

TRANSACTIONS OF THE
EDUCATIONAL CONFERENCE
HELD AT BENARES IN THE
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EDUCATION AND THE THEOSOPHICAL SOCIETY

[The article which led to the calling of the Educational Conference at Benares, on December 31st, 1909. BY G. S. ARUNDALE, M.A., LL.B., Principal of the Central Hindū College, Benares City.]

To the earnest member of the Theosophical Society, who utilises his membership to widen and improve his sphere of activity rather than to confine its benefits within the narrow limits of his own individuality, no department of life can appeal with such irresistible force as that which concerns the instruction of the young. The Theosophical Society of the present day is but the body out of which will be born the Theosophical Society of the future, and out of whose present constitution will be formed the heredity, not only of its own children, but of kindred movements which may claim it as their progenitor. Just as we of the present generation may look to our bygone ancestors for many of those tendencies and qualities which help to make us what we are to-day, so will the organised efforts of the future, in the direction of those three objects which distinguish the modern Theosophical Society, depend to a certain extent—perhaps to a large extent—upon the mould our present members offer to the spiritual Life which is ever seeking to take shape where it can find expression and where it can shine forth with the utmost purity.

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We are now at the threshold of a period of increasing possibilities in the direction of spiritual advancement. A time is coming in which opportunities for service to humanity will be multiplied, if there are those in the world ready to seize them, if there are those whose karma permits them to receive the help on their evolutionary path which such opportunities offer. Perhaps the majority of us may not live long enough to witness, far less to take part in, the opening of the new cycle, as Mrs. Besant has termed it. Most of us, again, may not have won the right to that rapid re-entry into physical conditions which would bring us into physical relationship with those world-forces which are to mark the coming era. But the glory of work and service consists as much in the sowing of the seed as in the reaping of the harvest; shall the husbandman refuse to sow the seed in the field because he is to die before the corn is to be gathered for the feeding of the hungry; shall he complain that his lot is hard because his is the toil, and to others it is given to benefit therefrom? Small of understanding indeed would he be, and little would he realise that his veritable reward lies in that which he attempts and not in that which he accomplishes. To those Great Ones, whose span of sight covers periods which are but as dreams to mortal man, all times are times of sowing and all times are times of reaping. They look with equal gaze upon the toiler in the ground which is hard and rough and which needs much labor to bring forth little result, and upon him who has but to scatter the seed to reap a rich return. To each will

be credited the effort that he makes, and the result will be measured in the terms of the struggle which has called it into being.

Let us therefore be glad that we are privileged to be the precursors of the cycle which is about to dawn, and that to us is given the power by our actions in the present of hastening or retarding the advent of that greatest prize to which humanity can for the time being aspire—the opening up before it of a shorter pathway to its goal. Let us leave the future to take care of itself, for it is in far safer hands than ours, and let us try to see as clearly as we may the work that lies before us; for true it is that our own future depends largely on the use we make of our faculties and energy in the work immediately in our hands.

What then is the nature of this work, what can we do to help? Throughout the world—as even the ordinary newspaper reader may observe—men's energies seem directed towards the understanding and improvement of social conditions, using the word 'social' in its widest sense. The individual is gradually broadening his sympathies, he is slowly beginning to recognise that his own happiness depends upon the welfare of others, and that his own progress is bounded and limited by the conditions in which his fellow-creatures live. So is it also with the small community, for sects and factions find that strength and success are not so much to be found in the imperious insistence on narrow dogmas as in the recognition of an all-embracing truth. So is it too with nations, which are beginning to see in harmony the key-note to prosperity. In other

words the thought of a common humanity is forcing itself into the minds of the leaders of the people, and through them it slowly but surely pervades the masses of men to whom it will mean so much; and if at present we have not yet passed beyond the stage expressed in the term "blood is thicker than water," we may be thankful even for that, and may see in the signs of the times a greater phrase for the greater thought: "The one Life is more binding even than blood." It would be tedious to the reader, and, I think, unnecessary, to detail the various features of modern life which point to the existence of this new spirit. Rather is it for us to draw the moral, and to form our activity in accordance with the principles it involves. "Coming events," it has been truly said, "cast their shadows before," and in these movements, in these new activities, in these strivings after a new life, we, who may not, perhaps, be destined to participate in the great events, may at least recognise their shadows, look down the dim distance, and make faintly for ourselves an image—however imperfect—of the future destinies of mankind. And with these 'shadows' which are *our* substance may we hope to help in preparing the young generation for the work which, in its turn, it will have to perform. Education, then, is of paramount importance at the present juncture, for if it be true that we are indeed at the opening of a new cycle, then it is surely equally true that the value of that cycle to the world will depend upon the part which its generations of mankind play in using its opportunities to the utmost, and in so drawing

upon the spiritual life thus offered that no portion of that life must be returned to its source to await new vessels for its reception. Understanding this, those who are able to sense, even vaguely, the needs of the future and the conditions under which the utmost good may reach the greatest number, will do well to think carefully of the lines along which the education of the young should proceed in order that they may be prepared for the work in which they are destined to take part.

What are the characteristics of these shadows, which are but the reflexions of that which is to come? One characteristic stands out prominently—the gradual recognition of an underlying unity linking the many diversities. This means a widening toleration, a broader sympathy and increased trust and co-operation. These, then, are the principles which we should strive to make prominent in the young generation, and in order to achieve success we have to look carefully to the educational system from the point of view of our knowledge of future conditions. We cannot expect the average parent to understand his son's destiny or his son's opportunities; still less can we hope that the paramount importance of the education of the future mothers will be adequately realised. But those who appreciate Theosophical teaching, and those who in any way work—in whatever movements they may take part—for the future and not only for the present, have the burden laid upon them to train the youth of the country along those lines which in the long run will be most beneficial to the race and to humanity as a whole. I would urge, then, upon

every member of the T. S., for I am mainly addressing T. S. members through *Theosophy in India*, not to let this year pass without trying to vitalise the educational movements throughout the country. Wherever there is a school or college which depends for its existence upon the co-operative spirit of the people, in which ideals—of whatever kind—form the basis of the educational activity, T. S. members are bound to extend a helping and encouraging hand. Such institutions are always grateful for sympathy of a practical kind, and this sympathy must not be asked for in vain from branches of the T. S.

In places in which such institutions do not exist, and in which toleration is not a feature of those which do exist, an earnest effort must be made to start a small school, whose peculiar feature shall be that masters, boys, committee, all learn to look to one another for mutual interest in the working and progress of the school. Especially is it necessary that the students should be taught to help in conducting, as far as their powers permit, the affairs of the institution, each contributing according to his capacity. Associations and societies of all kinds are to be brought into existence aiming to draw out virtues which seem to be the signs of the coming era. Some may languish, some may fail; experience alone will show what form of activity is best suited to the conditions which obtain in the surroundings of the school. But if one alone succeeds, a foundation is laid upon which may be built a useful contribution towards the great structure which is to contain the new life. It is impossible in this

article to enter into details, but with the knowledge that has been given us much of preparation may be begun here and now, and though we may be scoffed at by the old-fashioned, though we may be regarded as visionary enthusiasts out of place in a practical world, we may console ourselves with the thought that at least our eyes are open, our aims are sincere, and our vision perhaps a degree more clear than that of those who see but the advantages of the immediate present. It would be well if in this coming Convention of the T. S. at Benares, a little time be set apart for a serious consideration of the educational problem, and for an effort to be made to make the coming year a year of far-sighted preparation of those young souls whose karma it may be to share in the inauguration of a new epoch of progress and of service.

THE EDUCATION CONFERENCE

BENARES, *December 31st, 1909*

EDUCATION IN INDIA

BY

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THOUGH education follows practically the same lines in all countries and at all times, the aims and ideals have been more or less different in different systems of education. The difference has been so great at times as to produce different types of national character.. The cultured Greek, the self-sacrificing, patriotic Roman, was each the product of his own system of education. In the West, one ideal after another has been tried and followed more or less exclusively, and different systems of education have come out with marked difference of result. In the East, however, all ideals have been sought to be harmonised in the education of a single man. There are imperfections in the western, as well as in the eastern system, and a judicious blending of the two must be the work of the future.

Plato maintained that education must nurture every *inherent* potency, bringing all the faculties of the individual together into a harmoniously developed whole, that it must "give to the body and to the soul all the beauty and all the perfection of which they are capable".

This view has largely influenced many educational systems in the West. It has there been the aim

of education to bring out the latent capabilities of man. Even Rousseau's system is largely based on this ideal. And in later times, it has been the foundation-stone of Froebel's well-known system of Kindergarten. The conception has found a most poetical expression in Browning's *Paracelsus*:

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fullness; and around
Wall upon wall, the gross flesh hems it in.
This perfect, clear conception
.....And, to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.

It is this "wall upon wall" that require purification to let out the light within.

The West, in time, put another construction on Plato's ideal of education. According to this western critic, the view of Plato "regards man on his spiritual side as an entity set apart from every thing else in the universe, and possessing powers and attributes which find their *raison d'être* in simple existence as ends in themselves".

Another ideal was found in the writings of Aristotle. According to Aristotle, education should help each individual to attain the highest degree of happiness by living a virtuous life as a citizen of a virtuous state. Lawrie says: "We are struck by the modern spirit of Aristotle. The cultured and

harmonious man is not an object of concern with him, but only the capable and virtuous citizen." This so-called practical view of education has found scientific expression in the modern biological view, of which Herbert Spencer is the pioneer. According to this view, an individual's well-being is at all times conditioned by the forces operating in his environment, and education must prepare him *en rapport* with these, and turn them to profitable account.

The educational system of ancient India is at once one of disciplined Unfoldment and of Adaptation to the environing world.

Disciplined unfoldment is the guiding feature of the individual's education up to his marriage, and adaptation is the guiding feature of his post-marriage education. The Brahmachāri carried with him a formed and well-trained character and was well-grounded in all the relations of life, when he entered into the life of a Grhasṭha, or householder. The Indian student was not a monk all his life, but had all the training of the cloister at an early part of his life. He had never however the training of the castle. He was trained neither to be rude to women, nor to deify them. His training was thoroughly practical. He was trained to look upon his wife as an essential partner for the performance of those duties that he had learned in the early life of a Brahmachāri. Both Idealism and Realism were harmonised in the Indian student's education. Materialism was there, but it was the materialism of a dutiful man, whose whole life was the life of sacrifice, or Yajña, and not the materialism of a

grasping, self-seeking man. Spiritualism was there, not the spiritualism of a coward, that flies away from his environments to find out a safe harbor for himself; but it was the spiritualism of a fighting hero, who struggles every moment of his life to make his environments happier, better and more harmonious. He who looks to the Self within as cut off from the universe is a visionary. He who looks only to his environments, to the universe outside, for his education and guidance, neglecting the Self within, becomes a ship without a rudder, a creature of circumstances, blown about by every passing wind. Real education requires a binding force between Man and his surroundings, and that force is Religion, literally and substantially. Religion means a continual adjustment between the Self and the Universe; and if it requires a well-regulated and disciplined unfoldment in the first instance before actual contact with the environment, it is because theory must precede practice, it is because the sinews must be strengthened before the actual fight, it is because Sāṅkhya must hold the reins of Yoga and give it direction. "Foolish are they who say Sāṅkhya and Yoga are different; not so say the wise." The modern biologist, in trying to draw æsthetic culture from Nature outside, and to seek the evolution of the highest sentiments in man, of his best emotions, asks: "What end have we in view?" and ends by answering: "Always that conduct may be so ordered that one may be kept in contact with influences that heighten the tide of life, that increase the sum total of health-giving influences—ethical, intellectual, physical, and that

destructive, pain-giving forces may be avoided." (O'Shea.) But the influences are diverse, the interests are conflicting. What is the all-guiding, binding force that makes the influences co-ordinate with one another to produce harmonious relations all round? Religion gives that force by preaching the basic unity of all men, nay, of the whole creation. "That thou art," taught the father of Shvetakeṭu, thousands of years ago, and the Initiate Paul earnestly exclaimed: "For ye are dead, and your life is hid with Christ in God."

It is upon this unity of all beings that Religion is based in India, and so is Education. Education is religious, and Religion is educational. Education based on Religion is the most scientific, for Religion is the highest Science. Psychology is a most important element in the science of education, and there we find how psychology unconsciously glides into Religion.

HOW PSYCHOLOGY AND RELIGION MEET TOGETHER

Western psychology, as a science, is still in the making. It has, however, been the fashion to analyse the mental powers into knowing, feeling and doing. Whether these be the powers of the mind, or whether *Icchhā* (will), *Jñāna* (knowing) and *Kriyā* (doing) be the powers of the conscious Self, is a matter of no consequence for the purpose of this paper. The course of evolution is towards the harmonious perfection of these three powers. We may know what is right, but may not have sufficient strength of will to carry it into action. Again we may have the will to do what is right, but may not

know what is right. Will and knowledge again, may fail for want of appropriate action. Education in the highest sense is the all-round, harmonious development of the three powers. Will is developed from within, as an expression of the Self in man. Knowledge is developed by cultivating the relations of the Self with the universe. Action constantly adjusts the relations between the Self and the universe.

Push on the three powers to the utmost limit of their capacity in the universe, and you get the conception of Logos, or Ishvara. According to the Upanishats, Ishvara first willed: "One, I shall be many." He had a perfect knowledge of what that manifoldness was to be. And He brought forth that manifoldness in the creation of this universe. We also build up things in our own way. But our knowledge is limited, our action defective, and our will is that of a fallen degenerate self. The object of education according to the eastern ideal is therefore to raise the self, to extend the sphere of knowledge to all that is knowable in this universe, and to teach action, which develops all the faculties of man and all his senses, and removes all barriers that come between the Self and the perfection of his powers. It is through this ideal that psychology and religion meet each other, and it is through this ideal that education embraces them both.

HOW FAR THE IDEAL IS CONSISTENT WITH PRACTICAL EDUCATION

Mr. Fraser in his thoughtful pamphlet on education says: "Hindūs, for instance, have in the *Sarvātana Dharma Series* the moral ideals of

the past arranged in a convenient form by trusted members of their own community. It would be worth their while to consider how far this teaching meets the needs of the laborer, the clerk and the shop-keeper; the engineer and the merchant; the soldier and the civilian official. This would show how far it meets the needs of Schools, which have to produce such men."

History has to some extent answered this question. Religious education, or education based upon religion, is not a new thing in India. It is as old as the Aryan immigration itself. And we have to see what that education was capable of in the palmy days of Hindū civilisation. Coming down to troubled times, when other streams affected the results, we have still historic evidence. A number of quotations is brought together by Professor Max Müller in his *India, what can it teach us?*

The following quotation is from Prof. Wilson:

"I lived, both from necessity and choice, very much amongst the Hindūs, and had opportunities of becoming acquainted with them in a greater variety of situations than those in which they usually come under the observation of Europeans. In the Calcutta Mint, for instance, I was in daily personal communication with a numerous body of artificers, mechanics, and laborers, and always found amongst them cheerful and unwearied industry, good-humored compliance with the will of their superiors, and a readiness to make whatever exertions were demanded from them: there was among them no drunkenness, no disorderly conduct,

no insubordination. It would not be true to say that there was no dishonesty, but it was comparatively rare, invariably petty, and much less formidable than, I believe, it is necessary to guard against in other Mints in other countries. There was considerable skill and ready docility. So far from there being any servility, there was extreme frankness, and I should say that where there is confidence without fear, frankness is one of the most universal features in the Indian character."

Arrian, speaking in the second century of the public overseers or superintendents in India, says:

"They oversee what goes on in the country or towns, and report everything to the King, where the people have a King, and to the Magistrates, where the people are self-governed, and it is against use and wont for these to give in a false report; but indeed no Indian is accused of lying." Hiouen T'sang, who visited India in the seventh century writes: Though the Indians are of a light temperament, they are distinguished by the straightforwardness and honesty of their character. With regard to riches, they never take anything unjustly; with regard to justice, they make even excessive concessions Straightforwardness is the distinguishing feature of their administration."

Idrisi, in his history, written in the eleventh century, says:

"The Indians are naturally inclined to justice, and never depart from it in their action. Their good faith, honesty, and fidelity to their engagements are well-known, and they are so famous for these

qualities that people flock to their country from every side."

Marco Polo, writing in the thirteenth century, thus speaks of the Brāhmanas: "You must know that these Abraiaman are the best merchants in the world, and the most truthful, for they would not tell a lie for anything on earth."

Abul Fazl says in the sixteenth century in his *Ain-i Akbari*: "The Hindūs are religious, affable, cheerful, lovers of justice, given to retirement, able in business, admirers of truth, grateful and of unbounded fidelity; and their soldiers know not what it is to fly from the field of battle."

Quotations like these, which may be multiplied to any extent, show that the religious education given in the East produced the best warrior, the best merchant, the faithful officer, the honest man of business, and the most honorable citizen.

The ideals that in the past formed character, which is the foundation of all worldly success, cannot fail to be equally effective in the present. The ideals did their best in the most trying times, and we have an unbroken record of Indian character and Indian efficiency till comparatively modern times, though affected a good deal by revolutionary changes in the surroundings.

Constant, unremitting action is the teaching of Shri Kṛṣṇa, only the action is always to be guided by a sense of duty, by an understanding of the laws of life and the nature of the Self, and not by selfish motives and the promptings of self-seeking desire. Duty to surrounding lives is to be the spring of all actions.

The teaching was pointedly illustrated by popular stories in the *Rāmāyaṇa* and the *Mahābhārata*, and still later in the *Purāṇas*. And a community grew up of dutiful men, honest citizens, faithful workmen, resourceful merchants, reliable traders, and devoted workers in all the fields of labor.

COMMUNISM IN THE EAST

More than all that, there was a most delightful communism, an outcome of the religious teaching of the East. Charity was as common and as spontaneous as the breathing of man. How could it be otherwise, when Shri Kṛṣṇa taught: "He who cooks food for himself and does not give it to others is a thief." Even now, when India is so poor, there are no poor-houses, and no State relief except in famine years. Fabian's description of Pātaliputra shows to what length private liberality went in ancient India.

"The inhabitants are rich and prosperous, and vie with one another in the practice of benevolence and righteousness. The heads of the Vaishya families in these establish in the cities houses for dispensing charity and medicines. All the poor and the destitute in the country, orphans, widowers and childless men, maimed people and cripples and all who are diseased go to these houses and are provided with every kind of help, and doctors examine their diseases. They get food and medicines which their cases require, and are made to feel at ease; and when they are better, they go away of themselves." There was a spirit of willing communism all round, the rich cheerfully giving away their wealth to the poor and the needy, and the poor willingly and

ungrudgingly serving the rich. Broad sympathy is the characteristic virtue of the East.

Look to the West. Dr. MacDonald, the Editor of the *Toronto Globe*, and one of the delegates to the Imperial Press Conference, draws the following picture of the British masses: "Frankly, the thing that impressed me most, the thing that stands out as the back-ground of reminiscence, was the bloodless, mirthless, hopeless, face of the common crowd. Nothing seems able to dim or wipe out or soften the hard lines of that impression. The dress receptions, the gorgeous pageants, the galleries, the colleges, the storied castles, and all that rare procession of beauty and wonder and worth may fade into a dream-like memory, but the pale and sunken faces of the nameless city crowd haunt one like a weird." Is it then strange that Socialism has sprung up in no welcome form in the West, and that the social fabric is tottering there before the onslaughts of this monster? If, therefore, you make West of East, by depriving her people of religious education, and by pushing the present secular education to its farthest limits, you will produce such a phenomenon in the East.

SEXUAL LIFE AND THE TWO SEXES

Take another feature of education—its control over the sexual life, its regulation of the relations between the two sexes, and its prevention of sexual abuses. That the student should live a Brahmachārī's life was an axiomatic truth in the days of Manu.

What is this Brahmachārī's life? The tender mind of the boy, in entering the student's life, is

impressed with the idea that he is entering a second life as it were, a life of purity to be passed at the teacher's feet. He is given a sacred formula which he is to recite every morning and every evening, and thus create protective holy vibrations round him. He is to regard the sun and the fire as emblems of life and purity. If the ascetic fire fails him, he is to draw in fresh life, as it were, from the sun and fresh purity from fire, and to strengthen the force of the sacred formula by constant repetition. The sacred formula becomes in time a power in the student's life, and helps him immensely in the development of will-power. While he gains the ascetic power (and it is comparatively easy to gain it at a young age), the teacher gradually unfolds to him the duties of a householder, the duties of married life, and the indispensable help of the wife in performing those duties. When the student becomes a householder, he knows the value and position of his wife, and the two remain bound in indissoluble ties of duty and affection.

The Westerner has been trying system after system in this all-important matter.

At one time, there was too much isolation in English boarding schools, and boys were encouraged in early youth to think of girls with indifference and contempt. Some now take an early opportunity to explain to the boys the evils of all bodily abuses. Then there is the tentative system of co-education. In none of these systems, is there the regular, systematic training of the boy's nature, the education that at once prevents abuses and produces

moral grandeur, the education that combines the cloister and the household. The co-educationists may be far in advance of their time, but I do not think the time has yet come for giving the system a trial either in the East or in the West.

WHAT IS TO BE DONE IN INDIA?

There is much in the western system of Education which we should accept, and there is much in the eastern system which we cannot afford to lose. The West should not force itself upon the East, but it should be assimilated in time, and the power of assimilation is great in the East. The purely secular education, with its materialistic taint, that has been dominant in our Universities for more than half a century, has shaken our social fabric to its very foundations. A system that has lasted for centuries, that has got in itself features that may be copied with profit by all the other existing systems of the world, cannot be so lightly brushed aside. And the essential feature of that system is education founded on religion. In the present system of education, religion has been divorced from education long enough to enable us to see what the effect is on our boys, on their guardians, and on society in general.

Please do not carry on the experiment too far.

If the fabric falls down altogether, chaos will be the immediate result, for you cannot easily construct another West in the East.

The objection that our Government is alien does not hold good. The Government has been too long in the land to be called alien. The days of

aggressive religion are now happily over, and religions honestly try to understand each other. When Muhammadanism had been sufficiently long in India, Prince Dara Sukoh, son of the Emperor Shah Jehan wrote that priceless work, *Majmaul Bahrain*, or "the union of the two streams" in India. And is not the time now sufficiently advanced to write a work on the union of all the great religious streams? There may be denominational schools like the Central Hindū College at Benares or the Muhammadan Institution at Aligarh. But our schools may safely provide for the religious education of different sects, and the experiment is being already tried in some private institutions. There is nothing in this against the policy and spirit of toleration. Religions tolerate their rivals in India, and are prepared to walk side by side. In the Female Training College at Bankipur, the Muhammadan and Hindū sub-committees made a joint requisition to Government for the religious education of the Hindū and Muhammadan girls. The Muhammadan Educational Conference at Burdwan has emphatically declared in favor of religious education, and the President of the Conference said that morality divorced from religion was an anachronism. Lord Minto has emphatically declared himself in favor of religious education, and has impressed upon the Ruling Chiefs the necessity of introducing it in their States, and Lady Minto has said the same thing no less emphatically in her address to the Begum of Bhopal. But so far as British India is concerned, a question has been raised by His Excellency which requires careful consideration. His Highness the Maharāja

of Alwar, in addressing His Excellency, spoke with earnestness of the need for more moral and religious education especially in the Lower Standard Schools. His Excellency replied in the following words: "Your Highness is very right in saying that the success of the future will largely depend upon the direction and control of education. That subject is a very big one, far too serious to discuss on an occasion such as this, but I agree that it would be fatal to the upbringing of the coming generation if the noble principles of religious and moral training, which go to form the character of nations, should be lost sight of in an exaggerated competition for the brilliancy of mere literary attainment. *But the direction of early religious training must rest largely with the people themselves. I hope they will not lose sight of it. It is one of those problems in which it seems to me the Rulers of Native States can do much to assist their countrymen. They have internal administration in their own hands. They can establish an educational control which a British administration of a different race and creed could not dare to inaugurate. They know and can sympathise with the traditions and forms of worship of their own people, they can attempt to direct and to influence the principles of education in realms into which the Government of India would be very wrong to intrude, but where the infinite mischief of the loss of religious guidance in early youth is already becoming more and more evident.*"

The remarks of His Excellency must be carried to their legitimate sequence. If, after all, Government

¹The Italics are mine.

thinks it would be wrong to intrude into the realms of religious education, it has a clear duty to the people. Government is bound to allow Universities to be organised by the people themselves, for imparting religious education to their sons. Government is bound to encourage and help private enterprise in this direction. The patronage and guidance of the Indian Ruling Chiefs will be welcome in the formation of Indian Universities, and Hindū and Muhammadan Chiefs may very well take personal interest in the character of religious education imparted to their co-religionists. If our Government will have nothing to do with the guidance and control of religious education, it can leave that part of the work to independent sub-committees in every University, with powers to be controlled by a Board of Ruling Chiefs, if you like.

The signs of the time are clear and manifest. The awakened conscience of India rejects the purely secular education given in our Universities; and whatever be the condition under which religious education may be introduced there, the fact remains that, till such an introduction is made, our present educational system must be characterised as unsound, incomplete and even dangerous.

A REVIEW OF THE MODERN SYSTEM OF EDUCATION IN INDIA

BY

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Rangoon, Burma.

EDUCATION in India, in the modern sense of the word, may be said to date from the year 1854, when the Court of Directors, in a memorable Despatch, definitely accepted the systematic promotion of general education as one of the duties of the State, and emphatically declared that the type of education which they desired to see extended in India was that which had for its object the diffusion of the arts, science, philosophy, and literature of Europe; in short of European knowledge.

The acceptance of this duty was an important departure in policy. The advent of British rule found in India systems of education of great antiquity existing among both Hindūs and Muhammadans, in each case closely bound up with their religious institutions. To give and to receive instruction was enjoined by the sacred books of the Brāhmaṇas, and minute details were laid down as to the routine to be followed in committing a text-book to memory. Schools of learning were formed in centres containing a considerable high-caste population, where Paṇḍits gave instruction in Samskr̥t grammar, logic, philosophy and law. For the lower classes, village schools

were scattered over the country, in which a rudimentary education was given to the children of traders, petty land-holders, and well-to-do cultivators. The higher education of Muhammadans was in the hands of men of learning, who devoted themselves to the instruction of youths. Schools were attached to mosques and shrines and were supported by State grants in cash or land, or by private liberality. The course of study in a Muhammadan place of learning included grammar, rhetoric, logic, literature, jurisprudence and science. Both systems, the Muhammadan no less than the Hindū, assigned a disproportionate importance to the training of memory, and sought to develop the critical faculties of the mind mainly by exercising their pupils in metaphysical refinements, and in fine-spun commentaries in the meaning of the texts which they had learnt by heart.

The first instinct of British rule was to leave the traditional modes of instruction undisturbed, and to continue the support which they had been accustomed to receive from the Indian Rulers. The Calcutta Madarasa for Muhammadans was founded by Warren Hastings in 1782, and the Benares College for the Hindūs was established in 1791. Provision was made for giving regular assistance to education from public funds by a clause in the Charter Act of 1813.

The grant was at first applied to the encouragement of the oriental method of instruction by paying stipends to students. But the presence of the British in India brought about profound changes in the social

and administrative conditions of the country; and these in their turn reacted on the educational policy of Government. The impulse towards reform came from two sources: the need of public servants with a knowledge of English, and of Vernacular education as well, which was carried on by the missionaries in the early years of the nineteenth century. The well-known Minute written by Lord Macaulay (at that time Legal Member of Council and Chairman of the Committee of Public Instruction) in 1835 marks the point at which official recognition was given to the necessity of public support of western education. Then followed a period of attempts, differing in different provinces, to extend English education by the establishment of Government schools and colleges, and by strengthening the indigenous schools; while missionary effort continued to play an important part in promoting educational progress.

In the despatch of 1854, the Court of Directors announced their decision that the Government should actively assist in the more extended and systematic promotion of general education in India. They regarded it as a sacred duty to confer upon the people of India those vast moral and material blessings which flow from the general diffusion of useful knowledge. They hoped by means of education to extend the influence which the Government was exerting for the suppression of demoralising practices, by enlisting in its favor the general sympathy of the Indian mind. They also sought to create a supply of public servants to whose probity offices of trust might, with increased confidence, be committed, and to promote the material interest of the country by stimulating

its inhabitants to develop its vast resources. The measures which were prescribed for carrying out this policy were: (1) The constitution of a Department of Public Instruction; (2) The foundation of Universities at the Presidency towns; (3) The establishment of training schools for teachers; (4) The maintenance of the existing Government colleges and schools of a high order, and the increase of their number when necessary; (5) Increased attention to all forms of Vernacular schools, and finally (6) The introduction of a system of Grants-in-aid, which should foster a spirit of reliance upon local exertions, and should, in course of time, render it possible to close, or transfer to the management of local bodies, many of the existing institutions.

The policy laid down in 1854 was re-affirmed in 1859, when the administration had been transferred to the Crown. The Universities of Calcutta, Madras and Bombay were incorporated in 1857, and those of the Panjāb and Allahabād in 1882 and 1887, respectively.

Shortly afterwards a considerable devolution of the management of Government schools upon Municipalities and District Boards was effected, in accordance with the principles of Local Self-Government then brought into operation. From the effects of the present system of Education in India, we now find that it has gradually developed itself into a commercial concern of a purely utilitarian character. There is no seeking after education without a material self-interested motive. Knowledge for its own sake is no more the ideal of the candidates who seek after

learning. Though none of us are whole-hearted admirers of our present day education, yet we cannot deny that it has done much good to Indian youths.

What is the function of Education? "How to live" says Herbert Spencer, "that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends every special problem is—the right ruling of conduct in all directions under all circumstances. In what way to treat the body, in what way to treat the mind, in what way to manage our affairs, in what way to bring up a family, in what way to behave as a citizen, in what way to utilise those sources of happiness which Nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely? And this being the great thing needful for us to learn, is, by consequence, the great thing which Education has to teach. To prepare us for complete living is the function which Education has to discharge; and the only rational mode of judging of an educational course is to judge in what degree it discharges such function." Real Education is the formation and training of the mind and character. Hard, patient and independent thinking and work are required in training the mind and forming the character. The mere acquiring of a bundle of facts which a student neither digests nor assimilates is no training at all. They do not nourish his mind. One must naturally ask the question: Does our Educational course prepare us to live completely? Our

emphatic reply is: No, it does not discharge its proper function to our entire satisfaction.

Now let us consider some of the subjects taught in our schools and colleges and see what are their relative value. I have no time to go into every one of them and I will therefore touch on a few. First let us consider the study of languages in our schools. Besides our mother tongue, we are made to study English as a compulsory subject. There is no alternative but to do so. Our Vernacular languages as vehicles of thought or instruments for acquiring knowledge are comparatively very imperfect and out of use, so we are obliged to acquire a tolerably good knowledge of English before beginning to learn useful arts and sciences. This is one of the drawbacks of our Education. We are to prosecute our studies in a foreign language and so our progress is bound to be slow; but it cannot be helped. Of all the subjects taught in our schools and colleges our Vernaculars are most neglected, and besides there is not much scope for further development of this second language when the student leaves the school. A graduate of ten years' standing, somehow or other, manages to forget even the A. B. C. of the so-called second language.

Take History; why should we stuff the brains of our school children with useless, uninteresting and sometimes demoralising details of wars? The first impression of such a study on our juvenile minds is that human beings are one another's enemies. They are capable of doing nothing but quarrelling with their neighbors. Slight, insignificant causes

are sufficient to provoke bloodshed and disastrous wars. The juvenile mind naturally concludes that might, and might alone, rules the world. Grown-up men and women may learn these facts with advantage; but are we justified in teaching this sort of history to our children? I do not mean that we should belittle the importance of historical study in general. History should be the teacher of mankind. If it does not become so, the blame rests partly with those who teach history and partly with our text books. If we examine the text books prescribed for examination we see a good number of pages are devoted to the narration of wars. Such facts neither illustrate the right principles of political action, nor throw any light upon the science of Society, nor have they the remotest bearing on any of our actions. We wish that our children should learn the natural history of Society. History should be reduced to a science, and the narrative merely cited in exemplification of the principle.

The other day I was asked to examine the fourth standard girls of our school in geography, at the annual examination. The notes given to these children included a statement that the birth-place of the Āryans, was Tibet, and that 3,000 years ago they emigrated eastwards into China and southwards into Āryāvarta. When I made enquiries where the information was obtained, they showed me a text book in English, and this happened to be a text book recognised for use in primary schools by the Educational Department.

Elementary mathematics should be taught in all schools. The course prescribed for our Matriculation

examination, if intelligently gone through, is just sufficient for an educated man to know. Those who have no special aptitude for mathematics should not be made to waste their time and energy in cramming the theories of higher mathematics.

True science and true religion, says Professor Huxley, are twin sisters, and the separation of either from the other is sure to prove the death of both. Science progresses exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis. If there is any subject of vast importance which has not been given a proper place in our education, it is Science. It is true that through the beneficence of that broad-minded, sympathetic and public-spirited man, the late Mr. J. N. Tata, the Scientific Research Institute has just come into existence; but, we trust that the laboratory work connected with this institution will have nothing to do with experiments on living creatures.

It will take too much of our time if each subject is dealt with in detail, but this much is a recognised fact that, while trying to bring about a better relationship between the masters and their pupils, there is sufficient scope in the direction of improving our text books and our method of education. A Normal School to train teachers on national lines is, as much, if not more, a necessity if education on national lines is to succeed. Because other things being equal, the efficiency of teaching or training will vary in exact proportion to the efficiency of our teacher. Teachers should be well-trained on national lines, and a schoolmaster must have a

thorough knowledge of the subject he undertakes to teach. His moral character should be above suspicion.

Knowledge loses half its charm and more than half its value if it be not interesting. If the lesson be not made interesting by the teacher, there is no alternative for the student but to cram it. Where young people are taught as they ought to be, they are quite as happy in the school as at play, and are seldom less delighted, nay often more, with the well-directed exercise of their mental energies than with that of their muscular powers.

From the earliest days of British rule in India, private enterprise has played a great part in the promotion of both English and vernacular education. Now it has become a national cry to have as many private institutions as possible; to have indigenous methods of instruction; to have a comprehensive scheme of national education; to seek to satisfy the aspirations of students in the domains of learning and original research; to supply the Government with a succession of upright and intelligent public servants; to train workers in every branch of commercial enterprise that has made good its footing in India; to attempt to develop the resources of the country and to stimulate and improve indigenous arts and industries; to offer to all classes of Society a training suited to their position in life. It now rests with the people themselves to make a wise use of the opportunities that are offered to them and to realise that education, in the true sense, means something more than

the acquisition of so much positive knowledge, something higher than the mere passing of examinations, that it aims at the progressive and orderly development of all faculties of the mind, that it would form character and teach right conduct—that it is, in fact, a preparation for the business of life, a preparation for a spiritual life.

BURMESE SYSTEM

The education of the Burman in the monasteries even to-day gives us a typical presentment of what was aimed at by education in earlier days. After the boy has learnt the alphabets, his first text book is the *Mingalasutta*. It is a small Pali poem of twelve verses, with a short preface. It is placed in the hands of the pupil and he is patiently taught the twelve stanzas, one after another. It runs as follows. A certain deity is said to have approached the Blessed One and addressed Him thus:

1. Many Gods and men, longing for happiness, have devised blessings; do Thou tell the greatest blessings. Buddha answered: 2. Not to follow the fools, but to serve the wise, to honor those that are worthy of honor; this is the greatest blessing. 3. To live in an agreeable land, to have performed good in a former existence, right aspirations for oneself, this is the greatest blessing. 4. Great knowledge and education, a well practised self-control and well spoken words, this is the greatest blessing. 5. To support one's parents, to protect child and wife, to follow a peaceful calling, this is the highest blessing. 6. To give alms, to live righteously, to help relatives, to do blameless deeds, this

is the greatest blessing. 7. Ceasing from sin and abstaining from it, refraining from strong drink, earnestness in the performance of one's duties, this is the greatest blessing. 8. Reverence and lowliness, contentment and gratitude, the hearing of the law in due time, this is the greatest blessing. 9. Patience and meekness, visiting the monks, religious conversation at the proper time, this is the highest blessing. 10. Temperance and chastity, insight into the Noble Truths, the realisation of Nirvāṇa, this is the greatest blessing. 11. A mind unshaken by the changes of life, a mind free from passions and sorrow and secure, this is the greatest blessing. 12. Those who do such things are on every side invincible, everywhere do they walk in safety, and theirs is the greatest blessing.

When he has perfectly mastered the text, the meaning, and can recite them without hesitation, only then the most easy rules of grammar in connexion with this particular text are explained to him. The choice of this little poem was very happy indeed, for the Pali of it is extremely simple, and it contains sentiments of a highly educative value, which could not but deeply impress the mind of the pupil at so tender an age. After this the pupil had to begin the second text, which is a small lyric composed in a moment of inspiration by the greatest expounder of Buddhism, Buddha-ghosha. These two texts having been mastered and further excellence in reading and writing obtained, the pupil began the study of the Burmese classics.

The remark has often been made that the extension in India of an education modelled upon

European principles, and, so far as Government institutions are concerned, purely secular in character, has stimulated tendencies unfavorable to discipline, and has encouraged the growth of a spirit of irreverence in the rising generation. If any schools or colleges produce this result, they fail to realise the object with which they were established—of promoting the moral, no less than the intellectual and physical, well-being of their students. It is, therefore, absolutely indispensable that schools and colleges should be established on national lines, and should supply religious and ethical instruction to complete the educational training of their scholars. If this essential truth is overlooked or imperfectly appreciated, our labors to elevate the standard of education in our country and to inspire it with high ideals will assuredly fail to produce substantial and enduring results. The leaders of Indian thought, and the great body of workers in the field of Indian education, will, I trust, support this cause.

THE SCOPE AND FUNCTION OF PRIVATE ENTERPRISE IN EDUCATION IN INDIA

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DURING the last twenty years a large amount of material on the educational system in India has been collected and provided by the Government. In the pre-British days there were systems of education in India of great antiquity, both among the Hindūs and Muhammadans, which were more or less connected with religious institutions; but education in the modern sense commenced only half a century ago, when the Court of Directors announced that the Government should promote general education in India, and impart a knowledge of the arts, science, philosophy and literature of Europe. When the system of public instruction was organised, the indigenous schools in the country were helped by the Government, and were gradually modelled on the lines approved by the State. Education in English and in Vernacular was here and there imparted in institutions maintained by the different missionary societies, earlier than the creation of the system of instruction by the State. Later on, when the desire for western Education spread, colleges and schools were founded and maintained by Indians themselves on the State or Mission models. Thus, now, all institutions which

conform to the standard of efficiency prescribed by the Government, and follow an approved course of instruction are called 'public' institutions. These 'public' institutions may be divided under four heads : 1. Institutions maintained by the Government, or District or Municipal Boards. 2. Institutions maintained by the missionary societies, which are either partially helped by the State or are unaided. 3. Institutions for the education of Europeans. 4. Institutions managed by committees which are non-missionary, and which receive either Government grant or are unaided. Over and above these institutions there are 'private' institutions, which are not recognised by the State, and which give only religious education, or combine some kind of secular education with it. It is difficult to get any complete or accurate information about such institutions, and thus a correct estimate of the entire educational activity in India is impossible. Then, again, it is not so easy to find out the condition of education in those parts of India which are governed by Indian Chiefs, each having a separate Department of Instruction of its own. The only materials that are available to a student of the Educational System in India are the reports about the institutions recognised and controlled by the Departments of Public Instruction in ten different Provinces of British India, including Coorg.

Taking a bird's-eye view of the different stages of education in these Provinces, one finds that, so far as primary education goes, the number of scholars is gradually, though very slowly, increasing, but we are yet far far behind other important

nations of the world, as will appear from the proportion of children enrolled to the total number of the populations in India and in other countries.

In America the proportion is over 20 per cent.; in Germany about 20 per cent.; in England about 18 per cent. and in India only 1 per cent. Thus America is twenty times more advanced than India in primary education.

In secondary education there has been a marked increase, particularly in boys' schools of high stage, a rise of about 88 per cent. within fifteen years. This clearly shows that the spread of education is mainly confined to towns, and important villages with a large population.

The higher education has not of late been keeping pace with the growth of secondary education, and the slight increase in the number of scholars does not show that higher education is progressing, at least so far as quantity goes. When there were a hundred scholars in the high stage of secondary education, there were in 1896—7 in the Arts Colleges about 22, in 1901—2 about 21, and in 1906—7 hardly 17. Again, it is a mistake to suppose that a disproportionately large number go in for the University Education available in India. The Director-General of Education in the last *Quinquennial Review* of the progress of Education in India writes as follows: "It is sometimes supposed that the output of graduates from the Indian Universities is in excess of the number for whom there is employment; and indeed it is very common for persons who write about the social and political condition

of India to treat this supposition as if it were a demonstrated fact, and upon it to build the theory that the pressure in the country of a large body of graduates seeking employment and finding none is the cause of some disorders in the State." If we were to compare the state of higher education in this country with that in other countries we feel our own smallness. The number of University students per 10,000 of population in India is less than even 1, in the United Kingdom about 5, in Germany about 8, in the United States of America about 13. It should also be borne in mind that the standard of University education in other countries is much higher than here, and a good deal of what passes for a University education, at least in the lower stages, is really covered by the curriculum in secondary schools in other countries; and thus if, for the sake of comparison, we were to take the statistics of scholars in the higher stages of University education in India, the average would be very much less than 1 per 20,000 of the population. The Arts Colleges that were rapidly rising in numbers are now dropping out, as is evident from the following:

1886-7	1891-2	1896-7	1901-2	1906-7
86	100	115	140	127

The rise in the number of scholars in the Arts Colleges has, during the last six or seven years, been very much less than in previous quinquennia, while the average of passes in the Matriculation during the last quinquennium is very much

higher than in the quinquennium preceding it. In fact, in the year 1906-7, of which the figures are taken, the number of Matriculates is about 20 per cent. above the average of the last quinquennium. This cannot be attributed either to the fact that young men now care more to join the Professional than the Arts Colleges, for where there were 100 scholars in the high stage of secondary education, there were in 1897 about 9 in the Professional Colleges; in 1902 about 7; and in 1901 about 6. The real cause seems to be the raising of the fees. The average annual fee per pupil has, within a decade, risen by about 18 per cent.

While taking a broad survey of the condition of education in British India I have dwelt at greater length on the decline of higher education than at first sight seems necessary for the purpose of this paper. I have done so because, while taking into consideration the scope and function of private enterprise, one cannot neglect altogether the duty and the policy of the State as regards education; and the results that we see in higher education typically illustrate the mistake of the policy adopted by the State in connexion with education in India. While discussing the question of the levy of fees in Arts Colleges, Mr. Nathen, in the fourth quinquennial Review of Education in India, explains the policy of the Government. He says: "The policy aims at rendering the institutions maintained or aided by the State less and less dependent on assistance from public revenues, and is also designed to secure greater efficiency and success in the privately managed institutions."

The resolution of Lord Curzon's Government on Indian educational policy lays down as follows: "The progressive devolution of primary, secondary, and collegiate education on private enterprise, and the continuous withdrawal of Government from competition therewith, was recommended by the Education Commission in 1883, and the advice has been generally acted upon. But while accepting this policy, the Government of India at the same time recognise the extreme importance of the principle that in each branch of education Government should maintain a limited number of institutions, both as models for private enterprise to follow, and in order to uphold a high standard of education. In withdrawing from direct management, it is further essential that Government should retain a general control, by means of efficient inspection, over all public educational institutions." The question really resolves itself into this: "How far is it the business of the State to foster education among the people?" To this question different States have replied differently. In England, higher education is not supposed to be so much the business of the State as of the people; as regards secondary education, it is generally accepted that, as far as possible, it must be paid for at cost price; but so far as primary education is concerned, every parent has been given the right to obtain free education for his children, and the Government gives a special grant in lieu of fees to all schools. This has led practically to the abolition of the school fees. In Germany, the entire cost of the Universities and the Polytechnics is borne by the State. In the second-

ary schools tuition fees amount in the aggregate to a very considerable sum, and are estimated at about one-third of the total income of schools. Primary education—unlike England—is not free, but the State's proportion of the total amount spent over primary education is about half. In America all public primary schools, a large proportion of public secondary schools, and nearly all State Universities are free. The policy of the Government of India is given in the Report of the Education Commission and Lord Curzon's resolution quoted above. But before discussing the merits and demerits of the policy of the State in India, it would perhaps be better to quote the views held by some eminent men in the West about the merits and demerits of the systems in England, Germany and America. Mr. Chamberlain once said: "In Germany, in America, in our own colony of Canada and in Australia, the higher education of the people has more support from the Government, is carried further than it is here, and the result is that in every profession, in every industry, you find the places taken by men and by women who have had a University education. And feeling as I do on these subjects, you will not be surprised if I say that I think the time is coming when Government will give more attention to this matter, and perhaps find a little more money to forward its interests." As a responsible minister, he had of course to speak with a certain amount of reserve. But another scientist, Sir Norman Lockyer, has more freely criticised the policy of the State in matters of education in England. He says: "Chief among the causes which

have brought us to the terrible condition of inferiority as compared with other nations in which we find ourselves, are our carelessness in the matter of education and our false notions of the limitations of State functions in relation to the conditions of modern civilisation. Time was when the Navy was largely a matter of private and local effort. All this has passed away; for our first line of defence we no longer depend on private and local effort. Time was when not a penny was spent by the State on elementary education. But when we pass from primary to University education, instead of State-endowment we find State-neglect; we are in a region where it is nobody's business to see that anything is done. The German State gives to one University more than the British Government allows to all the University colleges in England, Ireland, Scotland and Wales put together. Do not our ministers of State know that other civilised countries grant efficient State aid, and further that private effort has provided in Great Britain less than ten per cent of the sum thus furnished in the United States in addition to the State aid? What are the facts relating to private endowment? In depending in our country upon this form of endowment we are trusting to a broken reed. We find that private effort during sixty years has found less than £4,000,000. While in the United States during the last few years more than £4,000,000 has been endowed." "To compete on equal ground with other nations we must have more Universities. Another crying need is of that of more professors and better pay. Another is the reduction of fees; these should be

reduced to the level existing in those countries which are competing with us—to say, one-fifth of their present rates, so as to enable more students in the secondary and technical schools to complete their education. The facts show that in England we cannot depend upon private effort to put matters right."

Of the merits and demerits of the German system, Professor Mach speaks as follows: "But how does it come, we must ask, that institutions so antiquated as the German gymnasia could subsist so long in opposition to public opinion? The answer is simple. The schools were first organised by the Church; since the Reformation they have been in the hands of the State. On so large a scale the plan presents many advantages. Means can be placed at the disposal of education, such as no private source, at least in Europe, could furnish. Work can be conducted on the same plan in many schools, and so experiments made of extensive scope which would be otherwise impossible. A single man with influence and ideas can under such circumstances do great things for the promotion of education. But the matter has also its reverse aspect. Educational competition is excluded, for all successful attempts at improvement are impossible unless undertaken or permitted by the State. By the uniformity of the people's education, a prejudice once in vogue is permanently established. The highest intelligences, the strongest wills, cannot overthrow it suddenly. Many people affect the opinion of the ruling classes even against their better judgment, so as to abide on the same plane

of respect with the latter. Let us remember, finally that an influential Statesman, even within the boundaries which the law and public opinion set him, can do serious harm to the cause of education by considering his own one-sided views infallible, and in enforcing them recklessly and inconsiderately—which not only can happen but has repeatedly happened. The monopoly of education by the State thus assumes in our eyes a somewhat different aspect." Now what is the ideal placed before itself by the State in India. Put more plainly it divides itself into three heads: (1) That the State should, as early as possible, wash its hands of all kinds of education. (2) That the extent to which it should interest itself in education is to establish a few model institutions for private enterprise to follow. (3) But Government should at the same time retain control over all educational institutions. This ideal possesses many features of the system followed in England, *minus* two very important points: namely, the duty of the State to impart primary education to all children free, and secondly the independence of action given to the Universities and colleges not only in name but in reality. So far as administration and control of the institutions go, such an ideal possesses the features of the system in Germany where educational progress is guided by administrative order, where the keys of the position are in the hands of a strong central authority, where there is a strong tradition in favor of a direct State management, in fact all the disadvantages mentioned by Professor Mach *minus*

all that the State does for the growth and development of University and Technical education. The State in India expects the people to follow the example of America, so far as private enterprise and benefactions go, *minus* all that the State does itself by imparting almost the whole of the education under its control free to the people.

Speaking from this platform, I am really more concerned with what private enterprise should do than with the defects of the policy of the State in India; and my dwelling at length on the latter point might seem to be not only a digression, but also maintaining a position inconsistent with the object of this paper. I have done so, lest the advocacy of the extension of private enterprise might, in some quarters, be taken to be either an express or implied acceptance of the policy enunciated by the State in India. I have done so also with a view to impress upon my countrymen the fact that as long as public opinion is not strong enough to influence the State to adopt a different and a better idea, the patriotism of the people should urge them still more to exert themselves to make up for the loss which the nation is bound to suffer from the mistaken policy of the State. While maintaining to the full the responsibility of the State to impart the cheapest and the best education to the people, bringing within its sphere of activity as wide an area as possible, I beg to point out the urgent necessity of greater earnestness on the part of the people, and a wider extension of private enterprise than has hitherto been the case. There is always a scope for private effort, though it might not be

very wide. Take the example of America, where in addition to all that the State is doing to afford every child an opportunity of receiving the blessings of education, private effort, is not a whit behind. Everywhere the communities maintain free primary and grammar schools. In the State of Massachusetts the communities maintain free high schools also. Private and endowed schools exist everywhere, and a number of the most celebrated secondary schools of the U. S. are endowed schools; so are the Modern Institutes (schools closely resembling the English Polytechnics). An experienced educationalist, while discussing the American ideals in Education, writes: "One of the most striking things in American life is the profuse, yet well considered, liberality with which wealthy citizens endow places of higher education. America is under heavy obligation to the far-sighted munificence of those who have created these new facilities for higher education. The popular imagination has been struck by the magnitude of the gifts. The American people realise that Universities are now an essential part of healthy and efficient national life. Some of these princely gifts may have been due to a form of ambition. But this ambition is of a noble kind. Some may have been due to a sort of fashion. But it is highly creditable to American life that fashion should have taken such a form. Most of the gifts are probably due to a conviction of the urgent need for higher education in a democratic community. But this munificence, in endowing great centres of academic learning, is doubtless due in part to a deeper instinct still; namely, to a

belief that great endowments devoted to University teachings and research may hereafter guarantee, to certain types of learning and to some branches of science, a shelter of which they may stand in need." From 1871 to 1901 it is estimated that the total amount of benefactions to higher education alone has in the United States amounted to £40,000,000, or in terms of Indian money to sixty crores of rupees. In 1900, Mrs. Leland Stanford endowed three crores and thirty lakhs to the University named after her, and in 1902, Mr. Carnegie endowed three crores to the Carnegie Institution, Washington. This gives us a rough annual average of three crores as benefactions to only higher education in America. Turning now to India we find that about ninety-seven lakhs of rupees were spent on education in all its stages from *private sources* in the year 1906—1907. Deducting from this figure the amounts relating to European education and institutions maintained by missionary bodies, whose number is certainly much more than that of the purely Indian non-missionary institutions, and whose funds are generally received from foreign countries, and making the necessary allowance for certain items which are put down against this head in the official returns merely to adjust the accounts, it would not be putting it too low if we say that not more than thirty lakhs were really spent from private non-missionary sources during the year 1906—1907. This amount is undoubtedly a drop in the ocean when we consider the vast number of the population that is to be educated. The chief need with regard to education in India is that it should be

made gradually more and more suited to the national temperament and requirements. In the special circumstances of India, where education is at present entirely under State control, there is bound to be a sort of dead uniformity and an unconscious imitation of foreign ready cut patterns. The institutions aided by the State have necessarily to follow the same lines as are laid down for the State institutions. The only institutions from which something can be expected in this direction are those which receive no assistance from the State. In order to ascertain what sort of education, and on what lines, is best suited to the national temperament and would bring out all that is best in the nation, it is necessary to carry on different experiments on different lines.

Taking into consideration all the facts mentioned above, it is absolutely necessary that more and more unaided schools and colleges, as well as Universities, independent of State control, should be established, and that they should receive every encouragement from official and non-official quarters.

Further, as long as the policy of the State remains as it is, the only institutions that can give cheap education are the unaided private institutions; but they cannot maintain their efficiency unless they have an ample supply of funds from the community. But it is a matter of the profoundest regret and almost a national calamity, that private effort in the matter of education is not at present equal to the occasion, as is evident from the fact that in almost all the different stages the number of unaided institutions is fast decreasing:

	Arts Colleges	Secondary Schools	Middle Vernacular Schools	Primary Schools
1902	53	822	129	17,597
1907	42	760	82	14,288

This unfortunate decrease in numbers not only means so much loss of education, but there is also loss in the organising capacity and power of initiative in the people.

There are, I admit, many difficulties in the way of the establishment of institutions independent of State assistance and control. One of the difficulties is that there is unfortunately too much suspicion in certain quarters, and it is always presumed, and very often with a regrettable want of fairness, that the object with which such institutions are started is merely that of competition. It is always forgotten that, under modern conditions, in no country in the world can there be any effective competition between the State and private effort in matters of education. The chief function of private effort is to supplement, and not to compete with, the efforts of the State. The sooner this fact is clearly recognised the better will it be for the interests of India.

It will thus be seen that the obstacles in the way of independent private effort are many. But they are not insurmountable, provided the national consciousness is fully awakened to the needs of the moment and the people show that they are in earnest about it. What is wanted is that men of brains, men of money, and men of energy, should all contribute their share to the uplifting of the nation by means of education, which can be sound only

when it takes into account the national needs and the national temperament. Hughes, in his valuable book, *The Making of Citizens*, while reviewing the systems of education prevalent in the different leading countries of the West, says :

"In comparing the training of citizens, therefore, these national idiosyncrasies will need to be very carefully estimated. For example, any system of training which would tend to crush national aptitudes and characteristics must be condemned; whereas any system, crude though it be, which tends to develop these must receive commendation. Each nation has, it is believed, the system best suited to its idiosyncrasies. It is by development along its own lines that each system will reach the ideal, not by adaptation of other systems. Evolution, not revolution, is the order of development."

To take a concrete example: merely secular education is not suited to the national genius of the Asiatics, and much less of the Indians. But in the peculiar circumstances of India the State rightly abstains from imparting religious instruction and maintains a policy of religious neutrality. It is all the more necessary for the people to open private institutions in which religious education can be given, in order to supplement the efforts of Government. This is already being done successfully in France and America, where the system of State education is secular. There is no reason why an equal measure of success be not attained in India in this direction. It is now fortunately recognised that a withdrawal of religion from the school-room has an unwholesome effect upon the tone of the school, and that it is

a mistake to suppose that religion is a matter only for home instruction and should have nothing to do with the school. Religion is not like a garment which can be put on at certain times and on certain occasions. Children are often very much more logical than men, and when they find that the very idea of religion is to be banished from the school, they begin to think why it should not be eliminated from the home. But in imparting religious instruction, it is necessary to bear in mind that children should receive religious instruction in their own faith. Such institutions are at present very few, and it is highly desirable that their number should increase. We should, however, guard against the creation of any spirit of narrowness or sectarianism. Toleration and broad-mindedness should be the guiding principles.

In India to-day we find the followers of all the religions of the world living side by side, perhaps in future to fulfil some higher purpose; and amidst the critical times that India is certain to pass through, the Theosophists will find their true work. It will be their duty not only to establish schools and colleges, and to put their brains, their wealth and their energy into the service, but also to provide for the religious education of every child in the faith into which he was born. Their duty, however, will not be over when they have achieved this much; they will have not only to revivify and resuscitate all these great and noble religions, but will also at the same time have to work hard to bring in peace, mutual respect and good-will among the different religions. A Theosophist will have to deal with half a dozen patients

now lying in one place in a hospital, but who were in their days of health strong, mighty and brave—the patients now suffering from chronic ailments due to ignorance, and having on their bodies the bruises and the marks of blows received from each other in moments of intense passion and anger. A Theosophist's work will be that of a doctor and a minister, and his aim should be to see that, when the patients recover, they will be free from all taints and will forget the old feuds, and recognise each other once again as brothers—children of the same parents. For the Theosophists in India, truly, a work of great responsibility, but a work in which it is the highest privilege of every individual to take some part.

SOME HINTS ON FEMALE EDUCATION

BY

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As one connected with the Shri Minākṣhi Vidyā Shāla, a girls' school conducted at Maḍura under the auspices of the Maḍura Theosophical Lodge, I have experienced difficulties which perhaps have also been felt by others interested in female education in this country. I mention a few of them hereunder, with a view to a practical solution by persons more experienced than myself.

1. The first and foremost difficulty which every Manager of a girls' school in the Madras Presidency feels (I believe it is so in other provinces also), is the want of properly qualified women-teachers. This difficulty is the chief, if not the sole, cause of the unsatisfactory progress of female education in this country. On account of paucity of capable women-teachers, we are forced to employ men-teachers; in consequence of this, our girls do not remain in school beyond the age of 10 or 11, which is just the age when their intellect opens and begins to expand, and welcomes intelligent guidance. Real education cannot be imparted below that age. It is said by a scientist that only after the age of 12 a boy or girl can begin to understand *facts*, and before that age can get by heart mere *words*.

It is no doubt true that Christian missionaries are turning out women-teachers; but for obvious reasons they cannot be employed in Hindū girls'

schools. The women-teachers turned out by the Government Normal Schools are also most of them Native Christians. We want high caste Hindū women, trained and well read in Hindū religious books, and capable of guiding Hindū children on the Hindū national lines. They must be imbued with the Hindū ideals of Sāvitrī, Sītā, Dāmayaṇtī, etc.—and at the same time should be well disciplined in the western methods. It is only when our girls come under such teachers, that we can hope for true education of them, in order that they may become true Āryan women worthy of the race. This is not, however, a lofty ideal pitched too high for practical realisation. The Hindūs should really feel and appreciate that education is the true basis of the advancement and culture of Hindū women, and that cultured Hindū ladies are at the base of our national regeneration; then we can find the sinews of war for an institute for training Hindū women-teachers on the national lines. As to materials, we have plenty, in the shape of the girl-widows of the high castes throughout the country. The true and effective solution of the difficulty we feel in this matter is to utilise the large number of widows by training them as women-teachers, and thereby to enable them to lead an honorable life of usefulness both to themselves and to the country.

I have not seen, but have heard, a good deal of the training institute conducted at Poona. We should establish an institute of that sort in every province. Till then, our endeavors on behalf of female education cannot be considered satisfactory and real.

Such an institution, if established, can expand its usefulness in so many directions; such as training midwives, women-preachers and expounders of our religious books to our zenāna ladies—similar to the Bible-women employed by missionaries ostensibly for education but really for conversion.

2. The second difficulty we feel is the absence of suitable text books. This complaint holds good in regard to text books both for boys and girls. There is not a single book put into the hands of our boys or girls which tells them of the greatness of the R̥shis, their forefathers, and which in short is calculated to nourish patriotic sentiments, or to inspire them with love and reverence for the past of India, and for the country of their birth. It is a woeful and melancholy want. The Central Hindū College has now done something to minimise this complaint by the recent publication of *The Children of the Motherland* and *Stories for Young Children*. More books must be published on this line. It is a common-place that the text books now used for girls are not suitable for them. Proper and suitable readers should be framed and written for our girls. As regards religious text books, up till recently we had great difficulty; and the Central Hindū College has done a great service to the country by the publication of the *Saṁskṛta Dharma* text books. In this connexion, I may be permitted to say that, between the simple Catechism and the Elementary Text Book, there is a long and wide gap. We require an easier text book on religion, intermediate between the catechism and the elementary text book. Teachers feel great difficulty in taking boys

and girls from the catechism to the elementary text book. We are using now as such intermediate books—the *Īṣṭa Maṭa Catechism*, the *Rāmāyaṇa* and *Mahābhārata Catechisms*—all written in simple and easy Tamil. Nevertheless a text book intermediate will be a welcome addition to our religious curriculum.

3. As the generality of our girls are drawn from poor and middle classes, as far as this world's possessions go, though they be Brāhmaṇas and of other high castes, it will be an inducement and a real boon to our people, if girls be taught one or two industries suitable for home-life, so that they may, by exercise of such industry in after-life, add to the income of their husbands, or earn an honorable livelihood if unfortunately thrown upon their resources by loss of their bread-winners. In this connexion, I may mention the case of a Vaiṣṇava Brāhmaṇi lady, who adds to the income of her husband by singing songs on festive and ceremonial occasions in Brāhmaṇa households in my city. In Southern India, at any rate, music holds a prominent place in the performance of most Samskāras; Maṅgalam songs and songs of blessings are invariable accompaniments. That is the reason why in all girls' schools in South India, music is separately taught.

Dr. Nanjunda Rao of Mylapur has been working in the direction of the introduction of home industries. I mention hereunder a tentative list of some industries which may, with advantage, be introduced in our schools:

1. Knitting of socks.
2. Introduction of sewing machines.
3. Woollen caps.
4. Small banions.
5. Knitting bodices.
6. Making coats for children.
7. Tape-making.
8. Palm-leaf weaving.
9. Fan-making—with paper, palm-leaf, etc.
10. Drawing pictures of Devas and Devīs.
11. Clay modelling—especially Gaṇeśha, Sarasvatī, Shrī Kṛṣṇa—for the respective festivals.
12. Rattan work.
13. Bookbinding.
14. Lace embroidery, etc.

At present, poor Brāhmaṇa-widows, when thrown upon their resources by loss of their husbands, have to pound Aval (unhusked rice steeped in water and then dried and bruised) to earn their living. Their other sources of income are: sweetmeat-making, appalam-making and preparing pickles and preserves. Owing to the keen competition and struggle for existence which is being experienced by our people, by men turning to these occupations, women are not able to earn a decent income by them. The introduction of the other industries above-mentioned may go a great way towards bettering their condition.

4. Before I conclude this short paper, I may suggest that educated people should avail themselves of the numerous opportunities afforded by large assemblies of relations and friends, by reason of

festivals and ceremonies, to explain and expound religious philosophy and science. On such occasions, a judicious use of a magic lantern, with a good equipment of select slides, will be greatly appreciated by our elderly ladies.

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