedabad Patrika* saw in this a deep-laid, crafty design:—

"All the pupils of Benhamapore College spend the afternoon in wrestling and other gymnastic exercises. They then return to their homes and eat a Batta, then lie down and sleep like dead people until morning, when they wake up with stiff limbs. The time for reading is wasted in this way. Chita Seijukto (Lieutenant-Governor) is not waiting in artfulness. He has devised many methods to 'eat the head' of the higher Bengali learning; though this may not be his design, this is the fruit which will result." Quoted in *Indian Mirror*, 1st May, 1873.

Sir Charles Turner, Chief Justice of Madras, not long ago, considered the recent increase of small Government Colleges in South India as a mistake even in an educational point of view. The Americans condemn them by the expressive phrase "one-horse Universities." Some of the principal Missions in South India have wisely united in the "Madras Christian College." Government might gradually reduce the number of its General Colleges.

Although the ignorant multitude may think that we have only selfish motives in such a course, it seems possible, by degrees, to convince the influential classes that the higher education should be limited even for their own benefit. At present petty shopkeepers, peons, and domestic servants, are making great efforts to get an English education for some of their children in the hope that they will obtain Government appointments. "In England," said the late Bishop Milman, "such youths would with satisfaction to themselves and benefit to the community, look forward to an honest life of handicraft work, to be bakers, carpenters, tailors, labourers, and workers in some shape or other; here they wish to live by their wits. It is a simple impossibility."

Even when such men succeed, it is not politically an advantage. Sometimes a civilian takes a fancy to educate the son of a low caste servant, and afterwards to promote him in his district. There is a native proverb, "When the low caste is exalted, the umbrella must be borne even at midnight." We have ourselves a proverb about setting beggars on horseback.

While the writer is most strongly opposed to caste, and while it is admitted that a so-called low-caste of ability and high character deserves to rise, yet he thinks it better that we should leave things to their natural course. By this the supply would be more limited, and Government offices, as a rule, would fall to the middle and upper classes.

There is another argument which will come home with

increasing force. According to the laws of Hindu society, every man possessing any means, is bound to provide for all his relatives. There is no doubt that this has its good features, and prevents a great amount of wretchedness; but it is also frequently abused. Persons who can thus obtain the necessaries of life without labour are tempted to indolence. As the *Friend of India* remarks:—

"There is scarcely a married man in the country who has not some of his own or his wife's kindred dependent on his bounty. These he cannot shake off; and they will seldom drop off themselves, but will continue to draw nourishment from his labour while a single meal of rice remains in the house. In the support of these indolent drones his substance is wasted and his debts increased."

There is a rising feeling among the more enlightened against this system, a growing desire to shake off such "indolent drones." But our present educational policy tends to multiply them, and the burden will become more and more intolerable, unless means are devised for their diminution.

Another pernicious effect has been the "plague of lawyers," which has been compared to a plague of locusts. Professor Williams says, "One crying evil requires immediate redress. A limit should be put by law to the increase of native pleaders."

The *Hindu Patriot* thus speaks of the practices of some of the pleaders in Bengal:—

"Not content with the amount of work they get in the usual exercise of their professional vocation, these pleaders it appears encourage every officer of the Court, down to the lowest peon, to 'tout' for them, paying so high as fifty per cent. for their unhallowed gains! The Natives of Bengal are called 'litigious'; we should like to see a community that could remain uncontaminated when such influences are brought to bear upon its passions. Commercial men tell us that demands are sure to create supplies. If that be the case, why should we wonder if perjury and forgery flourish among us, when we have a Court, all the officers of which are constantly tempting people to plunge into law-suits either to ruin an enemy, disable a rival, or extort money from a rich and peaceful neighbour?"—February 10, 1862.

4. *Agricultural and Technical Education should receive much more attention.*

Our present system throws the whole stream of educated men into the narrow channels of Government employ and law, with the unfortunate results already pointed out. The current should be diverted, where it will fructify, instead of causing unwholesome swamps. Professor Williams says:—

"I believe the defects of our present system are beginning to be acknowledged. Many think we shall be wiser to educate the generality of natives in their professions and callings rather than above them—to make a good

husbandman a better one, a good mechanic more skillful in his craft—and only to give higher forms of education in exceptional cases.”*

So much space has already been devoted to Agricultural and Technical Education that further remarks are not required.

Whether the people will ever become thoroughly reconciled to our rule is uncertain. It is our duty, however, to do what we can to promote their welfare, whatever may be the result.

SINGING.

Currie, one of the best English writers on education remarks: “Every good song which is made familiar to a school is a pleasant and powerful source of influence over a large number in behalf of the virtue or sentiment which it embodies.”

Laurie shows how it is ancillary to other branches of instruction:—

“But Music is not only in itself a direct moral agency and a medium for direct moral teaching; it is also the best auxiliary to the other moral and religious instruction of the school, because it *repeats* what has been already conveyed in a dogmatic or illustrative form, and it does so with melodious and grateful associations, which suggest, if they do not reveal, the inner harmony of the spiritual life. Nay more, may we not say that the musical utterance of a sentiment suggests to the young mind the fundamental union of goodness, truth, and beauty—an union dimly apprehended it may be, but perhaps none the less deeply felt? If this be so, there are the beginnings of a true culture in school-music.”†

India has its popular songs, but they are generally either corrupting or superstitious. Mr. Long says of Bengali songs: “The Bengali songs do not inculcate the love of wine, or like the Scotch, the love of war, but are devoted to Venus and the popular deities; they are filthy and polluting.”‡

The *Indian Mirror* bears similar testimony:—

“Is there no patriot to sing the glories of his country, the wrongs of his mother-land? No poet to paint in words the lilies of the field? Alas! no. Wherever you go, you are tired of hearing these wretched love songs which corrupt the young, the grown-up and the old. The dancing girl, the music master, the lover of music, whoever that is known to sing, will be found to touch the same chord. Nor is any other sort of music felt generally desirable.” 1st March, 1873.

Besides inculcating truthfulness, honesty, family affection, kindness to all, &c., there might be songs about daily work. There is an English song, “Weave, brothers, weave.” Corresponding songs are required for India, for gardeners drawing water, for boys driving cattle home, for women weeding, harvest songs, wedding songs, &c.

* Modern India, p. 175.

† Primary Education, pp. 123, 124.

‡ Bengal Records, No. XXXII, p. xlviii.

Few greater services could be rendered to the cause of education in India than good collections of vernacular songs, set to popular Native tunes.

GEOGRAPHY, HISTORY, &c.

Macaulay says in his Education Minute:—

“The importance of Geography is very great indeed. I am not sure that it is not of all studies that which is most likely to open the mind of a Native of India.”

It is well known that the Hindus have no History properly so called. “The very word,” says professor Cowell, “has no corresponding Indian expression. The idlest legend has passed current as readily as the most authentic fact, nay, more readily, because it is more likely to charm the imagination; and, in this phase of the mind, imagination and feeling supply the only proof which is needed to win the belief of the audience.”*

The study of history is valuable as a corrective to this state of things. The history of India, properly written, would tend to promote good feeling between the two races, and inspire loyalty towards our Government. The recent work by Dr. Hunter, which has not yet reached this country, will probably supply this desideratum.

ILLUSTRATIONS.

Moseley remarks:—

“The teaching power of pictures, not only for infants but for elder children, is not, I think, duly appreciated. If the reading lesson books were profusely illustrated with prints of the inhabitants of different countries, their dwellings, the characteristic forms of vegetation, &c., and generally of such objects as are usually pictured in books of travel, and if the historical parts of the book were illustrated on a similar principle, and so of every other subject (manufacturing processes for instance), the effect upon our schools would, I think, well repay any cost which it might create.”

The people are fond of pictures. Marshman says of the early productions of the Bengali press: “Many of these works have been accompanied with plates, which add an amazing value to them in the opinion of the majority of native readers and purchasers.”

Most of the Government School-Books in India are entirely without illustrations. Some of the Government Vernacular School-Books have a few hideous woodcuts. The Marathi Series of the Bombay Government have some which are only a shade better, as those in the First Book; while a few, probably supplied by

* Inaugural Lecture, p. 11.

the School of Arts, are moderately good. The Punjab Urdu Series, illustrated by Mrs. Steel and Mr. Kipling, far surpass any others for artistic skill.

Two kinds of illustrations are required—small woodcuts for books and large pictures to exhibit to classes.

Woodcuts for books should be small in size, for economy of space; but they should be as clear and accurate as possible. Perspective and backgrounds are generally not understood by the common people. In their own books the illustrations are often little more than outlines. A little shading may be added, but not much. Printing has to be taken into account. It is far more difficult to bring out woodcuts clearly than ordinary letterpress. In the vernacular editions this has to be considered.

The original woodcuts should be from the best photographs, where available, and executed in the first style of art. This would involve some expense at first, but electrotypes could be supplied to all parts of India at very low rates. The cost, on the whole, would be much less than engraving blocks at each of the Presidencies, while the workmanship would be far superior.

The subjects for woodcuts will readily suggest themselves. It may only be mentioned that the physical features, the ethnology, and remarkable buildings of India should receive special attention.

Some large coloured illustrations to explain lessons in science and the arts would be valuable, and compensate, to some extent, for the want of apparatus. Where the school houses are good, they may be hung up on the walls. In village schools, where they could not thus be protected from the wind and dust, they might be kept in a portfolio. Only a few would require to be specially prepared for India. A selection from those available at home would answer most purposes.

REVIEW OF THE GOVERNMENT READING BOOKS.

In judging of any work it is necessary to have some standard by which to try it. The foregoing lengthy remarks are intended to show what School-Books, suited to the requirements of the country, should include. Before noticing briefly the different Government Series, it may be well to give the following remarks by the Rev. C. W. Forman:—

"There are few tasks more difficult than the preparation of a series of English Readers which will give general satisfaction; one reason of which difficulty no doubt is the fact that so many important principles have to be kept in mind and consistently carried out in their preparation:—

1. The lessons must be properly graduated.
2. They should be interesting to the pupils.

3. They should be instructive.
4. They should be adapted to draw out the reflective power of the pupils.
5. They should be adapted to exert a wholesome influence on their morals and manners.

No two compilers would probably quite agree as to the relative importance of each of these principles, and some would exalt one to the great detriment of the others.*

Another consideration to be kept in view is that all the School-Books were compiled under disadvantageous circumstances. The Madras School-Book Committee expressed the following opinion with reference to the work:—

"It is obviously desirable that the whole should be prepared on a regular plan, and this can be attained only by their being all compiled by one person or by several persons working under the immediate supervision of a responsible editor. If the work is entrusted, as we recommend, to one or several officers of the Educational Department, the gentlemen selected for this duty should, in our opinion, be relieved of all their ordinary avocations, and be prohibited from engaging in any other work, such as University or General Test Examinations. We have no faith in work done at odd moments by gentlemen jaded with teaching or examining."†

The compilers of the books, instead of being set free from other work, had to go on with their duties as usual. For this the Government—not the authors—is responsible.

Most of the Series are incomplete, but there is sufficient in each case to judge of the plan.

The sole object in pointing out apparent defects is to show the need of a Series more worthy of the Government of India, and better suited to the wants of this great empire. At the same time, it is cheerfully admitted that each Series has some good features and may be examined with profit. Excellence, as a rule, is attainable only by a succession of failures.

ENGLISH SERIES.

1. *Disparity of size.*—This is, perhaps, the first thing that strikes a person who has the books before him. For purposes of comparison, pages are reduced to about the same size, and Nelson's *Royal Readers* are added.

	Nos. of Series.					
	I.‡	II.	III.	IV.	V.	VI.
	Nos. of Pages, 12mo.					
Royal Readers ...	28	56	114	192	284	416
Bengal ...	64	80	76	96	131	163
Punjab ...	105	123	122	76		
Bombay ...	26	90§	177			
Madras ...	80	263	248	309	400	

* Report of Punjab School-Book Committee, p. 10.

† Report of Madras School-Book Committee, p. 23.

‡ First Book of Primer. § In two parts.

The larger size of the Madras Series is explained by the translation exercises and notes appended.

It will be seen that while there is a graduation in size of Nelson's *Readers*, this is generally wanting in the Indian Series. The Punjab *Primer* contains exercises on the sequence of tenses, direct and indirect narrative, treated of in *Hints on the Study of English*, prepared for University students by Messrs. Rowe and Webb.

Each Director naturally takes his own Series of Readers as his standard. Hence, when any books, graduated like those at home, are used in aided schools, there is great confusion,—one Inspector requiring so much, another a different quantity.

2. *Defective Elementary Teaching.*—In this respect the Bengal Series is the most antiquated. True, it gives introductory lessons on the straight and curved lines; but they are followed by the letters, capital and small, with ba, be, bi, &c. bla, ble, bli, &c. ub, ob, ib, &c.,—a system long ago exploded.

The Punjab *Primer* gives capital and small letters in no larger type than the body of the book, and there is little or no graduation of sounds in the subsequent lessons, diphthongs and joined consonants being mixed together without classification. The book contains, however, some excellent lessons in grammatical construction.

The Bombay *Primer* begins, as usual, with the alphabet, but it is given in large characters. The lessons which follow are partly graduated, although they might be considerably improved in this respect.

The Madras *First Book* is the only one which adopts the improved system of teaching a few letters at a time and using them in words. So far as *reading* is concerned, there is not much skill displayed. Diphthongs and joined consonants are introduced at an early stage without order. Still, the book has some excellent points.

3. *Unskillful arrangement of lessons in Science or their absence.*—In teaching natural history, a commencement should be made at home, and the circle gradually widened. The selections should also be as far as possible typical. The following are the titles of some lessons in the Bengal Series:—

First Book.	Second Book.	Third Book.	Fourth Book.
Cow	Calf	Horse	Sheep
Ass	Bear	Bear	White Bear
Cat	Cat	Buffalo	Camel
Dog	Jackal	Dog	Fox

There are three lessons on the Bear, and none on the Lion. Little attention is paid to widening the circle.

The same defects are found in the Punjab Series. Lessons on the Cat, the Wolf, and the Hare are given both in the Second and Third Readers. The Second Reader has a lesson on the Rabbit, closely allied to the Hare, while other interesting animals are entirely overlooked.

The omission of Scientific lessons is another defect. The Compilers of the Madras Series had the following instructions for their guidance:—

“The main object in all the Reading Books should be to teach the pupil the English language, and to give him at the same time a taste for reading. We consider it of great importance that the subject matter of the lessons should be attractive and interesting, and the subjects which seem to us most suitable are anecdotes, biographies, travels, and natural history. If such subjects as morality, the laws of health, political economy, and physical science are introduced at all, it should be, we think, very sparingly. Descriptions of machinery and chemical processes seem to us altogether out of place in such books.”

The above is a relic of the times when Literature reigned supreme in India.

A boy might go over the six Bengal Readers and not know that such a thing existed as a telescope, a microscope, or an electric telegraph. The Madras Series allots 7 lines to the steam engine and 61 pages to the Adventures of Ulysses. The terms telescope and electric telegraph occur, but there is no account of them. To use the words of the *Madras Mail*, not one of the books will tell the reader “why an apple falls to the ground, what is the meaning of a burning stick, or what the sun means by occasionally disappearing at inconvenient times.” The Bengal Series is the only one which mentions that such a thing exists as a printing press.

There are, however, a few lessons on natural phenomena and modern inventions; as on Rain, in the Madras *Fourth Reader*, and on Glass, Railroads, and Telegraphs, in the Punjab *Second Reader*.

4. *Neglect of the “material” well-being of the people.*

Professors of Literature may not think of anything beyond their own sphere, but most persons will consider that education should seek to raise its recipients physically and socially as well as intellectually.

Justice Cunningham has been quoted on the importance of a knowledge of the laws of health. Neither the Punjab nor the Bombay Series contains a single lesson on the subject. The Madras Series has two lessons in the *Third Reader*. The Bengal Series gives several in different books.

It may be objected that there is a *Sanitary Primer*, “issued with the authority of the Government of India.” While it

contains much useful matter, it is not simple enough for schools, and though very full on some points, others receive little attention. But the great bulk of children at school will not read separate treatises on the subject. Lessons suitable to different stages should be included in the Reading Books. Some children never get beyond the *Primer*. Even this might contain sentences like the following: "Filth is the mother of sickness"; "Vaccination keeps away small-pox." "Healthy Homes and how to make them," "How to keep away Fever," &c., might form topics in the more advanced books.

The need of thrift, the universal tendency to run into debt, the extravagant expenditure at marriages and funerals, are subjects completely ignored. So also, with one or two slight exceptions, is every thing regarding the elevation of women.

5. *A few lessons contain defective moral teaching.*

Most of the Readers have an excellent moral tone; but some exceptional lessons may be noticed, all found in one book. The *Madras Second Reader* contains a few stories with pert sayings, which had better be omitted. A boy is asked by his father what he had learned at school. "What I have learned," said he, "is that at that school I shall learn nothing." (p. 3.) When a gentleman told a strong, and healthy beggar that it was shameful for him to beg instead of work, it is said, "The beggar, looking scornfully at the gentleman, said: 'I asked you for charity, not for advice,' and so turned away." p. 29. No good end can be gained by such lessons.

But it is the *Punjab First Reader* to which reference is made. Some stories are frivolous, with pert sayings somewhat like the above. The following extract is a specimen:—

"A little while after, the master again called out to the servant, 'Put out the light.' The servant said 'Shut your eyes, master, and cover your face, then it will be dark enough.'

"Once more the master called out, 'Shut the door, will you?' The servant replied, 'Two things, master, I have done, do you be pleased now to do one.' p. 8.

Some of the stories are outrageously absurd. An outline of one, "The Valiant Potter," may be given as an example.

A potter at night, mistaking a tiger for his donkey, beat it, got on its back, made it carry him to his house and then tied it to a tree. The Raja hearing of the potter's exploit, made him a general, and ordered him to attack an army invading the country. The Raja, at the same time, sent him a splendid charger. The potter, who had never been on horse-back in his life, was terrified, but his wife tied him firmly to the animal. When let loose, the horse galloped towards the enemy. The potter tried to free himself by seizing a

young banyan tree, but it came up by the roots. When the soldiers in the camp saw him flying across the country, tearing up trees in his rage, they were panic stricken and fled. The potter walked home, afraid to ride, and the Raja raised him to higher honours than ever.

Several of the stories illustrate "overcoming by deceit." Thus, a king, a great tyrant, once in disguise asked a man what sort of king he had. The answer was, "He is a great tyrant." The king then said, "Do you know who I am?" He answered, "No." The king said, "I am the Sultan of this land." Then the man trembled, and asked, "Do you know who I am?" the king replied, "I do not." He said, "I am the son of a certain merchant. Three days in every month I become mad. To-day is one of these days." The king laughed, and said nothing farther to him.

About half the volume is occupied with such stories.

Except kindness to animals the moral teaching of the other *Punjab Readers* is almost nil; but they do not appear to contain anything objectionable.

6. *Some of the books are purely secular.*

This has already been noticed at such length, that only a very brief summary is necessary. The Bengal and Bombay Series contain, in fair amount, the great duties of Natural Religion. This applies in some measure to the *Madras Fourth and Fifth Readers*. The *Madras Readers I—III*, and the whole of the *Punjab Readers** are almost or altogether purely secular.

7. *Want of adaptation to India.*—This defect, of which Lord Northbrook complained, still exists to a considerable extent. It arises from the use of the *scissors* instead of the *pen*. Clippings from English and American School-Books do not meet all the wants of the case. No doubt a large number of excellent lessons may be supplied in this way; but others ought to be original. The difficulty is to get a man competent in every respect to write lessons. An attempt will be made to show how this may be overcome.

VERNACULAR SCHOOL BOOKS.

The great bulk of the children under instruction are in vernacular schools. Hence the text-books used in them are still more important than those in English. The writer has had, in several cases, lists of the lessons made out and a few of them translated; but he cannot venture to criticise them with the same freedom as if they were in his own language. Still, a few remarks may be offered, and some opinions quoted.

* One reference to God in the *Punjab Second Reader*, at page 12, was overlooked in the previous notice at page 82.

Bengali.—The Rev. K. S. Macdonald says, "I think there is abundant room for improvement even on the *Bodhodayas*, *Charupats*, *Khotomats*, of our very best teachers.... There are no pictorial illustrations in most of them, or, if there are, they are of the most execrable description."* The *Sunday Mirror* notices other defects still more serious:—

"We decidedly object to the tone of the Bengali primers used in our Schools. We are sorry to say these books totally eschew the religious sanctions of morality, so much so that the word God is not to be found in their pages. It follows from this that boys of five to eight years of age are kept in woeful ignorance of such a Being as God; and strange to say it is these books which are used as texts wherever the Bengali language is taught." Jan. 4th, 1880.

The morality taught in them is simply worldly prudence. The following extracts are from the *Primers*:—

"Nobin, yesterday you abused Bhubon when going home. You are young. You do not know that it is not good to abuse any one. If you abuse any person, I will tell everybody, and no one will speak to you."

"Always speak the truth. Every one likes him who speaks the truth. Nobody likes him who tells lies. Every one dislikes him. Do not therefore tell a lie at any time."

The *Bodhoday*, to which Mr. Macdonald refers, is based on "The Rudiments of Knowledge," published by Messrs. Chambers, but the Bengali translation is mutilated as described below.

The original contains the following:—

"The Bible is the word of God, which has been given to us for our instruction; and if we read and study it with a humble heart, we shall learn what have been the works of the great Creator, and how kind He has been to the children of men."

The above is omitted in the Bengali. The original contains the following:—

"It is our duty to love God and to pray to him, and thank him for all his mercies."

This also has been omitted. The original contains the following:—

"When a body is dead, all its life is gone. It cannot see or feel, or move; it is an inanimate object, and is so unpleasant to look upon, that it is buried in the ground, where it rots into dust, and is no more seen on earth. But although the bodies of mankind die and are buried, they have souls which live for ever, and which are given up to God who gave them."

The passage in italics, referring to a future state, has been omitted. The translation merely states that the body is buried or burned on the funeral pile. The original contains the following:—

* *Indian Evangelical Review*, July, 1880.

"Mankind are called *rational* or *reasoning beings*, in consequence of having minds to reflect on what they see and do. They are also called *responsible* or *accountable beings*, because they have souls, which are accountable to God for actions done during life. But none of the lower animals are rational or accountable beings. They have not souls to be accountable, nor minds capable of thinking. They do not know right from wrong. When a beast dies it perishes for ever."

The above clearly points out the distinction between men and brutes. The latter perish for ever at death; the former have souls and are responsible beings. The whole passage has been omitted.

It will be seen that the author has deliberately struck out the injunction to worship God; the moral teaching has no reference to God's will, but simply to what people around would think or do; all passages teaching the immortality of the soul, the responsibility of man and the difference between him and the brutes that perish, have been omitted. Strange to say, such books are used in some Mission Schools.

Hindi.—The writer has not been able lately to examine the School-Books in this language. Those he did look at a few years ago did not strike him very favourably. The *Primer* represented the English spelling Books of last century. The adaptation of "The Rudiments of Knowledge" had woodcuts of the class described by Mr. Macdonald.

Urdu.—For beauty of illustration, there is no Vernacular Series in India equal to that in Urdu, published by the Punjab Director. The *Primer*, however, is on the most antiquated model. It is to be hoped that the moral and religious teaching is better than in the Punjab English Series.

Gujarati.—This Series, published by the Bombay Educational Department consists of seven books. The first remark about them is that they are carefully graduated as to size—a simple and obvious matter apparently, but one which has been greatly neglected. Another good feature is, that following improved methods at home, only two or three letters are taught at a time. Through the kindness of the Rev. G. T. Rea, Surat, the writer was favoured with a list of the lessons. The characteristic feature of the Series is that the compiler had India and its wants in view. The books do not simply contain lessons which would be equally applicable to any country on the face of the earth. Thus there are lessons on female education, marriage customs, almsgiving, bribery, astrology, superstitious beliefs &c. in addition to those of a general character. The books are thus noticed in the Report of the Bombay School-Book Committee:—

"For graduation, matter, composition and style, they are excellent, and in every respect adapted to the work of native education. Many of the pieces which they contain are original, and they are always presented to

the reader from an Indian point of view. They have an extensive range of subjects and convey much useful and important information on common subjects. They are altogether unobjectionable on the score of morality: and the lessons which they convey in this direction are judiciously introduced, and point to the character and will of God and the well-being of man as the basis of morality." p. 2.

Still, prepared nearly a quarter of a century ago, some changes are necessary, and good illustrations would be a great improvement.

Marathi.—This Series, also published by the Bombay Director, consists of six books, the last forming a volume of 470 pp. octavo. J. S. Haig, Esq., of Ahmednuggur, has kindly favoured the writer with a list of the lessons, and a few remarks on their general character. It is inferior to the Gujarati Series in teaching the elements; and there is less adaptation to India in the lessons. Mr. Haig thus characterises them:—

"The moral teaching is good as far as it goes, but it might have been more direct and more decided generally. God is frequently referred to. He is called the Creator, Preserver, &c. and it is also stated, but it seems to me almost casually, that he hates sin and wrong. Dr. Wilson used to say that pantheism was taught in some of the pieces of poetry; Major Cundy stoutly denied this. Still, taken as a whole, the books are good and healthy."

A vein of pantheism runs through a great part of Indian literature. "The One without a second," sometimes used to teach God's unity, is undoubtedly pantheistic in its origin.

Tamil.—A new Series in this language has been commenced. The *First Reader* consists of two parts. Part I. has 104 pages; Part II. has 122 pages. A *First Reader* containing 226 pages is absurd. The Indian plan of teaching reading and writing together is excellent. In this case a beginning should be made with the letters simplest in form, and vowel combinations should be avoided. No attention is paid to this, and the first page contains some of the letters most complicated in shape. But the book has the modern system of not teaching all the alphabet at once. The lessons, as a rule, are purely secular, though the last of them, on numbers, begins with "There is only one God, the Creator and Preserver of all things."

The Second Part of the *First Reader* contains some excellent lessons, one of which has been translated. (See page 83.)

The *Second Reader* contains some lessons too difficult for the stage at which it should be used, e. g. on the steam engine and electric telegraph. Several of the stories are taken from Native books, and might be exchanged with advantage for others.

PREPARATION OF A NEW SERIES OF READERS.

The great object of the foregoing remarks is to show the urgent necessity which exists for a complete Series of Reading Books, adapted to India, and including the latest educational improvements. The authors of existing books may regard them with paternal complacency, but the cold eye of a stranger will see defects unobserved by them. Failure was inevitable under the circumstances. It was predicted by the Madras School-Book Committee before a single volume was compiled.

It is a trite remark that nothing very valuable is to be obtained without great labour. To secure an Educational Series worthy of India, corresponding efforts must be employed. The work cannot be executed by men burdened with numerous other engagements. The undivided attention for three years of one of the ablest officers in India is necessary.

The preparation of an Educational Series is somewhat like designing a large magnificent building. Unity is essential. It would never do to assign one wing to one architect, and another to another. There must be one presiding mind. At the same time, the architect would employ subordinates to work out details, each according to his capacity.

How to make education in India as effectual as possible in promoting the material, intellectual, social, moral and religious elevation of the people is a problem of the greatest difficulty.

In any one attempting to solve it, several qualifications are necessary:—

1. He should have a thorough knowledge of the country.
2. He should have sympathy with its inhabitants.
3. He should be able to use his pen.
4. He should be abreast of the times.
5. He should have sound judgment.
6. He should not be a sceptic.

There is no man probably who combines so many of the qualifications as Dr. Hunter. He says in his lectures: "I had the good fortune, in my youth, to work during two years in the laboratory of the greatest agricultural chemist of that day." From his recent compilation of the *Gazetteer of India*, he has had unrivalled opportunities for becoming acquainted with the country; his lectures on *England's Work in India* show how correctly he estimates the wants of the people; the highest literary journals have borne testimony to his graphic and felicitous pen. He should be Chief Editor, securing the best assistance in each department.

• Sub-editors, practically acquainted with education and accus-

toned to write for children, would adapt the more elementary lessons to the intelligence of the readers.

PRELIMINARY SURVEY.

Even before an officer like Dr. Hunter should attempt the work, six months should be spent in visiting every Province of India, and personally inspecting representative schools of each class, village and city. He should see good, medium, and inferior specimens. The average number of pupils in each, with their ages, the occupations of their parents, and the time they usually remain in school, should be ascertained. The studies of each class, with the time devoted to each subject, should be noted. Specimens should be obtained of all the text-books; school buildings and school furniture should be inspected. Translations of the vernacular books should be made where necessary. In each language a competent scholar should be appointed to examine the Native literature and translate stories which might be included with advantage in the Reading Books. While many are objectionable for one reason or another, there are others of singular beauty and high moral tone.

The Editor would learn a great deal by intercourse with educational officers, and would be able to discuss with them his plans. In addition, he should obtain in each Province a Memorandum from the Director of Public Instruction, containing his remarks on the existing state of education, with his suggestions for its improvement. Similar papers for each language, prepared independently, should be furnished by at least one European Inspector and one Native Deputy Inspector.

Three sets of Readers are required.

1. *A Vernacular Series for Village Schools.* Here the lessons should be drawn largely from rural life, and agricultural improvement should receive considerable attention.

2. *A Vernacular Series for Town Schools.* Manufactures should in these take the place of agriculture, although other subjects would also be included.

Both the foregoing should be prepared in English and afterwards translated, with the necessary modifications, into the different vernaculars.

3. *An English School Series.* This might rise from the elements up to the Matriculation Standard. In England two sets of Reading Books are now generally required to be used in schools. Two might be prepared for India.

The foregoing would be sufficient to demand all his attention. Books for the University courses must be chosen by the authorities of each.

The above three classes of Schools should receive special attention during the preliminary survey.

PROCEDURE AT HOME.

The Editor should next spend about six months in visiting some of the best Schools in Britain, on the Continent of Europe, and in the United States. Much would be gained if the Indian ryot could be induced to follow the example of the thrifty French peasant. It has been remarked that, under M. Duruy, special attention was given by the educational department to agriculture and the subjects connected with the daily life of a peasant. Valuable information would thus be obtained about educational plans; experienced men could be consulted on doubtful points; and specimens of school-books, &c. might be collected. The United States, with fifty millions of inhabitants, may now be called "Greater Britain." The expenditure on education is very liberal, and many of the school-books are excellent. The Bureau of the Commissioner of Education at Washington is a treasury of information on the subject.

Having thus gathered materials and suggestions from all quarters, the preparation of the Series might be commenced.

The books necessary for each grade of schools, with their size, would require to be considered. The allotment of space to each subject, and the periods at which it should be taken up, would be a very difficult question. Here consultation with different scientific men and others would be specially necessary. Officers connected with the "Science and Art Department" could give valuable advice.

The best writers for children might be employed on the elementary lessons. Scientific men, distinguished both for their attainments and power of conveying knowledge in a simple form, should be engaged, each to prepare a series of lessons on his special subject. Where this could not be done, they might at least revise those prepared.

One great advantage of having Dr. Hunter as Editor is that he could write an admirable series of lessons specially adapted to India.

Illustrations by the best engravers should be provided. Electrotypes from them should be sent out to India, thus supplying the vernacular editions with what at present is a great want.

Small editions of the books, with broad margins, should first be printed. Specimens should be sent out to the Indian Directors for report. The remarks made should be carefully considered, and after any changes which seemed necessary had been made, the books might be stereotyped. The English editions would thus be provided.

VERNACULAR EDITIONS.

The principal works in all the Indian vernacular languages are free translations from Sanskrit originals. The same course might be followed with School-Books. The English, prepared with the greatest care in the manner previously mentioned, might be translated into the various vernaculars by the most competent native scholars. To secure accuracy of idiom, there should be associated with each a good scholar unacquainted with English.

The Madras Public Instruction Report for 1858-59 thus states the advantages of the above plan:—

"It is of more importance than it may at first sight appear that every Indian School-book should be written in English in the first instance. It does not follow, nor is it probable, that the persons most competent to make use of the vernacular languages will be always equally well qualified to prepare a school-book or to judge of the merits of one when prepared. If the basis be laid in English, the merits of the book can be judged of by those most qualified to form a judgment as regards the manner in which the subject is treated. The style of the translation must, of course, be left to the translator and to those appointed to superintend and revise his labours."

Some changes would, indeed, be necessary. The introductory lessons in the First Book, though prepared on the same principle, would be totally distinct. There the subject-matter must be made subordinate to teaching to read.

There would be some other changes desirable. Jute, for example, might be specially noticed in Bengal; cotton in some other parts of India. The selections from native books would also differ.

The objection may be raised that translations would be somewhat inferior in style to purely original works written in the Indian vernaculars. There would, it is allowed, be some slight superiority in the latter with regard to mere *style*, but the *subject-matter* is of vastly more importance. A man like Dr. Hunter, after three years' study with every possible advantage, could produce a Series of School-Books far better adapted to raise India in every respect than a Native who has never left the country.

It may be said that Dr. Hunter has not been connected with the Educational Department in India. One of the worst possible selections that could be made *might* be a Professor of English Literature from one of the Government Colleges. Some such men have neither knowledge of the people nor sympathy with them. Their influence has already sometimes been disastrously felt when appointed Directors of Public Instruction. Literature has been fostered in Colleges, while the masses

have been neglected. The best Vernacular Series of School-Books in India was prepared by a civilian who acted for a few years as Inspector of Schools.

Should the services of Dr. Hunter not be available, the next best selection should be made. But whoever he may be, he ought to have three years for the work, with every possible help. It is impossible to secure excellence otherwise.

The cost would probably not exceed £30,000, distributed over three years. During the first year, the expenditure would be small, but it would increase each year.

The great importance of good School-Books has already been shown. It is a "penny wise and pound foolish" policy to avoid providing them on account of the small initial expense. Some of the schools which at present swell the Government Returns are the veriest shams. To afford instruction worthy of the name, they ought to have good text-books and competent teachers. The former might easily be supplied without delay; steps should be taken to secure the latter, though that would occupy more than a generation.

GRANT-IN-AID RULES.

Private effort can never educate India. It may assist in the future as it has done in the past, but the work must devolve mainly on Government. Still, for many reasons, every encouragement should be given to private effort through the Grant-in-aid system. The prominence it receives is one of the distinguishing features of the Education Despatch of 1854. The Indian Government, according to its avowed principles, cannot give a Christian education. Lord Ripon justly said at Umritsur: "For myself I have always held and maintained that no education can be complete and thorough if it does not combine religious and secular education." The great advantage of the Grant-in-aid system is that it solves the religious difficulty.

There is a growing feeling that the Higher Education may best be left to private enterprise as in England, and that Government, exclusive of Technical Education, should direct its efforts to the masses. The "First Report of the General Council on Education in India," contains the following:—

"Sir Donald Stewart, Commander-in-Chief of the Army in India, and a member of the Council, in an admirable speech delivered at the distribution of prizes at the General Assembly's College in Calcutta, strongly advocated the extension of National Education, and expressed his conviction that 'the day is at hand when Government may, to a large extent, safely withdraw from the direct control of educational establishments. The education of the masses is a matter which must tax the energies and resources of the strongest Government to the utmost, and higher education must therefore, to a great extent, be left to itself. Those who want high education should

pay for it. In my judgment, the money raised for educational purposes should, in the main, be devoted to the requirements of the masses who raise the funds. Though the annual education grant has now reached the very respectable sum of 100 lacs of rupees, it is very far from meeting the vast requirements of the people of this Empire, and while that state of things exists, we must be careful that we do not devote an excessive portion of the grant to the education of those who can very well pay for it out of their own pockets." p. 8.

Although Primary Education by Government is not attended with so many evils as in the case of Higher Education, even here the Grant-in-aid system should be encouraged as far as possible. A Government teacher may be a Hindu, a Muhammadan, or, what is much worse, an active propagator of Atheism like the one mentioned at page 32. Christian parents would rightly prefer having their children taught by a teacher of their own creed. Even politically this would be advantageous.

Some of the provisions which seem necessary for fairly carrying out the Grant-in-aid system will be mentioned.

1. *It should not be in the power of local authorities to withhold Grants-in-aid.*

It is gladly admitted that this has not been the prevailing practice. Still, there have been exceptions. Some educational officers have been notoriously sceptical, and this has, no doubt, influenced them.

The Bombay Public Instruction Report for 1858-59 contains the following:—

"113. *Aided Schools*.—No grants have been made to proselytising schools in this Presidency, a circumstance that I cannot but look upon with satisfaction."

Johnson characterises "proselyte" as "a bad word." The Despatch of 1854 states that Grants-in-aid should be given to "benevolent persons," promoting education. A Bombay Inspector thus shows that the subscribers to missions are not included among them:—

"With what objects are Missionary schools founded? Do they owe their origin to a mere spirit of philanthropy, which, though itself truly the offspring of Christian faith alone, yet with overflowing love and good will towards all men, seeks to minister to the human wants, not only of brethren in the faith, but of those outside the pale? And does it happen to carry out this intent, the school is chosen, merely because, with a definite outlay, more can be effected by it than by other means? If this were so, the question would at once be settled, and the missionary subscribers would clearly fall under the category of the 'other benevolent persons' spoken of in the despatch.

"67. But it is not so; the school is confessedly and unmistakeably intended as an engine of conversion to Christianity. Indeed the most energetic supporters of missionary operations are generally those who the most uniformly disparage mere secular instruction, and who are

inclined to regard it almost as an unholy thing, when not sanctified by the concurrent inculcation of Christian morality and doctrine."

An Inspector, not long ago, recommended the withdrawal of a grant from a Mission School on the ground that it was "proselytising," and injured a "non-proselytising" Government School. The Director of Public Instruction rightly replied that it would be as much a breach of "religious neutrality" to withhold a grant from a school because it was "proselytising" as to support another because it was "non-proselytising."

The above happened in the case of a European. Where Local Boards are composed almost entirely or entirely of Hindus, some of them, it may be, bigoted, there is danger lest grants should be refused, on some pretext or other, to Christian Schools.

Grants-in-aid may be nominally conceded, but practically denied by the nature of the Rules. English Inspectors will scarcely believe that the following Standards were proposed in India for Vernacular Schools for Grants-in-aid on the Results System:—

FIRST (LOWEST) STANDARD.†

Vernacular.

1. *Reading*.—(Easy school-books), clear and intelligent.
2. *Writing*.—Legible to dictation in the ordinary current hand, without gross mistakes.
3. *Arithmetic*.—(Inclusive of Rule-of-Three), sufficient for market and household purposes.

SECOND (MIDDLE) STANDARD.

Vernacular.

1. *Reading*.—(Advanced), and explanation.
2. *Writing*.—Good and correct, to dictation.
3. *Arithmetic*.—Complete.

It is not surprising that after such rules had been in force for about four years, the Madras Government should have acknowledged that they had been "nearly a dead letter."‡ Modifications have since been made, and the present Standards are reasonable on the whole, though a few changes might yet be made with advantage.

The Grant-in-aid Rules require special safe-guards in view of the transfer of Education to local management.

Primary Education is already, more or less, in the hands of local authorities, and past experience shows the need of caution.

* Report for 1858-59, pp. 253, 254.

† Report on Public Instruction in the Madras Presidency for 1864-65, p. 111.

‡ Proceedings of Madras Government, Education Department, 25th October, 1867.

It fares largely at present according to the views of the chief executive officer. He may take an interest in education, and money will be provided. Or he may be indifferent about it, saying that the country requires roads, and education will be starved on account of the alleged want of funds. Illustrative cases may be mentioned.

Coimbatore is a town with about 30,000 inhabitants in the Madras Presidency. An article in the *Madras Times** estimates that 90 per cent. of the total male juvenile population were under instruction last year. There were 2,358 boys and only 345 girls. The small number of the latter, it was considered, might be partly due to an influential Native member of the Municipality, being a "declared opponent of female education."

In another city of South India, one of the first acts of the Municipality after getting control of primary education, was to pass a rule, contravening the Educational Despatch of 1854, refusing all Grants-in-aid except in the case of girls.† The entire allotment for education at present is also "ridiculously small."

The writer applied to the principal Directors of Public Instruction for copies of their Grant-in-aid Rules. The Bengal Director did not make any reply, but during the early part of the year the writer called at his office, and saw the Presidency Inspector of Schools. If he understood him aright, there are nearly fifty districts in the Lower Provinces, the Grant-in-aid Rules in each depending upon the local authorities.‡ In 1878-79 there were 650,451 pupils in the Primary Schools, the grants to which amounted to Rs. 289,000; that is, at the rate of about 7 annas (10½ p.) a head a year. But it might be a feast in one district and a fast in another, according to the different views of the executive officers.

* There are in British India 215 Districts. According to the Bengal plan, there might be 215 sets of Grant-in-aid Rules, each liable to change with the executive.

† If the Grant-in-aid System is not to be a mockery, there ought to be stringent Rules for its management.

‡ The *Examination Standards* should be very clearly defined, and more uniform in the different Provinces.

The Rev. W. Joss, in a paper prepared for the Bangalore Missionary Conference, has the following remarks on this point:—

"Too much scope is given to the Inspectors and Deputy Inspectors as to the nature of the questions they may ask when examining classes that have studied the subjects prescribed for the standards of the Results System. Each Inspector has his own mode of examining a class and his own

* October 27, 1881.

† This Rule has since been modified.

standard of excellence by which to judge the character of the attainments of the pupils under examination. In consequence of this, the schools in one division are more favourably criticised and get larger grants than those in another where the education given is not better, but the Inspector is less severe. And even in the same district tests varying in difficulty are applied to schools of the same standard by the Inspectors and his Deputy Inspectors.

"There should be no scope given to the judgments of individual Inspectors, or at least a great deal less than is given now. Let me give one example. In the Fourth (Madras) Standard under the head of Arithmetic 'Easy questions in Vulgar Fractions' is asked for. That seems definite enough, and yet one Inspector at least understands by the term 'Easy' all questions equal in difficulty to those included in the chapters on Fractions in Colenso's shilling and large Arithmetics, and B. Smith's shilling Arithmetic, which contain questions as difficult as sometimes appear on this subject in papers set for a Matriculation class. These questions may seem easy enough to the Inspector, but they are not to those they are examining, and they most probably would not be called 'Easy' by the Government."

Mr. Joss suggests examination papers like those issued annually by the War Department for Army Schools, the use of examination cards, &c.

The same difficulty is felt in England. Mr. Mandella, lately said in Parliament:—

"There were frequent complaints made to the Department as to the laxity of some of the Inspectors and as to the severity of others, and that was a source of constant trouble and anxiety to them. It was intended also that the chief Inspectors of the Department should meet once a year at Whitehall, should there lay down a regular system for examinations in their respective districts, should agree upon their plans and their tests, and should enforce uniformity upon the Inspectors of lower rank. By that means it was hoped that they would attain greater efficiency all over the country."

Greater uniformity in the different Provinces is also desirable. The Bombay English Primer has 26 pages (12mo); the Bengal, 64 pages; the Madras, 80 pages; the Punjab, 105 pages.

The Indian Directors of Public Instruction might have a meeting to revise the Grant-in-aid Rules with as much advantage as the meeting of English Inspectors noticed by Mr. Mandella.

3. *Grant-in-aid Schools* should be left free in the choice of books.

Readers teaching only the great truths of Natural Religion are a great advance upon Hindu and Mahamadan books, but they will not satisfy an earnest Christian. As already mentioned, the chief argument for Grant-in-aid Schools is that they solve the religious difficulty. If, however, they use Government textbooks, this advantage largely disappears.

It is melancholy to see the change which has come over some Mission Schools since the introduction of the Grant-in-aid System. Madras has an "Executive Missionary Education

Committee." The following extract is from a recent statement addressed to the "General Council on Education in India"—

"Secondly, the standard by which all schools are judged is that laid down in the Standing Orders for Government Schools. Wherever a private school deviates from a Government school in organization, mode of teaching or general management, that is regarded as a defect, and noted accordingly. The Rules for the Middle School Examination have been framed on the supposition that the curriculum in Government schools is universal; and those schools which do not follow it are placed at a disadvantage. The Director then, in his report on the Examination, draws a comparison between Government and Aided schools. The tendency is more and more to repress independence, and reduce all schools to one rigid Procrustean form after a Government model. One Inspector lately went the length of issuing an order to the schools in his district to use only the Government books. In one Mission School the order was treated as waste-paper, but in others more respect might be paid to it; and the issuing of the order illustrates the tendency.

"3. With reference to the present educational administration in this Presidency, what we regard as the main evil is the tendency to bring all education activity under a hard and fast mechanical system, and thus to reduce to a minimum the independence of private institutions. For example, Government schools are organized with a curriculum of seven classes, I, II, III, Lower IV, Upper IV, V, VI. The last or highest is prepared for the Entrance Examination of the University. All aided institutions are expected to be organised in exactly the same way. Then there are three Government examinations laid down for all schools, and made compulsory for Aided as well as Government institutions. The First Class must pass the Lower Primary Examination; the second the Upper Primary Examination, and the Upper Fourth the Middle School Examination. The two Primary Examinations may be conducted by the Head-masters or Managers of the Schools, provided that the school reaches a stage higher than the examination. That is, the Head-master (or Mistress) of an Upper Primary School may conduct the Lower Primary Examination, or the head of a Middle School the Upper Primary. In other cases the examinations must be conducted by the Government Inspectors. But in all cases, the marks obtained by each pupil in each subject must be sent in to the Director, and the names of those who pass are published in the Government Gazette. The Middle School Examination again, to which all Upper Fourth Classes are subjected, is conducted by outside examiners appointed by the Commissioner for the Uncovenanted Civil Service Examinations (who is the Director of Public Instruction) by means of printed papers. Those who pass are duly published in the Gazette, and none who fail in any subject can be promoted to the Fifth Class without the special grace of the Director. Further, as if these examinations were not enough, the Director lately invited aided schools to submit their Lower Fourth and Fifth Classes to a comparative examination with Government Schools, and to bind themselves to make promotions to the Upper Fourth and Sixth Classes according to the results. Most Mission Schools, we believe, politely declined the invitation. Thus, it will be seen that the internal economy of even aided schools is to a very large extent taken out of the hands of the managers, and put into the hands of Government officials.

"Further, the subjects for all these examinations are prescribed by Government, and in many cases the very books. The standards, more-

over, are screwed up to as high a point as possible, and it puts a strain upon both teachers and pupils to read up to the standard within the time allowed. But of course, in a scheme laid down by Government, no place is allowed for any religious instruction, and you may understand the difficulty with such high and rigid standards of making a place for it. Pupils of aided schools are plainly put at a disadvantage in their competition with Government schools.

"It is readily acknowledged that this organising and centralising activity on the part of the Government Educational Department has had some good results. Aided schools are no doubt a very varied and heterogeneous class, and where the management was bad and the education unsound, the interference of Government at so many stages has produced some good effect. But on really good and well managed schools it naturally produces a different effect. It infringes the legitimate freedom of managers, cramps the whole internal economy of the schools, tends to squeeze out religious instruction from the course, tends to reduce all education to one dead level, and inflicts injustice on many individual pupils."

Where the Missionary feeling is strong, even the order to use only the Government books will, as mentioned above, be "treated as waste paper." It must be confessed, however, that there are cases on the other side of Missionaries using books whose moral and religious tone they strongly condemn.

A Director of Public Instruction prepared a Series of English School-Books from which "every Christian allusion," had, to use his own felicitous phrase, been carefully "weeded." The writer inquired whether it was true that the Educational Sub-Committee of a Mission had agreed to use them. The course adopted was thus justified:—

"You are correct about what you say. The Sub-Committee have recommended the Government books, notwithstanding the avowed plan on which they have been compiled. But a fair view of the reasons will I think make it appear that we were right.

"1. The character of our schools has been considerably altered (of ours here at least) by the Calcutta Committee's wishing us to apply for and receive the Government Grant-in-aid. This, with the materials we have to work with, in the way of teachers, &c., compels us to adopt the same course of study as nearly as possible, as that followed in Government Schools, as we are necessarily brought into competition with the Government Schools by the inspections to which the grant subjects us.

"2. Up to the present it is only the English department, that has had a Christian element infused into the regular school-books, and this is by far the smallest part of our educational work. All the other, whether Urdu, Persian or Hindoo, are not only not 'weeded' but full of decidedly heathen teaching. Even those published 'hasnad hukam' (by command) are largely imbued with it, and with regard to these in our teaching we have to try and counteract their tendency by 'Bible lessons, &c.'"

It will be seen that this Educational Sub-Committee also used books "full of decidedly heathen teaching" in Urdu and Hindoo, when Christian school-books were available. And the above, unfortunately, is not a solitary case.

The Grant-in-aid Rules in no two Provinces are alike. Some do not specify books to be studied; some refer to the Government standards in which only Government Books are mentioned. The Madras Rules seem fair, but *practically* they discourage the use of any but Government School-Books. The Lowest Standard in Reading is as follows:—

"To read correctly a few lines from any approved book, not previously studied, equal in difficulty to the First Part of the First Book of Lessons."

The "First Book of Lessons" is a Government School-Book. Some of the Deputy Inspectors insisted at first that only Government School-Books should be used, though probably this is now known to be a mistake. The object in mentioning the book is good, to show better what is required. Still, it places all other books at a disadvantage. The English code has the following First Standard for Reading:—

"To read a short paragraph from a book not confined to words of one syllable."

Suppose that the Rule contained the addition "as in Collins's Primer or any other approved book of equal difficulty." It is evident that this would greatly promote the use of the book named, and that other publishers might justly complain. The Indian Rules should be assimilated to the English, with the addition of the number of pages expected to be studied. In England, School-Books, in general, are about the same size; so that specification is not necessary. It has already been shown how *Primers* differ in India.

If it is still thought necessary to name a book as a standard, another of the same character, suitable for use in Christian schools, should also be mentioned.

4. *Examination questions should not be based on Government School-Books.*

The non-observance of this rule, though the third were conceded, would be followed by the same consequence—Government School-Books would be largely used. Educationally it would also operate injuriously. One great evil in Indian schools is the universal tendency to cram. The knowledge of the examinees would be much better tested by general questions, sufficiently simple, not found in the text-books.

Some revision of the Grant-in-aid Rules, like the above, seems necessary to secure the efficient working of the system.

Rules for Female Education will be noticed under another head.

TRANSFER OF EDUCATION TO LOCAL MANAGEMENT.

While self-help and self-government should be fostered as far as possible, the circumstances of the case have to be taken into

account. Of all subjects with which Government has to do, education is at once the most difficult and the most important. In India it is attended with peculiar dangers, while those competent to direct it are very few in number. "They be blind leaders of the blind," is a remark which may be applied with still greater force to this country than where it was first made.

The nature of a people is not easily changed. One characteristic feature of India has been the degradation of the masses. For more than two thousand years the Brahmans jealously sought to confine all knowledge to themselves. Nor did the Muhammadan conquerors of India act very differently. Dr. Hunter says:—

"No Mughal Emperor ever conceived the idea of giving public instruction as a state duty to all his subjects. He might raise a marble mosque in honour of God and himself, lavish millions on a favourite lady's tomb, or grant lands to learned men of his own religion; but the task of educating the whole Indian people, rich and poor, of whatever race, or caste, or creed, was never attempted." pp. 112, 113.

In the Presidency cities and in the principal mofussil towns there some men with wide sympathies, interested in the education of the masses; but such are exceptional. The old ideas still largely prevail. Arrangements should, as far as possible, utilise local effort, while at the same time safeguards are applied where it is likely to fail.

Four classes of Schools will be noticed in turn.

MIDDLE CLASS SCHOOLS.

At present, at least in South India, Primary Education is maintained from Local Funds, while Middle Class and Higher Education devolve upon Provincial Funds.

The native members of the Local Boards, consisting of the upper classes, are warmly interested in Middle Class Schools which their own sons attend. The danger here is lest the past educational policy should be continued,—unduly fostering the higher education at the expense of the lower. It is a question whether Middle Class Schools ought not to be made self-supporting. At all events, great care should be taken that they do not receive an undue proportion of the sum available for education.

PRIMARY SCHOOLS.

The progress of Primary Education, as shown by statistics, has been more apparent than real. Numerous indigenous schools existed in the country before the British Government took up education. Of late years indigenous schools and Mission schools, from being placed under inspection or receiving Grants.

in-aid, have swelled the Government Returns. But the masses are still uneducated. All classes of schools contain only one per cent. of the population.

A few of the measures necessary under this head will be briefly noticed.

1. *Provision for the extension of Primary Education.* It has already been mentioned that the ignorance in which the lower classes have been designedly kept is one feature of India. They have also been neglected by several Directors of Public Instruction, who, themselves formerly connected with colleges, naturally took an interest in the higher education. It should, therefore, be the special duty of Government to watch over the education of the masses.

Local Boards, with the management of Primary Education in a District, should have at least a sufficient proportion of men interested in it to guard against its neglect. The chief Executive Officers should be held responsible for its extension. It should not be in their power to starve education by voting the great bulk of the funds to other objects.

While all Local Funds should be spent in each District, Primary Education might be encouraged by a grant from Imperial or Provincial Funds equal to the amount raised locally.

Female infanticide was largely checked by examining the percentage of male and female births registered in each part of the country. Government might guard against the neglect of education in any district by requiring an annual statement of the percentage under instruction in each district, and distributing praise or censure according to circumstances. Of course, in backward districts only fair progress could be expected. This could be shown by giving the averages in a separate table for several years.

The Reports of the Directors contain, it is true, the number of scholars in each District; but, at least in some cases, the percentages to the population are not given.

2. *Improvement in the quality of primary education.*

Some of the indigenous schools which figure in the Government Returns are of the most wretched description. Even the best of them are far below what they ought to be. The following means are necessary:

(1.) *Provision for the training of teachers.*—The best educated countries in Europe and America are the most noted for their Normal Schools, and their importance is beginning to be understood in India. The Madras Public Instruction Report for 1879-80 contains the following from Mr. Fortey, one of the Inspectors:—

"Although the results grants given to village schoolmasters encourage

them to greater industry, yet the fact remains that their power of imparting knowledge is limited to what they know, and as most of them know very little, their teaching power is correspondingly small. The only way to improve this state of things is evidently to induce schoolmasters, actual or prospective, to go through a suitable course of instruction; and this object will, it is hoped, be accomplished by the institution of an elementary training school at the head quarters of each district." p. 145.

The Local Fund Board, Bellary District, established a training school with 20 scholarships of Rs. 4 a month, and similar steps have been taken in some other cases. "As is the master, so is the school." The course of training should be of sufficient length, and students should be practised in teaching in addition to gaining more knowledge.

Some Directors are wisely encouraging the training of teachers by larger grants where they are employed.

(2.) *The better payment of teachers.*—To a large extent, teaching in India is still a "refuge for the destitute." Even educated men generally regard it as a mere temporary resource till employment in some Government office can be obtained. The indigenous schools often spring up like mushrooms, and as rapidly decay. A man who has nothing else to do, sets up a school, and as soon as he gets a little money, goes off to something else. Even the results system, at present in force in some parts of India, does not lessen the evil. The Madras Report for 1879-80, contains the following remarks by Mr. Fowler:—

"In connection with the annual abolition of many schools, I may safely reiterate that our plan of working the results system does not secure permanence of schools. This desideratum cannot be supplied unless the mode of payment of results grants in one lump sum be done away with and the plan of distributing the sum in twelve instalments substituted. When a village schoolmaster receives a lump sum which he or any ordinary villager never before had at any one time, the parents grow jealous and let fall their contributions into irrecoverable arrears or stop them altogether. The masters generally become improvident, they spend away the lump grant, and when the parents stop payments, their only alternative usually happens to be to quit the old school and start a new one in some other locality. If, on the other hand, our payments to masters be made in a lump sum, when the grant is less than 12 rupees, and in monthly instalments when the grant amounts to rupees 12 and upwards, there will be no room for jealousy on the part of parents. They will restore their contributions, and the school will be permanent." pp. 127, 128.

It has been shown that the average grant per head for the children in Primary Schools in Bengal during 1878-79 was only 7 as. What kind of education can be expected for this!

The pecuniary position of teachers should be improved. In Madras what is called the "Combined System" of payment has been partly introduced. The teacher receives a fixed salary, and so much for each pupil passing certain standards. This is found to work well. The fixed salary should vary according to the

state of the district, being higher where education is backward, as under such circumstances it is impossible for the teacher to earn much by results.

(3.) *A better class of School-Books.*—To advocate the supply of this want is the main object of the writer. On account of its great importance, it may again be reiterated, that the utmost care should be taken to prevent education from drawing away its recipients from what are their natural occupations,—so largely its tendency at present. A taste for agriculture and manufactures should be fostered as far as possible, instead of a craving for Government employment.

FEMALE EDUCATION.

This is the greatest want of India, and until it is secured all other means for the elevation of the people will be of little avail. But, except among the comparative few who have imbibed western ideas, the feeling of all, high or low, is against it. The same spirit prevails, more or less, throughout the whole Asiatic continent, though it is strongest in India.

Nor has the British Government given female education the encouragement it deserves. The Madras Census of 1872 showed that only one in 620 of the female population was able to read.

The existing Rules with regard to grants for Native Girls' Schools are given below, as far as known to the writer.

BENGAL.—No copy available.

NORTH-WEST PROVINCES AND OUDH:

"Article XVIII. Girls' schools may be aided on the principles of Articles III. and V., and the main point of regard is the character and position of the managers, and the tuitional expenditure, and that the cost is not excessive.

"Application for aid is to be made according to the terms of Article IV., except that the grant-in-aid may amount to one-half (not one-third) of the whole tuitional expenditure of the school which is not to include payments made to the pupils for attendance.

"The maximum grant for lower schools is Rs. 4 per annum for every girl in regular attendance. Aid is not given to a school at which the average daily attendance is less than twenty.

"Girls' schools are visited by an Inspectress of Schools appointed for the purpose, but Inspectors will examine the pupils when the parents or guardians of the children offer no objection or when special circumstances require their presence."

PUNJAB:

"XV. *Female Education.*—Girls' schools will receive encouragement on the principles laid down in Articles III. and V., so long as the Government is satisfied that the management of the same is in unexceptionably trustworthy hands.

N.B.—The inspection of these schools by Government Officers will not, as a rule, be enforced."

BOMBAY:

"To girls double the above grants for passing heads of standards in Anglo-Vernacular and Vernacular Schools will be awarded till further notice. The capitation allowance for girls is in Anglo-Vernacular Schools Rs. 2 and in Vernacular Schools Rs. 8, on the average attendance. For any girl who passes under two heads of any standard, a further grant may be made of Rs. 3 in Anglo-Vernacular, and of Rs. 2 in Vernacular Schools, for creditable plain needle-work."

MADRAS—Results Grants:

"77. The grants for girls under heads 1 to 11 in Primary Schools and in Heads 1 to 4 in Middle Schools will be 75 per cent. higher than those named in the scale."

"Extra Subject for Girls. Needle-work, 1st Standard, 1 R.; 2nd Standard, 1½ Rs.; 3rd Standard, 2 Rs.; 4th Standard, Lower Test, 3 Rs.; Higher, 4 Rs."

Salary Grants are also allowed in the Madras Presidency, subject to the following conditions:—

"7. No salary-grant shall be given or continued to any school which cannot show an average attendance for three months of at least twenty pupils."

"15. Subject to the conditions prescribed in these rules, a grant not exceeding one-half of the total salary within the prescribed limits will be given to Schoolmistresses holding normal or ordinary certificates."

"16. A grant not exceeding one-third of the total salary within the prescribed limits will be given to uncertificated Mistresses who have passed the Higher, Middle School or Special Upper Primary Examination."

"17. A grant not exceeding one-fourth of the total salary within the prescribed limits will be given to Masters holding ordinary certificates."

"18. A grant not exceeding one-fifth of the total salary within the prescribed limits will be given to uncertificated Masters who have passed one of the examinations prescribed."

It will be seen that each Director has a different set of Rules.

The only distinction in the Punjab between Boys' and Girls' Schools is, that the right of Inspection is not enforced in the case of the latter. Half the expenditure is the maximum grant for either class of schools.

In the North-West Provinces one-half of the expenditure may be allowed for Girls' Schools and one-third for Boys' Schools. Aid is not given to a school in which the average daily attendance is less than twenty.

In Bombay only Results Grants are given, which are double those for boys.

The Madras Rules have two systems, Salary Grants, subject to the conditions given, and Results Grants, 75 per cent. above those for boys.

There are so very few Government Girls' Schools that Directors of Public Instruction have little knowledge of their working, and the difficulties they have to encounter. Rules should be such as to meet all the circumstances of the case. In the North-West Provinces only salary grants are given, and the average daily attendance must be not less than twenty. This prevents, as a rule, any aid whatever to village schools. In Western and Southern India, the Results Grant System is applicable to any number of pupils. Grants on either principle should be given.

The Madras salary grants are not at all liberal. Half salary grants, it is true, are allowed to certificated Schoolmistresses, but at present only a very few are available, and many years must elapse before they can be provided. For the present, schoolmasters must be employed, the maximum grants to whom amount to only one-fourth if certificated, or one-fifth if uncertificated.

But teachers are not the only expense in girls' schools. Parents, as a rule, will not send their children alone to school. Conductresses are necessary, towards whose salary nothing is allowed.

The Missions of the Free Church of Scotland have given special attention to education, and their schools, as a rule, are noted for their excellence. Six mission Girls' School in the Madras Presidency cost, on an average, Rs. 383½ a month, the Government Grants to which average only Rs. 90½. More liberal assistance should be allowed.

The Madras Missionaries have repeatedly complained about the standards for Arithmetic in the case of girls being as high as for boys; while even that is higher than in England. Girls remain only a short time at school, and with them reading is much more important than arithmetic. They are also weighted with sewing. The English and Indian Third Standards for arithmetic are given below:—

England.

Notation and numeration up to 1,000,000. Long division and compound addition and subtraction (money).

Note.—The work of girls will be judged more leniently than that of boys; and the Inspector may examine scholars in the work of any standard lower than that in which they are placed.

Bombay.

Notation and Numeration up to 1,000,000,000. In addition to Standards I. and II., the four Compound Rules and Reduction. Native Tables and English Measures of length and surface to be known. Easy Mental Arithmetic involving Native Tables of money, weight, and capacity.

Madras.

Easy questions in the compound rules and reduction, restricted to the

Indian weight, measure and money tables, published by the Director of Public Instruction. Easy mental Arithmetic restricted to the simple rules.

Taking into account the circumstances of the case, still more consideration should be shown in India than in England, instead of less, with regard to the arithmetical standards for girls. Different Inspectors would construe differently the rule to judge the work of girls "more leniently than that of boys." Separate standards are preferable. The option in England of presenting girls under a lower standard for arithmetic than reading is an important privilege which should also be conceded in India.

Attention is now invited to another plan for the spread of female education.

Encouragement of Mixed Primary Schools.—By *Mixed* Schools are meant schools attended by boys and girls. For centuries this system has prevailed in Scotland. The late Mr. Stow, one of the most experienced Scotch educationists, bore high testimony to its excellent effect upon the *boys*. If the *girls* suffered a little in some respects, the counterbalancing advantages, even on their side, were much greater. It is well known how largely Mixed Schools are the rule in the United States. Dr. Wiese says:—

"This system is applied in America, not only in village schools and in elementary education in general, as is the case in Germany and England, but is continued up to the University, especially in the Western States, as in Cincinnati, Ohio, and Illinois. It is supported by such eminent educational authorities as Horace Mann, and is constantly extending."

It is advocated in India for *Village Primary Schools* for the same reason that Cousin pressed it in France some years ago: "The objection to mixed schools is a wide-spread error, which makes female education on a great scale an almost insoluble problem."

Some of the reasons for such a course are the following:—

1. At present the desire for female education is confined to a few.
2. There is great difficulty in getting female teachers.
3. In many villages it is not easy to maintain even a school for boys: what hope is there of supporting a separate school for girls?
4. Mixed Schools would help to break down the *zanana* system among Hindus.

Sir William Muir has the following remarks on the seclusion in which Muhammadan women are kept:—

"The truth is that the extreme license of polygamy and divorce permitted to his followers by Mahomet rendered these safeguards necessary."

Such license could not, without gross and flagrant immorality, be compatible with the free and open intercourse of European society. It would not in any nation be tolerated without restrictions which fetter and degrade the sex. On that account the introduction of European manners and customs into Muhammadan society is altogether to be deprecated. The licentiousness of the *system*, without the present checks, cruel and unnatural as they are, would certainly create in Mussulman countries an utter dissolution of morality, already at a sufficiently low ebb.*

To protect their women under Muhammadan rule, the Hindus had largely to adopt the zenana system. But there is no reason for its continuance among them now. The more enlightened feel this to be the case. The *Indian Mirror* has the following:—

"One of the main causes of the degradation of Hindu society, of the low moral tone which is frequently found pervading it, is due to the absence of the elevating and refreshing influence of modest women at the great gatherings and social greetings at which the hospitable and generous nature of the people is visibly expressed. On such occasions if a man brought his own wife or daughter to be witness of or participate in merry-makings, at which no prudery could take offence, what a check it would be whenever his neighbor's liberality assumed proportions which were inconsistent with strict propriety. When fathers and mothers bring their families together, to indulge in the innocence and freedom of familiar intercourse, they dare not give way to the license of speech or behavior which seems so natural to the rough instincts of manhood unredeemed by fair and equal converse with virtuous womankind. It is a circumstance most worthy to be noted how the presence of a few ladies in the midst of many hundreds of men leads to the preservation of perfect order and decorum throughout the assembly. This is a point which must have impressed any one who has had the privilege of attending any grand meetings of the respectable classes of European nations; and it is a point on which we must continue to feel very deeply until Native society by a unanimous vote comes to the conclusion that our parties of pleasure are incomplete unless hallowed, sanctioned, and purified by the noble companionship of 'Eve's daughters.' It is not until then that courage, manliness and independence of character will become characteristics of the nation, instead of as now proceeding from education and association; it will not be until then that Native mothers shall give birth to men."

Still, no rapid changes are advocated. For young girls and boys to attend the same village school, would be an excellent beginning. Brothers would bring their sisters, and be their natural protectors, thus cherishing mutual affection.

It is admitted that the system would not be advisable after a certain age on the part of the girls, and in cities there should be separate girls' schools, but in rural districts it might be adopted with great advantage. In some cases the schoolmaster's wife might be able to teach a little needle-work.

If Primary School teachers, on fixed salaries, received a bonus for each girl who passed certain standards, the number under instruction would soon increase.

* Life of Mahomet, Vol. IV, p. 291.

The plan has already been adopted in some parts of the country, and has been found to work beneficially. Its extension is what is desired.

The course of instruction should differ in the higher classes of girls' schools, preparing them for their future life. In India, great neglect has been shown in this respect. Only a few ladies engaged in female education have seen its importance, and used books provided for the purpose.

Whatever means may be thought most expedient, the advancement of female education is one of the most pressing wants of the country.

AGRICULTURAL AND TECHNICAL SCHOOLS.

It has already been suggested that the expense of these should be met from the Famine Fund as protective works of the best description.

DESIRABLENESS OF A MINISTER OF PUBLIC INSTRUCTION.

The Government of India never initiated a scheme fraught with more tremendous consequences than when it began a system of secular education. The utmost care and wisdom are necessary to prevent raising up a Frankenstein, employing its powers against the author of its existence.

The Despatch of the Government of India, reviewing the Report of Mr. Caird, shows conclusively the need of a central authority, while all details should, as far as possible, be left to local administrations.

The Viceroy is ultimately responsible for every act of the subordinate Governments. It is of the greatest importance that he should know what is going on in each of the Provinces. An able Minister of Public Instruction, visiting the three Presidencies and Chief Commissionerships each cold season, could draw up an annual educational Report which would be of great value. A "Note on the State of Education in India," was, at least formerly, prepared each year by the Under Secretary to the Government of India, Home Department. Some, by Mr. A. P. Howell, were of great value. But Under Secretaries frequently change; education is not their specialty; they cannot write from personal observation and conference with the different Provincial Directors.

It may be objected that there would be a clashing of authority. But the Minister should only be able to advise. Wise suggestions, as a rule, would be adopted. However, if

any Provincial Director framed rules contrary to the recognised principles of the Department, the case might be reported to Government.

There are at present seven Educational Reports published annually. One able review of the whole would be a great boon to all interested in the subject.

CONCLUDING PROPOSALS.

This Letter, it must be admitted, has been very discursive—apparently rather treating of the “general condition of India question” than of its immediate subject. Still, Education is many-sided. It has been attempted to show that its aim should be to raise the people physically, intellectually, socially, and morally. But the definite proposals now submitted, may be reduced to two, and enunciated in brief space.

1. The preparation of a Series of School-Books as well adapted as possible to promote the objects of Government in instituting a system of Education.

Of the course pursued, the Report of the Madras School-Book Committee remarked six years ago:—

“The present system under which a number of persons are all working at the same task independently of one another, and generally without any knowledge of what has already been accomplished in the same direction elsewhere, must, to say the least of it, be attended with a great waste of labour.” p. 63.

Besides condemnation in the above respect, the failure which has taken place, was predicted: “We have no faith in work done at odd moments by gentlemen jaded with teaching or examining.”

Dr. Hunter has been mentioned as eminently qualified for the work. But even in his case it would require his undivided attention for three years, with every possible help at his command. The task is one both of surpassing importance and difficulty.

Should Dr. Hunter's services not be available, another competent officer should be appointed.

It is not proposed that the use of the new Series should be compulsory. It might be left to make its way through its merits.

2. The Revision of the Grant-in-aid Rules.

No local authority should be allowed to contravene the Rules of the Supreme Government by refusing all grants. More uniformity in the Rules is greatly to be desired. The Standards should be revised, and more clearly defined. Schools receiving grants should not be placed under a disadvantage by not adopting the Government secular system. They should be left free

in the choice of books. More liberal aid should be given to female education.

My Lord Marquis,

The above two proposals involve comparatively small expense, and can be carried out before the period of your Lordship's Administration expires. No radical changes are suggested which might excite religious feeling or occasion political evil. Respectfully commending them to your Lordship's consideration,

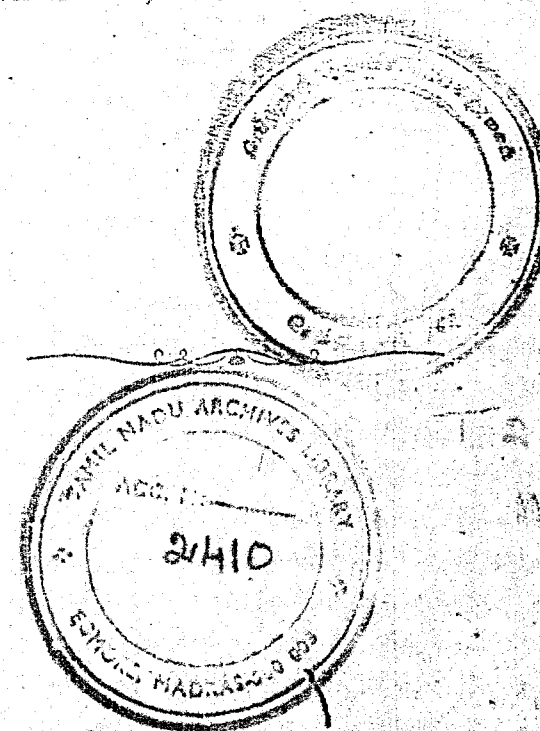
I have the honour to be,

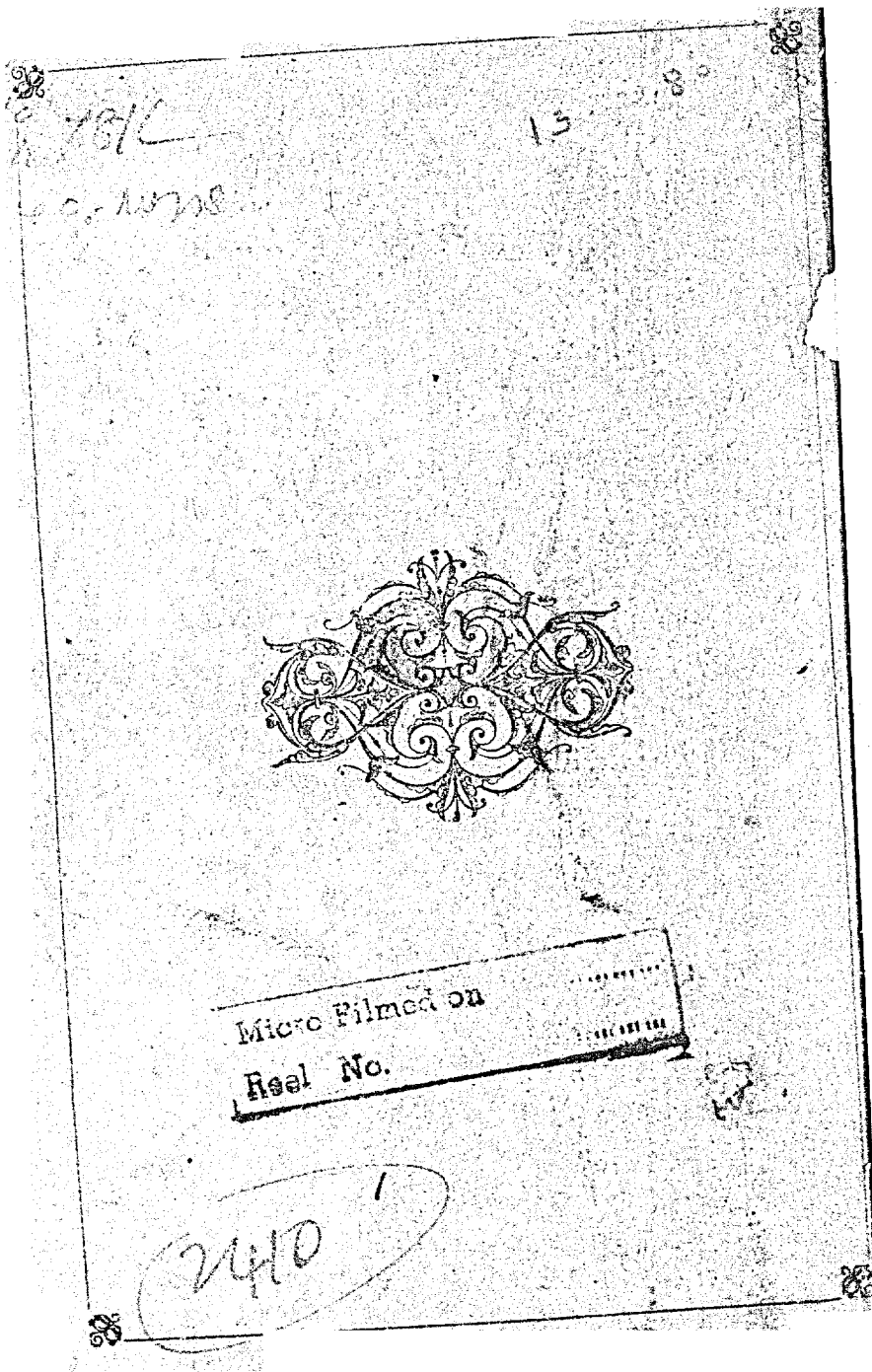
My Lord Marquis,

Your Lordship's most obedient Servant,

JOHN MURDOCH.

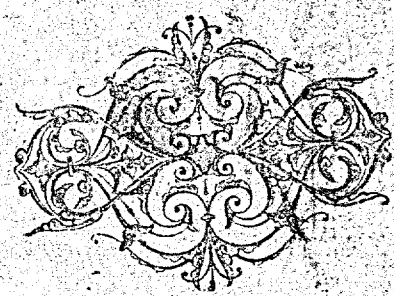
MADRAS, November 22nd, 1861.





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