

Government of Madras

HOME DEPARTMENT (EDUCATION).

MISCELLANEOUS

RECORD ONLY.

G.O. No. 1457, 17th November 1917

Religious and moral instruction in schools

Recording papers relating to — in the Mysore State and papers received from the Government of India on — under other local Governments and Administrations.

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READ—the following papers: —

I

A short note on the working of the system of religious and moral instruction introduced into the Government institutions of the Mysore State from 1st November 1908.

In the month of November 1908, Religious and Moral Instruction was introduced in all the schools of the State which were maintained entirely from the public funds. His Highness' Government observed in their order No. 422/07-3, Education, dated 28th September 1908, that the tendency of the system of education then in vogue (without moral and religious instruction), especially in the Government institutions, was to devote exclusive attention to the training of the intellect, and to leave the character of the pupils to be formed and moulded in an indirect manner, by the personal example of the teachers, the literary teaching included in the school curriculum, and the nature of the discipline maintained in the institution, and that the result, as judged from experience and observation, could not be considered to be altogether satisfactory. Accordingly all the Government educational institutions were ordered to devote five periods in the week, each period consisting of the first thirty minutes after the roll-call, to moral and religious instruction, the moral teaching being imparted on Mondays, Wednesdays and Fridays, the religious instruction on Tuesdays and Thursdays.

In conformity with the Government Order, the Education Department issued several circulars to the different schools and colleges defining the courses of instruction for different classes, recommending certain books to be used as text-books and some others for purposes of reference. A copy of each of these is given in appendix.

The following course of religious instruction was adopted for Hindu boys based on the curriculum of the Benares Hindu College:—

(a) Religious Teaching.		Class.	Subject.
Infant, and Vernacular I and II	...	...	Pictures and stories suitable for young children.
Anglo-Vernacular class I or Vernacular III	...	...	Stories and easy stotras, suitable for young children chiefly taken from Hindu sacred books.
Anglo-Vernacular class II or Vernacular IV	...	...	Sanatana Dharma Catechism, Part III.
Do. class III or Vernacular V	...	...	Do. Part II.
Do. class IV	...	...	Do. Part I.
Do. class V	...	...	Sanatana Dharma Elementary Text-book, Part III, co. 8 to 11.
Form IV	...	...	Sanatana Dharma Elementary Text-book, Part III, co. 1 to 7.
Do. V	...	...	Sanatana Dharma Elementary Text-book, Part II.
Do. VI	...	...	Sanatana Dharma Elementary Text-book, Part I, omitting co. I and II.

For Muhammadan pupils reading in colleges and schools, the curriculum adopted was purely non-sectarian. It is given in appendix (vide Circular C. No. 25 of 1908-09). For want of suitable text-books it was found impracticable to separate moral from religious instruction from the IV Hindustani Class upwards. The teaching of both subjects is therefore combined in the higher classes in the same lessons.

The subject of direct moral instruction being very difficult for untrained teachers to handle, the department was only able to suggest the names of suitable text-books for the use of teachers and indicate the general lines on which moral instruction was to be conducted.

In the primary classes (Infant and Vernacular I, II and III classes, as also the Anglo-Vernacular I class) moral and religious instructions were to be combined, it being difficult to separate the two at such an early age. Simple stories were to be narrated to them illustrated by pictures, and moral lessons were to be inferred from the stories. In the Anglo-Vernacular Classes II to V, as also in the high schools, certain text-books like Reid's Manual of Moral Instruction, Hackwood's Notes of Moral Lessons, Nitichintamani (a Kanarese story-book illustrating moral precepts), etc., were recommended to be used for teaching morals. The teachers were cautioned against regarding the instruction contained in the text-book as the all in all of their teaching, the book being only a guide to them, a pivot on which to centre their teaching. They were also instructed to correlate moral instruction as far as possible with literature or history read in school or with the actual incidents of school life, with a view to make it far more impressive than unconnected or abstract lessons.

A number of important schools situated at district and taluk headquarters were furnished with coloured wall pictures of Puranic incidents and handbooks of stories written in simple language bearing on the pictures. A compilation was made of short prayers and moral verses on the common duties of daily life for use in the primary classes. A collection of suitable devotional songs for use in Anglo-Vernacular classes was also prepared. A revised edition of Mr. M. S. Puttanna's Nitichintamani written in homely Kannada was published. These are only a few of the facilities afforded by Government for furthering the cause of moral and religious instruction in schools. Many teachers and public-spirited writers and journalists also have done much by way of publishing suitable story books, booklets on the conduct of life and moral precepts and celestial songs.

The scheme came into force on 1st November 1908 and by the commencement of 1909, all the schools began to carry out the Government order in accordance with the instructions issued by the Education Department. It has thus been in actual operation for five years and ten months. The mode of its working in the different kinds of institutions is briefly indicated below:—

Village Elementary Schools.—Many headmasters of these schools could not make proper arrangements for the recitation of stories illustrated by pictures, and accordingly they were content with the recitation of a short prayer in Kannada at the commencement and close of the school. The morning prayer was followed by some verses relating to daily conduct which all the boys repeated after the teacher. The repetition of prayers and devotional songs has its own value in impressing upon the minds of the young pupils a due sense of reverence to God and in implanting the other virtues that go with it. The children in these schools have taken kindly and cheerfully to the system.

Anglo-vernacular and Taluk vernacular schools.—The Anglo-Vernacular schools and some taluk vernacular schools had, however, a more ambitious programme. A number of wall pictures illustrating some stories from the sacred books of the Hindus were supplied to them and with the help of these and other pictures the teachers of the lower classes were able to narrate a number of stories containing moral precepts.

In the higher classes of the Anglo-Vernacular schools, moral teaching was given in the separate class-rooms or in a central hall and was generally based on an English text-book, although the pupils were taught in Kanarese. Though some

of the teachers made no effort to make the teaching interesting and instructive, many tried to carry out the intentions of Government in the best manner possible, by teaching the morals contained in the text-books and illustrating them by stories from Ramayana and Mahabharata, history, fables, folk-lore, etc.

The religious instruction based on the Sanathana Dharma series has not produced satisfactory results, because of the incompetency of the teachers to handle the subject and because of the text-books not being written in popular language. It has, however, created a religious sentiment in our young generation.

High Schools.—There were two different methods employed in imparting moral instruction to the boys. The Education department had issued a circular that "wherever it was convenient to do so, boys of different forms like those of the VI and V Forms who were able to understand the same kind of moral instruction should be brought together for the moral discourse; that the IV form boys might be separately taught or with the VI and V forms as might be necessary. Some Government high schools arranged for the moral discourses to be delivered in a central hall common to all the high school classes, while others arranged for the moral instruction to be given in the separate class rooms. In the case of the former schools the teachers had to address a large number of pupils (as many as 400) and could not of course use a text-book. The strain involved in addressing such a large assembly being too much, it had to be given up and recourse had to the class-room teaching, which enabled the teachers to handle the boys more readily, to find out by questioning how far the pupils had followed their teaching, and to adjust their instruction according to the capacities of the different class of boys. In spite of difficulties most of the teachers in high schools have done their best to make the discourse as interesting and instructive as possible.

In regard to religious teaching the high schools also have not made appreciable strides. In the hands of a capable teacher, religious teaching will not be one of the dry subjects of the school curriculum.

Colleges.—In colleges the half-hour religious and moral lessons which tended to make the instruction chiefly religious and metaphysical were given up for weekly lectures by the Professors and Pandits on religious and ethical subjects.

The progress achieved so far is not inappreciable. Three things are, however, essential for the complete success of the scheme. First, the personality of the teacher, second, the equipment of the teacher and third, the existence of suitable text-books. The first requisite is not easy to find, but time may remedy this defect. The second can be provided by opening a special class for the training of teachers in ethics and theology. The third condition can be met by entrusting to capable scholars the writing of a graduated series of text-books in Kannada and English suited to the capacities of pupils in the different grades of institutions.

II

Endorsement of the Government of India, Department of Education (Education), No. 1915 (Confid.), dated Delhi, the 15th December 1914.

A copy of the undermentioned papers is forwarded to the Government of Madras for information.

(By order)

H. SHARP,

Joint Secretary to the Government of India.

ENCLOSURES

(1)

Letter—from L. ROBERTSON, Esq., I.C.S., Secretary to the Government of Bombay, Educational Department.

To—the Joint Secretary to the Government of India, Department of Education, (Education).

Dated—Bombay Castle, the 5th October 1911.

No.—2854.

I am directed to acknowledge the receipt of your letter No. 1257, dated the 4th September 1911, in which the Government of India request that they may be placed in possession of the matured views of the Government of Bombay upon the whole question of moral and religious training in schools.

2. As the Government of India are aware, this matter has occupied the attention of the Governor in Council for a considerable period, and efforts have been made in several directions to solve the problems that the question presents.

3. In dealing with purely religious teaching upon a denominational basis, His Excellency in Council agrees with the Government of India that except in special cases it is not possible for Government to depart from the attitude of strict neutrality that has hitherto characterised the policy of the educational authorities in this country. It is, therefore, impossible to provide at the expense of the State religious teaching on a sectarian basis in public schools. This principle applies in this Presidency to the vast majority of primary institutions, to all Government high schools and to all special schools established by Government. In schools of all classes under private management religious teaching is freely given in many cases, but in assessing the State grant-in-aid the expenditure incurred by the managers on teaching of this nature is not taken into account. I am to enclose, for the information of the Government of India, a copy of a letter No. 1259, dated 15th July 1910, addressed to the general President of the Shri Bharat Dharma Mahamandal, in which the Governor in Council has clearly defined his attitude in regard to dogmatic religious teaching. Except to the extent noted below, it is not proposed to depart from this attitude which may be defined as a refusal of facilities for such teaching in institutions directly controlled by Government, while encouraging it in aided institutions and stimulating the religious bodies to draw the attention of the people of the country to the great value of the systematic teaching of religion and morals in all schools. When a general movement in favour of religious teaching has become apparent, it may be possible to introduce alterations in the present policy.

4. Such a movement has long gathered force in Sind where the bulk of the population profess Islam, and to some extent also in localities in the Presidency proper where there is an appreciable population of Muhammadans. In respect of Sind instructions were issued in 1903 permitting the Mulla to attend primary schools out of school hours for the purpose of imparting religious instruction to Muhammadans provided that no Hindu boy was allowed to be present. A further advance is now under consideration. It has been suggested that local boards in Sind might be given freedom in the settlement of such a question as the desirability of religious teaching in their schools. The majority of the members of these boards are Muhammadans, and it is believed that many enlightened members of the community desire to introduce in their schools a system of real religious education which should instruct the children in the rudiments of their faith and the code of ethics which is based upon it. If such a scheme can be drawn up, the Governor in Council will be prepared to support a proposal to employ Mullas to visit schools twice a week for the purpose of imparting religious instruction. The Commissioner in Sind has convened a conference to consider the matter, and Government await the result of the deliberations before proceeding further.

In the Presidency proper, arrangements have been made by the local Muhammadans with the approval of the Educational authorities for the addition of Koran-teaching in Urdu schools out of school hours.

5. Turning now to moral instruction on a non-sectarian basis, I am to invite attention to the proceedings of the Moral Education Conference which was held in Bombay in April 1910, a copy of which was forwarded with this Government letter No. 117, dated 24th January 1911. Although considerable difference of opinion was displayed, there can be no doubt that a strong feeling exists in favour of systematic teaching directed to the formation of character and to the cultivation of a knowledge of the great moral truths that underlie all right conduct. The Governor in Council has therefore determined to proceed with measures with the view of introducing teaching of this character in Government educational institutions. An examination of the text-books on the subject of moral education disclosed that none of those available were exactly adapted to the requirements of Indian schools. His Excellency in Council placed Mr. R. B. Enthoven, C.I.E., I.C.S., on special duty for the purpose of preparing a work suitable for the purpose in view. Mr. Enthoven compiled two volumes of materials for use in primary and English teaching schools, respectively. I am to enclose proof copies of the Governor in Council placed of the Government of India. Before finally approving the books the Governor in Council placed them before a strong committee under the chairmanship of the Hon'ble Sir N. G. Chandavarkar, K.C., B.A., L.D., with instructions* to examine the handbooks and to report whether they were suitable, with or without modifications, for the purpose in view. I am to explain that the volume for the use of teachers in primary schools will, when approved, be translated into the vernaculars, and to add that the decision of Government on the report of the committee will be communicated to the Government of India in due course.

6. The Government of India will observe that these volumes are handbooks for the use of teachers. They will provide teachers with a store of well-selected illustrations, but the actual lesson will have to be the teacher's own work. This arrangement is in consonance with the feeling of the conference of April 1910. The general opinion seemed to be against the use of moral text-books by the pupils in class. When the teacher is effective, the text-book is not required; when the teacher is ineffective, the text-book is in danger of becoming merely another

* Government Resolution No. 2097, dated 28th June 1911, copy enclosed

subject to be "got up" like geometry or any other class lesson. It is not proposed, therefore, at the present stage either to have class books or to impose the duty of imparting moral instruction upon every teacher, but to assist and systematize the instruction given by those who show a capacity for this kind of work.

7. It has been widely recognized that the success of this system depends largely upon the capacity of the teachers. The method employed has not yet been attempted on any systematic basis in Government schools in this Presidency. The training of the teachers is thus a matter of first importance. With the view of enabling Indian teachers to gain an insight into the practical working of the system, the Governor in Council has arranged with the Moral Education League in England to employ the services of Mr. F. J. Gould during the coming winter in giving a series of lectures and demonstrations at the Secondary Training College, Bombay, and at other centres such as Ahmedabad, Poona and Dharwar, where teachers and students can be conveniently collected together. These meetings will, of course, be open to teachers in private as well as Government institutions.

8. The foregoing paragraphs deal with religious and moral instruction, which is assumed to be the main subject matter of the present correspondence. In paragraph 5 of their letter the Government of India touch upon a wider question when they allude to the feeling entertained by thoughtful minds that "the system of education tends to develop the intellectual at the expense of the moral and religious faculties". A clear distinction may be drawn between moral instruction and moral education. Instruction is an affair of teaching and text-books. On the other hand, moral education or the training of character travels beyond moral instruction and includes all the forces at work, such as discipline, example, organized games, hostels, home influence and the like. In dealing with training of character it must be remembered that these factors exercise a cumulative influence which is probably much more powerful than that of mere instruction. While therefore attempting to systematize moral instruction in schools in this Presidency, the Governor in Council recognizes that it cannot be regarded as a substitute for the more general influences above alluded to. From this point of view, direct moral instruction may be regarded as an additional factor in the training of character. For sometime His Excellency in Council has endeavoured to strengthen the general moral tone in all Government schools by securing a better quality of teacher, and (in secondary schools at least) by improving school organization both in the class room and in the playground, by exercising greater supervision through hostels, by influencing parents and guardians and by securing their good-will and co-operation by means of school assemblies and the like.

SUB-ENCLOSURES

(i)

Letter—from L. ROBERTSON, Esq., I.C.S., Secretary to the Government of Bombay, Educational Department.

To—the Hon'ble Maharaja SIR RAMESHWAR SINGH Bahadur of Darbhanga, K.C.I.E., General President, Shri Bharat Dharma Mahamandal, Benares.

Dated—the 15th July 1910.

No.—1259.

I have placed before Government the memorial of Shri Bharat Dharma Mahamandal offering to give religious education and training to Hindu youths in English schools and colleges through the agency of the Mahamandal, and praying that Government assistance in any form may be given to the Society for the purpose.

2. In reply, I am directed to convey the thanks of the Governor in Council for the offer, and to say that the question of moral training in schools is engaging the serious attention of this Government. The Governor in Council, while fully sympathising with the object the Mahamandal have in view, regrets that he is unable to assist at present in the introduction of Hindu religious education into Government schools. There is nothing to prevent aided and recognised institutions, which constitute by far the larger number of the Mahamandal in imparting this Presidency, from availing themselves of the agency of the Mahamandal in imparting religious instruction to Hindu students attending them, if the managers so desire, and in the opinion of Government such schools afford a large field for work.

3. I am to observe that there is great scope for the activities of the Mahamandal in drawing the attention of the people of the country generally to the great value of the systematic teaching of religion and morals in all schools. When a strong body of opinion on this subject has been created among the general public, the objects the Society has in view will be far more easily attained than by attempting to introduce direct religious teaching without the whole-hearted support of managers, teachers, parents and guardians.

(ii)

Moral training—

Hand books of moral lessons for the use of teachers in educational institutions.

Appointment of a committee to examine the —

Educational Department.
No. 2097.

Bombay Castle,
28th June 1911.

Resolution of Government.

The Governor in Council has under consideration the question of preparing handbooks of moral lessons for the use of teachers in the educational institutions in this Presidency. Most of the books available on the subject are based on Western materials and Western modes of thought. It was therefore necessary to accumulate a stock of illustrative material from Indian sources. Mr. K. E. Enthoven, C.I.E., I.C.S., was asked by Government to undertake the work while on leave in England last year, and to continue it on his return to India. After making inquiries and consulting experts of authority on educational questions in England he has prepared two volumes of materials. The first volume contains extracts which are drawn mainly from Indian sources and is intended for the use of teachers in primary and anglo-vernacular schools. The second volume contains materials suitable to pupils in high schools. The new series of vernacular readers already contains a number of lessons dealing with moral virtues, e.g., honesty, truthfulness, courage, thrift, etc., interspersed, throughout. A reference to these lessons is given under the appropriate heading in the volumes in order that the teacher may make use of them in preparing his lesson.

2. As explained in the preface to these volumes, the materials are only intended for the use of teachers. They will provide teachers with a store of well-selected illustrations, but the actual lesson will have to be the teacher's own work. The Governor in Council is of opinion that it is not desirable to publish the lessons in the form in which they are to be given, as this would inevitably lead to their being read aloud in a dull and lifeless manner, little likely to interest the class far more than the opening sentences.

3.

(2)

Letter—from the Hon'ble Mr. H. F. SAMMAN, I.C.S., Officiating Secretary to the Government of Bengal, General Department.

To—the Secretary to the Government of India, Department of Education.

Dated—Darjeeling, the 28th May 1918.

No.—Edn. 618 T-G.

I am directed to refer to your circular letter No. 1257—1264, dated the 4th September 1911 on the subject of religious and moral instruction in schools.

2. In the letter under reference the Government of India reaffirm the principle of their religious neutrality in all matters concerning education; they describe the facilities for religious instruction which have been offered, with little result, in the Punjab and the United Provinces; they mention the great differences of opinion which exist as to the possibility or advantage of introducing religious instruction into schools generally; they refer to the concern felt by many of the most thoughtful persons in India that the present system of education tends to develop the intellectual at the expense of the moral and religious faculties; they direct Local Governments to convene Committees to consider whether any practical measures can be taken which will remove the defects of the present system; and finally they ask for the matured views of Local Governments upon the whole question.

3. In compliance with the request of the Government of India, the opinions of a number of influential persons were taken, and Conferences were convened at Dacca, in March 1912, for Eastern Bengal and Assam, and at Calcutta, in December of the same year, for Western Bengal. The proceedings of these two Conferences are of great interest. The personnel was most carefully chosen, and on each occasion the assembly consisted of men selected both for their experience in educational matters and for their earnest desire for the moral and religious welfare of the student population, while the different important creeds forming the beliefs of the population of Bengal were fully represented.

4. The results of the Conferences were, as was to be expected, by no means commensurate with the interest and the importance of the two gatherings; and this testifies once again to the practical impossibility of devising any effective scheme for the direct teaching of morality, whether associated with or divorced from religious teaching, in schools and colleges in India. The Government of Bengal have given the most careful attention to the recommendations of these two Conferences, which are contained in the appended proceedings, and now desire to make the following remarks for the consideration of the Governor-General in Council.

5. The Government of Bengal attach great importance to all measures conducing to the general improvement of schools and colleges, and note with approval that the members of both Conferences laid stress on the important place which the general work and life of the school must take in the formation of character. They stated that the schools of Bengal fall at present to exercise the good influence of which they may be made capable; they investigated the causes which contribute to their failure; and they made a number of practical suggestions for their improvement.

6. Foremost among the practical measures of reform is the improvement in the position of teachers, both in the matter of salary and status. The tone of a school depends largely on the

character of the headmaster and his staff, and the choice of teachers with high moral principles is an indispensable preliminary to any instruction in religion or morality. Both Conferences recognized that the quality of the school teachers leaves very much to be desired, and that improvement in this respect is essential. Various projects having for their aim the creation of a better class of teachers are under independent consideration; among these are the improvement of conditions of service in the Provincial and Subordinate Educational Services, the scheme for the reform of secondary schools, the establishment of provident funds for the teachers of privately managed schools and the further development of training colleges. The Conferences suggest other useful measures, such as the creation of a guild of trained teachers, and periodical meetings and conferences designed to increase the zeal of teachers and to create among them an esprit de corps.

7. Scarcely less important is the reform of the existing system as it affects the daily life of the boys. The establishment of hostels; the introduction of a residential system generally, carefully supervised from the first; the making of games compulsory and the provision of spacious play-grounds; the adoption of the monitor system; the initiation of school societies of different kinds; all these and many other matters discussed at the conferences, and received with approval by the members, have long since attracted the earnest attention of the Government of India, whose instructions have already been communicated to Local Governments and are under their very careful consideration. It is unnecessary to enter into further detail in connection with these matters, and the questions of moral as apart from religious instruction and of the introduction of definite religious and denominational teaching may now be taken up. I am to add that it is in high schools where many students remain till over 16 years of age, that the need of moral and religious training is most felt, and opportunities for such training are also more favourable, inasmuch as schools of this class, though often lamentably inefficient, are yet better staffed and equipped than middle and primary schools. If, therefore, principles can be laid down for religious and moral instruction in high schools, these may then be adapted to the younger age of pupils and the lesser attainments of teachers in schools of a lower standard.

8. As to moral teaching, no clear or definite recommendations have been made by either conference. In Calcutta the view was expressed that "for the good teacher the many opportunities which the day's lessons and the incidents of the day's life afford will be the most fruitful source of moral training and instruction." Both conferences agreed, however, that direct instruction in morality has a value when regarded as an integral portion of the general training. Thus the conference at Calcutta considered "that direct addresses on moral topics, if given not too frequently and by teachers of good character, would be useful in establishing a standard of good conduct among children. In order to assist teachers in this work, by giving them in a convenient form a quantity of material on which to found their lessons, the Government should cause manuals to be prepared for Bengal on lines similar to those published under the auspices of the Government of Bombay. These should be of sufficient length to afford material for the needs of different kinds of teachers and pupils, so that the lessons should not become hackneyed and stereotyped." Similar recommendations were made by the Dacca Conference, where it was also suggested that methods of moral instruction should be made a portion of the curriculum of the training colleges and normal schools. The Government of Bengal are in accordance with these ideas and approve of the suggestions made; they propose in due course to give effect to them.

Both the conferences expressed their disapproval of the introduction of special textbooks on moral subjects, and preferred the existing system, whereby a portion of the subject-matter of readers and textbooks in literature is ordinarily devoted to illustrations of high moral character. The Governor in Council is in agreement with these views and is of opinion that stories taken from religious or semi-religious books, and biographies of great men, are especially suited as a medium for conveying moral instruction by illustrating the principles which it is desired to inculcate. He is of opinion that textbooks on morality are of remarkably small value and considers that unless the fear of God or the fear of man can be implanted in the souls of students of immoral tendencies and weak in the face of temptation, little good can be done. And this consideration leads to the question, which does not appear to have been taken up by either conference, as to the desirability or undesirability of teaching young men more about themselves and more of the practical harm, physical and moral, that they do to themselves by yielding to immoral practices. While recognizing how divided are the opinions of schoolmasters in England as to the extent to which such matters should be openly referred to in teaching boys, the Governor in Council is inclined to think that a capable and earnest teacher can do good by imparting some practical information to boys on this important subject.

9. The most definite suggestion as to the teaching of morality is contained in the proposal that there should be a sort of new table of commandments set up in each school, to suggest a moral basis for the daily life of all students. This novel suggestion, placed before both conferences, was welcomed and unanimously approved. At the Dacca Conference it was made in the following way—

"In order that all schools may be promoted by a high ideal, a statement in the form of a very brief code establishing general principles of conduct should be drawn up by the Government

after the fullest consultation with all shades of public opinion. The code or rescript should be the common basis and authoritative reference of school discipline. It should be prominent on the school walls. It should be familiar to all masters and pupils, and it should be their daily guide."

A rough draft of such a rescript, illustrating its form and scope, is contained in the proceedings of the Calcutta Conference. The suggestion was made in the first instance by Mr. E. B. Biss, the Principal of the Dacca Training College, who derived the idea from the Japanese Imperial Rescript on Education of 1890. It is not possible to publish in India such moral code as includes the higher spiritual and temporal authority of the Japanese. Nevertheless, a short code issued in an attractive form under the auspices of the Local Government might of its own force, exert a very salutary influence. Widely received and made a subject of habitual reference, it might assist very materially in establishing a sound standard of school conduct and sentiment. It might also afford a valuable basis to teachers for their occasional moral exhortations.

The ready acceptance which the idea secured at both conferences indicates that the experiment may be tried without objection, and such a trial has the approval of the Governor in Council. The brief code must be drawn up by a man of wide sympathy and knowledge, and should be submitted to the criticism of representatives of all denominations. And it should be set forth in part as an explanation of the general rules of discipline enforced in the school, so that the meaning of these rules and of the injunctions of their teachers might be made apparent to the students themselves. At the same time it should be circulated among schools in a tactful manner, so as to carry with it no impression of compulsion. The offer of a special prize in each class for the boy who most closely observes the rules contained in the rescript might also be considered.

10. There remains the question of direct religious teaching, at once the most important and the most delicate to handle. The opinions expressed upon this subject during the meetings of the two conferences very fully illustrate the correctness of the remarks made in letter of the Governor of India. The great value of religious influence in education was fully recognized, while the practical difficulties which stand in the way of the introduction of this influence into Indian schools were frankly admitted by many. It seems somewhat strange that this general awakening to the defects of the educational system and this growing desire for religious education should up to the present have borne so little result in actual endeavour for improvement in privately managed schools. There are, however, several reasons for this general failure to carry theory into practice. In the first place there is an unfortunate confusion of ideas in the minds even of enlightened and educated people on the subject of the policy of Government. They imagine that in religious matters neutrality is synonymous with hostility; that Government object to religious instruction and observance in schools, and would even withdraw their grants from any institutions in which such instruction might be initiated. Further, there has been an unfortunate tendency on the part of many parents and even teachers to consider that the Matriculation examination and not the formation of character should be the end of all school endeavour, and any measure of improvement of school life that does not directly affect the students' preparation for their examinations is too often treated with indifference. Finally, in the case of the Hindus, the nature of their religion and the individualistic form of their worship put difficulties in the way of common teaching and observance. In the case of Muhammadans, owing to the simple and practical character of their creed and the extent to which its main principles are common to the different sects, these difficulties do not exist.

11. The first question that arises out of the discussion is whether the initiative should be taken by the Government or whether it must come from the parents themselves. On this point the Governor in Council is emphatically of opinion that Government should not wait for a representation by the parents before taking action to give facilities for religious teaching. An offer should be made in each case and the facilities should be provided before any formal request is made. The Governor in Council accepts the recommendation made at both conferences that, where religious instruction of a particular denomination is given, when a new boy belonging to that denomination joins the school his parents should be invited to say whether or not they wish him to attend the religious classes. Where this is their desire the attendance of the boy should be compulsory and should be treated as a matter of school discipline. Beyond this the Governor in Council is not prepared to go. He recognizes that compulsion would be welcomed by the Muhammadans. Among them the desire for religious teaching in schools is more urgent and more universal. Their position, as put forward at both conferences, is very simple. They urge most earnestly that the ordinary tenets of the Muhammadan faith should be taught in all schools and they would like to make such instruction compulsory for Muhammadan students. They recognize, to some extent, that in Government schools religious teaching can be given only according to the wishes of the parents. But it is maintained that the want of any provision for such teaching has been the main cause of the reluctance shown by Muhammadans in the past to take advantage of the educational system provided by the British Government for the people of this country. Compulsory religious education and compulsory attendance at prayers, where the parents desire it would make English education far more popular with Muhammadans and would give an impetus to the spread of English education among that community. On the

other hand the same eagerness is not observable among Hindus, and the multifariousness of their sects and beliefs renders it unlikely that formal religious teaching will often be wanted or will be easily provided for. The Governor in Council is indeed doubtful whether, in the large majority of cases, such religious teaching among Hindus would have any immediate effect. But even to that community the offer should be made, and it need only remain an offer if parents show their unwillingness to avail themselves of it. There can be no compulsion for Hindus, and differential treatment might be misconstrued. There should be equal opportunities for all; and even then there is the danger that the Muhammadans may take free advantage while the Hindus may not, and the idea may get abroad that the Muhammadan religion is being in a special manner fostered and encouraged by the Government. Thus the Governor in Council regards as a reason, not for abstaining from what is proposed, but rather for being very careful that the facilities offered to Hindus are genuine and kept well in view.

12. As to the nature of the religious instruction which should be imparted to Hindus, the proceedings of the Calcutta and Dacca Conferences show a considerable divergence of views. The representatives of this class who were present at the Calcutta Conference, with the single exception of Mahamahopadhyaya Hara Prasad Shastri, recommended that religious instruction to Hindu students should be of a non-sectarian and non-dogmatic character, and should be based on natural theology; the two cardinal principles of such teaching being the existence of a Supreme Being as the moral ruler of the world, and the existence of a future state. The majority who made this recommendation included such orthodox Hindus as Sir Gurus Das Banerji. In Dacca, however, a more conservative view obtained. The majority were against the views afterwards held at Calcutta, several members opposing a system of merely ethical teaching for Hindu boys. Their arguments proceeded on the same lines as those advanced at Calcutta by Mahamahopadhyaya Hara Prasad Shastri, who contended that the religion that was suggested for instruction was not true Hinduism, and that Hindu boys should be taught only in accordance with the four cardinal principles of the Hindu faith, which he has enunciated in a separate note appended to the Calcutta proceedings. It is not unnatural that a view should be put forward in Calcutta that may not be generally acceptable in the mufassal, since among educated and advanced Hindus there is a noticeable tendency to more comprehensive and liberal doctrines. In localities where the great majority of parents hold views, such as were put forward at the Calcutta Conference by the Hindu members, the position will be simplified: the instruction, as suggested, can be given without objection and without the great difficulties which attend Hindu sectarian teaching. But it would be a great mistake, and might cause a very grave misapprehension of their policy, if the Government were to accept the system of instruction advocated at the Calcutta Conference as applicable to all Hindus.

13. The next question of importance is the agency by which religious teaching should be given. Both conferences consider that the employment of teachers of the school to give religious instruction is preferable to bringing in outsiders; this is opposed to the rule in the United Provinces, but there is much to be said in its support. Religious instruction is likely to make a greater impression upon the student if given by one of its teachers: it then becomes an integral part of school life, and various inconveniences of discipline, etc., are avoided. Any teacher of the school who may be selected by the parents and is willing to undertake the work should be allowed to give the instruction, provided that his moral character is such as to fit him for the purpose. At the same time it is essential that he who undertakes the imparting of religious teaching to boys should confirm, at least outwardly, to the practices of his religion. It would be farcical for a man to dilate upon the virtues of truthfulness and prayer who does not himself practise these virtues; and instruction given by such a teacher would do harm rather than good. Moreover, in some schools there is not a single Muhammadan teacher. In such cases, His Excellency in Council considers, there should be no hesitation in appointing a suitable outsider for the work, and the cost of entertaining him might well be paid by Government. At the same time, such appointment should be made only after due inquiries and with proper safeguards.

14. The arrangements to be made for imparting religious instruction in schools were also discussed at the conferences. Concerning these there was practical agreement of opinion, and the Governor in Council is prepared to support the recommendations made.

The use of a class room in the school should be granted for the prescribed period of instruction,—one hour a week according to the views of the majority at the Calcutta Conference, or fifteen minutes a day according to the opinion expressed at Dacca.

The time table should be arranged so as to afford both teachers and students a convenient opportunity.

The nature and manner of instruction should be settled by the parents, and should be no concern of the school authorities. The Hindu and Muhammadan members at Calcutta Conference expressed the opinion that the writing of such books as may be necessary should be undertaken by the communities themselves independently for the Government, although here again Government should treat sympathetically any request for help which the community may make.

15. In addition to the question of religious instruction, the conferences discussed that of prayer and religious observance in schools. The Hindu religion does not lend itself to congregational worship, and the Hindu members of the Calcutta Conference opposed the suggestion of

school prayers for Hindu boys; at Dacca also the discussion showed that religious observances by Hindu boys as a body are practically impossible. All the Muhammadans, however, desire that facilities should be given to Muhammadan boys to say their midday prayers; and they suggest that attendance should be compulsory on all boys whose parents so wish it. There should be no difficulty in giving effect to these recommendations.

The same question of prayer and religious observance also arises in connexion with hostels. The Hindu Sub-Committee of the Calcutta Conference recommended that Hindu students should have opportunities in hostels and messes for prayer and religious observances, that for this purpose they should be grouped according to their sectarian views, and that each individual should be able to satisfy his own religious aspirations. When the subject came up in full conference, the difficulties were fully discussed and it was finally settled that the only addition needed to existing facilities is the reservation of one or more rooms for the purpose of prayer. The discussion at Dacca also emphasized the difficulties of carrying out a complete scheme in this direction. Among Muhammadans the question is much simpler: it was decided that due facilities for prayer should be provided, under the care and control of the Superintendent, and that attendance should be compulsory upon all boys whose parents so desire.

16. In conclusion I am to say that the Government of Bengal will await the receipt of any comments and instructions which the Government of India may wish to make on the proposals contained in this letter, and that they will then, with the permission of the Governor-General in Council, issue a resolution for the guidance of their officers and of the general public.

SUB-ENCLOSURES

(i)

Proceedings of the conference on moral and religious education held at Calcutta on the 2nd to 5th December 1912.

GENERAL REMARKS

In opening the proceedings, the President the Hon'ble Mr. R. Nathan asked whether members would agree to discuss the subject under the following three headings:—

- (i) General school influences.
- (ii) Direct moral instruction.
- (iii) Religious instruction.

After some preliminary discussion of this classification, which the conference accepted as a working basis, each member was asked to make a short statement bringing out his special point of view in relation to the whole subject. The opinions were expressed as follows:—

Mr. Biss.—Treating the subject from a general standpoint, religious influence is the strongest sanction; but, considering existing conditions, the indirect influences of the school, including the teacher's personality, are the most important, but they may be effectively aided by direct moral instruction.

Raja Ban Bihari Kapur.—Moral instruction should be the essence of the teaching, but it should be permeated by a religious atmosphere. There can be no objection to general religious teaching in a denominational school, provided that children attend voluntarily. Religious education may also be imparted to the pupils in an undenominational school, if based on a belief in God and in a future existence.

Sir Guru Das Banerji.—Religious education should be of paramount importance. If one believes in God, every duty is a duty to Him. Religious education therefore includes every sort of education, provided that religion is taken to be of an undenominational character, that is based on belief of God and belief in future existence. If one admits and acts up to these two postulates, that is sufficient. One more qualification is necessary, viz., that no religion should be spoken of in an irrelevant manner. The policy of religious neutrality so long maintained by Government should be kept intact. There should be no difficulty in retaining this attitude along with religious education, if religious education means moral education with a religious colouring.

R. E. Baikuntha Nath Sen.—Moral education is absolutely necessary. Its efficiency will be greatest if based upon the religious sanction. It is very desirable that Government should maintain a neutral position. The question is how can religious instruction be given without departing from that policy. If the two principles of Sir Guru Das Banerji are sufficiently enforced, they are enough for practical purposes. General school influences and home environment imperceptibly afford moral instruction and should not be ignored. Moral instruction may be introduced first, and cautious measures taken to introduce a religious element.

Dr. Sarvadhikary agreed with Mr. Biss.

Nawab Abdul Jabbar.—Moral education is useless, unless based on sectarian religion. Education without religion has had a disastrous effect on morality, and children have suffered from the elimination of religious education in English schools. Mussalmans have kept their children away from these schools for this reason and are backward in modern education as a result.

K. B. Maulvi Muhammad Ibrahim.—Religious sanction is the most important. A man who is not true to his God, cannot be depended upon as being loyal to his country or be a virtuous man. Moral education without religious teaching is not so effective.

R. B. Ramesay Mitra agreed with Sir Guru Das Banerji, and did not want obtrusive sectarian religious instruction in schools. The tone of the school depends on the teachers. Text books may be used to inculcate religious feelings such as gratitude to God, but there should be no cant, no formality, no dogma.

Babu B. Sen Gupta.—Religion and morality cannot be separated; neither should be taught in a direct way in schools, but as the teacher finds opportunity in his daily work. Readers should be prepared in connexion with domestic, social and civic virtues for lower and higher forms of schools and for colleges.

Nawab Suraj-ul-Islam.—All three are important for the formation of character. It is necessary to couple religious with moral education. For Muhammadans they are identical; and as far as that community is concerned, both can be taught without difficulty.

Father Van de Merget.—Moral instruction is necessary, and for a minimum it can be based on a common denominator for different religions. The teaching is highly dogmatic in Roman Catholic schools for Catholic pupils; but the religious beliefs of non-Catholic scholars in St. Xavier's College are never interfered with.

Moral instruction should be the basis of teaching; indirect influences, such as games, literary societies, etc., should help, and religious instruction should be allowed to all denominations out of the school curriculum at the request of the parents.

Dr. Watt.—The Scottish Mission held that moral education should be given on a religious basis; there must be some dogma, but it is difficult to say how much or little. All private schools ought to be encouraged as far as their managers desire it, to give religious instruction. He did not see how this could be done in Government schools.

Mr. Holmes.—It is impossible to teach morality apart from religion, and he had no belief in the Greatest Common Measure of all religious principles. Parents have an inalienable right to choose the religion in which their children should be taught. In each school the parents of different denominations should make arrangements for religious instruction.

Mr. Stark.—Direct religious instruction is of the first importance in moral instruction, and will result in the improvement of environment. But it would be improper for Government to abandon its policy of religious neutrality for whether the school be unaided or aided, or a Government school, there are bound to be in it boys of different persuasions. Experiments might be made with Sunday schools with voluntary teachers and voluntary attendance of pupils. Government should not be responsible for such schools. Not only the boys but also the teachers need direct moral instruction. A general healthy influence must come from the teachers; therefore a beginning must be made with them.

Mr. Griffith was of opinion that religious instruction is the chief influence of the three, but that it is not possible to bring this generally into the schools. He therefore fell back upon the other two. The greatest hope of improvement is through the training of the teachers. Unless they really understand their profession and have a right attitude and spirit towards their work, there is no hope of success. Definite moral instruction is specially valuable to the lower classes of schools.

Mr. Kuchler.—The three heads are not mutually exclusive. The difficulty lies in the sanction, as to whether there should be a religious or other sanction. He attached the least importance to direct moral instruction. Even its most ardent advocates do not yet agree as to what direct moral instruction is. The conditions are not the same in childhood as when the child grows up, and the relative importance of different sanctions varies with the age of the child. Religion is the most powerful sanction and should be particularly susceptible to religious influences. Importance in the early stages, for a child is particularly susceptible to religious influences. The young child cannot indeed be influenced without the religious sanction, for beyond it one must introduce systems of philosophy, and these are unsuitable for children. The teaching of a child must be dogmatic, and the dogmatism must be founded on religious sanction. Reverence is intense in children, and the sanction of religion is easy to apply. Mr. Kuchler said that he belonged to the intuitionist school of philosophy, and believed that certain ultimate principles of morality are accepted by all human beings. Even though they may be in an undeveloped condition, they should be brought out rather than that moral ideas, which are not there, should be put in. Moral instruction is useful in the higher classes, because it has intuition at its back. He attached the greatest importance to indirect moral teaching, and thought that the conference was likely to come to an agreement here and not on other points.

Mr. James.—His point of view was practical. The principal problem is how to teach children to grow up good men and women. Moral education means, if anything, the training of character. The school is an institution for the training of character. We would, if we could, of course, have moral education on religion, but it is difficult to know how it is to be done in India. In some base moral education on religion, but it is difficult to know how it is to be done in India. In some schools it is possible, in some impossible. As a matter of fact, we are agreed on the meaning of "good" and "bad," and have therefore a common ground. More specific religious teaching

should depend upon various religious communities. It is easy to talk of the subject, but difficult to do anything that is effective in the school. What we have to do is to find a way of making the schools better.

Mr. Mukharji.—We cannot impart religious instruction in Government schools. It might be done in aided and unaided schools on their own responsibility. In towns there would not be much difficulty. In village schools, if religious teaching were introduced, there would be friction, and evil influences would result. He would rely on the general influences of the school, and such moral teaching as can be given incidentally. Religious teaching would emphasise differences and cause difficulties, especially at certain periods of the year.

M. Hara Prasad Sastri.—Example is better than precept, and I lay stress on indirect influences.

Mr. Maitra.—The general influence of the school in matters of discipline and organisation goes a great way towards the building of character. More attention should be paid to punctuality, cleanliness and the faithful performance of tasks. Direct moral instruction is very useful and effective if taken in the right way. The element of greatest importance is the personality of the teacher. Precepts are of little influence, unless the pupil sees that the teacher is in earnest. Biographies of good men and anecdotes of their lives are useful. Teachers should draw on their own experience for illustration. An appeal to the religious feelings which are universal is desirable, but dogmatic instruction would not be effective and might be harmful. He was opposed to dogmatic religious teaching in schools under Government control, and thought that in aided schools it would not be effective and might be harmful.

M. Satia Chandra Vidyabhusana.—We should lay great stress on direct moral instruction. Morality gets its sanction from civilised society. Appeal may be made to the conscience of boys. He explained that, like Mr. Küchler, he is an intuitionist. There are books in Sanskrit which deal with general morality irrespective of religion. Religion may be introduced in optional classes and dogmatic instruction given in them, but direct moral instruction should be compulsory.

2. The conference decided to refer the question of denominational religious teaching to Hindu and Muhammadan Sub-Committees, who should have authority to co-opt other representative people of their own community.

GENERAL SCHOOL INFLUENCES

3. The Conference then proceeded to a consideration of the general influences of the school.

TEACHERS

5. The discussion regarding teachers centred round their attitude and merits, their training, their intercourse with other teachers and their status.

Mr. Griffith.—It is all important that attention should be centred on the boy, and therefore the teacher's personality becomes of the greatest moment. The teacher's attitude to his work leaves much to be desired, as he has not realised his profession as a high vocation. Headmasters are too much concerned with office work and teaching their own classes to be efficient supervisors and helpers of the assistants. (A remark was here made that, especially in unaided and aided schools, there is no clerk and the teaching staff is inadequate, and therefore the Headmaster is not free to perform his legitimate duties.) The headmaster's first duty is to make the school as a whole efficient. In the training college the first object is to induce a correct attitude towards, and guiding ideal in, the work, and to this suggestion there is a ready response.

The truth of this contention was generally admitted in the Conference; and the question was raised as to whether the two existing training colleges are adequate for supplying the needs of Bengal. It was pointed out that schemes are already on foot for extending their scope, and that when they are working fully they will supply one hundred and twenty teachers each year. This will cover existing needs in a few years, even allowing for a considerable extension of educational activity in the province. When existing teachers have all been trained, two colleges will amply supply the needs of Bengal, and it would be wasteful to expend the large funds necessary for the proper building, equipment and staffing of more institutions of this kind.

Mr. Griffith proceeded to point out that, for the proper training of teachers, suitable buildings, play grounds and efficient practising schools are absolutely essential. Mr. Küchler, Mr. James and others present cordially endorsed this view; and it was felt that no time should be lost in carrying out the schemes proposed for the better accommodation of the David Hare and Dacca Training Colleges.

Mr. Biss.—The pay of teachers is inadequate, and far more should be spent on their salaries. There is a tendency for failures in or aspirants towards other professions to take up teaching. It is necessary to build up an organisation giving a definite professional feeling such as exists in the legal and medical professions. This might be a guild of trained teachers with a journal as its organ. At present the incentive to work is the favour of the headmaster or of the Inspector, whereas in addition to these there should be a reference to a common dominating motive. Schools should be organised wholes, and not merely concatenations of classes. The

status of the teacher might be improved by Government recognising him to a larger extent than at present in invitations to functions and by rewards of honour.

Mr. Stark.—The circumstances of recruitment are not propitious, the demand often exceeding the supply. This is the case down to the lowest grade. The Principals of the training colleges find the attainments of teachers inadequate. These are picked men, and accordingly the condition of the rest may be imagined. An Orissa high school which in my time had a total salary bill of Rs. 102 is an illustration of the extremes to which under-payment may go. There are graduates of ten to fifteen years' experience, getting only Rs. 40 a month; they could not live but for fees from private pupils. Insecurity of tenure of appointment in privately managed schools is another ground for the unpopularity of the profession. Teachers are dependent on the good will of the managing committee, and are liable to be turned out if they happen to incur the hostility of any one of the members. These causes combined result in the appointment of very inferior men to be teachers. In high schools there is an absolute detachment of teachers from pupils; teachers only see their pupils in school hours and have no influence over them. The teacher is not held in sufficient local esteem because he does not occupy a suitable social position. Teachers have no vision of their work, no idea beyond putting their pupils through examinations. The work of the training colleges must be pushed on and they must take in young teachers, otherwise they will never get level with it. Also large sums of money must be spent in improving the prospects of teachers.

Mr. Mukharji.—It is wrong to expect too much; one must take the position in its relationship to the general life of the people, and not expect more than the average. On the whole the teachers are very good men, and, considering their small pay and poor prospects, their patient work is remarkable. The headmaster has to satisfy so many persons that his lot is not a happy one. What is needed is more pay and greater respect. Pay should be greatly improved, and more respect should be shown to the office of teacher. In aided schools the headmasters have to do so much teaching that they have not sufficient opportunity for supervision.

K. B. Maulvi Muhammad Ibrahim.—It is generally admitted that the prospects of teachers are rather gloomy, and that if they were improved there would be a greater inducement to work. Pupils of a high school should be divided into groups of 12 to 15 according to the locality from which they come, and each group should be placed in charge of a teacher who should have the care of its members in school hours and out of school hours, and should for the purposes of the school be recognized as a sort of guardian of such pupils. He should watch their educational, moral and physical progress, and he should be generally helpful in securing the co-operation of the home with the school by keeping in touch with the guardians of his charges. Better professional training is greatly needed. With a view to secure these ends the prospects of teachers must be considerably improved, so that they may have an active and abiding interest in their work. As at present the school-master's profession is seldom adopted by clever men when they have openings in other directions, and even when they come to work as teachers their interests are generally of a mercenary character.

Nasab Siraj-ul-Islam entirely agreed that the prospects and status of teachers should be improved: the example of teachers is the best instruction; good teachers are therefore the first requisite, and they must be well paid.

Babu B. Sen Gupta sympathised with the staff; they are hardworked and underpaid. Generally speaking, they are good men and command the respect of their pupils. Government should show an example by increasing pay and by opening better prospects, e.g., lecturing or professorial work in colleges, to deserving teachers.

Rather Van de Mergel had examined the system in more than one country. In those countries in which an *esprit de corps* exists among the teachers the school is well kept. In Flanders it is a great honour to become a school-master, and the three notables of the village are the priest, the doctor and the school-master. The last named ranks quite as high as the others. This is not the case in India where the position of school-master is despised and no school boy ever wishes to become a teacher. To give respect and honour to the teaching profession is the first need.

Nasab Abdul Jabbar.—The pay is inadequate, and the system of recruitment is defective. The old *maktab* masters were moral and well educated, and they commanded respect.

Mr. Holmes stated that students often came to him for advice as to a profession. Whenever he suggests the teaching profession as a fine one to follow, they treat the suggestion with scorn; they regard the profession with contempt.

Sir Gurusdas Banerji stated that he sympathised fully with teachers, and that he thought it wonderful that they did so well. At the same time he did not consider them incapable of improvement, and he felt that a teacher should be as good as he possibly could be because he performed a task to which the greatest care should be brought. The teacher should be of the highest character, and should be imbued with love and respect for his vocation. Intellectual competency might be secured by requiring a University degree; the difficulty was greater in regard to character. At the time of first appointment there should be some method whereby the selection of fit men might be as far as possible ensured. The training college certificate or report might be used for this purpose, and generally the training college system should be developed and great importance should attach to it.

Mr. James.—The responsibility for low pay rests mainly on the community who prefer working for power and wealth rather than as educators; can we ourselves say that we respect the teachers, and, if not, are not we ourselves to blame along with others? Better prospects and the influence of the training college are the agencies to which we must look.

M. Satie Chandra Vidyabhusana.—There should be an inquiry into the character of the teacher before appointment.

Mr. Maitra agreed regarding the need for improved pay and prospects of teachers. **Mr. James** is right in saying that this rests mainly with the community; nevertheless Government can do something.

The discussion was summarised as follows:—

The profession of a teacher is unpopular, and its recruits include many who adopt it from necessity and not from choice. This is mainly because the pay is inadequate and the calling is held in indifferent repute. No great and general improvement can therefore be effected without raising salaries. The introduction of this reform will facilitate the introduction of other useful measures. Great importance attaches to the creation of an *esprit de corps* among teachers, and this may be encouraged by forming a guild of trained teachers with a guild journal; also by meetings and conferences. The thorough training of teachers is essential, and existing arrangements should be developed and improved. In especial the full schemes proposed for the two months should be developed and improved. In the second place, inspectors are sometimes appointed, who have not been teachers, and have not been trained for their work. We consider that as far as possible persons should first be appointed as teachers, and that they should be transferred from teacherships to inspectors' posts; also that, as far as practicable, no one should be appointed to be an Inspector who has not been through a course in a training institution.

INSPECTING STAFF

6. Mr. Mukharji.—There are even now indications that the lower grades of Inspectors are inclined to utilise local troubles for their own ends. If they were put in charge of supervision of religious and moral instruction, the chance of trouble would be largely increased; they might also try to introduce ideas favourable to their own creed. Otherwise the inspection work is quite satisfactory, though it is difficult to secure good Muhammadan sub-inspectors for fifty rupees. Inspecting officers lay adequate stress on the moral influences of the school.

Mr. Stark.—Up till now sub-inspectors and deputy inspectors have never examined moral instruction in schools. Most of them have little vision of their work. They do the necessary business part of their work, but do not get into contact with the teachers. This is specially true of sub-inspectors, but the criticism applies to deputy inspectors also. Inspecting officers do not play games out of school hours, and so do not set an example to the teachers. They do their best, but do not understand their real work. The qualifications of sub-inspectors vary from Matriculation to B.A., men of the latter class not necessarily having experience of teaching. New sub-inspectors should be given a training under the deputy inspector at the beginning of their service. We take their ability to do their work too much for granted. In the higher schools the assistant teachers see even less of the inspectors than the single teachers in primary schools. Inspectors should call the teachers together at the conclusion of an inspection and address them. Schools are said by these inspecting officers to be good or bad, but practical suggestions are not often made for their improvement. A sub-inspector should have 65 schools as a maximum, and is supposed to pay three visits to each. (In answer to the President, Mr. Stark stated that one visit three times as long as the three short ones would do more good.) (Mr. Kichler here remarked that numerous inspections of private schools are necessary, owing to the unsatisfactory behaviour of the teachers of those schools, the work for this reason partaking of the character of police work.) Higher schools are inspected on behalf of the department by the University, and their inspections have become somewhat stereotyped. The senior Inspectors have not time to find out details. Visits are notified and things are prepared for them. Mr. Stark's own practice is to give three days to the inspection of a high school, but there is probably not everywhere a large enough staff to fulfil this ideal. Mr. Stark then outlined his method of inspection.

K. B. Maulvi Muhammad Ibrahim.—The inspecting staff is doing its best, the lower grades of officers being supervised by the senior men. Irregularities in schools are punished, accounts inspected, condition of registers noted, sanitary arrangements examined and physical exercise and games attended to. Model lessons are given, the book-work is done in the mornings and evenings, and the school inspection proper in school hours. Parents and committees are interviewed, and advised as to the conduct of the school. Mr. Stark and the Khan Bahadur agreed that hostels, libraries, clubs, etc., received the Inspector's attention.

Mr. Bise.—Sub-Inspectors and even Deputy Inspectors entering the training college are found to be lacking in any teaching experience. They should be recruited from the trained teaching staff. Occasional meetings called by the Divisional or other Senior Inspector for the discussion of methods of inspection should prove useful in guiding young officers. When trained men leave the college and take up work in schools, they are apt to find that untrained inspecting officers are sometimes inclined to discourage any departure from traditional method of teaching.

Mr. Griffith.—Lower inspecting officers have not the correct attitude towards their work. Too much time is given to details of management rather than to real educational work. They should be given training in a training college. The object of the Inspector should be to get into sympathetic touch with teachers and children. One special subject of instruction might be attended to each year and notes of lessons and schemes of work should be examined.

Mr. James thought sympathy, appreciation and kindness were as necessary as critical judgment in inspection. While maintaining necessary departmental uniformity, teachers should be encouraged to develop the special characteristics and interests of the particular school.

Sir Guru Das Honerji suggested that Inspectors might report on the school as a moral agency.

Mr. Maitra.—Inspectors should meet the managing committees for sympathetic discussion of school matters.

The discussion was then summarized as follows:—Although the inspecting staff makes an earnest endeavour to fulfil its duties, yet there are features in the ordinary method of inspection which operate unfavourably on the development of the school as a corporate institution for the training of character. These exhibit themselves mainly in a tendency to make the inspection unduly mechanical, to attend rather to the business, the accounts, the material, etc., than to the encouragement of teachers and the students, to devote an inadequate amount of time to the encouragement of teaching and to its illustration, to neglect the practical encouragement of games, and generally to take insufficient interest in the common life of the school. These defects would appear to be due, in the first place, to an insufficiency in the number of inspecting officers, especially in the higher grades, resulting in hurried inspections of schools. In the case of schools of lower grade, visits might be longer and less frequent. In the second place, inspectors are sometimes appointed, who have not been teachers, and have not been trained for their work. We consider that as far as possible persons should first be appointed as teachers, and that they should be transferred from teacherships to inspectors' posts; also that, as far as practicable, no one should be appointed to be an Inspector who has not been through a course in a training institution.

[At this stage **Mr. James** suggested that, for the sake of clearness, the discussion should be confined to high schools, it being understood that the principles arrived at would be applicable in so far as appropriate to all kinds of schools. This suggestion was adopted.]

DISCIPLINE

7. R. B. Ramesay Mitra.—The discipline in Government schools is very satisfactory. The boys are regular in attendance and punctual. In private schools, where the boys have a money value, the condition is different. The President asked whether this discipline was more negative discipline or of an active character. The reply was that the discipline is active. The boys help the teachers in discipline and in those ways in which their co-operation is desirable. In answer to a question, he said that though the Hindu School was perhaps specially fortunately situated in this respect, he had knowledge of other Government schools and considered that they were satisfactory.

Mr. Stark.—From twenty years' experience of various kinds of schools, Mr. Stark considered that discipline is capable of improvement, especially in those schools in which the headmaster has no security of tenure. In those schools injustice arises from special treatment of the children of managers, and of those children whose teachers are also their private tutors. Punishment in these schools often results in the withdrawal of children and the loss of income. The active discipline is generally of a low standard. Improvement might be effected by contracts securing the posts of teachers for a specific period, and by ruling that appointments should be approved by the Inspector and not merely reported to him.

Mr. Kichler pointed out that a teacher would often refuse a contract, and difficulty arises in obtaining men at all until pay and prospects improve.

A discussion as to whether the University Regulations met the case indicated that it is difficult to cure the evil even by good regulations, whilst the pests remain so unattractive.

Mr. James.—The experience of the college indicates that there is something wanting in the school. There is a passion for exemptions and exceptions both among students and their parents. Students cannot understand the need for regular dates for the beginning and end of the term; we have been trying to drill this notion into them for the past twenty years, and we make little progress. It is just the same with library rules and fines, fees, free-studentships, class promotions, limitation of admissions, and so forth. There is a constant clamour for exemptions, and the Principal is pressed on all sides to break rules and grant exceptions. There is a want of the active spirit of discipline, of self-denial in submitting to inconvenience for the general convenience and good. The existence of this defect in college students indicates a want of discipline and sound training in the schools. The cure also lies with the community; parents themselves should set the example. The importance of a well-ordered system and of loyalty to the institution are not sufficiently realized.

Mr. Holmes said that he had had years of experience of students who come straight from school to the mission hostel. It is a constant matter of surprise that they never seem to believe

that a rule is meant to be kept. For instance, when the bell is rung at night it is always the boys fresh from school who fail to obey. Once however they understand that obedience and punctuality are required, they learn these qualities quickly and give very little trouble. It is therefore evident that they have not been taught at school.

R. B. Rasamay Mitra stated that he found the same difficulty when boys come from other schools to the Hindu School; but they soon learn. Guardians interfere unduly and sometimes in a manner which is opposed to the discipline of the school.

Mr. Stark.—It is significant that all promotions are, with a view to shield headmasters against persecution, made by Inspectors.

Father Van de Mergel.—Indian students are very well-behaved, and give remarkably little trouble.

Nawab Sirai-ul-Islam agreed with *Mr. James* that the community should help to remove the evil; the teachers can also do much.

Mr. Maitra.—Boys should be taught to honour discipline. A monthly conduct register should be kept, and a report made to parents in which the teacher should record the remarks; the report should be countersigned by the parent. Guardians give a certain amount of worry, and we have to disregard it.

Sir Guru Das Banerji stated that his experience, which was limited, had been more happy than that of *Messrs. James, Holmes and Stark*. The Indian student is good, he has respect for authority; if he errs, the error is not in the will, but perhaps in the intellect or in the matter of his training.

Messrs. James and Holmes explained that they were at one with *Sir Gurudas Banerji* as to the good qualities and docility of the Indian student. The point is that results show the school training to be defective in developing in certain directions a strength of character which is of the utmost importance in after life.

After some further conversation regarding the insecurity of tenure of a teacher's post, the discussion was summarized as follows:—

Various members have pointed out that students after leaving school exhibit a certain slackness in carrying out rules and a want of alacrity in obedience to them. This tendency is readily eradicated when they come under careful discipline, and it would thus appear that the discipline in schools is somewhat defective in that it fails to inculcate sufficiently loyal obedience for its own sake and for the sake of the institution and the community. This is a matter in which parents may help teachers by showing, by practice and precept, the need for the cultivation of these qualities in connexion with school life. These remarks do not apply to all schools; for instance the evidence as to Government schools goes to show that a good standard of discipline has been attained in them.

Insecurity of tenure on the part of teachers is said to stand in the way of good discipline. This insecurity springs in the main from the inadequacy of the funds available for the payment of teachers. It is therefore another strong argument in favour of the prompt introduction of the proposed scheme for the reform of secondary education. When that scheme has been introduced and salaries are adequate to attract good men and keep them in contentment, the question should be considered whether a contract should be made between schools and teachers to secure a greater permanency of tenure of office. A provident fund to which school teachers should subscribe is another likely agency of reform.

'HOUSE' SYSTEM

8. The President read an extract from the Dacca Proceedings on the 'house' organization of schools.

Dr. Watt.—It would be difficult to carry out, but it is a useful suggestion and might be tried.

Mr. Stark thought that it might be quite useful in mufassal towns; but parents would have to know and appreciate the 'house' master before it could be effective.

R. B. Rasamay Mitra.—The system is impracticable in Calcutta and unnecessary in mufassal towns.

Mr. James had seen something similar tried in a college in India; while the organization appeared excellent on paper, there was no driving power to make it effective.

Mr. Kuchler thought that in Calcutta the class would probably be a more convenient unit.

The general conclusion of the conference was that though the scheme would be difficult to carry out, it should be tried in some schools where the staff is strong enough to give the experiment every chance of success.

ORGANIZED GAMES

9. An extract from the Dacca Proceedings was read on this subject.

Mr. Holmes stated that several serious defects had been brought to light by experience of organized games. Among these are the introduction at match time of good players into teams to which they do not belong, the taking of stimulants before football, and the use, owing to an

exaggerated dislike of being beaten, of unfair means of various kinds. This was confirmed by other members, and a discussion followed as to whether organized games were good in India, and, if so, whether western games were the best possible.

It was generally agreed that the kind of game did not much matter, provided that it was not unsuitable for medical reasons, but that in this case, as in others, good teachers are required to train the emulation which in itself is a valuable asset.

Father van de Mergel described the games organization of St. Xavier's College, and pointed out that occupation in games prevented immorality.

Mr. Stark laid emphasis on the need for proper playing-fields.

Mr. Biss said that teachers are being trained to take part in and to organize games.

Dr. Watt did not consider that drill could be regarded as any sufficient substitute from the moral point of view for organized games.

Several members thought that indigenous games might receive the attention of educationalists as being more suitable to the climatic and other conditions of India.

The discussion was summarized as follows:—

The conference are generally of opinion that games should continue to be given the place which they now hold, and that they can be made into a very important educational agent. Abuses have arisen which require to be checked, and more attention should be paid to this aspect of the case. Also, especially in schools, more encouragement should be given to indigenous games. As regards details, the conference generally approve the scheme which was formulated by the committee held at Dacca. They endorse what that committee said about playing-grounds, which are the necessary basis of the scheme. They strongly recommend that a large area of ground should be provided in the north of Calcutta, within easy reach of the schools, on which a large number of playing-grounds may be laid out.

SCHOOL SOCIETIES

10. *R. B. Rasamay Mitra*.—Debating societies under the guidance of a senior teacher are of great value. The teacher should select topics and take the chair.

M. Hara Prasad Shastri feared that many of these things were started only to die away from want of enthusiasm. He thought that this was largely the fault of the staff.

M. Satish Chandra Vidyabhusana.—These societies, though they drop, generally recover themselves after a time.

Mr. Kuchler.—It lies with the teachers to select the most suitable boys in each generation and to make them feel their responsibility in maintaining school institutions.

Mr. Stark.—Current politics and religious questions should be excluded from school debates.

A general discussion showed that political, social reform and similar topics are the most interesting, that their discussion in a suitable manner must depend upon the tact of the teacher, and that the historical treatment is the most appropriate.

Mr. P. B. Mukharji.—The debates should be in classes rather than for the whole school, and the presence of a senior master would militate against free debate among shy boys.

It was contended by other members of the conference that much of the character building value would be lost if the debating groups were too limited, and that one of the chief values of the debating society is that it enables boys to overcome their shyness under the presidency of a master.

Mr. James suggested other useful societies, e.g., literary, reading and essay societies.

Several members favoured charitable societies.

Mr. Biss.—Emotions aroused without their natural active accompaniment are positively harmful. Stress should be laid on the value of active and practical societies, such as photographic, nature study and sketching societies. Charitable societies are also valuable.

The discussion was summarized as follows:—

Co-operation among school-boys in pursuit of common interests is desirable as an element in forming character. The more active interests are calculated to produce the best and strongest effect. From this point of view nature study societies, societies to make collections, and possibly photographic societies, should be encouraged. A high place may be given to societies formed for a charitable object such as the helping of poor students, and to first-aid societies, and so forth. Societies for the promotion of literary and other intellectual interest should have a place in school life. Among these debating societies are popular and have many very useful functions. They also have their special dangers, and should be carefully watched by competent teachers.

Experience shows that school societies, after a more or less brief period of prosperity, are apt to languish. This is possibly due to want of supervision and active interest by the staff, and to their failure to look out for and select the right kind of boys to carry on the work.

SCHOOL HALLS AND SCHOOL ASSEMBLIES

11. The President read an extract from the Dacca Proceedings on this subject.

After a short discussion, the President asked Mr. Biss to explain his ideas on the place of a school hall in school life. The reply suggested the rapid assembling of the whole school, except the infants, in perfectly organized conditions for roll-call, exhortation, notices, etc., and dismissal to class-rooms. Reference was also made to prize-giving and other occasions of general gathering.

There was some discussion as to whether halls would tend to raise the initial expenditure of schools to a prohibitive standard. Many schools in Calcutta have not the ground space available.

Mr. James recalled the old system of teaching all classes in one large hall. The majority of the conference thought that the advantages of separate class-rooms forbade a return to such a system.

Mr. Biss suggested that a space covered only by a roof or a hall with rapidly moveable partitions would not make the expense prohibitive where ground is available.

Dr. Watt admitted the value of a hall, but instanced Scotland as a country where halls are not common in schools; he considered the expense scarcely justifiable whilst teachers' salaries must be raised and other necessary expenditure incurred.

Sir Guru Das Banerji expressed a doubt as to the possibility of even a hall inducing a corporate feeling between the smallest and biggest boys, but agreed that halls should be built where possible.

Dr. Watt, Dr. Saravadhikary and others saw difficulties in the way of carrying out the morning meeting and roll-call suggested by the Dacca Conference, but considered that they would conduce to good tone and good discipline. Among the difficulties are the effective calling of the roll and possible truancy of boys in going to class-rooms.

Mr. Biss replied on the first point that, boys being arranged in short rows, absentees could be discovered and their names handed to the headmaster at once. Orderly marching to the class-rooms and proper vigilance by the class-teacher make truancy very difficult.

The Director of Public Instruction, Messrs. Griffith, Stark and others remarked that, until halls could be introduced, assembly might take place in the open air during a great part of the year. The conference agreed that teachers must be trained in methods for roll-call, etc., in order that halls may be used to the best advantage.

The discussion was summed up as follows:—

The conference consider that the morning roll-call system, with its opportunity for bringing the whole school together and for the headmaster to address his staff and boys on any current topic of importance or to admonish them, is a sound one. They think its general adoption will have a good effect on the school as a moral agency, and therefore that wherever possible it should be introduced. It does not necessarily imply the existence of a large school hall, for during the greater part of the year the system can conveniently be carried out in a courtyard or other space in immediate proximity to the school. Very young pupils should not be required to take part in these exercises.

The provision of a hall in every high school is desirable, and the corporate life of a school cannot be conducted in an entirely satisfactory manner without it; it cannot be made a *sine qua non* when funds or space are not procurable.

SCHOOL HONOURS AND OTHER REWARDS

Mr. Biss suggested that boards giving the names of pupils who have been successful in examinations and in their later careers should be put up in prominent places in the school. Captains of games, librarians and other boy officers, such as prefects and monitors, should be treated with special deference by teachers.

The mention of the word "prefect" raised a discussion on, and brought out the value of the personal influence of the headmaster of the school through the senior boys, though the conference was warned against the danger of a system of spies. Prefects should be specially valuable in boarding-houses and hostels.

The discussion on this point was summed up as follows:—

The conference consider that the system of prefects, founded as it is on honour and trust, is an extremely valuable element in the educative life of the school; but it is a system that can safely be introduced, only where the conditions that make reliance on a sense of honour practicable have been attained; the aim should be to secure these conditions.

R. B. Ramesam Mitra described the uses of name-boards, school-photographs and prizes. There was some difference of opinion as to whether prizes should be given, but the majority approved them. The mention of a conduct prize evoked the suggestion that the voting of boys would materially assist the headmaster in making the award, especially in schools of good tone.

Father Van de Mergel described the system in vogue in St. Xavier's School, Calcutta. Cards of various colours are sent home to the parents monthly for scrutiny and signature. These form one of the guides in awarding prizes.

Mr. Satis Chandra Vidyabhusana described the method of awarding caps at the ancient University of Nalanda, and pointed out the extreme rarity of these awards, ten in five hundred years, and the added value of severe discrimination in the award of honours.

DRESS, BADGES, COLOURS, MOTTOES

The president read the summary on these points contained in the proceedings of the Dacca Conference.

The Hindu members considered a uniform to be out of the question, but approved of a badge. The Muhammadan members approved of a uniform where expense is not prohibitive, and of a badge so long as it did not represent any object contrary to Muhammadan orthodox practice. It was suggested that the badge should be stamped on prize books, school certificates, school paper, and emblazoned on the walls of the schools. All schools should have a motto, and when once chosen it should never be changed. It was also agreed that each badge and motto should be registered in the office of the Director of Public Instruction.

OLD BOYS' MEETINGS

The conference discussed old boys' meetings and associations. The general trend of feeling was that "old boys" meetings are in themselves extremely desirable, as they tend to keep the school together. But they are an outcome of the corporate life rather than a means of evoking it. The conference, in discussing the subject, distinguished between casual meetings on days for prize-givings, etc., and definite associations. The former appear to be successful where the headmaster is popular; the latter are not very effective at present, as old boys are not in general willing to make any sacrifice on behalf of the school.

SOME MISCELLANEOUS POINTS

Mr. James made a statement emphasising the importance of regarding the school as a whole in its relation to moral training. He pointed out that all the details hitherto discussed and every detail of school life down to the teacher's clothing ought to be arranged with this purpose in view. Traditions and school ceremonies such as prize-days and annual sports are means for establishing and making continuous this moral aspect of school work.

Father Van de Mergel.—The headmaster should be the special agent and means of this organisation and of this moral purpose. His influence should be that of a father securing the confidence of his children.

Mr. Stark.—Committees of management should enter into this purpose. They may be a means of extending or limiting the moral influence of the school.

Several speakers agreed that it is difficult to get enough suitable men in the country to work these committees satisfactorily. Even in Calcutta it is often necessary to appoint unsuitable people to allay hostile criticism.

Mr. Hara Prasad Shastri suggested that school treats given by outsiders are of great value in establishing friendly feeling amongst the boys.

Mr. Küchler thought that a regular ceremonial assembly on Darbar Day would have a good effect on the children.

Sir Guru Das Banerji agreed with the Director, as did the rest of the meeting.

SCHOOL SURROUNDINGS AND PREMISES

Dr. Saravadhikary pointed out the increasing danger arising from the sale of cocaine and other drugs in *pān* shops near schools, and several members of the conference deplored the existence of irregular houses in certain areas in Calcutta and other towns. It was pointed out that the police are making special efforts to lessen this latter evil.

Mr. Holmes assured the conference that a drug called *sheedoo* is being sold at night to boys by *loo-vendors*; they even visit hostels to sell it.

Sir Guru Das Banerji thought that special measures should be taken to prevent the sale of cigarettes to boys.

Mr. James thought it undesirable that beggars suffering from loathsome disease or deformity should be allowed to congregate in the neighbourhood of educational institutions. Their presence must either produce more emotion than is good for young boys, or render them callous by the frequent sight of suffering which they cannot alleviate.

The President remarked on the bare and ugly and even squalid surroundings and premises of many educational institutions. He considered that this could be improved without great expenditure.

Mr. Biss thought many of the pictures and diagrams, such as hygienic charts, now exhibited on school walls, must produce an undesirable effect in the minds of children.

There was some discussion as to what is the best kind of picture for decorating school-walls, and the difficulty experienced by teachers in knowing what to get and where to get it.

Mr. Biss said that the training colleges should have educational museums established in them for the use of teachers.

Mr. Stark considered that such museums might also be attached to Inspectors' offices.

LESSONS

Mr. Griffith.—It is of importance that teachers should draw up schemes of lessons so that a whole purpose should run through a series. The lessons, especially in subjects like History and Geography, should be treated from a more human and less mechanical point of view. This should produce sympathy through cultivated imagination.

RELATIONS BETWEEN PARENTS AND SCHOOLS

16. The conference discussed this subject under four headings—

- (i) School meetings and gatherings.
- (ii) Informal visits of parents.
- (iii) Addresses to parents.
- (iv) Periodical reports of students' progress.

(i) As regards the first heading, the conference agreed that meetings of parents and teachers at the school should be encouraged.

(ii) As regards the informal visits of parents—

Mr. Mukharji said that in Government schools there are visiting committees of local gentlemen of position and influence, but that in some towns it is difficult to get them to visit the school. The carrying out of their suggestions, when they do visit, often entails the expenditure of money, and when this is unobtainable the visitors may become impatient or lose interest. There is some danger also of tactless visitors making remarks before the children in criticism of teachers or school arrangements.

Nawab Abdul Jabbar saw no objection to these visits, and thought that parents interested in their children ought to have the opportunity of seeing them in school.

Sir Guru Das Banerji thought that the visits would be a good thing, but that they should be to the headmaster, and that he should use his discretion as to showing visitors the classes. To these suggestions the conference agreed.

The conference generally agreed that it is most desirable that tactful and well-informed addresses should be delivered in order to develop good relations between those professionally connected with schools and the parents of children attending them. Parents should be kept informed of their children's progress in so far as this can be done without overburdening teachers with unfruitful clerical labour. Quarterly reports should be sent out whenever possible; monthly reports would involve too much work.

Mr. Stark suggested that a report printed on the reverse of the school receipt was more likely than another to receive a parent's attention.

HOME-WORK

17. Sir Guru Das Banerji pointed out that far too much holiday-work is given. This is also the case with home-work set from day to day. The conference agreed with this, it being said that doctors in Calcutta are decidedly of the same opinion. The fault partly lies in a misunderstanding of the reason for prescribing a large number of books as models in the University Matriculation rules, and partly in an exaggerated and mistaken desire on the part of parents for the rapid progress of their children. This desire finds another expression in the employment of, in many cases wholly unsuitable, private tutors, who by doing the work of the children or by assisting them to too great an extent destroy their self-reliance and interfere with the proper relationship between the teachers of the school and their pupils. The moral and educational danger due to the use of these tutors and of keys "which unlock no doors" is very great.

Dr. Sarvadhikari said that the University is considering the whole matter.

Mr. Biss thought that home-work is one of the great difficulties of school organization, except where one teacher is in charge of all the subjects in one class. The abuse of home-work is largely due to a misconception on the part of teachers as to its use. It should rather consist in summarising, learning and applying that which has been taught than in breaking entirely new ground. He considered that an inquiry is necessary into the suitability of the curriculum to the needs and interests of the youth of Bengal, and to the circumstances of the schools.

The conclusions of the conference was summarised as follows:—

The great prevalence of the private tutor system is a radical defect and an injury to education. The daily home-work is often excessive, being set by masters who do not work in consultation with one another, and, who often fail to appreciate the proper function of home-work in the school curriculum. When the organization of home-work is satisfactory and the standard of teaching in the school is improved, the utilization of private tutors should become very rare, being confined ordinarily to the case of backward boys or boys with illiterate guardians. This

does not include vacation teachers. It is the experience of the conference that a very heavy and undue strain is laid upon the school boys of Bengal. Until the strain of work is relaxed, it will not be possible to train them in a thoroughly satisfactory manner.

It was generally agreed that the influence of the home and the school should be in alliance for the good of the child. Sometimes the two are found to conflict, and the press has sometimes increased this misfortune by ill-advised publications. The tact of teachers, and especially of the headmaster, and the willing co-operation of parents are the only means for securing harmony.

DIRECT MORAL INSTRUCTION

18. The conference then proceeded to the second great division of its subject, viz., direct moral instruction, which was considered in four sections:—

- (i) Direct exhortations of the teachers as occasions arise.
- (ii) Direct addresses to students.
- (iii) Text-books or selected passages from reading books.
- (iv) A rescript.

19. (i) Mr. James showed how a teacher, zealous in morality, would by the mere expression of his own nature in relation to every school incident, effect much in building up a standard of righteousness and goodness in the children under his care.

After discussion of this important point, the President summarized as follows:—

Whilst direct exhortation and admonition are necessary on occasions, for the good teacher the many opportunities which the day's lessons and the incidents of the day's life afford will be the most fruitful source of moral training and instruction. The good teacher will unfailingly realize that his work lies with the uplifting of the character of the students just as much as with their physical and intellectual development.

20. (ii) The conference considered that direct addresses on moral topics, if not too frequently given and if given by teachers of good character, would be useful in establishing a standard of good conduct amongst children. In order to assist teachers in this work by giving them in a convenient form a quantity of material on which to found their lessons, the Government should cause manuals to be prepared for Bengal on lines similar to those published under the auspices of the Government of Bombay. These should be of sufficient length to afford material for the needs of different kinds of teachers and pupils, so that the lessons should not become hackneyed and stereotyped.

21. (iii) The conference were generally opposed to the use by pupils of special text-books for moral instruction, but it was agreed that stories and extracts having a moral tendency without offending any religious susceptibilities are desirable in the ordinary school readers. The Director of Public Instruction supported Mr. Griffith in the proposal that a list of selected books suitable for juvenile reading should be sent round to schools for guidance with a view to encourage private reading amongst the children.

22. (iv) The President explained the suggestion made at Dacca that a rescript or code of morals accepted by all classes should be exhibited as a standard in schools.

He read the following tentative draft to make the suggestion more clear:—

- "(1) Live true religion in all humility, being merciful to the ignorance of others.
- (2) Protect and strengthen the weak.
- (3) Maintain your homes in brightness and sweetness, obeying your parents in all affection.
- (4) Be temperate and pure.
- (5) Be ever true.
- (6) Love and serve all.
- (7) Give to every man his due.
- (8) Obey the laws.
- (9) In prosperity be gay with a quiet mind, in sorrow cheer others.
- (10) Let actions express ideals with patient persistence."

The conference unanimously approved of the introduction of a rescript such as that put before the meeting. It should be prepared with the utmost care and with the co-operation of the leaders of different sections of the people. It should be introduced in such a way as to avoid any appearance of compulsion. Schools should be invited to place it on their walls, and teachers to make it an integral part of the basis of their moral instruction.

23. The conference reverted, at the request of several members, to a consideration of games and athletics, and agreed that an expression of medical opinion with regard to the physical effects of playing football in Bengal would be of great value. Further stress was laid on the warnings thrown out as to the sale of drugs and spirits to school-boys and students, and as to the danger of lack of sympathy on the part of parents and teachers towards boys who are keenly interested in games.

24. Mr. Stark asked to be allowed (in connexion with the rescript) to mention the plan of "affirmations" adopted in American schools.

Opinion in the conference was sharply divided as to the educational value and moral effect of dramatic performances in schools. It was generally held that if not properly controlled they might lead in some cases to mischief, while in the experience of many present they had proved a valuable educational agent. Messrs. Holmes and H. C. Maitra are of opinion that the acting of plays by boys, in which both male and female characters are represented, should entirely be discouraged by schools authorities, as within their own experience such performances have led to grave moral evils. Dialogues and recitations between boys are, they consider, useful.

RELIGIOUS INSTRUCTION

25. The conference then discussed the last section of their subject.

The President stated that in dealing with questions of religious education the existence of different classes of schools must be borne in mind. For the purposes of the present discussion the following rough classification might be adopted:—

- (a) Government schools,
- (b) aided and unaided schools maintained for the general public, and
- (c) denominational schools.

It would be well, the President suggested, to consider matters mainly from the point of view of Government schools. Aided and unaided schools established for the use of the general public cannot from the nature of the case adopt a system very different from that possible in Government schools, although the arrangements may naturally be somewhat more elastic. In denominational schools there is practically little difficulty, and the persons responsible for the management are able to make whatever arrangements they please.

26. The President explained that two sub-committees, one of Hindu and the other of Muhammadan gentlemen, had sat separately to discuss the needs of their respective communities, and had given categorical replies to eight questions put to them. It was decided to discuss the subject in the light of these replies. The members of the Muhammadan sub-committee presented a unanimous report. In the case of the Hindu sub-committee, Mahamahopadhyaya Pandit Haraprasad Shastri differed from the conclusions of the remaining members, except in respect of the reply to question 7. The questions and replies are appended to these proceedings.

27. Questions 1 to 3 were taken together. On question 1 the conference held that there is no objection to the grant of facilities for religious instruction in Government and other schools, and that such facilities should be afforded.

The question being put to the Hindu members, they stated there can be no objection to facilities being given to Muhammadan students saying their prayers either in the compound or in a room of the school. The Muhammadan members explained that a room thus used for prayers would not become permanently sacred, nor would it be held to be a mosque.

All were agreed that the principle should be carefully observed that nothing calculated to offend the religious susceptibilities of other communities should be permitted in the course of religious instruction.

28. A discussion took place on the reply of the Muhammadan sub-committee to question 3. Mr. Kuchler suggested that when a boy enters school the parent should intimate if he wishes the boy to receive instruction or to attend prayers. The Muhammadan members thought that this might perhaps be done in so far as religious instruction is concerned, but that in the case of prayers it should be assumed that every boy should say his prayers. Subsequently they agreed to the following statement of the case:—

"In schools prayer and religious instruction should be compulsory for Muhammadan boys; but if a parent objects either to prayer or to religious instruction, the boy should not be removed from the school on that account or punished for non-attendance."

29. A general conversation followed regarding the exercise of compulsion on the pupil when his parent wishes him to attend. It was generally felt that in the interest of discipline and for the general life of the school it is essential that the headmaster should exercise a general control. On the other hand it was stated that there would be teachers, both Muhammadan and Hindu, who would object to punish boys for failure to attend prayer or religious instruction of a denomination other than that of the teacher. The President formulated the following general proposition, and the members of the conference in turn expressed their opinion upon it:—

"In a school in which facilities are given for religious instruction of any denomination, the option should lie with the parents of that denomination whether or not their sons should attend. In any case in which the parent requests that the son shall attend prayers, or receive religious instruction, or both, it shall then be compulsory on the student to obey the rules made on this behalf by the school. In the event of the boy playing truant, it will be open to the teacher who takes the religious class or conducts the prayers to punish him by way of school discipline. In case of obstinate truancy or any other matter of such gravity that the teacher cannot himself deal with, it will be the duty of the latter to report the case to the headmaster. The headmaster should then report to the guardian. He should not be required to punish the boy himself. It will be for the guardian to take such action as he thinks fit."

Mr. James.—In such schools compulsion would be unwise.

Mr. Haraprasad Shastri.—I agree with Mr. James.

Sir Guru Das Banerji.—The question of punishment should be left to the guardian, the proper function of the school authorities being to bring the matter to the notice of the guardian. The question of discipline might be safeguarded by an understanding that the delegation to the school of parental authority to impart religious education is accepted with the express reservation that the authority to inflict punishment for failure to attend or other misconduct lies with the guardian.

R. B. Basama Mitra.—I agree with Sir Guru Das Banerji. I would add that the action of the guardian should be brought to the notice of the headmaster. The Government would no longer be neutral if the headmaster punished.

Mr. Maitra.—In the case of all religious teaching of a dogmatic or sectarian character, neither headmasters nor governing bodies of schools should be required to do more than provide facilities. Guardians should be allowed to form a committee to ensure attendance at such instruction.

Mr. Satis Chandra Vidyabhusana.—The headmaster should not himself inflict punishment, whether or not his denomination is the same as that of the student. A full report should be sent to the guardian by the headmaster in order that the former may take such action as he may think fit. If non-attendance amounts to a breach of school discipline, it should be punished. Direct moral education is the thing that should be enforced.

Babu B. Sen Gupta.—The headmaster should not take the initiative in matters of religion, but may take disciplinary action at the request of the guardian.

Dr. Sarvadhikary.—Facilities if given should be properly controlled, and all individual duties must be discharged. What becomes a part of school work, directly or otherwise, ought to be amenable to such school discipline as may be determined for this particular purpose. Otherwise so-called facilities in regard to the most solemn duties of life will be worse than useless. If owing to real administrative difficulties such facilities cannot be properly controlled, better far that a semblance of them should not be given. Moral teaching and moral discipline have been and ought to be possible without such facilities.

K. B. Maulvi Muhammad Ibrahim.—I fully support Dr. Sarvadhikary.

Nawab Siraj-ul-Islam.—I agree with Dr. Sarvadhikary. Power should be given to school authorities, otherwise the scheme would be worse than useless.

Nawab Abdul Jabbar.—I am of the same opinion.

Dr. Watt.—I agree with Mr. James. I see immense difficulty in introducing such a scheme.

Mr. Stark.—Religious classes should be in complete detachment from the rest of ordinary school work.

Mr. Holmes.—I agree with the proposition.

Mr. Mukharji.—Religious instruction should be entirely under the control of the headmaster.

Mr. Griffith.—I agree with the proposition.

Mr. Kuchler.—I also agree. If facilities are given for religious instruction in the school premises, they must be under school discipline. Such discipline need not be rigid, but should suffice to enforce attendance.

Father Van de Mergel.—I agree with the proposition. Religious instruction should be given out of school hours, and this should be understood by the public, and in the last resort the question lies with the parents.

Mr. Biss.—I agree with Mr. Kuchler.

30. The President asked Mahamahopadhyaya Hara Prasad Shastri to explain further his minute of dissent. The Mahamahopadhyaya said that the proposal made by the Hindu sub-committee is not Hinduism, but a new religion. There is a large number of Hindus, termed Smartas or followers of Smriti who are Panchoptashaks; these persons would not accept the proposal made by the sub-committee. The majority of Hindus would be of this view. In reply to the President, Sir Gurudas said that facilities such as are proposed by the Hindu sub-committee could not be given on a dogmatic basis to separate sects. There are so many sects that the only practical way of giving religious instruction is to include only the ground common to all, and in framing their replies to the questions the sub-committee limited the religious instruction proposed to matters included in such common ground. No sect therefore could object to receiving such instruction. In reply to the President, Mahamahopadhyaya Hara Prasad Shastri said that it would be possible to give in schools religious instruction suitable to the Panchoptashaks. In reply to a question put by Father Van de Mergel, the Hindu and Muhammadan members agreed that there can be no objection to facilities being given to Christian instruction and worship similar to those proposed for Hindus and Muhammadans.

31. The committee next considered the question of the hours of instruction. The Hindu members were all of opinion that one period a week would suffice. Nawab Abdul Jabbar said

that three period a week would be better. A general opinion was expressed that the period devoted religious instruction should be deducted from the existing curriculum. It should be left to the school authorities to decide at what time of the day the instruction should be given.

32. The committee next took up question 5. In connexion with this matter the Muhammadan members represented that many Maulvis of schools are at present under-paid and of very inferior quality; better men would be required to carry out satisfactorily the recommendations of the present committee.

The committee agreed unanimously that, wherever possible, the teachers of religion should be members of the staff of the school. This is very important in the interest of school discipline and school life. Where, however, no teacher is available for the purpose, it should then be admissible for parents to nominate some one, with the approval of the school authorities, to give religious instruction. Whenever an outsider is brought into the school for this purpose, he should, for the time being, be under the control of the headmaster, and should be regarded as a member of the staff.

No teacher in a Government school should be required to give religious instruction or to conduct prayer.

33. As regards religious observance in hostels, the position of the Muhammadan members is sufficiently illustrated in their report. The Hindu members consider that facilities should be given in hostels for religious observances, but that it should not be compulsory on any boy. Mahamahopadhyaya Hara Prasad Shastri and Dr. Sarvadhikary consider that it should be compulsory on boys whose parents desire it. Such facilities should be confined to the ordinary daily devotions. The only addition needed to the facilities already existing is the reservation of one or more rooms for the purpose of prayer. Such rooms should not be dedicated or regarded in any way as sacred; they will therefore be open to Inspectors during their visits.

34. The text-books mentioned in reply to question 8 should be prepared by private agency in any way in which the community or section of the community concerned may desire. Government will not be concerned with this part of the work. Parents arranging with school authorities for religious instruction in any school may select such text-books as they like. Text-books introduced into State schools should be first examined by the Department of Education.

(ii)

Supplementary notes by Members of the Conference—Note by Mr. E. E. Biss.

Considered progressively the stages of moral development are those of obedience to command, fulfilment of suggestion, acceptance of advice and action upon independent responsibility. These are not, of course, mutually exclusive, but indicate the phases of life through which a normal, highly trained human being should be expected to go. At each stage the individual depends upon the stage before for his development, and may never reach the last even when they are considered highly educated, for they depend rather upon the opinion common amongst those with whom they associate than upon their own judgment. Indeed the majority of the human race may perhaps be suspected of staying at the first stage when compulsion has to be exercised from without to bring them into conformity with the social ideal of the community in which they live.

2. The passage of the individual from the first stage to the second, then, may be regarded as of the greatest importance. Once this is secured, the further passage to the acceptance of advice and the eventual attainment of self-control and self-activity of the individual is more easily realised. This order of development should be considered as applying to races and classes as well as to children. Commensurate with the importance of this stage is the difficulty of fulfilling its needs, whether in the case of the school master or of the governor.

3. Suggestion somewhat like command is a "process whereby one person is led to believe something, and often to act upon it, without any definite grounds for his belief, but merely on the statement, or under the influence of some other person" or set of circumstances. The period during which it is to be used with the greatest effect extends over the age of puberty—that wonderful time—pregnant as it is with possibility of good or evil, especially in excitability and highly strung children. It is to this period that the greatest thought must be given concerning the moral and immoral influences that surround the child. The extent and direction of the "suggestibility" of the Bengali child is about to be made the subject of investigation in the David Hare and Dacca Training Colleges, but it must be some years before a valuable body of results can be presented. In the meantime it is possible to consider means for securing the best influences in our schools with common experience as our guide. The characteristics of the home are, in all probability, the principal factors among the sub-conscious suggestions that influence the child, but the teacher and the school carry a great power of suggestion, conscious and sub-conscious, and it is with this that we are chiefly concerned in what the conference called "general school influences," and in the rescript idea. Of these the first in order of treatment and of importance is undoubtedly the teacher.

4. The manner, the manners, the facial expression, the bodily fitness, the very clothes, of the teacher all have their power of suggestion for the children who are in his care for several

hours a day for many months or years. It is therefore the first postulate of a sound system of education that the teachers should be good men. It is vain to prate about the great-souled teachers of other times who were content to teach for teaching's own sake. Their generation was doubtless made adequate in ways other than that of mere pecuniary reward. In this days, in which we live a man in the ordinary walks of life is estimated very largely by his income, and by the social status accorded to members of the calling which he follows. It is often said by some that too much is spent on education in India. It is possible that the education that is being given is dear at the price, but the error lies in the fact that, so far from too much money being spent on education, not nearly enough is being spent on the teachers of schools. In next year's budget provision should be made, at whatever cost, for an increase of 10 per cent in all the salaries of high school teachers, and five years after that for another similar rise, and so on till all the present salaries are at least doubled. It will then be worthwhile financially for good men to seek the profession of teaching, instead of merely making use of it as a stepping stone to something else. It will then be possible for them to be recognised socially in a way that is not possible now. In view of the important issues at stake this should be considered an urgent claim on the resources of the country.

5. With improvement in the salary and status of the teaching profession would go an improvement in the quality of the men so engaged, and in their professional qualifications and feeling. Trained teachers should regard themselves in the same way that trained lawyers or trained doctors regard members of their (now) honourable professions. This idea of a profession should have its centre and focus in the training colleges, which should be on the same footing as other University colleges. The Principal and, if possible, the staff of these teachers' colleges should live with their students as far as circumstances permit, so that the force of suggestion may be continually exercised in a right direction, for this after all is the difference between mere teaching and training. The example and precept of the staff should induce the correct attitude towards his work in each student in training. To secure this in practice it is necessary to put the training colleges and the connected residences and hostels together on a good site amidst good surroundings. Money would be well spent, that was expended in making the training college conditions ideal.

6. A part of the training institution should be the demonstration school. This should be built as an ideal and an example close to the training college, and should exhibit to all coming to that institution the working of the best possible staff in the best possible buildings, and should include hostels of different types.

7. The reference to an ideal school raises the question of an ideal curriculum. There can be no question that both in East and West Bengal boys are being called upon to do far too much "home work," especially in the early stages, the evil being accentuated by the vicious system of "private tutors." What appears to be required is the appointment of a small and somewhat informal commission of inquiry to discover the causes of this tendency. The terms of reference should include the questions of—

- (a) the natural impulses and powers of the Bengali child,
- (b) the interests of his society,
- (c) the suitability of the present curriculum to (a) and (b) both in the quality and the quantity of the work required
- (d) the effects of making Government appointments depend upon University examinations, and
- (e) the effect of the present system of school games upon the health and morals of the boys.

Without having consulted them in the details here put forward, I may say that Mr. Holmes and other members of the conference have urged on me the need for some such inquiry as I suggested during the conference, and the impending unification of the curricula of the two Bengals seems to provide a suitable opportunity for it.

8. Lastly, I would venture to point out that it is necessary to remember that the Education Department must, from the necessities of the case, be treated in a somewhat different manner from other departments. The relation of the higher authorities with teachers, and of teachers with children, is one in which the personal element is of enormous importance. If it should be made mechanical, the spirit of true education will find no place.

E. E. Biss

(iii)

Note by Mr. H. R. James

THE RELIGIOUS BASIS OF ETHICAL TEACHING

There is a point of view in regard to religious teaching in schools, which did not come before the conference, which was in fact excluded by the way in which the subject was approached. Religious teaching was discussed on the basis of report from two sub-committees, and only the suggestions of their reports were considered. It would be a calamity, I think, if the conference were supposed to stand committed to the opinion that moral teaching cannot have a religious sanction, unless it is based upon the positive prescriptions of some one or other particular religious creed. There is, however, another conception, namely, that moral teaching is in its very nature religious and cannot be anything else.

Moral distinctions, the distinctions of right and wrong, good and bad in conduct, are universal. Broadly speaking, there is close agreement as to fundamental questions of conduct. Always and everywhere certain modes of conduct, certain types of character, are praised and blamed. If it were not so, we could not attempt any teaching about conduct in mixed schools at all; nor could we issue a book of 'moral extracts' to help the teacher. It is only because we trust, and trust with reason, that the judgments of the different races and creeds will, in the main, jump together. We do trust that patience, meekness, modesty, self-control, courage, fairness, meritoriousness, will make a natural appeal to children, as they generally do to grown persons; and that lying, thieving, cheating, cruelty, ill-temper, violence, will always appear detestable. It does not ordinarily become necessary to push the matter further and ask why the one sort are right and the other wrong. Simply they are right and wrong in their very nature. No explanation or justification is called for.

The use of the religious sanction is only wanted to meet a sceptical challenge which is in its very essence immoral. "Why need I practice virtue?" "Why must I do right?" "Why may I not do as I like?" These questions are of the essence of immorality, to deal with the states of mind from which they come, no doubt the appeal to some positive religion is helpful. "Because God commands it," or "because your religion requires it," are good answers.

But that is by no means the final word in the matter, because it is also a common-place that religions sometimes prescribe action recognized by the moral consciousness of mankind as wrong. No one questions but that some crude religions are morally perverse, and that particular practices of religions higher in the scale are morally indefensible. More than this religions are actually sifted by their moral quality. At least one of the tests of higher religions is their moral elevation. So it appears that religions do not make morality, but morality determines our estimate of religions. It is only by its ethical spirit and precepts that we know whether the religion be of God. For either we conceive of God as endowed with the highest moral attributes, as Holy, Just, Merciful, Righteous and Loving-righteousness, or plainly the moral reference of religions is lost altogether. God as the Supreme being is the source and sanction of moral distinctions and we rise to the higher conception of moral distinctions as eternal and immutable, founded in the Divine righteousness. But it follows from this that the moral distinctions are themselves divine; they spring directly from the Divine Nature and do not need the specific ratification of any particular and partial religion, professed not by all mankind, but only by a section of mankind. The prescriptions of the truly divine morality transcend the limitations of the particular faith.

This truth does not weaken the position of those who hold that morality must have a religious basis, but strengthens it. Morality must have a religious basis, because the moral distinctions are in their most intimate nature religious. The religious foundation is therefore not lost, even if we do not find it practicable to introduce into Government and other 'mixed' schools the professed teachers of particular religions.

Moreover, all this is not to be taken as militating against the introduction into school practice of religious teaching in the narrower sense. It is easy to see why the religious sanction in the narrower sense is desirable. It is because the appeal on this basis is so much more direct and effective, and because religious services permeate school life. What else could any one think who had himself been nurtured in English institutions, where the services in school and college chapels—with their impressive solemnity, their swelling volumes of sound, and, occasionally, the preacher's words that struck fire or sunk deep into the mind—were part of the daily life? Assuredly, this is the best for the young if you can have it. But, if you cannot? Is all gone? Is there no appeal at all upon to the teacher except to abstract principles and metaphysical concepts difficult to understand? Anything but that. The appeal in its essence remains; and the appeal, though less direct, is the same. Justice, mercy and truth have the sanction of all religions, and the teacher, whatever the creed of his pupils, may appeal to it. The boy who is faithful to his religion will also obey the rules of his school. The liar, the cheat, the slanderer, the sensualist, the self-indulgent, the cowardly, the mean and the cruel are hateful in the sight of God. 'Tis the teacher knows, and he is himself faithful, and he can fearlessly act and speak according to this knowledge. Beyond the bounds of all particular religion is the universe; and the laws of this universe in their ultimate working are moral. For the universe itself is God's universe, and its laws His laws.

THE PUBLIC SCHOOL SPIRIT

The great lesson which the English public school education teaches is the lesson of public service, of the subordination of the individual to the common good. Whatever else a boy learns, or does not learn, at an English public school, and as to that there is dispute, he learns this. He learns that what really matters is the success of the school, the credit of the school, the school's reputation, the school's welfare. What he does, or fails to do, is not of so much account as it affects himself, as in its effects on the school. He learns to postpone his own inclinations and convenience, his love of ease, his love of praise to the good of the school. The school is a great living entity with a life grander than his life; with a glorious past, with traditions and a name to keep up, with a future to be made; and he and all his doings are lifted on to a higher plane of thought and action by this conception. I do not mean that this idea is quite clearly conceived,

or always consciously kept in view: its strength is rather that it is unconsciously held and acted on, without being much thought about or spoken of. But it is there, and even when dimly realized and sometimes taking strange forms it has a powerful influence on conduct and character. Certainly wherever the public school spirit is present—and it is found in the smallest local Grammar school as well as at Winchester and Eton—it has an exalting and refining effect on crude boy nature. The lesson learnt is the lesson of public duty, of loyalty, of public service, of the interest of the body politic as a better end than mere self-indulgence or self-interest. It is a lesson well learnt for the whole of life. The public school boy, when he goes out into the world, can never quite forget it. Wherever he goes, he can never restrict his outlook to the narrowest bounds of self-interest. This is the secret of the public school boy as soldier and administrator, as pioneer and teacher, in the four quarters of the globe. Whether the English public school, with its fine flower the public-school spirit, can be transplanted freely to India, may be open to doubt. It is a purely English growth, not found in other European countries. This at least is proved: it flourishes at Aligarh, and under similar leadership it might be planted and flourish in other places.

THE MONITORIAL SYSTEM IN ENGLISH PUBLIC SCHOOLS

The monitorial system is founded on trust, and depends on principles of honour. This is the true source of its efficacy as a factor in education and the reason for its place in the English public-school system. Its essence is that some of the older boys, chosen for their eminence in the school, are entrusted with definite authority among the other boys of the school. Of course, like any other means of good, it is open to abuse: but, taken at its best, it is the most potent character-forming agency in school life. Speaking from personal experience, I have known of other undesirable doings in English schools, but never either in my own experience, or by report of other schools and other times, of any abuse of the actual responsible authority of monitors. Public opinion in the schools almost excludes the possibility of such abuse, and the power is further safeguarded, as being collective, vested in the monitorial body, rather than in individuals.

It has two main aspects: (1) its effect on the boys who come under it; (2) its effect on the boys who exercise the authority.

The first is entirely good. Boys are naturally hero-worshippers, prone to admire abilities and strength. They also more readily respect older boys and accept them as their natural leaders. Younger and weaker boys will inevitably come under the influence of older and stronger boys. It is better that this influence and power should be regulated than left to the drift of nature. Even that form of personal service known as fagging is defensible on this ground. The whole system has been well described as the power given by the supreme authorities of the school to the sixth form, to be exercised by them over the lower boys for the sake of securing a regular government amongst the boys themselves and avoiding the evils of anarchy: in other words the lawless tyranny of physical strength. It is found in practice that the young and weak are better protected under a regulated monitorial system than without it. The ill-treatment of boys by boys goes on outside such a system, not within it; as far as the influence of the system extends, wrong doing is checked and put a stop to. It is also useful that boys should practise subordination to their elders. The principle is the same as that which regulates Hindu family life. The personal service, again, at some schools is partly chivalrous in its nature, and recalls—with a difference—the relationship of the young warrior to his military preceptor. A boy learns many useful things under a monitorial system; and, in special, he learns alacrity in obedience. Duties have to be done and no excuses are taken. Penalties are swift and sure.

The second is usually good, and when good, good in a much higher sense. How the system works at its best under a headmaster who understands and values it, could not be better expressed than in the following passage from Dean Stanley's 'Life of Dr. Arnold': "Exactly at the age when boys begin to acquire some degree of self-respect, and some desire for the respect of others, they were treated with confidence by one whose confidence they could not but regard as worth having; and found themselves in a station where their own dignity could not be maintained, except by consistent good conduct."

There is a third aspect of the system, as it affects the masters and school government in general. Here its great advantage is that it ranges definitely on the side of authority the forces that would be most difficult to control, if opposed to it. The most capable boys are associated with the masters in upholding good order and discipline.

It may be added that the system is not stereotyped, but may be varied and adapted. The boys chosen for authority are called variously monitors, prefects and preceptors. Usually, but not always, they are boys in the highest school form. Sometimes they are chosen with an eye to athletic leadership. Sometimes character alone is looked to independently both of school studies and athletics.

This note has been written with an eye only upon English schools, and with the end of giving the key to what is done in them. For India the system requires, and may receive, modification to suit the widely different conditions.

9th December 1912.

H. R. JAMES.

(iv)

Note by Mahamahopadhyaya Hara Prasad Shastri.

Who are the Hindus?—The question who are Hindus has come to the fore-front since the circulation of a letter on the subject issued by the Census Commissioner of India about three years ago. The main point then under discussion was whether the depressed classes should be classed as Hindus.

Two interpretations of the term Hindu.—The term Hindu is not of Indian origin. It was a word used by the early Muhammadan conquerors to denote all the inhabitants of India (except the wild tribes); Hindus, Buddhists, Jains, Saivas, Vaishnavas and others. The modern use of the term excludes only such of the inhabitants of India as have either embraced Islam or Christianity. This interpretation is an inclusive one, and I believe the real one.

But there is another interpretation which may be termed an exclusive one, which would exclude the Jains, the Buddhists and some other people. That interpretation is, that the word Hindu includes only such of the inhabitants of India as accept the religious ministrations of Brahmins—and it is with this class that we are concerned in this conference.

What constitutes Hinduism?—From the above it is plain that one of the cardinal points of Hinduism is the acceptance of the ministrations of Brahmins, that is, belief in a hereditary priesthood. The second constituent of Hinduism is a belief in the transmigration of the soul, that every man is responsible for his own acts, good, bad or indifferent. If he does well, he is born as a higher being than man; if he does evil, he is born as a lower creature than man. Whether this transmigration is automatic or ordained by a judge is of no matter to the Hindus. They do not lay much stress on that point. They say that the human soul passes through 84 crores of rebirths. There are rewards and punishments for the acts performed in every birth. The third constituent point is polytheism, belief in many gods, in a spirit world. The spirits may be higher or lower than man in the system of the universe.

The Hindus, it is well-known, do not believe in a dogmatic religion preached by one man. The body of their beliefs, which is not a religion in the accepted meaning of that term, is a growth and development from the ideas of a primitive people as they advanced in the path of intellectual and moral civilization. That is the reason why it is difficult for ordinary observers to see what constitutes Hinduism. Many educated Hindus would not like to be told that they are polytheists, but there is no harm and no shame in admitting what is the truth. The Hindus say that they believe in 33 crores of gods, some even say 86 crores. If they believe in a spirit world, the number may be 33 crores, 86 crores or even more. But out of these millions of gods or spirits they have selected a few prominent ones for constant worship. The fourth constituent of Hinduism is a belief in the infallibility of the Vedas. Some say that the Vedas themselves are eternal and they are revealed to certain seers or rishis; others say that they are the words of the supreme spirit. All that we care to know is that there are various theories to explain why the Vedas should be regarded as infallible. But in Bengal the Vedas are very little studied. Their study as a study ceased even when the Hindus were the rulers of Bengal. But the Bengalis believe that the smritis follow the footsteps of the Vedas and therefore they scrupulously follow the directions of smritis, the least aberration from which is regarded as a sin.

For a short note like this, I think these are the four essential ingredients of Hinduism.

Sectarian Hinduism.—There are votaries who especially worship some one or other of the prominent gods of the Hindu pantheon, the Saivas worship Siva, the Saktas worship Sakti and so on, but they also believe in other gods. Only they regard them as inferior to the god worshipped by them.

Non-sectarian Hinduism.—But there is a vast body of non-sectarian Hindus, who believe in all the prominent gods and who worship them daily. It is to this body of non-sectarian Hindus that all the *badralok* throughout India belong, and it is they who come for their education to our schools. Since the institution of the census system the Census Commissioners all over India have been in great difficulty in finding out a name for this vast body of men. In Madras they are called Smartas, in the United Provinces they are called Panchopasakas, in Bengal they are called Hindus, which makes confusion worse confounded in this province. But their existence in vast numbers is a prominent fact in the census reports.

Natural Theology.—There was a time when learned people thought that primitive people believed in the simple truth that there is one Supreme Creator, and that he is the judge of man's actions and the distributor of their rewards and punishments. This is one of the most complex and complicated ideas with which the world has to deal, and yet learned people believed and still believe it to be very simple. But anthropology tells a very different tale. It has proved the spirit-basis of all human beliefs.

It is not very difficult to impart instruction to the school-boys on the four cardinal doctrines of Hinduism. The doctrine of the transmigration of the soul which makes every man responsible for his own actions is more attractive than the belief in *paraloka* (future state of existence).

HARA PRASAD SHASTRI.

(v)

Proceedings of the Conference on Moral and Religious Education held at Dacca on the 20th to 23rd March 1912.

The following gentlemen attended throughout the proceedings:—

- The Hon'ble Mr. R. Nathan, C.I., C.I.F. President.
 " N. L. Hallward, M.A., Director of Public Instruction, Eastern Bengal
 " and Assam.
 Mr. J. C. Jack, Director of Land Records, Eastern Bengal and Assam.
 " W. A. J. Archbold, Principal, Dacca College.
 " E.E. Biss, Principal, Training College, Dacca.
 The Hon'ble Nawab Saiyid Nawab Ali Chaudhuri Dhanbari, Mymensingh.
 The Hon'ble Rai Dulal Chandra Deb Bahadur, Government Pleader, Sylhet.
 " Mr. Manik Chandra Barua, Gauhati.
 Shams-ul-ulam Abu Nasr Muhammad Wahid, Superintendent of the Dacca Madrasa.
 " Kamaluddin Ahmad, Superintendent of the Chittagong Madrasa.
 Khan Bahadur Maulvi Ahsanullah, Inspector of Schools, Chittagong Division.
 The Rev. Mr. Moore, American Baptist Mission, Nowgong.
 Father Crowley, Roman Catholic Mission, Dacca.
 The Rev. Mr. L. B. Jones, Baptist Mission, Dacca.
 Dr. P. Chatterji, Principal, Ananda Mohan College, Mymensingh.
 Babu Lalit Mohan Chatterji, Principal, Jagannath College, Dacca.
 " Bidhu Bhusan Goswami, Professor of Sanskrit, Dacca College.
 " Nabin Chandra Bose, Headmaster, Jamalpur High School.
 The following gentlemen were present during a part of the proceedings only:—
 The Rev. Mr. Teignmouth Shore, Oxford Mission, Dacca.
 Gurudas Chakravarti, Minister, Brahma Samaj, Dacca.
 Maulvi Hafiz Abdur Razaq, Superintendent, Noakhali Madrasa.

20th March

It was generally agreed that as an organized whole our typical secondary school is lamentably deficient. The system of life is mechanical. The school is like a mill. There is no happy corporate life and the school gives the impression that it exists too exclusively for its examination results.

2. Methods for removing this defect were considered. The first subject taken up was organized school games. Organized school games would greatly improve the training in schools by their effect in strengthening character. At present only a small minority play games with any regularity. The principal reasons for this are want of organization and want of playing fields. As regards the want of playing fields, the conference can only commend the subject to Government; they think it is one to which regular and systematic attention should be paid. As regards want of organization, inter-school matches and shields have had the result of tending to confine the benefits of school games to the keenest boys who can figure in matches. It is said that these boys sometimes give too much attention to their games, whereas on the other hand the bulk of the boys lose almost entirely the physical and moral advantages of organized games and sports. A "house" organization was suggested as a remedy and generally accepted by the conference. Take the case of a high school with a considerable number of boys living in the town and others living in the surrounding country. The town boys might be organized into two or more "houses," each under the charge of a captain. It should be the duty of the captain and of the senior boys of the "house," and especially of those who play in the school teams, to organize games throughout their "house" and to help and instruct the younger boys. The youngsters should be taught their cricket and football and eventually they may hope to find a place in the "house" or school team, whilst other games should also be encouraged in the town. A greater number of boys may play and that recreation may be provided suitable for different physiques and ages. Where those living outside the town can conveniently collect at local centres, facilities should be given to them to train themselves in games in their own neighbourhood, each locality being placed under a captain. The local centre or "house" should be under the supervision of the school authorities. If these local "houses" are not large enough to have teams to compete with the central "houses" or other schools, there should be a general captain for the outside centres who should form from them teams for local and other matches.

Where the play-grounds permit of it, joining in organized school games should be regarded as a portion of the curriculum and compulsory on all boys.

Speaking generally, where the school is able by means of "houses" or other organization to provide for the games of its members, they should, in the interest of the corporate spirit, play with one another and should not be allowed to play with outsiders.

Very few assistant masters take, or can be made to take, an interest in the corporate games of the school. In schools where this is the case, one of the assistant masters should be also the

games secretary, and a majority of the conference consider that he should be granted a special honorarium on this account. Under him will be captains of the "houses," in their turn assisted by the senior boys. The whole should be under the careful control of the headmaster.

3. The conference are generally of the opinion that moral education through the corporate life of the school may be improved by a certain measure of organization and self-government. For this purpose they suggest the division of the school into "houses" which would correspond to the "houses" for games referred to above. The number in a house should not ordinarily exceed 50. The town in which the school is situated should be divided into localities containing approximately the number of boys required for a "house." The "house" organization should comprise the "house" master, under him the monitors, and the captain and his lieutenants for games, and under them the boys in general. The opinion of the conference was sharply divided as to whether monitors should be selected by the headmaster or elected by the boys subject to the sanction of the headmaster. It should be the aim of the organization to encourage corporate life and corporate interest within the "house." In the case of day school "houses" it is recognized that this is much more difficult than in a residential "house." The monitors should be regarded as generally responsible for the conduct of the boys of their "house," and the headmaster will presumably consult them on questions of order and discipline. Some authority over the boys will require to be given to the monitors. Some members of the conference consider that one manner in which corporate life may be encouraged is for the monitor to be entitled to call out his boys for assistance in charitable and other meritorious objects.

4. *School halls and school assemblies.*—The conference consider that it is very desirable that a hall should be provided in all high schools sufficiently large to enable the whole school to assemble. Nawab Saiyid Nawab Ali Chaudhuri fears that if a hall be made a *sine qua non* in the case of new school buildings this will increase the cost unduly. In schools which have halls there should be a daily assemblage of the school. This should take place the first thing in the morning. The roll should be called, all assistant masters should be present, the headmaster should give out notices on matters which interest the school, and, on occasions, the opportunity should be taken for admonition or general advice. Where necessary instruction should be given in regard to the proper organization of a roll-call.

5. *School funds.*—The Committee consider that with a view to training in thrift and also as an aid to corporate life, the funds collected by subscription from the boys mainly for games should, subject to such supervision and control as may be necessary, be left as far as possible in the hands of the boys. The following organization was suggested for the purpose: A small committee, with the headmaster as president, and with members appointed by the several "houses" of the school. It is the general opinion of the conference that subscriptions for games should be compulsory; this is already the case in some schools.

6. *Social gatherings.*—The conference favour the idea of social gatherings, that is to say, that the school or sometimes one or the other of the "houses" should on occasions be "at home." Parents and outsiders may be invited to attend such functions, and the boys should be taught to entertain and look after their guests. The question was considered whether public funds might contribute, but the general opinion was that the entertainment would be of greater educational value if subscribed for by the boys and their parents.

The institute system in force in the Calcutta and Dacca Madrasas was described.

7. *Dress.*—The conference are of opinion that from the point of view of moral education neatness and cleanliness of attire are of great importance, and that hitherto insufficient attention has been paid to these matters. They should be impressed upon the headmasters of all schools. The conference also think that the corporate life and sense of solidarity of the school would be enhanced if a uniform or badge could be prescribed to be worn by the boys. The dresses worn by Hindus and Muhammadans differ and on discussion it appeared that it would not be possible to prescribe any uniform dress for Hindu boys. It was therefore considered that every high school should have a school badge to be utilized for the various honourable purposes to which such badges may be put, and that each boy should wear the school badge, probably on the breast. It was said that this would be a very popular innovation. The Muhammadan members of the conference also urged that for Muhammadan boys school uniform should be prescribed and that they should wear the badge upon the school uniform.

8. *Department.*—The members of the conference were somewhat divided in opinion as to whether there is great need for improvement in the carriage and gait of secondary school boys. It was considered that the position in this respect is better at Dacca than in the mufassal. It may be considered whether greater attention should be devoted to this subject by masters.

9. *Hostels.*—The principles suggested for day schools can be applied more easily to schools which have hostels of any considerable size. In such schools the hostel will be the "house" for games and also for the general monitorial organization. Where a hostel has several monitors their charges should be distributed by rooms, not by the classes to which the boys belong in the school.

The conference are unanimously of opinion that college and school boys should not be allowed to live in the same hostel, the only exception being that Mr. Gurudas Chakravarti would allow it in the case of near blood relations. Various miscellaneous suggestions were made for

improving life in hostels. Much greater attention should be paid to keeping hostel and school buildings neat and clean. The condition in which many of the buildings are kept is most detrimental to the training of character. In this, as in other school matters, the assistance of the monitors should be invoked. The frequent and ample use of whitewash is recommended. The rooms are made sooty owing to the use of inferior lamps. This should be considered by the department which might recommend a standard pattern. The arrangements for washing clothes are often left to the boys themselves, and should be properly organized. More supervision is also needed over the clothes of boys living in hostels. Some of these matters are in themselves of minor importance, but it is the aggregate of small matters such as these that give the tone to hostel and school life.

21st March

The Committee proceeded to the discussion of the general question of moral instruction. The President asked each member in turn to state, with a view to furnish a basis for discussion, their provisional views in brief general terms. The following was the purport of the replies:—

Dr. Chatterji.—I certainly believe that morality is based on religion. But it is not possible to deal with religion in our schools. Morality therefore should be taught independently of religion. Moralists are divided into two schools (speaking broadly)—the intuitionists and the utilitarians. Utilitarian morality will be of no value in our schools, but would on the contrary be harmful. Moral principles should be taught with reference to conscience.

Mr. Jack.—The best moral instruction is based on religious instruction; but admitting its impossibility in India, I think secular moral instruction a useful alternative. Facilities should be afforded to each sect for the giving of directly religious instruction to supplement the school moral instruction.

Professor B. B. Goswami.—Morality without a religious basis is an idea not conceivable by a pious Hindu. But it is not practicable to teach the rites and observances of the Hindu religion in public schools. Moral virtues should be taught in schools as based on social and civic sanction.

Mr. Biss.—Morality is social in character. Conscience is the whole mind exercised in moral questions and must be educated by the school society generally. A standard of conduct may be laid down by the Government of India and should be enforced by the teacher as representing the State, which is in its turn the highest representative of society in the country. The State is to be regarded as an institution of the highest authority for this reason.

Mr. Archbold.—The difficulty is universal, largely because parents no longer do their duty. The religious sanction is the most important, but it is no good trying to make an extract from various faiths. This is merely creating a new religion unsuitable at the child's age and bad as upsetting the religion taught by the child's parents. Many children are taught dogmatic religion and hence would not be ready to accept this form of theism. Morality should be inculcated, if possible, with reference to the faith which the child holds, but this reference will not be very often necessary. Lectures on moral subjects may be useful but a great teacher of morality is the ordinary discipline, instruction and organization of a well-conducted school. We ought to see what can be done in that way and add other methods as well.

The Rev. Mr. Moore.—The State should not teach religion, which is a matter between the individual soul and its Creator, and should be taught by parents, guardians and religious societies. The State should teach all that pertains to good citizenship. Neither the pupils nor the public will take the teaching of morals in school seriously unless a record of each pupil's conduct is kept, and Government prescribe that no pupil will be granted a leaving certificate from his school unless he has maintained a high standard of conduct during his school career. In general as much credit should be given for good conduct in averaging up a pupil's standing as for excellence in any other branch of school work.

Rai Bahadur Dulal Chandra Deb.—Moral instruction should be imparted in schools. Moral rules cannot be efficiently impressed upon students without a religious sanction. There are moral principles common to all creeds and equally acceptable to their followers. These principles may be taught to students. When the reason for any rule is asked the explanation should be given on the authority of student's own religion. No rule should be explained to Hindu or Muhammadan students on the utilitarian theory, as this would tend to undermine the established religious systems.

Babu N. C. Bose.—Morality can be taught without any appeal to the sanction of religion. It would be difficult to make such an appeal in a school where pupils profess a variety of creeds. The appeal to conscience or the sense of honour has been shown by experience to be useful. It may be combined with an appeal to the religious instinct.

Rev. Mr. Chakravarti.—Moral instruction can be given in colleges and schools on a broad basis. Moral principles may be inculcated from these different points of view—

- (1) conformity of conduct to divine law,
- (2) promotion of the greatest good of the greatest number, and
- (3) appeal to conscience, i.e., to the moral sentiments of man.

Shamsul-Ulama Abu Nasr Wahid.—Moral instruction, to be of any value, should have a religious and not a utilitarian basis. It should be delivered in the name of religion by teachers of the same denomination and of exemplary conduct of life. Moral instruction imparted on a utilitarian basis to immature and indiscriminating young minds will not regulate the conduct of life aright and may, on the other hand, do more harm than good.

Shamsul-Ulama Kamaluddin Ahmad.—The teaching of morals without religion is impossible. Appeal to conscience, utility, sense of honour and so forth will not succeed in schools, but may be of some use in colleges. The habits, deportment and manners of a boy may be improved without an appeal to religion, but to build up character a deeper foundation is needed,—a firm belief in the tenets and dogmas of religion.

Rev. Mr. L. B. Jones.—All teachers of primary and secondary schools should be encouraged to consider it part of their duty to impart, as occasion arises, and in regular course, that which is generally understood by "moral instruction" and in order to give unquestioned sanction to such teaching they should, as the case requires it, so state it as to lead the boys to feel that these matters are required of them not only for the good of man, but by the will of God.

Khan Bahadur Ahsanullah.—There are three processes involved in moral instruction: (1) imparting a knowledge of ideals of conduct, (2) creation of a desire and (3) direction of the will. Any system of instruction failing to appeal to the feeling and the will cannot but be imperfect. In a school the best boy in morals may be the greatest knave. To be effective and forcible moral instruction must have religious sanction. Where this is impracticable, ideals of conduct may be drawn up having due regard to the religious sentiments of the various sections of the community.

Mr. Barua.—The first thing to be considered is whether it is possible to prepare a course of religious instruction acceptable to all religious creeds. If, so, then such religious instruction should by all means be given. If not there should be a course of moral instruction based on fundamental truths common to all religions or belief in God.

Father Crowley.—(1) Informal instruction is inadequate, but essential as complementing formal moral teaching. (2) As the sense of right and wrong is so delicate, so fiftal, so easily puzzled, obscured and perverted, morality should be based on the inherent rightness of things, having conscience as its dictator and the Supreme Lawgiver its ultimate source—His will its sanction. (3) "I ought, even though I need not; I ought, even though it may not pay"—this is the formula whose spirit should permeate the school. (4) Formal moral instruction should be assigned an honourable place in the curriculum—within school hours. To emphasize the corporate unity of the school as also the fact that moral training is an integral and essential part of education as a whole, the moral lesson should be given by a member of the staff and not by a professional religious teacher.

Babu Lalit Mohan Chattarji.—(1) Morality taught without reference to religion is not of much use and is opposed to the deepest instincts of Indians. The teaching of morality in a utilitarian spirit is bad. (2) But by appeal to religion I mean appeal to the universal religious instinct in man rather than to particular tenets in the scriptures of particular sects. (3) Sectarian or dogmatic religion should neither be taught nor appealed to as a rule in schools and colleges. That should be left to parents. (4) It is the religious attitude of mind that should be fostered rather religious precepts taught.

Nawab Saiyid Nawab Ali Chaudhuri.—According to Muhammadan faith there is no difference between morality and religion. Morality is part and parcel of Islam. We cannot accept anything to be moral except under religious authority. We cannot teach morality apart from religion nor must we form a new religion by taking up the common precepts of all religions.

Maulvi Hafiz Abdur Razag.—Moral instruction to be effective must have religious sanction at its back. To young minds the fear of punishment or hope of reward appeals more strongly than any ethical principles based upon moral conceptions common to all men. This fear or hope is provided by religion.

2. After general discussion the President put the following proposition to the members:—"Where sectarian religious instruction in a school is not in present conditions practicable, do you consider that moral instruction should be given on some other basis?"

The general reply was in the affirmative.

Mr. Archbold stated the following proviso:—"Where a boy is guilty of such misconduct as to make an appeal to his religious instinct desirable, that appeal should, where possible, be made to the boy's own religion and should, if possible, be made by a teacher of that faith."

Messrs. Biss and Jack, the *Rev. Mr. Jones* and *Rai Bahadur D. C. Deb* agreed. The Muhammadan members of the conference agreed provided that the teacher giving religious education should be of the same faith as the pupil. Professor B. B. Goswami agreed and further considered that the religious appeal might be made even by a teacher of another faith. *Mr. Barua* and *Dr. Chattarji* considered that it was unnecessary and undesirable to appeal to religion in such cases. *Babu N. C. Bose* would rather appeal to the sense of honour. *Babu L. M. Chattarji* would appeal to the general religious instinct of the boy. The *Rev. Mr. Chakravarti* and *Father Crowley* would leave the matter to the judgment of the headmaster.

3. The president then put the following question resulting from the discussion of the previous general question:—"Where moral instruction is given without dogmatic religion, should the basis be divine?"

A discussion ensued as to the manner in which the conception of the divine sanction should be made effective as a basis of moral instruction. The suggestion was put forward that it would suffice to state that an action or course of conduct was pleasing or displeasing to God. Objection was taken that the teaching of morality on this basis would eventually amount to the construction of a new theistic religion. After discussion *Mr. Barua*, *Rev. Mr. Chakravarti*, *Babu L. M. Chattarji*, *Father Crowley*, *Rev. Mr. Jones*, *Dr. Chattarji*, *Babu N. C. Bose*, *Mr. Jack* and *Rev. Mr. Moore* were in favour of the proposal. *Mr. Biss*, *Mr. Archbold*, *Shamsul Ulama Abu Nasr Wahid*, *Nawab Saiyid Nawab Ali Chaudhuri*, *Khan Bahadur Ahsanulla*, *Rai Bahadur D. C. Deb*, *Shamsul Ulama Kamaluddin Ahmad* and *Professor Goswami* were opposed to the proposal. They considered that the appeal should always be to the particular religion of the boy. *Mr. Archbold* advanced the proposition, with which several other members agreed, that where it is desirable to appeal to religion, the appeal should be made to the belief which each boy professes. He considered that a teacher could make that appeal to a class comprising boys of different denominations. The Muhammadan members of the conference held that where an appeal is made to religion in moral instruction, that appeal should, in the case of Muhammadan boys, be to the Muhammadan faith and should be made by a Muhammadan.

4. The conference then proceeded to the consideration of a common basis for moral instruction apart from religious sanction. The President placed before the conference the following brief statement of the views suggested in *Mr. Biss'* paper for consideration:—"In order that all schools may be permeated by a high ideal, a statement in the form of a very brief code establishing general principles of conduct should be drawn up by the Government after the fullest consultation with all shades of public opinion. The code or rescript should be the common basis and authoritative reference of school discipline. It should be prominent on the school walls. It should be familiar to all masters and pupils and it should be their daily guide."

5. The suggestion was discussed at length. It was welcomed by many members of the conference as likely to be both useful and popular, and it was unanimously approved. The Muhammadan members made a stipulation that the code should not be opposed to the dogma of any religion. *Nawab Saiyid Nawab Ali Chaudhuri* also expressed the opinion that the code would not produce its full effect among Muhammadan boys unless its principles were expounded to them in the light of the Muhammadan religion. *Mr. Hallward* considered that the effect of the code would not extend much beyond the development of the civic virtues.

6. *Manuals and Text-books*.—It was universally agreed that lessons on conduct, either in the form of stories or otherwise, should find a place in school-books. In Eastern Bengal and Assam moral lessons are inculcated in the general readers and there are no separate text-books on the subject. The question whether separate text-books should be introduced was discussed. *Mr. Barua*, *Rev. Mr. Chakravarti*, *Babu N. C. Bose* and *Professor Goswami* were in favour of the proposal. *Babu L. M. Chattarji*, *Father Crowley*, *Rai Bahadur D. C. Deb*, *Rev. Mr. Jones*, *Dr. Chattarji*, *Mr. Archbold*, *Mr. Jack* and *Mr. Hallward* were opposed to it. The majority considered it unnecessary and undesirable to load the curriculum with another series of text-books. The general view of the Muhammadan members of the Committee was as follows:—Moral stories and lessons should be separate for Muhammadans, because different ideas and illustrations are required to be used. This difficulty may be met by having separate text-books for Muhammadan and Hindu children. If this duplication of text-books is considered undesirable, then there should be separate moral readers for Hindus and Muhammadans. *Shamsul Ulama Kamaluddin Ahmad* stated that if Muhammadans were thus to be taught from separate text-books, he would prefer that direct religious instruction should be given. Other Muhammadan members were inclined to adopt this view.

7. *Tracts*.—The *Rev. Mr. Moore* suggested that small pamphlets should be issued based on and illustrating the prescriptions of the moral code. These should not be made a portion of the curriculum, but should be given to children for private reading in their homes. It was further suggested that separate tracts should be prepared on each subject for children of different creeds. The suggestion met with the approval of *Professor Goswami* and *Mr. Biss*. Some Muhammadan members also gave their support, but it failed on the whole to win the general acceptance of the members of the conference. *Mr. Biss* remarked that the pamphlets might perhaps be discussed in the homes of the children and thus exercise a good general influence.

It was generally agreed that the readers and literature course of the school should be revised in the light of the proposed moral code and in conformity with the improved methods of training discussed on the first day of the conference.

8. *Teachers' Manuals and Training Course*.—The members of the conference all agreed that manuals or a series of manuals should be prepared to aid teachers in giving moral instruction. It is of the greatest importance that these manuals should be compiled by the best and most experienced persons who can be secured for the purpose. Methods of moral instruction should be made a portion of the curriculum of the training college and normal schools.

22nd March.

The conference proceeded to the discussion of religious education.

A.B.—The words "general school" are used in this report to denote a public non-denominational school.

Nawab Saiyid Nawab Ali Chaudhuri advanced the following proposition for discussion:—

"The desire has arisen amongst the various communities of India that religious instruction should form an integral part of school-life, and Government should therefore consider measures to gratify this desire."

Shamsul Ulama Abu Nasr Wahid.—At present Muhammadan boys have to go through a long course in the mosque before they attend school. Their religious instruction is not satisfactory and they begin school so late that they are handicapped in the race of life. Religious and secular education should therefore go hand in hand. There are practical difficulties in the case of schools attended by boys of a Muhammadan teacher. This may also be done in middle schools in which Urdu is an optional subject or in which, without this, there is a Muhammadan teacher. The instruction might be given three days a week outside school hours. As regards primary schools, *makhtabs* should take the place of general schools in so far as Muhammadans are concerned. (In reply to the President.) Even in special Muhammadan schools (*madrasas* and *makhtabs*) religious education is not at present satisfactory. The proposed new curriculum includes books on the principles of Islam and moral lessons based on Islam. The senior course includes Muhammadan law and other Muhammadan instruction, including *Hadis* and *Tefsir*.

Nawab Saiyid Nawab Ali Chaudhuri.—The Madrasa Reform Committee did not suggest arrangements for direct religious instruction. Provision ought to be made for direct religious instruction and prayer. This might be during school hours and it would not be necessary to cut down the curriculum. The following is an abstract of what is required:—

- (i) Books containing religious and moral instruction based on the principles of Islam.—Adequate provision is made for this in the new course.
- (ii) Oral teaching of prayer and religion.—Fifteen minutes a day.
- (iii) Prayer.—The recreation period should be 35 minutes, and 10 minutes of this should be devoted to prayer. Only one period of prayer is needed in school hours.

In general schools also instruction and prayer should be prescribed for Muhammadans. They should be compulsory and boys should be punished for failure to attend. No Muhammadan parent would object.

Khan Bahadur Ahsanullah agreed with the Nawab in principle, but pointed out that there are practical difficulties. Religious instruction should be given in high schools in which Muhammadans preponderate. There is room for improvement in religious instruction in special Muhammadan schools. In general schools some religious instruction should be given before or after school hours. The teaching should be by a Muhammadan member of the staff. If as much as 10 per cent. of the boys are Muhammadan, there should invariably be a Muhammadan teacher. This rule could not be enforced in unaided schools. In State and aided schools fixed hours should be assigned to prayer. Few schools allow boys to be away long enough on Friday. One hour is required from the time (12-30) when the school breaks up for recreation.

Shamsul Ulama Kamaluddin Ahmad agreed with the Nawab. If other denominations are in favour of prayer in school, one time might be fixed for all denominations. The secular curriculum should be shortened to allow of religious instruction. The ideals of country and empire have not much motive power in India, and the religious motive is therefore essential to the building up of the character of a man. Religious teaching should be compulsory for all Muhammadans in all schools. There is no likelihood that parents would object to their boys being punished for non-attendance.

Maulvi Hafiz Abdur Razzaq.—The importance of religious instruction as the most potent instrument for improving morals and manners is universally admitted. This instruction and prayer should be compulsory for all Muhammadans in all schools, and the boys should be punished for non-attendance. Muhammadan parents would not object. I agree with Nawab Syed Nawab Ali Chaudhuri both as regards principles and as regards the abstract of requirements which he has given.

In reply to Mr. Hallward, Khan Bahadur Ahsanullah said that in accordance with the general school system the punishment would be inflicted by the Muhammadan teacher subject to the control of the headmaster. In reply to the President, the Nawab said that a Muhammadan headmaster could not conscientiously punish boys for failing to attend Hindu prayer or instruction, but that he could punish the teacher for neglect of duty in allowing boys to abstain from attendance. Khan Bahadur Ahsanullah did not think that the headmaster need object to punish the boy if his parents wish it. Shamsul Ulama Kamaluddin Ahmad considered that it was a difficult practical point, but not an insurmountable difficulty. The Muhammadan members agreed that there would be no objection from the Muhammadan point of view to a Hindu teacher punishing Muhammadan boys for failure to perform their religious duties.

Professor Goswami.—It is not necessary for Hindus to perform religious observances in schools, because the appointed time for such observances are out of school hours. He would advocate a period of 10 minutes' prayer before leaving school. This should take the form of the recitation of hymns from the Puranas, etc. (A discussion ensued on the question whether Shaktas and Baisnabs could recite these hymns together. The general view was that they would require to be separated.) Members of the untouchable caste could not join in these prayers, nor could a Pandit of the high castes conduct their prayers. It would be necessary to make separate arrangements for them. It would also be necessary for the pupils to change their clothes before the recitation, and this would necessitate keeping special clothes for the purpose at school.

Rai Bahadur D. C. Deb did not agree with the professor. The religious rites of Hinduism are (a) ceremonial, and (b) devotional. The devotional aspect is the principal one, and the Hindu systems are such that persons cannot join together in devotional exercises. The system of initiation prevents this. There would be no objection to Hindu boys reciting hymns together, but this would be a literary rather than a religious exercise. It would not have any religious effect, but it might have a good moral effect.

Mr. Barua considered that the Rai Bahadur had correctly interpreted the orthodox Hindu position, with which he personally was not in full sympathy. Religious observance and instruction cannot find a place in the school. The suggestion of the Professor regarding the recitation of hymns would have a good moral effect and is to be recommended. The two main sects would require different rooms, and the low castes would also need separate arrangements. It would not be necessary for boys to change their clothes.

Babu L. M. Chattarji.—The Professor's suggestion would not be religious teaching. Such teaching cannot be given in day schools. The adoption of the proposal might lead to difficulties and would accentuate the differences between castes. It would not be salutary.

Mr. Chakravarti agreed with the Rai Bahadur, and also considered that an evil effect would be produced by the definite separation of the several castes in the school.

Babu N. C. Bose was opposed to teaching orthodox Hindu religion in schools. Old forms of religion are dying out, and a new faith is growing up with the progress of education which is not in accordance with the old religious beliefs. The parents of many students in high schools belong to this class, and the boys would be likely to ridicule the teaching. The untouchable caste difficulty is also a great one, and the separation of Namasudras in schools would give rise to great dissatisfaction in that community. The essence of Hindu religion is to be found in the Upanishads and the Vedas. The proper course is to construct a litany in which prayers are recited in Sanskrit and explained in Bengali. Such a litany is to be found in the work entitled the "Brahma Dharma by the late Mahatma Devendra Nath Tagore." There is nothing esoteric in this, and no Hindu could object to join in recitations from such a book. If the title of the book were held to be objectionable to orthodox Hindus, another work might be compiled by competent Sanskrit scholars on the same lines.

In reply to the President, Professor Goswami explained that he had given philosophical instruction to students of the Dacca College based on the Bhagavat Gita. Such instruction is well adapted to improve the moral character of students. It would be suitable for boys in the higher classes of high schools, but not for younger boys. There would be no difficulty with regard either to sects or to the untouchable castes, but it would be very difficult to find in high schools teachers capable of giving such instruction.

The Rev. Mr. Chakravarti described the arrangements in Brahmo institutions (in which Hindus and others are also admitted). There is prayer together with hymns, on the assembly of the school. Attendance is optional. One or two hours weekly are devoted to direct moral instruction which is given by selected teachers. Morals are based on the tenets of the Brahmo faith. Teachers also draw attention to good examples to be found in the books of studies. The weekly work of the school is supplemented by the special instruction on Sunday. No part of the religious teaching is compulsory, but as a matter of fact all attend. In general schools (i.e., Government or non-denominational public schools) good teachers should impart sound intellectual education. It is not advisable that denominational instruction should be given in general schools.

Babu L. M. Chattarji described the method of religious instruction which he would like to see introduced in Brahmo schools. The school should open with prayer and perhaps with a hymn. Direct moral teaching should also be given. Once a week would suffice for this. It should be in the form of a discourse, but not so formal as a sermon. In general schools there should be no denominational teaching. Morality is the principal thing, but in teaching it reference should be made to the universal religious instinct. The sense of reverence should be cultivated.

Rev. Mr. Moore was opposed to denominational religious instruction in State schools. Denominational schools teach their own faith. In privately managed general schools there should be no denominational teaching, unless the majority of parents agree on any special form of instruction.

Mr. Archbold.—It is very difficult to introduce direct religious teaching, though something on the line suggested by Professor Goswami might be possible. Other Hindu gentlemen do not

appear to object to his proposal and their contention that it does not amount to religious instruction would appear to be due to their attention being directed to a particular aspect of religion.

Mr. Hallward was in favour of permitting religious teaching as far as this may be practicable. Denominational instruction should not be given during school hours, but there is no objection to allowing such teaching to be given in a school, provided it is properly guided either immediately before or after school hours. Professor Goswami's suggestion would appear to be worth trying. In aided schools much freer latitude could be given.

Mr. Biss agreed with Mr. Hallward.

Dr. Chatterji remarked that religious education would come as an antagonistic force to the liberal education now given in the schools, because that education is largely based on reason, whereas revealed religion is based on authority.

Babu N. C. Bose remarked that there are Hindu parents who would object to the recitation of hymns proposed by Professor Goswami.

HOSTELS

In schools which are provided with hostels, separate accommodation is frequently furnished for Hindu and Muhammadan boys. There are also some hostels for low caste boys. For present purposes, therefore, hostels may be treated as denominational institutions.

Nawab Saiyid Nawab Ali Chaudhuri stated that advantage is not at present taken of hostels for encouraging Muhammadan religious life. Religious instruction should be given and should be made compulsory. The duty of seeing to this should be placed on the Superintendent, supervised by the Muhammadan members of the School Committee. The Superintendent should ordinarily be a Muhammadan teacher of the school. Where possible he should be a pious person suitable for giving religious instruction. Where this is not the case, a separate moulvi should be appointed for this purpose. He should be paid by fees or subscriptions. District Anjumans might be invited to collect fees, and to encourage interest in religious training in Muhammadan hostels.

Mr. Archbold enquired whether the duty of giving and supervising religious instruction and observance should be added to the duty of the Superintendent. He feared that this might throw an undue burden on him. Each case would have to be settled on its own merits and, where necessary, a separate moulvi should be appointed.

Professor Goswami stated that it is not possible for students in hostels to perform all the prescribed duties which should be fulfilled from sunrise to sunset. The Superintendent should see that the boys practise the observances laid down in the *Shastras*, in so far as it is practicable for students to follow them in the conditions of a modern Hindu hostel. A definite list of duties might be compiled, which would be generally acceptable to Hindus of the higher classes.

Dr. Chatterji and Babu N. C. Bose contended that many Hindus would object to these practices being forced on students.

Babu L. M. Chatterji considered that by far the larger number of Hindus would object, and that many students would leave the hostels if compulsory observances were introduced.

The President enquired whether the prescribed duties could be reduced to a selection which would be generally accepted.

Babu Lalit Mohan Chatterji and others declared that many parents would object to any prescription.

Rai Bahadur D. C. Deb said on the other hand that Hindu parents would not object and that their sons would conform without opposition.

Mr. Barua thought that there would be no active opposition. Parents should be invited to the hostel and everything should be done in consultation with them.

Professor Goswami in reply to questions said that while the rules themselves bear their own authority (he referred to the second chapter of Manu), authority for selection should be vested in competent pandits.

As regards religious instruction, Professor Goswami said that the suggestions made for day schools would apply equally to hostels.

Babu L. M. Chatterji stated that in a Brahmo hostel religious observances and instruction should be part of the regular hostel life. He considered that Brahmo hostels should be created for the purpose of securing this advantage and that the Brahmo community should subscribe funds. Brahmo students also find great difficulty in Dacca in getting into hostels.

CO-OPERATION WITH THE PUBLIC.

The conference recommended that a standing advisory committee for moral and religious instruction should be appointed.

Before any important change of policy is introduced, school meetings should be held under the auspices of the governing bodies, at which the principles involved should be explained to parents and guardians and other members of the public. These meetings should be supplemented by more general lectures.

TEACHERS.

The personality of teachers is more important than any other factor in the formation of character.

Teachers are at present held in low esteem. Some members of the committee consider that one reason for this is that they are badly paid.

The President put the question whether teachers at present exercise sufficient and satisfactory moral influence.

Nawab Saiyid Nawab Ali Chaudhuri and Shamsul-Ulma Abu Nasr Wahid replied in the negative.

Khan Bahadur Ahsanullah said that the duty has never been formally imposed upon teachers and that if insistence were now laid upon this aspect of education there would be a great improvement.

Mr. Barua said that he had no great knowledge of the subject, but that he believed that the teachers did fall to a certain extent.

Babu L. M. Chatterji said that as a rule teachers do not give moral training.

Father Crowley.—The personality and methods of teachers do not tend to raise the character of the pupils.

Rai Bahadur D. C. Deb.—The majority do not attend to moral training.

Dr. Chatterji agreed with the last speaker and said that some give moral instruction which is injurious.

Rev. Mr. Jones.—Many fail because they misunderstood the wishes of Government.

Babu N. C. Bose.—Many give moral instruction, but the effect is spoiled by home influence.

Shamsul-Ulma Kamaluddin Ahmad.—The majority fail, very few give successful moral training and some do harm.

Professor Goswami.—Most teachers do not give practical moral lessons.

Mr. Jack said that in the Backerganj, Faridpur and Dacca districts, so far as he knew them, the conduct and character of teachers is frequently so bad to the knowledge of their students that it must deprive their teaching of any good effect.

Rev. Mr. Moore.—The personality of teachers is rarely what it should be.

Mr. Hallward said that his experience as Inspector showed that moral instruction is given by teachers in only a very small minority of cases and he agreed to some extent with the remarks made by Mr. Jack.

The Conference considered that, in order that moral instruction may be successful, a considerable improvement is needed in the calibre of the teachers.

23rd March.

The President put to the Conference a series of propositions regarding religious instruction based on the discussion of the previous day. These propositions were amended after further discussion and are given below in their amended form.

GENERAL SCHOOLS.

1. Where the parents wish it, facilities should be offered for religious instruction and prayer.—Dr. Chatterji was against the proposal. Babu L. M. Chatterji approved if a majority of the total number of parents desire it. Mr. Archbold approved on condition that the school curriculum should be proportionately shortened. Father Crowley desired to see religious instruction in every school except Government schools. Babu N. C. Bose approved if the majority of any particular community desire it. Nawab Saiyid Nawab Ali Chaudhuri approved on condition that the secular curriculum should be shortened. Mr. Hallward approved. He considered that religious instruction might be given for 15 minutes at the beginning of the day's work, the school opening at the same time as at present. The period of 15 minutes should be made up either by deduction from the recreation period or by curtailment of the curriculum. Shamsul-Ulma Kamaluddin Ahmad approved and wished to shorten the curriculum. Mr. Barua approved on condition that the curriculum should not be shortened. Other members of the Conference approved.

GOVERNMENT SCHOOLS.

2. In Government schools use should be allowed of the school premises for religious instruction and prayer outside the secular curriculum subject to safeguards against abuse.—In the original proposition the words "outside schools hours" were used and these were altered to "outside the secular curriculum" by a majority of the votes of the members. Dr. Chatterji and Father Crowley were opposed to the proposition. Father Crowley expressed the view that each community should have its own denominational schools which should teach religion and which should be aided by the Government with reference to their secular work, but that religion should not be taught in schools maintained by Government. The remaining members approved.

to extract and co-ordinate from the bewildering variety of its beliefs and practices, the fundamental principles of Hinduism is only too likely, it is to be feared, to result in something too impersonal and colourless to appeal either to the heart or the imagination. The experience in this connexion of the Allahabad Kayastha Pathshala is instructive. Prayers at that institution have to be worded in so general and impersonal a way that they fail to make any real impression on the pupils.

It might have been thought that in the case of Muhammadans at any rate the problem of framing a religious curriculum would be free from the difficulties which are inherent in the very nature of Hinduism. The vast majority of the Muhammadans in this province are either *Sunnis* or *Shias*; on the most important points of religious dogmas these sects are in practical agreement; and the preparation of a religious manual, which would be accepted by both might therefore have seemed a relatively easy task. Unfortunately that such is not the case has been clearly shown by the proceedings of the informal conference of the Muhammadan gentlemen to which reference has been made above. This conference was agreed that religious instruction should be doctrinal and theological. But as to the doctrines which should be taught there was an entire lack of agreement, and the conference broke up without reaching any conclusions. The members, it has been decided, will submit their opinions on the matter in writing, and these opinions will receive the careful consideration of the Lieutenant Governor. But it is at any rate now clear that the preparation of a religious manual, which will be acceptable generally to Muhammadans, will prove to be a task of the very greatest difficulty.

5. Unsatisfactory as the position is in the matter of the character of the religious teaching to be imparted, it is still more so as regards the agency to be employed. The Muhammadan conference was in favour of religious instruction being given by a non-official. A non-official teacher however would certainly require to be remunerated (on this point the members were unanimous) and the conference were positive that neither the Muhammadan community in general nor the parents of the boys would be prepared to find the money required to meet the cost of such remuneration. The suggestion put forward is that the Government should find the pay of the teacher. It need hardly be said that this suggestion is one which could not for one moment be accepted. Its acceptance would constitute a distinct breach of that neutrality which has ever been the guiding principle of the policy of the Government of India in all matters relating to religion. The Hindu conference proposed that the teacher should be a member of the staff who should also teach a secular subject. In principle this proposal does not really differ from that of the Muhammadans, so far as the source from which the remuneration of the teacher is to be met is concerned. The whole time of the teacher would be paid for by the Government, which would therefore be paying for the imparting of religious instruction, just as much as if the teacher were a non-official paid merely for the hours during which he was engaged in religious teaching. So far as present indications go this is a difficulty of which there is no solution.

6. Sir John Hewett does not yet despair of its being possible in time to evolve a practical scheme of religious teaching in the State schools; and, as explained above, he is taking such steps as are possible to prepare the way for such a scheme. His object in now addressing the Government of India is to place before them the obstacles which have hitherto prevented its realization. But he cannot disguise from himself the magnitude of the difficulties with which the subject is beset, nor can he hold out any confident hope that a solution of these will eventually be attained.

(4)

Letter—from R. C. H. Moss KING, Esq., I.C.S., Chief Secretary to the Chief Commissioner, Central Provinces.

To—the Secretary to the Government of India, Department of Education.

Dated—Nagpur, the 10th July 1918.

No.—864/VI-1-86.

I am directed to refer to the Hon'ble Mr. Sharp's letter No. 1257-1264, dated the 4th September 1911, on the subject of religious and moral instruction in schools. It was suggested that local Committees, on which Indians would be largely represented, might be appointed in the first instance to consider whether any practical measures can be taken which will remove the defects of the present system and influence the rising generation for good. In accordance with this suggestion the question has been carefully considered by representative Divisional Committees, selected by Commissioners and largely composed of Indian gentlemen. The reports of these Committees were further discussed at a Conference of Commissioners recently held at Pachmarhi, and I am now to communicate the Chief Commissioner's views on the whole question.

2. The reports of the Committees show that there is a very general desire that the moral tone of school boys should be raised by direct educational action. As to the method to be employed there is considerable difference of opinion, and opinion is at the best doubtful and hesitating. The only firm ground taken is by the Berar Committee, who recommend moral

teaching based directly on religious instructions in schools. The individual proposals received from the different parts of the province may be classified generally as follows:—

(a) Direct moral instruction, as distinct from religious instruction, should have a place in the school curriculum and be taught from a text-book;

(b) Direct moral instruction should have a place in the school curriculum and should be taught as an integral part of religious instruction; and

(c) Moral instruction should be imparted indirectly through the ordinary studies and through the general discipline and tone of the school.

3. Before considering the value of these proposals, I am to mention one or two points connected with the personal element, a factor which appears to have been practically unnoticed. The tenor of the discussion on the subject both in these provinces, as evinced from the reports of the Committees, and elsewhere seems to avoid the human element and to deal almost entirely with method. There is undoubtedly need for moral training for the school boy, but the statement possesses little value unless it is accompanied by a definite recognition and allotment of the responsibility for this training. Twenty years ago the orthodox parent would have repudiated any idea that the responsibility for the moral well-being of his son rested on any other shoulders than his own. To-day the average parent places that responsibility, apparently without a qualm, on the shoulders of the Education Department. More factors than one have contributed to evolving this difference, but their discussion would not seem to serve any useful purpose now. It is sufficient to state that the character of the school boy of to-day is, as a general rule, left to the moulding influence of his teachers and that his parents concern themselves little or not at all with the task. The parents indeed not merely avoid the duty of instilling morality actively, but by passive neglect they leave their children exposed outside school hours to any dangerous influence that may be brought to bear on them.

4. Another direction in which the personal factor will operate is in the attitude adopted by boys in regard to the direct teaching of morality by set lessons or from text-books. To the English boy any teaching of this kind would possess no attraction whatever, and herein lies an essential difference between the English and the Indian boy. Both by hereditary and natural taste the Indian boy is fond of such teaching. He will listen to a moral lesson, however commonplace, with eagerness and thorough appreciation and will remember and make oral use of the maxims inculcated. His liking for the subject and appreciation of the expression of the moral is genuine. But there he stops. The application and practice of the lesson is a matter he is unconcerned about. With a storehouse of more or less valuable moral precepts in his mind or on his lips, he will violate them in action without any sense of incongruity. The fact is that moral instruction appears to afford him a purely intellectual pleasure that is not in any way concerned with practical life. He is, moreover, peculiarly easily led and moulded. Once he believes in any one who tries to influence him, he hands himself over in a singularly wholehearted way to the object of his admiration. This characteristic has equal possibilities for good or evil and has to be given due weight in any consideration of moral education. The Chief Commissioner has no desire to emphasise unduly, still less to overstate or put too strongly, these tendencies of the Indian parent on the one hand and of the Indian boy on the other, but they do not appear to have received sufficient attention, and if their existence be admitted, as Sir Benjamin Robertson thinks, it will be admitted in general, they should obviously be borne in mind as having an important bearing and influence on any question as to the best method of imparting moral instruction.

5. To proceed to the examination of the proposals made, which have been summarized in paragraph 2, the first of the three does not seem likely to achieve any practical results. There is a general consensus of opinion that no moral instruction, not directly based on and sanctioned by religion, will be of permanent or real value, and the moral text-book that will have any appreciable or lasting effect on a boy's mind has still to be produced. To impart morality from a text-book postulates that every teacher not only possesses the intellect to teach morality efficiently, but also that he is endowed with such purity of life and character as to be himself an example and model of his own teaching. It also neglects the psychological fact mentioned above as to the tendency to fail to apply the lesson in practice.

6. Few people would be found to oppose the second proposal theoretically. The teaching of morality with the direct sanction of religion is sound. The difficulty lies in the teaching of religion in schools. The arguments for and against religious instruction in schools are cogent and familiar. Carried out by voluntary efforts and indenting on Government assistance only for the loan of a school building there is no objection to it. But, as it is generally agreed, this method has been found to be futile in the past, and probably will always be so. Unless religious instruction is made compulsory for the teacher to impart and for the scholar to receive, it cannot be made use of, and it is precisely this compulsion to be carried out by a Government pledged to maintain religious neutrality, that is the barrier. It is impossible to reverse the policy which has been so emphatically and consistently maintained, and the recommendation made by the Berar Committee cannot, therefore, in the Chief Commissioner's opinion, be entertained.

7. The third proposal relating to the indirect teaching of morality through the ordinary studies and as derived from the general discipline and tone of the school appears to be the only method which is practicable, but Sir Benjamin Robertson would postulate two conditions as

essential to its success. The first is that Government should clearly disavow any undivided responsibility for the moral training of school boys. Moral training in schools has, under any circumstances, its limitations and must be supplemented by home influence, and the parent of the boy cannot be allowed to divest himself of what is his own proper duty and obligation. It is imperative, therefore, that the public be clearly made to understand this and be urged and encouraged to perform their part in the moral training of the rising generation. In the second place more attention must be paid to the character of the teachers employed. They must be men who can both direct their pupils and exercise a guiding influence over them and at the same time place before them an example of life and thought that is best unworthy of imitation. In other words the masters in Government schools must be the best men available.

8. These two conditions being granted, the following would seem to be the practical steps to be taken—

(a) The provision of good teachers by proper training and by the offer of good wages both in primary and secondary schools.

(b) The concentration of more individual attention by Inspectors on the Government model schools.

(c) The provision of an English headmaster for at least one high school in each division. This Sir Benjamin Robertson regards as a most important step which will have an influence on every school in a division.

(d) The further systematizing and development of compulsory games.

(e) The general improvement of educational institutions of all kinds.

9. The Chief Commissioner, holding as he does that the direct imparting of moral instruction must be regarded as impracticable, is of opinion that the only course left is to impart it by indirect methods on the lines indicated above.

(5)

Letter—from the Hon'ble Mr. A. W. BOTHERAM, I.C.S., Second Secretary to the Chief Commissioner of Assam, Education Department (Education Branch).
To—the Joint Secretary to the Government of India, Department of Education.
Dated—Shillong, the 27th June 1914.
No.—8347-E.

I am directed to refer to the correspondence ending with Major Kennedy's letter No. 1652-E, dated the 29th March 1913, on the subject of religious and moral instruction in schools. The correspondence opened with the Hon'ble Mr. Sharp's letter No. 1257-1264 (Edn.), dated the 4th September 1911, to the Government of Eastern Bengal and Assam. Official and non-official opinion was widely consulted on the important questions therein raised, and, as was explained in Major Kennedy's letter No. 1060-E, dated the 27th February 1913, and, as was discussed, immediately before the dissolution of the province of Eastern Bengal and Assam, at a conference convened by that Government at Dacca under the presidency of the Hon'ble Mr. R. Nathan. It is understood that copies of the proceedings of the conference, and of the connected correspondence, have been forwarded to you by the Government of Bengal. I am now to enclose copy of letter No. 161, dated the 27th April 1914, from the Director of Public Instruction, Assam, explaining his views on the subject.

2. Lieut.-Col. Gurdun inclines personally to the opinion that direct moral teaching in schools in this province, and in India generally, apart from a religious basis, would be of little value. He doubts also whether it would be found acceptable to the Muhammadan community. He notices that at the Dacca conference the Muhammadan members were unanimously of the opinion that moral instruction must be based on religion, and that, where the pupil is a Muhammadan, it must be based on the Muhammadan religion; and he finds these opinions difficult to reconcile with the unanimous approval recorded as having been given to the proposition that, where sectarian religious instruction is not practicable, moral instruction should be given on some other basis. Lieut.-Col. Gurdun understands, however, that experiments in moral instruction otherwise than on a religious basis are now being made in other parts of India, and without knowing the results of such experiments he is not prepared definitely to hold on a priori grounds that a system of moral instruction on a secular basis would be either impracticable or ineffectual.

3. The majority of the members attending the Dacca conference were opposed to the introduction into the curriculum of separate text-books on morality. Lieut.-Col. Gurdun is disposed to agree in this opinion on the ground that such books would be merely 'crammed', and that the principles would not be put into practice.

Here again, however, Lieut.-Col. Gurdun is not prepared to say more than that conditions appear at present to be extremely unfavourable for a system of instruction in morals through the medium of text-books. Opinions in Europe, where experiments in this direction are in progress, are, he understands, at variance, and it would be premature to come definitely to a negative conclusion in Assam where experiment has not yet begun.

4. The officiating Chief Commissioner does not regard the suggestion made at the conference by Mr. Biss, and generally approved, that a code of conduct should be framed by Government as a common basis for moral instruction, as being within the range of practical policies.

It would, in his opinion, be unwise to face the dangers of opposition and of futility which are pointed out in paragraph 8 of the Hon'ble Mr. Cunningham's letter.

5. Lieut.-Col. Gurdun agrees entirely with the view expressed in paragraph 9 of the Hon'ble Mr. Cunningham's letter, that, apart from new methods of instruction, there is much to be done in the strengthening of discipline and the creation of a wholesome atmosphere in schools. This remark applies particularly to higher-grade institutions in which a large number of the pupils are or ought to be in residence. Such institutions he would like to see organized as far as possible on English public school lines, adapted to Indian conditions. In this connexion he would invite attention to the following extracts from Mr. Archbold's letter No. 977, dated the 5th December 1911, to the Director of Public Instruction, Eastern Bengal and Assam:—

If school or college students are herded in masses near bazaris, allowed to live close to prostitutes, and given freedom to wander about as much as they choose; if they are not forced to take part in games; if they have no institutional system to train them . . . what can we expect?

The most powerful moral lesson is that taught by the life and opinions of the teachers and of the companions of students, so that the system must be one in which the teacher is brought into daily and various contact with the pupil, and the pupils organized in such a way that in games and hostels they unconsciously learn the greater lessons of life.

Lieut.-Col. Gurdun is aware that something is already being done on the lines indicated by Mr. Archbold, but in-sufficiency of funds renders it impossible to improve materially the *morale* and *personal* of the teachers or to provide adequate hostel accommodation; and without these reforms any radical amelioration of present conditions is impracticable. By way of setting a standard of discipline the Chief Commissioner would welcome the appointment of suitable English officers as headmasters of the Government high schools at divisional headquarters stations. He recognizes that it would be difficult to secure English public school men with the necessary force of character and first rate academical qualifications for posts in multifarious high schools, and he considers that for this reason academical qualifications should be subordinated to the capacity for commanding respect and enforcing discipline. The immediate cost of such appointments would not be considerable, but they would be useless unless arrangements were also made for the effective supervision of boys not living with their parents, and this would involve large expenditure in the provision of boarding houses.

Lieut.-Col. Gurdun attaches much importance to the influences for good which would proceed from the example of a single really satisfactory school in each division in which full provision was made to satisfy all the conditions regarded as essential to a sound school life and discipline.

6. The permissive arrangements for imparting religious instruction through the agency of private persons outside the secular curriculum, which were approved by the Dacca conference, would, in Lieut.-Col. Gurdun's opinion, be liable to serious abuse, but he recognizes the desirability of avoiding the reproach that an unsympathetic Government denies the people facilities for educating their children in the tenets of their own religion, and he would, therefore, not be opposed to the arrangements suggested, provided, firstly, that it were understood that no expenditure by Government should be involved and, secondly, that adequate safeguards against the appointment of objectionable or irresponsible teachers were imposed.

7. In paragraph 3 of his letter the Director of Public Instruction suggests the formation of a small and influential committee for the whole of India, to deal with the subject in view of the opinions collected and the recommendations of provincial authorities. Lieut.-Col. Gurdun thinks this suggestion deserves careful consideration. He would venture to suggest, in the event of action on these lines being adopted, that the committee should consist of practical educationalists acquainted with Indian conditions and of representatives of the more important Indian communities.

8. In paragraph 4 of the Hon'ble Mr. Sharp's letter No. 585-595 (Edn.), dated the 3rd April 1913, it was suggested that the question whether religious teaching can be permitted in Government hostels tenanted only by Muhammadans and, if so, under what conditions, might be treated of in connexion with the reference now under reply. I am to explain that a conference on the subject of Muhammadan education will be held by the Director of Public Instruction in the month of September next, and the Chief Commissioner would prefer to reserve his opinion on the purely Muhammadan aspect of the question until after this conference. He will then have learnt the ideas and wishes of the Muhammadan leaders, and will be able to advise with greater confidence.

SUB-ENCLOSURE

Letter—from the Hon'ble Mr. J. R. CUNNINGHAM, M.A., Director of Public Instruction, Assam.
To—the Second Secretary to the Hon'ble the Chief Commissioner of Assam.
Dated—Shillong, the 27th April 1914.
No.—161.

I have the honour to invite a reference to the Government of India letter No. 1257-1264, dated the 4th September 1911, on the subject of religious and of moral instruction in schools.

After a brief narrative of the policy which had been observed in the matter and of the difficulties which beset the path of alteration or reform currency was given in this letter to the view that the present system of education tended to develop the intellectual at the expense of the moral and religious faculties the formation of committees was suggested to consider whether any practical measures could be taken which would remove the defects of the present system and influence the rising generation for good, and the matured opinion of Local Governments and Administrations upon the whole question was asked for.

2. Following upon this reference which was made while Assam was still in administrative union with the Eastern districts of Bengal, the Government of Eastern Bengal and Assam threw the subject open to public discussion by inviting an expression of opinion from all Commissioners of Divisions in consultation with such persons, both official and non-official, of different denominations as might be best qualified to advise on the subject. The Commissioners after extensive consultation formulated their own views, and forwarded the replies which they had received to the reference made by them. The whole question was then considered by a representative conference which met at Dacca on 20th to 23rd March 1912. The proceedings of this conference were considered in Eastern Bengal and Assam just before the administrative changes took effect.

3. A copy of the proceedings of the conference and of the related papers may be sent to the Government of India for perusal. Generally speaking, it may be said that the difficulties of the problem have proved too serious for adequate handling on a first attempt and that while it is not impossible that action may proceed usefully along certain of the lines which the conference have recommended, a more radical consideration will be necessary before any clear and comprehensive course of policy will be revealed. The formation of a small and influential committee or commission for the whole of India might be suggested to deal with the subject in view of the opinions collected and the recommendations of provincial authorities. The problem is of sufficient importance to justify a little patience and the devotion to its solution of the best thought and administrative capacity which the country can afford.

4. I confess regretfully that while the general questions have engaged my attention at intervals since I took over charge of the Department in this Province, I have found myself quite unable, whether from lack of time or other defect, to come to any useful conclusion. On the one hand, I realize the dangers of this transition time in India and elsewhere; on the other I cannot, with any clearness, see to what goal we are being driven by the influences of change. Personally I incline to the views that except where education is organized and managed by the Church (a state of affairs which of itself opens up wide questions) religious instruction is not properly a function of the scholastic or educational system. Such instruction should be provided for naturally by the social or religious organizations of the community. When this does not occur it is probably due to a lack of social or religious vitality which cannot be effectively counteracted by the intrusion of an altogether alien force into the field of endeavour.

5. On the last day of the conference a series of propositions in the matter of religious education were put to the meeting and generally accepted. They are in the main permissive and so far as I can see ineffective. But I regard it as improbable that the facilities proposed would be in any measure availed of or that they would have outcome in considerable advantage.

6. Generally speaking the influences of education in India, as in Europe are opposed to dogma in theology—Hindu, Muhammadan or Christian—and it is more than difficult on lines of conservatism (and religious education in schools would have to be conservative) to effect a reconciliation between orthodoxy and advance. What we cannot do at home, where the problems are, in their setting at least, more intelligible, we cannot hopefully undertake in India where we are ignorant of, and in large part unsympathetic towards, the systems which it would be the aim of religious education to buttress and conserve. It seems certain that the conflict cannot be diminished in India by that process of more vigorous accidentalization which apart from a radical reconception of our whole political attitude, must be immanent in any conscientious policy of educational endeavour.

7. In the matter of moral education while I have been unable to arrive at any conclusion on the point of principle I confess myself unable to concur with those who regard it as practicable, in this country and for the present at any rate, to elaborate a constructive course of morals such as is advocated by the moral education league at home. It may well be that a practical attempt, a beginning made, might lead through insufficiency to success. But the reports of action in Europe and America carry no clear conviction as to the value of moral instruction in schools, the methods to be adopted, the principles on which it should proceed. Such text-books as I have studied have seemed to me, in knowledge of the conditions of school life and work in India, to be ill-adapted to secure the purposes they are intended to serve. It would be easy to make a postponement of useful action—negative or positive—for half a century. In the circumstances I hesitate to make any positive recommendation and retire on the suggestion already made in the third paragraph for the formation of a Committee or Commission to deal practically with the subject.

8. One very interesting proposal is made by the conference—that for the issue of a code or rescript which should be the common basis and authoritative reference of school discipline. This

is at least a radical proposal. It may be considered that there is danger in the statement of an official decalogue—danger of opposition from the mere fact that it is official, of facility from the fact that it is referable most directly to a political sanction. Were it practicable—as to this I can venture no opinion—that such a rescript, framed in the knowledge of the circumstances and conditions of Indian life, should issue, not from Government, but directly from His Majesty the King-Emperor, the political objection would disappear, and the authority of issue would supply that sanction or inspiration in the absence of which a theoretic code must be influenced to ineffectuality.

9. Apart from action of innovation we may proceed in ordinary course to impress upon the pupils in our schools such moral lessons as emerge from the incidents of school life: we may continue in the endeavour to make our schools more and more a constructive influence in the lives of the pupils, to pay attention in increasing measure to the corporate aspects of school and collegiate life, to physical conservation and development, to sanitation, to good conduct and manners, to personal cleanliness. The influence of our teachers will be improved as their pay is increased and the general standard of culture is improved. Discipline in schools will continue to take its tone from the political discipline of the country.

10. Experiments are proceeding in other provinces. Bombay under the influence and advice of an expert from home has taken up the matter in earnest. It would be of advantage to be informed in the fullest detail of what is being done elsewhere and to be kept informed of progress.

11. The questions under reference, in so far as they affect Muhammadans, will be further discussed at the Muhammadan conference which, it is hoped, will be held in the coming rains.

(6)

Letter—from the Hon'ble Lieut.-Col. Sir GEORGE ROOS-KEPPEL, K.C.I.E., Chief Commissioner and Agent to the Governor-General, North-West Frontier Provinces.

To—the Secretary to the Government of India, Department of Education.

Dated—the 18th September 1911.

No.—361-N.

I have the honour to acknowledge the receipt of your letter No. 1257-64, dated the 4th September 1911, on the subject of religious and moral education in schools.

2. As the rural areas of this province are practically entirely Muhammadan, I consider that any effort to introduce secular moral teaching divorced from the Koran would be regarded as an insidious attempt to undermine the religion of Islam and to introduce agnosticism, if not Christianity.

In the Islamic faith, religion and moral teaching cannot be divorced and I attribute our failure to popularize education to be due largely to the attitude of almost hostile neutrality taken up by the Government in the matter.

I am strongly of opinion that in all schools every facility should be afforded to combined religious and moral instruction given separately to children of all faiths by local teachers of religion selected with the concurrence of the parents; and I would point out that, were Christian, Hindu and Muhammadan religious and moral teaching placed on a footing of perfect equality, the Government of India would, in no way, depart from the position of complete neutrality.

In mission schools religious teaching is the rule and not the exception, in spite of the fact that these schools receive aid from Government, and I do not consider it right that discrimination should be exercised against other schools in the Province.

In the circumstances explained above, I do not think that it will be possible to appoint with advantage any committee to consider the question of purely secular moral teaching.

III

Endorsement of the Government of India, Department of Education (Education), No. 995, dated Simla, the 5th June 1915.

A copy of the undermentioned papers is forwarded to the Government of Madras for information, in continuation of this department endorsement No. 1915, dated the 15th December 1914.

(By order)

MAHARAJ SINGH,
Asst. Secretary to the Government of India.

ENCLOSURES

(1)

Letter—from the Hon'ble Mr. H. LE MESURIER, C.S.I., C.I.E., I.O.S., Chief Secretary to the Government of Bihar and Orissa, Education Department.
To—the Joint Secretary to the Government of India, Department of Education.
Dated—the 18th December 1914.
No.—2585-E.

I am directed to refer to your letter No. 246-C.D., dated the 14th February 1913, forwarding a copy of a circular letter No. 1257-1264, dated the 4th September 1911, regarding religious and moral instruction in schools.

Edn. A., Sep. 1911, Nos. 74-76.

2. In compliance with the request of the Government of India, the opinions of a number of Government officers and non-official individuals and associations were obtained, and a representative committee was then appointed to consider the whole question. The committee dealt with this difficult subject with great care and thoroughness. Their report was published for public criticism and, together with the comments which it elicited, has been carefully considered by the Lieutenant-Governor in Council. The conclusions of the committee commend themselves generally to the Local Government, who have recorded their views in their Resolution No. 2377-E, dated the 16th November 1914, of which a copy is enclosed together with a copy of the committee's report.

SUB-ENCLOSURE

Resolution of the Government of Bihar and Orissa, Education Department (Education Branch), No. 2377-E, dated Ranchi, the 16th November 1914.

Read—The report of the committee constituted to advise Government on the subject of religious and moral training in schools.

(2) Comments received on the committee's recommendations.

Resolution—The Lieutenant-Governor in Council has carefully considered the report submitted by the committee appointed to advise on the subject of religious and moral education in schools and the criticisms to which it has been subjected. The committee have dealt with this difficult subject with great care and thoroughness. Their conclusions generally commend themselves to Government, and effect will be given to them gradually as opportunity occurs.

2. The recommendations are grouped under three heads: (1) general school influences, (2) moral instruction and (3) religious instruction. Of these subjects the first is in many respects the most important, as it is unquestionably the least difficult and controversial. However much opinions may differ as to the practicability or expediency of direct moral and religious instruction in schools attended by pupils of different sects and religions, with different moral standards and social customs, there can be no question that the general influences which surround a boy at school are a most important factor in the formation of his character, and that their amelioration is not only an indispensable preliminary to any effective system of direct moral or religious instruction, but is in itself an object of the greatest importance to which careful attention should be paid. The committee have, therefore, rightly devoted special attention to this aspect of the question and have put forward many practical suggestions which have received general acceptance.

3. The primary responsibility for the tone of a school must rest with the teachers, and the Lieutenant-Governor in Council fully concurs in the recommendations made by the Committee as to the measures to be adopted to induce suitable men to enter the teaching profession and to prepare themselves for its duties by a course of adequate training. Measures have already been taken to secure a gradual improvement in the teaching staff, both in aided and Government schools. It is equally necessary to instil into its members a spirit of genuine enthusiasm for their work. Considerable importance thus attaches to the suggestions for the formation of a guild of trained teachers and for the establishment of local associations, which by bringing teachers together will give them opportunities of discussing professional subjects, of essaying and comparing new methods, and of obtaining from one another advice and suggestions on difficult points which may arise in practice.

4. The committee rightly lay stress on the conditions under which the teachers should work. Teachers who spend the day wandering from one large class to another can never obtain any real knowledge of, or influence over, their pupils; and His Honour in Council regards it as a principle of fundamental importance that, even though several masters may teach a given class—and in the lower classes at any rate there are few subjects which require special teachers—one master, and one only, should be definitely responsible for the progress of the class and the behaviour of its students, and should be known emphatically as the 'class-master.'

5. The question of rewards and prizes will be further considered by a committee to be convened by the Director. As regards punishments, there can be no hesitation in endorsing the view that the indiscriminate imposition of fines is highly objectionable, and that this form of punishment should be restricted to a few special offences, such as causing wilful damage and to breaches of discipline to which it is desirable to attract the notice of parents. Corporal punishment must be retained, but it should be administered only in the form of caning under the orders of the headmaster himself.

6. The interesting suggestion that non-resident pupils should be formed into 'houses' according to recognized divisions of the town, and that for each such division a master should exercise the authority and assume the responsibility, of a hostel superintendent for his boarders, has been discussed very fully. Practical experience alone can show whether the measure will meet with the success anticipated. For the present it should be introduced cautiously and experimentally in a few selected schools.

7. The attention of inspecting officers of all ranks is invited to the recommendation of the committee that inspections should be regarded, not as an occasion for perfunctory criticism or the collection of statistics, but as a means of ascertaining the general condition of the school, introducing improvements, and cultivating friendly relations with the teachers. The superior inspecting staff, at least, know this already but a proper inspection takes more time than many of them can afford to devote to a single school. They should, however, remember that it is better to reduce the number of inspections rather than pay hasty visits, necessarily resulting merely in superficial, and therefore often valueless, inspection notes. The Local Government recognize the necessity for an increase in the number and status of the inspecting staff, and steps in this direction are already being taken.

8. The Lieutenant-Governor in Council is in full agreement with the view that the organization and control of general school games is a duty for which the headmaster himself should be responsible, and which he should consider as of equal importance with his other duties. Even a headmaster who is no longer able to participate in the games himself, if he can see that they are played in the proper spirit, i.e., that they are characterized by a love of fair play, that every game or match is played for its own sake, and that the desire to win does not lead to the adoption of unfair or questionable methods. The importance of providing schools with adequate play-grounds is fully recognized. A considerable sum has recently been devoted to this object, and further grants will be made as funds permit.

9. The formation of school societies, the adoption of school badges and mottoes and the institution of old boys' meetings are among the subsidiary measures recommended by the committee. They follow the model of English public schools, and their adoption is likely to create among the boys an *esprit de corps*, and an attachment to, and pride in, their school. The necessity for good school libraries is another matter on which stress is rightly laid.

10. The present system of home work and private tuition has been rightly condemned as prejudicial to the health and general welfare of the pupils, and should be discouraged as far as possible. Gradual improvement of teachers should go far to render unnecessary practices which owe their origin and general prevalence mainly to defective teaching in school hours.

11. The Lieutenant-Governor in Council accepts the view that in undenominational schools, a short period every week should be devoted to direct moral instruction by the headmaster or some specially selected teacher. Opinions differ considerably as to the nature of the instruction, some critics advocating, and others opposing, the adoption of moral text-books. The question is difficult and it is impossible at present, in the absence of actual experience, to lay down detailed instructions. The Committee have suggested certain broad principles for adoption. The manner in which effect shall be given to them. If the problem is earnestly attacked in a number of different schools, a comparison of the results attained should provide material for the issue of general instructions at some later date. Further than this the Lieutenant-Governor in Council is not prepared to go at present in dealing with the complex problem of religious instruction in undenominational schools. In the first place it must be clearly understood that Government are precluded from taking the initiative by introducing religious teaching in schools under public management; the utmost they can do is to provide facilities for it, and the suggestion of the committee, that permission should be given as an experiment to selected schools to introduce such teaching under definite restrictions, appears to offer the best solution of the problem. The teaching should for the present be conducted only by members of the staff. Ultimately it may be possible to invite the assistance of professional religious teachers, but the experiment needs careful supervision, and until further experience has been obtained, it will be wiser to avoid the introduction of any external agency.

12. In denominational institutions, on the contrary, religious instruction is, or should be, a bond of union amongst the students; and, subject to liberal conditions saving the consciences of those students who are not members of the religious denominations, by whom, or on whose behalf, the instruction is conducted, the fullest possible trial can be given to the effects of religious instruction in moulding the standard of character, which it is sought more widely to develop. In this view the committee caused the question to be examined by three sub-committees from the Hindu, Muhammadan, Christian standpoints, respectively, and all agreed that

the teaching staff should be required to give instruction in the doctrines of the religion or sect to which the institution belongs, and that attendance should be compulsory on all students of that denomination. Where any student fails to attend, it should be the duty of the headmaster to report the fact to the parent or guardian concerned who would be left to take such action as he may consider necessary. The Lieutenant-Governor in Council accepts these principles, which provide the necessary facilities for religious instruction, but leaves it to parents and guardians to see that the children take advantage of it, and he hopes that these authorities will co-operate with the principals and headmasters of the educational institutions which are, or will be, conducted by their respective denominations to make the experiment a success and an example to others.

13. In conclusion, the Lieutenant-Governor in Council desires to express his cordial thanks to the members of the committee for the care which they have devoted to this difficult and important inquiry.

Order.—Ordered that the resolution be published in the *Bihar and Orissa Gazette* and a copy be forwarded to all Commissioners of divisions for information and to the Director of Public Instruction, Bihar and Orissa, for further necessary action.

(By order of the Lieutenant-Governor in Council.)

J. C. B. DRAKE,
Offg. Under Secretary to Government.

(2)

*Resolution of the Government of Bihar and Orissa, Education Department
(Education Branch), No. 963 E, dated Ranchi, the 16th May 1914.*

By Resolution No. 284 E, dated the 13th February 1914, a committee was appointed to advise Government on the subject of religions and moral training in schools. The report of the committee has been received and is now published for general information. The Lieutenant-Governor in Council will take the report into consideration after the 20th July 1914, and will be glad to receive before that date any criticism or comments which may be offered. All such comments should be addressed to the undersigned.

(By order of the Lieutenant-Governor in Council.)

H. McPHERSON,
Offg. Chief Secretary to Government.

SUB-ENCLOSURE

*Proceedings of the meetings of the Committee on Moral and Religious Education
held at Bankipore on 9th, 10th and 11th March 1914.*

The following is the text of the resolution convening the committee.

The Lieutenant-Governor in Council is pleased to appoint the gentlemen named below to form a committee to advise the Government on the subject of religious and moral training in schools:—

1. The Hon'ble Mr. H. LeMesurier, C.S.I., C.I.E., I.C.S., *President*.
2. The Hon'ble Mr. J. G. Jennings, Officiating Director of Public Instruction, Bihar and Orissa.
3. The Right Reverend the Bishop of Oota Nagpur.
4. The Hon'ble Khan Bahadur Saiyid Muhammad Fakhr-ud-Din, Bankipore.
5. The Hon'ble Rai Sheo Shankar Sahay Bahadur, C.I.E., Bhagalpur.
6. The Hon'ble Mr. Madhu Sudan Das, C.I.E., Outack.
7. Mr. O. Russell, Principal, Patna College.
8. Mr. H. Lambert, Inspector of Schools, Oota Nagpur division.
9. Mr. J. H. Thickett, Principal, Patna Training College.
10. The Reverend Father L. Van Hoeck, S.J., Roman Catholic Mission, Ranchi.
11. The Reverend Lie J. Stosch, President, German Evangelical Lutheran Mission.
12. Rai Gajadhar Prasad Bahadur, Bankipore.
13. Chaudhuri Raghunandan Prasad Sinha, Dharmabhusan, Zamindar of Silhaut, Muzaffarpur.
14. Maulvi Saiyid Ahmad Husain.
15. Babu Narendra Nath Ray, Principal, Tej Narayan Jubilee College, Bhagalpur.
16. Mahamahopadhyaya Pandit Sadasiva Misra, Puri Zilla School.
17. Khan Sahib Amjad Ali, late Headmaster, Patna Collegiate School.
18. Babu Kamala Prasad, Headmaster, Ranchi Training School.
19. Maulvi Mahmud, Special Inspecting Officer for Muhammadan Education.

Mr. G. E. Fawcett, *Secretary*.

The first meeting was held at Bankipore on 9th March 1914, when all the members were present, except the Right Reverend the Bishop of Oota Nagpur and the Hon'ble Mr. M. S. Das, C.I.E., who were unfortunately unable to attend.

Preliminary.

2. The Director of Public Instruction had circulated to all the members a note in which he suggested that the subject should be discussed in the following order:—

- (1) General school influences.
- (2) Direct moral instruction.
- (3) Religious instruction.

The President enquired whether the members of the committee were in favour of this suggestion, and two objections were raised. Mr. Thickett suggested that the different questions should be discussed in the following order:—

- (1) The teacher.
- (2) The corporate life of the school.
- (3) Buildings and equipment.
- (4) The curriculum, including direct and indirect moral instruction.
- (5) Organization, including questions relating to the inspecting staff parents, old boys' societies, school surroundings and visiting committees.

Mr. Russell proposed as an amendment the following order:—

- (1) The possibility and desirability of religious instruction.
- (2) The possibility and desirability of direct moral teaching.
- (3) General school influences.

The question was put to the vote, and it was decided by a majority of 11 to 5 that the order suggested by the Director of Public Instruction should be followed.

3. The President then asked the Committee whether they agreed that it would be necessary to form Sub-Committees to discuss the question of religious instruction from the different points of view of the several religious communities. On this point there was unanimity. It was agreed that the six Hindu members present should form a Hindu and the four Muhammadan members a Muhammadan Sub-Committee. The Hindu Sub-Committee desired to co-opt Rai Bahadur Parmendu Narayan Singh, Government Pleader at Bankipore, and the Muhammadan Sub-Committee to associate with themselves Nawab Saiyid Altaf Husain Khan of Guzri, Maulvi Saiyid Wasi Ahmad, Vakil, of Bankipore, and Hafiz Mohib-ul-Haq of the Hasan Manzil. The President undertook to request these gentlemen kindly to give the Sub-Committees the benefit of their advice. It was also decided that the Christian Sub-Committee should consist of the Rev. Father Van Hoeck, S.J., the Rev. Lie J. Stosch, and Messrs. Lambert and Fawcett. This Sub-Committee also desired the assistance of a Hindu and a Muhammadan gentleman and the Hon'ble Khan Bahadur Fakhr-ud-Din and the Hon'ble Rai Bahadur Sheo Shankar Sahay, C.I.E., were good enough to lend their services. It was decided that each of the Sub-Committees should be asked to answer certain definite questions, and, after discussion, it was agreed that these should be the following:—

- (a) Should facilities for religious instruction and prayer be offered in schools? If so, should they be offered in all schools?
- (b) What should be the general character of any religious instruction imparted in schools? Should it aim at being non-sectarian?
- (c) Should such instruction be offered at the request of a body of parents only?
- (d) Should it be imparted in Government school premises or only in denominational institutions? Should it be given in schools or in hostels only? Should it be imparted by the staff or by outsiders; and if outsiders are employed, under whose control should they teach? Should such instruction be considered within or outside the curriculum?
- (e) Should such instruction be compulsory or optional? and if compulsory, what agency of compulsion should be used?
- (f) Should religious text-books be prepared, and, if so, under what auspices? Should they be of a general nature, or otherwise? What authority should test their suitability?

I.—GENERAL SCHOOL INFLUENCES.

4. The Committee felt that this was, perhaps, the most important branch of their recommendations, for moral and religious teaching in schools must depend for their effect largely, perhaps chiefly, on the teacher and on the example set by him and on the general school influences amidst which a boy grows up. Discussion showed that on this point a unanimity of opinion can be obtained and that much can be done without disturbing the existing arrangements; the same unanimity could not be hoped for if the question of definite religious instruction in non-denominational schools were introduced at this stage, for different communities may very well differ as to what moral and religious laws and doctrines to teach in schools. The Committee, therefore, entered upon a general survey of school life and influences with a sense that they were here upon common ground, and that such a preliminary view of the conditions amidst which the boys of the Province are learning would assist them to some conclusions as regards the weightier questions referred to them, and also might enable the Committee to remove abuses and remedy defects in the present school system.

The Committee proceeded to discuss the points:—

(1) *The means necessary to obtain good teachers and to increase their authority.*—This was considered under the following heads:—

(a) *The means necessary to obtain good teachers.*—

(i) *Methods of recruitment.*—The Committee laid stress on the necessity for careful enquiries into the past careers of candidates who come forward for teaching posts. At present any really searching scrutiny is precluded by the difficulty of obtaining qualified men of any kind, but the matter must not be lost sight of, and will be all important if the prospects of the profession are so raised as to attract recruits in large numbers. In this connexion the Committee expressed their approval of the system now followed by Government of giving grants-in-aid to private schools on the understanding that the salaries paid to the teachers do not fall below certain fixed minima, and they considered that the system should be extended as rapidly as funds permit, and that the minima should be raised whenever necessary.

(ii) *The importance of trained teachers.*—The Committee laid very great stress on this point, which seemed to them to be all-important. They considered that the facilities for training in this Province need to be increased and improved, and noted with satisfaction that a scheme had already been prepared and submitted to the Government of India. Pending sanction to this scheme no action seemed to be possible.

(iii) *The pay of teachers.*—The Committee observed that while they welcomed the scheme for the improvement of the teacher's position, outlined in paragraph 22, sub-heads 1(a), (b) and (d) of the Resolution of the Government of India No. 301-C.D., dated the 21st February 1913, they were not aware of the progress made in introducing the proposed graded service on pay rising from Rs. 40 to Rs. 400. An initial pay of Rs. 40 seemed to them too low to attract capable English teachers, but, provided that the grading were good, the creation of a service on the terms proposed would undoubtedly be beneficial. They observed that the prospects in other professions are at present so much better than in that of teaching, that in view of the general rise in the rates of pay throughout the public services a small absolute rise in the teacher's pay will not be sufficient to assure the necessary increase in the attractiveness of the teaching profession, whose pay requires improvement relatively larger than in other services. They considered that a provident fund for the teachers of aided schools was an absolute necessity, but they understood that the Government of India had already accepted this principle and were taking steps to work out a detailed scheme. In these circumstances it was decided that any further discussion on the subject for the present was likely to be unprofitable.

(iv) *The status of the teacher.*—The President explained that the Local Government had already submitted proposals for the inclusion of a larger number of teachers in the Provincial Service, and in other respects desired to raise the status as well as the emoluments of the profession.

(v) *Security of tenure.*—The Committee were of the opinion that reasonable security of tenure in the case of teachers in private and aided schools is necessary for the maintenance of good discipline. Reference has already been made to the desirability of establishing a provident fund, which should be of some assistance in encouraging permanence of tenure.

(b) *The means necessary to keep alive in teachers this spirit with which they have been imbued in the Training College.*—

(i) *Teachers' guilds.*—Two types of teachers' association were suggested:—

(a) *A Guild of Trained Teachers.*—The object of such a Guild would be to create a true professional spirit, and it was generally considered that it would be best if the scope of the Guild were extended to the whole Province and no further. With this restriction the Committee supported the recommendations of the Dacca and Calcutta Conferences, and recommended that Government should be asked to take the necessary steps for the establishment of a Guild of trained teachers.

(b) *Local associations.*—Mr. Thickett stated that a local association already existed at Bankipore, and that trained and untrained teachers alike were admitted. The members meet to discuss questions relating to their professional work, to deliver model lessons, and for similar objects. It was decided to recommend that the inspecting staff should encourage such associations. No assistance from Government would be required except, perhaps, an occasional grant for the purchase of a magic lantern or similar apparatus.

(ii) *The conditions under which teachers should work.*—This was discussed under three heads:—

(a) *The hours of teaching.*—This was reviewed under two heads, viz., the hours appropriate for (a) Headmasters, and (b) Assistant Masters. (a) With regard to the former point a variety of opinions was expressed. Father Van Hoek stated that in schools the Headmaster did not regularly teach for more than half an hour a day, though he would spend the whole day in supervising the school work, and frequently took classes in the absence of the regular teachers. In other schools Headmaster teach for longer periods, but, it appears to be the general practice for the Headmaster to have not less than three periods a day available for supervision. The Committee recommended that this practice should be converted into a fixed rule, and in special cases they would be glad to see Headmasters given even more leisure for this duty. (b) It was decided to recommend that every Assistant Master should have at least one period a day free from actual class teaching, and that in the four highest classes of High Schools this minimum

should be raised so as to give the teacher at least three free periods in every two days. Periods spent in correcting exercises and similar work would count as free periods, for these periods are intended to be respite from actual class teaching, not hours of leisure.

(b) *The maximum number of boys for a class.*—Under the University Regulations the largest number of boys permitted in the two highest classes of a High School is 50, in the next four classes 40, and in the other classes 30. Experience has shown that classes which approach these maxima are too large for a teacher to control properly, and the Committee were of the opinion that the maxima ought, if possible, to be reduced to 30 for Senior classes and 20 for Junior classes. To give effect, however, to these recommendations it would be necessary to establish a large number of additional schools, and the Committee were unanimous in thinking that little or no action could be taken until funds were available for establishing the additional schools required.

(c) *The system of class teachers.*—It appears at present to be the custom for each class in a High School to be taught by a large number of different teachers. This is clearly not necessary, especially in the lower classes where a single teacher should easily be capable of teaching all, or almost all, of the subjects which the boys study; on the other hand, the desirability of a system of class masters is scarcely open to question. Such an arrangement would make one particular teacher definitely responsible for everything done by each class. The Committee, therefore, recommended that, as far as possible, especially in the lower classes of High Schools, one teacher should teach and be responsible for each class. Even in the higher classes the responsibility for each class should be assigned definitely to one teacher, though here a larger degree of specialization is required, and the class teacher can spend less time with his boys.

(c) *External helps to authority.—Rewards and Punishments:—*

(i) *Rewards.*—Mr. Thickett opened the discussion on this subject by proposing that fewer or preferably no prizes should be given for the mere acquisition of knowledge. He observed that the acquisition of knowledge was likely to bring its own sufficient reward in afterlife, and suggested that school prizes should, therefore, be devoted to encouraging good conduct and the formation of a good character. In private schools the number of prizes given for good conduct is small, but in Government schools the amount available for prizes for good conduct and regular attendance, derived as it is from the fine fund, is often larger than that allotted to rewards for proficiency. Mr. Russell observed that the system of giving prizes to the best boys in a class was open to objection. Prizes may be regarded as bribes. They have no effect on idle and troublesome boys, and merely provide a base motive to students who would work for a higher motive if the prizes were not offered. This argument would seem to point to the desirability of giving prizes to all the boys who attain a certain standard rather than to one or two boys at the top of a class. It was finally decided that the present system of awarding prizes is far from satisfactory, and the Committee recommended that the Director of Public Instruction should be asked to convene a small Committee to consider the subject carefully, keeping in view especially the bearing of the prizes on the character of their recipients. The same Committee should also deal with the question of Honours Boards and with the whole system of rewards for proficiency and good conduct.

(ii) *Punishments.*—The attention of the Committee was drawn to the common practice of fining boys for offences of every kind. They were not prepared to recommend that fining should be abolished; the system is useful as a means of bringing defaults to the notice of the boys' guardians and fines should always be inflicted in the case of wilful damage and perhaps for a few other offences, but they considered that fining should be greatly restricted, and should be replaced, as far as possible, by some other system of bringing the pupil's faults to the notice of his guardian. In this connexion the conduct register which Mr. Russell showed (Appendix H) was viewed with approval, and its general introduction was recommended. Again, it was decided that it was necessary to draw the attention of teachers to the need for discouraging, and for punishing more severely than at present, unfairness and dishonesty, especially in connexion with copying and the making of false excuses. The laxity at present displayed in this connexion is notorious. Lastly, attention was drawn to the fact that teachers at present often give transfer certificates to troublesome boys, thus shirking their duty and leaving it to somebody else to undertake the responsibility of reforming them. It was decided that all transfer certificates should show the reason why a boy leaves his school, and it was felt that if teachers could be induced to fill up the space allotted for this purpose clearly and honestly a great improvement would be effected.

(2) *The "House" System.*—The President explained this system briefly. The object is to place in charge of the students living in one *mohalla* or other convenient unit a teacher, preferably himself resident in that locality. This teacher, who would be called the "House master," would be required to keep in touch with all the pupils living in the area, to see that their conditions of residence and association were satisfactory, and generally to be responsible for their welfare. In all probability in some cases supervision will be resented by the boys, and other difficulties will probably have to be overcome as is usual in the case of all innovations. It was, therefore, decided to recommend that the system should first be tried experimentally in one or two schools, preferably in those whose Headmasters have had actual experience elsewhere of the working of this or of a cognate system.

On the morning of March 10th the Muhammadan and the Christian Sub-Committees presented their reports, which are printed as Appendices. It was decided to circulate these, with the report of the Hindu Sub-Committee when received, and the Committee then proceeded with the discussion.

(3) *The inspecting staff.*—At the Calcutta Conference complaints were made that inspections are at present generally too mechanical, and that insufficient attention is paid to the moral welfare of the boys. Mr. Lambert observed that the Department and University required a large amount of statistical information, the collection and copying of which occupies a large part of an Inspector's time. He considered that an Inspector of Schools in this Province should be able to spend three days twice a year at every High School in his Division, though in the case of efficiently-managed schools visits of inspection need not be either so frequent or so prolonged. It was pointed out that the visits of an Inspector should not be too frequent, or there would be a danger of their ceasing to be regarded as important, in which case less attention would be likely to be paid to the Inspector's recommendations. On the other hand, it was considered very necessary that Inspectors should visit schools sufficiently often to enable them to get to know all the teachers. A further suggestion was made to the effect that the Inspector should on each of his visits address the staff and the students, but to this it was objected that such addresses might be made the occasion for teachers to ventilate grievances against the school authorities. It was decided to recommend that the attention of Inspecting Officers should be drawn to the fact that adverse criticisms on teachers should not be recorded publicly in the Visitors' Book. The Inspecting Officer should draw the attention of the teacher concerned to his defects by private advice given in a friendly spirit. Such advice is certain to be carefully attended to by any teacher who really loves his profession, whereas teachers who take no interest in their work will pay little attention to advice or instruction in any form.

Generally the Committee felt that it is somewhat doubtful to what extent Inspecting Officers at their visits can assist the moral welfare of the boys; that at present they are, to a considerable extent, hampered by the mechanical work required of them, which leaves too little time for any work of a better class which they might otherwise be able to do; that, so far as time permits, they should devote attention to the general welfare of the students; that the mechanical work might be reduced by the preparation of a form into which could be filled, with the least possible labour, the whole of the statistical information required, and that such a form should be printed and standardized to replace those at present prescribed by the Department; that Inspectors should be allowed considerable discretion as to the number and duration of the visits which they should have to pay to each school; that all Inspecting Officers should have had previous teaching experience and, as far as possible, should have been trained; that the attention of Inspecting Officers should be drawn to the necessity for cultivating friendly relations with the teachers under them; and, lastly, that discussions between teachers and Inspecting Officers were likely to be useful, but that addresses to teachers at the time of inspection should be optional, though they might occasionally be very useful. The Committee noted with approval that proposals have already been made to give each district an Inspecting Officer in the Provincial Service, and they hoped that this reform would lead to the appointment of Inspecting Officers with a higher conception of their work.

(4) *Games.*—The question of organised school games was next considered. It was pointed out that these could not be made compulsory for sickly boys or for those who live a long way from school. Some members, too, regretted the present tendency to encourage English games only, at the expense of Indian games, and drew attention to the fact that the games as at present played tend to professionalism and other abuses, and that the provision of careful organization is necessary. It was also noted that any system of compulsion would render necessary the provision of many more play-grounds than the schools at present possess. With regard to the organization of games there was a unanimity of opinion that the Headmaster should be generally responsible. Some members, however, considered that under the Headmaster there should be a "Games Secretary" who would be entrusted with all the details of organizing the games; while others considered that this function would fall more properly to Hostel Superintendents and to the "House masters" proposed in section (2) above. It was suggested that no one should be appointed Hostel Superintendent unless he took sufficient interest in games to make him a fit person to be entrusted with the physical welfare of the boarders.

The general sense of the Committee was that participation in organized games or physical exercise of some kind (Indian games being included) should be made compulsory; that such games should be carefully organized; that Government should make liberal provision for the purchase of play-grounds both for Government and for private schools, and that the Headmaster, in the first instance, should be held responsible that his pupils take sufficient physical exercise. There was a difference of opinion as to whether the Headmaster should be assisted by one teacher specially selected for the purpose or by Hostel Superintendents and "House masters."

(5) *School Societies.*—The difficulty of collecting a number of small subscriptions for different school societies was urged as an argument against multiplying the number of societies, but it was felt that this difficulty could be overcome by fixing a consolidated subscription including the payments to all the different funds. The larger part of this consolidated fund would be

required by the athletic club, and grants should only be made from the consolidated fund to other societies on their fulfilling certain definite requirements to be laid down by the Headmaster and the Inspector of Schools. In any case, few societies other than the athletic club would have any large expenditure. Attention was drawn to the need for providing common rooms in hostels to serve as meeting grounds for the boarders and as centres for their social life. Some discussion took place on the value of dramatic performances; but, while most of the members present considered that it would be safest to ban them all together, Mr. Stosch considered that such performances were useful as aids to removing the shyness which small boys, and particularly aborigines, feel when they have to speak in public.

The committee finally agreed that every endeavour should be made to encourage societies, which should be self-supporting, for debates and other social objects. They observed that debating societies would need careful supervision, and considered that in the majority of schools dramatic performances, particularly those in which boys are required to play female parts, should be prohibited. Dialogues and recitations, however, should be encouraged.

(6) *School Halls and Gatherings.*—The committee considered it desirable that in every school all the boys and masters should be assembled once a day for roll call. In the assembly each class should be assigned to a definite position, and its master, who would take his place in front of it, should be able to mark his attendance book without noise or confusion. While the committee agreed that school halls were generally to be desired they considered that in schools whose financial resources are limited the provision of such halls should not be insisted on and the roll call might be held in the open air.

(7) *The System of Monitors.*—The committee observed that they had practically no information as to the success of this system in any Indian school, though it had been tried with success in some Indian colleges. They considered it desirable that experiments should be tried in selected schools where the headmaster's personality would be likely to make the system a success if it were possible to do so. The selected headmasters should be given a fairly free hand in making the experiment, so that the experience of different systems might be available for future guidance.

(8) *School Dress.*—The committee were not prepared to recommend any general uniformity in school dress, but wished to draw attention to the importance of encouraging cleanliness and good taste in clothing. All eccentric or exaggerated costume should be forbidden, and boys should be required to dress in good taste, due regard being paid in each case to their national costume. On ceremonial occasions all the boys in a school should be required to wear *pajris* of a uniform colour which would be recognized as the school emblem.

(9) *Badges and Mottoes.*—It was decided to recommend that every high school should have a badge and a motto which should be registered in the office of the Director of Public Instruction. This badge and motto should be stamped on all its prize books, and might be worn on the *pajri* or breast pocket as a mark of distinction by monitors and other selected boys.

(10) *Old Boys' Meetings.*—It was agreed that old boys' meetings should be encouraged, especially at such times as school athletic sports and prize-givings.

(11) *The School Surroundings.*—The committee recommended that an inquiry should be made as to the extent to which use is at present made of the powers which the local authorities possess for closing disorderly houses and liquor shops in the vicinity of schools. They also considered that the food vendors, who are allowed to sell sweetmeats in school premises, should be kept under careful supervision. With regard to the surroundings amidst which boys live in their homes it was felt that the house system referred to in section 2 would, if successful, provide the most satisfactory key to the problem.

(12) *The Relations between Parents and Schools.*—It was decided before taking further action to watch carefully the success of the experiment of social gatherings for the parents, which is being tried this year at all Government High Schools. In this connexion the committee also observed that the present system of visiting committees, which gives the entrée to our high schools to a number of the most respectable citizens of the towns in which they are situated, has much to recommend it as enabling the members of these committees to assure themselves that the moral welfare of the pupils is not neglected. They considered that no addition to the functions of these committees was required.

(13) *Home work.*—Mr. Russel gave figures which he had collected some years ago to show the amount of home work done by the pupils of the lower classes of the Patna Collegiate School. The figures are reproduced below:—

Name of class.	Number of hours of work in school, excluding drill.	Number of hours of work done at home every day.	Number of hours of work done on Sundays.	Weekly total.	Average age.
Standard VI	24	6	8½	68½	13
" V	24	4½	8½	57	10
" IV	20½	4½	7	54½	11
" III	20½	4½	7	54½	9

Mr. Russell observed that though many of the boys probably did not really do as much work as was stated, there was no reasonable doubt that the figures given were accurate as far as the more industrious boys in each class were concerned. The committee were of opinion that judging from Mr. Russell's data and from such other information as they had at their disposal it was more than probable that the amount of home work done was at present so great as to be dangerous to the health and general welfare of the pupils, and they considered that immediate steps should be taken to reduce it. They felt that the amount of home work set at present and the system of private tuition, which goes hand in hand with it, were due in the main to defective teaching, and they fully agreed with the Calcutta Conference that home work should be confined to revising, summarizing, and applying that which has been taught in class. The present procedure appears generally to be the reverse of this: the boy is required to read his books for the first time at home, and his class work is frequently limited to answering questions on the matter already learnt. This system greatly reduces the teacher's work but adds enormously to the boy's difficulties, and leads directly to an increase in the number of hours during which he has to study at home, in addition to affording a very reasonable excuse for the employment of private tutors to do the work which the class teacher should have done. The conclusions of the committee were as follows:—

(a) No new ground should be broken in home work. This will imply that all historical, geographical, and scientific lessons should be learnt for the first time in class, but should not be taken in any way discountenancing the system of giving boys fresh passages of the classics or of English literature to study at home. Such work is not really the breaking of new ground; it is the application of knowledge already acquired.

(b) The amount of time to be spent on home work should be limited to two hours in the case of the higher, and one hour in the case of the lower classes.

(c) Not more than two subjects should be given for study in one night.

The committee observed that the system of class masters already suggested in paragraph 1 (5) would act as a check on the amount of home work set. At present each teacher may set his home work without considering how much other teachers will prescribe for the same boy. A large number of the members of the committee were also of the opinion that if the amount of home work is limited in the manner which they recommend the present curriculum will require to be revised.

(14) *School Organization*.—The question of the desirability of separating the senior and junior classes of high schools was discussed. Mr. Thickett pointed out that at present the junior classes are often neglected. They are given the worst teachers and their work is seldom carefully supervised. He therefore considered it desirable from an educational point of view that the junior and senior classes should be separated, and pointed out that such a course has also much to recommend it on moral grounds. The objections to this proposal, which would involve an introduction of the English 'Preparatory School' system, or, in Indian terminology, the establishment of a large number of Middle English Schools, are:—

(i) New buildings would be required in a great many cases and additional staff and additional expenditure would be involved.

(ii) At present it is at least possible for the boys in the junior classes to receive occasional lessons from the really capable teachers whom a high school can employ, whereas the Middle English Schools would not be able to afford the services of men so highly qualified.

After some discussion the committee decided to recommend that in each school the assistant headmaster, or some other teacher specially selected for the purpose, should be placed in charge of the lower classes with a definite rank and title, and should be held responsible for the moral and intellectual progress of the boys in these classes; that an experiment should be made in the direction indicated by Mr. Thickett; that in playgrounds boys should be divided according to age rather than according to their classes; and that it was desirable to strengthen the staff of the lower classes in all high schools. Chaudhuri Raghunandan Prasad Sinha observed that the general trend of the discussion was to emphasize the desirability of establishing more Middle English Schools.

(15) *Buildings and Furniture*.—It was decided that any detailed examination of this question scarcely fell within the terms of reference to the committee, but they considered it desirable to render school buildings as attractive as possible, both inside and outside, by the provision of pictures and photographs for the class-rooms and by keeping the school grounds neat and tidy. Everything possible should be done to make the school a place of beauty, happiness, and learning. With this end in view a careful examination should be made of the best types of buildings, and of pictures for use in schools, as well as of the most appropriate types of furniture. These questions have been discussed in more detail by the committee on School Hygiene.

(16) *Suggested code of directions for the use of teachers*.—On March 11th the reports of the three sub-committees were circulated, and three notes, which are printed as appendices to this report, were handed in by Father Van Hoeck, Chaudhuri Raghunandan Prasad Sinha, and Babu Kamala Prasad, respectively. Some discussion took place with regard to the suggestion made in the first of these notes that a short code of directions should be prepared as a guide to teachers in allotting rewards and punishments. It was pointed out that the Teachers' Manuals

already published contain a certain amount of information on the subject and that there are also treatises in English. The latter, however, are numerous and sometimes diffuse and not easily accessible. What is wanted is a code of instructions to be followed when dealing with sulky boys, impatient boys, disobedient boys, and so forth. Some members objected that there was a danger of such instructions developing into too rigid a code and that to provide any general instructions was difficult, for much depends in each case on the general feeling of the class as well as on the character of the teacher and of the boy. It was, however, generally recognized that many teachers at present are almost entirely ignorant of the best methods of dealing with boys requiring punishment, especially for minor offences, and consequently fall back on flogging when other punishments would be more appropriate. The committee, therefore, recommended that Government should ask the Director of Public Instruction to frame a draft code for the guidance of teachers. The code should be couched in very general terms and should be published for criticism before adoption. It was suggested that the following gentlemen would form a suitable committee:—

The Hon'ble Khan Bahadur Fakhur-din, The Hon'ble Rai Bahadur Sheo Shankar Sahai, C.I.E., Mr. Russell, Mr. Lambert, Mr. Thickett, Father Van Hoeck, Rai Gajadhar Prasad Bahadur, Chaudhuri Raghunandan Prasad Sinha, Dharmabhusan, and Manvi Mahmud.

(17) *School Libraries*.—Before passing on to consider more difficult topics the committee discussed the question of school libraries. It was observed that provision was already made for examination by the Inspector of the lists of all books to be purchased for the libraries of Government schools. It was considered that aided schools should be required to submit similar lists for sanction, and that it was desirable that unaided schools, too, should benefit in this way by the experience and advice of the Inspector. The committee were informed that a system of class libraries had been introduced in a number of schools. These libraries are collections of books suitable for some particular class and kept in the class-room itself. The committee commended to the department the question of the extension of such a system. A further suggestion, made by Mr. Thickett, that one period a week should be devoted to the reading of library books, was also noticed as likely to be useful.

II.—MORAL INSTRUCTION.

With regard to moral instruction Mr. Russell observed that every lesson should be a moral lesson in so far as it should inculcate conscientiousness, accuracy, tidiness, and similar virtues. It was strongly felt that too much importance cannot be given to the indirect moral instruction which a good teacher gives throughout the day's work. As regards direct moral teaching there was a difference of opinion. Mr. Thickett considered that it was impossible to make any but the briefest addition to the curriculum, though he was in favour of devoting a short period every week to lessons on behaviour, deportment, and dress. Anything beyond this would, he thought, lead to controversy. As an example of what he intended he showed the committee a chart prepared under the auspices of the Children's National League of Courtesy. Most of the members were in favour of adopting some such rescript for general use, but there was a difference of opinion as to whether it should be merely hung on the class-room wall, or should form the basis of the weekly lesson. Mr. Russell was strongly opposed to the delivery of lessons based on any such rescript. He considered that boys would take no interest in them, and that practical results could only be expected from addresses delivered on the occurrence of special episodes in the school life. This suggestion generally found favour with the committee, and it was agreed that weekly address should be given ordinarily on Monday morning at the time of the daily assembly already recommended; but on the occurrence of a suitable occasion, at any other period and on any other day or days in the week, the headmaster should be free to deliver such an address, and it was thought possible that in such cases the headmaster might wish to make use of the muster time on the following Monday not so much for moral instruction as for remarks upon some other subject connected with the welfare of his pupils.

It was finally agreed that, while incidental moral teaching is an extremely important part of the teacher's duty, it is desirable that once a week a period, not exceeding half the length of an ordinary school period, should be set aside for direct moral instruction; that such instruction should be based as far as possible not on any rescript, but on definite occurrences connected with the life of the school; that the address should be of a practical nature; that no moral textbooks should be prepared, but that Government should be asked to direct the committee referred to above to frame a rescript suitable to be hung up in school buildings. This weekly address should be given only by the headmaster or by some other teacher selected by him for the occasion from time to time.

III.—RELIGIOUS INSTRUCTION.

The reports of the sub-committees were next considered. Mr. Russell opened the discussion by stating that in histopinion no religious instruction should be given except in denominational schools. In other schools religious instruction is not, and cannot be, a bond of unity between the students; on the contrary, it may have the effect of creating or accentuating differences between the different sections of the pupils, while the teaching is likely to be either lukewarm or else so enthusiastic as to be provocative to other creeds.

It was agreed to consider first the question of religious teaching in denominational schools. In such schools facilities for religious instruction and prayer will, of course, be given to boys of the religion for whom the school is intended. With regard to boys of other religions it was agreed that—

(a) In the case of day scholars, no obstacles should be raised by the school authorities to religious instruction or prayer, but that it was not incumbent on them either to provide a place for the purpose, or to make arrangements themselves;

(b) In the case of boarders, whenever separate hostel accommodation is provided for boys of other religions, the boarders should be allowed to use their own rooms, or the common room (in the case of pupils belonging to communities who have no objection to using for general purposes a room in which prayers are held) for daily prayers, provided that such prayers are performed in a manner which does not inconvenience the other members of the hostel. Where no separate hostel accommodation is provided difficulties would arise in permitting religious instruction, and on this point the opinion of the committee was divided as to the duty of the school authorities. In any case in such schools the most that can be expected from the school authorities with regard to boys of faiths other than their own is that they should raise no objection when such boys wish to perform their daily devotions.

With regard to non-denominational schools, there was a sharp difference of opinion as to whether religious teaching should be allowed, especially in Government schools, and as to whether, if allowed, it should be given inside or outside the ordinary school hours. It was agreed however that, if allowed, it should be given either at the beginning or at the end of the day and that, if such teaching were allowed at all, attendance thereat should be made obligatory, unless the parents raised any objection, but that boys should be punished for absence only with the express consent of their guardians; and that, except in denominational schools, any such teaching should be simple and non-sectarian. The committee were generally of the opinion that where religious instruction is given in a school it is not also necessary to give it in the hostels. With regard to the question whether the religious instruction should be given by the staff or by outsiders, there was a preponderance of opinion that in no circumstances should it be given except by teachers of the regular staff. A considerable number of members, however, were not prepared to agree on this point, and considered that, while it should be given by the staff wherever possible, allowance should be made for cases where the staff contains no member of one particular faith. They considered that in such cases outsiders, such as recognized ministers of religion, should be permitted to give religious instruction at such hours and places within the school premises as the headmaster might direct, and that the headmaster should always have the right to be present. Here again, it was felt that any punishment for non-attendance at religious instruction should be allowed by the headmaster only on the express request of the guardians.

Altogether, therefore, it was not found possible to attain unanimity as regards religious teaching in non-denominational schools further than to recommend that an experimental permission should be granted to selected schools to introduce such teaching under definite restrictions.

With regard to religious text-books it was agreed that no such books were required for Christians, and that the suggestion that the Director of Public Instruction should in any way determine the suitability for Hindus or Muhammadans of the religious text-books to be prepared by different sections of those communities was altogether impracticable. If such text-books are prepared they will have to be prepared entirely by the communities themselves. They should be published in advance for criticism, and any book not meeting with uniform approval should be absolutely banned.

The last point considered was with regard to the Muhammadan mid-day prayers. The Muhammadan members agreed that on ordinary days the interval of half an hour allowed in the middle of the school day was sufficient for their boys. On Fridays Muhammadan boys are generally allowed a special period for prayers between 12-30 and 1-30 p.m., and this concession they should continue to enjoy.

The Committee then dispersed after a vote of thanks to the chair.

APPENDIX A

Note by Mr. J. H. Thickett.

MORAL EDUCATION.

The school is or should be an institution designed to influence for good the developing character of the boy, and the Conference might be asked to consider in detail the various factors which contribute to the making of a good school.

A.—INTERNAL FACTORS.

The teacher.—The means of increasing the teacher's authority and influence. Training. Status. Pay. Invitation to social functions. Honours. The attractiveness of the educational profession should be such that the very best men the community can supply would have no hesitation in joining its ranks. Guild of trained secondary teachers with the limits of its

activities strictly defined. Should it be provincial or for all India? Local educational associations. The position of the teacher in aided and private schools. Security of tenure. Provident fund. Class masters *versus* subject masters. How many boys can a teacher teach efficiently at one time and how many hours a week should a teacher be expected to teach?

The teacher's instruments—rewards and punishments. Can the use of these be improved? The major punishments are expulsion, rustication, corporal punishment, fines. Special attention might be directed to the system of fining for nearly every offence. A discussion of the value of corporal punishment would probably be illuminating. The practice of giving transfer certificates to boys whom the teacher finds difficult to manage is fairly common. Proposal that prizes should no longer be given for acquisition of knowledge and for passing examinations but for good habits and good conduct. The world has quite enough prizes in store for the successful examinee without the school adding to the number. Does not the system of rewards in vogue tend to emphasise the importance of the acquisition of knowledge rather than the importance of character development? On what ground should prizes for good conduct be awarded? The erection of honours boards. It is desirable that definite rules should be formulated relative to the infliction of punishment and to the conferring of rewards. The rules should state for what offences the various approved modes of punishment are suitable and also for what meritorious actions rewards should be given.

2. *The corporate life of the school.*—The means available for fostering *esprit de corps* and for improving the tone of the school. The delegation of authority to boys and the question regarding the best use of the boys' leisure, i.e., the time during which he is not occupied with the curriculum of studies nor with home work.

The playing of out-door games cannot be made compulsory for all boys but some form of out-door recreation should be compulsory. There are innumerable suitable forms of activity, e.g., cricket, football, hockey, tennis, badminton, swimming, rowing, riding, cycling, cross-country running, indigenous games, walking, racing, school journeys, holiday camps, hobbies involving manual work such as carpentry, iron work, wood and stone carving, gardening, nature study, etc.

There is danger in fixing the responsibility for games on one teacher. Every member of the staff should be required to take interest in some form of out-door activity. The value of competitions between different schools might be considered. This often gives rise to jealousy, ill-feeling and sometimes bloodshed. The 'not hunting' spirit. The monopolisation of the playing field by the first team. Playing fields should be provided for all schools. For the Bankipore schools a good site for playing fields could be found to the south of Langar Toli Mohalla and west of Kadam Kuan Road.

In-door activities should be encouraged and boys should form themselves into societies according to their tastes for debates, literature, essays, music, drama, archaeology, photography, etc. As a means of promoting sociability in-door games should be encouraged, and hostels should be provided with suitable common-rooms where all the members of one house or of one section can meet together.

Delegation of authority to boys. Monitors. Prefects. The house system.

The desirability of extending the hostel system.

Social functions are important. The chief are prize distributions, annual sports, school treats, parents' days, school "at homes."

Distinctive school dress for games is desirable, and good use can be made of badges, colours and mottoes.

3. *Buildings and equipment.*—School buildings. Enquiries might be set a foot with a view to the planning of a suitable and economical school building the cost of which would be within the means of the average school. It seems probable that a satisfactory and fairly cheap type of school building could be constructed. Perhaps a report on the type of building used for open air schools in England and Germany would throw light on this question. Architecture. Area of rooms. Cubic space per boy. Central hall. Headmaster's room. Common-room. Main Library room. Drill sheds and gymnasium. Sanitary arrangements. Ventilation and lighting. Hostels, number of boys to each room, cubic space per boy, hostel furniture, hostel common-room. Superintendent's quarters—position in relation to hostel. School furniture. The most suitable type of desk. Back rests and foot-rests essential. Dual desks *versus* single desks. Mural decorations. Only pictures and photographs of real artistic merit should be used for this purpose. Maps, charts and the ordinary educational pictures should only be shown in class as occasion requires.

4. *The curriculum.*—Is not the curriculum already sufficiently crowded or perhaps it is overcrowded? Is it necessary to give direct moral instruction over and above the indirect moral instruction now given? Should more time be devoted to the teaching of history and literature on account of their rich moral contents? Should manual training work, e.g., woodwork be introduced? If a new subject is introduced into the curriculum the time devoted to some other subject must be reduced. If direct moral instruction is introduced can a common basis of agreement be found in those morals which are dependent on personal and social sanctions? Does any one object to direct and systematic instruction in matters of personal hygiene, dress, manners, and deportment? There is a good deal of slovenliness and slackness in these matters. Could not several days in the school year be regarded as red letter days, such for example as the

King-Emperor's Birthday, Darbar day, Empire day, anniversaries of the deaths of famous men? On the latter occasions biographical stories well told would leave a lasting impression. Would the introduction of a simple school ritual be practicable? An inspection of the Children's National Guild of Courtesy Chart will be suggestive in relation to the question of a Rescript.

Will it be necessary to have text-books written for the direct moral instruction lessons, or will a teacher's hand-book be sufficient?

Consideration might be given to the questions of home work and the employment of private tutors, and also to the system or lack of system in vogue relative to the production of school-books. The question of school-books is most important, as the popular method of teaching in Indian schools is through and by means of the text-book.

The question of teaching religious knowledge seems to be limited to denominational schools. Religious instruction cannot be given in Government schools, but perhaps facilities for religious observances should be provided for the pupils in the hostels. Private reading might be encouraged, and a love of good literature created, by means of the introduction and proper use of the class library and by means of the reading of suitable papers and periodicals.

The system of examinations or tests of progress. The dangers of encouraging the competitive spirit.

Is it desirable that junior secondary school-boys and primary school-boys should study the same curriculum?

5. *Organization*.—Does not the junior classes of a secondary school constitute the weakest part in the whole educational system? The desirability of accommodating junior and senior boys in separate buildings. Time-table difficulties under existing system. Immoral practices. The worst qualified and the most incompetent teachers on the staff are invariably employed in the junior classes. Fatal effects on character. The English preparatory school system. Should it be introduced into India? The introduction of Preparatory schools should create eventually a body of experts in junior secondary school education as is the case in England.

B.—EXTERNAL FACTORS.

Inspecting Officers.—Does not the term Inspector now connote criticism and fault-finding rather than sympathy, appreciation and helpful advice? When so much depends on the inspecting officer's opinion is not to be expected that teachers will resort to devices of eyewash and bluff? Inspectors should join in the life of the school on the occasions of their visits. They should not be mere theorists but should be prepared to step into the arena and show practically how improvement can be made, and they should therefore be men who have had previous teaching experience and have undergone a course of training. The title Educational Adviser or Superintendent of Education would be better than that of Inspector of Schools. Why is the head of the Education Department styled merely Director of Public Instruction and not Director of Education? The writing of a long and stereotyped report after a visit of inspection seems to be an unnecessary and often useless tax on the Inspector's time and energy. The chief good points and chief weak points to be noticed. Systems for improvement. Should the Inspector's report mention teachers by name (only in the case of exceptionally good work)? Giving notice of visits. If the Inspector is regarded as a friend and adviser there should be no objection to his strolling into the school at any moment.

2. *Parents*.—Relation between them and the headmaster and the members of the staff. Visits of parents to teachers and of teachers to parents. The difficulties connected with the latter. Progress reports for the information of parents. Their presence desirable at all the social functions of the school. On parents' days the headmaster might give an address explaining the aims of the school. On such occasions the work of the boys should be exhibited.

3. *Old boys' societies*.—Their desirability and their influence on the school. Maintenance of traditions.

4. *School surroundings*.—Sale of drugs, cigarettes and dirty food. Disorderly houses. Lovers in the neighbourhood of the schools. Neatness and cleanliness.

5. *Visiting Committees*.—Is it practicable for them to take a more active part in the life and work of the school? At present they are more or less ornamental.

J. H. THICKETT.

[APPENDICES B TO D (not printed.)]

APPENDIX E

Note by the Rev. Father Van Hoeck, S.J.

Every one is agreed that to secure as far as possible a better formation of the character of the boys in the schools, the very first condition, a condition *sine qua non*, is to secure masters of sufficient moral character. Many suggestions have been made, but these will remain without appreciable effect unless means be taken to bring them to the knowledge of the teachers, and to keep them before their eyes.

In this connection, I venture to make the following suggestion:—

That a short code of directions be prepared, pointing out the qualities and virtues an ideal teacher should possess or try to attain, exhibiting his characteristic way of dealing with boys, of using rewards and punishments, etc.

These directions would be guiding principles: as long as he follows them he is sure to be on the right path,—when he departs from them he knows he is wrong.

There are precedents for such a code: the Junior (and the Senior) Teachers' Manual contains such directions for the teaching of different subjects.

Such rules exist (in Latin) and are found to be of great use both to the Headmaster to point out defects, and to the master himself as directions in perplexing circumstances.

I do not suggest any plan, I only give one or two instances to make my meaning clear.

Rule.—The teacher should never be hasty in punishing. Often and particularly when a pupil defies the teacher and refuses obedience, it will be best to wait patiently and assign the punishment later.

Rule.—No noise or confusion is to be tolerated when the students enter the class-room.

L. VAN HOECK, S.J.

APPENDIX F

Note by Chaudhri Raghunandan Prasad Sinha.

I have read the opinions given on the subject of imparting religious and moral instruction to Hindu students and find that most of them consider the same impracticable, chiefly on the ground of the diversity of sects among Hindus. In my humble opinion, the differences due to the various sects among Hindus are more imaginary than real. The classification of Hindus under the sects of *Vaishnava*, *Sakti*, *Shaiva*, *Ganapatiya* and *Saura* does not imply, in case of house-holders, any marked difference, and they should not be considered as sects in the sense implied in other religions where each sect has a separate place of worship not shared by others. It is a misnomer to call the Hindu worshippers of the different aspects of one God a number of different sects. A father having three sons may make one son take up the worship of *Vishnu*, the second son that of *Siva*, and the third that of *Sakti*, though the father himself be a *Ganapatiya*, and, by the adoption of these different forms of worship, not the least difference in the religious belief and routine work of the household would be created. In fact, it is enjoined by the *Shastras* that the aid of astrology should be taken to ascertain which aspect of the Divinity such as *Vishnu* or *Siva* should be taken as the *Ishwadevata* (Ideal Divine aspect) by a particular individual and not that it should be hereditary. The sects of other religions are generally founded on some fundamental differences based on either differences in interpretation of some verses of scripture or otherwise, and thus one sect thinks itself right and another wrong in matter of differences, but in Hinduism such is not the case. Hinduism itself recognises that different objects and forms of worship are necessary for people of different temperaments and thus each of them is considered to be right and none wrong. The followers of each form of worship not only pay equal reverence and regard to the objects of all other forms, but actually worship them as well. The *Vaishnava* temple of *Shri Jagannath* at Puri receives visits and worship from followers of *Siva* and *Sakti*, the *Siva* temple at *Kashi* receives similar visits and worship from followers of *Vishnu* and others, and the *Sakti* temple of *Kali* at Calcutta receives visits and worship from followers of *Vishnu* and *Siva*. In many places, *Vishnu* temples are in charge of *Siva*, and *Siva* temples in charge of *Vaishnava* and there is no objection in the matter. To emphasise unity, in some places *Siva* and *Vishnu* are installed together in one temple and receive common worship. Many Brahmanas follow all forms of worship and call themselves *smarta*. The same is the case as regards festivals. The festivals of *Vishnu* are observed by followers of *Sakti* and *Siva*, and the festivals of *Siva* and *Sakti* by those of *Vishnu*. These different forms of worship create no difference, as is apparent also from the fact that even friends and neighbours do not know or care to know each other's form of worship. Of course the differences caused by caste are real and marked for social purposes, but they do not affect religious beliefs.

Like all other religions, Hinduism also believes in Brotherhood, but it is based not on outer forms but on the identity of the different forms of "lives" found in the universe, as has been scientifically demonstrated by Professor J. O. Bose. Hence this Brotherhood of Hinduism is not limited to mankind only but extends to all the kingdoms of nature. Consequently it is obligatory upon every Hindu to pray daily for the welfare of all the kingdoms of nature without any exception. The above is called "*Tarapana*" (wishing joy to others) and is accepted out by all classes of Hindus. It thus lays down that the life of a Hindu should be devoted to the well-being of all, from the tiniest insects to the highest beings inhabiting the entire cosmos. It is said *उदारचरितानां तु वसुधैव कुटुम्बकम्*, i.e., "the liberal minded consider the entire world as their household." If we can bring real life and spirit into our religious injunctions and forms, then the moral regeneration of the Hindus is sure and certain.

In order to rouse and stimulate the moral nature of Hindu boys, it is necessary that they should be appealed to by reference to scriptural injunctions on the subject, and the bright and unique examples of their forefathers in strictly upholding moral principles amid the most trying and adverse circumstances, as recorded in sacred books, should be held up to them as examples to be followed, and a course of religious training would give them inner strength to curb their lower natures. Thus we can successfully develop the innate virtues latent in all.

There are even now many religious associations for Hindu students only and many *Sabbhas* for adult Hindus following different vocations in life, and there has not ever occurred a single instance in which it has been found that the instructions and discourses delivered under their auspices did not suit any class of Hindus. I have myself conducted religious classes solely consisting of Hindu students of all castes, creeds and sects in connection with High English schools in towns for more than ten years, but have never found any difficulty in the work on the ground of diversity of sects and beliefs. The fact is that followers of all forms of worship have common scriptures of conduct (*Smritis*) and other sacred books are common to them all. The chief requirement of Hinduism consists in the cultivation of the moral and spiritual natures of man, in which moral development must come first. Hence *Manu*, who is the highest authority among Hindus and accepted by all, declares that *dharma* or religion is simply the acquisition of moral virtues and must be practised by all without any exception. *Shri Krishna* in *Mahabharat* defines *Jnana* (perfect knowledge) as moral virtue. But in order to acquire these moral virtues, one is required to go through a course of religious discipline which controls and harmonises the physical and emotional natures and thus makes the acquisition easy and sure. Therefore, morality is based on religion and the acquisition of the former without the latter is impossible for the majority.

RAGHUNANDAN PRASAD SINHA.

APPENDIX G

Note by Babu Kamala Prasad.

No religious instruction is possible in schools under Government management where boys of different persuasions and sects congregated, but it may be permissible in denominational aided or unaided schools. Any attempt to impart religious instruction in Government institutions is bound to give rise to endless disturbances notwithstanding any amount of toleration shown by the teachers as regards religious matters concerning different religions and faiths of different sects. Theoretically the teachers may be expected to be very tolerant, but in the field of work it is hard to conceive that a teacher brought up to a particular faith will not lose his balance of mind when a religion, however unsectarian, which is foreign to his creed, is being taught. His examples would generally be drawn from the religion in which he has been brought up. We should consider teachers to be ordinary human beings and nothing more. Moreover, supposing that the teachers are what they should be, the difference in the religious views of the pupils of different religions cannot fail to create ill-feeling among them. The immature minds of boys cannot be as tolerant as the mature minds of grown-up people. In my opinion religious teaching should be left to the parents alone.

I subscribe to the note of the Sub-Committee with the above remarks, if the sense of the Conference be that religious instruction is possible in Government schools.

KAMALA PRASAD.

[APPENDIX H (not printed.)]

(3)

Letter—from the Hon'ble Mr. H. SHARP, C.I.E., I.O.S., Joint Secretary to the Government of India, Department of Education.

To—the Chief Secretary to the Government of Bihar and Orissa, Department of Education.

Dated—Delhi, the 24th February 1915.

No.—364.

I am directed to reply to your letter No. 2585-E, dated the 18th December 1914, on the subject of religious and moral instruction in schools.

2. The Government of India's letter No. 1257-1264, dated the 4th September 1911, invited the matured views of Local Governments upon the whole question. It was not intended that Local Governments should undertake any revision of the general policy which has so long been maintained on the question of religious instruction without previous reference to the Government of India or until the Government of India had been able to consider the matter in the light of the various opinions offered. Moreover, it would be necessary previously to report any radical change in this policy to the Secretary of State.

3. The Government of India observe that in their Resolution No. 2377-E, dated the 16th November 1914, the Government of Bihar and Orissa have expressed themselves as willing to provide facilities for religious instruction in schools under public management through members of the staff where the initiative is taken by parents of the pupils. It is understood that for the present the scheme will be undertaken merely as an experiment in selected schools.

4. The Government of India have not yet received all the replies due to their letter of the 4th September 1914 and are not yet in a position to approve the terms of the Resolution of the Government of Bihar and Orissa or any other proposal involving a change of policy. They would be glad to receive a report of the results of the experiment when these are sufficiently declared.

(4)

Letter—from the Hon'ble Mr. J. C. GODLEY, M.A., C.S.I., Under Secretary to the Government of Punjab, Home (Education) Department.

To—the Secretary to the Government of India, Department of Education, Simla.

Dated—Lahore, the 20th April 1915.

No.—126.

I am directed to reply to Mr. Sharp's letter No. 1257-1264, dated 4th September 1911, on the subject of religious and moral instruction in schools.

2. I am to explain in the first place that the delay in answering this letter, which is much regretted, has been due to various causes. A special enquiry had already been instituted in 1910 regarding the state of religious and moral instruction in Punjab schools, and the report resulting from this enquiry was embodied in Chapter XII of the provincial educational report for 1909-10, so that such information as was available had already been placed before the Government of India. The question next arose whether as suggested in the letter under reference, a special committee should be convened to consider the question. In view of the prevailing tension between religious communities in this province, the Lieutenant-Governor was of opinion that so far from any practical benefit being likely to accrue from the deliberations of such a committee, discussion of the controversial matters involved would merely have the effect of accentuating already existing differences. It was determined, however, that the first convenient opportunity should be taken of eliciting fresh opinions on the subject in the course of the proceedings of a general educational conference. Since that date it has not been found possible to hold more than one such conference, and although the question was included among the agenda, it was only cursorily referred to, the time proving insufficient for a prolonged discussion. The Lieutenant-Governor believes, however, that the result of any discussion of the subject by representatives of the various religious communities in this province would be similar to that described in paragraphs 4 and 5 of the United Provinces Government letter No. 859, dated 6th June 1912, to your address, and that while there would be a theoretical agreement that moral instruction based on religion is desirable, the difficulties of giving practical effect to such agreement in Government and Board schools would prove to be overwhelming.

3. The question of moral instruction divorced from religion and its sanctions may first be considered. The moral instruction referred to in your letter is understood to mean the inculcation of right conduct by precept, as distinct from the training of character given by school discipline and the various influences which are active in a well-regulated school, especially the influence of the teachers. Lessons directly or indirectly inculcating moral conduct are interspersed in the school reading-books used in this province, and readers specially compiled for the purpose by Dr. Sime and Dr. Murdoch have also been authorised in the past; while mottoes of a moral character are frequently displayed on the walls of the school rooms. Thus there is ample material to serve as text for advice or even addresses to the pupils, should the teachers have the inclination and ability to make use of it; and evidence exists that in secondary schools the responsibilities of the staff in this and other matters pertaining to the conduct of the pupils are being more fully realised as the quality of the teachers improves. Provided that the training institutions do their share in instilling a sense of duty in this respect, as is reported to be the case at present, the Lieutenant-Governor does not think that an attempt to make moral instruction in any way compulsory in schools would be an improvement. To require teachers, for instance, to deliver periodically what may be called lay sermons, or to work through a syllabus of formal morality with their pupils, would probably do more harm than good to the cause which it is desired to further: the instruction would in most cases be lifeless, making no appeal to the feelings or imagination; and if the example of the teacher did not correspond to his precept, the hollowness of the scheme would be self-evident.

4. Public opinion on the subject of moral instruction in schools, so far as it has been ascertained in this province, is briefly as follows. Parents as a body fail to realise their own obligations in the matter and consider that they are discharging their duty by sending their children to school and leaving the rest to the teacher. Hindu opinion is inclined to favour theoretical instruction in morals in the schools, while the Muhammadans' view is strongly opposed to the severance of moral from religious teaching, and similarly the representatives of Christian Missions attach more importance to religious teaching, coupled with strict discipline and the influence of example, than to moral instruction in the abstract. All would probably agree that the personality of the teacher is the main factor.

5. The majority of the high schools in the Punjab and a large proportion of the English-teaching middle schools are under denominational management, and religious teaching forms part of the school course. In the remainder, chiefly Government and Board schools, no religious teaching is provided, but the practice of beginning school with prayer is not uncommon in Government high schools, and religious teaching is permitted in the school premises out of school hours. Advantage, however, is not taken at present of the latter concession, and when the experiment was tried by one community recently, it aroused opposition and remonstrance from others. The position of these schools as neutral ground for contending sects is not without its advantages. It may, for instance, be claimed that the atmosphere of a Government or Board school, especially if placed under a strong and impartial headmaster, is more likely to promote

tolerance and fellow-feeling than that of a purely sectarian school, a point which many parents seem to appreciate. The plan of starting hostels of a denominational character in connexion with Government or Board schools is favoured as a means of providing religious instruction out of school hours, and such hostels, if properly managed and supervised, are aided from public funds.

6. Of the primary schools attended by day-scholars a portion are aided elementary or "indigenous" schools in which religious instruction and the use of religious text-books are permitted. In Board schools attended by pupils of various denominations it is, of course, impossible to authorise such instruction being given generally, but exceptions are made wherever this can be done without an infringement of principle, and the use of school buildings for the purpose of denominational instruction out of school hours would not be objected to if there were a demand for it. The Lieutenant-Governor does not think that further measures can be taken in this direction consistently with the observance of a policy of neutrality in religious matters.

7. The general conclusions summarised in paragraph 102 of the report on education in this province for 1909-10 still hold good, viz., (1) that the actual effect of the direct moral instruction conveyed through undenominational moral readers is not considerable; (2) that the most effective direct moral teaching is that which is based upon religious doctrine; (3) that the effect of direct moral teaching is in proportion to the earnestness and character of the teacher; and (4) that in the hands of many teachers such teaching would be ineffective, and in some cases might do harm, where the general influence of the teacher was not also exerted on behalf of the precepts conveyed in the "moral" lesson. The position cannot be considered very satisfactory, but the Lieutenant-Governor doubts if he can look to any considerable improvement in it through the teaching agency while we stand committed—as we must—to the policy of religious neutrality in Government and Board schools. His Honour thinks that for boys and girls of school-going age the only effective moral teaching is that based on religion and its sanctions. The well-known lines of Burns suggesting an appeal to conscience rather than to the supernatural penalty as a safeguard against wrong-doing—

"The fear o' hell's a hangman's whip,
To haud the wretch in order,
But where ye feel your honour grip,
Let that aye be your border"—

may appeal to the mind in which the intellect or the sense of honour has been developed, but will evoke but a faint response from young and immature minds.

IV

Endorsement of the Government of India, Department of Education (Education), No. 145, dated 19th February 1916.

A copy of the undermentioned papers is forwarded to the Government of Madras for information in continuation of this department endorsement No. 995, dated the 5th June 1915.

(By order)

G. ANDERSON,
Asst. Secretary to the Govt. of India.

ENCLOSURES

(1)

Letter—from the Officiating Chief Secretary to the Government of Bihar and Orissa.

To—the Secretary to the Government of India, Department of Education.

Dated—the 27th May 1915.

No.—958-E.

I am directed to refer to the correspondence resting with Mr. Sharp's letter No. 364, dated the 24th February 1915, in which the Government of India asked for a report on the results of the experimental introduction of religious instruction into selected schools.

2. The Director of Public Instruction has made enquiries whether it would be possible to take action in the leading Zila and Collegiate schools on the lines suggested in paragraph 11 of the Resolution No. 2377-E, dated the 15th November 1914, recording by the Local Government, a copy of which was submitted to the Government of India with Mr. Le Mesurier's letter No. 2585-E, dated the 18th December 1914. The local officers, however, in each case have advised that an experiment of the nature contemplated is impracticable and the Lieutenant-Governor in Council therefore proposes to abandon the scheme for the present.

(2)

Letter—from the Hon'ble Mr. A. W. BOTHAM, B.A., I.C.S., Second Secretary to the Chief Commissioner of Assam, Education Department, Education Branch.

To—the Secretary to the Government of India, Department of Education.

Dated—Shillong, the 24th December 1915.

No.—5654-E.

I am directed to invite a reference to paragraph 8 of my letter No. 3347-E, dated the 27th June 1914, on the subject of religious teaching in Government hostels occupied only by Muhammadans. The question has been discussed by a committee convened by the Director of Public Instruction and consisting of the officers mentioned in the margin. An extract from the Committee's proceedings, so far as they relate to the subject of religious instruction in hostels, is annexed for the information of the Government of India. The Chief Commissioner agrees that, whilst no compulsion in the matter would be practicable, superintendents of hostels occupied only by Muhammadans should be encouraged to influence the boys under their charge to the daily performance of *Namaz*, and that facilities should be given, where this is possible, for the purpose. Where (as will be the case in most hostels) there is no existing room which can be spared for the purpose of *Namaz*, the Chief Commissioner agrees that there would be no objection to the construction of a special room by public liberality, provided that it were understood that the money collected for such a prayer room would have to be handed over to Government who would take such measures as it chose for its expenditure, and that the room so constructed should form part of the hostel building, the contributors or the general public acquiring no right or interest in it.

2. The Director of Public Instruction has been authorized to give effect to the committee's recommendation, as an experimental measure, in so far as this will entail no additional expenditure from public funds.

SUB-ENCLOSURE

Extract from the proceedings of the Provincial Committee appointed by the Director of Public Instruction, Assam, to consider the courses in religious instruction and in Urdu, Persian and Arabic for elementary and secondary schools as recommended by the Assam Muhammadan Conference which met on 5th October 1914.

* * * * *

RELIGIOUS INSTRUCTION IN HOSTELS.

10. The Director invited the consideration of the meeting to a question outside the scope of their reference from the conference, namely, the subject of religious discipline in Muhammadan hostels, informing the meeting that this was a measure which had been recommended by the Conference on religious education which met at Dacca in December 1905.

After considerable discussion in which all the members took part and in which the various arguments advanced were pursued to a conclusion, it was unanimously agreed that no compulsion would be practicable. The meeting considered, however, that it would be advantageous if superintendents of hostels were encouraged to influence the boys under their charge to the daily performance of *Namaz* and if facilities could be given for the purpose; in particular a room in the hostel should, if possible, be set apart for prayer. On its being pointed out by Mr. Wilkins that existing hostels were not sufficiently commodious to allow of a room being assigned for the purpose and doubted whether Government could grant funds specifically for the construction of prayer rooms, it was agreed that this might be an opportunity for public liberality. The Muhammadan members of the committee were unanimous in considering that in many centres an adequate donation would be forthcoming. Rooms so constructed would have to be part of the ordinary hostel buildings so as to avoid the risk of their being regarded as mosques, to which the public would have free access. It would therefore have to be understood that the money collected for such a prayer room would have to be handed over to Government who would take such measures as they chose for its expenditure and that the room so constructed should form part of the hostel building, the contributors or the general public acquiring no right or interest in it.

J. R. CUNNINGHAM,
Director of Public Instruction, Assam.

(3)

Letter—from the Hon'ble Sir E. D. MACLAGAN, K.C.I.E., C.S.I., Secretary to the Government of India, Department of Education (Education).

To—the Hon'ble the Chief Commissioner of Assam.

Dated—the 18th February 1916.

No.—141.

With reference to your letter No. 5654-E, dated the 24th December 1915, on the subject of religious instruction in Muhammadan hostels, I am directed to request that the results of the experimental measure contemplated may be noted in the Annual Reports of the Director of Public Instruction.

Order—No. 1457, Home (Education), 17th November 1917.

Recorded.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

NOTES CONNECTED WITH G.O. No. 1457, HOME (EDUCATION),
DATED THE 17TH NOVEMBER 1917

[SUBJECT.—*Religious and moral instruction in public schools.*]

Demi-official—from the Hon'ble Diwan Bahadur P. RAJAGOPALA ACHARIYAR
Avargal, C.I.E., Secretary to the Government of Madras, Educational Department.

To—M. VISWESWARAYYA, Esq., B.A., L.C.E., M.I.C.E., C.I.E., Diwan of Mysore.
Dated—the 24th October 1914.

The question of giving religious instruction in the public schools is now under the consideration of the Madras Government. The educational authorities advise that it is neither expedient nor practicable, but *per contra*, we are told that the scheme has been in operation for over five years in the Mysore Province and that it is by no means clear that it is or would be a failure. You must no doubt be very familiar with the question by this time. Would you kindly tell me what your impression is of the Mysore experiment—so far as it has gone?

Demi-official—from M. VISWESWARAYYA, Esq., B.A., L.C.E., M.I.C.E., C.I.E., Diwan of Mysore.

To—the Hon'ble Diwan Bahadur P. RAJAGOPALA ACHARIYAR Avargal, C.I.E.,
Secretary to the Government of Madras, Educational Department.

Dated—Bangalore, the 19th November 1914.
No.—2393/En. Two.

I duly received your letter of the 24th October asking for my views on the question of religious and moral instruction in the public schools.

I send herewith, for your information, copy of a note prepared by Mr. M. Shama Rao, Inspector-General of Education in Mysore, and also a printed note by Mr. H. V. Nanjundayya, our First Member of Council, on the subject. I concur generally with the views expressed by Mr. Shama Rao.

HOME (EDUCATION) DEPARTMENT.

The papers in these proceedings were all with the file relating to religious and moral instruction recently disposed of by G.O. No. 1293, dated 11th October 1917. As these papers were not printed with this Government Order a draft order recording these for future reference is submitted for approval.

S.N.P.—13-11-17.

N.K.—15-11-17.

C. RAMANUJA ACHARIYAR—17-11-17.

(Print this Government Order also.)

R. RAMACHANDRA RAO—17-11-17.

[G.O. No. 1457, Home (Education), dated 17th November 1917.]

Circular C. No. 21 of 1908-09.

RELIGIOUS TEACHING FOR HINDU PUPILS IN SCHOOLS.

1. The following curriculum of religious teaching for Hindu pupils is recommended for adoption :—

CLASS.	SUBJECT.
Infant, and Vernacular I and II Classes ...	Pictures and stories suitable for young children.
Anglo-Vernacular Class I or Vernacular III ...	Stories and easy stotras, suitable for young children chiefly taken from Hindu sacred books.
Do Class II or do IV ...	Sanatana Dharma Catechism, Part III.
Do Class III or do V ...	Sanatana Dharma Catechism, Part II.
Anglo-Vernacular Class IV ...	Sanatana Dharma Catechism, Part I.
Do Class V ...	Sanatana Dharma Elementary Text-book, Part III, cc. 8 to 11.
Form IV ...	Sanatana Dharma Elementary Text-book, Part III, cc. 1 to 7.
Do V ...	Sanatana Dharma Elementary Text-book, Part II.
Do VI ...	Sanatana Dharma Elementary Text-book, Part I, omitting cc. I and II.

The first two chapters of Part I of the Elementary Text-book need not be taught in the VI Form.

2. Religious instruction will be given for half an hour on Tuesdays and Thursdays immediately after roll-call in the first half hour of school work. It will usually be preceded by a short prayer in Sanskrit, Kanarese or English. A Committee has been appointed to compile a series of short simple prayers.

3. In the Infant and Vernacular I and II Classes and Anglo-Vernacular Class I or Vernacular Class III, it will be difficult to separate religious from moral teaching. In the Lower Primary Classes of Village Elementary Schools, unless the teacher is capable of teaching easy stories with the help of pictures, it may suffice as a beginning to recite at the commencement of the day's duties of daily life. In classes up to the Vernacular III

should be imparted only by stories told in simple language and pictures illustrating them. The stories may be taken from the following books :—

1. Stories for Young Children from Hindu Sacred Books, published by the Benares Hindu College.
2. Cradle Stories of Hinduism by the Sister Nivedita.
3. Niti Chintamani.
4. Kithavali.
5. Kannada Nitimanjari (Kannada Moral Class Book, Dharwar).
6. Hitopadesa in Kannada.
7. Selections from Kathasaritsagara.
8. Sachitra Niti Kathasara (Æsop's Fables in the Books for the Bairns series).
9. Panchatantra.
10. Puratana Greekara Kathegalu (Picture stories of the ancient Greeks in Kannada, Christian Literature Society for India).
11. Puratana Romanara Kathegalu (Picture stories of the old Romans, Christian Literature Society for India).
12. Balamitra by Gadgoli (Dharwar).
13. Children's Friend by M. Berquin.
14. Grimm's Fairy Tales.

4. The Sanatana Dharma Catechism should be taught in the form of talks between teacher and pupil, the teacher bringing his knowledge of the Elementary and Advanced Text-book to bear upon the Catechism. The teacher will also be at liberty to illustrate and expand the Catechism by references to any standard book on the same subject, but he should carefully avoid reference to all sectarian principles.

5. The teaching of the Catechism in Anglo-Vernacular Classes II to IV or Vernacular Classes IV and V may be supplemented by recitation of popular devotional songs and verses. A Committee has been appointed to make a collection of suitable songs and verses. Similarly the teaching of the Elementary Text-book of the Sanatana Dharma-series in the higher classes may be supplemented by the recitation of religious songs in the Vernacular.

H. J. BHABHA,
Inspector-General.

GPB-200-23-3-10.

Circular C. No. 25 of 1908-09.

Religious and Moral Teaching for Mahomedan pupils in Colleges and Schools in Mysore.

1. The following curriculum of religious and moral instruction for Mahomedan pupils in Colleges and Schools is recommended for adoption tentatively :—

Class	Subject	Names of books
Infant Class	Religious	Songs from Urdu II Book (Anjuman-i-Himayath-i-Islam, Lahore) pp. 73 to 80 and reading of five Kalamas and Bugladi Alif-Bi.
	Moral	The First Reading Book of the Anjuman-i-Himayath-i-Islam, Lahore, and questions and answers.
I do	Religious	Songs from Urdu III Book of the above series, pp. 137 to 152, and reading of the Koran, 1st quarter.
	Moral	Diniyath ka Pahila Risala (Anjuman-i-Himayath-i-Islam, Lahore) and moral lessons from the II Reading Book of the above series, pp. 5 to 18.
II do	Religious	Songs from Urdu III Book (same series), pp. 137 to 152, and reading of the Koran, 2nd quarter.
	Moral	Diniyath ka Dusra Risala and moral lessons, pp. 62 to 72, of the II Reading Book of the above series.
III do	Religious	Songs from Urdu III Book (same series), pp. 137 to 152, and reading of the Koran, the latter half.
	Moral	Moral stories from the III Book of the above series, pp. 81 to 136, Diniyath ka Thirsra Risala.
IV do	Religious and Moral.	Songs from Dewani-Amir-i-Minai and Akhlaqul Mahomedi, Part I, by Syed Ahamed Farokhi (Ahmed Press, Aligarh).
V do	Religious and Moral.	Songs from Dewani-Amir-i-Minai and Akhlaqul Mahomedi, Part II.
IV Form	Do	Inshadatul Khuran, Part I, by Fateh Mahomed Khan (Rofah-i-Am Press, Lahore).
V do	Do	Do do Part II.
VI do	Do	Seeratul Numan by Professor Shibli.
Junior F. A.	Do	Imi Kalam, Part I, by do
Senior F. A.	Do	Do Part II, by do
Junior B. A.	Do	Shijratul Marifatte (Navil Kishore, Lucknow).
Senior B. A.	Do	Do do

2. The above curriculum is purely non-sectarian. All sectarian views should be carefully avoided by the teachers.

3. For want of suitable books in Hindustani, religious instruction cannot be separated from moral instruction from the IV class upwards. Religious instruction when it is distinct should be given for half an hour after morning roll-call on Tuesdays and Thursdays. Combined religious and moral instruction should be given for half an hour on five days of the week after morning roll-call.

H. J. BHABHA,
Inspector-General.

22
25
OFFICE OF THE INSPECTOR-GENERAL OF
EDUCATION IN MYSORE.

Bangalore, dated 31st October 1909.

Circular No. 7 of 1909-10.

DIRECT MORAL INSTRUCTION.

Wherever it is convenient to do so, boys of different forms, like those of the VI and V Forms, who are able to understand the same kind of moral instruction, should be brought together for the moral discourse. The IV Form boys may be separately taught or with the VI and V Forms as may be necessary.

2. The following text-books are specially commended:—

- (1) Hackwood's Notes of Moral Lessons.
- (2) Reid's Manual of Moral Instruction.
(On the concentric system.)
- (3) Brown's Young Citizen Readers—
Senior Book—Fellowship 1/8.
(Recommended for the VI Form.)
- (4) The Magic Garden, by Alice M. Chesterton, Thomas Nelson & Sons.
(Recommended for the IV Form.)
- (5) The Garden of Childhood, by Alice M. Chesterton, Thomas & Sons.
(Recommended for the III and II Forms, the medium of instruction being Kannada at the option of the teacher and pupils.)
- (6) Brown's Young Citizen Readers—Noble and True.
(Suitable for the II Form.)
- (7) F. J. Gould's Children's Book of Moral Lessons, Series 1 to 5.
(Highly recommended.)

3. All teachers are strongly recommended to study—

Grigg's Moral Education.
Felix Adler's Moral Instruction of Children.
Bayant's Moral Education.
Bayant's Character Studies.
Maccunn's Making of Character.
Gilman's Laws of Daily Conduct.

4. For instruction in the Primary classes, the stories of Mr. M. S. Puttanna's revised edition of Nitichintamani. Parts 1 to 3, are highly recommended.

H. J. BHABHA,
Inspector-General.

19

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CONFIDENTIAL.

These papers were circulated to

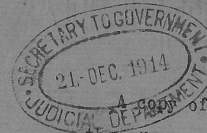
H. E. & H. M. (H. A. & S. A. & C. A.)

(Vice papers)

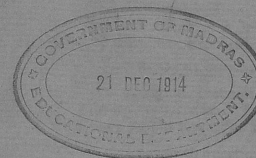
Delhi, the 15th December 1914.

Government of India,
DEPARTMENT OF EDUCATION
(Education)

No. 1915



A copy of the undermentioned papers is forwarded to the Government of Madras for information.



By order,

[Signature]

Joint Secretary to the Govt. of India.

1. Letter from the Govt. of Bombay no. 2854, dated 5th October 1911, with enclosures.
2. Letter from the Govt. of Bengal no. 618-T.G., dated the 23rd May 1913, with enclosures.
3. Letter from the Govt. of the U.P. no. 689, dated the 5th June 1912.
4. Letter from the Hon'ble the C.C., C.P., no. 864/VI-1-36, dated the 10th July 1913.
5. Letter from the Hon'ble the C.C. of Assam, no. 3347-E, dated the 27th June 1914 with enclosure.
6. Letter from the A.G.G. & C.C., N.W.F.P., no. 361-N., dated the 18th September 1911.

J.B.N.

pp

20

APPENDIX B.

Answers given by the Muhammadan Sub-Committee.

We have carefully considered the questions suggested by the Director of Public Instruction from a Muhammadan standpoint and we desire to lay down that our replies should not be considered as hostile to the interests of students of other persuasions.

Answer to question (a)—

Yes, we are agreed that reasonable facilities should be afforded for religious instruction and prayer in all schools.

Answer to question (b)—

The Quran should be taught with its meaning. Pieces should be prescribed for different classes. The elementary principles of faith and religion with the prescribed forms of prayers should be taught to the boys by the teachers with reference to the Quran.

We are of opinion that the subjects of teaching should be non-contentious; but nevertheless it seems most desirable that Shia boys should be taught by Shia teachers and Sunni boys should be taught by Sunni teachers.

Answer to question (c)—

Religious instruction should be compulsory unless the parents or guardians desire otherwise. No exception should be made in case of prayers, but the boys should be left to say their prayers according to their own faith.

Answer to question (d)—

Religious instruction should be imparted in Government schools as well as in denominational institutions. It is also desirable that such instruction should be given in aided schools, and it is hoped that private schools will also follow the example.

Such instruction should be given both in schools and hostels.

It should be imparted by the maulvis on the staff and employed for that purpose.

A religious course should be included in the curriculum as one of the optional subjects, subject to the reservation mentioned above.

Facilities should be provided in school premises as well as in hostels for saying prayers, and separate accommodation should be set apart for Shias and Sunnis.

Answer to question (e)—

We are in favour of compulsion to the extent indicated in our answer to question (c). In cases of failure to attend religious instruction or prayer the matter should be reported to the parents or guardians of the boys, who alone will be entitled to inflict punishment for such failure.

Answer to question (f)—

Two separate Special Committees, one consisting of Shia experts and the other consisting of Sunni experts, should be appointed to prepare the courses of study to be followed in different classes of schools in consonance with our answer to question (b).

A third board should be constituted of both Shias and Sunnis, with the Director of Public Instruction as its President, to examine the suitability of the selections made by the above two Committees.

We strongly recommend that in every school a period of recreation for one hour on every Friday and half-an-hour on other week days should be allowed.

This will enable the Muhammadan boys to say their Friday and Zohar (afternoon) prayers.

It is not practicable for Muhammadan boys to say their prayers at any time other than that prescribed by their religion.

We are deeply indebted to Hafiz Syed Mohibul Haq and Maulvi Syed Wasi Ahmad, pleader, for helping us in our deliberations on the various questions answered above.

FAKHR-UD-DIN.
SYED AHMAD HUSSAIN.
AMJAD ALLI
MAHMUD.

APPENDIX C.

Answers given by the Christian Sub-Committee.

(a) *In Denominational Schools.*—In Christian schools facilities for religious instruction and prayer will, of course, be given to Christian boys. With regard to non-Christians—

(i) In the case of day scholars no obstacle should be raised by the school authorities to religious instruction or prayer, but it is not incumbent on them either to provide a place for the purpose or to make arrangements themselves.

(ii) In the case of boarders, wherever hostel accommodation is provided for non-Christians, the boarders should be allowed to use the hostel for their religious observances.

In other Schools.—The school authorities should provide a room and set apart a time for religious instruction and prayer for the Christian boys. A teacher should also be provided if a suitable man can be obtained without any additional expense being incurred. There should be no objection to members of other communities attending the Christian instruction and prayer if their parents or guardians wish them to do so.

(b) In denominational schools the teaching will necessarily be sectarian in character. In other schools it should as far as possible be non-sectarian.

(c) No.

(d) (i) This is covered by the answer to (a).

(ii) Both in schools and in hostels. In the latter the religious instruction will necessarily assume a sectarian character, even in the case of non-denominational schools.

(iii) By the staff as far as possible.

(iv) If an outsider is appointed he should confine his instruction to such hours and such places as the Headmaster may decide, and the Headmaster should always have the right to be present.

(v) Religious instruction should be included as part of the school day, preferably as the opening period.

(e) (i) Compulsory, unless the parent or guardian objects.

(ii) The ordinary agency used to maintain discipline.

(f) Denominational schools should be allowed to choose their own methods of instruction. In other schools the teaching should be confined to stories from the Bible and no text-books should be used.

L. VAN HOECK, S.J.

Lt. J. STOSCH.

H. LAMBERT.

G. E. FAWCUS.

APPENDIX D.

Answers given by the Hindu Sub-Committee.

We, the members of the Hindu Sub-Committee, beg to submit our report as follows:—

- (a) Facilities should be given for imparting religious instruction and prayer to Hindu students—the latter should not be strictly formal but consist of hymns (*bhajans*), *stotras*, and recitation of sacred verses common to all sects of Hinduism.
- (b) The instruction should embrace only such essential principles and ethical teachings of Hinduism as are acceptable to all sects of Hindus. We think it is not difficult to formulate a scheme answering the above purpose. Such sacred works as *Manusmriti*, *Yajna-vakya Smriti*, *Mahabharata*, *Ramayana*, *Upanishads*, etc., as are acceptable to all classes of Hindus may be made the basis of such instruction. No teacher should talk irreverently of any religion.
- (c) The religious instruction should be optional at the desire of the guardians.
- (d) Use of the school premises should be allowed for religious instruction and prayer of the kind indicated above. It should be given in both schools and hostels. In hostels facilities should be given for formal prayers and religious observances of Hindu students satisfying individual requirements, students being grouped together according to their sectarian views. The instruction should be imparted by the staff and should be considered within the school curriculum.
- (e) The instruction should be compulsory where the guardians desire it. In case of non-attendance the matter should be referred to the guardians for necessary action. The school staff need not interfere.
- (f) Religious text-books for Hindu students may be prepared satisfying the conditions indicated above. They will mainly consist of extracts from the sacred books of the Hindus. The preparation of the books may be entrusted to a Committee consisting of learned orthodox Hindus appointed for the purpose.

We wish to add that while we are convinced that the absence of religious instruction in our schools has been a serious defect in the training of our boys, we are not quite sure of the practicability of the introduction of religious training in our schools under the present circumstances, and we recommend it not without some misgiving. We think that an experiment only should be made in this direction in a few schools in the first instance where the guardians not only show a genuine desire to impart religious instruction to the boys but actually co-operate with the School authorities and where suitable teachers are available. The Government should proceed cautiously and extend or stop religious instruction on the result of this experiment; much will depend on the personality and the broadmindedness of the teachers as also on the active and sincere co-operation of the guardians and men of influence of the different communities.

SADASIVA MISRA.
RAGHUNANDAN PRASAD SINHA.
GAJADHAR PRASAD.
KAMALA PRASAD.
SIVA SANKAR SAHAI.

RECORD ONLY.

Miscellaneous

G.O. No. 1457, 17th November 1917.

Religious and moral instruction in schools

Recording papers relating to — in the Mysore State and papers received from the Government of India on — under other local Governments and Administrations.

Read—the following papers:—

Endorsement of the Government of India, Department of Education (Education), No. 1915, dated 15th December 1914.

A copy of the undermentioned letter is forwarded to the Government of Madras for information.

(By order)

H. SHARP,

Joint Secretary to the Government of India.

ENCLOSURES

(1)

Letter—from L. ROBERTSON, Esq., I.C.S., Secretary to the Government of Bombay, Educational Department.

To—the Joint Secretary to the Government of India, Department of Education (Education).

Dated—Bombay Castle, the 5th October 1911.

No.—2854.

I am directed to acknowledge the receipt of your letter No. 1257, dated the 4th September 1911, in which the Government of India request that they may be placed in possession of the matured views of the Government of Bombay upon the whole question of moral and religious training in schools.

2. As the Government of India are aware, this matter has occupied the attention of the Governor in Council for a considerable period, and efforts have been made in several directions to solve the problems that the question presents.

3. In dealing with purely religious teaching upon a denominational basis, His Excellency in Council agrees with the Government of India that except in special cases it is not possible for Government to depart from the attitude of strict neutrality that has hitherto characterised the policy of the educational authorities in this country. It is, therefore, impossible to provide at the expense of the State religious teaching on a sectarian basis in public schools. This principle applies in this Presidency to the vast majority of primary institutions, to all Government high schools and to all special schools established by Government. In schools of all classes under private management religious teaching is freely given in many cases, but in assessing the State grant-in-aid the expenditure incurred by the managers on teaching of this nature is not taken into account. I am to enclose, for the information of the Government of India, a copy of a letter No. 1259, dated 15th July 1910, addressed to the general President of the Shri Bharat Dharma Mahamandal, in which the Governor in Council has clearly defined his attitude in regard to dogmatic religious teaching. Except to the extent noted below, it is not proposed to depart from this attitude which may be defined as a refusal of facilities for such teaching in institutions directly controlled by Government, while encouraging it in aided institutions and stimulating religious bodies to draw the attention of the people of the country to the great value of the systematic teaching of religion and morals in all schools. When a general movement in favour of religious teaching has become apparent, it may be possible to introduce alterations in the present policy.

4. Such a movement has long gathered force in Sind where the bulk of the population profess Islam, and to some extent also in localities in the Presidency proper where there is an appreciable population of Mahomedans. In respect of Sind instructions were issued in 1903 permitting the Mulla to attend primary schools out of school hours for the purpose of imparting religious instruction to Muhammadans provided that no Hindu boy was allowed to be present.

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No. 1457, HOME (EDUCATION), 17TH NOVEMBER 1917

A further advance is now under consideration. It has been suggested that local boards in Sind might be given freedom in the settlement of such a question as the desirability of religious teaching in their schools. The majority of the members of these boards are Muhammadans, and it is believed that many enlightened members of the community desire to introduce in their schools a system of real religious education which should instruct the children in the rudiments of their faith and the code of ethics which is based upon it. If such a scheme can be drawn up, the Governor in Council will be prepared to support a proposal to employ Mullas to visit schools twice a week for the purpose of imparting religious instruction. The Commissioner in Sind has convened a conference to consider the matter, and Government await the result of the deliberations before proceeding further.

In the Presidency proper, arrangements have been made by the local Muhammadans with the approval of the Educational authorities for the addition of Koran-teaching in Urdu schools out of school hours.

5. Turning now to moral instruction on a non-sectarian basis, I am to invite attention to the proceedings of the Moral Education Conference which was held in Bombay in April 1910, a copy of which was forwarded with this Government letter No. 117, dated 24th January 1911. Although considerable difference of opinion was displayed, there can be no doubt that a strong feeling exists in favour of systematic teaching directed to the formation of character and to the cultivation of a knowledge of the great moral truths that underlie all right conduct. The Governor in Council has therefore determined to proceed with measures with the view of introducing teaching of this character in Government educational institutions. An examination of the text-books on the subject of moral education disclosed that none of those available were exactly adapted to the requirements of Indian schools. His Excellency in Council placed Mr. R. E. Enthoven, C.I.E., I.C.S., on special duty for the purpose of preparing a work suitable for the purpose in view. Mr. Enthoven compiled two volumes of materials for use in primary and English teaching schools, respectively. I am to enclose proof copies of them for the information of the Government of India. Before finally approving the books the Governor in Council placed them before a strong committee under the chairmanship of the Hon'ble Sir N. G. Chandavarkar, Kt., B.A., LL.B., with instructions to examine the handbooks and to report whether they were suitable, with or without modifications, for the purpose in view. I am to explain that the volume for the use of teachers in primary schools will, when approved, be translated into the vernaculars, and to add that the decision of Government on the report of the committee will be communicated to the Government of India in due course.

6. The Government of India will observe that these volumes are handbooks for the use of teachers. They will provide teachers with a store of well-selected illustrations, but the actual lesson will have to be the teacher's own work. This arrangement is in consonance with the feeling of the conference of April 1910. The general opinion seemed to be against the use of moral text-books by the pupils in class. When the teacher is effective, the text-book is not required; when the teacher is ineffective, the text-book is in danger of becoming merely a subject to be "got up" like geometry or any other class lesson. It is not proposed, therefore, at the present stage either to have class books or to impose the duty of imparting moral instruction upon every teacher, but to assist and systematize the instruction given by those who show a capacity for this kind of work.

7. It has been widely recognized that the success of this system depends largely upon the capacity of the teachers. The method employed has not yet been attempted on any systematic basis in Government schools in this Presidency. The training of the teachers is thus a matter of first importance. With the view of enabling Indian teachers to gain an insight into the practical working of the system, the Governor in Council has arranged with the Moral Education League in England to employ the services of Mr. F. J. Gould during the coming winter in giving a series of lectures and demonstrations at the Secondary Training College, Bombay, and at other centres such as Ahmedabad, Poona and Dharwar, where teachers and students can be conveniently collected together. These meetings will, of course, be open to teachers in private as well as Government institutions.

8. The foregoing paragraphs deal with religious and moral instruction, which is assumed to be the main subject matter of the present correspondence. In paragraph 5 of their letter the Government of India touch upon a wider question when they allude to the feeling entertained by thoughtful minds that "the system of education tends to develop the intellectual at the expense of the moral and religious faculties". A clear distinction may be drawn between moral instruction and moral education. Instruction is an affair of teaching and text-books. On the other hand, moral education or the training of character travels beyond moral instruction and

includes all the forces at work, such as discipline, example, organized games, hostels, home influence and the like. In dealing with training of character it must be remembered that these factors exercise a cumulative influence which is probably much more powerful than that of mere instruction. While therefore attempting to systematize moral instruction in schools in this Presidency, the Governor in Council recognizes that it cannot be regarded as a substitute for the more general influences above alluded to. From this point of view, direct moral instruction may be regarded as an additional factor in the training of character. For sometime His Excellency in Council has endeavoured to strengthen the general moral tone in all Government schools by securing a better quality of teacher, and (in secondary schools at least) by improving school organisation both in the class room and in the playground, by extending greater supervision through hostels, by influencing parents and guardians, and by securing their good-will and co-operation by means of school assemblies and the like.

SUB-ENCLOSURES

(i)

Letter—from L. ROBERTSON, Esq., I.C.S., Secretary to the Government of Bombay, Educational Department.

To—the Hon'ble Maharaja Sir RAMESHWAR SINGH, Bahadur of Darbhanga, K.C.I.E., General President, Shri Bharat Dharma Mahamandal, Benares.

Dated—the 15th July 1910.

No.—1259.

I have placed before Government the memorial of Shri Bharat Dharma Mahamandal offering to give religious education and training to Hindu youths in English schools and colleges through the agency of the Mahamandal, and praying that Government assistance in any form may be given to the Society for the purpose.

2. In reply, I am directed to convey the thanks of the Governor in Council for the offer, and to say that the question of moral training in schools is engaging the serious attention of this Government. The Governor in Council, while fully sympathizing with the object the Mahamandal have in view, regrets that he is unable to assist at present in the introduction of Hindu religious education into Government schools. There is nothing to prevent aided and recognised institutions, which constitute by far the larger number of secondary institutions in this Presidency, from availing themselves of the agency of the Mahamandal in imparting religious instruction to Hindu students attending them, if the managers so desire, and in the opinion of Government such schools afford a large field for work.

3. I am to observe that there is great scope for the activities of the Mahamandal in drawing the attention of the people of the country generally to the great value of the systematic teaching of religion and morals in all schools. When a strong body of opinion on this subject has been created among the general public, the objects the Society has in view, will be far more easily attained than by attempting to introduce direct religious teaching without the whole-hearted support of managers, teachers, parents and guardians.

(ii)

Moral training—

Hand books of moral lessons for the use of teachers in educational institutions.

Appointment of a committee to examine the —.

Bombay Castle,
28th June 1911.

Educational Department.
No. 2097.

Resolution of Government.

The Governor in Council has under consideration the question of preparing handbooks of moral lessons for the use of teachers in the educational institutions in this Presidency. Most of the books available on the subject are based on Western materials and Western modes of thought. It was therefore necessary to accumulate a stock of illustrative material from Indian sources. Mr. R. B. Eglar, Esq., I.C.S., was asked by Government to undertake the work while on leave in England last year, and to continue it on his return to India. After making inquiries and consulting experts of authority on educational questions in England he has prepared two volumes of materials. The first volume contains extracts which are drawn mainly from Indian sources and is intended for the use of teachers in primary and anglo-vernacular schools. The second volume contains materials suitable to pupils in high schools. The new series of vernacular readers already contains a number of lessons dealing with moral virtues, e.g., honesty, truthfulness, courage, thrift, etc., interspersed, throughout. A reference to these lessons is given under the appropriate heading in the volumes in order that the teacher may make use of them in preparing his lesson.

2. As explained in the preface to these volumes, the materials are only intended for the use of teachers. They will provide teachers with a store of well-selected illustrations, but the actual lesson will have to be the teacher's own work. The Governor in Council is of opinion that it is not desirable to publish the lessons in the form in which they are to be given, as this would inevitably lead to their being read aloud in a dull and lifeless manner, little likely to interest the class far more than the opening sentences.

3.

Letter—from the Hon'ble Mr. H. F. SAMMAN, I.C.S., Officiating Secretary to the Government of Bengal, General Department.
To—the Secretary to the Government of India, Department of Education.
Dated—Darjeeling, the 23rd May 1913.
No.—Edn. 618 T-G.

I am directed to refer to your circular letter No. 1257—1264, dated the 4th September 1911, on the subject of religious and moral instruction in schools.

2. In the letter under reference the Government of India reaffirm the principle of their religious neutrality in all matters concerning education; they describe the facilities for religious instruction which have been offered, with little result, in the Punjab and the United Provinces; they mention the great differences of opinion which exist as to the possibility or advantage of introducing religious instruction into schools generally; they refer to the concern felt by many of the most thoughtful persons in India that the present system of education tends to develop the intellectual at the expense of the moral and religious faculties; they direct Local Governments to convene Committees to consider whether any practical measures can be taken which will remove the defects of the present system; and finally they ask for the matured views of Local Governments upon the whole question.

3. In compliance with the request of the Government of India, the opinions of a number of influential persons were taken, and Conferences were convened at Dacca, in March 1912, for Eastern Bengal and Assam, and at Calcutta, in December of the same year, for Western Bengal. The proceedings of these two Conferences are of great interest. The personnel was most carefully chosen, and on each occasion the assembly consisted of men selected both for their experience in educational matters and for their earnest desire for the moral and religious welfare of the student population, while the different important creeds forming the beliefs of the population of Bengal were fully represented.

4. The results of the Conferences were, as was to be expected, by no means commensurate with the interest and the importance of the two gatherings; and this testifies once again to the practical impossibility of devising any effective scheme for the direct teaching of morality, whether associated with or divorced from religious teaching, in schools and colleges in India. The Government of Bengal have given the most careful attention to the recommendations of these two Conferences, which are contained in the appended proceedings, and now desire to make the following remarks for the consideration of the Governor-General in Council.

5. The Government of Bengal attach great importance to all measures conducing to the general improvement of schools and colleges, and note with approval that the members of both Conferences laid stress on the important place which the general work and life of the school must take in the formation of character. They stated that the schools of Bengal fail at present to exercise the good influence of which they may be made capable; they investigated the causes which contribute to their failure; and they made a number of practical suggestions for their improvement.

6. Foremost among the practical measures of reform is the improvement in the position of teachers, both in the matter of salary and status. The tone of a school depends largely on the character of the headmaster and his staff, and the choice of teachers with high moral principles is an indispensable preliminary to any instruction in religion or morality. Both Conferences recognized that the quality of the school teachers leaves very much to be desired, and that improvement in this respect is essential. Various projects having for their aim the creation of a better class of teachers are under independent consideration; among these are the improvement of conditions of service in the Provincial and Subordinate Educational Services, the scheme for the reform of secondary schools, the establishment of provident funds for the teachers of privately managed schools, and the further development of training colleges. The Conferences suggest other useful measures, such as the creation of a guild of trained teachers, and periodical meetings and conferences designed to increase the zeal of teachers and to create among them an *esprit de corps*.

7. Scarcely less important is the reform of the existing system as it affects the daily life of the boys. The establishment of hostels; the introduction of a residential system generally, carefully supervised from the first; the making of games compulsory and the provision of

spacious play-grounds; the adoption of the monitor system; the initiation of school societies of different kinds; all these and many other matters discussed at the conferences, and received with approval by the members, have long since attracted the earnest attention of the Government of India, whose instructions have already been communicated to Local Governments and are under their very careful consideration. It is unnecessary to enter into further detail in connection with these matters, and the questions of moral as apart from religious instruction and of the introduction of definite religious and denominational teaching may now be taken up. I am to add that it is in high schools where many students remain till over 16 years of age, that the need of moral and religious training is most felt, and opportunities for such training are also more favourable, inasmuch as schools of this class, though often lamentably inefficient, are yet better staffed and equipped than middle and primary schools. If, therefore, principles can be laid down for religious and moral instruction in high schools, these may then be adapted to the younger age of pupils and the lesser attainments of teachers in schools of a lower standard.

8. As to moral teaching, no clear or definite recommendations have been made by either conference. In Calcutta the view was expressed that "for the good teacher the many opportunities which the day's lessons and the incidents of the day's life afford will be the most fruitful source of moral training and instruction." Both Conferences agreed, however, that direct instruction in morality has a value when regarded as an integral portion of the general training. Thus the conference at Calcutta considered "that direct addresses on moral topics, if given not too frequently and by teachers of good character, would be useful in establishing a standard of good conduct among children. In order to assist teachers in this work, by giving them in a convenient form a quantity of material on which to found their lessons, the Government should cause manuals to be prepared for Bengal on lines similar to those published under the auspices of the Government of Bombay. These should be of sufficient length to afford material for the needs of different kinds of teachers and pupils, so that the lessons should not become hackneyed and stereotyped." Similar recommendations were made by the Dacca Conference, where it was also suggested that methods of moral instruction should be made a portion of the curriculum of the training colleges and normal schools. The Government of Bengal are in accordance with these ideas and approve of the suggestions made; they propose in due course to give effect to them.

Both the conferences expressed their disapproval of the introduction of special textbooks on moral subjects, and professed the existing system, whereby selection of the subject-matter of readers and textbooks in literature is ordinarily devoted to illustrations of high moral character. The Governor in Council is in agreement with these views and is of opinion that stories taken from religious or semi-religious books, and biographies of great men, are especially suited as a medium for conveying moral instruction by illustrating the principles which it is desired to inculcate. He is of opinion that textbooks on morality are of remarkably small value and considers that unless the fear of God or the fear of man can be implanted in the souls of students of immoral tendencies and weak in the face of temptation, little good can be done. And this consideration leads to the question, which does not appear to have been taken up by either conference, as to the desirability or undesirability of teaching young men more about themselves and more of the practical harm, physical and moral, that they do to themselves by yielding to immoral practices. While recognizing how divided are the opinions of schoolmasters in England as to the extent to which such matters should be openly referred to in teaching boys, the Governor in Council is inclined to think that a capable and earnest teacher can do good by imparting some practical information to boys on this important subject.

9. The most definite suggestion as to the teaching of morality is contained in the proposal that there should be a sort of new table of commandments set up in each school, to suggest a moral basis for the daily life of all students. This novel suggestion, placed before both conferences, was welcomed and unanimously approved. At the Dacca Conference it was made in the following way—

"In order that all schools may be prompted by a high ideal, a statement in the form of a very brief code establishing general principles of conduct should be drawn up by the Government after the fullest consultation with all shades of public opinion. The code or rescript should be the common basis and authoritative reference of school discipline. It should be prominent on the school walls. It should be familiar to all masters and pupils, and it should be their daily guide."

A rough draft of such a rescript, illustrating its form and scope, is contained in the proceedings of the Calcutta Conference. The suggestion was made in the first instance by Mr. E. E. Biss, the Principal of the Dacca Training College, who derived the idea from the Japanese Imperial Rescript on Education of 1890. It is not possible to publish in India such

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unwillingness to avail themselves of it. There can be no compulsion for Hindus, and differential treatment might be misconstrued. There should be equal opportunities for all; and even then there is the danger that the Muhammadans may take free advantage while the Hindus may not, and the idea may get abroad that the Muhammadan religion is being in a special manner fostered and encouraged by the Government. This the Governor in Council regards as a reason, not for abstaining from what is proposed, but rather for being very careful that the facilities offered to Hindus are genuine and kept well in view.

12. As to the nature of the religious instruction which should be imparted to Hindus, the proceedings of the Calcutta and Dacca Conferences show a considerable divergence of views. The representatives of this class who were present at the Calcutta Conference, with the single exception of Mahamahopadhyaya Hara Prasad Shastri, recommended that religious instruction to Hindu students should be of a non-sectarian and non-dogmatic character, and should be based on natural theology; the two cardinal principles of such teaching being the existence of a Supreme Being as the moral ruler of the world, and the existence of a future state. The majority who made this recommendation included such orthodox Hindus as Mr. Guru Das Banerji. In Dacca, however, a more conservative view obtained. The majority were against the views afterwards held at Calcutta, several members opposing a system of merely ethical teaching for Hindu boys. Their arguments proceeded on the same lines as those advanced at Calcutta by Mahamahopadhyaya Hara Prasad Shastri, who contended that the religion that was suggested for instruction was not true Hinduism, and that Hindu boys should be taught only in accordance with the four cardinal principles of the Hindu faith, which he has enunciated in a separate note appended to the Calcutta proceedings. It is not unnatural that a view should be put forward in Calcutta that may not be generally acceptable in the mufassal, since among educated and advanced Hindus there is a noticeable tendency to more comprehensive and liberal doctrines. In localities where the great majority of parents hold views, such as were put forward at the Calcutta Conference by the Hindu members, the position will be simplified: the instruction, as suggested, can be given without objection and without the great difficulties which attend Hindu sectarian teaching. But it would be a great mistake, and might cause a very grave misconception of their policy, if the Government were to accept the system of instruction advocated at the Calcutta Conference as applicable to all Hindus.

13. The next question of importance is the agency by which religious teaching should be given. Both conferences consider that the employment of teachers of the school to give religious instruction is preferable to bringing in outsiders; this is opposed to the rule in the United Provinces, but there is much to be said in its support. Religious instruction is likely to make a greater impression upon the student if given by one of its teachers: it then becomes an integral part of school life, and various inconveniences of discipline, etc., are avoided. Any teacher of the school who may be selected by the parents and is willing to undertake the work should be allowed to give the instruction, provided that his moral character is such as to fit him for the purpose. At the same time it is essential that he who undertakes the imparting of religious teaching to boys should confirm, at least outwardly, to the practices of his religion. It would be farcical for a man to dilate upon the virtues of truthfulness and prayer who does not himself practise these virtues; and instruction given by such a teacher would do harm rather than good. Moreover, in some schools there is not a single Muhammadan teacher. In such cases, His Excellency in Council considers, there should be no hesitation in appointing a suitable outsider for the work, and the cost of entertaining him might well be paid by Government. At the same time, such appointment should be made only after due inquiries and with proper safeguards.

14. The arrangements to be made for imparting religious instruction in schools were also discussed at the conferences. Concerning these there was practical agreement of opinion, and the Governor in Council is prepared to support the recommendations made. The use of a class room in the school should be granted for the prescribed period of instruction,—one hour a week according to the views of the majority at the Calcutta Conference, or fifteen minutes a day according to the opinion expressed at Dacca. The time table should be arranged so as to afford both teachers and students a convenient opportunity.

The nature and manner of instruction should be settled by the parents, and should be no concern of the school authorities. The Hindu and Muhammadan members at Calcutta Conference expressed the opinion that the writing of such books as may be necessary should be undertaken by the communities themselves independently for the Government, although here again Government should treat sympathetically any request for help which the community may make.

15. In addition to the question of religious instruction, the conferences discussed that of prayer and religious observances in schools. The Hindu religion does not lend itself to congregational worship, and the Hindu members of the Calcutta Conference opposed the suggestion of school prayers for Hindu boys; at Dacca also the discussion showed that religious observances

by Hindu boys as a body are practically impossible. All the Muhammadans, however, desire the facilities should be given to Muhammadan boys to say their midday prayers; and they suggest that attendance should be compulsory on all boys whose parents so wish it. There should be no difficulty in giving effect to these recommendations.

The same question of prayer and religious observance also arises in connexion with hostels. The Hindu Sub-Committee of the Calcutta Conference recommended that Hindu students should have opportunities in hostels and messes for prayer and religious observances, that for this purpose they should be grouped according to their sectarian views, and that each individual should be able to satisfy his own religious aspirations. When the subject came up in full conference, the difficulties were fully discussed and it was finally settled that the only addition needed to existing facilities is the reservation of one or more rooms for the purpose of prayer. The discussion at Dacca also emphasised the difficulties of carrying out a complete scheme in this direction. Among Muhammadans the question is much simpler: it was decided that due facilities for prayer should be provided, under the care and control of the Superintendent, and that attendance should be compulsory upon all boys whose parents so desire.

16. In conclusion I am to say that the Government of Bengal will await the receipt of any comments and instructions which the Government of India may wish to make on the proposals contained in this letter, and that they will then, with the permission of the Governor-General in Council, issue a resolution for the guidance of their officers and of the general public.

SUB-ENCLOSURES

(i) Proceedings of the conference on moral and religious education held at Calcutta on the 2nd to 5th December 1912.

GENERAL REMARKS

In opening the proceedings, the President the Hon'ble Mr. R. Nathan asked whether members would agree to discuss the subject under the following three headings—

- (i) General school influences.
- (ii) Direct moral instruction.
- (iii) Religious instruction.

After some preliminary discussion of this classification, which the conference accepted as a working basis, each member was asked to make a short statement bringing out his special point of view in relation to the whole subject. The opinions were expressed as follows—

Mr. Biss.—Treating the subject from a general standpoint, religious influence is the strongest sanction; but considering existing conditions, the indirect influences of the school, including the teacher's personality, are the most important, but they may be effectively aided by direct moral instruction.

Raja Ban Bihari Kapur.—Moral instruction should be the essence of the teaching, but it should be permeated by a religious atmosphere. There can be no objection to general religious teaching in a denominational school, provided that children attend voluntarily. Religious education may also be imparted to the pupils in an undenominational school, if based on a belief in God and in a future existence.

Sir Guru Das Banerji.—Religious education should be of paramount importance. If one believes in God, every duty is a duty to Him. Religious education therefore includes every sort of education, provided that religion is taken to be of an undenominational character, that is based on belief of God and belief in future existence. If one admits and acts up to these two positions, that is sufficient. One more qualification is necessary, viz., that no religion should be spoken of in an irreverent manner. The policy of religious neutrality so long maintained by Government should be kept intact. There should be no difficulty in retaining this attitude along with religious education, if religious education means moral education with a religious colouring.

R. B. Baidyanath Nath Sen.—Moral education is absolutely necessary. Its efficiency will be greatest if based upon the religious sanction. It is very desirable that Government should maintain a neutral position. The question is how can religious instruction be given without departing from that policy. If the two principles of Sir Guru Das Banerji are sufficiently enforced, they are enough for practical purposes. General school influences and home environment imperceptibly afford moral instruction and should not be ignored. Moral instruction may be introduced first, and cautious measures taken to introduce a religious element.

Dr. Saradhabhary agreed with Mr. Biss.

Naubat Abdul Jabbar.—Moral education is useless, unless based on sectarian religion. Education without religion has had a disastrous effect on morality, and children have suffered from the elimination of religious education in English schools. Mussalman have kept their children away from these schools for this reason and are backward in modern education as a result.

K. B. Maulvi Muhammad Ibrahim.—Religious sanction is the most important. A man who is not true to his God, cannot be depended upon as being loyal to his country or be a virtuous man. Moral education without religious teaching is not so effective.

R. B. Rasamay Mitra agreed with Sir Guru Das Banerji, and did not want obtrusive sectarian religious instruction in schools. The tone of the school depends on the teachers. Text books may be used to inculcate religious feelings such as gratitude to God, but there should be no cant, no formality, no dogma.

Babu B. Sen Gupta.—Religion and morality cannot be separated; neither should be taught in a direct way in schools, but as the teacher finds opportunity in his daily work. Readers should be prepared for connection with domestic, social and civic virtues for lower and higher forms of schools and for colleges.

Nasab Siraj-ul-Islam.—All three are important for the formation of character. It is necessary to couple religious with moral education. For Muhammadans they are identical; and as far as that community is concerned, both can be taught without difficulty.

Father Van de Merget.—Moral instruction is necessary, and for a minimum it can be based on a common denominator for different religions. The teaching is highly dogmatic in Roman Catholic schools for Catholic pupils; but the religious beliefs of non-Catholic scholars in St. Xavier's College are never interfered with.

Moral instruction should be the basis of teaching; indirect influences, such as games, literary societies, etc., should help, and religious instruction should be allowed to all denominations out of the school curriculum at the request of the parents.

Dr. Watt.—The Scottish Mission hold that moral education should be given on a religious basis; there must be some dogma, but it is difficult to say how much or little. All private schools ought to be encouraged as far as their managers desire it, to give religious instruction. He did not see how this could be done in Government schools.

Mr. Holmes.—It is impossible to teach morality apart from religion, and he had no belief in the Greatest Common Measure of all religious principles. Parents have an inalienable right to choose the religion in which their children should be taught. In each school the parents of different denominations should make arrangements for religious instruction.

Mr. Stark.—Direct religious instruction is of the first importance in moral instruction, and will result in the improvement of environment. But it would be improper for Government to abandon its policy of religious neutrality for whether the school be unaided or aided, or a Government school, there are bound to be in it boys of different persuasions. Experiments might be made with Sunday schools with voluntary teachers and voluntary attendance of pupils. Government should not be responsible for such schools. Not only the boys but also the teachers need direct moral instruction. A general healthy influence must come from the teachers; therefore a beginning must be made with them.

Mr. Griffith was of opinion that religious instruction is the chief influence of the three, but that it is not possible to bring this generally into the schools. He therefore fell back on the other two. The greatest hope of improvement is through the training of the teachers. Unless they really understand their profession and have a right attitude and spirit towards their work, there is no hope of success. Definite moral instruction is specially valuable to the lower classes of schools.

Mr. Kuchler.—The three heads are not mutually exclusive. The difficulty lies in the sanction, as to whether there should be a religious or other sanction. He attached the least importance to direct moral instruction. Even its most ardent advocates do not yet agree as to what direct moral instruction is. The conditions are not the same in childhood as when the child grows up, and the relative importance of different sanctions varies with the age of the child.

Religion is the most powerful sanction and should be utilised where possible. It is of special importance in the early stages, for a child is particularly susceptible to religious influences. The young child cannot indeed be influenced without the religious sanction, for beyond it one must introduce systems of philosophy, and these are unsuitable for children. The teaching of a child must be dogmatic, and the dogmatism must be founded on religious sanction. Reverence is intense in children and the sanction of religion is easy to apply. Mr. Kuchler said that he belonged to the intentional school of philosophy, and believed that certain ultimate principles of morality are accepted by all human beings. Even though they may be in an undeveloped condition, they should be brought out rather than that moral ideas which are not there, should be put in. Moral instruction is useful in the higher classes, because it has intuition at its back. He attached the greatest importance to indirect moral teaching, and thought that the conference was likely to come to an agreement here and not on other points.

Mr. James.—His point of view was practical. The principal problem is how to teach children to grow up good men and women. Moral education means, if anything, the training of character. The school is an institution for the training of character. We would, if we could, base moral education on religion, but it is difficult to know how it is to be done in India. In some schools it is possible, in some impossible. As a matter of fact, we are agreed on the meaning of "good" and "bad," and have therefore a common ground. More specific religious teaching should depend upon various religious communities. It is easy to talk of the subject, but difficult

to do anything that is effective in the school. What we have to do is to find a way of making the schools better.

Mr. Mukharji.—We cannot impart religious instruction in Government schools. It might be done in aided and unaided schools on their own responsibility. In towns there would not be much difficulty. In village schools, if religious teaching were introduced, there would be friction, and evil influences would result. He would rely on the general influences of the school, and such moral teaching as can be given incidentally. Religious teaching would emphasise differences and cause difficulties, especially at certain periods of the year.

M. Hara Prasad Sastri.—Example is better than precept, and I lay stress on indirect influences.

Mr. Maitra.—The general influence of the school in matters of discipline and organisation goes a great way towards the building of character. More attention should be paid to punctuality, cleanliness and the faithful performance of tasks. Direct moral instruction is very useful and effective if taken in the right way. The element of greatest importance is the personality of the teacher. Precepts are of little influence, unless the pupil sees that the teacher is in earnest. Biographies of good men and anecdotes of their lives are useful. Teachers should draw on their own experience for illustration. An appeal to the religious feelings which are universal is desirable, but dogmatic religious instruction would not be effective and might be harmful. He was opposed to dogmatic religious teaching in schools under Government control, and thought that in aided schools it would not be effective and might be harmful.

M. Satis Chandra Vidyabhusana.—We should lay great stress on direct moral instruction. Morality gets its sanction from civilised society. Appeal may be made to the conscience of boys. He explained that, like Mr. Kitchler, he is an intuitionist. There are books in Sanskrit which deal with general morality irrespective of religion. Religion may be introduced in optional classes and dogmatic instruction given in them, but direct moral instruction should be compulsory.

2. The conference decided to refer the question of denominational religious teaching to Hindu and Muhammadan Sub-Committees, who should have authority to co-opt other representative people of their own community.

GENERAL SCHOOL INFLUENCES.

3. The Conference then proceeded to a consideration of the general influences of the school.

TEACHERS.

5. The discussion regarding teachers centred round their attitude and merits, their training, their intercourse with other teachers and their status.

Mr. Griffith.—It is all important that attention should be centred on the boy, and therefore the teacher's personality becomes of the greatest moment. The teacher's attitude to his work leaves much to be desired, as he has not realised his profession as a high vocation. Headmasters are too much concerned with office work and teaching their own classes to be efficient supervisors and helpers of the assistants. (A remark was here made that, especially in unaided schools, there is no clerk and the teaching staff is inadequate, and therefore the Headmaster is not free to perform his legitimate duties.) The headmaster's first duty is to make the school as a whole efficient. In the training college the first object is to induce a correct attitude towards, and guiding ideal in, the work, and to this suggestion there is a ready response.

The truth of this contention was generally admitted in the Conference; and the question was raised as to whether the two existing training colleges are adequate for supplying the needs of Bengal. It was pointed out that schemes are already on foot for extending their scope, and that when they are working fully they will supply one hundred and twenty teachers each year. This will cover existing needs in a few years, even allowing for a considerable extension on the educational activity in the province. When existing teachers have all been trained, two colleges will amply supply the needs of Bengal, and it would be wasteful to expend the large funds necessary for the proper building, equipment and staffing of more institutions of this kind.

Mr. Griffith proceeded to point out that, for the proper training of teachers, suitable buildings, play grounds and efficient practising schools are absolutely essential. Mr. Kitchler, Mr. James and others present cordially endorsed this view; and it was felt that no time should be lost in carrying out the schemes proposed for the better accommodation of the David Hare and Dacca Training Colleges.

Mr. Biss.—The pay of teachers is inadequate, and far more should be spent on their salaries. There is a tendency for failures in or aspirants towards other professions to take up teaching. It is necessary to build up an organisation giving a definite professional feeling such as exists in the legal and medical professions. This might be a guild of trained teachers with a journal as its organ. At present the motive force to work is the favour of the headmaster or of the Inspector, whereas in addition to these there should be a reference to a common dominating motive. Schools should be organised wholes, and not merely concatenations of classes. The

status of the teacher might be improved by Government recognising him to a larger extent than at present in invitations to functions and by rewards of honour.

Mr. Stark.—The circumstances of recruitment are not propitious, the demand often exceeding the supply. This is the case down to the lowest grade. The Principals of the training colleges find the attainments of teachers inadequate. These are picked men, and accordingly the condition of the best may be imagined. An Orissa high school which in my time had a total salary bill of Rs. 102 is an illustration of the extremes to which under-payment may go. There are graduates of ten to fifteen years' experience, getting only Rs. 40 a month; they could not live but for fees from private pupils. Insecurity of tenure of appointment in privately managed schools is another ground for the unpopularity of the profession. Teachers are dependant on the good will of the managing committee, and are liable to be turned out if they happen to incur the hostility of any one of the members. These causes combined result in the appointment of very inferior men to be teachers. In high schools there is an absolute detachment of teachers from pupils; teachers only see their pupils in school hours and have no influence over them. The teacher is not held in sufficient local esteem because he does not occupy a suitable social position. Teachers have no vision of their work, no idea beyond putting their pupils through examinations. The work of the training colleges must be pushed on and they must take in young teachers, otherwise they will never get level with it. Also large sums of money must be spent in improving the prospects of teachers.

Mr. Mukherji.—It is wrong to expect too much; one must take the position in its relationship to the general life of the people, and not expect more than the average. On the whole the teachers are very good men, and, considering their small pay and poor prospects, their patient work is remarkable. The headmaster has to satisfy so many persons that his lot is not a happy one. What is needed is more pay and greater respect. Pay should be greatly improved, and more respect should be shown to the office of teacher. In aided schools the headmasters have to do so much teaching that they have not sufficient opportunity for supervision.

K. B. Maulvi Muhammad Ibrahim.—It is generally admitted that the prospects of teachers are rather gloomy, and that if they were improved there would be a greater inducement to work. Pupils of a high school should be divided into groups of 12 to 15 according to the locality from which they come, and each group should be placed in charge of a teacher who should have the care of its members in school hours and out of school hours, and should for the purposes of the school be recognized as a sort of guardian of such pupils. He should watch their educational, moral and physical progress, and he should be generally helpful in securing the co-operation of the home with the school by keeping in touch with the guardians of his charges. Better professional training is greatly needed. With a view to secure these ends the prospects of teachers must be considerably improved, so that they may have an active and abiding interest in their work. As at present the school-master's profession is seldom adopted by clever men when they have openings in other directions, and even when they come to work as teachers their interests are generally of a mercenary character.

Nasab Siraj-ul-Islam entirely agreed that the prospects and status of teachers should be improved; the example of teachers is the best instruction; good teachers are therefore the first requisite, and they must be well paid.

Babu B. Sen Gupta sympathised with the staff; they are hardworked and underpaid. Generally speaking, they are good men and command the respect of their pupils. Government should show an example by increasing pay and by opening better prospects, e.g., lecturing or professional work in colleges, to deserving teachers.

Father Van de Mergel had examined the system in more than one country. In those countries in which an *esprit de corps* exists among the teachers the school is well kept. In Flanders it is a great honour to become a school-master, and the three notables of the village are the priest, the doctor and the school-master. The last named ranks quite as high as the others. This is not the case in India where the position of school-master is despised and no school boy ever wishes to become a teacher. To give respect and honour to the teaching profession is the first need.

Nasab Abdul Jabbar.—The pay is inadequate, and the system of recruitment is defective. The old *maktab* masters were moral and well educated, and they commanded respect.

Mr. Holmes stated that students often came to him for advice as to a profession. Whenever he suggests the teaching profession as a *tye* one to follow, they treat the suggestion with scorn; they regard the profession with contempt.

Sir Gurudas Banerji stated that he sympathised fully with teachers, and that he thought it wonderful that they did so well. At the same time he did not consider them incapable of improvement, and he felt that a teacher should be as good as he possibly could be because he performed a task to which the greatest care should be brought. The teacher should be of the

M. K.

highest character, and should be imbued with love and respect for his vocation. Intellectual competency might be secured by requiring a University degree; the difficulty was greater in regard to character. At the time of first appointment there should be some method whereby the selection of fit men might be as far as possible ensured. The training college certificate or report might be used for this purpose, and generally the training college system should be developed and great importance should attach to it.

Mr. James.—The responsibility for low pay rests mainly on the community who prefer working for power and wealth rather than as educators; can we ourselves say that we respect the teachers, and, if not, are not we ourselves to blame along with others? Better prospects and the influence of the training college are the agencies to which we must look.

Mr. Satis Chandra Vidyaabhushana.—There should be an inquiry into the character of the teacher before appointment.

Mr. Maitra agreed regarding the need for improved pay and prospects of teachers. Mr. James is right in saying that this rests mainly with the community; nevertheless Government can do something.

The discussion was summarised as follows:—

The profession of a teacher is unpopular, and its recruits include many who adopt it from necessity and not from choice. This is mainly because the pay is inadequate and the calling is held in indifferent repute. No great and general improvement can therefore be effected without raising salaries. The introduction of this reform will facilitate the introduction of other useful measures. Great importance attaches to the creation of an *esprit de corps* among teachers, and this may be encouraged by forming a guild of trained teachers with a guild journal; also by meetings and conferences. The thorough training of teachers is essential, and existing arrangements should be developed and improved. In especial the full schemes proposed for the two training colleges for teachers of English schools in Calcutta and Dacca should be carried into effect without delay. Improved status will come in the train of other improvements; it is largely a matter for the community, but Government should assist by showing its respect for the teaching profession.

INSPECTING STAFF

6. Mr. Mukharji.—There are even now indications that the lower grades of Inspectors are inclined to utilise local troubles for their own ends. If they were put in charge of supervision of religious and moral instruction, the chance of trouble would be largely increased; they might also try to introduce ideas favourable to their own creed. Otherwise the inspection work is quite satisfactory, though it is difficult to secure good Muhammadan sub-inspectors for fifty rupees. Inspecting officers lay adequate stress on the moral influences of the school.

Mr. Stark.—Up till now sub-inspectors and deputy inspectors have never examined moral instruction in schools. Most of them have little vision of their work. They do the necessary business part of their work, but do not get into contact with the teachers. This is specially true of sub-inspectors, but the criticism applies to deputy inspectors also. Inspecting officers do not play games out of school hours, and so do not set an example to the teachers. They do their best, but do not understand their real work. The qualifications of sub-inspectors vary from Matriculation to B.A. men of the latter class not necessarily having experience of teaching. New sub-inspectors should be given a training under the deputy inspector at the beginning of their service. We take their ability to do their work too much for granted. In the higher schools the assistant teachers see even less of the inspectors than the single teachers in primary schools. Inspectors should call the teachers together at the conclusion of an inspection and address them. Schools are said by these inspecting officers to be good or bad, but practical suggestions are not often made for their improvement. Schools are said to be over-inspected, but generally speaking this is not correct. A sub-inspector should have 65 schools as a maximum, and is supposed to pay three visits to each. (In answer to the President, Mr. Stark stated that one visit three times as long as the three short ones would do more good.) (Mr. Kueher here remarked that numerous inspections of private schools are necessary, owing to the unsatisfactory behaviour of the teachers of those schools, the work for this reason partaking of the character of police work.) Higher schools are inspected on behalf of the department by the University, and their inspections have become somewhat stereotyped. The senior Inspectors have not time to find out details. Visits are notified and things are prepared for them. Mr. Stark's own practice is to give three days to the inspection of a high school, but there is probably not everywhere a large enough staff to fulfil this ideal. Mr. Stark then outlined his method of inspection.

K. B. Maulvi Muhammad Ibrahim.—The inspecting staff is doing its best, the lower grades of officers being supervised by the senior men. Irregularities in schools are punished, accounts inspected, condition of registers noted, sanitary arrangements examined and physical exercise and games attended to. Model lessons are given, the book-work is done in the mornings and evenings, and the school inspection proper in school hours. Parents and committees are interviewed, and advised as to the conduct of the school. Mr. Stark and the Khan Bahadur agreed that hostels, libraries, clubs, etc., received the Inspector's attention.

Mr. Biss.—Sub-Inspectors and even Deputy Inspectors entering the training college are found to be lacking in any teaching experience. They should be recruited from the trained teaching staff. Occasional meetings called by the Divisional or other Senior Inspector for the discussion of methods of inspection should prove useful in guiding young officers. When trained men leave the college and take up work in schools, they are apt to find that untrained inspecting officers are sometimes inclined to discourage any departure from traditional methods of teaching.

Mr. Griffith.—Lower inspecting officers have not the correct attitude towards their work. Too much time is given to details of management rather than to real educational work. They should be given training in a training college. The object of the Inspector should be to get into sympathetic touch with teachers and children. One special subject of instruction might be attached to each year and notes of lessons and schemes of work should be examined.

Mr. James thought sympathy, appreciation and kindness were as necessary as critical judgment in inspection. While maintaining necessary departmental uniformity, teachers should be encouraged to develop the special characteristics and interests of the particular school.

Sir Guru Das Banerji suggested that Inspectors might report on the school as a moral agency.

Mr. Maitra.—Inspectors should meet the managing committees for sympathetic discussion of school matters.

The discussion was then summarized as follows:—Although the inspecting staff makes an earnest endeavour to fulfil its duties, yet there are features in the ordinary method of inspection which operate unfavourably on the development of the school as a corporate institution for the training of character. These exhibit themselves mainly in a tendency to make the inspection untuly mechanical, to attend rather to the business, the accounts, the material, etc., than to the teachers and the students, to devote an inadequate amount of time to the encouragement of teaching and to its illustration, to neglect the practical encouragement of games, and generally to take insufficient interest in the common life of the school. These defects would appear to be due, in the first place, to an insufficiency in the number of inspecting officers, especially in the higher grades, resulting in hurried inspections of schools. In the case of schools of lower grade, visits might be longer and less frequent. In the second place, Inspectors are sometimes appointed, who have not been teachers, and have not been trained for their work. We consider that as far as possible persons should first be appointed as teachers, and that they should be transferred from teacherships to inspectors' posts; also that, as far as practicable, no one should be appointed to be an Inspector who has not been through a course in a training institution.

[At this stage **Mr. James** suggested that, for the sake of clearness, the discussion should be confined to high schools, it being understood that the principles arrived at would be applicable in so far as appropriate to all kinds of schools. This suggestion was adopted.]

DISCIPLINE

7. R. B. Rasamay Mitra.—The discipline in Government schools is very satisfactory. The boys are regular in attendance and punctual. In private schools, where the boys have a money value, the condition is different. The President asked whether this discipline was mere negative discipline or of an active character. The reply was that the discipline is active. The boys help the teachers in discipline and in those ways in which their co-operation is desirable. In answer to a question, he said that though the Hindu School was perhaps specially fortunately situated in this respect, he had knowledge of other Government schools and considered that they were satisfactory.

Mr. Stark.—From twenty years' experience of various kinds of schools, Mr. Stark considered that discipline is capable of improvement, especially in those schools in which the headmaster has no security of tenure. In these schools injustice arises from special treatment of the children of managers, and of those children whose teachers are also their private tutors. Punishment in these schools often results in the withdrawal of children and the loss of income. The active discipline is generally of a low standard. Improvement might be effected by contracts securing the posts of teachers for a specific period, and by ruling that appointments should be approved by the Inspector and not merely reported to him.

Mr. Kuchler pointed out that a teacher would often refuse a contract, and difficulty arises in obtaining men at all until pay and prospects improve.

A discussion as to whether the University Regulations met the case indicated that it is difficult to cure the evil even by good regulations, whilst the poets remain so unattractive.

Mr. James.—The experience of the college indicates that there is something wanting in the school. There is a passion for exemptions and exceptions both among students and their parents. Students cannot understand the need for regular dates for the beginning and end of the term; we have been trying to drill this notion into them for the past twenty years, and we make little

progress. It is just the same with library rules and fines, fees, free-studentships, class promotions, limitation of admissions, and so forth. There is a constant clamour for exemptions, and the Principal is pressed on all sides to break rules and grant exceptions. There is a want of the active spirit of discipline, of self-denial in submitting to inconvenience for the general convenience and good. The existence of this defect in college students indicates a want of discipline and sound training in the schools. The cure also lies with the community; parents themselves should set the example. The importance of a well-ordered system and of loyalty to the institution are not sufficiently realized.

Mr. Holmes said that he had had years of experience of students who come straight from school to the mission hostel. It is a constant matter of surprise that they never seem to believe that a rule is meant to be kept. For instance, when the bell is rung at night it is always the boys fresh from school who fail to obey. Once however they understand that obedience and punctuality are required, they learn these qualities quickly and give very little trouble. It is therefore regrettable that they have not been taught at school.

R. B. Rasmay Mitra stated that he found the same difficulty when boys come from other schools to the Hindu School; but they soon learn. Guardians interfere unduly and sometimes in a manner which is opposed to the discipline of the school.

Mr. Stark.—It is significant that all promotions are, with a view to shield headmasters against persecution, made by Inspectors.

Father Van de Merget.—Indian students are very well-behaved, and give remarkably little trouble.

Nawab Sirai-ul-Islam agreed with Mr. James that the community should help to remove the evil; the teachers can also do much.

Mr. Mitra.—Boys should be taught to honour discipline. A monthly conduct register should be kept, and a report made to parents in which the teacher should record the remarks; the report should be countersigned by the parent. Guardians give a certain amount of worry, and we have to disregard it.

Sir Gura Das Banerji stated that his experience, which was limited, had been more happy than that of Messrs. James, Holmes and Stark. The Indian student is good, he has respect for authority; if he errs, the error is not in the will, but perhaps in the intellect or in the matter of his training.

Messrs. James and Holmes explained that they were at one with Sir Gurudas Banerji as to the good qualities and docility of the Indian student. The point is that results show the school training to be defective in developing in certain directions a strength of character which is of the utmost importance in after life.

After some further conversation regarding the insecurity of tenure of a teacher's post, the discussion was summarized as follows:—

Various members have pointed out that students after leaving school exhibit a certain slackness in carrying out rules and a want of alacrity in obedience to them. This tendency is readily eradicated when they come under careful discipline, and it would thus appear that the discipline in schools is somewhat defective in that it fails to inculcate sufficiently loyal obedience for its own sake and for the sake of the institution and the community. This is a matter in which parents may help teachers by showing, by practice and precept, the need for the cultivation of these qualities in connexion with school life. These remarks do not apply to all schools; for instance the evidence as to Government schools goes to show that a good standard of discipline has been attained in them.

Insecurity of tenure on the part of teachers is said to stand in the way of good discipline. This insecurity springs in the main from the inadequacy of the funds available for the payment of teachers. It is therefore another strong argument in favour of the prompt introduction of the proposed scheme for the reform of secondary education. When that scheme has been introduced and salaries are adequate to attract good men and keep them in contentment, the question should be considered whether a contract should be made between schools and teachers to secure a greater permanency of tenure of office. A provident fund to which school teachers should subscribe is another likely agency of reform.

HOUSE SYSTEM

8. The President read an extract from the Dacca Proceedings on the 'house' organization of schools.

Dr. Watt.—It would be difficult to carry out, but it is a useful suggestion and might be tried.

Mr. Stark thought that it might be quite useful in mufassal towns; but parents would have to know and appreciate the 'house' master before it could be effective.

R. B. Rasmay Mitra.—The system is impracticable in Calcutta and unnecessary in mufassal towns.

R. M. Chatterjee

Mr. James had seen something similar tried in a college in India; while the organization appeared excellent on paper, there was no driving power to make it effective.

Mr. Kuchler thought that in Calcutta the class would probably be a more convenient unit.

The general conclusion of the conference was that though the scheme would be difficult to carry out, it should be tried in some schools where the staff is strong enough to give the experiment every chance of success.

ORGANIZED GAMES.

9. An extract from the Dacca Proceedings was read on this subject. Mr. Holmes stated that several serious defects had been brought to light by experience of organized games. Among these are the introduction at match time of good players into teams to which they do not belong, the taking of stimulants before football, and the use, owing to an exaggerated dislike of being beaten, of unfair means of various kinds. This was confirmed by other members, and a discussion followed as to whether organized games were good in India, and, if so, whether western games were the best possible.

It was generally agreed that the kind of game did not much matter, provided that it was not unsuitable for medical reasons, but that in this case, as in others, good teachers are required to train the emulation which in itself is a valuable asset.

Father van de Mergel described the games organization of St. Xavier's College, and pointed out that occupation in games prevented immorality.

Mr. Stark laid emphasis on the need for proper playing-fields.

Mr. Biss said that teachers are being trained to take part in and to organize games.

Dr. Wight did not consider that drill could be regarded as any sufficient substitute from the moral point of view for organized games.

Several members thought that indigenous games might receive the attention of educationalists as being more suitable to the climatic and other conditions of India.

The discussion was summarized as follows:—

The conference are generally of opinion that games should continue to be given the place which they now hold, and that they can be made into a very important educational agent. Anus have arisen which require to be checked, and more attention should be paid to this aspect of the case. Also, especially in schools, more encouragement should be given to indigenous games. As regards details, the conference generally approve the scheme which was formulated by the committee held at Dacca. They endorse what that committee said about playing-grounds, which are the necessary basis of the scheme. They strongly recommend that a large area of ground should be provided in the north of Calcutta, within easy reach of the schools, on which a large number of playing-grounds may be laid out.

SCHOOL SOCIETIES.

10. R. B. Rasamoy Mitra.—Debating societies under the guidance of a senior teacher are of great value. The teacher should select topics and take the chair.

M. Bala Prasad Shastri feared that many of these things were started only to die away from want of enthusiasm. He thought that this was largely the fault of the staff.

M. Satis Chandra Vidyabhusana.—These societies, though they drop, generally recover themselves after a time.

Mr. Kuchler.—It lies with the teachers to select the most suitable boys in each generation and to make them feel their responsibility in maintaining school institutions.

Mr. Stark.—Current politics and religious questions should be excluded from school debates.

A general discussion showed that political, social reform and similar topics are the most interesting, that their discussion in a suitable manner must depend upon the tact of the teacher, and that the historical treatment is the most appropriate.

Mr. P. B. Mukharji.—The debates should be in classes rather than for the whole school, and the presence of a senior master would militate against free debate among shy boys.

It was contended by other members of the conference that much of the character building value would be lost if the debating groups were too limited, and that one of the chief values of the debating society is that it enables boys to overcome their shyness under the presidency of a master.

Mr. James suggested other useful societies, e.g., literary, reading and essay societies.

Several members favoured charitable societies.

Mr. Biss.—Emotions aroused without their natural active accompaniment are positively harmful. Stress should be laid on the value of active and practical societies, such as photographic, nature study and sketching societies. Charitable societies are also valuable.

The discussion was summarized as follows:—

Co-operation among school-boys in pursuit of common interests is desirable as an element in forming character. The more active interests are calculated to produce the best and strongest effect. From this point of view nature study societies, societies to make collections, and possibly photographic societies, should be encouraged. A high place may be given to societies formed

Experience shows that school societies, after a more or less brief period of prosperity, are apt to languish. This is possibly due to want of supervision and active interest by the staff, and to their failure to look out for and select the right kind of boys to carry on the work.

11. The President read an extract from the Dacca Proceedings on this subject.

There was some discussion as to whether halls would tend to raise the initial expenditure of schools to a prohibitive standard. Many schools in Calcutta have not the ground space available.

Mr. Biss suggested that a space covered only by a roof or a hall with rapidly moveable partitions would not make the expense prohibitive where ground is available.

Sir Guru Das Banerji expressed a doubt as to the possibility of even a hall inducing a corporate feeling between the smallest and biggest boys, but agreed that halls should be built where possible.

Mr. Biss replied on the first point that, boys being arranged in short rows, absentees could be discovered and their names handed to the Headmaster at once. Orderly marching to the class-rooms and proper vigilance by the class-teacher make truancy very difficult.

The discussion was summed up as follows:—

The provision of a hall in every high school is desirable, and the corporate life of a school cannot be conducted in an entirely satisfactory manner without it; it cannot be made a *synonyma* *pro* *bono* when funds or space are not procurable.

1. (4) Awards giving the names of pupils who have been successful in

The mention of the word "prefect" raised a discussion on, and brought out the value of the personal influence of the Headmaster of the school through the senior boys, though the conference was warned against the danger of a system of spies. Prefects should be specially

safely be introduced, only where the conditions that make reliance on a sense of honour practicable have been attained. The aim should be to secure these conditions.

R. B. Rasmay Mitra described the use of name-boards, school-photographs and prizes. There was some difference of opinion as to whether prizes should be given, but the majority approved them. The mention of a conduct prize evoked the suggestion that the voting of boys would materially assist the headmaster in making the award, especially in schools of good tone.

Father Van de Mergel described the system in vogue in St. Xavier's School, Calcutta. Cards of various colours are sent home to the parents monthly for scrutiny and signature. These form one of the guides in awarding prizes.

M. Satis Chandra Vidyabhusana described the method of awarding caps at the ancient University of Nalanda, and pointed out the extreme rarity of these awards, ten in five hundred years, and the added value of severe discrimination in the award of honours.

DRESS, BADGES, COLOURS, MORTOS

The president read the summary on these points contained in the proceedings of the Dacca Conference.

The Hindu members considered a uniform to be out of the question, but approved of a badge. The Muhammadan members approved of a uniform where expense is not prohibitive, and of a badge so long as it did not represent any object contrary to Muhammadan orthodox practice. It was suggested that the badge should be stamped on price books, school certificates, school paper, and emblazoned on the walls of the schools. All schools should have a motto, and when once chosen it should never be changed. It was also agreed that each badge and motto should be registered in the office of the Director of Public Instruction.

OLD BOYS' MEETINGS

The conference discussed old boys' meetings and associations. The general trend of feeling was that "old boys" meetings are in themselves extremely desirable, as they tend to keep the school together. But they are an outcome of the corporate life rather than a means of evoking it. The conference, in discussing the subject, distinguished between casual meetings on days for prize-givings, etc., and definite associations. The former appear to be successful where the headmaster is popular; the latter are not very effective at present, as old boys are not in general willing to make any sacrifice on behalf of the school.

SOME MISCELLANEOUS POINTS

Mr. James made a statement emphasising the importance of regarding the school as a whole in its relation to moral training. He pointed out that all the details hitherto discussed and every detail of school life down to the teacher's clothing ought to be arranged with this purpose in view. Traditions and school ceremonies such as prize-days and annual sports are means for establishing and making continuous this moral aspect of school work.

Father Van de Mergel.—The headmaster should be the special agent and means of this organisation and of this moral purpose. His influence should be that of a father securing the confidence of his children.

Mr. Stark.—Committees of management should enter into this purpose. They may be a means of extending or limiting the moral influence of the school.

Several speakers agreed that it is difficult to get enough suitable men in the country to work these committees satisfactorily. Even in Calcutta it is often necessary to appoint unsuitable people to allay hostile criticism.

Mr. Hara Prasad Shastri suggested that school treats given by outsiders are of great value in establishing friendly feeling amongst the boys.

Mr. Kuchler thought that a regular ceremonial assembly on Darbar Day would have a good effect on the children.

Sir Gurn Das Banerji agreed with the Director, as did the rest of the meeting.

SCHOOL SUBFOUNDINGS AND PREMISES

Dr. Sarvadhikary pointed out the increasing danger arising from the sale of cocaine and other drugs in *pan* shops near schools, and several members of the conference deplored the existence of irregular houses in certain areas in Calcutta and other towns. It was pointed out that the police are making special efforts to lessen this latter evil.

Mr. Holmes assured the conference that a drug called *sheedee* is being sold at night to boys by ice-vendors; they even visit hostels to sell it.

Sir Gurn Das Banerji thought that special measures should be taken to prevent the sale of cigarettes to boys.

Mr. James thought it undesirable that beggars suffering from loathsome disease or deformity should be allowed to congregate in the neighbourhood of educational institutions. Their presence

Mr. Biss thought many of the pictures and diagrams, such as hygienic charts, now exhibited on school walls, must produce an undesirable effect in the minds of children.

There was some discussion as to what is the best kind of picture for decorating school-walls, and the difficulty experienced by teachers in knowing what to get and where to get it.

Mr. Biss said that the training colleges should have educational museums established in them for the use of teachers.

Mr. Stark considered that such museums might also be attached to Inspectors' offices

LESSONS.

Mr. Griffith.—It is of importance that teachers should draw up schemes of lessons so that a whole purpose should run through a series. The lessons, especially in subjects like History and Geography, should be treated from a more human and less mechanical point of view. This should produce sympathy through cultivated imagination.

RELATIONS BETWEEN PARENTS AND SCHOOLS

16. The conference discussed this subject under four headings—

- (i) School meetings and gatherings.
- (ii) Informal visits of parents.
- (iii) Addresses to parents.
- (iv) Periodical reports of students' progress

(2) As regards the first heading, the conference agreed that meetings of parents and teachers at the school should be encouraged.

(ii) As regards the informal visits of parents—
Mr. Mukharji said that in Government schools there are visiting committees of local gentlemen of position and influence, but that in some towns it is difficult to get them to visit the school. The carrying out of their suggestions, when they do visit, often entails the expenditure of money, and when this is unobtainable the visitors may become impatient or lose interest. There is some danger also of restless visitors making remarks before the children in criticism of teachers or school arrangements.

Nawab Abdul Jabbar saw no objection to these visits, and thought that parents interested in their children ought to have the opportunity of seeing them in school.

Sir Guru Das Banerji thought that the visits would be a good thing, but that they should be to the headmaster, and that he should use his discretion as to showing visitors the classes. To these suggestions the conference agreed.

The conference generally agreed that it is most desirable that tactful and well-informed addresses should be delivered in order to develop good relations between those professionally connected with schools and the parents of children attending them. Parents should be kept informed of their children's progress in so far as this can be done without overburdening teachers with unfruitful clerical labour. Quarterly reports should be sent out whenever possible; monthly reports would involve too much work.

Mr. Stark suggested that a report printed on the reverse of the school receipt was more likely than another to receive a parent's attention.

HOME-WORK.

17. *Sir Gurus Dutt* ¹ *warreny* pointed out that far too much holiday-work is given. This is also the case with home-work set from day to day. The conference agreed with this, it being also the opinion of the teachers in Calcutta ~~for~~ decidedly of the same opinion. The fault partly lies in the nature of the subjects, and partly in the defective system of the University Matriculation rules, and partly in an exaggerated and mistaken desire on the part of parents for the rapid progress of their children. This year finds another expression in the employment of, in many cases wholly unsuitable, private tutors, who by doing the work of the children or by assisting them to too great an extent destroy their self-reliance and interfere with the proper relationship between the teachers of the school and their pupils. The moral and educational danger due to the use of these tutors and of keys "which unlock no doors" is very great.

Mr. Sarvadikari said that the University is considering the whole matter.

except where one teacher is in charge of all the subjects in one class. The abuse of home-work is largely due to a misconception on the part of teachers as to its use. It should rather consist in summarising, learning and applying that which has been taught than in breaking entirely new ground. He considered that an inquiry is necessary into the suitability of the curriculum to the needs and interests of the youth of Bengal, and to the circumstances of the schools.

The conclusions of the conference were summarised as follows:—

The great prevalence of the private tutor system is a radical defect and an injury to education. The daily home-work is often excessive, being set by masters who do not work in consultation with one another, and who often fail to appreciate the proper function of home-work in the school curriculum. When the organization of home-work is satisfactory and the standard of teaching in the school is improved, the utilization of private tutors should become very rare, being confined ordinarily to the case of backward boys or boys with illiterate guardians. This does not include vacation teachers. It is the experience of the conference that a very heavy and undue strain is laid upon the school boys of Bengal. Until the strain of work is relaxed, it will not be possible to train them in a thoroughly satisfactory manner.

It was generally agreed that the influence of the home and the school should be in alliance for the good of the child. Sometimes the two are found to conflict, and the press has sometimes increased this misfortune by ill-advised publications. The tact of teachers, and especially of the headmaster, and the willing co-operation of parents are the only means for securing harmony.

DIRECT MORAL INSTRUCTION.

18. The conference then proceeded to the second great division of its subject, viz., direct moral instruction, which was considered in four sections:—

- (i) Direct exhortations of the teachers as occasions arise.
- (ii) Direct addresses to students.
- (iii) Text-books or selected passages from reading books.
- (iv) A rescript.

19. (i) *Mr. James* showed how a teacher, zealous in morality, would by the mere expression of his own nature in relation to every school incident, effect much in building up a standard of rightness and goodness in the children under his care.

After discussion of this important point, the President summarised as follows:—

Whilst direct exhortation and admonition are necessary on occasions, for the good teacher the many opportunities which the day's lessons and the incidents of the day's life afford will be the most fruitful sources of moral training and instruction. The good teacher will unfailingly realize that his work lies with the uplifting of the character of the students just as much as with their physical and intellectual development.

20. (ii) The conference considered that direct addresses on moral topics, if not too frequently given and if given by teachers of good character, would be useful in establishing a standard of good conduct amongst children. In order to assist teachers in this work by giving them in a convenient form a quantity of material on which to found their lessons, the Government should cause manuals to be prepared for Bengal on lines similar to those published under the auspices of the Government of Bombay. These should be of sufficient length to afford material for the needs of different kinds of teachers and pupils, so that the lessons should not become hackneyed and stereotyped.

21. (iii) The Conference were generally opposed to the use by pupils of special text-books for moral instruction, but it was agreed that stories and extracts having a moral tendency without offending any religious susceptibilities are desirable in the ordinary school readers. The Director of Public Instruction supported Mr. Griffith in the proposal that a list of selected books suitable for juvenile reading should be sent round to schools for guidance with a view to encourage private reading amongst the children.

22. (iv) The President explained the suggestion made at Dacca that a rescript or code of morals accepted by all classes should be exhibited as a standard in schools.

He read the following tentative draft to make the suggestion more clear:—

- (1) Live true religion in all humility, being merciful to the ignorance of others.
- (2) Protect and strengthen the weak.
- (3) Maintain your homes in brightness and sweetness, obeying your parents in all affection.
- (4) Be temperate and pure.
- (5) Be ever true.
- (6) Love and serve all.
- (7) Give to every man his due.
- (8) Obey the laws.
- (9) In prosperity be gay with a quiet mind, in sorrow cheer others.
- (10) Let actions express ideals with patient persistence.

The conference unanimously approved of the introduction of a rescript such as that put before the meeting. It should be prepared with the utmost care and with the co-operation of the leaders of different sections of the people. It should be introduced in such a way as to avoid any appearance of compulsion. Schools should be invited to place it on their walls, and teachers to make it an integral part of the basis of their moral instruction.

23. The conference reverted, at the request of several members, to a consideration of games and athletics, and agreed that an expression of medical opinion with regard to the physical effects of playing football in Bengal would be of great value. Further stress was laid on the warnings thrown out as to the sale of drugs and spirits to school-boys and students, and as to the danger of lack of sympathy on the part of parents and teachers towards boys who are keenly interested in games.

24. Mr. Stark asked to be allowed (in connexion with the rescript) to mention the plan of "affirmations" adopted in American schools.

Opinion in the conference was sharply divided as to the educational value and moral effect of dramatic performances in schools. It was generally held that if not properly controlled they might lead in some cases to mischief, while in the experience of many present they had proved a valuable educational agent. Messrs. Holmes and H. O. Maitra are of opinion that the acting of plays by boys, in which both male and female characters are represented, should entirely be discouraged by schools authorities, as within their own experience such performances have led to grave moral evils. Dialogues and recitations between boys are, they consider, useful.

RELIGIOUS INSTRUCTION

25. The conference then discussed the last section of their subject.

The President stated that in dealing with questions of religious education the existence of different classes of schools must be borne in mind. For the purposes of the present discussion the following rough classification might be adopted:—

- (a) Government schools,
- (b) aided and unaided schools maintained for the general public, and
- (c) denominational schools.

It would be well, the President suggested, to consider matters mainly from the point of view of Government schools. Aided and unaided schools established for the use of the general public cannot from the nature of the case adopt a system very different from that possible in Government schools, although the arrangements may naturally be somewhat more elastic. In denominational schools there is practically little difficulty, and the persons responsible for the management are able to make whatever arrangements they please.

26. The President explained that two sub-committees, one of Hindu and the other of Muhammadan gentlemen, had sat separately to discuss the needs of their respective communities, and had given categorical replies to eight questions put to them. It was decided to discuss the subject in the light of these replies. The members of the Muhammadan sub-committee presented a unanimous report. In the case of the Hindu sub-committee, Mahamahopadhyaya Pandit Haraprasad Sastri differed from the conclusions of the remaining members, except in respect of the reply to question 7. The questions and replies are appended to these proceedings.

27. Questions 1 to 3 were taken together. On question 1 the conference held that there is no objection to the grant of facilities for religious instruction in Government and other schools, and that such facilities should be afforded.

The question being put to the Hindu members, they stated there can be no objection to facilities being given to Muhammadan students saying their prayers either in the compound or in a room of the school. The Muhammadan members explained that a room thus used for prayers would not become permanently sacred, nor would it be held to be a mosque.

All were agreed that the principle should be carefully observed that nothing calculated to offend the religious susceptibilities of other communities should be permitted in the course of religious instruction.

28. A discussion took place on the reply of the Muhammadan sub-committee to question 3. Mr. Kuchler suggested that when a boy enters school the parent should intimate if he wishes the boy to receive instruction or to attend prayers. The Muhammadan members thought that this might perhaps be done in so far as religious instruction is concerned, but that in the case of prayers it should be assumed that every boy should say his prayers. Subsequently they agreed to the following statement of the case:—

"In schools prayer and religious instruction should be compulsory for Muhammadan boys; but if a parent objects either to prayer or to religious instruction, the boy should not be removed from the school on that account or punished for non-attendance."

29. A general conversation followed regarding the exercise of compulsion on the pupil when his parent wishes him to attend. It was generally held that in the interest of discipline and for the general life of the school it is essential that the head-master should exercise a general control. On the other hand it was stated that there would be teachers, both Muhammadan and Hindu, who would object to punish boys for failure to attend prayer or religious instruction of a denomination other than that of the teacher. The President formulated the following general proposition, and the members of the conference in turn expressed their opinion upon it:—

"In a school in which facilities are given for religious instruction of any denomination, the option should lie with the parents of that denomination whether or not their sons should attend. In any case in which the parent requests that the son shall attend prayers, or receive religious instruction, or both, it shall then be compulsory on the student to obey the rules made on this behalf by the school. In the event of the boy playing truant, it will be open to the teacher who takes the religious class or conducts the prayers to punish him by way of school discipline. In case of obstinate truancy or any other matter of such gravity that the teacher cannot himself deal with, it will be the duty of the latter to report the case to the headmaster. The headmaster should then report to the guardian. He should not be required to punish the boy himself. It will be for the guardian to take such action as he thinks fit."

Mr. James.—In such schools compulsion would be unwise.

M. Haraprasad Shastri.—I agree with Mr. James.

Sir Guru Das Banerji.—The question of punishment should be left to the guardian, the proper function of the school authorities being to bring the matter to the notice of the guardian. The question of discipline might be safeguarded by an understanding that the delegation to the school of parental authority to impart religious education is accepted with the express reservation that the authority to inflict punishment for failure to attend or other misconduct lies with the guardian.

R. B. Basma Mitra.—I agree with Sir Guru Das Banerji. I would add that the action of the guardian should be brought to the notice of the headmaster. The Government would no longer be neutral if the headmaster punished.

Mr. Mitra.—In the case of all religious teaching of a dogmatic or sectarian character, neither headmasters nor governing bodies of schools should be required to do more than provide facilities. Guardians should be allowed to form a committee to ensure attendance at such instruction.

M. Satish Chandra Vidyabhusana.—The headmaster should not himself inflict punishment, whether or not his denomination is the same as that of the student. A full report should be sent to the guardian by the headmaster in order that the former may take such action as he may think fit. If non-attendance amounts to a breach of school discipline, it should be punished. Direct moral education is the thing that should be enforced.

Babu B. Sen Gupta.—The headmaster should not take the initiative in matters of religion, but may take disciplinary action at the request of the guardian.

Dr. Sarvadhikary.—Facilities if given should be properly controlled, and all individual duties must be discharged. What becomes a part of school work, directly or otherwise, ought to be amenable to such school discipline as may be determined for this particular purpose. Otherwise so-called facilities in regard to the most solemn duties of life will be worse than useless. If owing to real administrative difficulties such facilities cannot be properly controlled, better far that a semblance of them should be given. Moral teaching and moral discipline have been and ought to be possible without such facilities.

K. B. Maubai Muhammad Ibrahim.—I fully support Dr. Sarvadhikary.

Nawab Siraj-ul-Islam.—I agree with Dr. Sarvadhikary. Power should be given to school authorities, otherwise the scheme would be worse than useless.

Nawab Abdul Jabbar.—I am of the same opinion.

Dr. Watt.—I agree with Mr. James. I see immense difficulty in introducing such a scheme.

Mr. Stark.—Religious classes should be in complete detachment from the rest of ordinary school work.

Mr. Holmes.—I agree with the proposition.

Mr. Mukharji.—Religious instruction should be entirely under the control of the headmaster.

Mr. Griffith.—I agree with the proposition.

Mr. Kuchler.—I also agree. If facilities are given for religious instruction in the school premises, they must be under school discipline. Such discipline need not be rigid, but should suffice to enforce attendance.

Father Van de Merpel.—I agree with the proposition. Religious instruction should be given out of school hours, and this should be understood by the public, and in the last resort the question lies with the parents.

Mr. Biss.—I agree with Mr. Kuchler.

30. The President asked Mahamahopadhyaya Hara Prasad Shastri to explain further his minute of dissent. The Mahamahopadhyaya said that the proposal made by the Hindu sub-committee is not Hinduism, but a new religion. There is a large number of Hindus, termed Smartas or followers of Smriti who are Panchopashaks; these persons would not accept the proposal made by the sub-committee. The majority of Hindus would be of this view. In reply to

The President, Sir Curdus said that facilities such as are proposed by the Hindu sub-committee could not be given on a pragmatic basis to separate sects. There are so many sects that the only practical way of giving religious instruction is to include only the ground common to all, and in framing their replies to the questions the sub-committee limited the religious instruction proposed to matters included in such common ground. No sect therefore could object to receiving such instruction. In reply to the President, Mahamahopadhyaya Hara Prasad Shastri said that it would be possible to give in schools religious instruction suitable to the Panchopashaka. In reply to a question put by Father Van de Mergel, the Hindu and Muhammadan members agreed that there can be no objection to facilities being given to Christian instruction and worship similar to those proposed for Hindus and Muhammadans.

31. The committee next considered the question of the hours of instruction. The Hindu members were all of opinion that one period a week would suffice. Nawab Abdul Jabbar said that three periods a week would be better. A general opinion was expressed that the period devoted religious instruction should be deducted from the existing curriculum. It should be left to the school authorities to decide at what time of the day the instruction should be given.

32. The committee next took up question 5. In connexion with this matter the Muhammadan members represented that many Maulvis of schools are at present under-paid and of very inferior quality; better men would be required to carry out satisfactorily the recommendations of the present committee.

The committee agreed unanimously that, wherever possible, the teachers of religion should be members of the staff of the school. This is very important in the interest of school discipline and school life. Where, however, no teacher is available for the purpose, it should then be admissible for parents to nominate some one, with the approval of the school authorities, to give religious instruction. Whenever an outsider is brought into the school for this purpose, he should, for the time being, be under the control of the headmaster, and should be regarded as a member of the staff.

No teacher in a Government school should be required to give religious instruction or to conduct prayer.

33. As regards religious observance in hostels, the position of the Muhammadan members is sufficiently illustrated in their report. The Hindu members consider that facilities should be given in hostels for religious observances, but that it should not be compulsory on any boy. Mahamahopadhyaya Hara Prasad Shastri and Dr. Sarvadihary consider that it should be compulsory on boys whose parents desire it. Such facilities should be confined to the ordinary daily devotions. The only addition needed to the facilities already existing is the reservation of one or more rooms for the purpose of prayer. Such rooms should not be dedicated or regarded in any way as sacred; they will therefore be open to Inspectors during their visits.

34. The text-books mentioned in reply to question 8 should be prepared by private agency in any way in which the community or section of the community concerned may desire. Government will not be concerned with this part of the work. Parents arranging with school authorities for religious instruction in any school may select such text-books as they like. Text-books introduced into State schools should be first examined by the Department of Education.

(ii)

Supplementary notes by Members of the Conference—Note by Mr. E. E. Biss.

Considered progressively the stages of moral development are those of obedience to command, fulfilment of suggestion, acceptance of advice and action upon independent responsibility. These are not, of course, mutually exclusive, but indicate the phases of life through which a normal, highly trained human being should be expected to go. At each stage the individual depends upon the stage before for his development, and many never reach the last even when they are considered highly educated, for they depend rather upon the opinion common amongst those with whom they associate than upon their own judgment. Indeed the majority of the human race may perhaps be suspected of staying at the first stage when compulsion has to be exercised from without to bring them into conformity with the social ideal of the community in which they live.

2. The passage of the individual from the first stage to the second, then, may be regarded as of the greatest importance. Once this is secured, the further passage to the acceptance of advice and the eventual attainment of self-control and self-activity of the individual is more easily realised. This order of development should be considered as applying to races and classes as well as to children. Commensurate with the importance of this stage is the difficulty of fulfilling its needs, whether in the case of the school master or of the governor.

3. Suggestion, somewhat like command is a "process whereby one person is led to believe something, and often to act upon it, without any definite grounds for his belief, but merely on the statement, or under the influence of some other person" or set of circumstances. The period

X

X

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Without having consulted them in the details here put forward, I may say that Mr. Holmes and other members of the conference have urged on me the need for some such inquiry as I suggested during the conference, and the impending unification of the curricula of the two Bengalese seems to provide a suitable opportunity for it.

8. Lastly, I would venture to point out that it is necessary to remember that the Education Department must, from the necessities of the case, be treated in a somewhat different manner from other departments. The relation of the higher authorities with teachers, and of teachers with children, is one in which the personal element is of enormous importance. If it should be made mechanical, the spirit of true education will find no place.

E. E. BISS.

(iii)

Note by Mr. H. R. James

THE RELIGIOUS BASIS OF ETHICAL TEACHING.

There is a point of view in regard to religious teaching in schools, which did not come before the conference, which was in fact excluded by the way in which the subject was approached. Religious teaching was discussed on the basis of report from two sub-committees, and only the suggestions of their reports were considered. It would be a calamity, I think, if the conference were supposed to stand committed to the opinion that moral teaching cannot have a religious sanction, unless it is based upon the positive prescriptions of some one or other particular religious creed. There is, however, another conception, namely, that moral teaching is in its very nature religious and cannot be anything else.

Moral distinctions, the distinctions of right and wrong, good and bad in conduct, are universal. Broadly speaking, there is close agreement as to fundamental questions of conduct. Always and everywhere certain modes of conduct, certain types of character, are praised and blamed. If it were not so, we could not attempt any teaching about conduct in mixed schools at all; nor could we issue a book of 'moral extracts' to help the teacher. It is only because we trust, and trust with reason, that the judgments of the different races and creeds will, in the main, jump together. We do trust that patience, meekness, modesty, self-control, courage, fairness, mercifulness, will make a natural appeal to children, as they generally do to grown persons; and that lying, thieving, cheating, cruelty, ill-temper, violence, will always appear detestable. It does not ordinarily become necessary to push the matter further and ask why the one sort are right and the other wrong. Simply they are right and wrong in their very nature. No explanation or justification is called for.

The use of the religious sanction is only wanted to meet a sceptical challenge which is in its very essence immoral. "Why must I practice virtue?" "Why must I do right?" "Why may I not do as I like?" These questions are of the essence of immorality, to deal with the states of mind from which they come, no doubt the appeal to some positive religion is helpful. "Because God commands it," or "because your religion requires it," are good answers.

But that is by no means the final word in the matter, because it is also a common-place that religions sometimes prescribe action recognized by the moral consciousness of mankind as wrong. No one questions but that some crude religions are morally perverse, and that particular practices of religions higher in the scale are morally indefensible. More than this religions are actually sified by their moral quality. At least one of the tests of higher religions is their moral elevation. So it appears that religions do not make morality, but morality determines our estimate of religions. It is only by its ethical spirit and precepts that we know whether a religion is of God. For either we conceive of God as endowed with the highest moral attributes, as Holy, Just, Merciful, Righteous and Loving-righteousness, or plainly the moral reference of religions is lost altogether. God as the Supreme being is the source and sanction of moral distinctions and we rise to the higher conception of moral distinctions as eternal and immutable, founded in the Divine righteousness. But it follows from this that the moral distinctions are themselves divine; they spring directly from the Divine Nature and do not need the specific ratification of any particular and partial religion, professed not by all mankind, but only by a section of mankind. The prescriptions of the truly divine morality transcend the limitations of the particular faith.

This truth does not weaken the position of those who hold that morality must have a religious basis, but strengthens it. Morality must have a religious basis, because the moral distinctions are in their most intimate nature religious. The religious foundation is therefore not lost, even if we do not find it practicable to introduce into Government and other 'mixed' schools the professed teachers of particular religions.

Moreover, all this is not to be taken as militating against the introduction into school practice of religious teaching in the narrower verities sense. It is easy to see why the religious sanction in the narrower sense is desirable. It is because the appeal on this basis is so much more direct and effective, and because religious services permeate school life. What else could any one think who had himself been nurtured in English institutions, where the services in school and college chapels—with their impressive solemnity, their swelling volumes of sound, and, occasionally, the preacher's words that struck fire or sunk deep into the mind—were part of the daily life? Assuredly, this is best for the young if *you can have it*. But if you cannot? Is all gone? Is there no appeal at all upon to the teacher except to abstract principles and metaphysical concepts though less direct, is the same. Justice, mercy and truth have the sanction of all religions, and religion will also obey the rules of his school. The liar, the cheat, the slanderer, the unsocialist, the self-indulgent, the cowardly, the mean and the cruel are hateful in the sight of God. This the teacher knows, and he is himself faithful, and he can fearlessly act and speak according to this knowledge. Beyond the bounds of all particular religion is the universe; and the laws of this universe in their ultimate working are moral. For the universe itself is God's universe, and its laws His laws.

THE PUBLIC SCHOOL SPIRIT.

The great lesson which the English public school education teaches is the lesson of public service, of the subordination of the individual to the common good. Whatever else a boy learns, or does not learn, at an English public school, and as to that there is dispute, he learns this. He learns that what really matters is the success of the school, the credit of the school, the school's reputation, the school's welfare. What he does, or fails to do, is not of so much account as its convenience, his love of ease, his love of praise to the glory of the school. The school is a great living entity with a life grander than his life; with a glorious past, with traditions and a name of thought and action by this conception. I do not mean that this idea is quite clearly conceived, or always consciously kept in view: its strength is rather that it is unconsciously held and acted on, without being much thought about or spoken of. But it is there, and even when dimly realized and sometimes taking strange forms it has a powerful influence on conduct and character. Certainly wherever the public school spirit is present—and it is found in the smallest local grammar school as well as at Winchester and Eton—it has an exalting and refining effect on the interest of the body politic as a better end than mere self-indulgence or self-interest. It is a lesson well learnt for the whole of life. The public school boy, when he goes out into the world, can never quite forget it. Wherever he goes, he can never restrict his outlook to the narrowest bounds of self-interest. This is the secret of the public school boy as soldier and administrator, as pioneer and teacher, in the four quarters of the globe. Whether the English public school, with its fine flower the public-school spirit, can be transplanted freely to India, may be open to doubt. It is a purely English growth, not found in other European countries. This at least is proved: it flourishes at Aligarh, and under similar leadership it might be planted and flourish in other places.

THE MONITORIAL SYSTEM IN ENGLISH PUBLIC SCHOOLS.

The monitorial system is founded on trust, and depends on principles of honour. This is the true source of its efficacy as a factor in education and the reason for its place in the English public-school system. Its essence is that some of the older boys, chosen for their eminence in the school, are entrusted with definite authority among the other boys of the school. Of course, like any other means of good, it is open to abuse: but, taken at its best, it is the most potent character-forming agency in school life. Speaking from personal experience, I have known of other undesirable doings in English schools, but never either in my own experience, or by report of other schools and other times, of any abuse of the actual responsible authority of monitors. Public opinion in the schools almost excludes the possibility of such abuse, and the power is further safeguarded, as being collective, vested in the monitorial body, rather than in individuals.

It has two main aspects: (1) its effect on the boys who come under it; (2) its effect on the boys who exercise the authority.

The first is entirely good. Boys are naturally hero-worshippers, prone to admire abilities and strength. They also more readily respect older boys and accept them as their natural leaders. Younger and weaker boys will inevitably come under the influence of older and stronger boys. It is better that this influence and power should be regulated than left to the

drift of nature. Even that form of personal service known as fagging is defensible on this ground. The whole system has been well described as the power given by the supreme authorities of the school to the sixth form, to be exercised by them over the lower boys for the sake of securing a regular government amongst the boys themselves and avoiding the evils of anarchy: in other words the lawless tyranny of physical strength. It is found in practice that the young and weak are better protected under a regulated monarchical system than without it. The ill-treatment of boys by boys goes on outside such a system, not within it; as far as the influence of the system extends, wrong doing is checked and put a stop to. It is also useful that boys should practise subordination to their elders. The principle is the same as that which regulates Hindu family life. The personal service, again, at some schools is partly chivalrous in its nature, and recalls—with a difference—the relationship of the young warrior to his military preceptor. A boy learns many useful things under a monitory system; and, in special, he learns alacrity in obedience. Duties have to be done and no excuses are taken. Penalties are swift and sure.

The second is usually good, and when good, good in a much higher sense. How the system works at its best under a headmaster who understands and values it, could not be better expressed than in the following passage from D-an Stanley's 'Life of Dr. Arnold': "Exactly at the age when boys begin to acquire some degree of self-respect, and some desire for the respect of others, they were treated with confidence by one whose confidence they could not but regard as worth having; and found themselves in a station where their own dignity could not be maintained, except by consistent good conduct."

There is a third aspect of the system, as it affects the masters and school government in general. Here its great advantage is that it ranges definitely on the side of authority the forces that would be most difficult to control, if opposed to it. The most capable boys are associated with the masters in upholding good order and discipline.

It may be added that the system is not stereotyped, but may be varied and adapted. The boys chosen for authority are called variously monitors, prefects and proceptors. Usually, but not always, they are boys in the highest school form. Sometimes they are chosen with an eye to athletic leadership. Sometimes character alone is looked to independently both of school studies and athletics.

This note has been written with an eye only upon English schools, and with the end of giving the key to what is done in them. For India the system requires, and may receive, modification to suit the widely different conditions.

H. R. JAMES.

9th December 1912.

(iv)

Note by Mahamahopadhyaya Hara Prasad Sastry.

Who are the Hindus?—The question who are Hindus has come to the fore-front since the circulation of a letter on the subject issued by the Census Commissioner of India about three years ago. The main point then under discussion was whether the depressed classes should be classed as Hindus.

Two interpretations of the term Hindu.—The term Hindu is not of Indian origin. It was a word used by the early Muhammadan conquerors to denote all the inhabitants of India (except the wild tribes): Hindus, Buddhists, Jains, Saivas, Vaishnavas and others. The modern use of the term excludes only such of the inhabitants of India as have either embraced Islam or Christianity. This interpretation is an inclusive one, and I believe the real one.

But there is another interpretation which may be termed an exclusive one, which would exclude the Jains, the Buddhists and some other people. That interpretation is, that the word Hindu includes only such of the inhabitants of India as accept the religious ministrations of Brahmans—and it is with this class that we are concerned in this conference.

What constitutes Hinduism?—From the above it is plain that one of the cardinal points of Hinduism is the acceptance of the ministrations of Brahmans, that is, belief in a hereditary priesthood. The second constituent of Hinduism is a belief in the transmigration of the soul, that every man is responsible for his own acts, good, bad or indifferent. If he does well, he is born as a higher being than man; if he does evil, he is born as a lower creature than man. Whether this transmigration is automatic or ordained by a judge is of no matter to the Hindus. They do not lay much stress on that point. They say that the human soul passes through 84 scores of rebirths. There are rewards and punishments for the acts performed in every birth. The third constituent point is polytheism, belief in many gods, in a spirit world. The spirits may be higher or lower than man in the system of the universe.

The Hindus, it is well-known, do not believe in a dogmatic religion preached by one man. The body of their beliefs, which is not a religion in the accepted meaning of that term, is a growth and development from the ideas of a primitive people as they advanced in the path of intellectual and moral civilization. That is the reason why it is difficult for ordinary observers

to see what constitutes Hinduism. Many educated Hindus would not like to be told that they are polytheists, but there is no harm and no shame in admitting what is the truth. The Hindus say that they believe in 33 crores of gods, some even say 36 crores. If they believe in a spirit world, the number may be 33 crores, 36 crores or even more. But out of these millions of gods or spirits they have selected a few prominent ones for constant worship. The fourth constituent of Hinduism is a belief in the infallibility of the Vedas. Some say that the Vedas themselves are eternal and they are revealed to certain seers or rishis; others say that they are the words of the supreme spirit. All that we care to know is that there are various theories to explain why the Vedas should be regarded as infallible. But in Bengal the Vedas are very little studied. Their study as a study ceased even when the Hindus were the rulers of Bengal. But the Bengalis believe that the smritis follow the footsteps of the Vedas and therefore they scrupulously follow the directions of smritis, the least aberration from which is regarded as a sin.

For a short note like this, I think these are the four essential ingredients of Hinduism. **Sectarian Hindus.** There are votaries who especially worship some one or other of the prominent gods of the Hindu pantheon, the Saivas worship Siva, the Saktas worship Sakti and so on, but they also believe in other gods. Only they regard them as inferior to the god worshipped by them.

Non-sectarian Hindus.—But there is a vast body of non-sectarian Hindus, who believe in all the prominent gods and who worship them daily. It is to this body of non-sectarian Hindus that all the *badraiks* throughout India belong and it is they who come for their education to our schools. Since the institution of the census system the Census Commissioners all over India have been in great difficulty in finding out a name for this vast body of men. In Madras they are called *Smartas*, in the United Provinces they are called *Panchopasakas*, in Bengal they are called *Hindus*, which makes confusion worse confounded in this province. But their existence in vast numbers is a prominent fact in the census reports.

Natural Theology.—There was a time when learned people thought that primitive people believed in the simple truth that there is one Supreme Creator, and that he is the judge of man's actions and the distributor of their rewards and punishments. This is one of the most complex and complicated ideas with which the world has to deal, and yet learned people believed and still believe it to be very simple. But anthropology tells a very different tale. It has proved the spirit-basis of all human beliefs.

It is not very difficult to impart instruction to the school-boys on the four cardinal doctrines of Hinduism. The doctrine of the transmigration of the soul which makes every man responsible for his own actions is more attractive than the belief in *paraloka* (future state of existence).

HARA PRASAD SASTRI.

(7)

Proceedings of the Conference on Moral and Religious Education held at Dacca on the 20th to 23rd March 1912.

The following gentlemen attended throughout the proceedings—

- The Hon'ble Mr. R. Nathan, C.I.E., G.B.E. ... President.
 " N. L. Hallward, M.A., Director of Public Instruction, Eastern Bengal and Assam.
 " and Assam.
 Mr. J. C. Jack, Director of Land Records, Eastern Bengal and Assam.
 " W. A. J. Archbold, Principal, Dacca College.
 " E. E. Biss, Principal, Training College, Dacca.
 The Hon'ble Nawab Saiyid Nawab Ali Chaudhuri Dhanbari, Mymensingh.
 The Hon'ble Rai Dulal Chandra Deb Bahadur, Government Pleader, Sylhet.
 " Mr. Manik Chandra Barua, Gauhati.
 Shams-ul-ulama Abu Nasr Muhammad Wahid, Superintendent of the Dacca Madrasa.
 " Kamaluddin Ahmad, Superintendent of the Chittagong Madrasa.
 Khan Bahadur Maulvi Ahsanullah, Inspector of Schools, Chittagong Division.
 The Rev. Mr. Moore, American Baptist Mission, Nowgong.
 Father Crowley, Roman Catholic Mission, Dacca.
 The Rev. Mr. L. B. Jones, Baptist Mission, Dacca.
 Dr. P. Chatterji, Principal, Ananda Mohan College, Mymensingh.
 Babu Lalit Mohan Chatterji, Principal, Jagannath College, Dacca.
 " Bidhu Bhushan Goswami, Professor of Sanskrit, Dacca College.
 " Nabin Chandra Bose, Headmaster, Jamalpur High School.
 The following gentlemen were present during a part of the proceedings only:—
 The Rev., Mr. Teignmouth Shore, Oxford Mission, Dacca.
 " Gurudas Chakravarti, Minister, Brahma Samaj, Dacca.
 " Maulvi Hafiz Abdur Kazzaf, Superintendent, Noakhali Madrasa.

20th March

It was generally agreed that as an organized whole our typical secondary school is lamentably deficient. The system of life is mechanical. The school is like a mill. There is no happy corporate life and the school gives the impression that it exists too exclusively for its examination results.

2. Methods for removing this defect were considered. The first subject taken up was organized school games. Organized school games would greatly improve the training in schools by their effect in strengthening character. At present only a small minority play games with any regularity. The principal reasons for this are want of organization and want of playing fields. As regards the want of playing fields, the Conference can only commend the subject to government attention, which should be paid. As regards the want of organization, the Conference can only commend the subject to government attention, which should be paid. As regards the want of organization, the Conference can only commend the subject to government attention, which should be paid. As regards the want of organization, the Conference can only commend the subject to government attention, which should be paid.

Where the play-grounds permit of it, joining in organized school games should be regarded as a portion of the curriculum and compulsory on all boys.

Speaking generally, where the school is able by means of "houses" or other organization to provide for the games of its members, they should, in the interest of the corporate spirit, play with one another and should not be allowed to play with outsiders.

Very few assistant masters take, or can be made to take, an interest in the corporate games of the school. In schools where this is the case, one of the assistant masters should be also the games secretary, and a majority of the Conference consider that he should be granted a special honorarium on this account. Under him will be captains of the "houses," in their turn assisted by the senior boys. The whole should be under the careful control of the head-master.

3. The Conference are generally of the opinion that moral education through the corporate life of the school may be improved by a certain measure of organization and self-government. For this purpose they suggest the division of the school into "houses" which would correspond to the "houses" for games referred to above. The number in a house should not ordinarily exceed 50. The town in which the school is situated should be divided into localities containing approximately the number of boys required for a "house." The "house" organization should comprise the "house" master, under him the monitors, and the captain and his lieutenants for games, and under them the boys in general. The opinion of the Conference was sharply divided as to whether monitors should be selected by the aim of the organization to encourage corporate life and corporate interest within the "house." In the case of day school "houses" it is recognized that this is much more difficult than in the conduct of the boys of their "house" and the head-regard as generally responsible for the questions of order and discipline. Some authority over the boys will presumably consult them in the monitors. Some members of the Conference consider that the boys will require to be given to the monitors. Some members of the Conference consider that one manner in which corporate life may be encouraged is for the monitor to be entitled to call out his boys for assistance in charitable and other meritorious objects.

4. *School halls and school assemblies.*—The Conference considers that it is very desirable that a hall should be provided in all high schools sufficient in size to enable the whole school to assemble. Nawab Saiyid Nawab Ali Chaudhary fears that if a hall be made a *sine qua non* in the case of new school buildings this will increase the cost unduly. In schools which have halls there should be a daily assemblage of the school. This should take place the first

Mr. Jack.—The best moral instruction is based on religious instruction; but admitting its impossibility in India, I think secular moral instruction a useful alternative. Facilities should be afforded to each sect for the giving of directly religious instruction to supplement the school moral instruction.

Professor B. B. Goswami.—Morality without a religious basis is an idea not conceivable by a pious Hindu. But it is not practicable to teach the rites and observances of the Hindu religion in public schools. Moral virtues should be taught in schools as based on social and civic sanction.

Mr. Biss.—Morality is social in character. Conscience is the whole mind exercised in moral questions and must be educated by the school society generally. A standard of conduct may be laid down by the Government of India and should be enforced by the teacher as representing the State, which is in its turn the highest representative of society in the country. The State is to be regarded as an institution of the highest authority for this reason.

Mr. Archibald.—The difficulty is universal, largely because parents no longer do their duty. The religious sanction is the most important, but it is no good trying to make an extract from various faiths. This is merely creating a new religion unsuitable at the child's age and bad as upsetting the religion taught by the child's parents. Many children are taught dogmatic religion and hence would not be ready to accept this form of theism. Morality should be inculcated, if possible, with reference to the faith which the child holds, but this reference will not be very often necessary. Lectures on moral subjects may be useful but a great teacher of morality is the ordinary discipline, instruction and organization of a well-conducted school. We ought to see what can be done in that way and add other methods as well.

The Rev. Mr. Moore.—The State should not teach religion, which is a matter between the individual soul and its Creator, and should be taught by parents, guardians and religious societies. The State should teach all that pertains to good citizenship. Neither the pupils nor the public will take the teaching of morals in school seriously unless a record of each pupil's conduct is kept, and Government prescribe that no pupil will be granted a leaving certificate from his school unless he has maintained a high standard of conduct during his school career. In general as much credit should be given for good conduct in averaging up a pupil's standing as for excellence in any other branch of school work.

Rai Bahadur Dulal Chandra Deb.—Moral instruction should be imparted in schools. Moral rules cannot be efficiently impressed upon students without a religious sanction. There are moral principles common to all creeds and equally acceptable to their followers. These principles may be taught to students. When the reason for any rule is asked the explanation should be given on the authority of student's own religion. No rule should be explained to Hindu or Muhammadan students on the utilitarian theory, as this would tend to undermine the established religious systems.

Babu N. C. Bose.—Morality can be taught without any appeal to the sanction of religion. It would be difficult to make such an appeal in a school where pupils profess a variety of creeds. The appeal to conscience or the sense of honour has been shown by experience to be useful. It may be combined with an appeal to the religious instinct.

Rev. Mr. Chakravarti.—Moral instruction can be given in colleges and schools on a broad basis. Moral principles may be inculcated from these different points of view—

- (1) conformity of conduct to divine law,
- (2) promotion of the greatest good of the greatest number, and
- (3) appeal to conscience, i.e., to the moral sentiments of man.

Shamsul-Ulama Abu Nasr Wahid.—Moral instruction, to be of any value, should have a religious and not a utilitarian basis. It should be delivered in the name of religion by teachers of the same denomination and of exemplary conduct of life. Moral instruction imparted on a utilitarian basis to immature and indiscriminating young minds will not regulate the conduct of life aright and may, on the other hand, do more harm than good.

Shamsul-Ulama Kamaluddin Ahmad.—The teaching of morals without religion is impossible. Appeal to conscience, utility, sense of honour and so forth will not succeed in schools, but may be of some use in colleges. The habits, deportment and manners of a boy may be improved without an appeal to religion, but to build up character a deeper foundation is needed, a firm belief in the tenets and dogmas of religion.

Rev. Mr. L. B. Jones.—All teachers of primary and secondary schools should be encouraged to consider it part of their duty to impart, as occasion arises, and in regular course, that which is generally understood by "moral instruction" and in order to give unquestioned sanction to such teaching they should, as the case requires it, so state it as to lead the boys to feel that these matters are required of them not only for the good of man, but by the will of God.

proposal. They considered that the appeal should always be to the particular religion of the boy. Mr. Archibald advanced the proposition, with which several other members agreed, that where it is desirable to appeal to religion, the appeal should be made to the belief which each boy professes. He considered that a teacher could make that appeal to a class comprising boys of different denominations. The Muhammadan members of the Conference held that where an appeal is made to religion in moral instruction, that appeal should, in the case of Muhammadan boys, be to the Muhammadan faith and should be made by a Muhammadan.

4. The Conference then proceeded to the consideration of a common basis for moral instruction apart from religious sanction. The President placed before the Conference the following brief statement of the views suggested in Mr. Biss' paper for consideration:—"In order that all schools may be permeated by a high ideal, a statement in the form of a very brief code establishing general principles of conduct should be drawn up by the Government after the fullest consultation with all shades of public opinion. The code or rescript should be the common basis and authoritative reference of school discipline. It should be prominent on the school walls. It should be familiar to all masters and pupils and it should be their daily guide."

5. The suggestion was discussed at length. It was welcomed by many members of the Conference as likely to be both useful and popular, and it was unanimously approved. The Muhammadan members made a stipulation that the code should not be opposed to the dogma of any religion. Nawab Saiyid Nawab Ali Chaudhuri also expressed the opinion that the code would not produce its full effect among Muhammadan boys unless its principles were expounded to them in the light of the Muhammadan religion. Mr. Hallward considered that the effect of the code would not extend much beyond the development of the civic virtues.

6. *Manuals and Text-books*—It was universally agreed that lessons on conduct, either in the form of stories or otherwise, should find a place in school-books. In Eastern Bengal and Assam moral lessons are inculcated in the general readers and there are no separate text-books on the subject. The question whether separate text-books should be introduced was discussed. Mr. Barna, Rev. Mr. Chakravarti, Babu N. C. Bose and Professor Goswami were in favour of the proposal. Babu L. M. Chatterji, Father Crowley, Rai Bahadur D. C. Deb, Rev. Mr. Jones, Dr. Chatterji, Mr. Archibald, Mr. Jack and Mr. Hallward were opposed to it. The majority considered it unnecessary and undesirable to load the curriculum with another series of text-books. The general view of the Muhammadan members of the Committee was as follows:—Moral stories and lessons should be separate for Muhammadans, because different ideas and illustrations are required to be used. This difficulty may be met by having separate text-books for Muhammadan and Hindu children. If this repudiation of text-books is considered undesirable, then there should be separate moral readers for Hindus and Muhammadans. Shamsul Ulama Kamaluddin Ahmad stated that if Muhammadans were thus to be taught from separate text-books, he would prefer that direct religious instruction should be given. Other Muhammadan members were inclined to adopt this view.

7. *Tracts*.—The Rev. Mr. Moore suggested that small pamphlets should be issued based on and illustrating the prescriptions of the moral code. These should not be made a portion of the curriculum, but should be given to children for private reading in their homes. It was further suggested that separate tracts should be prepared on each subject for children of different creeds. The suggestion met with the approval of Professor Goswami and Mr. Biss. Some Muhammadan members also gave their support, but it failed on the whole to win the general acceptance of the members of the Conference. Mr. Biss remarked that the pamphlets might perhaps be discussed in the homes of the children and thus exercise a good general influence.

It was generally agreed that the readers and literature course of the school should be revised in the light of the proposed moral code and in conformity with the improved methods of training discussed on the first day of the Conference.

8. *Teachers' Manuals and Training Course*.—The members of the Conference all agreed that manuals or a series of manuals should be prepared to aid teachers in giving moral instruction. It is of the greatest importance that these manuals should be compiled by the best and most experienced persons who can be secured for the purpose. Methods of moral instruction should be made a portion of the curriculum of the training college and normal schools.

22nd March.

The Conference proceeded to the discussion of religious education.

N.B.—The words "general school" are used in this report to denote a public non-denominational school.

Nawab Saiyid Nawab Ali Chaudhuri advanced the following proposition for discussion:—"The desire has arisen among the various communities of India that religious instruction should form an integral part of school-life, and Government should therefore consider measures to gratify this desire."

Shamsul Ulama Abu Nasr Wahid.—At present Muhammadan boys have to go through a long course in the mosque before they attend school. Their religious instruction is not satisfactory and they begin school so late that they are handicapped in the race of life. Religious and secular education should therefore go hand in hand. There are practical difficulties in the case of schools attended by boys of different creeds, but these are not insurmountable. In high schools the instruction should be given by a Muhammadan teacher. This may also be done in middle schools in which Urdu is an optional subject or in which, without this, there is a Muhammadan teacher. The instruction might be given three days a week outside school hours. As regards primary schools, *maktabs* should take the place of general schools in so far as Muhammadans are concerned. (In reply to the President.) Even in special Muhammadan schools (*madrassas* and *maktabs*) religious education is not at present satisfactory. The proposed new curriculum includes books on the principles of Islam and moral lessons based on Islam. The senior course includes Muhammadan law and other Muhammadan instruction, including *Hadis* and *Tafsir*.

Nawab Saigid Nawab Ali Chaudhuri.—The Madrasah Reform Committee did not suggest arrangements for direct religious instruction. Provision ought to be made for direct religious instruction and prayer. This might be during school hours and it would not be necessary to cut down the curriculum. The following is an abstract of what is required:—

(i) *Books containing religious and moral instruction based on the principles of Islam.*—

Adequate provision is made for this in the new course.

(ii) *Oral teaching of prayer and religion.*—Fifteen minutes a day.

(iii) *Prayer.*—The recreation period should be 35 minutes, and 10 minutes of this should be devoted to prayer. Only one period of prayer is needed in school hours.

In general schools also instruction and prayer should be prescribed for Muhammadans. They should be compulsory and boys should be punished for failure to attend. No Muhammadan parent would object.

Khan Bahadur Ahsanullah agreed with the Nawab in principle, but pointed out that there are practical difficulties. Religious instruction should be given in high schools in which Muhammadans preponderate. There is room for improvement in religious instruction in special Muhammadan schools. In general schools some religious instruction should be given before or after school hours. The teaching should be by a Muhammadan member of the staff. If as much as 10 per cent. of the boys are Muhammadan, there should inevitably be a Muhammadan teacher. This rule could not be enforced in unaided schools. In State and aided schools fixed hours should be assigned to prayer. Few schools allow boys to be away long enough on Friday. One hour is required from the time (12-30) when the school breaks up for recreation.

Shamsul Ulama Kamaluddin Ahmad agreed with the Nawab. If other denominations are in favour of prayer in school, one time might be fixed for all denominations. The secular curriculum should be shortened to allow of religious instruction. The ideals of country and empire have not much motive power in India, and the religious motive is therefore essential to the building up of the character of a man. Religious teaching should be compulsory for all Muhammadans in all schools. There is no likelihood that parents would object to their boys being punished for non-attendance.

Maulvi Hafiz Abdul Razvi.—The importance of religious instruction as the most potent instrument for improving morals and manners is universally admitted. This instruction and prayer should be compulsory for all Muhammadans in all schools, and the boys should be punished for non-attendance. Muhammadan parents would not object. I agree with Nawab Syed Nawabali Chaudhuri both as regards principles and as regards the abstract of requirements which he has given.

In reply to Mr. Hallward, *Khan Bahadur Ahsanullah* said that in accordance with the general school system the punishment would be inflicted by the Muhammadan teacher subject to the control of the headmaster. In reply to the President, the *Nawab* said that a Muhammadan headmaster could not conscientiously punish boys for failing to attend Hindu prayer or instruction, but that he could punish the teacher for neglect of duty in allowing boys to abstain from attendance. *Khan Bahadur Ahsanullah* did not think that the headmaster need object to punish the boy if his parents wish it. *Shamsul Ulama Kamaluddin Ahmad* considered that it was a difficult practical point, but not an insurmountable difficulty. The Muhammadan members agreed that there would be no objection from the Muhammadan point of view to a Hindu teacher punishing Muhammadan boys for failure to perform their religious duties.

74

Professor Goswami.—It is not necessary for Hindus to perform religious observances in schools, because the appointed time for such observances are out of school hours. He would advocate a period of 10 minutes' prayer before leaving school. This should take the form of the recitation of hymns from the Purans, etc. (A discussion ensued on the question whether Shaktas and Baisnavas could recite these hymns together. The general view was that they would require to be separated.) Members of the untouchable caste could not join in these prayers, nor could a Pandit of his caste conduct their prayers. It would be necessary to make separate arrangements for them. It would also be necessary for the pupils to change their clothes before the recitation, and this would necessitate keeping special clothes for the purpose at school.

Rai Bahadur D. C. Deb did not agree with the professor. The religious rites of Hinduism are (a) ceremonial, and (b) devotional. The devotional aspect is the principal one, and the Hindu systems are such that persons cannot join together in devotional exercises. The system of initiation prevents this. There would be no objection to Hindu boys reciting hymns together, but this would be a literary rather than a religious exercise. It would not have any religious effect, but it might have a good moral effect.

Mr. Barua considered that the Rai Bahadur had correctly interpreted the orthodox Hindu position, with which he personally was not in full sympathy. Religious observance and instruction cannot find a place in the school. The suggestion of the Professor regarding the recitation of hymns would have a good moral effect and is to be recommended. The two main sets would require different rooms, and the low castes would also need separate arrangements. It would not be necessary for boys to change their clothes.

Babu L. M. Chattarji.—The Professor's suggestion would not be religious teaching. Such teaching cannot be given in day schools. The adoption of the proposal might lead to difficulties and would accentuate the differences between castes. It would not be salutary.

Mr. Chakravarti agreed with the Rai Bahadur, and also considered that an evil effect would be produced by the definite separation of the several castes in the school.

Babu N. O. Bose was opposed to teaching orthodox Hindu religion in schools. Old forms of religion are dying out, and a new faith is growing up with the progress of education which is not in accordance with the old religious beliefs. The parents of many students in high schools belong to this class, and the boys would be likely to ridicule the teaching. The untouchable caste difficulty is also a great one, and the separation of Namodras in schools would give rise to great dissatisfaction in that community. The essence of Hindu religion is to be found in the Upanishads and the Vedas. The proper course is to construct a litany in which prayers are recited in Sanskrit and explained in Bengali. Such a litany is to be found in the work entitled the "Brahma Dharma by the late Maharshi Devendra Nath Tagore." There is nothing esoteric in this, and no Hindu could object to join in recitations from such a book. If the title of the book were held to be objectionable to orthodox Hindus, another work might be compiled by competent Sanskrit scholars on the same lines.

In reply to the President, **Professor Goswami** explained that he had given philosophical instruction to students of the Dacca College based on the Bhagawat Gita. Such instruction is well adapted to improve the moral character of students. It would be suitable for boys in the higher classes of high schools, but not for younger boys. There would be no difficulty with regard either to sects or to the untouchable castes, but it would be very difficult to find in high schools teachers capable of giving such instruction.

The Rev. Mr. Chakravarti described the arrangements in Brahmo institutions (in which Hindus and others are also admitted). There is prayer together with hymns, on the assembly of the school. Attendance is optional. One or two hours weekly are devoted to direct moral instruction which is given by selected teachers. Morals are based on the tenets of the Brahmo faith. Teachers also draw attention to good examples to be found in the books of studies. The weekly work of the school is supplemented by the special instruction on Sunday. No part of the religious teaching is compulsory, but as a matter of fact all attend. In general schools (i.e., Government or non-denominational public schools) good teachers should impart sound intellectual education. It is not advisable that denominational instruction should be given in general schools.

Babu L. M. Chattarji described the method of religious instruction which he would like to see introduced in Brahmo schools. The school should open with prayer and perhaps with a hymn. Direct moral teaching should also be given. Once a week would suffice for this. It should be in the form of a discourse, but not so formal as a sermon. In general schools there should be no denominational teaching. Morality is the principal thing, but in teaching it reference should be made to the universal religious instinct. The sense of reverence should be cultivated.

34

Rev. Mr. Moore was opposed to denominational religious instruction in State schools. Denominational schools teach their own faith. In privately managed general schools there should be no denominational teaching, unless the majority of parents agree on any special form of instruction.

Mr. Archbold—It is very difficult to introduce direct religious teaching, though something on the line suggested by Professor Goswami might be possible. Other Hindu gentlemen do not appear to object to his proposal and their attention being directed to a particular aspect of religion.

Mr. Hallward was in favour of permitting religious teaching as far as this may be practicable. Denominational instruction should not be given during school hours, but there is no objection to allowing such teaching to be given in a school, provided it is properly guided, either immediately before or after school hours. Professor Goswami's suggestion would appear to be worth trying. In aided schools much freer latitude could be given.

Mr. Bose agreed with Mr. Hallward.

Dr. Chattarji remarked that religious education would come as an antagonistic force to the liberal education now given in the schools, because that education is largely based on reason, whereas revealed religion is based on authority.

Babu N. C. Bose remarked that there are Hindu parents who would object to the recitation of hymns proposed by Professor Goswami.

HOSTELS.

In schools which are provided with hostels, separate accommodation is frequently furnished for Hindu and Muhammadan boys. There are also some hostels for low caste boys. For present purposes, therefore, hostels may be treated as denominational institutions.

Nawab Sayid Nawab Ali Chaudhuri stated that advantage is not at present taken of hostels for encouraging Muhammadan religious life. Religious instruction should be given and should be made compulsory. The duty of seeing to this should be placed on the Superintendent, supervised by the Muhammadan members of the School Committee. The Superintendent should ordinarily be a Muhammadan teacher of the school. Where possible he should be a pious person appointed for this purpose. He should be paid by fees or subscriptions. District Anjumans should be invited to collect fees, and to encourage interest in religious training in Muhammadan hostels.

Mr. Archbold enquired whether the duty of giving and supervising religious instruction and observance should be added to the duty of the Superintendent. He feared that this might throw an undue burden on him. Each case would have to be settled on its own merits and, where necessary, a separate moulti should be appointed.

Professor Goswami stated that it is not possible for students in hostels to perform all the prescribed duties which should be fulfilled from sunrise to sunset. The Superintendent should see that the boys practise the observances laid down in the *Shastras*, in so far as it is practicable for students to follow them in the conditions of a modern Hindu hostel. A definite list of duties might be compiled, which would be generally acceptable to Hindus of the higher classes.

Dr. Chattarji and Babu N. C. Bose contended that many Hindus would object to these practices being forced on students.

Babu L. M. Chattarji considered that by far the larger number of Hindus would object, and that many students would leave the hostels if compulsory observances were introduced.

The President enquired whether the prescribed duties could be reduced to a selection which would be generally accepted.

Babu Luiti Mohan Chattarji and others declared that many parents would object to any prescription.

Rai Bahadur D. C. Deb said on the other hand that Hindu parents would not object and that their sons would conform without opposition.

Mr. Barua thought that there would be no active opposition. Parents should be invited to the hostel and everything should be done in consultation with them.

Professor Goswami in reply to questions said that while the rules themselves bear their own authority (he referred to the second chapter of Manu), authority for selection should be vested in competent parents.

As regards religious instruction, Professor Goswami said that the suggestions made for day schools would apply equally to hostels.

Babu L. M. Chattarji stated that in a Brahmo hostel religious observances and instruction should be part of the regular hostel life. He considered that Brahmo hostels should be created for the purpose of securing this advantage and that the Brahmo community should subscribe funds. Brahmo students also find great difficulty in Dacca in getting into hostels.

CO-OPERATION WITH THE PUBLIC.

The Conference recommend that a standing advisory committee for moral and religious instruction should be appointed.

Before any important change of policy is introduced, school meetings should be held under the auspices of the governing bodies, at which the principles involved should be explained to parents and guardians and other members of the public. These meetings should be supplemented by more general lectures.

TEACHERS.

The personality of teachers is more important than any other factor in the formation of character.

Teachers are at present held in low esteem. Some members of the committee consider that one reason for this is that they are badly paid.

The President put the question whether teachers at present exercise sufficient and satisfactory moral influence.

Nawab Saiyid Nawab Ali Chaudhuri and Shamsul-Ulma Abu Nasr Wahid replied in the negative.

Khan Bahadur Ahsanullah said that the duty has never been formally imposed upon teachers and that if insistence were now laid upon this aspect of education there would be a great improvement.

Mr. Barua said that he had no great knowledge of the subject, but that he believed that the teachers did fail to a certain extent.

Babu L. M. Chattarji said that as a rule teachers do not give moral training.

Father Crowley—The personality and methods of teachers do not tend to raise the character of the pupils.

Rai Bahadur D. C. Deb—The majority do not attend to moral training.

Dr. Chattarji agreed with the last speaker and said that some give moral instruction which is injurious.

Rev. Mr. Jones—Many fail because they misunderstood the wishes of Government.

Babu N. O. Bose—Many give moral instruction, but the effect is spoiled by home influence.

Shamsul-Ulma Kamaluddin Ahmad—The majority fail, very few give successful moral training and some do harm.

Professor Goswami—Most teachers do not give practical moral lessons.

Mr. Jack said that in the Bakerganj, Faridpur and Dacca districts, so far as he knew them, the conduct and character of teachers is frequently so bad to the knowledge of their students that it must deprive their teaching of any good effect.

Rev. Mr. Moore—The personality of teachers is rarely what it should be.

Mr. Hallward said that his experience as Inspector showed that moral instruction is given by teachers in only a very small minority of cases and he agreed to some extent with the remarks made by Mr. Jack.

The Conference considered that, in order that moral instruction may be successful, a considerable improvement is needed in the calibre of the teachers.

23rd March.

The President put to the Conference a series of propositions regarding religious instruction based on the discussion of the previous day. These propositions were amended after further discussion and are given below in their amended form.

GENERAL SCHOOLS.

1. *Where the parents wish it, facilities should be offered for religious instruction and prayer.*—*Dr. Chattarji* was against the proposal. *Babu L. M. Chattarji* approved if a majority of the total number of parents desire it. *Mr. Archbold* approved on condition that the school curriculum should be proportionately shortened. *Father Crowley* desired to see religious instruction in every school except Government schools. *Babu N. C. Bose* approved if the majority of any particular community desire it. *Nawab Saiyid Nawab Ali Chaudhuri* approved on condition that the secular curriculum should be shortened. *Mr. Hallward* approved. He considered that religious instruction might be given for 15 minutes at the beginning of the day's work, the school opening at the same time as at present. The period of 15 minutes should be made up either by deduction from the recreation period or by curtailment of the curriculum. *Shamsul-Ulma Kamaluddin Ahmad* approved and wished to shorten the curriculum. *Mr. Barua* approved on condition that the curriculum should not be shortened. Other members of the Conference approved.

GOVERNMENT SCHOOLS.

2. *In Government schools use should be allowed of the school premises for religious instruction and prayer outside the secular curriculum subject to safeguards against abuse.*—In the original proposition the words "outside schools hours" were used and these were altered to "outside the secular curriculum" by a majority of the votes of the members. Dr. Chattarji and Father Crowley were opposed to the proposition. Father Crowley expressed the view that each community should have its own denominational schools which should teach religion and which should be aided by the Government with reference to their secular work, but that religion should not be taught in schools maintained by Government. The remaining members approved.

3. *In Government institutions school teachers should be permitted to give religious instruction to peoples of the school outside the secular curriculum subject to safeguards against abuse.*—All the members approved except Dr. Chattarji and Father Crowley.

4. *Religious instructors other than teachers of schools may be selected by parents, subject to the approval and control of the headmaster, and appointed to teach outside the secular curriculum and subject to safeguards against abuse.*—The following gentlemen approved:—Shamsul-Ulma Abu Nasr Wahid, the Hon'ble Mr. Moore, Rai Bahadur D. C. Deb, Khan Bahadur Ahsanullah, Professor Goswami, Rev. Mr. Moore, Rev. Mr. Jones and Mr. Archbold.

The following gentlemen dissented:—Dr. Chattarji, Babu L. M. Chattarji, Rev. Mr. Crowley and Babu N. C. Bose. Messrs. Hallward, Biss and Jack would try the experiment in the first instance with school teachers and would not admit outsiders until experience has been gained of the working of the system. The President was inclined to agree with this view.

5. *Parents should intimate to the headmaster if they desire that their children should receive religious training, and then, if facilities are given in accordance with their wishes, attendance should be compulsory.*—The members of the Conference all approved, except Dr. Chattarji and Father Crowley.

Mr. Jack proposed that in order to emphasise the purely permissive character of the Government connexion with religious instruction, the approval of the guardians to the arrangements should be communicated annually. The following gentlemen approved:—Babu N. C. Bose, Rev. Mr. Crowley, Mr. Archbold, Rev. Mr. Jones, Rev. Mr. Moore, Babu L. M. Chattarji, Mr. Biss and Mr. Hallward (during the experimental period). The following gentlemen dissented:—Nawab Saiyid Nawab Ali Chaudhuri, Khan Bahadur Ahsanullah, Shamsul Ulma Kamaluddin Ahmad, Shamsul Ulma Abu Nasr Wahid, Professor Goswami, Rai Bahadur D. C. Deb and Mr. Barua.

6. *It shall not be compulsory on any pupil to attend religious instruction and prayer unless the parents or guardians desire it.*—All members approved except the gentlemen who were opposed to religious instruction in schools or in Government schools.

7. *It shall not be compulsory on any teacher to give religious instruction or to conduct prayers.*—All members approved.

8. *Arrangements for religious teaching and prayer should be under the control of the headmaster.*—All members agreed except Dr. Chattarji and Father Crowley.

9. *Public funds should not be devoted to defraying the cost of religious instruction and prayer in schools.*—Mr. Archbold and Nawab Saiyid Nawab Ali Chaudhuri dissented, and Mr. Archbold remarked that the use of Government rooms and Government teachers entail indirect expenditure from public funds. The Nawab considered that it would not be opposed to the present policy of Government to spend public money on religious instruction. Shamsul Ulma Kamaluddin Ahmad would not pay allowances from public funds, but considered that contingent charges might be met from this source. Other members approved the proposal.

PRIVATELY MANAGED GENERAL SCHOOLS.

10. *The principles laid down for Government schools may be recommended as a guide for privately managed general schools, but greater latitude is permissible than in Government institutions.*—Dr. Chattarji dissented. Professor Goswami would not allow more latitude than in Government schools. Other members approved the proposal.

AIDED SECTARIAN SCHOOLS.

12. *In aided sectarian schools it is open to the governing body to make any arrangements that they consider desirable for religious instruction and prayer.*—Unanimously approved.

GOVERNMENT MUHAMMADAN HOSTELS.

13. *Prayer and religious instruction should be compulsory for all boys whose parents wish it. The Superintendent may himself give religious instruction. If he does not, a moulvi may be appointed to carry out the duties under the supervision of the Superintendent.*—These propositions were accepted by all the Muhammadan members of the Conference.

GOVERNMENT HINDU HOSTELS.

14. If the parents, or a group of parents, ask that instruction in any form of Hinduism should be given in a hostel, this may be permitted provided that the arrangements are approved by the headmaster, that they are carried out under the control of the Superintendent, that any expenditure is met from private funds, and that no boy is compelled to attend whose parents object. The Superintendent may himself give the instruction, but he should not be compelled to do so.

Rai Bahadur D. C. Deb.—It might be possible to give some instruction in religious principles according to the fitness of the student to receive such instruction. Instruction from the Upanishads should not be given to young students. On the whole, however, the difficulties are so great that it will be better to leave religious instruction alone and to rely wholly on moral instruction.

Professor Goswami.—Anything beyond the instruction suggested for schools would lead to difficulties in the hostel.

Babu L. M. Chatterji.—There would be no objection as long as the instruction did not go beyond the recitation of hymns.

Babu N. C. Bose.—The suggestion would be harmless because very few parents would come forward to take advantage of it.

It was not found possible to make any general suggestion for prayers and religious ceremonies in hostels.

Professor Goswami suggested that certain rules regarding the conduct of students selected from the second chapter of Manu should be enforced on orthodox Hindus living in hostels.

Rai D. C. Deb Bahadur said that disciplinary rules should be in conformity with Hindu law and custom, but that the rules of the code of Manu might not be suitable in the conditions of modern hostels.

Babu L. M. Chatterji agreed with Professor Goswami. He said that the rules in question are moral rules of conduct, to which no objection could be taken.

Babu N. C. Bose considered that there would be no objection if the rules were merely moral rules, and not dealing with the ritualistic side of the Hindu religion.

AIDED SECTARIAN HOSTELS.

15. The governing authority should be free to make such arrangements as it considers desirable. —Approved.

(3)

Letter—from the Hon'ble Mr. S. P. O'DONNELL, Secretary to the Government of the United Provinces.

To—the Secretary to the Government of India, Department of Education (Education).

Dated—Naini Tal, the 5th June 1912.

No.—689.

I am directed to reply to the letter of the Education Department No. 1257-1264, Simla, dated the 4th September 1911, on the subject of the improvement of religious and moral instruction in schools.

2. The Lieutenant Governor is of opinion that no advantage is likely to be gained from the introduction of moral text-books into schools. All experience indicates that moral instruction based upon a text-book and divorced from a religious context is destitute of all real value as an instrument for the training and moulding of character.

3. The Government of India observe in paragraph 5 of their letter that many of the most thoughtful minds in India have made it a matter of real concern that the system of education at present pursued tends to develop the intellectual at the expense of the moral and religious faculties. This is a view which is shared by many, if not most, of the leaders of the Hindu and Muhammadan communities in these provinces, and is one with which the Lieutenant Governor himself is beset with difficulties. In April last, with the object of ascertaining the views on the question of religious education of the Hindu and Muhammadan communities, and the general lines on which such instruction should be imparted, Sir John Hewett arranged for the holding of informal conferences of leading Hindu and Muhammadan gentlemen. The results were extremely disappointing. There was a general agreement amongst both Hindus and Muhammadans that religious education was desirable, that it cannot be taught except in school hours, and that in order that it may be taught no addition must be made in working scheme of religious education, difficulties of an almost insuperable character arise.

4. Hinduism embraces within its catholic pale almost every shade of religious belief from animism to monotheism and pantheism; and the multiplicity of its castes has its parallel in the

38

innumerable sects into which the community is divided. An additional complication is the fact that sectarian divisions cut across the caste system. Within the limits of even a single sub-caste, all sorts of different ceremonies, different beliefs, different rites are to be found. The obstacles which conditions such as these present to the framing of a religious curriculum are obvious. It is absolutely impossible to arrange for the teaching in a single school of the dogmas of all the various sects represented therein. The conference of Hindu gentlemen therefore proposed that in the earlier stages religious education should be based on the fundamental principles of all religions, and in the latter on the fundamental principles of Hinduism. No attempt was made to define with greater precision the character of the religious instruction thus contemplated. This is a matter which the Lieutenant Governor proposes to refer to a sub-committee of leading Hindu gentlemen. But he is not hopeful that the committee's deliberations will result in a satisfactory curriculum. Religious instruction based on the fundamental principles of all religions seems likely to differ hardly, if at all, from purely moral instruction; whilst the attempt to extract and co-ordinate from the bewildering variety of its beliefs and practices, the fundamental principles of Hinduism is only too likely, it is to be feared, to result in something too impersonal and colourless to appeal either to the heart or the imagination. The experience in this connexion of the Allahabad Kayastha Pathshala is instructive. Prayers at that institution have to be worked in so general and impersonal a way that they fail to make any real impression on the pupils.

It might have been thought that in the case of Muhammadans at any rate the problem of framing a religious curriculum would be free from the difficulties which are inherent in the very nature of Hinduism. The vast majority of the Muhammadans in this province are either *Sunnis* or *Shias*; on the most important points of religious dogmas these sects are in practical agreement; and the preparation of a religious manual, which would be accepted by both might therefore have seemed a relatively easy task. Unfortunately that such is not the case has been clearly shown by the proceedings of the informal conference of the Muhammadan gentlemen to which reference has been made above. This conference was agreed that religious instruction should be doctrinal and theological. But as to the doctrines which should be taught there was an entire lack of agreement, and the conference broke up without reaching any conclusions. The members, it has been decided, will submit their opinions on the matter in writing, and these opinions will receive the careful consideration of the Lieutenant Governor. But it is at any rate now clear that the preparation of a religious manual, which will be acceptable generally to Muhammadans, will prove to be a task of the very greatest difficulty.

5. Unsatisfactory as the position is in the matter of the character of the religious teaching to be imparted, it is still more so as regards the agency to be employed. The Muhammadan conference was in favour of religious instruction being given by a non-official. A non-official teacher however would certainly require to be remunerated (on this point the members were unanimous) and the conference were positive that neither the Muhammadan community in general nor the parents of the boys would be prepared to find the money required to meet the cost of such remuneration. The suggestion put forward is that the Government should find the pay of the teacher. It need hardly be said that this suggestion is one which could not for one moment be accepted. Its acceptance would constitute a distinct breach of that neutrality which has ever been the guiding principle of the policy of the Government of India in all matters relating to religion. The Hindu conference proposed that the teacher should be a member of the staff who should also teach a secular subject. In principle this proposal does not really differ from that of the Muhammadans, so far as the source from which the remuneration of the teacher is to be met is concerned. The whole time of the teacher would be paid for by the Government, which would therefore be paying for the imparting of religious instruction, just as much as if the teacher were a non-official paid merely for the hours during which he was engaged in religious teaching. So far as present indications go this is a difficulty of which there is no solution.

6. Sir John Hewett does not yet despair of its being possible in time to evolve a practical scheme of religious teaching in the State schools; and, as explained above, he is taking such steps as are possible to prepare the way for such a scheme. His object in now addressing the Government of India is to place before them the obstacles which have hitherto prevented its realization. But he cannot disguise from himself the magnitude of the difficulties with which the subject is beset, nor can he hold out any confident hope that a solution of these will eventually be attained.

(4)

Letter—from R. C. H. Moss King, Esq., I.C.S., Chief Secretary to the Chief Commissioner, Central Provinces.

To—the Secretary to the Government of India, Department of Education.

Dated—Nagpur, the 10th July 1913.

No.—864/VI-1-36.

I am directed to refer to the Hon'ble Mr. Sharp's letter No. 1257-1264, dated the 4th September 1911, on the subject of religious and moral instruction in schools. It was suggested that local Committees, on which Indians would be largely represented, might be appointed in the first instance to consider whether any practical measures can be taken which will remove the defects of the present system and influence the rising generation for good. In accordance with this suggestion the question has been carefully considered by representative Divisional Committees, selected by Commissioners and largely composed of Indian gentlemen. The reports of these Committees were further discussed at a Conference of Commissioners recently held at Pachmarhi, and I am now to communicate the Chief Commissioner's views on the whole question.

2. The reports of the Committees show that there is a very general desire that the moral tone of school boys should be raised by direct educational action. As to the method to be employed there is considerable difference of opinion, and opinion is at the best doubtful and hesitating. The only firm ground taken is by the Berar Committee, who recommend moral teaching based directly on religious instructions in schools. The individual proposals received from the different parts of the province may be classified generally as follows:—

- (a) Direct moral instruction, as distinct from religious instruction, should have a place in the school curriculum and be taught from a text-book;
- (b) Direct moral instruction should have a place in the school curriculum and should be taught as an integral part of religious instruction; and
- (c) Moral instruction should be imparted indirectly through the ordinary studies and through the general discipline and tone of the school.

3. Before considering the value of these proposals, I am to mention one or two points connected with the personal element, a factor which appears to have been practically unnoticed. The tenor of the discussion on the subject both in these provinces, as evinced from the reports of the Committees, and elsewhere seems to avoid the human element and to deal almost entirely with method. There is undoubtedly need for moral training for the school boy, but the statement possesses little value unless it is accompanied by a definite recognition and allotment of the responsibility for this training. Twenty years ago the orthodox parent would have repudiated any idea that the responsibility for the moral well-being of his son rested on any other shoulders than his own. To-day the average parent places that responsibility, apparently without a quibble, on the shoulders of the Education Department. More factors than one have contributed to evolving this difference, but their discussion would not seem to serve any useful purpose now. It is sufficient to state that the character of the school boy of to-day is, as a general rule, left to the moulding influence of his teachers and that his parents concern themselves little or not at all with the task. The parents indeed not merely avoid the duty of instilling morality actively, but by passive neglect they leave their children exposed outside school hours to any dangerous influence that may be brought to bear on them.

4. Another direction in which the personal factor will operate is in the attitude adopted by boys in regard to the direct teaching of morality by set lessons or from text-books. To the English boy any teaching of this kind would possess no attraction whatever, and herein lies an essential difference between the English and the Indian boy. Both by hereditary and natural taste the Indian boy is fond of such teaching. He will listen to a moral lesson, however commonplace, with eagerness and thorough appreciation and will remember and make oral use of the maxims inculcated. His liking for the subject and appreciation of the expression of the moral is genuine. But there he stops. The application and practice of the lesson is a matter he is unconcerned about. With a storehouse of more or less valuable moral precepts in his mind or on his lips, he will violate them in action without any sense of incongruity. The fact is that moral instruction appears to afford him a purely intellectual pleasure that is not in any way concerned with practical life. He is, moreover, peculiarly easily led and moulded. Once he believes in any one who tries to influence him, he hands himself over in a singularly wholehearted way to the object of his admiration. This characteristic has equal possibilities for good or evil and has to be given due weight in any consideration of moral education. The Chief Commissioner has no desire to emphasise unduly, still less to overstate or put too strongly, these tendencies of the Indian parent on the one hand and of the Indian boy on the other, but they do not appear to have received sufficient attention, and if their existence be admitted, as Sir Benjamin

Robertson thinks, it will be admitted in general, they should obviously be borne in mind as having an important bearing and influence on any question as to the best method of imparting moral instruction.

5. To proceed to the examination of the proposals made, which have been summarized in paragraph 2, the first of the three does not seem likely to achieve any practical results. There is a general consensus of opinion that no moral instruction, not directly based on and sanctioned by religion, will be of permanent or real value, and the moral text-book that will have any appreciable or lasting effect on a boy's mind has still to be produced. To impart morality from a text-book postulates that every teacher not only possesses the intellect to teach morality efficiently, but also that he is endowed with such purity of life and character as to be himself an example and model of his own teaching. It also neglects the psychological fact mentioned above as to the tendency to fail to apply the lesson in practice.

6. Few people would be found to oppose the second proposal theoretically. The teaching of morality with the direct sanction of religion is sound. The difficulty lies in the teaching of religion in schools. The arguments for and against religious instruction in schools are cogent and familiar. Carried out by voluntary efforts and indenting on Government assistance only for the loan of a school building there is no objection to it. But, as it is generally agreed, this method has been found to be futile in the past, and probably will always be so. Unless religious instruction is made compulsory for the teacher to impart and for the scholar to receive, it cannot be made use of, and it is precisely this compulsion to be carried out by a Government pledged to maintain religious neutrality, that is the barrier. It is impossible to reverse the policy which has been so emphatically and consistently maintained, and the recommendation made by the Berar Committee cannot, therefore, in the Chief Commissioner's opinion, be entertained.

7. The third proposal relating to the indirect teaching of morality through the ordinary studies and as derived from the general discipline and tone of the school appears to be the only method which is practicable, but Sir Benjamin Robertson would postulate two conditions as essential to its success. The first is that Government should clearly disavow any undivided responsibility for the moral training of school boys. Moral training in schools has, under any circumstances, its limitations and must be supplemented by home influence, and the parent of the boy cannot be allowed to divest himself of what is his own proper duty and obligation. It is imperative, therefore, that the public be clearly made to understand this and be urged and encouraged to perform their part in the moral training of the rising generation. In the second place more attention must be paid to the character of the teachers employed. They must be men who can both direct their pupils and exercise a guiding influence over them and at the same time place before them an example of life and thought that is not unworthy of imitation. In other words the masters in Government schools must be the best men obtainable.

8. These two conditions being granted, the following would seem to be the practical steps to be taken:—

(a) The provision of good teachers by proper training and by the offer of good wages both in primary and secondary schools.

(b) The concentration of more individual attention by Inspectors on the Government model schools.

(c) The provision of an English headmaster for at least one high school in each division. This Sir Benjamin Robertson regards as a most important step which will have an influence on every school in a division.

(d) The further systematizing and development of compulsory games.

(e) The general improvement of educational institutions of all kinds.

9. The Chief Commissioner, holding as he does that the direct imparting of moral instruction must be regarded as impracticable, is of opinion that the only course left is to impart it by indirect methods on the lines indicated above.

(5)
Letter—from the Hon'ble Mr. A. W. BOTHAM, I.C.S., Second Secretary to the Chief Commissioner of Assam, Education Department (Education Branch).

To—the Joint Secretary to the Government of India, Department of Education.
Dated—Shillong, the 27th June 1914.

No.—3347-E.

I am directed to refer to the correspondence ending with Major Kennedy's letter No. 1652-E, dated the 29th March 1913, on the subject of religious and moral instruction in schools. The correspondence opened with the Hon'ble Mr. Sharp's letter No. 1257-1284 (Edn.), dated the 4th September 1911, to the Government of East Bengal and Assam. Official and non-official opinion was widely consulted on the important questions therein raised, and, as was explained in Major Kennedy's letter No. 1060-E, dated the 27th February 1913, the subject was discussed, immediately before the dissolution of the province of Eastern Bengal and Assam, at a conference convened by that Government at Dacca under the presidency of the

Hon'ble Mr. R. Nathan. It is understood that copies of the proceedings of the conference, and of the connected correspondence, have been forwarded to you by the Government of Bengal. I am now to enclose copy of letter No. 181, dated the 27th April 1914, from the Director of Public Instruction, Assam, explaining his views on the subject.

2. Lieut-Col. Gurdin inclines personally to the opinion that direct moral teaching in schools in this province, and in India generally, apart from a religious basis, would be of little value. He doubts also whether it would be found acceptable to the Muhammadan community. He notices that at the Dacca conference the Muhammadan members were unanimously of the opinion that moral instruction must be based on religion, and that, where the pupil is a Muhammadan, it must be based on the Muhammadan religion; and he finds these opinions difficult to reconcile with the unanimous approval recorded as having been given to the proposition that, where sectarian religious instruction is not practicable, moral instruction should be given on some other basis. Lieut-Col. Gurdin understands, however, that experiments in moral instruction otherwise than on a religious basis are now being made in other parts of India, and without knowing the results of such experiments he is not prepared definitely to hold on a priori grounds that a system of moral instruction on a secular basis would be either impracticable or ineffectual.

3. The majority of the members attending the Dacca conference were opposed to the introduction into the curriculum of separate text-books on morality. Lieut-Col. Gurdin is disposed to agree in this opinion on the ground that such books would be merely 'cramped', and that the principles would not be put into practice.

Here again, however, Lieut-Col. Gurdin is not prepared to say more than that conditions appear at present to be extremely unfavourable for a system of instruction in morals through the medium of text-books. Opinions in Europe, where experiments in this direction are in progress, are, he understands, at variance, and it would be premature to come definitely to a negative conclusion in Assam where experiment has not yet begun.

4. The officiating Chief Commissioner does not regard the suggestion made at the conference by Mr. Biss, and generally approved, that a code of conduct should be framed by Government as a common basis for moral instruction, as being within the range of practical policies. It would, in his opinion, be unwise to face the dangers of opposition and of futility which are pointed out in paragraph 8 of the Hon'ble Mr. Cunningham's letter.

5. Lieut-Col. Gurdin agrees entirely with the view expressed in paragraph 9 of the Hon'ble Mr. Cunningham's letter, that, apart from new methods of instruction, there is much to be done in the strengthening of discipline and the creation of a wholesome atmosphere in schools. This remark applies particularly to higher-grade institutions in which a large number of the pupils are or ought to be in residence. Such institutions he would like to see organized as far as possible on English public school lines, adapted to Indian conditions. In this connexion he would invite attention to the following extracts from Mr. Archbold's letter No. 977, dated the 5th December 1911, to the Director of Public Instruction, Eastern Bengal and Assam—

If school or college students are herded in masses near bazaars, allowed to live close to prostitutes, and given freedom to wander about as much as they choose; if they are not forced to take part in games, if they have no memorial system to train them..... what can we expect?

The most powerful moral lesson is that taught by the life and opinions of the teachers and of the companions of students, so that the system must be one in which the teacher is brought into daily and various contact with the pupil, and the pupils organized in such a way that in games and hotels they unconsciously learn the greater lessons of life.

Lieut-Col. Gurdin is aware that something is already being done on the lines indicated by Mr. Archbold, but insufficiency of funds renders it impossible to improve materially the *morale* and *personnel* of the teachers or to provide adequate hostel accommodation; and without these reforms any radical amelioration of present conditions is impracticable. By way of setting a standard of discipline the Chief Commissioner would welcome the appointment of suitable English officers as headmasters of the Government high schools at divisional headquarters stations. He recognizes that it would be difficult to secure English public school men with the necessary force of character and first rate academical qualifications for posts in massed high schools, and he considers that for this reason academical qualifications should be subordinated to the capacity for commanding respect and enforcing discipline. The immediate cost of such appointments would not be considerable, but they would be useless unless arrangements were also made for the effective supervision of boys not living with their parents, and this would involve large expenditure in the provision of boarding houses.

Lieut-Col. Gurdin attaches much importance to the influences for good which would proceed from the example of a single really satisfactory school in each division in which full provision was made to satisfy all the conditions regarded as essential to a sound, school life and discipline.

6. The permissive arrangements for imparting religious instruction through the agency of private persons outside the secular curriculum, which were approved by the Dacca conference would, in Lieut.-Col. Gurdon's opinion, be liable to serious abuse, but he recognizes the desirability of avoiding the reproach that an unsympathetic Government denies the people facilities for educating their children in the tenets of their own religion, and he would, therefore, not be averse to the arrangements suggested, provided, firstly, that it were understood that no expenditure by Government should be involved and, secondly, that adequate safeguards against the appointment of objectionable or irresponsible teachers were imposed.

7. In paragraph 3 of his letter the Director of Public Instruction suggests the formation of a small and influential committee for the whole of India, to deal with the subject in view of the opinions collected and the recommendations of provincial authorities. Lieut.-Col. Gurdon thinks this suggestion deserves careful consideration. He would venture to suggest, in the event of action on these lines being adopted, that the committee should consist of practical educationalists acquainted with Indian conditions and of representatives of the more important Indian communities.

8. In paragraph 4 of the Hon'ble Mr. Sharp's letter No. 585-595 (Edn.), dated the 3rd April 1913, it was suggested that the question whether religious teaching can be permitted in Government hostels tenanted only by Muhammadans and, if so, under what conditions, might be treated of in connexion with the reference now under reply. I am to explain that a conference on the subject of Muhammadan education will be held by the Director of Public Instruction in the month of September next, and the Chief Commissioner would prefer to reserve his opinion on the purely Muhammadan aspect of the question until after this conference. He will then have learnt the ideas and wishes of the Muhammadan leaders, and will be able to advise with greater confidence.

SUB-ENCLOSURE

(1)
Letter—from the Hon'ble Mr. J. R. CUNNINGHAM, M.A., Director of Public Instruction, Assam.
To—the Second Secretary to the Hon'ble the Chief Commissioner of Assam.
Dated—Shillong, the 27th April 1914.
No.—161.

I have the honour to invite a reference to the Government of India letter No. 1257-1264, dated the 4th September 1911, on the subject of religious and of moral instruction in schools. After a brief narrative of the policy which had been observed in the matter and of the difficulties which beset the path of alteration or reform currency was given in this letter to the view that the present system of education tended to develop the intellectual at the expense of the moral and religious faculties, the formation of committees was suggested to consider whether any practical measures could be taken which would remove the defects of the present system and influence the rising generation for good, and the matured opinion of Local Governments and Administrations upon the whole question was asked for.

2. Following upon this reference which was made while Assam was still in administrative union with the Eastern districts of Bengal, the Government of Eastern Bengal and Assam threw the subject open to public discussion by inviting an expression of opinion from all Commissioners of Divisions in consultation with such persons, both official and non-official, of different denominations as might be best qualified to advise on the subject. The Commissioners after extensive consultation formulated their own views, and forwarded the replies which they had received to the reference made by them. The whole question was then considered by a representative conference which met at Dacca on 20th to 23rd March 1912. The proceedings of this conference were considered in Eastern Bengal and Assam just before the administrative changes took effect.

3. A copy of the proceedings of the conference and of the related papers may be sent to the Government of India for perusal. Generally speaking, it may be said that the difficulties of the problem have proved too serious for adequate handling on a first attempt and that while it is not impossible that action may proceed usefully along certain of the lines which the conference have recommended, a more radical consideration will be necessary before any clear and comprehensive course of policy will be revealed. The formation of a small and influential committee or commission for the whole of India might be suggested to deal with the subject in view of the opinions collected and the recommendations of provincial authorities. The problem is of sufficient importance to justify a little patience and the devotion to its solution of the best thought and administrative capacity which the country can afford.

4. I confess regretfully that while the general questions have engaged my attention at intervals since I took over charge of the Department in this Province, I have found myself quite unable, whether from lack of time or other defect, to come to any useful conclusion. On the one hand, I realize the dangers of this transition time in India and elsewhere; on the other I cannot, with any clearness, see to what goal we are being driven by the influences of change. Personally I incline to the views that except where education is organized and managed by the Church (a state of affairs which of itself opens up wide questions) religious instruction is not properly a function of the scholastic or educational system. Such instruction should be provided naturally by the social or religious organizations of the community. When this does not occur it is probably due to a lack of social or religious vitality which cannot be effectively counteracted by the intrusion of an altogether alien force into the field of endeavour.

5. On the last day of the conference a series of propositions in the matter of religious education were put to the meeting and generally accepted. They are in the main permissive and so far as I can see inoffensive. But I regard it as improbable that the facilities proposed would be in any measure availed of or that they would have outcome in considerable advantage.

6. Generally speaking the influences of education in India, as in Europe are opposed to dogma in theology—Hindu, Muhammadan or Christian—and it is more than difficult on lines of conservatism (and religious education in schools would have to be conservative) to effect a reconciliation between orthodoxy and advance. What we cannot do at home, where the problems are, in their setting at least, more intelligible, we cannot hopefully undertake in India where we are ignorant of, and in large part unappreciative towards, the systems which it would be the aim of religious education to buttress and conserve. It seems certain that the conflict cannot be diminished in India by that process of more vigorous occidentalization which apart from radical reconception of our whole political attitude, must be immanent in any conscientious policy of educational endeavour.

7. In the matter of moral education while I have been unable to arrive at any conclusion on the point of principle I confess myself unable to concur with those who regard it as practicable, in this country and for the present at any rate, to elaborate a constructive course of morals such as is advocated by the moral education leagues at home. It may well be that a practical attempt, a beginning made, might lead through insufficiency to success. But the reports of action in Europe and America carry no clear conviction as to the value of moral instruction in schools, the methods to be adopted, the principles on which it should proceed. Such text-books as I have studied have seemed to me, in knowledge of the conditions of school life and work in India, to be ill-adapted to secure the purposes they are intended to serve. It would be easy to make a false start which would set the public mind at rest in the consciousness of endeavour and involve a postponement of useful action—negative or positive—for half a century. In the circumstances I hesitate to make any positive recommendation and retire on the suggestion already made in the third paragraph for the formation of a Committee or Commission to deal practically with the subject.

8. One very interesting proposal is made by the conference—that for the issue of a code or rescript which should be the common basis and authoritative reference of school discipline. This is at least a radical proposal. It may be considered that there is danger in the statement of an official dialogue—danger of opposition from the mere fact that it is official, of failure from the fact that it is referable most directly to a political sanction. Were it practicable—as to this I can venture no opinion—that such a rescript, framed in the knowledge of the circumstances and conditions of Indian life, should issue, not from Government, but directly from His Majesty the King-Emperor, the political objection would disappear, and the authority of issue would supply that sanction or inspiration in the absence of which a theoretic code must be influenced to ineffectuality.

9. Apart from action of innovation we may proceed in ordinary course to impress upon the pupils in our schools such moral lessons as emerge from the incidents of school life: we may continue in the endeavour to make our schools more and more a constructive influence in the lives of the pupils, to pay attention in increasing measure to the corporate aspect of school and collegiate life, to physical conservation and development, to sanitation, to good conduct and manners, to personal cleanliness. The influence of our teachers will be improved as their pay is increased and the general standard of culture is improved. Discipline in schools will continue to take its tone from the political discipline of the country.

10. Experiments are proceeding in other provinces. Bombay under the influence and advice of an expert from home has taken up the matter in earnest. It would be of advantage to be informed in the fullest detail of what is being done elsewhere and to be kept informed of progress.

11. The questions under reference, in so far as they affect Muhammadans, will be further discussed at the Muhammadan conference which, it is hoped, will be held in the coming rains.

P. S. Chatterjee

(6)
Letter—from the Hon'ble Lieut.-Col. Sir GEORGE ROOS-KEPPEL, K.C.I.F., Chief Commissioner and Agent to the Governor-General, North-West Frontier Province.

To—the Secretary to the Government of India, Department of Education.
Dated—the 18th September 1911.

No.—361-N.

I have the honour to acknowledge the receipt of your letter No. 1257-64, dated the 4th September 1911, on the subject of religious and moral education in schools.

2. As the rural areas of this province are practically entirely Mohammedan, I consider that any effort to introduce secular moral teaching divorced from the Koran would be regarded as an insidious attempt to undermine the religion of Islam and to introduce agnosticism, if not Christianity.

In the Islamic faith, religion and moral teaching cannot be divorced and I attribute our failure to popularize education to be due largely to the attitude of almost hostile neutrality taken up by the Government in the matter.

I am strongly of opinion that in all schools every facility should be afforded to combined religious and moral instruction given separately to children of all faiths by local teachers of religion selected with the concurrence of the parents; and I would point out that, were Christian, Hindu and Mohammedan religious and moral teaching placed on a footing of perfect equality, the Government of India would, in no way, depart from the position of complete neutrality.

In mission schools religious teaching is the rule and not the exception, in spite of the fact that these schools receive aid from Government, and I do not consider it right that discrimination should be exercised against other schools in the Province.

In the circumstances explained above, I do not think that it will be possible to appoint with advantage any committee to consider the question of purely secular moral teaching.

II
Endorsement of the Government of India, Department of Education (Education), No. 995, dated Simla, the 5th June 1915.

A copy of the undermentioned papers is forwarded to the Government of Madras for information, in continuation of this department endorsement No. 1915, dated the 15th December 1914.

(By order)

MAHARAJ SINGH,
Asst. Secretary to the Government of India.
ENCLOSURES

(1)
Letter—from the Hon'ble Mr. H. LE MESURIER, C.S.I., C.I.E., I.C.S., Chief Secretary to the Government of Bihar and Orissa, Education Department.
To—the Joint Secretary to the Government of India, Department of Education.
Dated—the 18th December 1914.
No.—2585-E.

I am directed to refer to your letter No. 246-CD, dated the 14th February 1913, forwarding a copy of a circular letter No. 1257-1264 dated the 4th September 1911, regarding religious and moral instruction in schools.

2. In compliance with the request of the Government of India, the opinions of a number of Government officers and non-official individuals and associations were obtained, and a representative committee was then appointed to consider the whole question. The committee dealt with this difficult subject with great care and thoroughness. Their report was published for public criticism and, together with the comments which it elicited, has been carefully considered by the Lieutenant-Governor in Council. The conclusions of the committee commend themselves generally to the Local Government who have recorded their views in their Resolution No. 2377-E., dated the 16th November 1914, of which a copy is enclosed together with a copy of the committee's report.

SUB-ENCLOSURE

Resolution of the Government of Bihar and Orissa, Education Department (Education Branch), No. 2377-E, dated Ranchi, the 16th November 1914.

Read—The report of the committee constituted to advise Government on the subject of religious and moral training in schools.

(2) Comments received on the committee's recommendations.

Resolution.—The Lieutenant-Governor in Council has carefully considered the report submitted by the committee appointed to advise on the subject of religious and moral education in schools and the criticisms to which it has been subjected. The committee have dealt with this difficult subject with great care and thoroughness. Their conclusions generally commend themselves to Government, and effect will be given to them gradually as opportunity occurs.

2. The recommendations are grouped under three heads: (1) general school influences, (2) moral instruction, and (3) religious instruction. Of these subjects the first is in many respects the most important, as it is unquestionably the least difficult and controversial. However much opinions may differ as to the practicability or expediency of direct moral and religious instruction in schools attended by pupils of different sects and religions, with different moral standards and social customs, there can be no question that the general influences which surround a boy at school are a most important factor in the formation of his character, and that their amelioration is not only an indispensable preliminary to any effective system of direct moral or religious instruction, but is in itself an object of the greatest importance to which careful attention should be paid. The committee have, therefore, rightly devoted special attention to this aspect of the question and have put forward many practical suggestions which have received general acceptance.

3. The primary responsibility for the tone of a school must rest with the teachers, and the Lieutenant-Governor in Council fully concurs in the recommendations made by the Committee as to the measures to be adopted to induce suitable men to enter the teaching profession and to prepare themselves for its duties by a course of adequate training. Measures have already been taken to secure a gradual improvement in the teaching staff, both in aided and Government schools. It is equally necessary to instil into its members a spirit of genuine enthusiasm for their work. Considerable importance thus attaches to the suggestions for the formation of a guild of trained teachers and for the establishment of local associations, which by bringing teachers together will give them opportunities of discussing professional subjects, of essaying and comparing new methods, and of obtaining from one another advice and suggestions on difficult points which may arise in practice.

4. The committee rightly lay stress on the conditions under which the teachers should work. Teachers who spend the day wandering from one large class to another can never obtain any real knowledge of, or influence over, their pupils; and His Honour in Council regards it as a principle of fundamental importance that, even though several masters may teach a given class—and in the lower classes at any rate there are few subjects which require special teachers—one master, and one only, should be definitely responsible for the progress of the class and the behaviour of its students, and should be known emphatically as the 'class-master.'

5. The question of rewards and prizes will be further considered by a committee to be convened by the Director. As regards punishments, there can be no hesitation in endorsing the view that the indiscriminate imposition of fines is highly objectionable, and that this form of punishment should be restricted to a few special offences, such as causing wilful damage and to breaches of discipline to which it is desirable to attract the notice of parents. Corporal punishment must be retained, but it should be administered only in the form of caning under the orders of the headmaster himself.

6. The interesting suggestion that non-resident pupils should be formed into 'houses' according to recognized divisions of the town, and that for each such division a master should exercise the authority and assume the responsibility, of a hostel superintendent for his boarders, has been discussed very fully. Practical experience alone can show whether the measure will meet with the success anticipated. For the present it should be introduced cautiously and experimentally in a few selected schools.

7. The attention of inspecting officers of all ranks is invited to the recommendation of the committee that inspections should be regarded, not as an occasion for perfunctory criticism or the collection of statistics, but as a means of ascertaining the general condition of the school, introducing improvements, and cultivating friendly relations with the teachers. The superior inspecting staff, at least, know this already, but a proper inspection takes more time than many of them can afford to devote to a single school. They should, however, remember that it is better to reduce the number of inspections rather than pay hasty visits, necessarily resulting merely in superficial, and therefore often valueless, inspection notes. The Local Government recognize the necessity for an increase in the number and status of the inspecting staff, and steps in this direction are already being taken.

8. The Lieutenant-Governor in Council is in full agreement with the view that the organization and control of general school games is a duty for which the headmaster himself should be responsible, and which he should consider as of equal importance with his other

duties. Even a headmaster who is no longer able to participate in the games himself can see that they are played in the proper spirit, i.e., that they are characterized by a love of fair play, that every game or match is played for its own sake, and that the desire to win does not lead to the adoption of unfair or questionable methods. The importance of providing schools with adequate play-grounds is fully recognized. A considerable sum has recently been devoted to this object, and further grants will be made as funds permit.

9. The formation of school societies, the adoption of school badges and mottoes and the institution of old boys' meetings are among the subsidiary measures recommended by the committee. They follow the model of English public schools, and their adoption is likely to create among the boys an *esprit de corps*, and an attachment to, and pride in, their school. The necessity for good school libraries is another matter on which stress is rightly laid.

10. The present system of home work and private tuition has been rightly condemned as prejudicial to the health and general welfare of the pupils, and should be discouraged as far as possible. Gradual improvement of teachers should go far to render unnecessary practices which owe their origin and general prevalence mainly to defective teaching in school hours.

11. The Lieutenant-Governor in Council accepts the view that in undenominational schools, a short period every week should be devoted to direct moral instruction by the headmaster or some specially selected teacher. Opinions differ considerably as to the nature of the instruction, some critics advocating, and others opposing, the adoption of moral text-books. The question is difficult and it is impossible at present, in the absence of actual experience, to lay down detailed instructions. The Committee have suggested certain broad principles for adoption. The individual managing authority or headmaster will, for the time being, be left to decide as to the manner in which effect shall be given to them. If the problem is earnestly attacked in a number of different schools, a comparison of the results attained should provide material for the issue of general instructions at some later date. Further than this the Lieutenant-Governor in Council is not prepared to go at present in dealing with the complex problem of religious instruction in undenominational schools. In the first place it must be clearly understood that Government are precluded from taking the initiative by introducing religious teaching in schools under public management; the utmost they can do is to provide facilities for it, and the suggestion of the committee, that permission should be given as an experiment to selected schools to introduce such teaching under definite restrictions, appears to offer the best solution of the problem. The teaching should for the present be conducted only by members of the staff. Ultimately it may be possible to invite the assistance of professional religious teachers, but the experiment needs careful supervision, and until further experience has been obtained, it will be wiser to avoid the introduction of any external agency.

12. In denominational institutions, on the contrary, religious instruction is, or should be, a bond of union amongst the students; and, subject to liberal conditions saving the consciences of those students who are not members of the religious denominations, by whom, or on whose behalf, the instruction is conducted, the fullest possible trial can be given to the effects of religious instruction in moulding the standard of character, which it is sought more widely to develop. In this view the committee caused the question to be examined by three sub-committees from the Hindu, Muhammadan, Christian standpoints, respectively, and all agreed that the teaching staff should be required to give instruction in the doctrines of the religion or sect to which the institution belongs, and that attendance should be compulsory on all students of that denomination. Where any student fails to attend, it should be the duty of the headmaster to report the fact to the parent or guardian concerned who would be left to take such action as he may consider necessary. The Lieutenant-Governor in Council accepts these principles, which provide the necessary facilities for religious instruction, but leaves it to parents and guardians to see that the children take advantage of it, and he hopes that these authorities will co-operate with the principals and headmasters of the educational institutions which are, or will be, conducted by their respective denominations to make the experiment a success and an example to others.

13. In conclusion, the Lieutenant-Governor in Council desires to express his cordial thanks to the members of the committee for the care which they have devoted to this difficult and important inquiry.

Order.—Ordered that the resolution be published in the *Bihar and Orissa Gazette* and a copy be forwarded to all Commissioners of divisions for information and to the Director of Public Instruction, Bihar and Orissa, for further necessary action.

(By order of the Lieutenant-Governor in Council).

J. C. B. DRAKE,
Offy. Under Secretary to Government.

(2)

*Resolution of the Government of Bihar and Orissa, Education Department
(Education Branch), No. 963 E, dated Ranchi, the 15th May 1914.*

By Resolution No. 284 E., dated the 13th February 1914, a committee was appointed to advise Government on the subject of religious and moral training in schools. The report of the committee has been received and is now published for general information. The Lieutenant-Governor in Council will take the report into consideration after the 20th July 1914, and will be glad to receive before that date any criticism or comments which may be offered. All such comments should be addressed to the undersigned.

(By order of the Lieutenant-Governor in Council).

H. McPHERSON,

Off. Chief Secretary to Government.

SUB-ENCLOSURE

*Proceedings of the meetings of the Committee on Moral and Religious Education
held at Bankipore on 9th, 10th and 11th March 1914.*

The following is the text of the resolution convening the committee.—

The Lieutenant-Governor in Council is pleased to appoint the gentlemen named below to form a committee to advise the Government on the subject of religious and moral training in schools:—

1. The Hon'ble Mr. H. LeMesurier, C.S.I., C.I.E., I.C.S., President.
 2. The Hon'ble Mr. J. G. Jennings, Officiating Director of Public Instruction, Bihar and Orissa.
 3. The Right Reverend the Bishop of Chota Nagpur.
 4. The Hon'ble Khan Bahadur Saiyid Muhammad Fakhr-ud-Din, Bankipore.
 5. The Hon'ble Rai Sheo Shankar Sahay Bahadur, C.I.E., Bhagalpur.
 6. The Hon'ble Mr. Madhu Sudan Das, C.I.E., Outack.
 7. Mr. C. Russell, Principal, Patna College.
 8. Mr. H. Lambert, Inspector of Schools, Chota Nagpur division.
 9. Mr. J. H. Thickett, Principal, Patna Training College.
 10. The Reverend Father L. Van Hoek, S.J., Roman Catholic Mission, Ranchi.
 11. The Reverend Licj. Stoseh, President, German Evangelical Lutheran Mission.
 12. Rai Gajadhar Prasad Bahadur, Bankipore.
 13. Chaudhuri Raghunandan Prasad Sinha, Dharmabhusan, Zamindar of Silhaut, Muzaffarpur.
 14. Maulvi Saiyid Ahmad Husain.
 15. Babu Narendra Nath Ray, Principal, Tej Narayan Jubilee College, Bhagalpur.
 16. Mahamahopadhyaya Pandit Sadasiva Misra, Puri Zilla School.
 17. Khan Sahib Amjad Ali, late Headmaster, Patna Collegiate School.
 18. Babu Kamala Prasad, Headmaster, Ranchi Training School.
 19. Maulvi Mahmud, Special Inspecting Officer for Muhammadan Education.
- Mr. G. E. Fawcett, Secretary.

The first meeting was held at Bankipore on 9th March 1914, when all the members were present, except the Right Reverend the Bishop of Chota Nagpur and the Hon'ble Mr. M. S. Das, C.I.E., who were unfortunately unable to attend.

Primary.

2. The Director of Public Instruction had circulated to all the members a note in which he suggested that the subject should be discussed in the following order:—

- (1) General school influences.
- (2) Direct moral instruction.
- (3) Religious instruction.

The President enquired whether the members of the committee were in favour of this suggestion, and two objections were raised. Mr. Thickett suggested that the different questions should be discussed in the following order:—

- (1) The teacher.
- (2) The corporate life of the school.
- (3) Buildings and equipment.
- (4) The curriculum, including direct and indirect moral instruction.
- (5) Organization, including questions relating to the inspecting staff parents, old boys' societies, school exercises and visiting committees.

Mr. Russell proposed as an amendment the following order:—

- (1) The possibility and desirability of religious instruction.
- (2) The possibility and desirability of direct moral teaching.
- (3) General school influences.

The question was put to the vote, and it was decided by a majority of 11 to 5 that the order suggested by the Director of Public Instruction should be followed.

8. The President then asked the Committee whether they agreed that it would be necessary to form Sub-Committees to discuss the question of religious instruction from the different points of view of the several religious communities. On this point there was unanimity. It was agreed that the six Hindu members present should form a Hindu and the four Muhammadan members a Muhammadan Sub-Committee. The Hindu Sub-Committee desired to co-opt Rai Bahadur Purnendu Narayan Singh, Government Pleader at Bankipore, and the Muhammadan Sub-Committee to associate with themselves Nawab Saiyid Altaf Husain Khan of Guzri, Maulvi Saiyid Wasi Ahmad, Wakil, of Bankipore, and Hafiz Mohib-ul-Haq of the Hasan Manzil. The President undertook to request these gentlemen kindly to give the Sub-Committees the benefit of their advice. It was also decided that the Christian Sub-Committee should consist of the Rev. Father Van Hoeck, s.j., the Rev. Lic. J. Stosch, and Messrs. Lambert and Pawcus. This Sub-Committee also desired the assistance of a Hindu and a Muhammadan gentleman and the Hon'ble Khan Bahadur Fakhr-ud-Din and the Hon'ble Rai Bahadur Sheo Shankar Sahay, c.s., were good enough to lend their services. It was decided that each of the Sub-Committees should be asked to answer certain definite questions, and, after discussion, it was agreed that these should be the following:—

- (a) Should facilities for religious instruction and prayer be offered in schools? If so, should they be offered in all schools?
- (b) What should be the general character of any religious instruction imparted in schools? Should it aim at being non-sectarian?
- (c) Should such instruction be offered at the request of a body of parents only?
- (d) Should it be imparted in Government school premises or only in denominational institutions? Should it be given in schools or in hostels only? Should it be imparted by the staff or by outsiders; and if outsiders are employed, under whose control should they teach? Should such instruction be considered within or outside the curriculum?
- (e) Should such instruction be compulsory or optional? and if compulsory, what agency of compulsion should be used?
- (f) Should religious text-books be prepared, and, if so, under what auspices? Should they be of a general nature, or otherwise? What authority should test their suitability?

I.—GENERAL SCHOOL INFLUENCES.

4. The Committee felt that this was, perhaps, the most important branch of their recommendations, for moral and religious teaching in schools must depend for their effect largely, perhaps chiefly, on the teacher and on the example set by him and on the general school influences amidst which a boy grows up. Discussion showed that on this point a unanimity of opinion can be obtained and that much can be done without disturbing the existing arrangements; the same unanimity could not be hoped for if the question of definite religious instruction in non-denominational schools were introduced at this stage, for different communities may very well differ as to what moral and religious laws and doctrines to teach in schools. The Committee, therefore, entered upon a general survey of school life and influences with a sense that they were here upon common ground, and that such a preliminary view of the conditions amidst which the boys of the Province are learning would assist them to some conclusions as regards the weightier questions referred to them, and also might enable the Committee to remove abuses and remedy defects in the present school system.

The Committee proceeded to discuss the following points:—

(1) *The means necessary to obtain good teachers and to increase their authority.*—This was considered under the following heads:—

(a) *The means necessary to obtain good teachers.*—The Committee laid stress on the necessity for careful enquiries into the past careers of candidates who come forward for teaching posts. At present any really searching scrutiny is precluded by the difficulty of obtaining qualified men of any kind, but the matter must not be lost sight of, and will be all important if the prospects of the profession are so raised as to attract recruits in large numbers. In this connection the Committee expressed their approval of the system now followed by Government of giving grants-in-aid to private schools on the understanding that the salaries paid to the teachers do not fall below certain fixed minima, and they considered that the system should be extended as rapidly as funds permit, and that the minima should be raised whenever necessary.

(ii) *The importance of trained teachers.*—The Committee laid very great stress on this point, which seemed to them to be all important. They considered that the facilities for training in this Province need to be increased and improved, and noted with satisfaction that a scheme had already been prepared and submitted to the Government of India. Pending sanction to this scheme no action seemed to be possible.

1. The Committee felt that this was, perhaps, the most important branch of their recommendations, for moral and religious teaching in schools must depend for their effect largely, perhaps chiefly, on the teacher and on the example set by him and on the general school influences amidst which a boy grows up. Discussion showed that on this point a unanimity of opinion can be obtained and that much can be done without disturbing the existing arrangements; the same unanimity could not be hoped for if the question of definite religious instruction in non-denominational schools were introduced at this stage, for different communities may very well differ as to what moral and religious laws and doctrines to teach in schools. The Committee, therefore, entered upon a general survey of school life and influences with a sense that they were here upon common ground, and that such a preliminary view of the conditions amidst which the boys of the Province are learning would assist them to some conclusions as regards the weightier questions referred to them, and also might enable the Committee to remove abuses and remedy defects in the present school system.

The Committee proceeded to discuss the following points:—

(1) *The means necessary to obtain good teachers and to increase their authority.*—This was considered under the following heads:—

(a) *The means necessary to obtain good teachers.*—The Committee laid stress on the necessity for careful enquiries into the past careers of candidates who come forward for teaching posts. At present any really searching scrutiny is precluded by the difficulty of obtaining qualified men of any kind, but the matter must not be lost sight of, and will be all important if the prospects of the profession are so raised as to attract recruits in large numbers. In this connection the Committee expressed their approval of the system now followed by Government of giving grants-in-aid to private schools on the understanding that the salaries paid to the teachers do not fall below certain fixed minima, and they considered that the system should be extended as rapidly as funds permit, and that the minima should be raised whenever necessary.

(ii) *The importance of trained teachers.*—The Committee laid very great stress on this point, which seemed to them to be all important. They considered that the facilities for training in this Province need to be increased and improved, and noted with satisfaction that a scheme had already been prepared and submitted to the Government of India. Pending sanction to this scheme no action seemed to be possible.

(ii) *The pay of teachers.*—The Committee observed that while they welcomed the scheme for the improvement of the teacher's position, outlined in paragraph 22, sub-heads 1(a), (b) and (c) of the Resolution of the Government of India No. 301C.D., dated the 21st February 1913, they were not aware of the progress made in introducing the proposed graded service on pay rising from Rs. 40 to Rs. 400. An initial pay of Rs. 40 seemed to them too low to attract capable English teachers, but, provided that the grading were good, the creation of a service on the terms proposed would undoubtedly be beneficial. They observed that the prospects in other professions are at present so much better than in that of teaching, that in view of the general rise in the rates of pay throughout the public services a small salute rise in the teacher's pay will not be sufficient to assure the necessary increase in the attractiveness of the teaching profession, whose pay requires improvement relatively larger than in other services. They considered that a provident fund for the teachers of aided schools was an absolute necessity, but they understood that the Government of India had already accepted this principle and were taking steps to work out a detailed scheme. In these circumstances it was decided that any further discussion on the subject for the present was likely to be unprofitable.

(iii) *The status of the teacher.*—The President explained that the Local Government had already submitted proposals for the inclusion of a larger number of teachers in the Provincial Service, and in other respects desired to raise the status as well as the emoluments of the profession.

(e) *Security of tenure.*—The Committee were of the opinion that reasonable security of tenure in the case of teachers in private and aided schools is necessary for the maintenance of good discipline. Reference has already been made to the desirability of establishing a provident fund, which should be of some assistance in encouraging permanence of tenure.

(b) *The means necessary to keep alive in teachers the spirit with which they have been imbued in the Training College.*—

(i) *Teachers' guilds.*—Two types of teachers' association were suggested:—

(a) *A guild of trained teachers.*—The object of such a Guild would be to create a true professional spirit, and it was generally considered that it would be best if the scope of the Guild were extended to the whole Province and no further. With this restriction the Committee supported the recommendations of the Pooa and Calcutta Conferences, and recommended that Government should be asked to take the necessary steps for the establishment of a Guild of trained teachers.

(b) *Local associations.*—Mr. Thickett stated that a local association already existed at Bankipore, and that trained and untrained teachers alike were admitted. The members met to discuss questions relating to their professional work, to deliver model lessons, and for similar objects. It was decided to recommend that the inspecting staff should encourage such associations. No assistance from Government would be required except, perhaps, an occasional grant for the purchase of a magic lantern or similar apparatus.

(ii) *The conditions under which teachers should work.*—This was discussed under three heads:—

(a) *The hours of teaching.*—This was reviewed under two heads, viz., the hours appropriate for (a) Headmasters, and (b) Assistant Masters. (a) With regard to the former point a variety of opinions was expressed. Father Van Hoeck stated that in schools the Headmaster did not regularly teach for more than half an hour a day, though he would spend the whole day in supervising the school work, and frequently took classes in the absence of the regular teachers. In other schools Headmaster teach for longer periods, but it appears to be the general practice for the Headmaster to have not less than three periods a day available for supervision. The Committee recommended that this practice should be converted into a fixed rule, and in special cases they would be glad to see Headmasters given even more leisure for this duty. (b) It was decided to recommend that every Assistant Master should have at least one period a day free from actual class teaching, and that in the four highest classes of High Schools this minimum should be raised so as to give the teacher at least three free periods in every two days. Periods spent in correcting exercises and similar work would count as free periods, for these periods are intended to be respite from actual class teaching, not hours of leisure.

(b) *The maximum number of boys for a class.*—Under the University Regulations the largest number of boys permitted in the two highest classes of a High School is 50, in the next four classes 40, and in the other classes 30. Experience has shown that classes which approach these maxima are too large for a teacher to control properly, and the Committee were of the opinion that the maxima ought, if possible, to be reduced to 30 for Senior classes and 20 for Junior classes. To give effect, however, to these recommendations it would be necessary to establish a large number of additional schools, and the Committee were unanimous in thinking that little or no action could be taken until funds were available for establishing the additional schools required.

(c) *The system of class teachers.*—It appears at present to be the custom for each class in a High School to be taught by a large number of different teachers. This is clearly not necessary, especially in the lower classes where a single teacher should easily be capable of teaching all, or almost all, of the subjects which the boys study; on the other hand, the desirability of a system of class masters is scarcely open to question. Such an arrangement would make one particular teacher definitely responsible for everything done by each class. The Committee, therefore, recommended that, as far as possible, especially in the lower classes of High Schools, one teacher should teach and be responsible for each class. Even in the higher classes the responsibility for each class should be assigned definitely to one teacher, though here a larger degree of specialization is required, and the class teacher can spend less time with his boys.

(c) *External helps to authority.—Rewards and Punishments:—*

(i) *Rewards.*—Mr. Thickett opened the discussion on this subject by proposing that fewer or preferably no prizes should be given for the mere acquisition of knowledge. He observed that the acquisition of knowledge was likely to bring its own sufficient reward in afterlife, and suggested that school prizes should, therefore, be devoted to encouraging good conduct and the formation of a good character. In private schools the number of prizes given for good conduct is small, but in Government schools the amount available for prizes for good conduct and regular attendance, derived as it is from the fine fund, is often larger than that allotted to rewards for proficiency. Mr. Russell observed that the system of giving prizes to the best boys in a class was open to objection. Prizes may be regarded as bribes. They have no effect on idle and troublesome boys, and merely provide a base motive to students who would work for a higher motive if the prizes were not offered. This argument would seem to point to the desirability of giving prizes to all the boys who attain a certain standard rather than to one or two boys at the top of a class. It was finally decided that the present system of awarding prizes is far from satisfactory, and the Committee recommended that the Director of Public Instruction should be asked to convene a small Committee to consider the subject carefully, keeping in view especially the bearing of the prizes on the character of their recipients. The same Committee should also deal with the question of Honours Boards and with the whole system of rewards for proficiency and good conduct.

(ii) *Punishments.*—The attention of the Committee was drawn to the common practice of fining boys for offences of every kind. They were not prepared to recommend that fining should be abolished; the system is useful as a means of bringing defaults to the notice of the boys' guardians and fines should always be inflicted in the case of wilful damage and perhaps for a few other offences, but they considered that fining should be greatly restricted, and should be replaced, as far as possible, by some other system of bringing the pupils' faults to the notice of his guardian. In this connexion the conduct register which Mr. Russell showed (Appendix H) was viewed with approval, and its general introduction was recommended. Again, it was decided that it was necessary to draw the attention of teachers to the need for discouraging, and for punishing more severely than at present, unfairness and dishonesty, especially in connexion with copying and the making of false excuses. The laxity at present displayed in this connexion is notorious. Lastly, attention was drawn to the fact that teachers at present often give transfer certificates to troublesome boys, thus shirking their duty and leaving it to somebody else to undertake the responsibility of reforming them. It was decided that all transfer certificates should show the reason why a boy leaves his school, and it was felt that if teachers could be induced to fill up the space allotted for this purpose clearly and honestly a great improvement would be effected.

(2) *The "House" System.*—The President explained this system briefly. The object is to place in charge of the students living in one *mohalla* or other convenient unit a teacher, preferably himself resident in that locality. This teacher, who would be called the "House master," would be required to keep in touch with all the pupils living in the area, to see that their conditions of residence and association were satisfactory, and generally to be responsible for their welfare. In all probability in some cases supervision will be resented by the boys, and other difficulties will probably have to be overcome as is usual in the case of all innovations. It was, therefore, decided to recommend that the system should first be tried experimentally in one or two schools, preferably in those whose Headmasters have had actual experience elsewhere of the working of this or of a cognate system.

On the morning of March 10th the Muhammadan and the Christian Sub-Committees presented their reports, which are printed as Appendices. It was decided to circulate these, with the report of the Hindu Sub-Committee when received, and the Committee then proceeded with the discussion.

(3) *The inspecting staff.*—At the Calcutta Conference complaints were made that inspections are at present generally too mechanical, and that insufficient attention is paid to the moral welfare of the boys. Mr. Lambert observed that the Department and University required a large amount of statistical information, the collection and copying of which occupies a large part of an Inspector's time. He considered that an Inspector of Schools in this Province should be able to spend three days twice a year at every High School in his Division, though in the case of efficiently-managed schools visits of inspection need not be either so frequent or so prolonged. It was pointed out that the visits of an Inspector should not be too frequent, or there would be a danger of their ceasing to be regarded as important, in which case less attention would be likely to be paid to the Inspector's recommendations. On the other hand, it was considered very necessary that Inspectors should visit schools sufficiently often to enable them to get to know all the teachers. A further suggestion was made to the effect that the Inspector should on each of his visits address the staff and the students, but to this it was objected that such addresses might be made the occasion for teachers to ventilate grievances against the school authorities. It was decided to recommend that the attention of Inspecting Officers should be drawn to the fact that adverse criticisms on teachers should not be recorded publicly in the Visitors' Book. The Inspecting Officer should draw the attention of the teacher concerned to his defects by private advice given in a friendly spirit. Such advice is certain to be carefully attended to by any teacher who really loves his profession, whereas teachers who take no interest in their work will pay little attention to advice or instruction in any form.

Generally the Committee felt that it is somewhat doubtful to what extent Inspecting Officers at their visits can assist the moral welfare of the boys; that at present they are, to a considerable extent, hampered by the mechanical work required of them, which leaves too little time for any work of a better class which they might otherwise be able to do; that, so far as time permits, they should devote attention to the general welfare of the students; that the mechanical work might be reduced by the preparation of a form into which could be filled, with the least possible labour, the whole of the statistical information required, and that such a form should be printed and standardized to replace those at present prescribed by the Department; that Inspectors should be allowed considerable discretion as to the number and duration of the visits which they should have to pay to each school; that all Inspecting Officers should have had previous teaching experience and, as far as possible, should have been trained; that the attention of Inspecting Officers should be drawn to the necessity for cultivating friendly relations with the teachers under them; and, lastly, that discussions between teachers and Inspecting Officers were likely to be useful, but that addresses to teachers at the time of inspection should be optional, though they might occasionally be very useful. The Committee noted with approval that proposals have already been made to give each district an Inspecting Officer in the Provincial Service, and they hoped that this reform would lead to the appointment of Inspecting Officers with a higher conception of their work.

(4) *Games.*—The question of organized school games was next considered. It was pointed out that these could not be made compulsory for sickly boys or for those who live a long way from school. Some members, too, regretted the present tendency to encourage English games only, at the expense of Indian games, and drew attention to the fact that the games as at present played tend to professionalism and other abuses, and that the provision of careful organization is necessary. It was also noted that any system of compulsion would render necessary the provision of many more play-grounds than the schools at present possess. With regard to the organization of games there was a unanimity of opinion that the Headmaster should be generally responsible. Some members, however, considered that under the Headmaster there should be a "Games Secretary" who would be entrusted with all the details of organizing the games; while others considered that this function would fall more properly to Hostel Superintendents and to the "House masters" proposed in section (2) above. It was suggested that no one should be appointed Hostel Superintendent unless he took sufficient interest in games to make him a fit person to be entrusted with the physical welfare of the boarders.

The general sense of the Committee was that participation in organized games or physical exercise of some kind (Indian games being included) should be made compulsory; that such games should be carefully organized; that Government should make liberal provision for the purchase of play-grounds both for Government and for private schools, and that the Headmaster, in the first instance, should be held responsible that his pupils take sufficient physical exercise. There was a difference of opinion as to whether the Headmaster should be assisted by one teacher specially selected for the purpose or by Hostel Superintendents and "House masters."

15
15

92

(5) *School Societies*.—The difficulty of collecting a number of small subscriptions for different school societies was urged as an argument against multiplying the number of societies, but it was felt that this difficulty could be overcome by fixing a consolidated subscription including the payments to all the different funds. The larger part of this consolidated fund would be required by the athletic club, and grants should only be made from the consolidated fund to other societies on their fulfilling certain definite requirements to be laid down by the Headmaster and the Inspector of Schools. In any case, few societies other than the athletic club would have any large expenditure. Attention was drawn to the need for providing common rooms in hostels to serve as meeting grounds for the boarders and as centres for their social life. Some discussion took place on the value of dramatic performances; but, while most of the members present considered that it would be safest to ban them all together, Mr. Stosch considered that such performances were useful as aids to removing the shyness which small boys, and particularly aborigines, feel when they have to speak in public.

The committee finally agreed that every endeavour should be made to encourage societies, which should be self-supporting, for debates and other social objects. They observed that debating societies would need careful supervision, and considered that in the majority of schools dramatic performances, particularly those in which boys are required to play female parts, should be prohibited. Dialogues and recitations, however, should be encouraged.

(6) *School Halls and Gatherings*.—The committee considered it desirable that in every school all the boys and masters should be assembled once a day for roll call. In the assembly each class should be assigned to definite position, and its master, who would take his place in front of it, should be able to mark his attendance book without noise or confusion. While the committee agreed that school halls were generally to be desired they considered that in schools whose financial resources are limited the provision of such halls should not be insisted on and the roll call might be held in the open air.

(7) *The System of Monitors*.—The Committee observed that they had practically no information as to the success of this system in any Indian school, though it had been tried with success in some Indian colleges. They considered it desirable that experiments should be tried in selected schools where the headmaster's personality would be likely to make the system a success if it were possible to do so. The selected headmasters should be given a fairly free hand in making the experiment, so that the experience of different systems might be available for future guidance.

(8) *School Dress*.—The committee were not prepared to recommend any general uniformity in school dress, but wished to draw attention to the importance of encouraging cleanliness and good taste in clothing. All eccentric or exaggerated costume should be forbidden, and boys should be required dress in good taste, due regard being paid in each case to their national costume. On ceremonial occasions all the boys in a school should be required to wear *pagris* of a uniform colour which would be recognized as the school emblem.

(9) *Badges and Mottoes*.—It was decided to recommend that every high school should have a badge and a motto which should be registered in the office of the Director of Public Instruction. This badge and motto should be stamped on all its prize books, and might be worn on the *pagri* or breast pocket as a mark of distinction by monitors and other selected boys.

(10) *Old Boys' Meetings*.—It was agreed that old boys' meetings should be encouraged, especially at such times as school athletic sports and prize-givings.

(11) *The School Surroundings*.—The committee recommended that an enquiry should be made as to the extent to which use is at present made of the powers which the local authorities possess for closing disorderly houses and liquor shops in the vicinity of schools. They also considered that the food vendors, who are allowed to sell sweetmeats in school premises, should be kept under careful supervision. With regard to the surroundings amidst which boys live in their homes it was felt that the house system referred to in section 2 would, if successful, provide the most satisfactory key to the problem.

(12) *The Relations between Parents and Schools*.—It was decided before taking further action to watch carefully the success of the experiment of social gatherings for the parents, which is being tried this year at all Government High Schools. In this connexion the committee also observed that the present system of visiting committees, which gives the entrée to our high schools to a number of the most respectable citizens of the towns in which they are situated, has much to recommend it as enabling the members of these committees to assure themselves that the moral welfare of the pupils is not neglected. They considered that no addition to the functions of these committees was required.

(13) *Home work*.—Mr. Russell gave figures which he had collected some years ago to show the amount of home work done by the pupils of the lower classes of the Patna Collegiate School. The figures are reproduced below.—

83

Name of class.	Number of hours of work in school, excluding drill.	Number of hours of work done at home every day.	Number of hours of work done on Sundays.	Weekly total.	Average age.
Standard VI	24	6	8½	66½	13
" V	24	4½	6½	57½	10
" IV	20½	4½	7	61½	11
" III	20½	4½	7	61½	9

Mr. Russell observed that though many of the boys probably did not really do as much work as was stated, there was no reasonable doubt that the figures given were accurate as far as the more industrious boys in each class were concerned. The committee were of opinion that judging from Mr. Russell's data and from such other information as they had at their disposal it was more than probable that the amount of home work done was at present so great as to be dangerous to the health and general welfare of the pupils, and they considered that immediate steps should be taken to reduce it. They felt that the amount of home work set at present and the system of private tuition, which goes hand in hand with it, were due in the main to defective teaching, and they fully agreed with the Calcutta Conference that home work should be confined to revising, summarizing, and applying that which has been taught in class. The present procedure appears generally to be the reverse of this: the boy is required to read his books for the first time at home, and his class work is frequently limited to answering questions on the matter already learnt. This system greatly reduces the teacher's work but adds enormously to the boy's difficulties, and leads directly to an increase in the number of hours during which he has to study at home, in addition to affording a very reasonable excuse for the employment of private tutors to do the work which the class teacher should have done. The conclusions of the committee were as follows:—

(a) No new ground should be broken in home work. This will imply that all historical, geographical, and scientific lessons should be learnt for the first time in class, but should not be taken as in any way discountenancing the system of giving boys fresh passages of the classics or of English literature to study at home. Such work is not really the breaking of new ground; it is the application of knowledge already acquired.

(b) The amount of time to be spent on home work should be limited to two hours in the case of the higher, and one hour in the case of the lower classes.

(c) Not more than two subjects should be given for study in one night.

The committee observed that the system of class masters already suggested in paragraph 1 (5) would act as a check on the amount of home work set. At present each teacher may set his home work without considering how much other teachers will prescribe for the same boy. A large number of the members of the committee were also of the opinion that if the amount of home work is limited in the manner which they recommend the present curriculum will require to be revised.

(14) *School Organization*—The question of the desirability of separating the senior and junior classes of high schools was discussed. Mr. Thickett pointed out that at present the junior classes are often neglected. They are given the worst teachers and their work is seldom carefully supervised. He therefore considered it desirable from an educational point of view that the junior and senior classes should be separated, and pointed out that such a course has also much to recommend it on moral grounds. The objections to this proposal, which would involve an introduction of the English 'Preparatory School' system, or, in Indian terminology, the establishment of a large number of Middle English Schools, are:—

(i) New buildings would be required in a great many cases and additional staff and additional expenditure would be involved.

(ii) At present it is at least possible for the boys in the junior classes to receive occasional lessons from the really capable teachers whom a high school can employ, whereas the Middle English Schools would not be able to afford the services of men so highly qualified.

After some discussion the committee decided to recommend that in each school the assistant headmaster, or some other teacher specially selected for the purpose, should be placed in charge of the lower classes with a definite rank and title, and should be held responsible for the moral and intellectual progress of the boys in these classes; that an experiment should be made in the direction indicated by Mr. Thickett; that in playgrounds boys should be divided according to age rather than according to their classes; and that it was desirable to strengthen the staff of the lower classes in all high schools. Chaudhuri Raghunandan Prasad Sinha observed that the general trend of the discussion was to emphasize the desirability of establishing more Middle English Schools.

P. M. Chatterjee

(15) *Buildings and Furniture*.—It was decided that any detailed examination of this question scarcely fell within the terms of reference to the committee, but they considered it desirable to render school buildings as attractive as possible, both inside and outside, by the provision of pictures and photographs for the class-rooms and by keeping the school grounds neat and tidy. Everything possible should be done to make the school a place of beauty, happiness, and learning. With this end in view a careful examination should be made of the best types of buildings, and of pictures for use in schools, as well as of the most appropriate types of furniture. These questions have been considered in more detail by the Committee on School Hygiene.

(16) *Suggested code of directions for the use of teachers*.—On March 11th the reports of the three sub-committees were circulated, and three notes, which are printed as appendices to this report, were handed in by Father Van Hoek, Chandhuri Raghunandan Prasad Sinha, and Babu Kamala Prasad, respectively. Some discussion took place with regard to the suggestion made in the first of these notes that a short code of directions should be prepared as a guide to teachers in allotting rewards and punishments. It was pointed out that the Teachers' Manuals already published contain a certain amount of information on the subject and that there are also treatises in English. The latter, however, are numerous and sometimes diffuse and not easily accessible. What is wanted is a code of instructions to be followed when dealing with sulky boys, impertinent boys, disobedient boys, and so forth. Some members objected that there was a danger of such instructions developing into too rigid a code and that to provide any general instructions was difficult, for much depends in each case on the general feeling of the class as well as on the character of the teacher and of the boy. It was, however, generally recognized that many teachers at present are almost entirely ignorant of the best methods of dealing with boys requiring punishment, especially for minor offences, and consequently fall back on flogging when other punishments would be more appropriate. The committee, therefore recommended that Government should ask the Director of Public Instruction to frame a draft code for the guidance of teachers. The code should be couched in very general terms and should be published for criticism before adoption. It was suggested that the following gentlemen would form a suitable committee:—

The Hon'ble Khan Bahadur Fakhr-ud-din, The Hon'ble Rai Bahadur Sheo Shankar Sahai, C.I.E., Mr. Russell, Mr. Lambert, Mr. Thickett, Father Van Hoek, Rai Gajadhar Prasad Bahadur, Chandhuri Raghunandan Prasad Sinha, Dharmabhusan, and Maunvi Mahmud.

(17) *School Libraries*.—Before passing on to consider more difficult topics the committee discussed the question of school libraries. It was observed that provision was already made for examination by the Inspector of the lists of all books to be purchased for the libraries of Government schools. It was considered that aided schools should be required to submit similar lists for sanction, and that it was desirable that aided schools, too, should benefit in this way by the experience and advice of the Inspector. The committee were informed that a system of class libraries had been introduced in a number of schools. These libraries are collections of books suitable for some particular class and kept in the class-room itself. The committee commanded to the department the question of the extension of such a system. A further suggestion, made by Mr. Thickett, that one period a week should be devoted to the reading of library books, was also noticed as likely to be useful.

II.—MORAL INSTRUCTION.

With regard to moral instruction Mr. Russell observed that every lesson should be a moral lesson in so far as it should inculcate conscientiousness, accuracy, tidiness, and similar virtues. It was strongly felt that too much importance cannot be given to the indirect moral instruction which a good teacher gives throughout the day's work. As regards direct moral teaching there was a difference of opinion. Mr. Thickett considered that it was impossible to make any but the briefest addition to the curriculum, though he was in favour of devoting a short period every week to lessons on behaviour, deportment, and dress. Anything beyond this would, he thought, lead to controversy. As an example of what he intended he showed the committee a chart prepared under the auspices of the Children's National League of Courtesy. Most of the members were in favour of adopting some such rescript for general use, but there was a difference of opinion as to whether it should be merely hung on the class-room wall, or should form the basis of the weekly lesson. Mr. Russell was strongly opposed to the delivery of lessons based on any such rescript. He considered that boys would take no interest in them, and that practical results could only be expected from addresses delivered on the occurrence of special episodes in the school life. This suggestion generally found favour with the committee, and it was agreed that weekly address should be given ordinarily on Monday morning at the time of the daily assembly already recommended; but on the occurrence of a suitable occasion, at any other period and on any other day or days in the week, the headmaster should be free to deliver such an address.

and it was thought possible that in such cases the headmaster might wish to make use of the master time on the following Monday not so much for moral instruction as for remarks upon some other subject connected with the welfare of his pupils.

It was finally agreed that, while incidental moral teaching is an extremely important part of the teacher's duty, it is desirable that once a week a period, not exceeding half the length of an ordinary school period, should be set aside for direct moral instruction; that such instruction should be based as far as possible not on any receipt, but on definite occurrences connected with the life of the school; that the address should be of a practical nature; that no moral text-books should be prepared, but that Government should be asked to direct the committee referred to above to frame a receipt suitable to be hung up in school buildings. This weekly address should be given only by the headmaster or by some other teacher selected by him for the occasion from time to time.

III.—RELIGIOUS INSTRUCTION.

The reports of the sub-committees were next considered. Mr. Russell opened the discussion by stating that in his opinion no religious instruction should be given except in denominational schools. In other schools religious instruction is not, and cannot be, a bond of unity between the students; on the contrary, it may have the effect of creating or accentuating differences between the different sections of the pupils, while the teaching is likely to be either lukewarm or else so enthusiastic as to be provocative to other creeds.

It was agreed to consider first the question of religious teaching in denominational schools. In such schools facilities for religious instruction and prayer will, of course, be given to boys of the religion for whom the school is intended. With regard to boys of other religions it was agreed that—

(a) In the case of day scholars, no obstacles should be raised by the school authorities to religious instruction or prayer, but that it was not incumbent on them either to provide a place for the purpose, or to make arrangements themselves;

(b) In the case of boarders, whenever separate hostel accommodation is provided for boys of other religions, the boarders should be allowed to use their own rooms, or the common room (in the case of pupils belonging to communities who have no objection to using for general purposes a room in which prayers are held) for daily prayers, provided that such prayers are performed in a manner which does not inconvenience the other members of the hostel. Where no separate hostel accommodation is provided difficulties would arise in permitting religious instruction, and on this point the opinion of the committee was divided as to the duty of the school authorities. In any case in such schools the most that can be expected from the school authorities with regard to boys of faiths other than their own is that they should raise no objection when such boys wish to perform their daily devotions.

With regard to non-denominational schools there was a sharp difference of opinion as to whether religious teaching should be allowed especially in Government schools, and as to whether, if allowed, it should be given inside or outside the ordinary school hours. It was agreed however that, if such teaching were allowed at all, attendance thereat should be made obligatory, unless the parents raised any objection, but that boys should be punished for absence only with the express consent of their guardians; and that, except in denominational schools, any such teaching should be simple and non-sectarian. The committee were generally of the opinion that where religious instruction is given in a school it is not also necessary to give it in the hostels. With regard to the question whether the religious instruction should be given by the staff or by outsiders, there was a preponderance of opinion that in no circumstances should it be given except by teachers of the regular staff. A considerable number of members, however, were not prepared to agree on this point, and considered that, while it should be given by the staff wherever possible, allowance should be made for cases where the staff contains no member of one particular faith. They considered that in such cases outsiders, such as recognized ministers of religion, should be permitted to give religious instruction at such hours and places within the school premises as the Headmaster might direct, and that the headmaster should always have the right to be present. Here again, it was felt that any punishment for non-attendance at religious instruction should be allowed by the headmaster only on the express request of the guardians.

Altogether, therefore, it was not found possible to attain unanimity as regards religious teaching in non-denominational schools further than to recommend that an experimental permission should be granted to selected schools to introduce such teaching under definite restrictions.

With regard to religious text-books it was agreed that no such books were required for Christians, and that the suggestion that the Director of Public Instruction on should in any way determine the suitability for Hindus or Muhammadans of the religious text-books to be prepared by different sections of those communities was altogether impracticable. If such text-books are

prepared they will have to be prepared entirely by the communities themselves. They should be published in advance for criticism, and any book not meeting with uniform approval should be absolutely banned.

The last point considered was with regard to the Muhammadan mid-day prayers. The Muhammadan members agreed that on ordinary days the interval of half an hour allowed in the middle of the school day was sufficient for their boys. On Fridays Muhammadan boys are generally allowed a special period for prayers between 12-30 and 1-30 p.m., and this concession they should continue to enjoy.

The Committee then dispersed after a vote of thanks to the chair.

APPENDIX A.

Note by Mr. J. H. Thickett.

MORAL EDUCATION.

The school is or should be an institution designed to influence for good the developing character of the boy, and the Conference might be asked to consider in detail the various factors which contribute to the making of a good school.

A.—INTERNAL FACTORS.

The teacher.—The means of increasing the teacher's authority and influence. Training. Status. Pay. Invitation to social functions. Honours. The attractiveness of the educational profession should be such that the very best men the community can supply would have no hesitation in joining its ranks. Guild of trained secondary teachers with the limits of its activities strictly defined. Should it be provincial or for all India? Local educational associations. The position of the teacher in aided and private schools. Security of tenure. Provident fund. Class masters *versus* subject masters. How many boys can a teacher teach efficiently at one time and how many hours a week should a teacher be expected to teach?

The teacher's instruments—rewards and punishments. Can the use of these be improved? The major punishments are expulsion, rustication, corporal punishment, fines. Special attention might be directed to the system of fining for nearly every offence. A discussion of the value of corporal punishment would probably be illuminating. The practice of giving transfer certificates to boys whom the teacher finds difficult to manage is fairly common. Proposal that prizes should no longer be given for acquisition of knowledge and for passing examinations but for good habits and good conduct. The world has quite enough prizes in store for the successful examinee without the school adding to the number. Does not the system of rewards in vogue tend to emphasise the importance of the acquisition of knowledge rather than the importance of character development? On what ground should prizes for good conduct be awarded? The erection of honours boards. It is desirable that definite rules should be formulated relative to the infliction of punishment and to the conferring of rewards. The rules should state to what offences the various approved modes of punishment are suitable and also for what meritorious actions rewards should be given.

2. *The corporate life of the school.*—The means available for fostering *esprit de corps* and for improving the tone of the school. The delegation of authority to boys and the question regarding the best use of the boys' leisure, i.e., the time during which he is not occupied with the curriculum of studies nor with home work.

The playing of out-door games cannot be made compulsory for all boys but some form of out-door recreation should be compulsory. There are innumerable suitable forms of activity, e.g., cricket, football, hockey, tennis, badminton, swimming, rowing, riding, cycling, cross-country running, indigenous games, walking, racing, school journeys, holiday camps, hobbies involving manual work such as carpentry, iron work, wood and stone carving, gardening, nature study, etc.

There is danger in fixing the responsibility for games on one teacher. Every member of the staff should be required to take interest in some form of out-door activity. The value of competitions between different schools might be considered. This often gives rise to jealousy, ill-feeling and sometimes bloodshed. The 'pot hunting' spirit. The monopolisation of the playing field by the first team. Playing fields should be provided for all schools. For the Bankipore schools a good site for playing fields could be found to the south of Langar Toli Mohalla and west of Kadam Kuan Road.

In-door activities should be encouraged and boys should form themselves into societies according to their tastes for debates, literature, essays, music, drama, archaeology, photography, etc. As a means of promoting sociability in-door games should be encouraged and hostels should be provided with suitable common-rooms where all the members of one house or of one section can meet together.

Delegation of authority to boys. Monitors. Prefects. The house system.

The desirability of extending the hostel system.

57

Social functions are important. The chief are prize distributions, annual sports school treats, parents' days, school "at homes."

Distinctive school dress for games is desirable, and good use can be made of badges, colours and mottoes.

3. *Buildings and equipment*.—School buildings. Enquiries might be set a foot with a view to the planning of a suitable and economical school building the cost of which would be within the means of the average school. It seems probable that a satisfactory and fairly cheap type of school building could be constructed. Perhaps a report on the type of building used for open air schools in England and Germany would throw light on this question. Architecture. Area of rooms. Cubic space per boy. Central hall. Headmaster's room. Common-room. Main library room. Drill sheds and gymnasium. Sanitary arrangements. Ventilation and lighting. Hostels, number of boys to each room, cubic space per boy, hostel furniture, hostel common-room. Superintendent's quarters—position in relation to hostels. School furniture. The most suitable type of desk. Back rests and foot-rests essential. Dual desks *versus* single desks. Mural decorations. Only pictures and photographs of real artistic merit should be used for this purpose. Maps, charts and the ordinary educational pictures should only be shown in class on occasion required.

4. *The curriculum*.—Is not the curriculum already sufficiently crowded or perhaps it is overcrowded? Is it necessary to give direct moral instruction over and above the indirect moral instruction now given? Should more time be devoted to the teaching of history and literature on account of their rich moral contents? Should manual training work, e.g., woodwork be introduced? If a new subject is introduced into the curriculum the time devoted to some other subject must be reduced. If direct moral instruction is introduced can a common basis of agreement be found in those morals which are dependent on personal and social sanctions? Does any one object to direct and systematic instruction in matters of personal hygiene, dress, manners, and deportment? There is a good deal of slovenliness and slackness in these matters. Could not several days in the school year be regarded as red letter days, such for example as the King-Emperor's Birthday, Darbar day, Empire day, anniversaries of the deaths of famous men? On the latter occasions biographical stories well told would leave a lasting impression. Would the introduction of a simple school ritual be practicable? An inspection of the Children's National Guild of Courtesy Chart will be suggestive in relation to the question of a Rescript.

Will it be necessary to have text-books written for the direct moral instruction lessons, or will a teacher's hand-book be sufficient?

Consideration might be given to the questions of home work and the employment of private tutors, and also to the system or lack of system in vogue relative to the production of school-books. The question of school-books is most important, as the popular method of teaching in Indian schools is through and by means of the text-book.

The question of teaching religious knowledge seems to be limited to denominational schools. Religious instruction cannot be given in Government schools, but perhaps facilities for religious observances should be provided for the pupils in the hostels. Private reading might be encouraged, and a love of good literature created, by means of the introduction and proper use of the class library and by means of the reading of suitable papers and periodicals.

The system of examinations or tests of progress. The dangers of encouraging the competitive spirit.

Is it desirable that junior secondary school-boys and primary school-boys should study the same curriculum?

5. *Organization*.—Do not the junior classes of a secondary school constitute the weakest part in the whole educational system? The desirability of accommodating junior and senior boys in separate buildings. Time-table difficulties under existing system. Immoral practices. The worst qualified and the most incompetent teachers on the staff are invariably employed in the junior classes. Fatal effects on character. The English preparatory school system. Should it be introduced into India? The introduction of Preparatory schools should create eventually a body of experts in junior secondary school education as is the case in England.

B.—EXTERNAL FACTORS.

Inspecting Officers.—Does not the term Inspector now connote criticism and fault-finding rather than sympathy, appreciation and helpful advice? When so much depends on the inspecting officer's opinion is it not to be expected that teachers will resort to devices of eyewash and bluff? Inspectors should join in the life of the school on the occasions of their visits. They should not be mere theorists but should be prepared to step into the arena and show practically how improvement can be made, and they should therefore be men who have had previous teaching experience and have undergone a course of training. The title Educational Adviser or Superintendent of Education would be better than that of Inspector of Schools. Why is the head of the Education Department styled merely Director of Public Instruction and not Director of Education? The writing of a long and stereotyped report after a visit of inspection seems to be an unnecessary and often useless tax on the Inspector's time and energy. The chief good points and chief weak points to be noticed. Systems for improvement. Should the Inspector report mention teachers by name (only in the case of exceptionally good work)? Giving notices of visits. If the Inspector is regarded as a friend and adviser there should be no objection to his strolling into the school at any moment.

2. *Parents.*—Relation between them and the headmaster and the members of the staff. Visits of parents to teachers and of teachers to parents. The difficulties connected with the latter. Progress reports for the information of parents. Their presence desirable at all the social functions of the school. On parents' days the headmaster might give an address explaining the aims of the school. On such occasions the work of the boys should be exhibited.

3. *Old boys, societies.*—Their desirability and their influence on the school. Maintenance of traditions.

4. *School Surroundings.*—Sale of drugs, cigarettes and dirty food. Disorderly houses. Loafers in the neighbourhood of the schools. Neatness and cleanliness.

5. *Visiting Committees.*—Is it practicable for them to take a more active part in the life and work of the school? At present they are more or less ornamental.

J. H. THURTELL.

APPENDIX E.

Note by the Rev. Father Van Hoek, S.J.

Every one is agreed that to secure as far as possible a better formation of the character of the boys in the schools, the very first condition, a condition *sine qua non*, is to secure masters of sufficient moral character. Many suggestions have been made, but these will remain without appreciable effect unless means be taken to bring them to the knowledge of the teachers, and to keep them before their eyes.

In this connection, I venture to make the following suggestion:—

That a short code of directions be prepared, pointing out the qualities and virtues an ideal teacher should possess or try to attain, exhibiting his characteristic way of dealing with boys, of using rewards and punishments, etc.

These directions would be guiding principles: as long as he follows them he is sure to be on the right path,—when he departs from them he knows he is wrong.

There are precedents for such a code: the Junior (and the Senior) Teachers' Manual contains such directions for the teaching of different subjects.

Such rules exist (in Latin) and are found to be of great use both to the Headmaster to point out defects, and to the master himself as directions in perplexing circumstances.

I do not suggest any plan, I only give one or two instances to make my meaning clear.

Rule.—The teacher should never be hasty in punishing. Often and particularly when a pupil defies the teacher and refuses obedience, it will be best to wait patiently and assign the punishment later.

Rule.—No noise or confusion is to be tolerated when the students enter the class-room.

L. VAN HOOK, S.J.

APPENDIX F.

Note by Chaudhri Raghunandan Prasad Sinha.

I have read the opinions given on the subject of imparting religious and moral instruction to Hindu students and find that most of them consider the same impracticable, chiefly on the ground of the diversity of sects among Hindus. In my humble opinion, the differences due to the various sects among Hindus are more imaginary than real. The classification of Hindus under the sects of *Vaishnava*, *Sakta*, *Saiva*, *Ganapatya* and *Saura* does not imply, in case of house-holders, any marked difference, and they should not be considered as sects in the sense implied in other religions where each sect has a separate place of worship not shared by others. It is a misnomer to call the Hindu worshippers of different aspects of one God a number of different sects. A father having three sons may make one son take up the worship of *Vishnu*, the second son that of *Siva*, and the third that of *Sakti*, though the father himself be a *Ganapatya*, and, by the adoption of these different forms of worship, not the least difference in the religious belief and routine work of the household would be created. In fact, it is enjoined by the *Shastras* that the aid of astrology should be taken to ascertain which aspect of a Divinity such as *Vishnu* or *Siva* should be taken as the *Ishwara* (Ideal Divine aspect) by a particular individual and not that it should be hereditary. The sects of other religions are generally founded on some fundamental differences based on other differences in interpretation of some verses of scripture or of words, and thus no sect thinks itself right and another wrong in matter of difference, but in Hinduism such is not the case. Hinduism itself recognises that different objects and forms of worship are necessary for people of different temperaments and thus each of them is considered to be right and none wrong. The followers of each form of worship not only pay equal reverence and regard to the objects of all other forms, but actually worship them as well. The *Vaishnava* temple of *Sri Jagannath* at Puri receives visits and worship from followers of *Siva* and *Sakti*, the *Siva* temple at *Kashi* receives similar visits and worship from followers of *Vishnu* and others, and the *Sakti* temple of *Kali* at *Calcutta* receives visits and worship from followers of *Vishnu* and *Siva*. In many places, *Vishnu* temples are in charge of *Siva*, and *Siva* temples in charge of *Vaishnava* and there is no objection in the matter.

Like all other religions, Hinduism also believes in Brotherhood, but it is based not on outer forms but on the identity of the different forms of "lives" found in the universe, as has been scientifically demonstrated by Professor J. C. Bose. Hence this Brotherhood of Hinduism is not limited to mankind only but extends to all the kingdoms of nature. Consequently it is obligatory upon every Hindu to pay heed to the welfare of all the kingdoms of nature without any discrimination. The above is called *Atmavada* or "selfism" and is a principle accepted by all classes of Hindus. It thus lays down that the life of a Hindu should be devoted to the well-being of all, from the minute insects to the highest beings inhabiting the entire cosmos. It is said *उदारचित्तानां सुखे तु दुःखम्* i.e., "the liberal minded consider the entire world as their household." If we can bring real life and spirit into our religious injunctions and forms, then the moral regeneration of the Hindus is sure and certain.

In order to rouse and stimulate the moral nature of Hindu boys, it is necessary that they should be appealed to by reference to scriptural injunctions on the subject, and the bright and unique examples of their forefathers in strictly upholding moral principles and the most trying and adverse circumstances, as recorded in sacred books, should be held up to them as examples to be followed, and a course of religious training would give them inner strength to curb their lower natures. Thus we can successfully develop the innate virtues latent in all.

There are even now many religious associations for Hindu students only and many *Sathnas* for adult Hindus following different vocations in life, and there has never occurred a single instance in which it has been found that the instructions and discourses delivered under their auspices did not suit any class of Hindus. I have myself conducted religious classes solely consisting of Hindu students of all castes, creeds and sects in connection with High English schools in towns for more than ten years, but have never found any difficulty in the work on the ground of diversity of sects and beliefs. The fact is that followers of all forms of worship have common scriptures of conduct (*Smritis*) and other sacred books are common to them all. The only requirement of Hinduism consists in the cultivation of the moral and spiritual natures of man. The moral development must come first. Hence *Manu* who is the highest authority among Hindus and accepted by all, declares that *dharma* or religion is simply the acquisition of moral virtues and must be practised by all without any exception. *Shri Krishna* in *Mahabharat* defines *Jnana* (perfect knowledge) as moral virtue. But in order to acquire these moral virtues, one is required to go through a course of religious discipline which controls and harmonises the physical and emotional natures and thus makes the acquisition easy and sure. Therefore, mortality is based on religion and the acquisition of the former without the latter is impossible for the majority.

RAGHUNANDAN PRASAD SINHA.

APPENDIX G.

Note by Babu Kamala Prasad.

No religious instruction is possible in schools under Government management where boys of different persuasions and sects congregate, but it may be permissible in denominational aided or unaided schools. Any attempt to impart religious instruction in Government institutions is bound to give rise to endless disturbances notwithstanding any amount of toleration shown by the teachers as regards religious matters concerning different religions and faiths of different sects. Theoretically the teachers may be expected to be very tolerant, but in the field of work it is hard to conceive that a teacher brought up to a particular faith will not lose his balance of mind when a religion, however unsectarian, which is foreign to his creed, is being taught. His examples would generally be drawn from the religion in which he has been brought up. We should consider teachers to be ordinary human beings and nothing more. Moreover, supposing that the teachers are what they should be, the difference in the religious views of the pupils of different religions cannot fail to create ill-feeling among them. The immature minds of boys cannot be as tolerant as the mature minds of grown-up people. In my opinion religious teaching should be left to the parents alone.

I subscribe to the note of the Sub-Committee with the above remarks, if the sense of the Conference be that religious instruction is possible in Government schools.

KAMALA PRASAD.

Letter—from the Hon'ble Mr. H. SHARP, C.I.E., I.O.S. Joint Secretary to the Government of India, Department of Education.
To—the Chief Secretary to the Government of Bihar and Orissa, Department of Education.
Dated—Delhi, the 24th February 1915.

- No.—864.
- I am directed to reply to your letter No. 2585-E, dated the 18th December 1914, on the subject of religious and moral instruction in schools.
2. The Government of India's letter No. 1257-1264, dated the 4th September 1911, invited the matured views of Local Governments upon the whole question. It was not intended that Local Governments should undertake any revision of the general policy which has so long been maintained on the question of religious instruction without previous reference to the Government of India or until the Government of India had been able to consider the matter in the light of the various opinions offered. Moreover, it would be necessary previously to report any radical change in this policy to the Secretary of State.
3. The Government of India observe that in their Resolution No. 2377-E, dated the 16th November 1914, the Government of Bihar and Orissa have expressed themselves as willing to provide facilities for religious instruction in schools under public management through members of the staff where the initiative is taken by parents of the pupils. It is understood that the present scheme will be undertaken merely as an experiment in selected schools.
4. The Government of India have not yet received all the replies due to their letter of the 4th September 1911 and are not yet in a position to approve the terms of the Resolution of the Government of Bihar and Orissa or any other proposal involving a change of policy. They would be glad to receive a report of the results of the experiment when these are sufficiently declared.

(3)
Letter—from the Hon'ble Mr. J. C. GODLEY, M.A., C.S.I., Under Secretary to the Government of Punjab, Home (Education) Department.
To—the Secretary to the Government of India, Department of Education, Simla.
Dated—Lahore, the 20th April 1915.
No.—126.

- I am directed to reply to Mr. Sharp's letter No. 1257-1264, dated 4th September 1911, on the subject of religious and moral instruction in schools.
2. I am to explain in the first place that the delay in answering this letter, which is much regretted, has been due to various causes. A special enquiry had already been instituted in 1910 regarding the state of religious and moral instruction in Punjab schools, and the report resulting from this enquiry was embodied in Chapter XII of the provincial educational report for 1909-10, so that such information as was available had already been placed before the Government of India. The question next arose whether as suggested in the letter under reference, a special committee should be convened to consider the question. In view of the prevailing tension between religious communities in this province, the Lieutenant-Governor was of opinion that so far from any practical benefit being likely to accrue from the deliberations of such a committee, discussion of the controversial matters involved would merely have the effect of accentuating already existing differences. It was determined, however, that the first convenient opportunity should be taken of eliciting fresh opinions on the subject in the course of the proceedings of a general educational conference. Since that date it has not been found possible to hold more than one such conference, and although the question was included among the agenda, it was only cursorily referred to, the time proving insufficient for a prolonged discussion. The Lieutenant-Governor believes, however, that the result of any discussion of the subject by representatives of the various religious communities in this province would be similar to that described in paragraphs 4 and 5 of the United Provinces Government letter No. 689, dated 8th June 1912, to your address, and that while there would be a theoretical agreement that moral instruction based on religion is desirable, the difficulties of giving practical effect to such agreement in Government and Board schools would prove to be overwhelming.
3. The question of moral instruction divorced from religion and its sanctions may first be considered. The moral instruction referred to in your letter is understood to mean the inculcation of right conduct by precept, as distinct from the training of character given by school discipline and the various influences which are active in a well-regulated school, especially the influence of the teachers. Lessons directly or indirectly inculcating moral conduct are interspersed in the school reading-books used in this province, and readers specially compiled for the purpose by Dr. Mead and Dr. Murdoch have also been authorized in the past; while under a former character are frequently displayed on the walls of the school rooms. Thus there is ample material for the moral training of the pupils, and should the teachers have the

CONFERENCE TO THE HON'BLE MR. J. C. GODLEY, M.A., C.S.I., UNDER SECRETARY TO THE GOVERNMENT OF PUNJAB, HOME (EDUCATION) DEPARTMENT.

THE GOVERNMENT OF INDIA, DEPARTMENT OF EDUCATION, SIMLA.

LETTER FROM THE HON'BLE MR. J. C. GODLEY, M.A., C.S.I., UNDER SECRETARY TO THE GOVERNMENT OF PUNJAB, HOME (EDUCATION) DEPARTMENT, LAHORE, TO THE SECRETARY TO THE GOVERNMENT OF INDIA, DEPARTMENT OF EDUCATION, SIMLA, DATED 20TH APRIL 1915.

NO. 126.

I AM DIRECTED TO REPLY TO MR. SHARP'S LETTER NO. 1257-1264, DATED 4TH SEPTEMBER 1911, ON THE SUBJECT OF RELIGIOUS AND MORAL INSTRUCTION IN SCHOOLS.

2. I AM TO EXPLAIN IN THE FIRST PLACE THAT THE DELAY IN ANSWERING THIS LETTER, WHICH IS MUCH REGRETTED, HAS BEEN DUE TO VARIOUS CAUSES. A SPECIAL ENQUIRY HAD ALREADY BEEN INSTITUTED IN 1910 REGARDING THE STATE OF RELIGIOUS AND MORAL INSTRUCTION IN PUNJAB SCHOOLS, AND THE REPORT RESULTING FROM THIS ENQUIRY WAS EMBODIED IN CHAPTER XII OF THE PROVINCIAL EDUCATIONAL REPORT FOR 1909-10, SO THAT SUCH INFORMATION AS WAS AVAILABLE HAD ALREADY BEEN PLACED BEFORE THE GOVERNMENT OF INDIA. THE QUESTION NEXT AROSE WHETHER AS SUGGESTED IN THE LETTER UNDER REFERENCE, A SPECIAL COMMITTEE SHOULD BE CONVENED TO CONSIDER THE QUESTION. IN VIEW OF THE PREVAILING TENSION BETWEEN RELIGIOUS COMMUNITIES IN THIS PROVINCE, THE LIEUTENANT-GOVERNOR WAS OF OPINION THAT SO FAR FROM ANY PRACTICAL BENEFIT BEING LIKELY TO ACCRUE FROM THE DELIBERATIONS OF SUCH A COMMITTEE, DISCUSSION OF THE CONTROVERSIAL MATTERS INVOLVED WOULD MERELY HAVE THE EFFECT OF ACCENTUATING ALREADY EXISTING DIFFERENCES. IT WAS DETERMINED, HOWEVER, THAT THE FIRST CONVENIENT OPPORTUNITY SHOULD BE TAKEN OF ELICITING FRESH OPINIONS ON THE SUBJECT IN THE COURSE OF THE PROCEEDINGS OF A GENERAL EDUCATIONAL CONFERENCE. SINCE THAT DATE IT HAS NOT BEEN FOUND POSSIBLE TO HOLD MORE THAN ONE SUCH CONFERENCE, AND ALTHOUGH THE QUESTION WAS INCLUDED AMONG THE AGENDA, IT WAS ONLY CURSORILY REFERRED TO, THE TIME PROVING INSUFFICIENT FOR A PROLONGED DISCUSSION. THE LIEUTENANT-GOVERNOR BELIEVES, HOWEVER, THAT THE RESULT OF ANY DISCUSSION OF THE SUBJECT BY REPRESENTATIVES OF THE VARIOUS RELIGIOUS COMMUNITIES IN THIS PROVINCE WOULD BE SIMILAR TO THAT DESCRIBED IN PARAGRAPHS 4 AND 5 OF THE UNITED PROVINCES GOVERNMENT LETTER NO. 689, DATED 8TH JUNE 1912, TO YOUR ADDRESS, AND THAT WHILE THERE WOULD BE A THEORETICAL AGREEMENT THAT MORAL INSTRUCTION BASED ON RELIGION IS DESIRABLE, THE DIFFICULTIES OF GIVING PRACTICAL EFFECT TO SUCH AGREEMENT IN GOVERNMENT AND BOARD SCHOOLS WOULD PROVE TO BE OVERWHELMING.

3. THE QUESTION OF MORAL INSTRUCTION DIVORCED FROM RELIGION AND ITS SANCTIONS MAY FIRST BE CONSIDERED. THE MORAL INSTRUCTION REFERRED TO IN YOUR LETTER IS UNDERSTOOD TO MEAN THE INCUCLATION OF RIGHT CONDUCT BY PRECEPT, AS DISTINCT FROM THE TRAINING OF CHARACTER GIVEN BY SCHOOL DISCIPLINE AND THE VARIOUS INFLUENCES WHICH ARE ACTIVE IN A WELL-REGULATED SCHOOL, ESPECIALLY THE INFLUENCE OF THE TEACHERS. LESSONS DIRECTLY OR INDIRECTLY INCULCATING MORAL CONDUCT ARE INTERSPERSED IN THE SCHOOL READING-BOOKS USED IN THIS PROVINCE, AND READERS SPECIALLY COMPILED FOR THE PURPOSE BY DR. MEAD AND DR. MURDOCH HAVE ALSO BEEN AUTHORIZED IN THE PAST; WHILE UNDER A FORMER CHARACTER ARE FREQUENTLY DISPLAYED ON THE WALLS OF THE SCHOOL ROOMS. THUS THERE IS AMPLE MATERIAL FOR THE MORAL TRAINING OF THE PUPILS, AND SHOULD THE TEACHERS HAVE THE

inclination and ability to make use of it; and evidence exists that in secondary schools the responsibilities of the staff in this and other matters pertaining to the conduct of the pupils are being more fully realised as the quality of the teachers improves. Provided that the training institutions do their share in instilling a sense of duty in this respect, as is reported to be the case at present, the Lieutenant-Governor does not think that an attempt to make moral instruction in any way compulsory in schools would be an improvement. To require teachers, for instance, to deliver periodically what may be called lay sermons, or to work through a syllabus of formal morality with their pupils, would probably do more harm than good to the cause which it is desired to further: the instruction would in most cases be lifeless, making no appeal to the feelings or imagination; and if the example of the teacher did not correspond to his precept, the hollowness of the scheme would be self-evident.

4. Public opinion on the subject of moral instruction in schools, so far as it has been ascertained in this province, is briefly as follows. Parents as a body fail to realise their own obligations in the matter and consider that they are discharging their duty by sending their children to school and leaving the rest to the teacher. Hindu opinion is inclined to favour theoretical instruction in morals in the schools, while the Muhammadans' view is strongly opposed to the severance of moral from religious teaching, and similarly the representatives of Christian Missions attach more importance to religious teaching, coupled with strict discipline and the influence of example, than to moral instruction in the abstract. All would probably agree that the personality of the teacher is the main factor.

5. The majority of the high schools in the Punjab and a large proportion of the English-teaching middle schools are under denominational management, and religious teaching forms part of the school course. In the remainder, chiefly Government and Board schools, no religious teaching is provided, but the practice of beginning school with prayer is not uncommon in Government high schools, and religious teaching is permitted in the school premises out of school hours. Advantage, however, is not taken at present of the latter concession, and when the experiment was tried by one community recently, it aroused opposition and remonstrance from others. The position of these schools as neutral ground for contending sects is not without its advantages. It may, for instance, be claimed that the atmosphere of a Government or Board school, especially if placed under a strong and impartial headmaster, is more likely to promote tolerance and fellow-feeling than that of a purely sectarian school, a point which many parents seem to appreciate. The plan of starting hostels of a denominational character in connexion with Government or Board schools is favoured as a means of providing religious instruction out of school hours, and such hostels, if properly managed and supervised, are aided from public funds.

6. Of the primary schools attended by day-scholars a portion are aided elementary or "indigenous" schools in which religious instruction and the use of religious text-books are permitted. In Board schools attended by pupils of various denominations it is, of course, impossible to authorise such instruction being given generally, but exceptions are made wherever this can be done without an infringement of principle, and the use of school buildings for the purpose of denominational instruction out of school hours would not be objected to if there were a demand for it. The Lieutenant-Governor does not think that further measures can be taken in this direction consistently with the observance of a policy of neutrality in religious matters.

7. The general conclusions summarised in paragraph 102 of the report on education in this province for 1909-10 still hold good, viz, (1) that the actual effect of the direct moral instruction conveyed through undenominational moral readers is not considerable; (2) that the most effective direct moral teaching is that which is based upon religious doctrine; (3) that the effect of direct moral teaching is in proportion to the earnestness and character of the teacher; and (4) that in the hands of many others such teaching would be ineffective, and in some cases might do harm, where the general influence of the teacher was not also exerted on behalf of the precepts conveyed in the "moral" lesson. The position cannot be considered very satisfactory, but the Lieutenant-Governor doubts if he can look to any considerable improvement in it through the teaching agency while we stand committed—as we must—to the policy of religious neutrality in Government and Board schools. His Honour thinks that for boys and girls of school-going age the only effective moral teaching is that based on religion and its sanctions. The well-known lines of Burns suggesting an appeal to conscience rather than to the supernatural penalty as a safeguard against wrong-doing—

"The fear o' hell's a hangman's whip,

To haud the wretch in order,

But where ye feel your honour grip,

Let that aye be your border"

may appeal to the mind in which the intellect or the sense of honour has been developed, but will evoke but a faint response from young and immature minds.

Endorsement of the Government of India, Department of Education (Education), No. 145, dated 19th February 1916.

A copy of the undermentioned papers is forwarded to the Government of Madras for information in continuation of this department endorsement No. 995, dated the 5th June 1915.

(By order)

G. ANDERSON,
Asst. Secretary to the Govt. of India.

ENCLOSURES

(1)

Letter—from the Officiating Chief Secretary to the Government of Bihar and Orissa.

To—the Secretary to the Government of India, Department of Education.

Dated—the 27th May 1915.

No.—958-E.

I am directed to refer to the correspondence resting with Mr. Sharp's letter No. 364, dated the 24th February 1915, in which the Government of India asked for a report on the results of the experimental introduction of religious instruction into selected schools.

2. The Director of Public Instruction has made enquiries whether it would be possible to take action in the leading Zila and Collegiate schools on the lines suggested in paragraph 11 of the Resolution No. 2377-E, dated the 16th November 1914, recording by the Local Government, a copy of which was submitted to the Government of India with Mr. LeMesurier's letter No. 2585-E, dated the 18th December 1914. The local officers, however, in each case have advised that an experiment of the nature contemplated is impracticable and the Lieutenant-Governor in Council therefore proposes to abandon the scheme for the present.

(2)

Letter—from the Hon'ble Mr. A. W. BOTHAM, B.A., I.C.S., Second Secretary to the Chief Commissioner of Assam, Education Department, Education Branch.

To—the Secretary to the Government of India, Department of Education.

Dated—Shillong, the 24th December 1915.

No.—5654-E.

I am directed to invite a reference to paragraph 8 of my letter No. 3347-E, dated the 27th June 1914, on the subject of religious

The Hon'ble Mr. A. Majid, Legal Remembrancer.
Mr. F. B. Wilkins, Inspector of Schools, Surma Valley and Hill Districts.

Maulvi Abdullah Abu Saiyid, Professor, Cotton College.

Maulvi Abul Lais Saaduddin Muhammad, Superintendent, Sylhet Madrasa.

Maulvi Yasin Ali, Deputy Inspector of Schools, Hailakandi.

Maulvi Tayab Ali, Deputy Inspector of Schools, Dhubri.

The Hon'ble Mr. J. R. Cunningham, Director of Public Instruction.

superintendents of hostels occupied only by Muhammadans should be encouraged to influence the boys under their charge to the daily performance of *Namaz*, and that facilities should be given, where this is possible, for the purpose. Where (as will be the case in most hostels) there is no existing room which can be spared for the purpose of *Namaz*, the Chief Commissioner agrees that there would be no objection to the construction of a special room by public liberality, provided that it were understood that the money collected for such a prayer room would have to be handed over to Government who would take such measures as it chose for its expenditure, and that the room so constructed should form part of the hostel building, the contributors or the general public acquiring no right or interest in it.

2. The Director of Public Instruction has been authorized to give effect to the committee's recommendation, as an experimental measure, in so far as this will entail no additional expenditure from public funds.

SUB-ENCLOSURE.

Extract from the proceedings of the Provincial Committee appointed by the Director of Public Instruction, Assam, to consider the courses in religious instruction and in Urdu, Persian and Arabic for elementary and secondary schools as recommended by the Assam Muhammadan Conference which met on 5th October 1914.

RELIGIOUS INSTRUCTION IN HOSTELS.

10. The Director invited the consideration of the meeting to a question outside the scope of their reference from the conference, namely, the subject of religious discipline in Muhammadan hostels, informing the meeting that this was a measure which had been recommended by the Conference on religious education which met at Dacca in December 1908.

J. R. CUNNINGHAM,
Director of Public Instruction, Assam.

With reference to your letter No. 5654-Eo, dated the 24th December 1915, on the subject of religious instruction in Muhammadan hostels, I am directed to request that the results of the experimental measure contemplated may be noted in the Annual Reports of the Director of Public Instruction.

Recorded.
(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.



104

NOTES CONNECTED WITH G.O. No. 1457, HOME (EDUCATION),
DATED THE 17th NOVEMBER 1917

[SUBJECT.—Religious and moral instruction in public schools.] X

Demi-official—from the Hon'ble Diwan Bahadur P. RAJAGOPALA ACHARIYAR
Avargal, C.I.E., Secretary to the Government of Madras, Educa-
tional Department.

To—M. VISVESWARAYYA, Esq., B.A., L.C.E., M.I.C.E., C.I.E., Diwan of Mysore.
Dated—the 24th October 1914.

The question of giving religious instruction in the public schools is now under the considera-
tion of the Madras Government. The educational authorities advise that it is neither expedient
nor practicable, but *per contra*, we are told that the scheme has been in operation for over five
years in the Mysore Province and that it is by no means clear that it is or would be a failure.
You must no doubt be very familiar with the question by this time. Would you kindly tell me
what your impression is of the Mysore experiment—so far as it has gone?

Demi-official—from M. VISVESWARAYYA, Esq., B.A., L.C.E., M.I.C.E., C.I.E., Diwan
of Mysore.

To—the Hon'ble Diwan Bahadur P. RAJAGOPALA ACHARIYAR Avargal, C.I.E.,
Secretary to the Government of Madras, Educational Department.
Dated—Bangalore, the 19th November 1914.
No.—2393/En. Two.

I duly received your letter of the 24th October asking for my views on the question of
religious and moral instruction in the public schools.

I send herewith, for your information, copy of a note prepared by Mr. M. Shama Rao,
Inspector-General of Education in Mysore, and also a printed note by Mr. H. V. Nanjundayya,
our First Member of Council, on the subject. I concur generally with the views expressed by
Mr. Shama Rao.

HOME (EDUCATION) DEPARTMENT.

The papers in the current file were all with the file relating to religious and
moral instruction recently disposed of by G.O. No. 1293, dated 11th October 1917.
As these papers were not printed with this Government Order a draft order recording
these for future reference is submitted for approval.

S.N.P.—13-11-17.

N.K.—15-11-17.

C. RAMANUJA ACHARIYAR—17-11-17.
(Print this Government Order also.)

R. RAMACHANDRA RAO—17-11-17.
[G.O. No. 1457, Home (Education), dated 17th November 1917.]

For approval.

2/11/17.

My
H. V. Nanjundayya
8/11/17

ORDINARY.

PRESS SLIP.

PREFERENCE.

URGENT (a).

Spec. II-38-2-15.

Home (E.C.)

DEPARTMENT.

Current No dated 191 ..

G.O. No. 1707, dated 17 Nov. 1917.

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Brief subject: Religious Moral Instr. in schools

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(a) If a paper is marked to be printed urgently, the Superintendent of the section concerned should sign the Press slip. The Superintendent should exercise a careful discretion in the matter.

(b) Each letter, memorandum, or order, or set of orders, in the file of correspondence should be headed in succession with the Roman numeral I, II, III, etc., the number being written in red ink or blue chalk above the item. The particular papers to be printed in the special issue-copies should be indicated by the Roman numeral (I, II, etc.) by which that item has been headed in the correspondence file. All matter, including marginal remarks or references, to be printed should be written in ink and matter which should not be printed should be encircled. Initials and signatures that are not quite legible should be re-written distinctly.

(b) For rules regarding printing of notes, see rule 315 of the office Manual.

(c) The number of copies and the details of distribution should be filled in by the Superintendent or Reference concerned.

(d) In the absence of special instructions to the Press to keep matter standing for a specified period, ordinary papers of 8 pages and under will be kept standing for one week, and larger papers for two weeks only. The type of notes and of all confidential papers is distributed immediately after striking.

(e) This slip, properly and completely filled in, should accompany every paper sent to Press; it will be returned by the Press when proofs are furnished; it should be sent to the Press when a call is made for revised proofs or when a corrected proof is sent for striking. When finally returned by Press it should be filed with the original order or letter.

INSTRUCTIONS FOR THE PRESS.

(a) If, in the opinion of the Superintendent of the Press, a paper has been marked urgent unnecessarily, he should send the Press slip to the Registrar with a remark to that effect.

(b) Unless a note to the contrary is made against the matter, pencil entries should not be printed. The Superintendent of the Press may bring to the notice of the Registrar any instance of incomplete or careless editing.

(c) Signature copies of letters to the Secretary of State or to the Government of India should be printed on hand-made paper.

(d) This slip should be returned by the Press to the Secretariat when proofs are furnished; it will be sent back to the Press when proofs are returned corrected and should be finally returned to the Secretariat when struck-off copies are supplied.

(e) The names of the Secretary and Members should be printed in full when they occur on the right hand side, only the first time when they appear on the left side, the initials alone being printed later.

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‡ To be initialled and dated.

P.T.

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Clerk.

C

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Referencer.
Clerk.

SP Panthamalai

22/1/17

Supdt.

Supdt.

Supdt.

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*SPB
22/1/17*

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