

INDIA'S THREE GREAT EDUCATIONAL NEEDS,

AND

HOW TO PROVIDE THEM.

BY

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The Three Great Needs are Agricultural, Industrial, and Moral Education.

Representatives of Agriculture, Manufactures, and Education in the Viceroy's Council would aid in providing them.

It is also shown that the above measures would be safeguards against Famines.

WITH REMARKS

ON

UNIVERSITY REFORM.

"What you would put into the life of a nation, put into its schools."

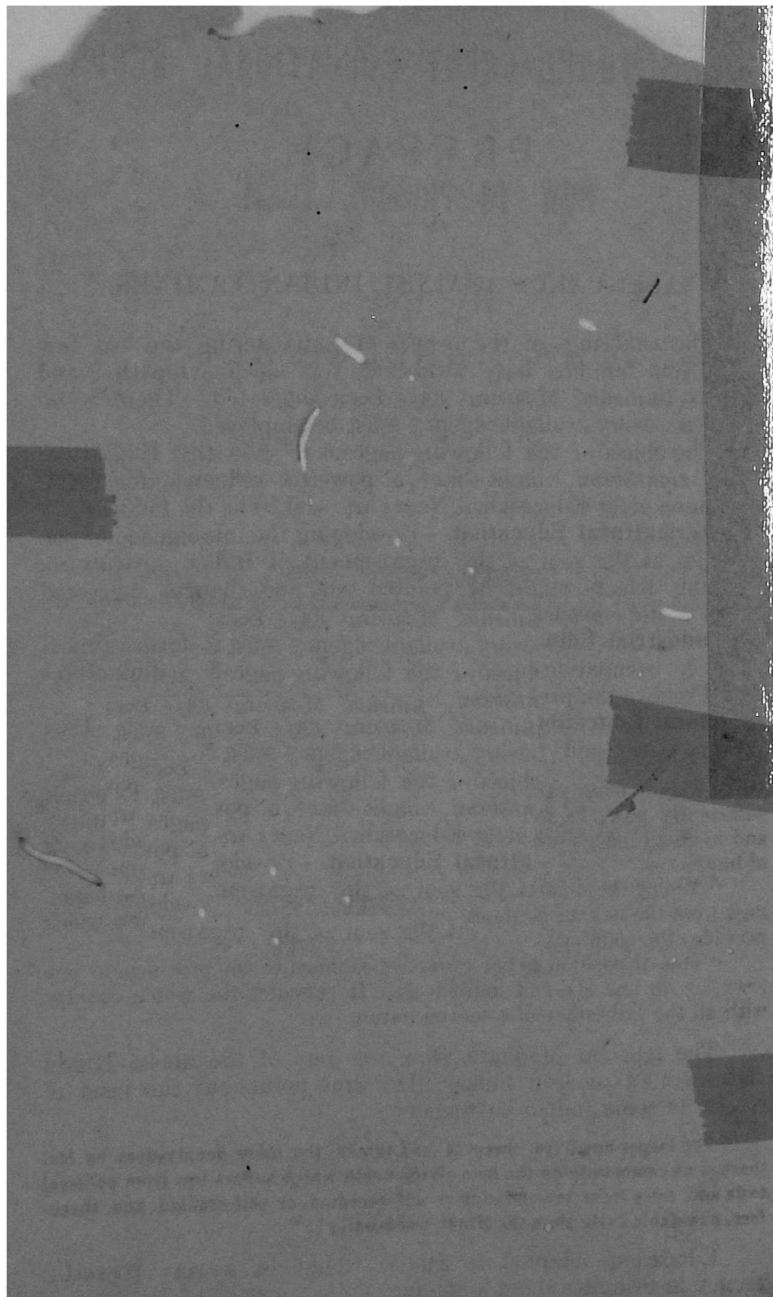
PRINTED AT THE S. P. C. K. PRESS, VEPERY.

SOLD BY MR. A. T. SCOTT, TRACT DEPÔT,

MADRAS.

1902.

Price, 3 Annas.



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PREFACE.

SAFEGUARDS AGAINST INDIAN FAMINES.

The sufferings of the people of India during the last few years from famines, have awakened very deep sympathy, and various Remedial Measures have been suggested. There is no panacea : every available agency must be employed.

The object of the following pages is to show that Education, of the right kind, might have a powerful influence for good. The three great Educational Needs are said to be the following :

Agricultural Education.—Developing the intelligence of the ryot lies at the root of the improvement of Indian agriculture. Existing defects might be pointed out, and changes suggested which would considerably increase the food supply.

Industrial Education.—At present agriculture forms almost the sole occupation of the people. Developed manufactures would relieve the pressure on the soil.

Moral Education.—This is also an important factor. Last century Carey said :

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

“Among the numerous causes which contribute to exclude happiness from the natives of India is the *universal tendency to borrow* which pervades the country....

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

The late Sir Madhava Row was one of the ablest Hindu statesmen of modern times. He thus points out the need of reform in some Indian customs :

“The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community ! !”

Education, adapted to India, would be a very powerful agency in bringing about a change.

How is this Education to be provided ?

At present only about 2 per cent. are under instruction. At the Budget Debate of 1898, Mr. Nicholson charged Government with "**starving agriculture on Rx. 50,000 a year.**" The development of manufactures is one of the most crying needs of India.

To remedy this state of things, it is suggested (pp. 38-42), that AGRICULTURE, MANUFACTURES and EDUCATION should be represented on the Viceroy's Council.

Considering the very onerous duties of the Viceroy and that he is generally a stranger to the country, it is very desirable that he should have a Cabinet somewhat like that of the Prime Minister of England.

At present the Military Element in the Council is too powerful—two members out of six, exclusive of the Viceroy. Had the proportion been smaller, perhaps some of the frontier wars might have been avoided, and the military expenditure considerably reduced. At all events, by the proposed change three great interests—Agriculture, Manufactures, and Education—would receive greatly increased attention.

There are ~~would-be~~ politicians whose only idea of statesmanship is cheese-paring economy, whereas sometimes a wise expenditure is far preferable.

It is believed that intelligent thoughtful men, on careful consideration, will see that the influence of the proposed change would be far-reaching and most beneficial.

Nearly every civilized country in the world has its Ministers of Agriculture, Commerce, and Education. Much more are they needed in India, with its vast population.

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INDIA'S THREE GREAT EDUCATIONAL NEEDS.

INTRODUCTION.

Among the Twelve Measures which Lord Curzon set before himself, EDUCATIONAL REFORM is at once the most important and the most difficult. The capabilities of education are immense. It has been said, **What you would put into the Life of a Nation, put into its Schools.** The process will be slow, but it will tell in the end.

India, next to China, presents the noblest field in the world for enlightened education. In intellect its people rank high; they possess some admirable qualities which it is most desirable to conserve. On the other hand, it cannot be denied that they have failings which require to be corrected, and that certain virtues require to be fostered. To meet the case, a **careful Survey of India's Needs**,—sanitary, material, intellectual, and moral—is necessary.

A well-directed system of education would benefit the people of India in every respect, and they would take their place among the foremost nations of the earth. To have contributed to this, in an important degree, would form the grandest trophy of Lord Curzon's administration.

Remarks include the following main points :

I. THE SPECIAL IMPORTANCE OF EDUCATION IN INDIA.

II. DEFECTS OF THE PRESENT EDUCATIONAL SYSTEM.

III. INDIA'S THREE GREAT EDUCATIONAL NEEDS.

IV. HOW TO PROVIDE INDIA'S THREE GREAT EDUCATIONAL NEEDS.

V. UNIVERSITY REFORM.

There are many subordinate details requiring attention, but the above are of vital importance.

I. THE SPECIAL IMPORTANCE OF EDUCATION IN INDIA.

Education is important everywhere ; but it has special claims upon the State in India. It is the common belief of the Hindus that a man who has no son to make offerings for him after death falls into the hell called *put*. The masses therefore marry as a religious duty, irrespective of the means of subsistence. Muham-madans marry on the strength of the proverb, "He who sends mouths will send meat."

The result of this is the increasing pressure of the population upon food.

The following remarks on this subject are abridged from Sir H. S. Maine :—

"India seems likely to experience, more than any society of men, that peculiar trial which follows good government.....In no country, will there be probably a severer pressure of population on food. India is the only part of the world in which every single male of the population is married as soon as it is possible for him to be married. The superstitions of the vast majority will not allow animals to be bred or killed for food. Nor will the population emigrate.

"Such causes of increase in the population and limitation in the supply of food have existed from time immemorial in India. But, till the present century, there were competing causes which impeded their operation. Far the most powerful of these were war, pestilence, and famine. These ancient checks on the growth of the population are losing their maleficent power, and with their disappearance population will fast increase its volume, forcing on the attention of the rulers of India a number of grave problems which have been very imperfectly faced of late years by the economists and statesmen of the West."*

The population of India has increased as follows during the last four decades :

1871	...	...	240,931,521.
1881	...	...	253,891,821.
1891	...	...	287,223,431.
1901	...	...	291,236,000.

The increase in the whole of India between 1872 and 1881 amounted to 12,959,800. During that interval South India was visited by the terrible famine of 1876-7. The excess of deaths amounted to $5\frac{1}{2}$ millions; the number of births was probably reduced by 2 millions, causing a total reduction in the population of about 7 millions. Mysore lost one-fourth of its inhabitants.

During the decade ending 1891, the population increased by 33,331,610. Deducting 2,946,933 for Upper Burma, the increase is 30,384,677—a yearly average of 3 millions.

* *The Reign of Queen Victoria*, vol. I. pp. 518, 521.

During the last decade the increase, through long continued and severe famine, with the additional mortality caused by plague, has been only 4 millions, but this is exceptional. The probability is that, unless famines continue, and the ravages of plague become more severe, the increase during the next decade will be equal to that of the decade ending in 1891.

In his Budget speech of 1898, Lord George Hamilton said that "each year brings an addition of two million mouths in India for whom food has to be found." Under ordinary circumstances, this may be taken as a moderate estimate.

THE PRESSURE ON THE SOIL INCREASED BY THE HUMANE POLICY OF THE BRITISH GOVERNMENT.

The Hon. Mr. Ananda Charlu, in the Viceroy's Council, mourned over "the frightful and growing poverty of India." The belief is general that this is, owing to the rapacity and incapacity of the British Government. The more intelligent Indians, while believing that such is the case, admit that it is not "Solely" due to the British Government. The late Hon. M. G. Ranade says:

"Many millions among us scarcely earn a couple of annas a day. Many millions more are always underfed and live on the border land of Famine and slow Death, into which the failure of a single Monsoon precipitates them. Of course this condition of things is not of yesterday, and is not the result Solely of Foreign Conquest and Competition. It is an old, a very old inheritance. If we feel it more keenly now, we feel it because we are being roused from the Sleep of Ages, and our eyes have learnt to see, and our ears have learnt to hear."*

It is admitted that under British rule there has been a large increase in the number of landless labourers to whom the remarks of Mr. Ranade apply. The chief explanation is as follows:

FAMINE POLICY UNDER NATIVE RULE.

It is thus described by Sir William Hunter:

"Famine is now recognized as one of the most difficult problems with which the Indian administration has to deal. A hundred years ago it was regarded, not as a problem of administration, but as a visitation of God, utterly beyond the control of man. When the rains on which the crops depended fell short, no crops were reared, and the people perished. The earth had yielded no food, and so the people, in the ordinary and legitimate course of things, died."†

* *Essays on Indian Economics*, p. 182.

† *England's Work in India*, p. 21.

Advantages of this Policy.—From the want of roads and railways, it was impossible to feed famine sufferers ; but this *laissez-faire* policy had its advantages.

During the famine of 1770, Bengal lost one-third of its inhabitants. Sir W. Hunter says :

“ In 1789, the Governor-General declared, after three years' vigilant inquiry, that one-third of Bengal lay unoccupied. Only the best lands in the Province were cultivated, and the landholders, where they existed, had to treat their peasantry well ; for the competition was among the proprietors for tenants, and not among the tenants for land.”*

There was plenty of waste land, and a competition for labourers.

The danger of pauperising the people was prevented. The sufferers had to exert themselves to their utmost to find a living.

It was the interest of farmers to aid landless labourers.

The result was a much smaller proportion of agricultural labourers, who did their best to get a living for themselves, aided by Zemindars and ryots.

THE BRITISH FAMINE POLICY.

Its fundamental principle is, “ **No life shall be lost that can be preserved.**” It may be asked why then did Mysore lose one-fourth of its population in 1876-77? There was abundance of grain in Bangalore, but it could not be distributed from the want of *railways*. Oxen were useless, for they required fodder and water which could not be supplied. Since then the British Government has pushed on railways, some of them as protective against famine. Irrigation works have been similarly developed.

Lord Northbrook, after dealing successfully with a famine in Behar, said in a Resolution dated 23rd April, 1874 :

“ Whatever means we may take to obviate or mitigate them, it may under present circumstances be looked upon as inevitable that famines will, from time to time, occur.”†

The institution of a Famine Fund was therefore recommended, and a Famine Code for the guidance of officers was commenced, which has been gradually improved. Sir William Hunter says :

“ A vast organization of preventive and remedial agencies is constantly kept in readiness to deal with the periodically recurring dearths.”

The Gain of the British Policy.

Government has poured out money like water ; some of its officers and missionaries have laid down their lives to save

* *England's Work in India*, p. 60.

† Sir John Strachey's *India*, p. 183.

famine sufferers. Millions of landless labourers who would have perished, have been preserved. Humanity rejoices over this glorious result.

Disadvantages of the British Policy.

1. *The Growth of Landless Classes.*—Sir W. Hunter says :

"Another effect of the increased population is the growth of landless classes. The cultivated area no longer suffices to allow a plot of ground for every peasant, and vast multitudes now find themselves ousted from the soil. The Census of 1872 returned $7\frac{1}{2}$ million males in this category ; or, allowing for women and children, about 24 millions. They earn a poor and precarious subsistence as hired labourers. Numbers of them go through their lives in a state of chronic hunger ; they are the class whom a scarcity first attacks, and who supply the mass of the victims in a famine."

Sir W. Hunter thus states the condition of the people of India :

"Two-fifths of the people of India enjoy a prosperity unknown under native rule ; other two-fifths earn a fair, but diminishing subsistence ; but the remaining fifth or forty millions, go through life on insufficient food. It is these underfed 40 millions who form the problem of over population in India. The difficulty of solving it is intensified by the fact, that in spite of the hard struggle for life, their numbers rapidly increase."†

Since 1872, according to the *Statistical Abstracts*, the landless classes have increased as follows :

1871 "Labourers,"	...	...	...	8,174,000
1881 "Labourers and others (branch of labourers undefined)."	...	...	...	12,472,697
1891 "Earthwork and general Labour"	...	...	...	25,468,017

Of the 25,468,017, *Urban* are given as 2,666,241 ; *Rural*, 22,801,777.

It is these 23 millions who form the "White Man's Burden in India." *Want of rain* produces a FAMINE OF WORK.

Suppose the land assessment were reduced 25 per cent., involving a sacrifice of revenue to the amount of six crores a year, would this PROVIDE WORK when the rains failed ? And not only so. By the loss of so much revenue, a stop would be put to improvements, and the condition of the people would be worse than ever.

2. *The Danger of Pauperising the Landless Classes.*—Instead of trying to find employment for themselves, they are apt to flock to relief works. Government has taken the greatest pains to

* *England's Work in India*, p. 64. † *Ibid*, pp. 79, 80.

avoid abuses; but they are inevitable where millions are concerned and under the circumstances.

3. *The Ryots throw the relief of their Labourers upon Government.*—When the supply was limited, it was the interest of the ryots to assist their labourers in distress. The supply now exceeds the demand; and since Government is to bear all the expense, why should the ryots support their labourers?

The condition of the great bulk of the population of India is thus described by Mr. Crooke :

“There is, perhaps, no more pathetic situation in the whole range of human history than to watch these dull, patient masses stumbling in their traditional way along a path which can lead only to suffering, most of them careless of the future, marrying and giving in marriage, fresh generations ever encroaching on the narrow margin which separates them from destitution. Anxious statesmen peer into the mists which shroud the future, and wonder what the end of all this may be.”*

Well may Mr. Crooke say :

“Anxious statesmen peer into the mists which shroud the future, and wonder what the end of all this may be.”

THE REMEDIES.

The foregoing details are given to show the gravity of the situation. Humanity forbids a return to the Native system. The Remedies are two-fold :

1. *Duty of the People themselves.*—Sir William Hunter says :

“The poverty of certain parts of India is the direct and inevitable result of the over-population of those parts of India. The mass of the husbandmen are living in defiance of economic laws. A people of small cultivators cannot be prosperous if they marry irrespective of the means of subsistence, and allow their numbers to outstrip the food-producing powers of the soil. Now that the sword is no longer permitted to do its old work, they must submit to prudential restraints on marriage or they must suffer hunger. Such restraints have been imperative upon races of small cultivators since the days when Plato wrote his *Republic*.”†

A system of education adapted to India might do much to give correct ideas on this point and promote thrift. Sir William Hunter says, “Every year thousands of new pupils are gathered into our schools, those pestles and mortars for the superstitions and priestcraft of India.” He adds :

“English writers who tell our Indian fellow subjects to look to the government for every improvement in their lot, are doing a very great disservice to the Indian races.

* *North-Western Provinces of India*, pp. 173, 174.

† *England's Work in India*, p. 136.

"The permanent remedies for the poverty of India rest with the people themselves."

2. **Duty of Government.**—Having put our hand to the plough, we cannot look back. Sir William Hunter says :

"We have taken on ourselves the responsibility by removing the previous checks upon the increase of the people—checks, which, however cruel, are the natural and inevitable ones in Asia, and which take the place of the prudential restraints practised by the peasant-farming races of Europe. We must now discharge that responsibility, and as our own civilised rule has created the difficulty, we must meet it by the resources of civilization."*

Sir William Hunter says :

"The English in India are now called upon, either to stand by and witness the pitiless overcrowding of masses of hungry human beings, or to aid the people in increasing the food-supply to meet their wants."

While irrigation works, railways, and every other such resource should be employed, the object of this Paper is to show that an enlightened education might do very much to help to meet the necessities of the case. But its gravity is such that **no peddling, half measures will suffice.** Even the greatest efforts will be too little to meet the needs of the people.

II. DEFECTS OF THE PRESENT EDUCATIONAL SYSTEM.

It is cheerfully allowed that, even at present, education has done and is doing much good. The ability to read and write has been conferred, general intelligence has been promoted, the moral standard has been raised, and Government has been provided with officers much superior in several respects to their predecessors.

The question is not, whether education is now doing a great amount of good, but **Is it doing what it ought? Are there defects to be corrected? Are there wants to be supplied?**

"Progress," says Guizot, "is the fundamental idea of civilization." The beginning of a new century is a fitting time to examine our educational machinery to render it more efficient.

Educationists are nearly as conservative as farmers. For generations the English Universities looked upon the classics and mathematics as the sum total of education.

The late Viscount Sherbrooke was a distinguished Oxford graduate, a fellow of a College, and "obtained the reputation of

* *England's Work in India*, p. 81.

being one of the best private tutors in the University." He had therefore good opportunities for acquiring a knowledge of the state of education at Oxford. In an address delivered at Edinburgh in 1867, he says :—

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

It required years of agitation before the Public Schools of England yielded to the outside demand for an education more suited to the needs of their pupils.

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

After a long struggle Natural Science gained an entrance into the curricula of the Indian Universities. Progress has been made in several respects; but inquiry will show that there is yet much room for improvement.

I. EDUCATION IS NOT SUFFICIENTLY ADAPTED TO THE WANTS OF INDIA.

One great cause of this is pointed out by Sir John Strachey. Referring to Indian Colleges he says :

"These institutions give, in the English language, a more or less good imitation of the purely scholastic part of an ordinary English education, but the young men of India learn in them almost nothing about their own country, or about the Government under which they live, and, least of all, are they taught to be good and loyal citizens."

The *Times* says in an editorial :—

"There has been more zeal than wisdom, more eagerness to imitate English models than to give the education really needed by the Natives." (August 31st, 1897.)

The same want of adaptation is seen in female education in another form. Years ago Pundit Sivanath Sastri made the following complaint regarding female education in Bengal :—

"There is another evil from which these schools suffer. Nobody seems to have spent a particle of thought on the system of education to be followed in these schools. In the absence of thoughtful guidance, the system pursued in boys' schools is blindly followed ; and much that is useless to the girls is taught at the neglect of subjects that would be more profitable to these feminine learners."

Lord Curzon said in his Simla speech :

"We started by a too slavish imitation of the English models, and to this day we have never purged ourselves of the taint."

The defectiveness of Indian Education is shown by the absence of instruction, more or less complete, on the following important points :

1. **Hygiene.**—An indescribable amount of misery arises in India from the non-observance of some simple sanitary laws. Fever causes an annual mortality of about four millions, with probably twenty times as many attacks in persons not carried off. Very much of this mortality and sickness is preventable. The plague threatens to become endemic, because the people are ignorantly opposed to the measures by which it might best be stamped out. Lessons on such subjects might be given which are not found in Home "Readers."

It might be expected that "Readers," prepared specially for India, should contain some lessons on health, showing how attacks of fever might be avoided, &c.

In 1893 the writer obtained sets of all the English "Readers" published for Government Schools. They included the following :

NORTH-WEST PROVINCES AND OUDH.—Primer, Illustrated Readers I—IV. Reader No. VI.

PUNJAB.—Primer, Primary English Reader, First English Reader, Second English Reader, Third Reader for Middle Schools, Man and his Duties, a Moral Reader.

BOMBAY.—Primer, Second Book. Parts 1 and 2. Third Book.

MADRAS.—Readers I—V.

The examination was based on the foregoing 22 volumes. The Bengal Department of Public Instruction does not publish text-books. This is left to private enterprise.

Of the 22 Readers only *four* contained any lessons on health. Out of 1154 lessons in all, there were *seven* on health.

It may be objected that there are separate text-books on the subject; but these are studied only by a small fraction of the pupils. *In addition*, there should be a few lessons in the "Readers." Sufficient knowledge of hygiene should be given to induce the people to *co-operate* with Government in stamping out epidemics, instead of *obstructing* its measures.

The subject is discussed at some length in the pamphlet noticed below.*

2. **Female Education.**—This, of the right kind, lies at the root of improvement. Women, on the whole, are greatly maligned in Hindu literature. Wilson says that the greater number of Hindu tales turn upon the wickedness of women—the luxury, profligacy, treachery, and craft of the female sex. The feeling of the masses is opposed to female education. It is thought that the ability to read and write would be employed in learning how to poison their husbands or to make assignations.

Lord Curzon, in his Simla speech, said :

"The third topic is that of female education. Here the figures exhibit a relatively very backward state of affairs. Indeed, Mr. Cotton, in the last quinquennial review, described it as 'the most conspicuous blot on the educational system of India.' In the past year there were only 425,000 girls attending all classes of schools out of the entire population, and of these nearly one-third were in Madras, where the Native Christian and Eurasian populations are unusually large."

Surely every effort should be made to counteract the popular feeling, and show the advantages of female education.

Home "Readers," of course, do not contain lessons on the subject; but it is astonishing that it should be ignored in 'Readers' prepared for India.

Twenty-two "Readers" examined in 1893, containing 1154 lessons, had only **ten lines on female education.**

In the seven "Readers" of Macmillan's *New Orient Series* and in the new Punjab Series, Female Education does not seem to be once mentioned.

It is most lamentable that Indian youths should be under instruction for years, and never once come across the words "female education" in their text-books.

It may be objected that oral instruction may be given on the subject; but men who do not see the need of lessons on it in text-books are not likely to supply the deficiency.

On the other hand, lessons in the "Readers" would afford opportunities to the teachers to emphasise its importance.

Although there are only 425,000 girls under instruction, there are four millions of boys and young men. By a graduated

* *The Claims of Hygiene in School and University Education in India.* 8vo 28 pp. 1 An. Sold by Mr. A. T. Scott, Tract Depot, Madras.

series of lessons much might be done to create a public sentiment in favour of female education. Early Professors of Elphinstone College, Bombay, inspired some of their students with such enthusiasm that they themselves took part in teaching girls.

3. **Thrift.**—The material well-being of the people is greatly hindered by the universal tendency to run into debt, by the insane expenditure at marriages, by turning savings into jewels instead of investing them in savings banks, by false ideas about labour, &c. Education might do much to correct such injurious customs.

4. **The Brotherhood of Man.**—One of the heaviest charges against India is her unjust treatment of the so-called "depressed classes." Home "Readers" do not mention the subject, nor, as a rule, do those published in India.

5. **Loyalty.**—Sir John Strachey complained that in English Institutions in India the pupils are, "least of all, taught to be good and loyal citizens."

To supply this deficiency Warner's *Citizen of India* has been ordered to be taught in secondary schools. It explains the machinery of Government, but is very far from meeting the wants of the case.

The absence of sufficient attention to **Moral Instruction** will be noticed under another head.

There are men in charge of schools and colleges who never seem to have grasped the idea that **education should be adapted to India**. Decade after decade they go on teaching much as if they were within sight of the Grampians or within sound of Bowbells.

The educationist may be compared to a physician. India, his patient, is labouring under a complication of tropical maladies. Is he to use the usual home medicines, or, with the utmost care, to adapt his treatment to the critical condition of the sufferer?

Instead of lessons skilfully prepared to meet the wants of India, in not a few schools Home "Readers" are taught, containing desultory lessons without any reference to this country.

The Rev. Dr. K. S. Macdonald, of Calcutta, says:

"English or American books are not suited to Indian children, intellectually, socially or religiously. In them are to be found much that is useless, unintelligible or inapplicable. In them is not found what is specially needed, suitable and useful."

II. INDIAN EDUCATION IS NOW RAISING UP AN ARMY OF PLACE-HUNTERS AND A "PLAGUE OF LAWYERS."

A "stool in a Government office" or a lawyer's gown, are at present the great objects of ambition among Indian students.

It was at first a necessity for Government to establish Colleges to provide educated officers. As the students were comparatively few, most of them, on the completion of their course, obtained good appointments. Now, however, the case is different.

Some time ago, at the distribution of prizes at the Presidency College, Madras, the late Mr. Justice Muthusami Aiyer, who presided, said :

"When I left the college 32 years ago, there were about 75 highly educated men, whose attainments may be said to be co-extensive with those of our graduates. At present there are upwards of 1,500 B. A's, besides 17,000 undergraduates and matriculates."

Petty shopkeepers, mechanics, peons, and domestic servants, are now making great efforts to get an English education for some of their children in the hope that they will obtain Government appointments. The supply already far exceeds the demand. The country is being filled with imperfectly educated young men, who yet think it beneath their dignity to engage in industrial employments. Unless a change take place, men of this class will become an intolerable burden upon their relatives, while they lead miserable lives themselves. Years ago the late Hon. J. B. Norton, of Madras, said :

"This reliance upon Government, and seeking after its employ, to the exclusion of all other legitimate and honourable means of obtaining a livelihood, has to the present moment been the principal bane and curse of Native society."

The English Schools and Colleges furnish an army of candidates, more than four hundred thousand strong, and daily receiving accessions to its ranks.

The craving extends, more or less, even to vernacular schools. Mr. Nesfield, Inspector of Schools, Oudh, says that he was once present at a "large gathering of pupils from primary schools. The Deputy Commissioner asked them why they came to school at all. Fifty voices answered at once, *to get employment*. He then asked, *What employment?* and the answer immediately was, *Government*. The desire to obtain employment, and thus escape from the paternal plough or workshop, is almost universal among our vernacular students." &c.

Lord Curzon, addressing Trevandrum students, said :

"Don't follow each other like a flock of sheep, which always go through the same opening in a hedge. The hedge of public duty is capable of being pierced in a great many places, and the man who wants to get to the other side will waste a lot of precious time if he waits for his turn in the crowd that is trying to scramble through a single aperture."

"Take therefore a line to yourselves; get out of the rut. Your whole life is not summed up in office or in law courts."

Similar advice was given by the late Maharaja of Travancore. Referring to ten thousand boys in the schools of that State, he said:

"Almost without exception, all these, I suspect, look to Government employment.

"If our Government must provide for all the youths that receive education, our public offices will have to be extended miles, and public salaries to be increased by thousands of rupees, and after all to entertain a host of discontented, disobedient, and sometimes troublesome young men. The sooner the idea that Government employment is the *Ultima Thule* of education is scooped out of the heads of our youths, the better."

Even in the Punjab, where English education is comparatively new, a warning is given:

"The large increase in the ranks of the educated unemployed—is a problem which has caused and is still causing great anxiety to all sincerely interested in the good of the country."

Spain is one of the least prosperous countries of Europe. One of the reasons is the following:

"The same complaint is raised as in India that educated men overcrowd the professions and Government service rather than devote themselves to industries and commerce, whereby the best possible use might be made of the country's great natural resources."

The same remark applies to Greece:

"This general instruction is out of all relation to the real needs of the country, and excites in young men an ambition impossible to gratify. The majority of young men conceive it a disgrace to follow their fathers' professions—generally manual, and therefore regarded as degrading."

In 1877, Sir Richard Temple, in his last Report as Lieutenant-Governor of Bengal, said:

"It is melancholy to see men who once appeared to receive their honours in the University Convocation, now applying for some lowly-paid appointment, almost begging from office to office, from department to department, or struggling for the practice of a petty practitioner, and after all this returning, baffled and disheartened, to a poverty-stricken home, and then to reflect how far happier their lot might have been had they while at school or college been able to move in a healthier atmosphere of thought and freer walk of life. Nevertheless, with these examples before their eyes, hundreds, perhaps thousands of young men, persist in embarking on the same course which can only lead to the same ending. And one reason, among several reasons, is this, that they still dread and dislike the thought of manual labour, even though it be accompanied with mental training. This unhappy prejudice though

not perhaps avowed nor even admitted, is palpably existent and banefully influential."

Educated men in India, who should be "Captains of Industry," are candidates for Government office or swelling the ranks of briefless lawyers. Among such there must be "ever-increasing poverty."

III. INDIAN EDUCATION IS NOT PROMOTING, AS IT MIGHT, THE MATERIAL WELL-BEING OF THE PEOPLE.

There are many millions in India underfed and continually on the verge of starvation. It is most important to increase the food supply. The present system raises up **consumers**—not **producers**.

Eighty per cent. of the people are agriculturists. A good agricultural education would tend greatly to make the land more productive. Manufactures might be similarly developed. Thrift might be promoted and other virtues which would contribute to the welfare of the people.

While it has been gladly acknowledged that even at present Indian education is doing great good, it is not perhaps too much to say that it is **robbed of nearly half its usefulness by want of adaptation to the country**. Lord Curzon had good reason for placing it among his Twelve Measures, and devoting to it so much attention.

III. INDIA'S THREE GREAT EDUCATIONAL NEEDS.

Numerous details require attention, but there are **THREE GREAT NEEDS** to be supplied.

1. EDUCATION ADAPTED TO AGRICULTURISTS.

As already mentioned, fully eighty per cent. of the people are agriculturists. Upon them the supply of food mainly depends. As a class they are ignorant. An education suited to their needs, would do much to render their labours more productive.

Mr. Robertson, formerly connected with the Madras Agricultural Department, expressed the opinion that developing the intelligence of the ryot lies at the root of all improvement.

In 1881 the Government of India pointed out "that no general advance in the agricultural system could be expected until the rural population had been so educated as to enable them to take a practical interest in agricultural progress and reform."

The Agricultural Conferences of 1893 and 1895-96 remark :

"As it would only be through, and by, the native community, that agricultural improvements could, on any important scale, be carried into the country, measures must be taken to secure their co-operation by a proper system of intelligent instruction in the schools."

At present the course of instruction in country schools is very much the same as in town schools, so that the complaint is still largely applicable: "Our present system of education tends to give native youth a taste for a town rather than a country life—the very thing which ought not to be done."

One or two Agricultural Text-Books have already been prepared: but a well devised course of instruction is required, specially adapted to the wants of ryots.

Habits of observation might be cultivated; lessons given on the formation of soil, the structure and growth of plants; on natural phenomena, as wind, rain, lightning; prevailing defects in Indian agriculture might be pointed out, with the advantages of an opposite course.

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

Another reform in this direction is still more important. Mr. Robertson thus describes the present state of things in villages:—

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

It may be objected that there is no hope of any change. Mr. A. O. Hume is more sanguine. He says:

"The Chinese system,...by the help of combined tact and authority, kindness, patience, and gentle pressure, *could* even now be introduced, in two or three years, into *any* small well-supervised tract, and thence spread gradually over the entire empire."

* *Journal of the Society of Arts*, May 14, 1880.

"Undoubtedly the introduction of this system which, while largely benefiting agriculture, would perhaps do more than any other conceivable measure to restrict the ravages of cholera, should never be lost sight of. Its importance cannot be over-rated."*

The steps proposed to be taken to provide a good education adapted to the wants of agriculturists are noticed in the next chapter.

2. EDUCATION FITTED TO DEVELOP THE MANUFACTURES OF INDIA :

Next to improved agriculture, developed manufactures are India's great industrial need. The Famine Commission Report says :

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

Lord George Hamilton, in his Budget Speech of 1897, remarked :

"Is it impossible to so alter the current and tendency of the education we give as to associate it with objects of a practical and technical character, by which India's latent resources might be developed, her industries multiplied, and her productive power extended?"

It cannot, however, be denied that such education requires great knowledge and wisdom to avoid failure. Sir Alexander Arbuthnot, when Director of Public Instruction, remarked in reference to the Madras School of Arts, "It is no easy matter to determine what manufactures may be most usefully taught in an establishment of this description." The selection must differ to some extent in different provinces, according to the facilities or demand for each industry. Certain manufactures will succeed only under certain conditions. The richest iron ore may be abundant in a locality, but if materials for smelting it are not available within easy reach, it is practically valueless.

Even in England there are important unsettled problems with regard to Technical Education. Government appointed a Royal Commission, composed of some of the most competent men, who gave three years' inquiry to the subject. While their voluminous Report contains much valuable information,

* *Agricultural Reform*, pp. 45, 46.

"They have thought it wise in many cases to abstain from drawing any definite conclusions, feeling that experience alone can show the system of education which is best adapted to the various grades of persons engaged in industry in this country."

The attempts in India have hitherto had only a partial success. As Lord Curzon said in his Simla speech, referring to the Art Schools :

"Where with great labour a boy is taught carving, or pottery, or sculpture or some other art industry, and then when he has got his diploma he cheerfully drops his art, and accepts a modest billet in the service of Government."

Instead of this,

"We must turn them into practical places where a boy does not merely pick up a smattering of an art or an industry for which he has no care, but where he acquires a training for a professional career."

As a guide there ought to be a minute INDUSTRIAL SURVEY of India to see where particular industries can best be developed. Years of careful observation and experience will be required before the wants of the country can be met in this respect.

The means to be employed to secure Industrial, Technical, and Commercial Education, as in the case of Agricultural Education, are noticed in the next chapter.

III. EDUCATION BETTER ADAPTED TO PROMOTE THE MORAL ELEVATION OF THE PEOPLE.

The burning words of Kingsley should be stamped upon the memory :

"Foremost among them stands a law which I must insist on, boldly and perpetually, a law which man has been trying in all ages, as now, to deny, or at least to ignore ; though he might have seen it if he had willed, working steadily in all times and nations. And that is—that as the fruit of righteousness is wealth and peace, strength and honour ; the fruit of unrighteousness is poverty and anarchy, weakness and shame. It is an ancient doctrine and yet one ever young. The Hebrew prophets preached it long ago, in words which are fulfilling themselves around us every day, and which no new discoveries of science will abrogate, because they express the great root-law, which disobeyed, science itself cannot get a hearing."*

The moral elevation of the people of India is the surest way to promote their material well-being.

* Limits of Exact Science applied to History.

Without moral principle, the best intellectual training may prove only an evil. Plato says, "Did you never observe the narrow intellect flashing from the keen eye of a clever rogue, how clearly his paltry soul sees the way to his end? he is the reverse of blind, but his keen sight is taken into the service of evil, and he is dangerous in proportion to his intelligence."

This was early felt. Kerr, in his Review of Public Instruction in the Bengal Presidency, says :—

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

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

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

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

Moral instruction was recommended by the Education Commission. The Report contains the following recommendations :

"8. That an attempt be made to prepare a moral text-book, based on fundamental principles of natural religion, such as may be taught in all Government and non-Government colleges.

"9. That the Principal or one of the Professors in each Government and Aided College deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen." p. 591.

The Report says further :

"Some of the witnesses in every province and some of every class, Native and European equally, have asserted that there is urgent need that the principles of morality should be definitely expounded. A review of the evidence seems to show that moral instruction may be introduced into the course of Government colleges without objection anywhere, and in some Provinces with strong popular approval." p. 295.

"INDIA IN TRANSITION" SPECIALLY REQUIRES MORAL INSTRUCTION.

Even in England direct moral teaching is necessary. Currie says of it :

"So far from being left to take its chance in school, as it commonly is, being enforced in a fragmentary way and at irregular intervals, just

as some accident may throw it in the way in the course of the reading lesson, it should be systematically provided for."

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

Under such circumstances, special watchfulness over moral conduct is required. The late Keshub Chunder Sen remarked:—

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

NEGLECT OF DIRECT MORAL INSTRUCTION.

The Education Commission says:—

"In Government Colleges there has been no attempt at direct moral teaching. In them entire reliance has, as a rule, been placed on such opportunities for indirect moral lessons as are afforded by the study of the ordinary text-books and by the occurrences of ordinary academic life." *Report*, p. 294.

Mr. H. J. S. Cotton, in *New India*, thus describes the general style of instruction in Ethics:

"The professors of the Educational Department deliver their lectures and discourse on Milton or Mill in the same spirit as a magistrate dispenses justice in his catchery. They do their official duty, but they make no attempt to exert a moral influence over their pupils, to form their sentiments and habits, or to control and guide their passions." p. 146.

The above remarks do not apply to all professors; but they show the general impression left upon Mr. Cotton.

Dr. Martin, late Director of Public Instruction, Bengal, says in his last Report:

"The more one thinks of the present situation, the more one feels impressed with the truth of the conclusion that the policy of religious neutrality has been carried too far; that the present system of Godless training has been more destructive than constructive in its effect. It is sad that while the bare materialism and freethinking of the West have dispelled a mass of ignorance and superstition, they have at the same time created a feeling of scepticism and a spirit of utter irreverence which is sapping the very foundation of the moral side of a student's character. It is for this reason that some sort of religious instruction has been advocated, not, of course, of a sectarian character, but on the

line of universal truths, with a cardinal idea of a Supreme Being controlling and regulating all our thoughts and actions."

Sir Monier-Williams thus condemns the secular character of Government Education. He says:

"Yet it cannot be said that we make higher education consist in the mere imparting of information, and nothing more. We really effect a mighty transformation in the character of our pupils. We teach a native to believe in himself. We deprecate his not desiring to be better than his fathers. We bid him beware of merging his personality in his caste. We imbue him with an intense consciousness of individual existence. We puff him up with an overweening opinion of his own sufficiency. We inflate him with a sublime sense of his own importance as a distinct unit in the body politic. We reveal to him the meaning of 'I am,' 'I can,' 'I will,' 'I shall,' and 'I know,' without inculcating any lesson of 'I ought,' and 'I ought not,' without implanting any sense of responsibility to and dependence on an Eternal, Almighty, and all-wise Being for life, for strength, and for knowledge—without, in short, imparting real self-knowledge, or teaching true self-mastery, or instilling high principles and high motives. Such a system carries with it its own nemesis."

Under "Moral Instruction" should be included the great truths of Natural Religion.

Mr. Garthwaite, Government Inspector, says in a letter to the Madras Director of Public Instruction:

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

Bombay experience corresponds with that of Madras. The Report of the Bombay School Book Committee says:

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

* *Modern India and the Indians*, pp. 304, 305.

† Report of the Madras School-Book Committee, Appendix pp. xx, xxi.

duty of Government to avail itself, in the common interests of society, of the truths of Natural Religion. By this, neutrality is in no way violated, and the best incentive is offered to pure thought and life which can be found beyond the pale of any dogmatic form of religion. This course has for above twenty years been followed in this Presidency without objection on the part of any."

The text-books used in Bengal, the North-West Provinces, and the Punjab afford similar proof.

There is not the slightest doubt that moral instruction, combined with the great truths of Natural Religion, would meet with the cordial approval of thoughtful Hindus. Any opposition would come from Europeans.

At the opening of the Mahomedan Anglo-Oriental School at Amritsar, the Lieutenant Governor said :

"It is my belief that the people of this country are increasingly desirous of combining religious with secular instruction, and that they will not be content till they secure it generally for the rising generation."

Madras Mail, 31st Jan. 1902.

MEASURES SUGGESTED.

These should be within "the range of practical politics." In a Bombay Convocation Address, it was said, "The way to secure true ethical instruction for students is to put them under good instructors, securing men of fine capacity and noble nature for the purpose." This is, unquestionably, the most effectual means, but such men are rare, and moral instruction must be indefinitely postponed if we are to wait for them.

Even of merely *trained* men the supply is utterly inadequate.

The *Statistical Abstracts* do not give the *number of teachers*; but in 1897-8 there were 149,021 educational Institutions. Allowing only two teachers to a school, they numbered three lakhs. According to the Third Quinquennial Statement of Education in 1896-7, the total number of students under training in Government, District, and Municipal, Aided, and Unaided Training Schools for Masters was 4607; for mistresses, 1118. It will be seen from these what a small proportion of the teachers have been even trained. Decades must elapse and a great outlay must be incurred before India has trained teachers.

While the training of teachers should be vigorously prosecuted, the question is, **What can be done for the teachers at present employed?** If we cannot train them, are we to do nothing?

The following proposals are made simply because they are *practicable*, and would do at least *some* good.

1. EFFORTS FOR THE TEACHERS.

Sir John Lubbock quotes the opinion of Bagehot that the ancients "had no conception of progress; they did not so much as reject the idea; they did not even entertain it."

The indigenous teachers of India seem to have been equally unaware that it was their duty to watch over the morals of their pupils.

Some years ago, Adam, in his Report on Indigenous Education in Bengal and Behar, thus spoke of the neglect of moral training:

"As to any influence of the teachers over the pupils, any attempt to form the sentiments and habits, and to control and guide the passions and emotions—such a notion never enters into their conceptions, and the formation of the moral character of the young is consequently wholly left to the influence of the casual associations amidst which they are placed, without any endeavour to modify or direct them." p. 94.

Although there has been some improvement, teachers generally do not realise their duty in the above respect, nor how much good they may be the means of accomplishing.

Though few teachers are men of "fine capacity and noble nature," on the other hand, it is hoped that there are few leading such lives as would make their teaching a moral class book mere mockery. Generally speaking, Government teachers rank with the fairly respectable class of society to which they belong. Though perhaps not animated, as a rule, by a high sense of duty, they may be regarded as desirous of giving satisfaction to their superiors, and willing to teach whatever is calculated to secure this object. Many are interested in the welfare of their pupils.

Two means may be adopted to act upon the teachers:

Teacher's Manuals.—There should be at least Handbooks for the Teachers of Primary and Secondary Schools. It would be well to have a third for teachers of Rural Schools. All should be prepared with great care, suited to the circumstances of the case.

Besides giving general hints on school management, the duty of teachers with regard to moral training should be strongly pressed, and the points requiring special attention should be indicated.

Such Manuals should be supplied to all teachers at a special meeting by the Inspectors or Deputy Inspectors. They should be informed that their contents would form subjects of consideration at the Teachers' Conferences.

Teachers' Conferences.—The importance of these was acknowledged by the Education Commission. Besides the higher

Conferences presided over by Directors of Public Instruction, it was recommended,

"Also that Deputy Inspectors occasionally hold local meetings of the schoolmasters subordinate to them for the discussion of questions of school management." VII. 2.

The Second Quinquennial Report on Education says:

"In Berar a Conference is held annually at Akola or Amraoti, and circle gatherings of teachers of both town and village schools are held at certain centres two or three times a year." p. 370.

Properly conducted such conferences would be very beneficial. Subjects requiring special attention might be arranged beforehand.

The above measures are not suggested as **substitutes for training**, for which they are most inadequate, but as **practicable**. Some good would certainly be done which is better than the present policy of "**Drift**."

2. TEXT-BOOKS.

Importance of Text-Books.—There are Educational officers who disparage text-books, making all depend upon the teacher. The Government of India takes the right view of the case:

"It believes that the careful selection and training of teachers provide the most effectual method of establishing a good moral tone in a school: but it also considers that the influence of the teacher may be greatly strengthened, and the interests of morality promoted by the use in schools of text-books having a direct bearing on conduct either by means of precept or example."

Dr. Duff says in his *Missionary Addresses*, "'Give me,' says one, 'the songs of a country and I will let any one else make the laws of it.' 'Give me,' says another, 'the school books of a country, and I will let any one else make both its laws and its songs.'"

The question what books should be used in schools deserves special attention in India. An intelligent teacher, if compelled to use inferior class-books, will make up largely for their deficiencies by oral instruction. In India, however, except in a few cases, as Mr. Hodgson Pratt observes: "The book is everything, for the masters cannot supply what it fails to give." But even with regard to the best teachers, it is desirable that oral instruction should be supplemented by the printed page.

Teachers themselves may be benefited by good text-books: they might insensibly be influenced by the spirit of a work like *Smiles on Duty*.

The character of the education given in a school is largely determined by the "Readers" used. In elementary schools much more time is devoted to them than to any other study. Whatever else may be neglected, the "Reader" receives a fair share of attention.

A large proportion of the children in vernacular schools are like the old Roman, *homo unius libri*, 'a man of one book.' A "Reader" is often the only book in the actual possession of a child, constituting his entire library. It is true that he has other studies; he learns arithmetic, etc.; but, except in the higher classes, they are often taught orally. The only book studied at home, the one most valued by the owner, should be turned to the best possible account.

The Preface to the Punjab Government *First Reader* says :

"Rightly regarded, therefore, the reading lesson is the chief educational instrument of the teacher. The education of the school means, and must mean, the *Reading of the School*, more than all other subjects united."

The aphorism has been quoted, "Whatever you would put into the life of a nation, put into its schools." To this may be added, "Whatever you would put into schools, put into the school books."

Two classes of Text Books are required.

1. Ordinary "Readers."

The unsuitableness of Home 'Readers' has been pointed out. There has been, on the whole, a gradual improvement in those prepared for India. There are excellent lessons on truthfulness and some other virtues, but the adaptation to India's needs is not yet complete. Several important subjects are either entirely ignored or treated inadequately.

Attention may again be drawn to the following points :

Female Education.—Even the latest and best "Readers" are silent in this point. It should be urged even in the First Book, which might contain the sentence, "Girls should go to school as well as boys." In the higher books this might be amplified so as to create a feeling in favour of Female Education.

Giving Abuse.—The use of filthy language is so universal that the people generally do not think of it as wrong. School Books might do a good deal to awaken conscience in this respect.

The *Gujarat Mitra*, a Bombay paper, says :—

"Children from infancy are nursed as it were in this unholy atmosphere, and when they grow to manhood, their vocabulary of conversation consists of a host of immoral words which they have

learned to delight in using, and which they too often employ in all the ordinary transactions of life with each other."

After noticing the duty of the parents, the article thus concludes:—

"The educational department ought to pay very serious attention to our remarks, for does it not seem ridiculous that, while it pretends to initiate our boys into the mysteries of the classics and mathematics, it does absolutely nothing of what it could do for moral instruction by beginning to disallow the use of abusive language even in private conversation?"

There might be one or two lessons on the subject scattered over each Series, with a note to the teacher asking him to check the use of indecent language among his pupils.

The Brotherhood of Man.—The words of an English poet should be impressed upon the pupils:

"Children we are all
Of one Great Father, in whatever clime
His providence hath cast the seed of life;
All tongues, all colours."

This may be supported by some Indian quotations. The *Panchatantra* says:

"Small souls inquire 'Belongs this man
To our own race, or class, or clan?'
But larger-hearted men embrace
As brothers all the human race."

Thrift.—This, with the inveterate tendency to run into debt, should receive more attention. There is an admirable lesson, "Why are we Poor?" in the *New Orient First Reader*. Savings Banks should certainly form the subject of a lesson.

Benevolence.—This is well developed in the Hindu character, but it requires to be wisely guided. The evils of indiscriminate almsgiving should be pointed out.

The Responsibilities of Knowledge.—The duties of educated Hindus to their ignorant countrymen should be enforced. Directions should also be given as to the mode in which they should be discharged.

Hygiene.—It is a lamentable fact that some children do not get beyond the *First Book*. It is very desirable that they should carry away with them a few simple sentences like the following:

Fever and cholera are often caused by bad water.
Vaccination keeps away small-pox.
Filth is the mother of sickness.
Cleanliness is the mother of health and long life.

The sale of quinine in cheap packets might be mentioned. Other subjects might be similarly treated. Some, as truthfulness, purity of speech, &c., are suitable for junior readers; thrift for seniors.

Revision of "Readers."—There should be a careful revision of "Readers," and important lessons omitted should be inserted.

It will be seen (see page 27) that such a Revision has been directed by the Government of India:

2. Moral Text-Books.

Moral lessons in 'Readers' meet with general approval; but, strange to say, if collected together and made more complete in Moral Text-Books, they have encountered a considerable amount of opposition.

The Education Commission made the following recommendation:

"8. That an attempt be made to prepare a moral text-book, based on fundamental principles of natural religion, such as may be taught in all Government and non-Government colleges.

"In the Resolution of the 23rd October, 1884, the Governor-General (Lord Ripon) in Council dissented from the proposals of the Education Commission 'that an attempt be made to prepare a moral text-book based on the fundamental principles of natural religion, such as may be taught in all Government and non-Government colleges.'"

Lord Ripon, like some zealous Protestants, may have held that moral teaching is valueless unless backed by *revealed* religion.

A well-known Anglo-Indian journal sneered at the proposal as a "moral pocket-handkerchief."

Lord Kimberley, the Secretary of State, concurred with the Government of India, but added, "it may possibly be that hereafter some book in the nature of a text-book of moral rules may be written of such merit as to render its use desirable."

Lord Cross, Lord Kimberley's successor in office, in a despatch dated the 29th September, 1887, requested the Government of India to take steps for the preparation of a Moral Text-Book suitable for use in India.

Before passing final orders on the subject, the Government of India requested the Local Governments and Administrations to state their views as to the best way of giving effect to the wishes of the Secretary of State, whether by the adoption of new text-books, or the revision of the existing books in order to introduce into them extracts from the various great writers who have dealt with the question of personal conduct in its various aspects. The

replies received show that the majority of the educational authorities in India are of opinion that a text-book containing moral precepts or rules of personal conduct would be either useless or injurious, at least in schools, though there is an equally strong consensus of opinion that good may be done by the indirect teaching of morality by means of illustrative stories in the Readers used in schools. A few, however, think that even this is unnecessary, and that a good teacher will find means of giving moral instruction to his pupils without requiring any specially designed text-book or reader, while such helps will be of no use in the hands of a bad teacher.

The "Final Orders" of Government appear contradictory, beginning with accepting the views of the majority against a Moral Text-Book and ending by admitting its usefulness:

"Having given this important question its fullest consideration, the Government of India is satisfied that the end in view could not be attained by prescribing for use in colleges and schools a treatise on ethics or a book of didactic instruction in the rules and principles of conduct. It believes that the careful selection and training of teachers provide the most effectual method of establishing a good moral tone in a school; but it also considers that the influence of the teacher may be greatly strengthened, and the interests of morality promoted by the use in schools of text-books having a direct bearing on conduct either by means of precept or example."

After referring to the adoption of a book of this kind as a text-book for the entrance examination of the Calcutta University, the Resolution goes on to say:

"All that remains now to be done, in Bengal at all events, is to supplement this action of the University by providing for the lower grades of schools, and for each class in those grades, suitable text-books compiled on similar lines. Similar action in other provinces is equally called for, and accordingly the Governor-General in Council desires that each local Government and Administration should take this matter at once in hand, either by the appointment of a Committee, or by employing selected individuals, who need not necessarily be officials, or by the offer of suitable prizes, effect a revision of the existing Readers in the direction indicated above, or, where necessary, procure for use in schools an entirely new set of books compiled on these principles. His Excellency in Council will be glad to learn from time to time the progress made in each province in this undertaking."

The "careful selection and training of teachers" is the most effectual method of "establishing a good moral tone;" but, as already mentioned, it would take a large expenditure over many years to provide them; while the text-books, whose value is allowed, might be supplied in a year or two at a comparatively trifling cost.

It is admitted that the value of a Moral Text-Book depends upon its character. Dry didactic lessons would repel the readers, but such are not recommended. Several years ago Chambers's *Moral Class-Book* was used to some extent in India. The Preface states :

"The various virtues are described chiefly by narratives, in which individuals are shown as exemplifying them. To these have been added all those fables of Æsop and others which are most remarkable for their happy bearing on the important points of human conduct."

Dionysius of Halicarnassus defines history as "philosophy teaching by example." The Moral Text-Book might contain lessons from the lives of Socrates, Regulus, Leonidas, the Patriots of Calais, &c. Accounts of benevolent men and women, like Howard, Clarkson, Florence Nightingale, should also be included. *The Pursuit of Knowledge under Difficulties*, might form another series. Books like Smiles on *Character and Duty* might furnish other materials. There should be selections from Indian literature, where appropriate. Such lessons must have an elevating influence. Perhaps the greatest advantage of a good Moral Text-Book is that the lessons would suggest texts for the teachers.

Three Moral Text Books prepared for India will be briefly noticed.

1. *The Moral Reader from English and Oriental Sources*. This was prepared by Sir Roper Lethbridge, and corresponds with its title. It contains some excellent lessons. The first edition appeared in 1883, followed by four editions. It had a fair circulation for a time, but a copy purchased last year is dated 1889.

2. *Man and his Duties, a Moral Reader*, by J. Sime, LL. D., C.I.E., Director of Public Instruction, Punjab, has reached a fifth edition.

The Preface says :

"It is fully understood that the home, the play-ground and the living influence of the teacher are the chief means of early moral discipline ; but it is also believed that precept, especially if illustrated by example, can do some good in this direction."

"In this Moral Reader, a few simple moral principles are laid down, with lessons on the chief duties both to God and Man. In exhibiting the duties, examples of most of the higher human virtues are given, with copious extracts from great writers."

This work seems partly prepared on the plan recommended by Lord Cross—extracts from "great writers." Though well-selected and dovetailed, the book, on the whole, is nearly as well suited to England as India. Parts of the volume are too abstract and difficult for schools ; but, on the whole, it is admirable, and calculated to have a beneficial influence. It has been widely circulated in the Punjab with good effect. How far it is used in other provinces seems doubtful.

Sir Roper Lethbridge's work draws much more from oriental sources than that of Dr. Sime. Both show, more or less, the want of complete adaptation to India which is necessary. In proof of this it may be stated that neither of them once mentions the important subject of female education.

3. *My Duties*, the latest attempt, is by the writer. The Government rule of religious neutrality has been followed. It is believed that there is no lesson which an enlightened teacher cannot enforce.

The titles of the Introductory Lessons are as follow :

Why was I made ?

What I live for ?

How do I differ from the Lower Animals ?

May I do as I like ?

The Golden Rule.

The Voice Within.

The Choice of Hercules.

How to have a Happy Old Age.

The lessons whose titles are given in italics are in poetry, but many of the prose lessons end with illustrative poetry.

The various duties of the reader, to himself, to others, to God, and duties in after life, are set forth.

Narratives and biographical sketches are largely employed to illustrate duty and self-sacrifice ; the whole adapted to the circumstances of the readers.

A notice of the book in the *Madras Christian College Magazine* begins as follows :

"We heartily welcome this effort of Dr. Murdoch's. It is a contribution towards the solution of a difficult problem, and we trust it will receive the earnest attention of a large number of Indian teachers. To the teacher (and there must be many such) who feels that he has a work to do in evoking and guiding the sense of duty in his pupils, Dr. Murdoch's little book will be of value in suggesting topics and illustrations. It will be of even greater value, we believe, if it is the means of awakening among Indian teachers interest in an important subject, and if it supplies them with an idea which in many ways they are better fitted to carry out than a foreigner can possibly be. The present edition is 'a small tentative' one : and is mainly designed to call forth suggestions from teachers and others interested in education. Suggestions from Indian teachers ought to be specially helpful." *June 1901, p. 701.*

The heaviest indictment against the educational policy of the Government of India is the neglect of "direct moral teaching in its Colleges." The Education Commission Report may again be quoted :

"In Government Colleges there has been no attempt at direct moral teaching. In them entire reliance has, as a rule, been placed on

such opportunities for indirect moral lessons as are afforded by the study of the ordinary text-books and by the occurrences of ordinary academic life." *Report*, p. 294.

Indirect moral lessons are not likely to be given by men of the stamp described by Mr. H. J. S. Cotton, nor are they likely to feel the want of Moral Text-Books.

Sir M. Monier-Williams thus describes the effects of our Educational system :

"After much labour we rulers of India turn out what we call an educated native. Whereupon he turns round upon us, and, instead of thanking us for the trouble we have taken in his behalf, revenges himself upon us for the injury we have inflicted on his character by applying the imperfect education he has received to the injury of his teachers."*

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

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

Stringent Press laws and Sedition Acts are required to repress treasonable language.

Suggested Prizes for a Moral Text-Book.—The subject is so very important that this might be tried. Intelligent thoughtful Indians are better acquainted than Europeans with the needs of their countrymen, and how to gain their sympathy. At all events, some valuable suggestions would be elicited. The prizes should be sufficiently large to attract men of some standing, *e. g.*, Rs. 2,500 for the first prize, and Rs. 1,000 for the second. Directions should be given about the size of the book and the grade of readers for whom it is intended.

3. MORAL INSTRUCTION THROUGH POETRY AND MUSIC.

While moral lessons in prose are advocated, the object of this section is to urge the value of music and verse as a means of imparting moral instruction in the most attractive form.

"One of the faculties with which a beneficent Creator has endowed us is that of appreciating musical sounds. Children are instinctively fond of music. The nurse soothes the young infant with snatches of some simple melody, and the smile on the little cheek betrays the pleasure which the song affords." As they advance in years, children manifest a strong liking for all kinds of music ; and the love continues, more or less, till their dying day. The departing spirit has often been solaced with music.

In India, unhappily, music has been considered the heritage of dancing-girls. *The Indian Mirror* says :

"Wherever you go, you are tired of hearing these wretched love songs which corrupt the young, the grown up, and the old. The dancing-girl, the music master, the lover of music, whoever that is known to sing, will be found to touch the same chord. Nor is any other sort of music felt generally desirable."

Mission Schools for girls were perhaps the first agency in India to turn music from being the handmaid of vice to that of virtue. The prejudice against music among intelligent Hindus has been removed. Some of them send their daughters to schools in which singing is taught. "Action Songs" now form one of the subjects in the Madras Educational Code.

The influence of songs is proverbial. Loyalty has been fostered in England by "God save the Queen;" the Scotch soldier has been nerved in battle by "Scots wha hae;"* American patriotism has been strengthened by "My country! 'tis of thee."

The best writers on education fully acknowledge the value of music. Morrison says:—

"When the minds of the children are fatigued, a few minutes devoted to the singing of some favourite song will do more to enliven the pupils, and to rouse their flagging interest in the lesson, than any amount of threatening or punishment. Music may be still further employed as a sedative. When the children are taking their places, and arranging themselves previous to the commencement of any lesson, it will be found that there is comparatively little risk of confusion or of disorder if they are allowed to do so to the music of some soothing melody. In moral education the power of music is great. Truths and sentiments of the highest importance may find a lodgment in the heart from being associated with some pleasing tune, and there may thus be accomplished what could never be effected by direct appeals or by wordy exhortations."†

Laurie says :

"It is in the fact that it is a direct moral and religious agency that Music (by which is meant mass and part singing from notation) rests its claims to rank first among the subsidiary subjects of instruction. The united utterance of a common resolution of perseverance, heroism, love of truth and honesty, or of a common sentiment of worship, gratitude or purity, in song suited to the capacities of children's minds and to the powers of children's voices, devotes the young hearts, which pour forth the melody to the cause of morality and religion. The utterance of the song is, in some sense, a public vow of self-devotion to the thought which it expresses. The harmony of the singers falls back on

* The writer heard its counterpart sung in a Normal School in France, "France dies, but never retreats."

† *Manual of School Management*, p. 287.

the ear and seems to reiterate the sentiment with which the music has been associated, in accents pleasing and insinuating, not harsh and preceptive. The morality and religion of song thus drop gently and without the parade of formal teaching, into the heart of the child, and in that form they are welcome.

"But Music is not only in itself a direct moral agency and a medium for direct moral teaching; it is also the best auxiliary to the other moral and religious instruction in the school, because it repeats what has been already conveyed in a dogmatic or illustrative form, and it does so with melodious and grateful associations, which suggest, if they do not reveal, the inner harmony of the spiritual life. Nay more, may we not say that the *musical* utterance of a sentiment suggests to the young mind the fundamental union of goodness, truth, and beauty—a union, dimly apprehended it may be, but perhaps none the less deeply felt?" *

The Minutes of the Committee of Council on Education remark, "The songs of any people may be regarded as important means of forming an industrious, brave, loyal, and religious working class." Currie says :

"Every good song which is made familiar to a school is a pleasant and powerful source of influence over a large number, in behalf of the virtue or sentiment which it embodies." †

Outside the home circle, there is probably no power which affects the morality of children so much as songs and verse set to pleasing tunes.

Music is now recognized in the Educational Code of every enlightened nation in Europe and America, and it will gradually take a similar position in India.

The New York Educational Code says :

"Exercises in vocal music shall be given in each Primary and Grammar School; and instruction in musical notation and reading shall be given to the pupils of the First, Second, and Third Grades."

To facilitate the teaching of vocal music in India, two small collections of "SONGS FOR GOVERNMENT SCHOOLS IN INDIA" have been published. Some of the songs most popular with English children have been selected, and, through the kind help of American friends, several which are favourites in the United States have been included. The first edition is very small and tentative. There are doubtless other songs which might be added or substituted for others with advantage. Suggestions on this point are invited.

The songs in the "Junior" Text-book are very simple, for Indian children find difficulty in understanding English poetry.

* *Primary Education*, pp. 123, 124.

† *Common School Education*, p. 461.

Their suitability should be determined by the children and those who are practically engaged in teaching them. The "Senior" selection contains some of the best poems, adapted to the young, in the English language.

As far as materials are available and the principle of religious neutrality permits, an effort has been made to insert the songs which seem best suited to promote the moral elevation of India.

A few of the songs are simply amusing; some are lively marching songs; but most of them have a moral or religious purpose.

Many are intended to inspire family affection, truthfulness, honesty, perseverance, promptitude, kindness to animals, moral courage, loyalty, and other virtues.

The design in others is to bring before the young, in a pleasing form, the great truths of natural religion. Children are taught that God is their Creator, their Father in heaven whom they ought to love and obey. They are reminded also that they are continually in His presence, and that He is acquainted with all their thoughts, words, and actions. They should be sorry when they have done wrong, and ask forgiveness. The duty of prayer is enjoined.

All this is not inconsistent with the principle of religious neutrality.* The Moral Text-Book recommended by the Commission was to be based "on the fundamental principles of natural religion." Such teaching is to be found scattered throughout text-books published by Government, as well as in the English "Readers" compiled by the late Peary Charn Sircar.

One great obstacle to the introduction of vocal music in Government Schools is that many of the teachers are unable to sing. In most large towns, however, there are means by which some of the principal tunes may be acquired. The difficulty will gradually be overcome. Singing should be taught in Normal Schools.

Even if not sung, committing the words to memory and reciting them simultaneously, with due expression, will be very useful. Children like this exercise, and need only encouragement. The Punjab Public Instruction Report for 1896-97 says that in addition to moral lessons in prose, "There are also poetical pieces in the Readers, intended to add to the scholar's store of right and high ideals; and as Mr. Bell remarks, 'the reading and reciting of these with feeling and expression must produce a salutary effect.'" p. 84.

One of the greatest educational wants of India is a collection in each language, of simple poetry, of an improving tendency, set to popular tunes. Indian classical poetry, unintelligible without a commentary, is not what is wanted.

* There is an edition for Mission Schools with hymns appended.

While moral instruction in the form of good poetry, has a greater influence than prose, there is less difficulty in securing its introduction. In *Hymns Ancient and Modern* are to be found many compositions of men not belonging to the Anglican Communion.

As already mentioned, a beginning has been made in the Madras Presidency. Kindergarten training was first introduced by Mrs. Brander in 1875. The system was first recognized in the Grant-in-Aid Code of 1885, in which three kindergarten occupations and four action songs were prescribed. The grants were subsequently increased, which led to an improvement in teaching and to a larger number of pupils passing in the subject.

The influence of Government will be required to secure the introduction of music. It is commended to the attention of Directors of Public Instruction.

• REVIEW.

Education, to be satisfactory, requires well trained teachers, carefully selected. As only a fraction of these is available, the problem is, **What can be done under existing circumstances to render education better adapted to promote the moral well-being of the people?**

The means recommended are briefly the following: •

1. THE IMPROVEMENT OF TEACHERS THROUGH EDUCATIONAL MANUALS AND CONFERENCES.

2. THE REVISION OF ORDINARY "READERS," AND THE PREPARATION OF A MORAL TEXT-BOOK FOR SENIOR SCHOLARS.

3. POETRY AND MUSIC.

The words of Currie may again be quoted :

"So far from being left to take its chance in school, as it commonly is, being enforced in a fragmentary way and at irregular intervals, just as some accident may throw it in the way in the course of the reading lesson, it should be systematically provided for."

In opposition to the men who depreciate Moral Text-Books, let the wise words of the Government of India be pondered :

"The influence of the teacher may be greatly strengthened, and the interests of morality promoted by the use in schools of text-books having a direct bearing on conduct either by means of precept or example."

Report, p. 362.

It would be a valuable safeguard to the youth of India, if, before entering upon the battle of life, they had studied a manual warning them against the dangers to which they would be exposed, and setting before them lofty examples of virtue and self-sacrifice.

The Government of India, holding the above views on the value of Moral Text-Books, incurs a serious responsibility if it does not provide them and require their use.

IV. HOW TO PROVIDE INDIA'S THREE GREAT EDUCATIONAL NEEDS.

The "NEEDS" mentioned in this paper have often been advocated. The writer brought them, at considerable length, before Lord Ripon in 1881. The difficulty is to get them supplied.

Two measures are necessary if the educational needs of India are to be met on an adequate scale:

1. THE APPOINTMENT OF A DIRECTOR GENERAL OF EDUCATION.

2. THE ENLARGEMENT OF THE VICEROY'S COUNCIL.

Each will be noticed in turn.

1. THE APPOINTMENT OF A DIRECTOR-GENERAL OF EDUCATION.

The need of this will best be shown by describing his suggested DUTIES.

1. **To act as Adviser to the Viceroy on Education.**—Lord Curzon, in his Simla Speech, thus pointed out the necessity of such an officer:

"My last topic is the desirability of creating a Director-General of Education in India. Upon this point I will give my opinion for what it may be worth. To understand the case we must first realise what the existing system and its consequences are. Education is at present a sub-heading of the Home Department, already greatly overstrained. When questions of supreme educational interest are referred to us for decision, we have no expert to guide us, no staff trained to business, nothing but precedents in our files to fall back upon. In every other department of scientific knowledge, sanitation, hygiene, forestry, mineralogy, horse-breeding, explosives, Government possesses expert advisers. In education, the most complex and most momentous of them all, we have none. We have to rely upon the opinions of officers who are constantly changing, and who very likely never have had any experience of education in their lives."

Lord Curzon has acknowledged that the Viceroy is an "amateur" in Education. Before he issues an order, he should be able to consult a competent adviser.

For want of this the Supreme Government in 1879 prescribed for all schools the *Sanitary Primer* written by Dr. Cunningham, and in 1894 the treatise of Dr. Roberts.

Though ably written, the language of Dr. Cunningham's *Primer*, was much too difficult, and in 1887, after several years' trial, it was directed to be replaced by *The Way to Health*. The Supreme Government made the same mistake with regard to the text-book of Dr. Roberts as in the case of Dr. Cunningham's *Primer*. It contains 190 royal octavo pages—much too large and difficult for use in "schools."

Other instances might be mentioned, showing the desirableness of the Supreme Government having the advice of a Director-General of Education.

2. To prepare a brief Annual Report on the Progress of Education throughout India

Lord Curzon thus shows the inadequacy of the present system of Quinquennial Reports on Education :

"Under the system of decentralisation that has necessarily and, on the whole, rightly been pursued, we have little idea of what is happening in the Provinces until, once every five years a gentleman comes round, writes for the Government of India a quinquennial review, makes all sorts of discoveries of which we know nothing, and discloses shortcomings which in hot haste we then proceed to redress. How and why this systemless system has been allowed to survive for all these years it passes my wit to determine. Now that we realise it, let us put an end to it for ever.

"I do want some one at headquarters who will prevent the Government of India from going wrong, and who will help us to secure that community of principle and of aim without which we go drifting about like a deserted hulk in chopping seas."

At present, to gain a general view of education in India, a person must wade through seven Provincial Reports, and to summarise them would occupy time. The Director-General could give the salient points, devoting special attention to any improvements or changes necessary, with statistical abstracts. Instead of requiring to wait five years, the Government of India would have annually the advantage of a general review.

3. To make an annual Tour of India and be present at Educational Conferences.

These are needed for two reasons :

(a) *They are necessary for the Director-General to gain a complete knowledge of the existing state of education.*

(b) *To discuss with Directors and at Educational Conferences proposed changes.*—The Directors of Public Instruction are so much engaged with routine duties, that they cannot keep in touch with the progress of education throughout the civilised world. The Director-General should be able to do this. It is very important, however, that any proposed changes should be thoroughly ventilated before the Supreme Government pass any

orders regarding them. The Director-General during his tour could consult Directors and be present at the Educational Conferences now held with much advantage.

When any important changes are proposed, Directors should know beforehand, that they may be able to give them due consideration. The course of procedure will be noticed more at length under the next section.

4. To Organise a system of Agricultural Education—The great importance of this, with a view to the increased food supply, has already been shown. Besides making himself acquainted with the little that has been done in India in this direction, he should have a good knowledge of the best systems of *elementary* agricultural education throughout the civilised world* and obtain specimens of suitable text-books.

In consultation with the Director-General of Agriculture, he might prepare a draft system, beginning at the bottom of the scale, and working upwards. Specimen text-books might also be prepared.

His scheme should be sent in advance to the Local Governments, Directors of Public Instruction, and Agricultural authorities.

During the Director-General's next tour, Agricultural Education might form the chief topic for discussion. The revised scheme might be tried in selected districts, in each province, and, with experience thus gained, in course of time a fairly satisfactory system might be worked out.

5. To organise a system of Industrial, Technical, and Commercial Education—The object is to aid in developing Indian manufactures, both for the benefit of the country and to provide some other employment than agriculture. The remarks of Lord George Hamilton on this point have already been quoted.

The difficulties connected with the subject have been mentioned. The Report of the Industrial Schools Committee will afford valuable help in drawing up a scheme, which should be tested as in the case of Agricultural Education.

It is so far encouraging that the industrial development of India is already receiving some attention. The exhibition recently held in Calcutta is a proof of this. In Western India the education of so many orphans, caused by the famine, has made some of the Missions take up industrial education. At Ahmednagar, a very hopeful beginning has been made.

6. To watch carefully what may be done for the Moral Well-being of the people—This is the most important of his

* The Director-General might spend, with great advantage six months or more in a personal examination of Agricultural and Industrial Schools in Europe and the United States.

duties, and should receive unceasing attention. The means practicable at present have been noticed.

7. **To represent Education in the Viceroy's two Councils.**—The advantages of this will be mentioned under the next section.

The foregoing statement of the proposed duties of the Director-General of Education shows conclusively that he could render most essential service to the cause of education which cannot otherwise be supplied.

According to the homely proverb, "He who wears the shoe knows where it pinches," Lord Curzon, who has taken such a deep interest in education, is the best judge of the need of a Director-General of Education.

Some opposition has been offered on the ground that the appointment would interfere with the freedom of the Directors of Public Instruction. The "Heptarchists," aided by their respective Governments, will be strong enough to resist any important educational change which does not command general approval.

II. THE ENLARGEMENT OF THE VICEROY'S COUNCIL.

For an outsider to propose changes in the Viceroy's Council may seem like laying unholy hands upon the ark; but it is a matter of supreme importance to India, and the reform is merely a question of time. It could best be effected by a Viceroy like Lord Curzon, strong enough to overcome the *vis inertiae* by which it will be opposed.

Difficulties of the Viceroy's Office.—There is perhaps no ruler in the wide world with greater responsibilities and means of usefulness than the Viceroy of India. He has to act as a kind of earthly Providence to one-fifth of the population of the globe, the bulk of them in the helpless condition described by Mr. Crooke :

"There is, perhaps, no more pathetic situation in the whole range of human history than to watch these dull, patient masses stumbling in their traditional way along a path which can lead only to suffering, most of them careless of the future, marrying and giving in marriage, fresh generations ever encroaching on the narrow margin which separates them from destitution."

The Viceroy is generally a stranger to India. It is most important that in his Council the great interests of the country should be represented, so that their claims may be advocated. One should not be sacrificed to another, perhaps less important, because it was unheard.

Contradictory Policy of the Government of India.—It is a strange compound of "penny wise and pound foolish" economy

and enlightened liberality. The traditions of the "Company of Merchants trading to the East Indies," are mingled with the duties of a mighty Empire. The territory under the merchants for many years was insignificant; their main object was to increase their dividends. Hence, their establishments were small. At present there are cases where, from false economy, one man is expected to do the work of three. The duties of the Secretary, "Home Department," Calcutta, are thus summarized in Thacker's *Indian Directory* :

BRANCHES OF PUBLIC BUSINESS.—*Indian Civil Service—Indian Factories Act—Ecclesiastical matters and the Ecclesiastical Service—Census—Gazeteers—Fine Arts—Oriental Languages, Cantonment Magistrate's Department, European Vagrancy Act, Internal Politics—Law and Justice—Escheats and Intestate Property—Jails, Reformatory Schools and Penal Settlements—Police—Indian Arms Act—Education—Public Health and Sanitation—Municipalities and Local Boards—Civil Medical Service—Judicial and Administration Establishments—Examinations—Registration—Copyright—Naturalization of aliens.*

For a miserable saving, all the above duties, including Education, are thrown upon one man.

On the other hand, the Geological Survey, the Railways and Irrigation works, &c., of India are monuments of enlightened liberality.

Present Constitution of the Viceroy's Council.—Exclusive of the Viceroy, there are six members :

The Commander-in-Chief. Extraordinary Member.

Civilian Member representing North India.

Law Member.

Finance Member.

Military Member.

Civilian Member for South India.

It may be remarked that out of the seven, including the Viceroy, only two are appointed on account of their knowledge of India and the requirements of its people. The other five members are chosen for special knowledge of their own departments.

The Military element is large—one-third exclusive of the Viceroy. Naturally they have a high idea of the importance of the army and will push its claims.

The Governor of Madras, with 36 millions under him, has two members of Council, like Mr. Streynsham Master in the 17th century, with a salary of £300 a year, and a comparative handful under his rule.

It is true that the Viceroy and Governors have Secretaries whom they may consult, but they will be most influenced by the men who sit with them in Council.

The Prime Minister of England's Cabinet the Model.—Energetic intelligent Anglo-Saxons can do many things for themselves

which must be left undone in India unless taken up by Government. In this country the people, in their ignorance, not unfrequently, oppose measures intended for their own benefit. The Prime Minister of England, the mainspring of the cabinet, is intimately acquainted with England; the Governor-General of India is nearly always a stranger to the country.

Suggested Additions to the Council.—The following great interests should be represented:

Agriculture.—Although about eighty per cent. of the people are dependent upon agriculture and the land revenue amounts to 26 millions, the largest in the world, its claims have, on the whole, been disgracefully neglected. Lord Mayo, writing in 1869, to Lord Napier of Ettrick, says:

"Agriculture, on which every one depends, is almost entirely neglected by Government."*

In the Budget Debate of 1898, about thirty years later, the Hon. F. A. Nicholson said that Government

"Starved Agriculture on Rx. 50,000 a year."

Such a policy can only be characterised as fatuous. The English Cabinet has a President of the Board of Agriculture, and, according to Whittaker, the expense of the department last year was £101,094. In the United States, the Secretary of Agriculture is "one of the eight chief officers who form what is called the Cabinet."

Lord Curzon has taken a step in advance by appointing a Director-General of Agriculture, but much more is required. As Mr. Nicholson said in Council:

"An efficient Department of Agriculture in each province, well and continuously supplied with funds to work out to a continuous policy of research, experiment, instruction, and assistance, and that not for a year or two but for generations to come. is an absolute necessity for agricultural improvement, and, further, that agricultural improvement is, in India, the only sound basis of financial and economic stability."

A Representative in Council would both be able to urge the claims of Agricultural Education and to give valuable advice regarding its management.

Manufactures.—The English Cabinet has a President of the Board of Trade, with an establishment costing £192,328. One of the most crying economic needs of India is the development of her manufactures, but they have no representative in Council.

The difficulties connected with Industrial and Technical Education have been acknowledged. The Industrial Schools

* Hunter's *Life of Earl Mayo*, Vol. II. p. 320.

Survey is a good basis, but continuous watchful care is necessary. The Commercial Member, besides advocating the claims of Industrial Education, might do much to guide it in the right direction.

Education.—It is true that Sir John Gorst, President of the Committee of Council on Education, though in the Ministry, is not a member of the Cabinet; but his predecessor in the last Liberal Ministry had that position. The expenditure of the Department, according to Whittaker, was £9,747,716.

Even at present the expenditure on Education in India, is large; but the great increase required demands a representative in Council.

Lord Curzon said at Simla:

"I have remarked that we have been at work for seventy years. We are educating $4\frac{1}{2}$ millions of the total population of British India. Is this a satisfactory or an adequate proportion? We spent upon education in the last year from public funds a sum of £1,140,000, as compared with £1,560,000 from fees and endowments. Is the State's contribution sufficient? Ought it to be increased?"

With only two per cent. under instruction and only about five per cent. able to read, there cannot be any hesitation in replying to the Viceroy's questions, **The State's Contribution is inadequate, and ought to be increased.**

"The legs of the lame are not equal." The Government of India is very one-sided in the distribution of its funds. Several millions are spent every year on Railways, while Agriculture has been "starved" on Rs. 50,000 a year. Railways are important in their place, but they do not *increase* the supply of food like improved agriculture. To use an expression of Mr. Nicholson's, "the more you gridiron a country with railways," the more is it necessary to provide them with traffic to make them remunerative.

WAYS AND MEANS.—How are increased funds for Education to be provided? The proverb says, "Where there's a will, there's a way." One of the most crying duties of the Government of India is a redistribution of the Revenue according to the comparative claims of each Department. It is allowed that there cannot be sweeping changes at once, but there may be a gradual approach to a more equitable distribution.

One or two remarks may be offered.

Remunerative works, railway and irrigation, might be met, *principal and interest* from borrowed capital. This is justifiable by past experience. The great want now is light Railways, which are beginning to be constructed from local funds.

An Educational Cess, both for country and town, may be necessary if education is to be extended as it ought.

REASONS FOR PLACING EDUCATION ON AN EFFICIENT PERMANENT FOOTING.

It is the misfortune of a Viceroy of India, that he cannot watch over the measures which he originates, and upon which so much depends. Like Solomon, he "must leave them unto the man that shall be after him."

Considering the multiplicity of affairs demanding the attention of Indian Viceroys, it is not surprising that most of them should only have taken a *general* interest in education. Only two can be said to have taken a *special* interest in it—Lord Northbrook, who as Private Secretary to Sir Charles Wood had a large share in drafting the Educational Despatch of 1854, and Lord Curzon.

Judging from the past, the likelihood is that Lord Curzon's successor may be expected to share the feelings of his predecessors on the subject of education.

The aim should therefore be, during Lord Curzon's administration, to endeavour to get education recognised as one of the most important departments of Government, with a growing share of the revenue.

EFFECT OF SUGGESTED CHANGES IN THE VICEROY'S COUNCIL.

"The man in the street" may not see their need; they may even be condemned by some as burdening India with three highly paid officers. There are would-be politicians whose only idea of statesmanship is cheese-paring economy, whereas sometimes a wise expenditure is far preferable.

It is believed that intelligent thoughtful men, on careful consideration, will see that the influence of the proposed change would be far-reaching and most beneficial.

At present the military element is too powerful—two members out of six, exclusive of the Viceroy. Had the proportion been smaller, perhaps some of the frontier wars might have been avoided, and the military expenditure considerably reduced. At all events, by the proposed change three great interests—Agriculture, Manufactures, and Education—would receive greatly increased attention.

For the change there is the precedent of the Prime Minister's Cabinet in England, and the example of nearly every civilised State in the world.

The reorganisation of his Council might well form the Thirteenth labour of our Indian Hercules, and would not be the least fruitful in results.

V. UNIVERSITY REFORM.

INTRODUCTION.

THE INDIAN UNIVERSITY COMMISSION.

On the 27th January, 1902 a Resolution issued notifies the appointment of a Commission, with the Hon'ble Mr. Raleigh as President, the Hon'ble Syed Hossain Bilgrami, Nawab Imadul Mulkh, Mr. J. P. Hewett, Mr. A. Pedler, Dr. A. G. Bourne and Rev. D. Mackichan as members and Mr. Nathan as Secretary.

The local members attached to the Commission during its visits to each province will be: for Calcutta, the Hon'ble Mr. Asutosh Makhopadhyaya; for Madras, Mr. C. Sankaran Nayar; for Bombay, the Hon'ble Mr. Justice Chandravarkar; for Allahabad, Mr. T. C. Lewis, Director of Public Instruction N. W. P. and Oudh; for Punjab, Mr. W. Bell.

THE OBJECT OF THE COMMISSION.

The Commission will visit the various University centres and take evidence, eventually proceeding to Simla to write the Report. The object of the Commission is laid down to be to enquire into the condition and prospects of the Universities established in British India; to consider and report upon any proposals which have been, or may be, made for improving their constitution and working, and to recommend to the Governor-General in Council such measures as may tend to elevate the standard of University teaching and to promote the advancement of learning.

The *Madras Mail* gives the following details.

THE INDIAN UNIVERSITY Commission will arrive in Madras on the 19th instant and leave on the 25th instant. A request has been received that the witnesses may be warned to be ready for examination. Witnesses will be examined *viva voce* on any day of the sitting of the Commission; but we understand that it is also open to any person to submit information in the form of a written statement. It would appear that the following views and suggestions have been put forward by the Commission as reforms and changes, which may with advantage be made in the present system of University education:—

That it is desirable to enlarge the powers of the University so as to render the same capable of being a teaching, and not merely an examining body.

That suitable regulations should be made for the election of Fellows.

That the constitution and powers of the Syndicate should be placed on a statutory basis.

That the University should be empowered and encouraged to exercise a closer supervision than is at present possible over affiliated Colleges, with a view to the maintenance of the standard of teaching and discipline in such Colleges.

That there is a tendency of University examinations to lower the aims and pervert the methods of education in Colleges, and that the courses of study now prescribed should therefore be passed under review.

Feb. 1st, 1902.

While subordinate questions connected with the machinery of the Indian Universities should receive attention from the Commission, it is hoped that far weightier matters will not be overlooked. The Universities are one of the most powerful agencies that can be employed to benefit the people of India, in a sanitary point of view, materially, intellectually, morally. It is a most important inquiry, **How far are they fulfilling their duties? Can any changes be made which would enable them to secure these objects more effectually?** The following remarks are intended to deal with this grave question.

“THE RELIEF OF MAN'S ESTATE.”

(The suggested motto of the Indian Universities.)

Spencer says in his “What Knowledge is of most worth?”

“In the Greek schools, music, poetry, rhetoric, and a philosophy which, until Socrates taught, had but little bearing upon action, were the dominant subjects; while knowledge aiding the arts of life had a very subordinate place. And in our own universities and schools at the present moment the like antithesis holds.”

Macaulay says in his Essay on Bacon:

“The chief peculiarity of Bacon's philosophy seems to us to have been this, that it aimed at things altogether different from those which his predecessors had proposed to themselves.

“What then was the end which Bacon proposed to himself? It was, to use his own emphatic expression, ‘fruit.’ It was the multiplying of human enjoyments and the mitigating of human sufferings. It was ‘the relief of man's estate.’”

“Two words form the key of the Baconian doctrines, Utility and Progress. The ancient philosophy disdained to be useful, and was content to be stationary. It could not condescend to the humble office of ministering to the comfort of human beings.”

How does the case stand with regard to the Indian Universities? Have they kept in view the “relief of man's estate?” or have they not “condescended to the humble office of ministering to the comfort of human beings?”

Few countries in the world require more than India the most earnest efforts to "multiply human enjoyments and to mitigate human sufferings." Crooke's pathetic description of the great bulk of the population has been quoted (p. 6). There are forty millions going through life underfed, and on the brink of starvation; the death roll is excessive. India, in transition, with old restraints largely removed, demands that special care should be taken to safeguard youths against the temptations to which they will be exposed. Have the University authorities seriously pondered this state of things, and sought, as far as lay in their power, to meet it? Or, up in the serene heights of literature and science, have they given little heed to the many millions below often sore bestead in the battle of life? An examination of the above questions is the main object of the following remarks.

HYGIENE.

In a country the supposed birth place of cholera, and with a frightful death-rate, Hygiene, for forty years, was totally ignored by the Indian Universities.

In 1897 the writer circulated among the members of the Syndicate of the Calcutta University copies of the pamphlet already mentioned, *The Claims of Hygiene*, and suggested that Hygiene should be made a Matriculation subject. The reply from the Registrar, No. 2292, 27th March, stated that the "Syndicate regret they are unable to carry out" the suggestion.

In 1900 Colonel T. H. Hendley, I.M.S., succeeded in getting Sanitary science introduced into the First Arts Examination of the Calcutta University. The text books adopted will afterwards be noticed.

Need of Instruction.—*The Hindu*, the leading Native journal in South India, thus describes the ignorance of the masses and their ideas with regard to the causes of disease:

"The people are utterly ignorant of the most obvious requirements of healthy living. They are notoriously sceptical about the efficacy of European methods. The great mass of the people are merely provoked to laughter when you press on them the desirability of pure air, fresh water, and wholesome food. The ways of their ancestors are the only proper ways to pursue in their judgment. . . . When thousands of their neighbours daily fall victims to one epidemic or another, they trace the disaster to some offended deity whom they propitiate by sacrifices and ceremonials and remain content. They are not conscious of the real causes which demand such dreadful homage from their ignorant victims. They do not know that these are mostly preventable, and that in most instances ordinary precautions would enable them to defy the monster and live healthily and happily." Feb. 27, 1888.

The most useful sanitary rules are regarded as mere freaks of their foreign rulers.

The regulations are even looked upon as cases of *zoolum* (oppression) of which the worst Hindu or Muhammadan governments were never guilty. Which of them found fault with stinking drains?

Government had to abandon its efforts to stamp out the plague from the opposition of the people.

Midnight processions, followed in some cases by the sacrifice of a buffalo to propitiate the goddess supposed to cause the disease, is the approved Hindu method of dealing with an epidemic. Exposure to the night air, loss of sleep, and fatigue, will evidently rather tend to increase the severity of the attack.

Muhammadans are fatalists like the Hindus. They ascribe sickness and death to the will of God, and regard resignation as their only duty.

Much Disease Preventable.—The Army Sanitary Commission, reviewing the mortality for 1885, say :

“We learn from this table that 78 per cent. of the entire registered mortality was due to mitigable or preventable disease. It is added that during the decade 1876-85, thirty-eight millions perished in India from fevers, cholera, bowel-complaints, and small-pox. Attention is also called to the fact that each of these deaths represents several cases of illness, amounting in the case of fever, to attacks several times over the entire population, and to the frightful waste and national poverty resulting from this mortality and disease.”

The observance of a few simple rules would save the people of India from a large number of the attacks of fever from which so many suffer. Native public opinion might be so enlightened as to enable sanitary regulations to be carried out heartily.

Insufficiency of School Teaching in Hygiene.—It is to the credit of the Supreme Government that it saw the need of instruction in hygiene, which the educational authorities did not. The Bombay Code says :

“The Sanitary Primer is a compulsory subject in every Government School teaching Anglo-vernacular Standard V.”

In 1894 an Advanced Text-Book was prescribed.

Details are not available showing the extent to which Hygiene is taught in schools throughout India, but the Madras Presidency may be taken as a favourable representative.

The Code of this Province is peculiar in recognising Hygiene as an optional subject from the 3rd to the 7th Standard. The grants for passes are fairly liberal, ranging from 8 As. to Rs. 4. The Public Instruction Report for 1895-6 (page 58) gives the respective numbers passed in Reading and Hygiene as follows :

	<i>Reading.</i>	<i>Hygiene.</i>
Infant Standard ...	31,847	
First Standard ...	41,565	
Second Standard ...	34,444	
Third Standard ...	26,417	... 3,755
Fourth Standard ...	13,687	... 7,346
	147,960	... 11,101

The total number of pupils in Lower Secondary Schools and the passes in Hygiene are given below :

	<i>Pupils.</i>	<i>Passes in Hygiene.</i>
First Form ...	6,352	133
Second Form ...	4,158	22
Third Form ...	3,579	0
	14,089	155

In Lower Primary Schools about 8 per cent. pass in Hygiene; in Lower Secondary Schools rather less than one per cent. ('9). Thus, at a time when pupils could most profit from the study, it is entirely neglected for University subjects.

The teaching of Hygiene should be made compulsory in all Primary Schools both Government and Aided.

In Secondary Schools, in the eyes both of teachers and pupils, subjects of instruction derive their importance in the proportion they conduce to success at University examinations. It is useless to prescribe Hygiene as an optional subject in Secondary Schools, because it is not included in the University Course. Make it one, and the lead is transmuted into gold. Students will then eagerly study the best means of promoting their own health—but not otherwise.

Hygiene should be a University subject. Sir H. S. Cunningham says :

"Some acquaintance with the art of living in health ought to form a necessary part of every educational curriculum. The subject might surely form one branch among the many which the Universities recognise as worthy their notice. Such knowledge would, one is inclined to think, be as practically valuable to a young Hindu as the refinements of European literature or the hazy depths of metaphysics, to which he is now introduced by his instructors."

Text-Books on Hygiene.—On the choice of these much of the usefulness of the study depends.

The Text Book of Dr. Roberts is avowedly intended for the "Senior Classes in English and Anglo-Vernacular Schools." Taking into account other studies, it is much too large for schools. It is preposterous in them to devote 23 octavo pages to Nursing.

A great omission has also to be supplied. First published at Simla in 1892, plague had not begun its ravages. It is very important to have a section telling how to deal with it.

A meeting of the Faculty of Arts, of the Calcutta University, was held on March 3, 1900, at the request of the Syndicate to consider the following suggestions made by Col. T. H. Hendley, C.I.E., I.M.S. :

"Whether it is not desirable that Sanitation or Hygiene should be systematically taught in the higher classes of High Schools in which English is the principal medium of instruction, and which lead up to the Entrance Examination of the Calcutta University, and also in Colleges which are regulated by the University. (ii) That Sanitary or Hygienic ideas should be introduced into the text-books in use in those Institutions as a part of the training. (iii) That selections from works on Sanitation and Hygiene should be added to the English text-books for the Entrance and First Arts Examinations, and that the knowledge of the candidates at these examinations should be tested in these subjects. (iv) That, taking into consideration the vital importance of the subject it should also be considered whether stress could not be laid on these subjects in the training and examinations for B.A. and M.A. degrees of the University."

The Calcutta University Calendar for 1901 contains the following under the head of "Sanitary Science, F.A. Examination :

"The following books are recommended to be used in studying the subject as defined in the syllabus prescribed :

Corfield	...	The Laws of Health.
Netter and Firth	...	Practical Domestic Hygiene.
Wilson	...	Manual of Health Science.

The foregoing is an illustration of the way in which Educational authorities in India slavishly follow Western models. All the three books were written for England. How much must Indian and English "Domestic Hygiene" differ! A single text book, viewing the subject from an Indian stand-point, would be much more useful.

Colonel Hendley proposes Hygiene for the Entrance and First Arts Examination. The University is also asked to consider whether it might not be added to the B.A., and M.A. Examinations. This is an extreme view ; other studies have to be considered.

The Text-Book of Dr. Roberts begins with Human Physiology. The Entrance Examination might include Hygiene proper. Human Physiology and further details under Hygiene might be taken up at the First Arts Examination.

Hygiene suggested for the Entrance Examination.—Two reasons may be assigned for this :

1. The Entrance Examination reaches a much larger number of students than the First Arts Examination.

2. It does not require apparatus, and therefore may be substituted for Physics or Chemistry, which can be better taught in colleges than schools.

Inquiry Needed.—The following points are suggested for investigation :

1. The extent to which Hygiene is taught at present in schools.

2. The suitability of the Text-Books prescribed.

3. Hygiene as a University subject.

Objections.—Some may say that it is useless to teach hygiene to the caste-bound and custom-bound people of India. Spencer may furnish a reply :

“ Knowledge which subserves direct self-preservation by preventing loss of health, is of primary importance. We do not contend that possession of such knowledge would by any means wholly remedy the evil. For it is clear that in our present phase of civilization men's necessities often compel them to transgress. And it is further clear that, even in the absence of such compulsion, their inclinations would frequently lead them, in spite of their knowledge, to sacrifice future good to present gratification. But we do contend that the right knowledge impressed in the right way would effect much ; and we further contend that as the laws of health must be recognised before they can be fully conformed to, the imparting of such knowledge must precede a more rational living—come when that may.”

Whether the people obey or not the laws of health, it is the duty of Government to enforce their instruction. But there is no question that it would tell in the end. The people generally would come to understand the value of sanitary regulations, and, in course of time, every Government officer would be able to take an intelligent part in carrying them out.

In no way, perhaps, could the Indian Universities do more for the “ Relief of Man's Estate,” “ to mitigate human misery,” than by including Hygiene in their course of study. It should be a compulsory—not an optional subject.

SCIENCE.

Under this head, happily, a great advance has been made. For about half a century literature and mathematics constituted nearly the sum total of the teaching in Government Colleges in India. The Bengal Council of Education remarked :

“ The want of every thing of a practical character in the educational course at present appears to the Council to be its greatest defect. Every thing that strikes the senses, one-half of the whole circle of knowledge is, as it were, ignored in our present scheme of education. This, the

Council incline to think, would be a grave defect in any country, but they cannot doubt it is so in India."

In 1853, Sir George Campbell observed :—

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

Bombay has the credit of being the first to introduce Physical Science as a compulsory subject, and this even in the Matriculation Examination.

Importance of Science in Indian Education.—Dr. Duff characterises the Hindu mind as "subjective and metaphysical," prone to indulge in "dreamy abstractions and intangible profitless speculations." Sir H. S. Maine says :

"Where the Indian intellect had been trained at all before the establishment of the British-Indian Empire, it stood in need, before every thing else, of stricter criteria of truth."

He describes the Indian intellect as "elaborately inaccurate ; it is supremely and deliberately careless of all precision in magnitude, number, and time."

"Time," says Monier-Williams, "is measured by millions of years ; space by millions of miles ; and if a battle has to be described, nothing is thought of it unless millions of soldiers, elephants, and horses are brought into the field."*

On the above points physical science is a most valuable corrective.

Science is a big subject. Remarks will be confined to that for the Entrance Examination.

The requirements at present are as follow :

CALCUTTA.

Huxley's *Science Primer*, Introductory, pp. 22-55.

Geikie's *Physical Geography Primer*.

ALLAHABAD.

Nil.

PUNJAB.

Elements of Physics and Chemistry. The examination shall be mainly based on the Primers of Balfour Stewart and Roscoe, and shall include a knowledge of the Mechanical Powers. It shall also test the candidate's practical knowledge of the instruments and processes described in those Primers.

* *Indian Epic Poetry*, p. 53.

BOMBAY.

(a) The parallelogram of forces, and composition of parallel forces with experimental proofs. The mechanical powers, the straight lever, the common balance, wheel and axle, the three systems of pulleys, the inclined plane, the wedge, the screw, easy problems on the above.

(b) Chemistry with easy problems. Text-book, Roscoe's *Chemistry*, one of Macmillan's Science Primers.

(c) Astronomy, Text-book, Lockyer's *Astronomy*, one of Macmillan's Science Primers.

N.B.—Candidates must satisfy the examiners in each branch of the examination.

MADRAS.

(a) Elements of Physics.

(b) Elements of Chemistry.

It will be seen that there is a considerable disparity in the requirements, from *nil* at Allahabad, to the heavy demands of the Bombay University.

Remarks on Physics and Chemistry as Matriculation Subjects.—These are selected by three of the Universities. The objections to them are the following:

(a) They are difficult, requiring a better knowledge of English than Entrance candidates possess and better apparatus than is possessed by *Schools*. The knowledge gained of them is very imperfect, and largely the result of mere cram.

It is suggested to relegate them to the First Arts Examination. They would be better understood and better taught in *Colleges*.

(b) They might be replaced by subjects more intelligible to the students, and more practically useful.

Suggested Entrance Subjects.—These are

1. Hygiene.

2. A simple explanation of Natural Phenomena.

The former has already been noticed at some length. Some remarks may be offered on the latter.

Geikie's *Physical Geography Primer* is prescribed by the Calcutta University. It is admirable for England, but wants sufficient adaptation to India. The Trade Winds are noticed, but the Monsoons, which play such an important part in the climate of India, are not once mentioned.

It is desirable also to give some elementary notions of the heavenly bodies. According to the popular idea, eclipses are caused by red and black monsters seeking to seize the sun and moon. The people generally are enslaved by astrological superstitions. Favourable seasons for sowing, &c., are sometimes lost from the position of the planets being supposed to be adverse.

A simple Text Book might be prepared adapted to India.

The attention of the University Boards of Studies is earnestly invited to a comparison of the present and suggested Science subjects for the Entrance Examination. *Which Knowledge would be of most worth to the recipients? Which would most contribute to the "Relief of Man's Estate"?*

HISTORY.

False Ideas of the Past.—These are not confined to India.

"The past," Tennyson says,

"shall always wear.
A glory from its being far."

The ignorant and half-educated in all ages and in all countries have looked upon the past as the Golden, and the present as the Iron, Age.

Indians now entertain exactly the same feelings with regard to the declension of their country as Englishmen who talk of the "good old times." Macaulay, in his *History of England*, notices the

"Delusion which leads men to overrate the happiness of preceding generations."

"Since childhood I have been seeing nothing but progress, and hearing of nothing but decay." "The evils now complained of are," he says, "with scarcely an exception old. That which is new, is the intelligence which discerns, and the humanity which remedies them."

The words of Burke, applied to England last century, exactly represent the state of Native feeling in this country at present:—

"These birds of evil presage at all times have grated our ears with their melancholy song; and by some strange fatality or other, it has generally happened that they have poured forth their loudest and deepest lamentations at the periods of our most abundant prosperity."

Hindus are peculiarly prone to entertain such ideas from the absence in the Indian mind of the historical faculty until it is developed by contact with the West. Not a single narrative that can properly be called *history* has ever been written by Hindus except by those who have had an English education.

Mr. Cowell, Sanskrit Professor at Cambridge, and formerly Principal of the Sanskrit College, Calcutta, says in his Inaugural Lecture:

"The very word history has no corresponding Indian expression. In the vernaculars derived from the Sanskrit we use the word *itihāsa*—a curious compound of three words, *iti*, *ha*, *āsa*, which almost correspond in meaning to our old nursery phrase, 'There was once upon a

time. In Sanskrit authors, the name means simply a legend . . . From the very earliest ages down to our own day, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence. It has remained from generation to generation stationary, in that condition which Mr. Grote has described so vividly in the first two volumes of his *History of Greece*. The idlest legend has passed current as readily as the most authentic fact, nay, more readily because it is more likely to charm the imagination; and, in this phase of mind, imagination and feeling supply the only proof which is needed to win the belief of the audience."

The evil is aggravated by the false patriotism which is now rampant, especially in Bengal.

Mr. Manmohan Ghose remarked some time ago in Calcutta :

"He felt a legitimate pride in the ancient civilization of India, but he was bound to say that an undue and exaggerated veneration for the past was doing a great deal of mischief. It was quite sickening to hear the remark made at almost every public meeting that the ancient civilization of India was superior far to that which Europe ever had."

This spirit is regretted by intelligent Hindus. Dr. Bhandarkar, probably the most eminent Indian scholar of the present day, says :

"Here I feel myself in duty bound even at the risk of displeasing some of you to make passing allusion to the most uncritical spirit that has come over us of praising ourselves and our ancestors indiscriminately, seeing nothing but good in our institutions and in our ancient literature, asserting that the ancient Hindus had made very great progress in all the sciences, physical, moral, social, and the arts,—greater even by far than Europe has made hitherto—and denying even the most obvious deficiencies in our literature, such as the absence of satisfactory historical records, and our most obvious defects. As long as this spirit exists in us, we can never hope to throw light on our ancient history, and on the excellencies and defects of our race, and never hope to rise."*

A "Territorial Maharajah, on the authority of our ancient epics—the *Rāmāyana* and the *Mahābhārata*," draws a delightful picture of "the halcyon days of Hindu sovereignty." On the contrary, disunion, as shown by the countless caste divisions, is a characteristic of Hindus, and in a country split up into a number of kingdoms, war would be the normal state of things. In the *Mahābhārata* the contending parties are described as almost exterminating one another. Legends tell of Parasu-rāma filling five lakes with Kshatriya blood.

* *Lecture on the Critical, Comparative, and Historical Method of Inquiry.*
Bombay Nirnaya Sagar Press, 1888.

Mr. R. C. Dutt lately said in an address at Madras:—

"There is no sadder chapter in the economic history of India than the story of these five years, commencing with the famine of 1897, and proceeding on to the famine which has not yet ended. Never in India's history were the mass of the people more resourceless, more crippled as manufacturers, more indebted as agriculturists. Never were greater misfortunes and deaths crowded together within so brief a space. Never did a civilised, fertile, and industrious country present a scene of more wide-spread poverty and desolation." *Madras Mail*, Feb. 4th 1902.

This is Mr. Dutt's grateful acknowledgment of the noble efforts of Government and its officers to save the lives of his countrymen.

Let the last five years be compared with statements of what occurred during "the halcyon days of Hindu sovereignty."

That venerable record, the Mahābhārata, describes a famine of *twelve years' duration*. The famous Rishi, Visvāmītra, wandered about in search of food. One day he came to a Chāndāla village. Seeing a haunch of dog's flesh lying on the floor, he came by night, stole it, cooked, and ate it, after piously making offerings of the flesh to the gods and pitris.*

Vāmadeva, another celebrated Rishi, says, "In extreme destitution I have cooked the entrails of a dog." Maṇu cites this (x. 106), to show that it was allowable under the circumstances.

During the past five years was any Hindu priest reduced to such distress that he had to steal dog's flesh to save himself from starvation?

Other allusions to terrible famines occur in ancient Hindu writings. Mr. S. Srinivasa Raghavaiaiyangar says:—

"The Rāmāyana mentions a severe and prolonged drought which occurred in Northern India. According to the Orissa legends, severe famines occurred between 1107 and 1143 A.D. The memory of a 12 years' famine, 'Dvadasavarsha Panjam,' lives in tradition in Southern India. Duff, in his history of the Marattas, states that in 1396 the dreadful famine, distinguished from all others by the name Durga Devi, commenced in Maharashtra."

History should receive more attention from some of the Indian Universities. A student may become a graduate in the Punjab with only the smattering of history acquired at school. A good knowledge of the History of India, Ancient and Modern, including Literature, should be required from every graduate. This is desirable on several accounts.

* Mahābhārata, *Santi Parva*.

Text-Books giving erroneous ideas of History.—Sir H. S. Maine says :

“English classical literature is saturated with party politics. At the beginning of the last century it was mainly Tory ; towards the end of the same century it was mainly Whig. This would have been a less serious fact, if, at the latter epoch, one chief topic of the great writers and rhetoricians, of Burke and Sheridan, of Fox and Francis, had not been India itself. I have no doubt that the view of the Indian Government taken at the end of the century by Englishmen whose works and speeches are held to be models of English style has had a deep effect on the mind of the educated Indian of this day. We are only now beginning to see how excessively inaccurate were their statements of fact and how one-sided were their judgments.”*

The History Course deserves careful consideration.

POLITICAL ECONOMY.

A very great amount of mischief has been done and much good left undone by the imperfect teaching or total neglect of this very important subject. Where it is taught, the University authorities, *more suo*, have simply used English text-books.

The Athenæum, in reviewing Nicholson's *Principles of Political Economy*, says :—

“The schools and chairs appear to be engaged in a perpetual logical exertion, while the great body of mankind—labourers, merchants, statesmen—pass unheeding by or look on only in contempt. There never has yet been seen or known the political economy that a man of average common sense would give twopence for.” March 12, 1898.

THE MISCHIEF DONE.

Some illustrations may first be given of the evil resulting from the entire neglect of Political Economy in the University Course or by instruction in it “not worth twopence.”

A number of students become editors of papers. The following are some of their utterances. References might be given, but they are better omitted.

Character of the English :

“There are many good and virtuous English men and women. But we can most truthfully say that the English are the most avaricious and selfish people in the world.”

* *The Reign of Queen Victoria*, Vol. I. pp. 507, 508.

English Merchants:

"English merchants during a sway of nearly a century rifled the land of all its wealth. A century of plunder! And now what has succeeded it? The 'Spoliation of India,' has it ceased? Certainly not. It is going on as vigorously as ever."

"English merchants have come here to turn a penny by fair means or foul. They are perfect masters of envy, intrigue, and malice."

The capital merchants introduce is the life's blood of commerce. They have opened up fresh sources of industry; through their competition ryots get higher prices for their produce, and can purchase goods at cheaper rates.

It should also be remembered that although Europeans, from their superior knowledge and energy, commence new industries, in course of time they are taken up by the people themselves. This is remarkably the case with cotton mills, and it will follow with other manufactures. No men have done more to increase the wealth of India than the maligned English merchants.

The growing Material Exhaustion of India:

"The enormous growth of foreign trade does not in the least indicate growing prosperity in the condition of its people. . . . It simply indicates the indebtedness of India, and her growing material exhaustion."

That the ryots should get so many crores for their jute, only shows that they are so much to the bad.

India no wealthier from the import of gold and silver:

"The increase in the import of gold and silver as a sign of the growing prosperity of the people is fallacious."

Messrs. Beck and Morrison, who think that India is richer on account of the import of 570 crores of treasure, are ignorant "of the first thing one learns in Political Economy." "Cash is not wealth anymore than a clothyard is cloth."

The opinion of the *Edinburgh Review* may be quoted: "Money is property in its most condensed, least perishable, and most available form."

The Evil Effects of Railways.—A leading citizen of Bombay says:

"The question of filling up the country of India with a network of railways is principally beneficial to the English manufacturer and merchant."

A widely circulated Indian journal thus "pauses in learned doubt" over the question:

"It is by no means certain that the extension of railways has been an unmixed blessing to India; that it has not carried in its train effects

that have been the principal cause of the impoverishment of the Indian people."

Rapacity of the British Government :

"Our 'beneficent' Government takes to itself no less than 47 per cent. of the produce (and) levies innumerable other contributions."

Sir James Westland showed that in Burma the Government took only 8 per cent. of the gross produce, leaving 92 per cent. in the hands of the ryots.

India's Tribute to England :

"India sends away 30 millions of money as her tribute to England, and this tribute, for which not a penny is received in return, as it has been said over and over again by competent writers, is one of the chief causes of India's poverty."

The Deplorable Condition to which Indians have been reduced :

"They are virtually hewers of wood and drawers of water in the land of their birth."

This assertion is as baseless as the preceding. In 1891 "out of 114,150 appointments carrying an annual salary of over 100 tens of rupees, 97 per cent. were held by natives of India."*

It may be said that the percentage is still small among the higher appointments ; but Macaulay said in his famous speech of 1833, "I feel that for the good of India itself, the admission of natives to high office must be effected by slow degrees."

The most beneficent measures are ascribed to unworthy motives. When Lord Mayo established an Agricultural Department, with Mr. A. O. Hume at its head, an Indian journal unveiled the mainspring :

"Yes, new departments must be formed to open a wider field for the extension of viceregal patronage."

Where benefits must be acknowledged, it is attempted to show that they are worthless. The British Government has given protection to property, but it has robbed the people of all they had, so that there is nothing left to protect.

Imitating Irish patriots, they "grind at the hurdy-grurdy of long-dead grievances and long-remedied wrongs of ages ago, protective duty imposed in England on Indian goods."

It may be asked, have the Anglo-Indian journals and Government made no attempts to correct such notions? They are

* Frazer's *British India*, pp. 372, 374.

† Smiles on *Character*, p. 28.

A few years ago Sir M. Monier-Williams travelled over India, conversing freely with educated Hindus. The leading impression left upon his mind is thus stated :

"In my opinion the great problem that before all others presses for solution in relation to our Eastern Empire is, how can the rulers and the ruled be drawn closer together? How can more sympathy and cordial feeling be promoted between them?"

To repress open discontent, Press Laws and a Sedition Act were found necessary.

In India racial feeling is an important element; but the chief cause, both here and in England, is *ignorance of the real facts of the case*.

It might be supposed that Mr. Dutt, an old retired civilian, knew the incidence of the land tax; but the recent Resolution of Government shows that, to make it one-fifth, as proposed by Mr. Dutt, would be, on the whole, to increase it.

THE REMEDY.

What is wanted is *knowledge*. The Madras *Educational Review*, after referring to the remark in the *Athenæum*, says:

"The words undoubtedly point to a defect in the subject of Political Economy as taught in India. The fault lies not so much with the lecturers as with the fact there exists no text-book on the subject of Political Economy as applied to India. As it is, our students study books, such as Fawcett's Manual of Political Economy which base all their illustrations on conditions as they exist in England—conditions which do not exist in India, and which therefore, are unintelligible to the student. Even when the illustration has been carefully explained, there still remains the fact that the conditions on which the illustration is based do not appeal to the experience of the Indian student. What is wanted is a book which deals with the three agents of production, land, labour, and capital, as applied to India, and with such questions as the currency and the land tenures of India." *June*, 1898, pp. 248, 249.

Warner's *Citizen of India* has been prescribed to be taught in High Schools. An Advanced Manual, dealing with *Indian Political Economy*, should be prepared for the B. A. examination as a compulsory subject.

The following are some of the points which should be noticed :

The Land Question, Revenue Settlements, Incidence of Taxation and its Expenditure.

The erroneous ideas about Railways and Commerce, as shown by the quotations from Indian papers, should be counteracted.

The history of Prices should receive attention. The average Indian income is contrasted with that of England. The fact is

that India now represents England in the 15th century, when, according to Mulhall, the average income was 30s. a year, 1d. a day.

The *currency* of a country is a good test of its comparative wealth. Mr. Justice Ranade mourns over the fact that labourers now receive two annas a day: under former rule they were paid by a *handful of cowries*.

Mr. Justice Ranade showed, in his Poona address, how the people of India spent some of their money not long ago:—

"In 1888-89 we imported 41 lakhs worth of umbrellas, 15 lakhs worth of children's toys and games, 22 lakhs of stationery, 10 lakhs of soap, 10 lakhs of clocks, 20 lakhs of matches, 66 lakhs of glass, 41 lakhs worth of paper, 21½ lakhs of books, &c."

Instead of patriotically using the Indian leaf umbrella, people choose to buy an English article, much more expensive. During twelve years the imports of books, paper, and stationery increased from 66 lakhs to 98 lakhs; glass manufactures from 50 lakhs to 74 lakhs; jewellery and precious stones from 31 lakhs to 78 lakhs. Do these imports indicate the growing poverty of the people?

To the foregoing it may be added that the number of Native Depositors, including Local Institutions, in Savings Banks rose in 12 years from 190,687 to 629,625; the interest they received from 11½ lakhs to 26½ lakhs; and their balances from 352 lakhs to 872 lakhs.

It should be shown that Government has had in view, for years, the preparation of the people for Representative Government, and has been making advance in that direction.

A very important section must be to point out the causes of Indian poverty arising from the habits of the people themselves.

"How small, of all that human hearts endure,
That part which laws or kings can cause or cure!
Still to ourselves in every place consigned,
Our own felicity we make or find."

India suffers infinitely more from her own injurious customs than from *British misgovernment*. Sir Madhava Row was successively Prime Minister of Travancore, Indore, and Baroda: what does he say?

"The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!"

As Sir M. E. Grant Duff said in a Convocation address:

"He who could persuade his countrymen to give up their, to us,

astounding expenditure on marriages, would do more for South India than any government could do in a decade."

The Government of India might offer Rs. 5,000 either to a selected author or as a prize for a Manual on the subject.

It is admitted that, in the British Government of India, as in its people, there are many defects still to be remedied. Messrs. Strachey say in *Finances and Public Works of India* :—

"It is not pretended that, unlike any other country, the social, material, and political conditions of India now leave no room for improvement. Defects of many sorts can readily be pointed out. But it is through the very progress that these become known. In the arts of administration, as in all other applications of knowledge, our views, widen with each successive step we take; and the emphatic recognition that much yet remains to be done for the people of India neither dims the lustre of what has been accomplished, nor should cool the ardour of those who there continue the strife with human misfortune, weakness, or ignorance." p. 12.

Government welcomes intelligent criticism, while wild rabid utterances like some quoted excite only disgust. The alumni of the Indian Universities, well acquainted with Indian political economy, might afford most valuable aid in suggesting improvements, and Government would be glad to give them an increasing share in the administration.

Appeal to the Indian University Authorities.

Sir John Strachey's charge against the Indian Colleges has been mentioned—that their students are "*least of all taught to be good and loyal citizens.*"

According to Indian journalists, the press is now "gagged." Unlike India, England is a land where

"A man may speak the thing he will."

The real feeling of educated Indians can therefore best be learned by what they say in that country. Viewed in this light, the Bloomsbury meeting is of great importance.

At a conference of Indians resident in the United Kingdom held, under the auspices of the London India Society, at Bloomsbury, London, December, 1897, a Resolution was passed in which the English Administration of India is thus characterised:

It is conducted by men guilty of "hypocrisy" and "subterfuges," "in violation of acts and resolutions of the most solemn and repeated pledges to the British nation and Sovereign;" the fattening upon the "ever-increasing poverty of the people;" the authors of all the "terrible misery," from which India has suffered during the century and a half of their rule; yet so pitiless that, in the year of grace 1897, threats of revolution and an appeal to

the humanity and justice of the British people were necessary to put a stop, if possible, to the "monstrous iniquity" of their rule!

The Resolution, embodying such an opinion of the British Government of India, was passed "unanimously and with considerable enthusiasm" by men supposed to be the highest "product," of forty years' University education. It well affords food for serious reflection.

The Indian University authorities are largely responsible for a Resolution worthy only of lunatics. Sir John Strachey's charge is fully substantiated.

Are the Indian Universities to go on teaching a minority of their students political economy "not worth twopence;" or will they determine that no graduate shall leave without the best teaching that can be given on the subject?

ETHICS.

It is much to be regretted that while education is creating a revolution in India in which old restraints are being swept away, *special* instruction in morals has been almost ignored by the Indian Universities.

No Indian University includes Ethics in its Entrance or Intermediate Examination.

The Calcutta University makes compulsory for the B. A. Degree "Mental and Moral Science," including "Psychology, Logic, and Ethics."

The Allahabad University also makes compulsory "Mental and Moral Science," including "Psychology, Ethics, and either Natural Theology or the History of Ethical Systems."

The Bombay University makes "Logic and Moral Philosophy, one of three optional subjects.

The Punjab University makes "Philosophy, including Psychology, Moral Science, Inductive Logic, or Natural Theology," one of five optional subjects.

The Madras University makes "Mental and Moral Science including Physiology, Psychology and General Philosophy, Logic and Ethics," one of five optional subjects.

It will be seen that only two Universities make Ethics a compulsory subject, and that for the B. A. Degree.

Instruction in the theories of morals is practically worthless. Some years ago an ex-student of the Presidency College, Calcutta, wrote:

"Many of the graduates who take their honours in Mental and Moral Philosophy turn out scoffers and sceptics."

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

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

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

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

In the Second Quinquennial Review of Education the following quotation is made from Sir Alfred Croft:—

"Moral Science is now taught in our University as a branch of psychology or mental science in general, and being taught and studied as a merely intellectual exercise, it does no harm." p. 362.

After a course in which special instruction* in ethics is either altogether or almost entirely ignored, young men are sent out to the "battle of life," with old restraints removed, and no new safeguards to take their places, exposed to fierce temptations of every kind. The fruits are best seen where home influences no longer operate. There are some noble exceptions, but Dr. Mullick, House Physician in a London Hospital, thus describes the effect upon Indians of a stay in England:

"Endowed with a smattering of general knowledge, proverbially pliable, possessed of a morbid measure of his social status, inflated with a superlative sense of self-satisfaction, born of misdirected education, he returns to India an incubus to his family and a danger to the country...The stay-at-home people he despises and treats with unveiled contempt, even 'the old fool of a father.'"

The Indian Universities might exert a powerful moral influence for good over the whole educated classes of the country. Sir Richard Temple, in his last Convocation Address as Chancellor of the Bombay University, thus referred to the great need of moral instruction, from the lowest to the highest educational standards:—

"Though necessarily precluded from adverting to religion, I yet in nowise forget, or expect you to forget, that it is impossible to teach human duty, comprising the relations between man and man, without also teaching something at least of man's duty towards God. No doubt,

* There are stray passages in text-books of a beneficial character, but "special instruction" is here the point.

one of the effects of really good teaching in arts, say in the branches of history or literature, must be to inculcate, always incidentally and often directly, much of the general duty of man. Good teaching of physical science also must, as I believe, enlarge the ideas and elevate the sentiments of man in respect of God, and must impress upon him at least something of his duty towards his Creator. But such teaching cannot furnish him with instruction in his duty towards his fellows—an instruction needed by all students alike, whether they belong to the department of arts or of science. Again, there are, as we believe, abstract principles and moral truths wholly independent of, and immeasurably above, the laws of that material universe in which we live. No doubt, these are incidentally inculcated by the teaching in arts. But the inculcation of moral truth by teaching in physical science is not possible. Nevertheless ethical instruction is specially requisite for the student of science, in order to prevent his imagining that there is nothing beyond the conceptions with which he is familiar, however lofty and wide these may be. Moral philosophy, then, comprises a knowledge which is necessary to all students in all departments of education, which they must bring with them to all their studies, and which they ought to retain in their inmost hearts and minds throughout their lives. Therefore, it ought not, in my judgment, to be left to incidental or indirect teaching, but ought to be taught systematically in all our institutions from the highest to the humblest. Nevertheless, in Western India, it is taught indirectly rather than directly; it is not systematically and specifically prescribed; as one subject among many, it is made optional rather than obligatory. If this be a great defect, as I believe it is, then the remedy can be applied only by this University. If the existence of the defect be satisfactorily shown to the Senate, then I am sure that the members of that governing body will feel the responsibility which devolves on them. Indeed, the University did in former times indicate moral philosophy as an optional subject for students after their entrance into the University, and therein commanded the cordial assent and the loyal adherence of the students. From various causes this honored practice has, during recent years, been intermitted. If the Senate shall see fit not only to resuscitate, but also to enlarge and enforce it—that is, to render it obligatory rather than optional,—their action will approve itself to the conscience of the Natives. For the action of the University determines the teaching in the Colleges and High Schools, and the example of these superior institutions is sure to be followed by the middle class institutions, and ultimately even by the primary schools, until, at length, we have a complete system of national instruction in ethics adapted to the degrees of intelligence and capacity as found in the different grades of students. To found, to elaborate, to establish such a system should, I think, be an object of ambition of anxiety to this University and to all engaged in the work of public instruction. The Natives will certainly be the willing subjects of such teaching. Moral philosophy is a theme on which the sages, lawgivers and philosophers of the Hindus have dilated from the earliest times—that has engaged the reverential thoughts and attracted the affectionate regards of the best men amongst the Natives for many generations—though the

aberration of the practice of most people from its maxims has been as frequent and patent in the Indian nation as in any nation. I apprehend that many thoughtful Natives, while thankfully acknowledging all that has been done in this direction by the public instruction under British rule, do yet lament that a more systematic effort is not made to unfold and evolve before the minds of the young those eternal principles of right and wrong, which serve as beacons for the due conduct of life, and which ought specially to be included in an educational system that necessarily excludes religious teaching. With the majority of the Natives, such a systematization of ethical teaching would augment the popularity of our national education. It would elevate and crown the moral edifice already founded by the effect of our liberal education, by the discipline of our institutions, and by the personal example of our teachers. I have already urged this most important matter on the consideration of the Syndicate who finding some difficulty at present in effecting the requisite alteration of the educational course, intimate that they will take an early opportunity of bestowing their renewed and careful consideration on the matter."

ENGLISH TEXTS.

The chief reliance at present for indirect moral instruction is through the selections from English literature, which take a prominent place in the University course. To afford a better idea of what may be expected from them, they are given below for the five Universities.

CALCUTTA.

The Calcutta Board of Studies laid down the following rules with regard to the preparation of Entrance Text-Books :—

- (1) Consist of both prose and poetry ;
- (2) That the prose be taken from authors of the present century.
- (3) That at least one-half of the prose portions consist of extracts having a direct bearing on conduct, either by way of precept or example ; and
- (4) That a similar principle be, as far as possible, kept in view in the poetical selections.

ENTRANCE EXAMINATION, 1902.

The following portions of English Selections for the Entrance Examination, published by Messrs. Thacker, Spink & Co, in 1899 have been prescribed for the Entrance Examination in 1902 :—

(TO BE READ.)

Prose.

The Battle of Senlac.
Selections from the *Talesman*.
Nelson's Early Life.

Early Memorials of Grasmere.
On the Choice of Books.
Gentle.

Moral Courage.

Poetry.

An Ode.
Qua Cursum Ventus.
The Castaway.

Home.
To the Cuckoo.
Grace Darling.

The Village Blacksmith.

(To be committed to memory.)

An Ode.
Home.

To the Cuckoo.
The Village Blacksmith.

F. A. EXAMINATION, 1902.

ENGLISH.

Milton	...	Paradise Lost, Book I.
Goldsmith	...	The Traveller and the Deserted Village.
Tennyson	...	Aylmer's Field.
Cowper	...	Selections from Letters (Macmillan & Co.)
Black	...	Life of Goldsmith.

Some subject for original Composition to be set in one of the papers.

B. A. EXAMINATION, 1902.

ENGLISH.

Shakespeare	...	As you Like It ; Macbeth.
Milton	...	Paradise Lost, Books III. IV.
Tennyson	...	Select Lyrical Poems.
Burke	...	Two Speeches and Letter.
Pattison	...	Life of Milton.

ALLAHABAD.

ENTRANCE EXAMINATION, 1902.

LAMB'S TALES from Shakespeare (Selections:—Tempest ; As You Like It ; Merchant of Venice ; King Lear ; Macbeth ; Twelfth Night.)
SCOTT : The Talisman (Bell's Reading Book Series), or Mary Queen of Scots (from *The Abbot*, Messrs. Blackie and Sons.)
GOLDSMITH : Deserted Village.
MACAULAY : Horatius.

INTERMEDIATE EXAMINATION, 1902.

SCOTT : The Lay of the Last Minstrel.
LONGFELLOW : Evangeline.
TENNYSON : The Passing of Arthur.
Cowper's Letters, (Macmillan's Selections.)
WASHINGTON IRVING : Sketch Book (Selections.)
LUBBOCK : The Pleasures of Life (Selections.)

B. A. EXAMINATION, 1902.

SHAKESPEARE : Hamlet ; Richard II ; Merchant of Venice.
MILTON : Paradise Lost, I, II.
KEATS : (Selections.)
TENNYSON : The Last Tournament, Guinevere.
CARLYLE : Heroes and Hero Worship.

NEWMAN: Idea of a University, V, VI, VII.

GEORGE ELIOT: Silas Marner.

DOWDEN: Shakespeare Primer.

ABBOTT: Shakespearean Grammar.

PUNJAB.

ENTRANCE EXAMINATION.

General Questions on the English Language.

INTERMEDIATE EXAMINATION.

Tennyson	...	Selections, (Ed. Rowe and Webb).
Macaulay	...	Frederick the Great.
Dickens	...	Tale of Two Cities.
Helps	...	Essays written in Intervals of Business. (Ed. Rowe and Webb).
Froude	...	English Seamen of the 16th Century.
Longman	...	School Composition (Senior Part).

B. A. EXAMINATION, 1902.

Helps	...	Friends in Council. First Series.
Kingsley	...	Westward Ho!
Steele	...	Essays from The Tatler.
Rosebery	...	Life of Pitt
Shakespeare	...	1. Julius Caesar. 2. As You Like It.
Macaulay	...	Boswell's Life of Johnson.
Tennyson	...	1. Princess. 2. Holy Grail. 3. Lancelot and Elaine.
Ruskin	...	1. Sesame and Lilies. 2. Crown of Wild Olive.

BOMBAY.

ENTRANCE.

General Questions on the English Language.

PREVIOUS EXAMINATION.

SIR WALTER SCOTT. Marmion.

MACAULAY ... Lives of Johnson and Goldsmith and Essay on Addison.

INTERMEDIATE EXAMINATION.

English Essays (Warwick Library).

Milton ... Paradise Lost, III.

Byron ... Childe Harold, Canto III.

B. A. EXAMINATION.

(1)—Necessary.

Bacon's Essays.

Shakespeare ... Henry V, and As You Like It.

(2)—Voluntary.

Modern Period (1782-1832).

Wordsworth ... Excursion, Book IV.

Palgrave ... Golden Treasury, (1st Series) Book IV

MADRAS.

ENTRANCE, 1902.

General English

F. A. EXAMINATION, 1902.

Shakespeare ... Henry V. (Omitting Act V).

Matthew Arnold ... Sohrab and Rustum.

Tennyson	...	Dora : A Dream of Fair Women ; Morte d' Arthur.
R. L. Stevenson	...	Kidnapped.
W. L. Collins	...	Cæsar (Ancient Classics for English Readers.)
B. A. EXAMINATION, 1902.		
Chaucer	...	Clerkes Tale, Parts IV, V, VI. and the Essay.
Shakespeare	...	Coriolanus.
Dryden	...	MacFlecknoe.
Keats	...	Selections.
Browning	...	Rabbi Ben Ezra, Pheidippides.
Dickens	...	A Tale of Two Cities.
O. W. Holmes	...	The Poet at the Breakfast Table (Papers I—VII).
Matthew Arnold	...	Essays on Criticism (Second Series). The Study of Poetry, John Keats, Wordsworth, Byron.

REMARKS ON THE ENGLISH TEXTS.

The selections are fair considered simply from the standpoint of giving a knowledge of English literature, and in some cases valuable moral lessons are included. It will, however, be observed that three of the Universities have no English text for the Entrance Examination, so that there is not a shred of moral teaching for that year. But, even at best, in general, it will require some ingenuity to find moral lessons in the selections fitted to guide Indian students in the battle of life. As a provision for the moral well-being of the students, they are utterly inadequate.

SUGGESTIONS.

Entrance Examination.—To general questions on the English language, might be added a revised edition of *Man and his Duties*, or some similar work. It should be adapted to India, and not ignore the important subject of Female Education.

F. A. and B. A. Examinations.—The writer considers that the Indian Universities should recognise *Practical Ethics* as a distinct branch, instead of only some stray moral lessons being given in the English texts. The F.A. treatise might be somewhat like Todd's *Student's Manual*, dealing with the reader's life as a student. The F.A. might treat of his duties after leaving the University. It might be shown how he could benefit both himself and his country.

It is to be feared that the importance of Ethical instruction is not sufficiently recognised by the University Authorities to secure for it a separate place. The following changes might be made in the English Texts.

The *University of Calcutta* University with regard to University Selections might be kept in view (see p. 65). Extracts containing moral instruction suited to the circumstances of the readers are very desirable. Macnaghten's *Common Thoughts on Serious Subjects* and the Convocation Addresses might yield some suitable materials.

Some of the selections might be oriental in their character. Max Müller's works, Frazer's *Literary History of India*. Fergusson's *Indian Architecture*, &c., might be drawn upon.

Lectures.—As already quoted, these were early suggested:

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

Lectures were also recommended by the Education Commission:

"9. That the Principal or one of the Professors in each Government and Aided College deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen." p. 591.

A lecture has somewhat of the personal element, and is, so far, superior to a text-book.

J. S. Mill, in his St. Andrew Address, thus pointed out some of the arguments which might be employed:

"Nothing hinders us from so training a man that he will not, even for a disinterested purpose, violate the moral law, and also feeding and encouraging those high feelings, on which we mainly rely for lifting men above low and sordid objects, and giving them a higher conception of what constitutes success in life. If we wish men to practice virtue, it is worth while trying to make them love virtue, and feel it an object in itself, and not a tax paid for leave to pursue other objects. It is worth training them to feel, not only actual wrong or actual meanness, but the absence of noble aims and endeavours, is not merely blamable but also degrading; to have a feeling of the miserable smallness of mere self in the face of this great universe, of the collective mass of our fellow-creatures, in the face of past history, and the indefinite future,—the pooriness and insignificance of human life if it is all to be spent in making things comfortable for ourselves and kin, and raising ourselves and them a step or two in the social ladder.

"Fix your eyes upon the ultimate end from which those studies take their chief value—that of making you more effective combatants in the great fight which never ceases to rage between Good and Evil, and more equal to coping with the ever new problems which the changing course of human nature and human society present to be resolved. Aims like these commonly retain the footing which they have once established in the mind; and their presence in our thoughts keeps our higher faculties in exercise, and makes us consider the acquirements and powers which we store up at any time of our lives, as a mental capital, to be freely expended in helping forward any mode which presents itself of making mankind in any respect wiser or better, or placing any portion of human affairs on a more sensible and rational footing than its existing one. There is not one of us who may not qualify himself so to improve the average amount of opportunities, as to

leave his fellow creatures some little the better for the use he has known how to make of his intellect . . . You are to be a part of the public who are to welcome, encourage, and help forward the future intellectual benefactors of humanity ; and you are, if possible, to furnish your contingent to the number of those benefactors. Nor let any one be discouraged by what may seem, in moments of despondency, the lack of time and of opportunity. Those who know how to employ opportunities will often feel that they can create them ; and what we achieve depends less on the amount of time we possess, than the use we make of our time."

Even one lecture weekly, of the right kind, during the College sessions would be valuable.

The Young Men's Christian Associations and Missionaries specially to young men will gradually partly supply the need.

Hostels.—Although hostels were commenced before, the last Quinquennial Report on Education says : " The strongest stimulus came from a letter of the Government of India on Discipline and Moral Training, which was addressed to all the Local Administrations in December, 1887. Among other recommendations, this letter expressly suggested, "that hostels and boarding houses should be established in the larger schools and colleges in large towns and cities for the accommodation of students whose families are not resident in the place where they are educated." p. 368. This was under that eminent statesman—Lord Dufferin.

Personal Interchange.—Of all influences this is the strongest. It may be made the means, to a large extent, of moulding the character of students. It has been most employed by the most successful teachers.

Circular to Professors.—The opinion of Mr. H. J. S. Cotton has been quoted :

" The professors of the Educational Department deliver their lectures and discourse on Milton or Mill in the same spirit as a magistrate dispenses justice in his catchery. They do their official duty, but they make no attempt to exert a moral influence over their pupils, to form their sentiments and habits, or to control and guide their passions."

It has already been acknowledged that this does not apply to all professors. Now, however, that Government is taking up Educational Reform, " it would be well to stir up their pure minds by way of remembrance," and let it be understood that professors are bound to pay special attention to the morals of their students.

It cannot be denied that the counteracting evil agencies are powerful, but by a united well-directed effort much might be done to promote the moral well-being of Indian students.

MORE COMPULSORY AND FEWER OPTIONAL SUBJECTS.

The attention of the University Commission is invited to this point. In some cases a student is allowed to select from five subjects. The object is to foster Indian talent.

At Ahmednagar, the writer asked some Hindus why they chose *Persian* as a second language instead of *Sanskrit*. The reply was that through it *a pass could be more easily obtained*. This is the guiding motive with students.

It should not be left optional with a graduate to leave the University ignorant of Indian political economy, and believing that the country is governed in the manner described in the Bloomsbury Resolution.

So with other subjects.

CONCLUDING REMARKS.

In the foregoing pages an attempt has been made to review the Indian Educational system, to point out its defects, and the changes which seem necessary.

It will be seen that what is considered the crying defect is **Want of Adaptation to India.**

A striking proof of this is the ignoring of the important subject of Female Education.

As Lord Curzon said at Simla :

"We started by a too slavish imitation of the English models, and to this day we have never purged ourselves of the taint."

Education has thus been robbed of nearly half its value.

Another point sought to be emphasised is that the guiding principle in Indian Education should be Bacon's maxim,

"The Relief of Man's Estate."

Feelings of humanity should induce educationists to do what they can to ameliorate the sanitary and material condition of the many millions described so pathetically by Crooke. But the maxim extends beyond the animal wants of man. His intellectual, and especially his moral, well-being should receive still more attention. As has been pointed out, "India in transition" demands that special care be taken to safeguard young men against the temptations to which they will be exposed when they leave college. The utter inadequacy of the means employed at present have been pointed out. It is true that the principal colleges have professors

of Moral Philosophy and Logic, but all the benefit Sir Alfred Croft, a former Director of Public Instruction in Bengal, expected from their teaching was that it '*does no harm*' (See p. 63).

The subject is confessedly difficult. It is hoped that it will receive the earnest attention of the Commission.

The beginning of a new century is a fitting time for a thorough review of our educational system to find out defects in its working and improvements which are required. It is earnestly hoped that the appointment of the Education Commission may mark an important epoch in the history of Education in India.

J. MURDOCH.

MADRAS, Feby. 10th, 1902.