

TO

EDUCATION

*A reprint of Articles contributed to The Hindu and The
Indian Patriot of Madras*

BY

DIWAN BAHADUR V. NAGAM AIYA, B.A.,

F. R. HIST. S.

(Officiating Dewan of Travancore-Retired.)

MADRAS :

PRINTED AT THE LAW PRINTING HOUSE, MOUNT ROAD.

1913.

SOME OPINIONS—Continued.

"I think they the speeches would have done honor to any legislative assembly with which I am acquainted; so clear and full are they in statement, so cogent in argument, so skillful in presenting the case they desire to establish. I congratulate you most heartily upon them."—*Sir M. E. Grant Duff.*

"A work the State Manual which I shall always value not only on account of its intrinsic merit but also on account of its associations. May I congratulate you on the successful achievement of a work which must have involved an immense amount of research and study, and which in its present complete form reflects, if I may say so, the greatest possible credit on its author."—*H. E. Sir Arthur Lawley.*

"They (the volumes) form an admirably compiled and complete work the State Manual which should be of great value, usefulness and interest to the administration of the State, which contains a mine of information for all those who wish to study the history, the social and material condition of one of the happiest and best governed portions of the Indian continent which evinces on the part of the author knowledge of his subject, literary skill and devotion to his undertaking, deserving the praise and gratitude of all his fellow-subjects and countrymen. To me, who retains for Travancore and all belonging to it a warm affection and a sincere admiration, these volumes will form a cherished possession. I accept them from you with an unqualified expression of commendation for the work itself and with an assurance of my appreciation of and my gratitude for the kind recollection of me which led you to bestow upon me this most agreeable memento of a beautiful country, of kind friends, and of happy days."—*Sir Arthur E. Havelock.*

"I read with much admiration your speech in the Legislative Council of Travancore, on the Devasthanam Bill. It puts the whole question in as plainly a way as possible, and seems to be almost an answer to Lord Curzon's argument in the Governor-General's Council."—*Sir A. Sashiah Sastri, K.C.S.I. [May 1900].*

"The Bill I have glanced, re-read through and found that the debates were worthy of any Legislative Council in India, especially your Introductory speech and reply, both of which I admire as reflecting much credit, vast research and lucidity of expression."—*Sir A. Sashiah Sastri, K.C.S.I. [February 1901].*

"I read with admiration your speech in your Legislative Council. It would have done honor to any legislative body whether in India or else-where. I am proud of you. Your style always superior, has now become mellow, elegant, no, eloquent."—*Sir A. Sashiah Sastri, K.C.S.I.*

"His valuable Census Reports and Manual of the State will bear testimony to the labours of one of our most cultured Officers."—*Dewan Mr. P. Rajagopalachari, C.I.E.*

"It was a pleasure to me to notice the excellent work you have done in reviewing the Travancore Administration Report and to mention your Census Report, from the perusal of which I obtained much pleasure and profit."—*The Hon'ble J. D. Rees, C.I.E., C.S., F.R.G.S., M.R.A.S.*

SOME OPINIONS—Continued.

"A most interesting series of articles is now being printed, showing the admirable character of the Hindus in family and domestic life. The author is a talented servant of His Highness' Government, the Dewan Peishcar Mr. Nagam Aiya."—*Sir J. D. Rees, M.P., British Resident.*

"The results of the Census have been exhibited in detail in the very able and interesting report drawn up by the Superintendent Mr. V. Nagam-aiya."—*Mr. Athol McGregor, M.C.S., British Resident.*

"I have a very high opinion of his abilities and have had frequent opportunities of judging of them elsewhere than in the class. For some time he was member of a Debating Society here which I was in the habit of attending. I was often struck with the clearness and pointedness with which he expressed his thoughts, and the intelligence and good sense they displayed."—*Dr. Robert Harvey, M.A., Director of Education, Travancore.*

"As to the work (State Manual) what shall I say? Words fail me. I am in ecstasies with it. I am enamoured of it.....Every page has been informing and instructive."—*Mr. T. Ananda Row, B.A., C.I.E., Dewan of Mysore (Retired).*

"I offer my hearty congratulations to the prize-winners, and I think I may include among them the first Graduate from your Highness' College. Mr. Nagamaiya graduated, well, I will not say how many years ago, and has recently held with conspicuous success the highest office in your Highness' State."—*Hon'ble Mr. R. C. C. Carr, British Resident.*

"Please accept my thanks and convey my congratulations to Mr. Nagamaiya on the completion of his labours.....Will you convey my best compliments and best wishes to H. H."—*Sir James Thomson, K.C.S.I., Member, India Office Council.*

"I am very much obliged for your Highness' most kind letter and for the munificent gift of two splendidly bound copies of the Travancore Manual.....I have been perusing the volumes with the utmost interest and I respectfully congratulate your Highness upon this great work which will serve for all time as a memorial of your Highness' reign in Travancore."—*Mr. G. T. Mackenzie, I.C.S., (Retd.)*

"I return the accompanying chapter on the Economic condition of Travancore. I read it with much interest."—*H. H. the present Maharajah.*

"His Highness (Cackwar) desires me to say, that he considers it (State Manual) a publication of unique interest and value, highly creditable to yourself and to the enlightened State of Travancore. The book is a mine of information."—*Mr. R. C. Dutt, C.I.E., I.C.S., (Retd.)*

"My friend Mr. Nagamaiya, whose name will be handed down to posterity as the author of the Travancore State Manual."—*Hon'ble Mr. R. C. C. Carr, I.C.S., British Resident, at the Oachira Exhibition.*

"I was very glad to receive your Note on Lord Morley's Reforms. You are certainly occupying your time to advantage."—*Hon'ble Mr. R. C. C. Carr, I.C.S., Bar-at-Law, British Resident.*

PRESS NOTICES—Continued.

Syed Hussain Bilgrami, should not be appointed to the Secretary of State's Council. In any place he will be able to reflect Indian opinion faithfully and with the authority of having held high office with distinction."

The Indian World:—"Mr. Nagamaiya has an encyclopedic knowledge of every manner of subject concerning Travancore, and his retirement can be described as a public calamity to that State, with as much justice as Sir Subramanyaiyar's retirement has been by Sir Arthur Lawley."

H.B. in The Times of India:—"A very distinguished citizen of Travancore is the Senior and retiring Dewan Peishcar, Nagamaiya, who has five times served as Acting Dewan. Mr. Nagamaiya still but fifty-seven and a fine figure of a man, is the oldest graduate of the Trivandrum College. I was introduced to him by his close friend, Mr. Ananda Row, first Councillor of Mysore, who shares with him his literary tastes. Mr. Nagamaiya is the accepted literary man of the State.....As a young graduate, he began to attract the notice of the gifted previous Maharajah, not yet on the throne, by 1872 or earlier. He conducted the Census of 1891. But his great work is the 2,000 pages of the 'State Manual.' These three volumes, or the thinnest of them would be enough to knock a man down with. The 'State Manual' is the best, practically the only, repository of the latest information about Travancore. Mr. V.P. Madhava Row an old political opponent of the writer, who is severely glanced at in its pages, delights in it. He gave me his own copy saying that there was, on the whole, no book like it."

The Statesman, (Calcutta):—"Mr. V. Nagamaiya, Senior Dewan Peishcar, is already favourably known as the author of the Travancore Census Report, which appeared ten or twelve years ago, and as the promoter of the Travancore Hindu Religious Endowments' Bill which has since become law. His latest effort is an exhaustive Manual of the State of Travancore prepared by the command of the Maharajah. The book is modelled upon the District Manuals of Madras, and consists of three large illustrated volumes, each one bearing testimony to the writer's industry and conscientiousness.....Even a layman, after a careful perusal of Mr. Nagamaiya's work, cannot but acknowledge the rare qualities which the author has brought to the task."

The Hindu (Madras):—"We have just received the three volumes of the Travancore State Manual prepared by Mr. V. Nagamaiya, B.A., F.R. Hist. S. Dewan Peishkar. We congratulate Mr. Nagamaiya and the Government of Travancore. Mr. Nagamaiya is a very able and experienced officer of the State and in literary capacity and knowledge nobody was more competent to be entrusted with the writing of so important a work as the State Manual.... An unsympathetic Dewan would not leave the author to be absolute and unconditional as desired, and went the length of even more than once threatening this devoted worker by open communications of 'entrusting the work to other agency.' But Mr.

PRESS NOTICES—Continued.

Nagam Aiya was not to be swayed from his purpose by threats of this kind. Three former Dewans concurred in thinking that the work should be done by him, 'as if they could not think of any other officer equally competent to do it.' The Dewan's threat was only a passing cloud. Dewans came and Dewans went away, but Mr. Nagam Aiya's work went on. The idea of writing a State Manual was first broached to him by Dewan T. Rama Row, C. I. E., 'one fine morning 14 years ago, i.e., even before I had begun to compile the Census Report of 1891.' The offer was kindly made with 'flattering compliments.' It was agreed to without a moment's hesitation."

The Madras Mail:—"We congratulate Mr. Nagamaiya on the admirable result of his labours, carried on mostly when he was engaged upon other work of a responsible kind. His English is almost faultless."

The Hindu (Madras):—"Mr. Nagamaiya discusses, in view of the approaching Coronation Durbar at Delhi, the question of the boons which the authorities might think fit to confer on the people and which have the best chance of reaching the ryots. Mr. Nagamaiya, we need scarcely add, is entitled to speak with authority on the subject by virtue of his long experience and his great abilities."

The Indian Patriot (Madras):—"We publish to-day the ninth and last of the series of very interesting articles (Education) from the pen of the veteran Travancore Statesman, Dewan Bahadur V. Nagamaiya.....He is a remarkable instance of a man of an older generation standing stripped to the knees in the whirlpool of modern ideas, ready to plunge into the tide of progress without waiting for the Pundit Social Reformer or the Hindu Woman Suffragette.....It is a loss to the cause of progress that men like Mr. Nagamaiya have no direct hand in the shaping of affairs, but once retired are lost for ever. Fire and ideas evidently cannot die and there are always men like the late Dewan Bahadur B. Ragoonath Row, who wrote until he ceased to breathe, read until he ceased to see and heard until he ceased to hear."

The Hindu, (Madras):—"Mr. Nagamaiya's opinions on the important subject of Education are both fresh and interesting and his views on some of the pressing problems have been expressed with a bold outlook, which coming as it does from such an experienced public servant, has its own value. Particularly useful are Mr. Nagamaiya's observations on the increasing cost of secondary education and the disastrous results which flow from it. The last two articles are on Godless education and we would specially commend them to those people who are so insistent on the introduction of moral education in our Schools and Colleges."

"The Review of the Report in the 'Pioneer' was a very highly laudatory one."—*Mr. Rochford Davies, B. C. S.*

The Indian Mirror, Calcutta:—"And Mr. Nagam Aiya, Dewan Feishcar of the Travancore State, who was entrusted with the supervision of the Census of the State has rendered the account considerably pleasant reading

PRESS NOTICES—*Concluded.*

by the interesting, learned and instructive remarks with which he has presented the inevitably dry figures.—We now take leave of Mr. Nagam Aiya and his exceedingly interesting Report, and with the Government of Travancore, to whom he submitted it, 'cordially congratulate him on the result attained.' "

The Madras Mail :—The Travancore State Manual which has been issued, is written by Mr. Nagam Aiya the well-known Travancore official to whom in the past has been entrusted most of the 'literary' work of the State—who is to be congratulated on the manner in which he has discharged this arduous work. The Manual, during the course of preparation, was read and approved by various Residents and by His Highness the Maharajah, than whom no one can be more alive to the welfare and proper development of the interesting and beautiful land over which he rules. We may take it for granted, therefore, that the Travancore State Manual will be a valuable addition to Indian official literature and will form a valuable work of reference for all seeking information about the State."

The Madras Times ;—"This work by Mr. V. Nagam Aiya, B.A., Dewan Peishkar, Travancore, is an important and noticeable addition to the Manuals of the Presidency. In this, as in other matters, Travancore has led the way to its sister States, and it would add greatly to our information if Cochin and Hyderabad and Mysore and other well-known and advanced Native States were to follow the example of Travancore. In a very modest preface in which, however, the author takes credit for much research and trouble, he relates the circumstances in which the compilation came into existence, and gives the credit of the idea to the late Dewan, Mr. T. Rama Rao, C.I.E. In Mr. Nagam Aiya, Mr. Rama Rao found an efficient lieutenant to carry out his conception, for it is not difficult to perceive that the author has performed his task as if he loved it. Not only has Mr. Nagam Aiya the pen of a ready writer, but he has an intimate knowledge of the land he lives in, while he lingers with evident affection and sympathy over names and facts connected with the history of Travancore, which only a son of the soil would evince for the land of his birth or his adoption.... Mr. Nagam Aiya is to be warmly congratulated on the result of his labours and by this work he adds to his reputation as a cultured literary man."

The Indian Patriot, Madras :—"This latest book is in keeping with Mr. Nagam Aiya's past achievements and we warmly congratulate him and his Government of which he is so distinguished an Officer, upon this great work which is a lasting memorial of his connection with the Travancore State. Travancore has again led the way for other Native States like Baroda, Indore, Hyderabad and Cochin to follow."

The Western Star (Trivandrum) :—"We are inclined to think that the three stout volumes now brought out by Mr. Nagam Aiya will stand for ever as an enduring monument of his talents and energies."

7.

The Article in J. K. Pookhale CPE

with best compliments

V. Rajamaya

TOPICS OF THE DAY.

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"I have decided to commemorate the event of my Coronation by certain marks of my special favour and consideration."—*H. M. The King-Emperor, at the Delhi Coronation Durbar.*

"The Government of India have resolved.....to acknowledge the predominant claims of educational advancement upon the resources of the Indian Empire."—*H. E. Lord Hardinge, The Governor-General.*

"What is even the use of great attainments if they are not to be devoted to their noblest purpose, the service of the community. Let Britain be subjugated by a Foreign power to-morrow; let the people be excluded from all share in the Government, from public honours, from every office of high trust and emolument, all their knowledge and literature would not save them from becoming, a low-minded, deceitful and dishonest race. It would certainly be more desirable that we should be expelled from the country altogether, than that the result of our system of Government should be such a debasement of a whole people."—*Sir Thomas Munro, Governor.*

"The greatness of the Moghul Empire depended upon the liberal policy that was pursued by men like Akbar availing themselves of Hindu talent and assistance and identifying themselves as far as possible with the people of the country."—*Sir Stafford Northcote.*

"If we do not use the knowledge which we impart, it will be employed against us."—*Sir John Malcolm.*

"The application to Natives of the competitive Examination system as conducted in England, and the recent reduction in the age at which candidates can compete are all so many deliberate and transparent subterfuges for stultifying the Act and reducing it to a dead letter."—*Lord Lytton to the Secretary of State.*

"I think the people of India must press for Examinations being held in India for appointments to the Civil Service. To insist upon the youths of India proceeding to England and staying there and passing would in effect be to place a number of barriers in their way. They are, the great expense involved; great inconvenience; withdrawal from friends, guardians and natural well-wishers; risk of youths going astray; risk as to health; great loss of time; loss of touch with his own country and people; probable impairment of social status; a certain amount of denationalisation. These barriers would be insuperable to most classes and particularly to the Brahmin community which has from time immemorial and through successive dominations maintained intellectual and moral ascendancy and social influence in India. As regards the best families, the plan would amount to a sentence of exclusion. Just imagine what the people would have felt if the Mahomedan rulers, even in the plenitude of their despotic strength and prosperity, had declared that no Hindu would be eligible to high office without going to Mecca and staying there several years."—*Rajah Sir T. Madava Row, K.C.S.I.*

"I would make it a rule that all Natives might be admitted to all posts from that of Viceroy down to that of Sub-Collector."—*Sir Henry E. Stokes, K.C.S.I., Senior Member, Madras Council.*

A BIOGRAPHICAL SKETCH.

Diwan Bahadur Mr. V. Nagam Aiya, B.A., F.R., Hist. S., of Travancore—was born in the neat little village of Veeraraghavapuram on the banks of the Tambrapurni river, Madras Presidency (Tinnevely), in December 1850. He is a Telugu Brahmin of the *Aravelu Niyogi* clan, originally belonging to a village in the Kistna District, but the family must have migrated into South India several centuries ago. He was wholly educated in the Maharajah's High School and College at Trivandrum (Travancore), where his ancestors held high office since the middle of the eighteenth century. After passing the Matriculation Examination in 1866, he took service as a clerk in the Educational Department, where he rose to be Assistant Professor of History and Mathematics, teaching the F.A. and Matriculation classes, under the late John Ross, M.A., Principal and Director of Public Instruction, Travancore. Meanwhile he passed his F.A. and B.A. Examinations of the University and after passing B.A. in 1870, he joined the Revenue Department of the State as a Clerk under the

late Rajah Sir Madhava Row, K.C.S.I., the great Native Statesman who was Dewan of Travancore, Indore and Baroda successively. He was appointed a Tabsildar in 1872, then Superintendent of Census in 1875, and wrote the *first* Census Report of Travancore in 1876, which received the high appreciation of Her Majesty's Secretary of State for India (the Marquis of Salisbury). He was Police Sheristadar and Marahmut Sheristadar in the Huzur for short periods, and then was appointed Dewan Peishkar in 1880, which office corresponds to that of a Collector and District Magistrate in British India—the highest Executive office in the State under the Dewan. He held this office for 12 years and was subsequently appointed Settlement Dewan Peishkar in succession to Mr. Shungarasubbaiyar, C.I.E., when the latter was elevated to the Dewanship. As Settlement Dewan Peishkar, he was for 12 years the highest Revenue Officer of the State—a position which corresponds to the Revenue Minister in other Native States. In the Revenue Settlement, his policy was one of light taxes and large revenues—a result which, while it gratified the ryot, also satisfied the Government. The rates were in no case materially increased—the increased revenue being due to *increased* areas brought under cultivation, to *accurate* to measurements, *greater* planting and a thoroughly reliable *classification* of soils and trees. During these years, he conducted the Censuses and wrote the Census Reports of 1881 and

1891—with conspicuous ability and literary success. His Census Reports have been highly commended both by the authorities and the Public Press in England and India. From the Revenue Settlement, he was placed on special duty for writing the Travancore State Manual, which he brought out in 3 massive volumes in 1906. This was his *magnum opus* and has received the highest encomiums from all quarters. The Encyclopædia Britannica (11th Edition) bases its article on Travancore wholly upon Mr. Nagam Aiya's State Manual and quotes his authority for the same. During his long service he has been several times placed on *special* duty in several important undertakings, in all of which he won distinction and the appreciation of H. H. the Maharaja's Government. It was in appreciation of his admirable Census Reports that the Royal Historical Society (London) elected him as one of their Fellows, on the recommendation of Sir M. E. Grant Duff, a former Governor of Madras and a personal friend of Mr. Nagamaiya's. He has been President of the Travancore Regulations' Committee, of the Chuekram Coins' Committee, of the Accounts' System Committee, &c., in all of which his work was highly appreciated. More than half of his long official career was under the present Maha Rajah, a circumstance which enabled His Highness to know him intimately and form a high estimate of his worth increasing with the years, until it resulted in his elevation to the acting Dewanship, on *five*

occasions, an opportunity which secured for him the special approbation and confidence of his Royal Master. His late Highness, known as the *learned* Maharajah of Travancore was Mr. Nagam Aiya's early patron and friend and had often expressed high admiration of his ability, integrity and attainments. Mr. Nagamaiya served under three Maharajahs and was associated in the administration of the State with ten Dewans, beginning with the great Minister Rajah Sir T. Madhava Row. After such a distinguished career of over 42 years, he retired in February 1908.

H. M.

A FOREWORD.

1. These ten letters on Education, herein collected into a pamphlet, were originally contributed by me to 'The Hindu' and 'The Indian Patriot' of Madras, in December 1912. That they are not exhaustive will be seen from the last paragraph of letter X, where I have enumerated the headings that remain to be dealt with. These will be taken up later on. In re-printing these letters, which I have been enabled to do by the courtesy of these two journals, I have thought fit to add a few foot-notes.

2. These are great days for Education. India has started on a career of unexampled educational prosperity. The first announcement which H. E. the Governor-General, Lord Hardinge, made under command of His Imperial Majesty King-George, at the Delhi Coronation Durbar, was "the recognition of the predominant

“claims of educational advancement upon the resources of the Indian Empire, and to make Education in India as accessible and wide as possible.” So far as this Presidency is concerned, we have the welcome assurance from H. E. Lord Pentland, that “if in my period of office it is given to me to aid the work which has been going on so long, and to second the efforts of those, many of them I see before me now, who have for many years borne a distinguished part in this Presidency in forwarding the interest of Education, it will be a true and lasting pleasure and satisfaction to me.” In part fulfilment of this assurance, we are told that very liberal allotments are being made by the Madras Government, this year, under the item of grants to schools and colleges. And to crown all, comes the happy news from England that “Messrs. Asquith and Lloyd-George have taken in hand a great scheme of Educational reform, the basal principle of which is a general unification linking the Primary school with the University. It includes a longer period of education and the broadening of the curricula in Primary education, more especially in manual and technical directions. Room will be found for every primary school-child, whose capacity justifies it,

in secondary schools, while Universities similar to Leeds and others of the same standard will be increased. As regards the very much enhanced cost that the elaboration of the scheme and its carrying out would involve, it is stated that it will be met from taxation." Now then the darkest hour of the night has passed, and we see the dawn of day-light. Thus India and England, linked together by an inscrutable Providence to work out their salvation, will hereafter march side by side in their educational mission also, carrying forward the torch of knowledge to alien climes and races, and emancipating mankind from the intellectual thralldom of ages. That there is ample work to do in this direction will be clear from the fact that Education in India, at present, costs only £2 millions a year, against £20 millions per annum, for the Indian Army.

3. The current topics of Indian administration in which the public are deeply interested have afforded me in recent years, a kind of leisure-hour occupation congenial to my temperament, and I have accordingly from time to time contributed my thoughts, just as my inclinations led me, to their discussion and elucidation, some of the most recent being 'Lord Morley's Indian Reforms,' 'The Hon'ble

Mr. Bhupendranath Basu's 'Special Marriage Bill,' and 'The King-Emperor's Indian Tour,' before the present series was taken up—all of supreme importance to the welfare and happiness of millions in this great continent. The kind terms of appreciation in which these literary excursions have been viewed by my European and Indian friends, embolden me to collect them into a booklet, in the hope that my readers will see in them a *new* presentation, at any rate, though of perhaps old and well-recognized ideas, and an honest endeavour on my part to add my unit of light to the solution of problems of vital importance, engaging public attention at the present time. It is besides a duty, which we all owe to the rising generation, to place at their service the results of our experience, such as they are, so that our successors might in turn, by way of gratitude to us, treat their posterity with the same considerateness and in the same spirit of unselfish beneficence.

MYLAPORE, MADRAS. }

February 1913. }

V. NAGAM AIYA.

TOPICS OF THE DAY.

EDUCATION.

I. GENERAL REMARKS.

"You call it a stupid village," writes a talented lady-novelist of our own times, putting these words into the mouth of the honest and earnest Vicar of Shadbrook. "It is; there are thousands of villages like it in dullness and stupidity all over the British Isles! And why? The people are given just enough education as it is called to make them restless and discontented." If this is the condition of civilised England with all its boasted systems of modern education, I, for one, surely do not wish that we in India should emulate it. A half-educated and discontented people are a worse lot to deal with than a simple, God-fearing, law-abiding and loyal people, illiterate though they may be. The former live in a false atmosphere of hopes and ambitions mostly unfulfilled and perhaps impossible of fulfilment, which surely must lead to irritation, bitterness of feeling and keen resentment, causing needless rivalry between classes, and intolerance of those better

placed in the social scale, disrespect to superiors, contempt of authority, disloyalty, anarchy and revolution itself. This is what we see to-day in the advanced countries of Europe, where the whole population, the rulers and the ruled included, form one homogeneous whole, similar in sentiment and aspirations, and dominated by a common religion and common ideals. Yet education has done nothing to cure this national distemper; perhaps it has in a manner contributed to it. If so, in India with its vastly heterogeneous elements of distinct communities, diversified castes, religions, races, interests and ideals, the difficulties of adjusting a proper scheme of public instruction to the absolute needs of peace, harmony and good government are a hundred-fold. What then is the right system of education to be followed in India? This ought to be the anxious care of Viceroys and Governors. It is no light task nor is it a responsibility that could be shirked. It will try the stoutest hearts. What is good in England may not be necessarily good for India. I will first address myself to the question of Compulsory Education.

II. COMPULSORY EDUCATION.

Is it advisable to adopt a system of universal Compulsory Education for India? Is it necessary that every boy and every girl in India should pass through the portals of a school under pains and penalties? I should say 'no.' As Government measures are at best only tentative changing with

the exigencies of every-day life, no hard and fast rule could hold; a blind adherence to what may be called a system of *intellectual conscription* will be a meaningless policy, resulting in no certain good. It is distasteful to the Indian mind and inapplicable to the present conditions of the Indian Empire. The same result could be achieved in a slightly modified form. An almost universal education could be secured without the odiousness of legal compulsion. It should be remembered that in India we are dealing with an ancient civilisation *

* NOTE.—At the very successful entertainment given to the Members of the Royal Commission on the Public Services of India, on the 13th January 1913, by the Hon'ble Mr. P. S. Sivaswamy Aiyar, C.S.I., C.I.E., Member of the Local Executive Council, at his residence in Mylapore, Madras, the antiquity of Indian civilization was graphically brought home to the minds of the guests by the tableaux scenes, shown by the Suguna Vilasa Sabha, of "India through the ages." It was an affecting sight. The scenes were realistic and impressive and specially appealed to the imagination of the audience. Nothing was better calculated to strike the spectator with the transitoriness of Indian history, each period comprising within itself, centuries of change and progress under the inscrutable dispensations of Providence. The sight-seer was oppressed with the fearful question 'What next?' We will answer it in the words of Mr. J. Ramsay Macdonald, M. P., one of the Royal Commissioners on the Public Services of India, now sitting in Madras, and one who has earned the sobriquet of the Member for India. He writes in his book, *The awakening of India* thus:—'What' I asked nearly everybody I met, whose opinion was of importance, 'is your conception of the end which is being worked out by our Indian Administration?' 'A free and independent India' replied Arabindo Ghose; 'Self-Government within the British Empire' said Mr. Gokhale; 'A measure of self-government the exact amount of which I cannot quite see' answered an old sympathetic official; 'British rule whilst time lasts,'

where the people have had a settled form of Government for ages past which enabled them to pursue agriculture, trade and the learned professions in peace and security and which led to affluence and high intellectual and moral excellence as a natural consequence. Indian history is replete with examples of kings who as a rule deferred to public opinion and subordinated their own views to the wishes of their subjects. Rama and Yudhishtira are noted instances of monarchs whose despotism existed only in name but whose rule was really based on the peoples' will, for that rule was more or less directed by the advice and under the guidance of the learned men of the land. It will be a fatal blunder for any ruler to imagine that he could deal with the complex Indian races and communities as with the African savages or the New Zealand Maoris. It will on the other hand be equally wrong to deal with the Indians as we could with the people of the United Kingdom of Great Britain and Ireland. The conditions are so entirely different.

III. FREE ELEMENTARY EDUCATION.

While it will be injurious to British Rule as well as to His Majesty's Indian subjects to insist upon

remarked another official of a different school. It is our ardent wish and prayer that whatever the means adopted, the great British Nation will bring about such changes in the administration of India as will make British rule in India *endure* for ever. The present Royal Commission can surely contribute its quota of help by obliterating distinctions, which exist as symbols of inferiority and superiority in the public service, based on accidents of race and color, creed and caste.-V.N.

education being made 'compulsory,' I am for a course of universal free primary education throughout the continent; that is—that every boy and girl in the Indian Empire should be given an elementary education which would raise them above the status of a beast, for even Buddhism like the Indian philosophy teaches :—“To be born into the world of men is fortunate; there we have some enlightenment and chances of gaining merit. But the state of an animal is a state of obscurity of mind, deserving our pity and benevolence. No animal can be considered truly fortunate.” The giving of this elementary education should however be done under careful safeguards and limitations, so as to cause no disruption to the existing order of things and unbinge Society. Society should not be dislocated by draining away from their homes and professions the whole population of the school-going age. The village officers throughout the Empire should be entrusted with this delicate work. Ninety per cent of the boys and girls above 6 and below 10 years of age could be brought under the village school master's rule at once. The remaining ten per cent should be drawn slowly by persuasive methods and generous aids, not force. The education given should be entirely free, those who are utterly destitute being fed and clothed and supplied with school books for a period of say 6 to 12 months. Cost should not be grudged, but the period of instruction being thus limited and the expenditure of public

money through the village officers thoroughly checked and scrutinised, the cost will not be excessive as the weaning of the boys and girls after the short course of elementary instruction here contemplated can be rigidly carried out. Otherwise it would become a source of great corruption and peculation throughout the Empire. A servant of my brother's told me years ago that when the famine in his district (Salem) commenced, the stars of the Tahsildars and Village Officers reached the ascendant—they made their fortunes then, so they devoutly prayed for the return of the famine cycle of years as the starting of the "*Kunji-thotties*" (literally, gruel troughs for the famine stricken) meant the return to them of a prosperous harvest of corruption and peculation. This would show the need for extreme vigilance and care of public funds in the cause of free elementary education, which would be more or less in the hands of petty servants. The pruning knife should be mercilessly applied every 6 or 12 months to weed out the intellectually useless pupils from the school; what I mean is that at the end of every 6 months, every village school should be cleared of its boys and girls who have been taught the three R's. A thorough examination by responsible educational officers once in 6 months will suffice to show how many children could be sent away and who should be continued. One or two years' instruction will amply suffice for a boy or girl of average intelligence to pick up a knowledge of the

three R's. Those who are hopelessly dull and incapable of learning should be sent back to their homes to follow the calling of their ancestors. The State should have nothing to do with them though neither Roger Ascham nor Dr. Arnold of Rugby will grant the existence of such hopelessly dull boys or girls in the world. It is true that the dullest boy could be trained to become a valuable member of society and a useful citizen of the State, but reckless expenditure of public funds for such a purpose will amount to a mere speculation and Government have no right to speculate with its public revenues. But the children of well-to-do classes who are no drain upon the public exchequer may be permitted to continue their studies in the village schools and the District High Schools and later on in the Colleges as their parents may wish, irrespective of their inaptitude or defective intelligence. I am talking here only of those who are destitute and whose education is a drain upon the public resources. What is elementary education is itself a matter of opinion. It has itself to be defined. In one of the private colleges of Bengal, a highly educated and honorable Maharajah levies no fees up to the F. A. standard, thus showing that in his opinion the course of studies up to the F. A. is nothing more than an elementary education—a most sensible dictum in which all educated India may join and one worthy of adoption by the august British Government itself. If that standard is considered much more comprehensive than the acquisition of

reading, writing and reckoning, a severer standard of examination may be insisted upon before the boy or the girl is allowed to go beyond the village school. This brings us to the subject of Higher Education.

IV. HIGHER EDUCATION.

Before passing on to the subject of higher education, I may remark by way of preface that there has been free Elementary education throughout South India until recently, as will be evident from the fact that the pyall schools have existed in thousands all over the land, where instruction of a most valuable kind and congenial to Hindu parents had been afforded to the children before the present educational system took its place. I may be permitted to quote here what I wrote of the pyall school, in one of my official reports submitted to the Travancore Government. I wrote in that Report (Census of 1891):—

“Every village had a pyall school. The master was called the Ashan and the village boys and girls were taught there a few simple lessons in Malayalam. The Ashan is either an *Ambalarasi* or *Sudra*, or sometimes even an *Ituva*. At the time of writing this Report there were 1,800 such schools in Travancore with 50,000 pupils in them. These institutions are all the result of private enterprise mostly self-supporting, and have been so from very remote times. The teachers depend almost entirely upon the pupils for their maintenance, and the support is given most cheerfully by the parents or guardians of the pupils. The people look upon it as a religious duty, never to be neglected. The payment is seldom in cash. It is mostly in kind. When the boy's education commences

the village school-master is brought to the boy's house and is given a *fanam* (equivalent to 2 as 3 p.) betel and nut, some paddy, cocoanuts and plantains. This is the first remuneration for the *Vidyarambham* or the boy's initiation in letters. The Ashan then takes the boy to his school with music and beat of drum. A new manuscript-book, made of palmyra leaves written with an iron style either by the master himself or his assistant or the first boy in his school, and daubed over with saffron, is given to the pupil. This is the primer or the first book with which he begins his school life. The book begins with an invocation to God Ganesa which almost every boy in the kingdom knows; having first learnt it in the pyall school. The pupil carries this book in his wooden satchel which his parents supply him with. When he has attended school for some months, the satchel becomes more and more weighted, as it now contains the second and the third books, some lessons in arithmetic, astronomy, some of the chief precepts for daily conduct known as 'Neethi Sastram' the thousand names of Vishnu, a portion of the Sanskrit Dictionary, easy lessons in casting horoscopes and the calendar, a few verses on medicine and general poetry, all written as before on the palmyra leaf. These form the curriculum of school studies. Every new manuscript book brings its due remuneration in kind and money to the Ashan from the pupil's parent. On Wednesdays and Saturdays, the pupil's mother remembers to tell her son to take some bathing oil to the teacher. Some rice, dhall, cocoanuts and plantains are due on the *Dwadeshi* day, i.e., the twelfth day of the fortnight. Something else is due to the school-master on the thirteenth day of the fortnight and so on. The Vishu and the Onam are other days of payment to the Ashan. The school itself is held either in the pyall of the school master's house or one nearest to him. The boys attend from early morning, sometimes even before 6 a.m. which would be a great merit in the boy, and would receive special recognition from the master in the evening when the attendance is noticed and due punishments to the late comers are meted

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out. The special recognition that the first boy receives is a gentle touch on the palm of his hand with the rod of the master. The second boy receives two such gentle strokes on the palm of his hand; the third boy three, and when the last boy's turn comes, the master puts on an air of great disapprobation and apparently in great anger asks his assistant, "Is this boy the latest comer in my school?" So saying, he gives him a good thrashing with the cane. Thus there is a regular competition among the boys to avoid being the last. Another feature of the pyall school is that all the boys go on reading out aloud at the same time, and the voices of the pupils are loudest when the school-master enters. His assistant is in charge of the school for the day; the master himself comes only to inspect the school once or twice in the day, or to mete out punishments in the evening. During the other hours he is engaged in watering his vegetable garden, or doing his wife's bidding at home, or goes to the market to buy the household provisions for her, but he is none the less respected by his boys and the villagers. The assistant draws a pay of ten fanams, which means a rupee and a half, from his chief; but he too is in a manner respected. Both the chief and the assistant take it all easy. The work is neither heavy nor uncongenial. The discipline is perfect. The boys must come early and go late in the evening and a home exercise is given in addition, which is to read at night the lesson taught at school in the day. The boy should secure from his father a certificate of having done the night lesson properly, and the certificate should be in the father's own hand. The parents are contented, if their boys are well up in the set formulas which pass for school education in their village, and if in addition they behave well to themselves, their relatives and neighbours, that is all that they want from the Ashan. The Ashan's services are ever afterwards gratefully remembered by them. The boys are also quite happy and contented, for excepting the early attendance and the evening punishments everything is mirth and play at school including the pell-mell reading out aloud, in

which they themselves are much interested. In the absence of the Ashan and his assistant, the boys can come and go as they please, and there is a perpetual round of holidays in the year. The beginning and the end of the fortnight are holidays. The eighth day of the fortnight is also a holiday. So also are the Saturdays and the fourteenth day. The afternoon of the 13th day is a half-holiday. Sometimes the eleventh day is a great holiday as when it falls in the month of Dhanu (December). The birthday of Vishnu is a holiday; also the *Ootsavams* in the local temples, the Vishu, the Onam, the Deepavali, the Duseerah festivities, the King's birthday and a great many others too numerous to mention, which make the school boy's life one continual round of pleasure and enjoyment. The Director of Vernacular Education also tells me that the schools are closed during the cultivation and harvesting seasons, when the children go to help the work of their parents in the paddy fields. So the education of the village Ashan is not a task. The system does not, of course, come up to modern methods of teaching and training, points which are now engaging the attention of the officers of the Vernacular Education Department. But there is no doubt that these pyall schools are of immense value to the State. The boy's education begins at 5 and is said to be finished by 10. The subjects comprised by the 5 years' course are easily learnt and easily remembered through life. The system has much to say in its favour, though recently it has not received that attention from the public which is its due, on account of the keen and universal desire for higher English education which has got hold of the people of this country." *

This education was so cheap that I might call it

* NOTE.—There was always a sprinkling of girls of tender age educated along with the boys in these pyall schools from very remote times in Travancore, thus showing a higher standard of civilization on this Coast as compared with the old country; but the education of the Brahmin girl was of course of very recent origin here, as elsewhere in India.—V.N.

free; but in order to make it a universal by free elementary education for all castes and classes, I would add the expense of feeding and clothing the poor boys and girls and reduce the term of instruction from 5 years to 1 year, as the curriculum of studies now contemplated is much less than that of the pyall school described above. The object will be fully achieved without the odium of compulsion. Thus, it will be clear that the British Government is not asked to start a novel system of elementary instruction, but only to adopt a slightly modified form of it in order to bring it into line with modern civilised conditions.

It is not the fashion now-a-days to say that higher education should be *free*, though hundreds of my brother graduates who are themselves deeply indebted to collegiate education and to whom therefore the cause of education must be dear will bear out my statement that it should at any rate be nominally taxed—if it could not be altogether free. In the Maharaja's High School and College at Trivandrum, to which the present writer has the honour to belong and where he was wholly educated, he was a "free-scholar" (thanks to the munificence of the Maharajah's Government) during a period of 10 years, (from A. B. to B. A. as it was humorously styled by a former Principal of the Maharajah's College) at a time when the *fee* system itself was only nominal, but for which fact he should never have been able to receive any education worth the name. I know thousands of my

countrymen, all over India, are still in that helpless condition to whom an eleemosynary instruction would be a blessing, for of the many gifts of the British Government to India none is more valued nor likely to be longer remembered than the blessing of English education.

We are not specially favouring any class of our fellow-subjects by so doing ; for those who as a rule are best able to pay their heavy school-fees are least fitted to receive a liberal education and are not likely to reach the college classes which will only admit the cream of the intellectually fitted classes after the pruning knife has been liberally applied in the junior forms of the schools, while those who could least afford to pay heavy school fees are those who are likely to come up to the topmost classes and benefit most by liberal education, a fact which we should discover and encourage ; for these youths will later on become the staunch supporters of British rule in India and ornaments to the society to which they belong. To them the cost of higher education, as at present fixed, is prohibitive, and by the policy which we have started, we shall keep out from our colleges those who would become valuable citizens of the Empire, loyal public servants and the best interpreters of the aims and ambitions of our rulers to our less-informed countrymen. We should surely devise a system of education which will insure to the State the education of such youths. It is a truism to say that the educated Indians are the best friends of the British Government

in India and that their interests and welfare are wholly bound up with the prosperity and continuance of British rule. I do not know of a single instance in which this is not the case, for I have not met with a single Indian fellow-subject of mine who is not a genuine admirer of British institutions, of British justice, and of British love of fair play. The test of this lies in the fact that there is not one man in India to-day, be he of whatever religion or caste or sect or race, that wishes to transfer his allegiance from King George to any other mundane ruler; many instances of aberrations on the part of Public Servants notwithstanding. Was not this amply proved on the occasion of His Majesty's recent visit to India?

V.—HIGHER EDUCATION—(*Continued*).

The examinations now-a-days are easier than in the earlier years of the University. The studies are more specialised and the terms are extended. But the cost is altogether prohibitive. The so-called prizes of education to those who starve and toil for University degrees are almost nil; the prospect is so dark and gloomy that it might break any father's heart who mortgages his ancestral lands for the education of his sons. The dispensation of official patronage is often a question of chance.*

* NOTE.—The Royal Commission on the Public Service of India is now (15th January 1913) sitting in Madras and the evidence recorded is creating intense excitement throughout the Presidency. For, there seems to be a considerable divergence of opinion between the European and the Indian witnesses examined by the Commission—the former holding

As if all this did not suffice, many petty jealousies arise and caste quarrels spring up which go to blur the vision of those in whose hands official patronage is vested. Sometimes you hear of a Collector evincing a special leaning towards certain castes and

that the European element in the I.C.S. should continue undiminished in numbers in the future as hitherto, irrespective of the aspirations of the Natives ; while the latter have clearly expressed themselves in favor of a larger proportion of Indian Civilians who are duly qualified by education and character. Such of the Indian witnesses as are in the service of Government or are otherwise personally indebted to the English Civilians spoke, as a rule, with some reserve and hesitancy, while those who are independent were emphatic in the expression of their views for more offices in the Civil Service being given to Indians and against communal or class representation for such offices. These latter spoke clearly and went straight to the point, showing that a change had come in the spirit of the so-called obsequious Native since the spread of Higher English education in India. Contrast this with what Mr. S. Srinivasaraghavayyengar, the talented compiler of 'Forty years' Progress in Madras' wrote of the agricultural ryots of former times :—“ The peasantry and even possessors of considerable landed property, when not holding office under Government themselves, were cowering before the pettiest Government officer and submitting to tortures and degrading personal ill-treatment inflicted on the slightest pretext.” So far as the sittings have gone, the Royal Commission will, I am, sure feel satisfied that Madras is not the 'benighted' Presidency that it has been described to be. Sir V. Chirol, himself one of the Royal Commissioners, has justly observed in his book on 'Indian unrest' :—“ Since the beginning of the Nineteenth Century, the Madras Presidency has been in the fortunate position of having no history. Its northern rivals call it despitefully the 'benighted' Presidency. No epithet however could be more undeserved, for if its annals for the last hundred years have been unsensational, its record in respect of education, intelligent administration, material prosperity and all that goes with peaceful continuous progress would entitle it rather to be called the 'Model' Presidency. From the standpoint of education, Southern India has long held and probably still holds the lead.” It is well therefore

a special aversion towards others. He does not say that the best candidate will be chosen for the vacant post. He says that only people of certain castes need apply—the others need not, for he would be content with a second rate or a third rate man of a particular caste, while the best man for the office exists only in the caste which he dislikes. Of course, Government is innocent of the reasons which sway with individual Collectors, for this strange perversion of justice and fair-play. It is as if the Principal of one of the English University colleges invited candidates for a Professorship of Mathematics in his College, with a proviso that no Senior Wrangler of Cambridge need apply. I do not know what the English public will think of such a principal who declares that he does not want the highest proficiency in Mathematics, which a Senior-Wranglership implies, for the Mathematics-chair in his College, but would be content with a second or third-rate mathematician for a pay and emoluments, which the Senior-Wrangler may consider sufficient

that the first sittings of the Royal Commission in India are being held in the capital of so enlightened a Presidency. As Sir Valentine further observes :—“The Western-educated classes in Southern India, whilst as progressive as in any other part show greater mental balance. Western education has been a steady and perhaps on the whole a more solid growth in Southern India.” These facts should go a great way in aiding the Commission to form a correct judgment on the fitness of Indians for a larger participation in the administration of this country. The result is being watched with intense interest throughout the Indian Empire though we know that the labours of the Commission and the orders on the Report cannot take practical shape for another 7 or 10 years.—V.N.

for him. And yet this is what it comes to when an officer of Government will not take in the best available candidate for his work, but would go in for an inferior candidate on the ground of his caste.

Such action amounts to a slur on the magnificent University, which is the outcome of the wisdom and statesmanship of British rule in India, for half-a-century-past. My heart was filled with enthusiasm and gratitude when I witnessed the imposing ceremonial of the Convocation held at the Senate Hall the other day by H. E. Lord Pentland, for conferring degrees on the 1,200 graduates or so, representing the cream of the intellectual aristocracy of Southern India. What a spectacle to witness, and how prosaic must be that temperament which did not glow with warm enthusiasm at its sight! I wished I had been a boy again to go through this pretty ceremonial and receive a medal and a gracious smile from Lord Pentland. What hopes and dreams must have filled the hearts of these 1,200 young men and women who solemnly promised to behave in later life as became the sons and daughters of so worthy an "Alma Mater"! I then recalled the dream which passed through my own mind, one afternoon 42 years ago, when I was presented to that sweet-faced and noble-looking Chancellor, Lord Napier of Ettrick and Merchistoun, by that most eminent educationist of Southern India, Dr. Miller, and in the presence of my own Sovereign, later on my Royal master, the penultimate Maharajah of Travancore, and his illustrious minister,

Rajah Sir T. Madava Rao of world-wide fame. The dream that animated me then was one worthy of the Arabian Nights, but the realisation was as poor and prosaic as life's drama generally is. I pray that the youths presented to Lord Pentland may have a better realisation of their hopes and ambitions than I myself have had.

The intellectual Indians have a special fascination for higher education. It suits their genius wonderfully well, and repays a hundred-fold. But it is a well-known fact that the intellectual Indians are the poorest of the poor. It is our duty therefore to help them to get the highest education possible, which a civilised Government can confer, at the least possible expense. English statesmanship is more or less mercantile in all its concerns. Napoleon said that the English were a nation of shopkeepers and in this remark we should think Napoleon hit off the English character most accurately; for the mercantile instinct is persistently discernible in every direction and in every department of British administration. To impart education is a sacred duty which every man owes to his less informed countrymen. The Hindu Puranas condemn a learned man to an inferior birth in his next 'Jenma,' in case he dies without imparting the whole of his learning to any pupil. So it is entirely a free* education that the Sastras

NOTE.—* And although Indians are quite willing to pay for the education of their children, the tradition of the country is that education should be free, and the poverty of

inculcated and extolled. Every man anxiously looked forward to securing a worthy pupil capable of receiving his wisdom and experience before he died. Otherwise his life was a waste. All the Hindu school-boys know how, owing to a neglect this elementary precept, a learned Brahmin became a *Betalam*. To an English Professor all this is nonsense. He has no other notion of his life as a preceptor than that it is a calling to earn his bread. Money is his God, and his time, he says, is money. That is the teaching of his material civilisation. An ancient Rishi had 60,000 pupils. They paid him nothing; he wanted nothing for himself. He fed and clothed them; the princes of the land maintained him and his pupils as well. The Rishi considered himself amply recompensed, if his pupils followed his school of thought and thus advertised his learning. The Rishi heard of Valmiki's great epic—the Ramayana of 24,000 slokas. This fired his anger and he ordered his 60,000 pupils to compose a new Ramayana, each, one sloka, *i.e.*, a Ramayana of 60,000 slokas. Valmiki was discomfited and the Rishi's vanity was gratified. It is believed that remnants of these 60,000 slokas are still extant. I have myself heard some of these verses recited.

If in the opinions herein advanced and the measures recommended for adoption by Lord Pent-

the people is such that any scheme which is to reach all must be one of the open door and the free invitation to enter." Mr. J. Ramsay Macdonald, M. P., in *The Awakening of India*.—V.N.

land's Government, we have suggested what may be called a bold line of educational policy, it is because we are firmly convinced that we are thereby lending a helping hand to Government, for as Lord Carmichael beautifully observed at St. Andrew's Dinner the other day at Calcutta, we are specially fitted by our birth and traditions to judge of the needs of the masses in this country. Lord Carmichael said :—"When we were boys we were taught to trust in Providence, but we were also taught that Providence is never any the worse for a helping hand. That helping hand is the great need of all Governments ; nowhere more it seems to me than here in India. We want the help of all those, who too often look on at our difficulties, not I believe rejoice over them but in a way which because there is no helping hand sometimes leads men to fancy that they are rejoicing--we need the help of those whose births and traditions should make them far better able to judge than most of us of the needs of the masses in this country."

It ought to be the aim of the British Government to make Higher education in India as cheap as possible, if not altogether free. This policy should continue until the Maharajabs, Rajas and nobles of India come forward and themselves found and endow Universities and Colleges throughout the continent, which endowments will make them self-supporting as those of England and America. Let us hope that the race of Pachaiyappa's is not altogether extinct in Madras. We had an earnest

of it the other day when our generous-hearted citizens of Madras, even a Komati lady of Pondicherry and a woman of the ' Dancing Girl ' caste in Salem, came forward to supplement Pachaiyappa's munificence by giving their thousands and tens of thousands. There is the philanthropic spirit lying latent. It requires to be tickled and under favourable conditions it will manifest itself gloriously in a variety of directions.

This *free* High education is by no means a difficult task for Government under the system of severe testing and pruning which I have already advocated in these columns, as indispensable in the lower forms of schools. Only the most intellectual among the student population will reach the college-classes. Of the two sorts of education now attracting public attention in India, the more important is the collegiate or higher education as the interests of Government are more bound up with it than with elementary education, for it is the educated portion of the Indian people that form the main-stay of Government. No Government on earth can hold on for a long while without the active support and co-operation of its educated classes, and the education given in our colleges should be of the highest kind available in the civilized countries of the West, without reference to cost or trouble. It is stated on high authority that the cost of drink which every man, woman and child consumes in Great Britain is nearly £ 4 a year. Surely education costing as

much may be ungrudgingly given to the Indians under British rule.

VI. HIGHER EDUCATION.—(*Concluded*).

How will you pay the cost of a collegiate education which you want to make very cheap, if not altogether free, is a pertinent question. Is it not impractical? Is it not a chimerical scheme? To these questions my answer is that it is quite a practical problem within the range of practical politics, and one that should be taken up for solution immediately. There is nothing absurd or impractical in Government maintaining half-a-dozen *first* grade colleges in South India, at their own cost. The 1200 graduates who were collected at the Senate House on the last Convocation day must have been churned out of a total number of 4000 youths who received collegiate instruction during the last two years. Then the question is whether a state with 41 millions of subjects cannot afford to grant free education of a high order to 4,000 pupils a year, costing about £16,000 a year. I believe, most assuredly, it can. It is neither an impossible nor an impractical policy. A favourite form of expression with those who follow the "laissez faire" policy in statecraft is that a certain improvement or much-needed reform is not within the range of practical politics, a phrase which more clearly defines their unwillingness in the matter than any real obstacles standing in the way of the accomplishment of the much needed reform. To them all real progress is outside

the range of practical politics. Lord Salisbury, the proud and powerful Conservative statesman would not vote for a *black* Indian entering Parliament, and yet black Indians have since then been appointed to the India Office and as members of the Indian Executive Councils. They are really part and parcel of the British Indian Government now and control its affairs; thanks to the wisdom and statesmanship of Lord Morley. What would not have been dreamt of 10 years ago has come to pass before our very eyes. This is the result of high class conscientiousness and bold imagination in British statesmanship. But for Lord Morley, no Indian would sit now in the India Office, nor be permitted to participate in the active administration of the Indian Empire for the next 100 years. The question will continue till then to be beyond the pale of practical politics though all high placed officials may be agreed as to the theoretical excellence of the proposal. Now the idea of an Indian Collector sitting with an English Civilian like the two Kings of Brentford, to rule over every District of the Indian Empire will be ridiculed as an impractical idea and shunted into the limbo of ideal excellences unattainable and unsuited to the present condition of India, though it exists and thrives in Java under Dutch rule, with a native population far inferior to the Indians in mental and moral calibre. It requires a rich imagination and a bold daring like John Morley's to inaugurate and carry through great measures of political reform. Ten years ago they would

have scoffed at the idea of aviation. When his mother told him on the authority of the Puranas that Narada and the other Rishis flew through air in Vimanas to visit friends or carry news, the present writer in the plenitude of his ignorance disbelieved it and thought the Puranas were unreliable and that his mother was superstitious. How stands the case now ?

A time will soon enough come when all statesmen will be agreed that free education of the best available kind should be given at any cost to all who ask for it and that it is one of the first duties of a well-organised Government to do so. Lord Macaulay has somewhere said that those who are responsible for the life and property of their citizens are equally responsible for their education. A Lord Morley will be required to arise again in order to start such a scheme and give it life and practical shape. Until then it will be looked upon as a quixotic idea not coming within the range of practical politics.

I suppose the school fees of these 4,000 boys will not exceed £16,000 a year, calculating £ 4 or Rs. 60 each boy, per year. This, distributed over the population of the Madras Presidency, gives a pie of the general tax-payer's money to the cause of the higher education of the best youths of the land. I would divert even 3 pies per head of the general tax-payer's money, in order to secure for our youths the best education possible in these days and thus

reach the goal which His Imperial Majesty had in view when he said in his Calcutta speech:—

“No University is now-a-days complete unless it is equipped with teaching faculties in all the more important branches of the sciences and the arts and unless it provides ample opportunities for research.”

These are rough calculations, but will quite answer the purpose as they are more or less correct. My idea is that it should be possible for the poorest boy in the land to take his degree in honors in any branch of learning, provided his parents could pay for his books and his boarding, with some little encouragement from Government, for which there seems to be such a fair prospect now, especially with so warm-hearted and sympathetic a Governor like His Excellency Lord Pentland, who in the course of a felicitous speech at the Christian College, the other day, said:—

“Mr. Pittendrigh was good enough to allude to my interest in education and I can only assure him if in my period of office it is given to me to aid the work which has been going on so long and to second the efforts of those, many of them I see before me now, who have for many years borne a distinguished part in this Presidency in forwarding the interest of education, it will be a true and lasting pleasure and satisfaction to me. As I said, and I venture to say these are days of hopeful and strenuous endeavour for the welfare of India and in that high purpose it is our united prayer that as years go on the links that bind us may be more

strongly welded and knit together." Certainly this gubernatorial pronouncement augurs well for the future of Madras education.

Even in prosperous 'Native States,' whose administrative excellence has been established beyond a doubt, the cost of higher education has been immensely raised to bring it into line with the institutions of the other parts of the Presidency, a meaningless imitation in our opinion, in an altogether wrong direction.* This is the penalty which the Native States' educational policy has to pay for their colleges being affiliated to the Madras University, in direct opposition to the time-honoured traditional instincts of Native rule. Surely the British Government could give Native administrations some more latitude in the matter of taxing education lightly in the interests of their subjects

*NOTE.—"Our service in India believes in efficiency rather than popular control, and defends itself accordingly. It does better than the people themselves can do. That is a matter of evidence. It ought to be true, seeing that we have destroyed nearly every vestige of self-government, from village panchayats upwards, within the area of our rule, and are only now beginning to build where we previously demolished. Every year, however, with such cases as Baroda, Gwalior and Mysore before us, it becomes less true. Our efficiency in deed has not amounted to a great deal, and I write this down all the more boldly because I find the following comments in an editorial of the Pioneer (November 6, 1909). "What, after all, is the state of a British Indian district that we should concern ourselves with forcing the condition of differently administered territories (it is referring to Native States) up to the same level? Are the people of Howrah or Cawnpore in any way really better off or happier than those of Kandesh or Balaghat?" When the Pioneer says that, what more need be said." Mr. J. Ramsay Macdonald, M.P., in his *'The Awakening of India.'*—V. N.

who are the beneficiaries of their educational policy, until such time at least as they themselves are able to found and endow their own Universities. Two reasons have tended to this policy of increased fees. One is that the European staff of Principals and Professors in the Native States' Colleges want to be in touch with the Provincial Director of Public Instruction.* Another is that the officers of British India who are lent to Native States as Dewans, know nothing better than what they have seen in their own service, for, as a rule, British Indian officials have no originality to exercise in the working of the huge machine of Empire, which they merely help to keep going. For the British Indian service, whatever else it may or may not have accomplished, has successfully emasculated its officials of all individuality and origi-

*NOTE.—Not only should more latitude in the management of their Educational policy be given to Native States which, according to the 'Pioneer' quoted above by Mr. J. Ramsay Macdonald, M.P., are administered as well as, if not better than, British Districts, but as Dewan Babadur Mr. P. Rajagopalachari, M.A., B.L., C.I.E., Dewan of Travancore, told the Royal Commissioners, after his evidence had been recorded, the subjects of Native States should be placed on the same footing as the people of British India, with regard to the I.C.S., as the Native States and British India were so already, he said, with regard to the P.C.S. This is a valuable suggestion and we might add that the officers of Native States should look up to the whole field of the British Indian service as the reward for honest and faithful work rendered to the Princes and people of Native States in the same way as the officers of British India are treated in Native States. It would enfranchise the Native States' officers and enlarge their political horizon, while cementing more strongly than ever the friendly relations now subsisting between their Rulers and the British Indian Government.
—V.N.

nal thinking. To the best of my knowledge, most of the officials in British India are hard-working automatons, with no knowledge of the machinery or mechanism of Government, whose design and direction are in the hands of wonderfully clever artisans, working and controlling them from afar.

VII. FEMALE EDUCATION.

There is not much to write on this well-threshed-out branch of the subject, except to say that Indian women should be educated so as to fit them to their Indian homes, to take their natural places there as daughters, wives, sisters and mothers, and last of all, as mothers-in-law. Their whole education should be planned so as to fit them for their proper sphere. It is wholly wrong to believe that they should be trained on the lines of their English sisters, for in after-life they are not intended to live like them. There are many points in which an education given to them like that of English girls would unsuit them to live in Indian homes. While intellectually they are not a bit inferior to their fathers or uncles, brothers or husbands, an education like what English girls receive in English homes or in the colleges and schools of the West, would be an equipment wholly un-suited to family life or domestic happiness in India. Suppose an Indian wife addresses her husband in the following terms which a European princess is said to have adopted in addressing her newly-married bridegroom, what would happen? I must say that from that day

forwards Indian homes will cease to exist. There will be civil war in every house in Hindustan. The Hindu nation will disappear. Public peace will be disturbed and the government of the Empire will become a hundred times more difficult. Here are the words which according to the latest novelist the newly-married royal bride addressed her royal husband :—

“ The brilliant marriage ceremony concluded, the august bride and bridegroom took their departure amid frantically-cheering crowds, for a stately castle standing high among the mountains, a truly magnificent pile which had been placed at their disposal for the honeymoon, by one of the wealthiest of the king’s subjects,—and, there, as soon as equerries, grooms-in-waiting, flunkeys and every other sort of indoor and outdoor retainer would consent to leave them alone together, the royal wife came to her royal husband, and asked to be allowed to speak a few words on the subject of their marriage, ‘ for the first and last time ’ said she, “ with a straight glance from the cold moonlight mystery of her eyes. Beautiful at all times her beauty was doubly enhanced by the regal attitude and expression she unconsciously assumed as she made the request and the prince critically studying her form and features could not but regard himself as in some respects rather particularly favoured by the political and social machinery which had succeeded in persuading so fair a creature to resign herself to the doubtful destiny of a throne. She had laid aside her magnificent bridal robes of ivory satin and cloth of gold and appeared before him in loose draperies of floating white with her rich hair unbound and rippling to her knees.

‘ May I speak ? ’ she murmured and her voice trembled.

‘ Most assuredly, ’ he replied half-smiling, ‘ you do me too much honor by requesting the permission.’

As he spoke he bowed profoundly but she, raising her eyes,

fixed them full upon him with a strange look of mingled pride and pain.

'Do not,' she said, 'let us play at formalities. Let us be honest with each other for to-night at least. All our life together must from henceforth be more or less of a masquerade but let us for to-night be as true man and true woman and frankly face the position into which we have been thrust, not by ourselves but by others.'

Profoundly astonished the prince was silent. He had not thought this girl of nineteen possessed any force of character or any intellectual power of reasoning. He had judged her as no doubt glad to become a great princess and a possible future Queen, and he had not given her credit for any finer or higher feeling.

'You know,' she continued,—'You must surely know—' here, despite the strong restraint she put upon herself, her voice broke, and her slight figure swayed in its white draperies as if about to fall. She looked at him with a sense of rising tears in her throat,—tears of which she was ashamed for she was full of a passionate emotion too strong for weeping—a contempt of herself and of him too great for mere clamour. Was he so much of a man in the slow thick density of his brain, she thought, as to have no instinctive perception of her utter misery? He hastened to her and tried to take her hands, but she drew herself away from him and sank down in a chair exhausted.

'You are tired' he said kindly—'The tedious ceremonial—the still more tedious congratulations,—and the fatiguing journey from the capital to this place have been too much for your strength. You must rest!'

'It is not that'—she answered—'not that! I am not tired,—but but I cannot say my prayers to-night till you know my whole heart!'

A curious reverence and pity moved him. All day long he had been in a state of resentful irritation, he had loathed himself for having consented to marry this girl without loving her,—he had branded himself inwardly as a liar

and hypocrite when he had sworn his marriage vows 'before God,' whereas if he truly believed in God such vows taken untruthfully were mere blasphemy;—and now she herself a young thing tenderly brought up like a tropical flower in the enervating hot house atmosphere of country life yet had such a pure, deep consciousness of God in her that she actually could not pray with the slightest blur of a secret on her soul! He waited wonderingly.

'I have plighted my faith to you before God's altar to-day' she said, speaking more steadily, 'because, after long and earnest thought, I saw that there was no other way of satisfying the two nations to which we belong, and cementing the friendly relations between them. There is no woman of royal birth so it has been pointed out to me—who is so suitable from a political point of view to be your wife as L. It is for the sake of your throne and country that you must marry—and I ask God to forgive me if I have done wrong in His sight by wedding you simply for duty's sake. My father, your father and all who are connected with our two families desire our union, and have assured me that it is right and good for me to give up my life to yours. All women's lives must be martyred to the laws made by men,—or so, it seems, to me,—I cannot expect to escape from the general doom appointed to my sex. I therefore accept the destiny which transfers me to you as a piece of human property for possession and command,—I accept it freely, but I will not say gladly, because that would not be true for I do not love you,—I cannot love you! I want you to know that, and to feel it, that you may not ask from me what I cannot give.' "

This passage puzzles me, I should say horrifies me! I do not wish any of my Indian sisters should ever cast their eyes on so sacrilegious a bit of English prose. It will do no good; it might do incalculable harm to Indian households.

VIII. FEMALE EDUCATION.—(*Concluded*).

The condition of Indian women at present is much misunderstood. It is wrong to say that they are uncultured because they happen to be unlettered. In western countries, there is no education conceivable except through the written or printed word; in India most part of education, especially of women's education is only by the uttered word, not with the help of writing or printing. These two last were absolutely unknown in India on any large scale until recently. Read this testimony of "an English woman," probably a highly accomplished lady, in her anonymous contribution to one of the Madras dailies sometime ago:—"Culture usually implies a knowledge of the three R's but may exist quite independently of it, and this the Brahmin woman assuredly proves in my opinion. If 'manners are not idle but the fruit of loyal nature and of noble mind,' if perfect correspondence with one's environment is the end of education, then the Brahmin woman is cultured. It may be a culture very different from our western product, yet it is a culture perfect of its kind for the purposes of life as it has to be lived by the Brahmin woman. For many years I went in and out amongst Brahmin families with the object of teaching their women and girls the three R's and improving them generally. Improve them? Improve their gentle amiable manners, that perfect poetry of motion in gait, that artistic yet seasonable and

reasonable style of dress ; that perfect contentment with the station of life in which they are placed ; that sweet domesticity of life that surrounds them, that Spartan conservatism to exacting customs that for them at any rate makes 'room to deny themselves a road to bring them nearer God? nay, far from my improving them, they improved me, and often have I on these grounds combated the impression in England that the Brahmin women are crude and uncultured. I certainly succeeded in teaching them the three R's (and with what avidity they learn) but it was a 'something stuck on' an addition, a very desirable and valuable addition, but in no way going to make them cultured. They were already that in my opinion."

The Vedas forming the revelation or the book of Indian wisdom was *never written* but only transmitted by *word* of mouth from *Guru* to *Sishya*. This being a well recognised fact, Government should offer special facilities to secure the intellectual equipment of Indian girls without their losing any portion of the vantage ground which they already occupy in virtue of their birth and traditions. It is not worth securing the one at the cost of the other.

I saw hundreds of high-caste Hindu ladies taking part along with their English sisters in the very successful entertainment given to meet their Excellencies Lord and Lady Pentland at Sudder Gardens, Madras, the other day, by Mr. Justice and Mrs. Sadasiva Iyer. Lord and Lady Pentland were all condescension; the host and hostess played their part

most perfectly; the guests enjoyed themselves; the entertainment was quite a success; the behaviour of the Indian ladies unexceptionable. The most captious Indian husband could not have possibly objected to his wife's participating in so pleasant a social function. A practical step in social reform was thus unostentatiously accomplished without any preliminary preaching or preamble.

No Indian would wish that his female kind should be another edition of the English woman, for after all the "East is East" and the "West is West." Intellectually and spiritually the East is first and the West only second. Socially the East has something to learn from the West. All things taken together, the East and the West have something to give and something to take, one from the other; for one is the complement of the other, and neither should strive to become merely stereotyped copies of each other.* It is thus clear that Indian Society can get on without

* NOTE.—At the distribution of prizes to the pupils of H. H. the Maharajah's College for girls at Trivandram by Mrs. Graham, on the 15th Nov. 1912, the Resident, Mr. R. A. Graham, I.C.S., made an excellent speech in the course of which he observed:—"She (Miss Watts) said that several of the Normal students came from distant places and had to bring their relations with them and make a home in the town during their stay. That suggested to him the idea of a hostel for women students. But while the idea was yet novel to the male mind, it was perhaps too early to expect women to overcome their stronger sentimental objections and home ties to adopt such a measure." Mr. Graham then added a very thoughtful remark, which would meet with the approval of all educated India, that "it might perhaps be feasible if proper accommodation under approved

denationalising itself. The new spirit of British statesmanship is more akin to the East in feeling and sentiment than to its own West. Look at what Mr. Lloyd George said at Aberdeen the other day. No better Hindu doctrine could be preached. The orthodox Brahmin may, I think, take lessons in altruism and Hindu charity from Mr. Lloyd George. This is what he said :—“The Opposition had recently shown indecent haste to turn out the Government because it was impossible to delay the benefits of the Insurance Bill. The people would shortly find out their falsehood in that respect. The sanatoria benefit had already begun. He gave the instance of a blacksmith who had paid 4s. 8d. in contributions, and who would be treated for two years at a cost of £ 200. The Government would continue till poverty had been abolished from the homes of the people. The old theory of Empire was a perfect machinery for human slaughter, the work of attending the sick and

supervision with separate houses should be provided and if the co-operation of parents were secured. Such an arrangement would afford an opportunity for supplementing the School curriculum with domestic training which otherwise would be difficult to combine.” Mr. Graham concluded with the following observations, showing that he had fully grasped the Hindu mind on the subject:—“He found”, he said, “in Mr. Nagam Aiyar’s State Manual, an account of Female education in Vedic times. Perhaps the Vedic ideal was not possible in these days, but he thought that devotion to domestic duties was not incompatible with modern school education; that the highest placed were able to combine the two duties and that modern education should be an addition to the old and not take its place. The combination of the two was still the ideal of the people of the land.”—V.N.

hungry being only fit for the parish beadle. Since 1908 a great Empire for the first time in history was taking a direct interest in the poor and sick and aged."

If this telegram (London, 30th November 1912) has correctly reported the speech, Mr. Lloyd George may, I think one of these days after he gets a little respite from his ministerial labours, be invited by the Pandits of Nuddia, (*nava-dwip*) reputed to be the centre of Sanskrit learning in India, to revise the *Grihya Sutras* of the Hindus, for nobody seems to have understood their spirit better. What will not such British statesmanship achieve?

I want our Indian women, not to imitate their European or American sisters but to follow the ancient ideal of Hindu womanhood of which illustrious examples abound in their *Puranas*, *Itihasas*, *Kavyas* and *Natakas*, women like Arundhithi Ahalya, Sita, Savitri, Damayanti, Mandodari, Draupadi, Rukmani, Sathyabama and Tara, women who combined in themselves the utmost intellectual accomplishments with the highest moral and domestic virtues, women who would pass for perfect ornaments to society in any nation, age or country. It is only the continuance of that race of Indian women which we all so much desire and which modern Education should effect, not the replacing them by an inferior product, a degenerate type of Hindu woman, with less marked racial peculiarities and much less usefulness to the Indian homes, which the aping of European and American women

would undoubtedly produce in them, especially in the non-essentials of dress, food, behaviour, occupation, recreations and domesticity, which would be a change for the worse and which the European women who have received the highest education of the West, would be the first to condemn. Otherwise social gatherings between European and Indian ladies which are so ardently advocated by educated Indians would lose much of their meaning, if the Indian women merely became stereotyped copies of their European sisters. There will be no more social intercourse cultivated or desired between them than there is at present between English women and the women of the domiciled Anglo-Indian community in India; for when the two types of women, Indian and English become one and homogeneous, one the exact copy of the other, there will be nothing to learn and nothing to teach by such social intercourse. That is not the object of education which we have in view and which we all so genuinely desire. We want a more developed and a better adapted system of education, which while standing firmly on the ancient Hindu basis will so mend the superstructure as to fit it well and beautifully to the existing environments. We should now do only as much as, and no more than, what the builders of the ancient Hindu society would themselves have done if they had re-appeared in our times. I believe that in advocating this conservative view, I am faithfully reflecting not only the opinions and

wishes of the majority of my educated countrymen, but also of the highest educated English ladies who have real experience of India, like "the English Woman" from whom I have quoted above.

The writer of the "Pilgrim's Scrip" in George Meredith hopes that "woman will be the last thing civilised by man." I would slightly mend it and substitute that "the Indian woman should be the last thing civilised by man," in case, 'civilising' her means, making her an inferior edition of the English woman.

IX. GODLESS EDUCATION.

A spirit of irreverence towards all that is old and antiquated, induced by the crowding of modern influences which could only be attributed to the high speed of national life and for which nobody in particular could be found fault with, came to be associated with English education in India, till at last it was discovered that the reasons are far deeper and must be due to the purely secular character of that education. We are not convinced that such is the case nor are we satisfied that the disposition of the Indian peoples into tribes, clans, and castes is the main cause of all our present-day troubles, though it seems to be the fashion to say so. I should think that but for this cleavage of Indian Society into castes and clans, the Indian population would never have reached the high stage of Aryan civilisation, which is the wonder of the modern world and to which the peopling of the

Indian continent and the political fusion of the Indian races are mainly due. In his recent Presidential address to the Royal Historical Society of London, the Ven'ble Archdeacon W. Cunningham, D.D., LL. D., observes that "the clan system is consistent with commercial progress and advanced civilisation." He says, "it is academic pedantry to represent the Scottish Highlanders as given over to utter barbarism, because their conceptions of law and order and their methods of enforcing them differed from our own." To a continent like India so diversely peopled as it is, a *godless* education is safer than any kind of religious education we could devise.

We have all along advocated in these columns that merit should be the sole ground of appointment to the Public Service of any State and not representation of caste, or creed. Actuated by similar sentiments, the new Dewan of Mysore, in reply to the 10 congratulatory addresses presented to him on the 12th Dec. 1912 said, in his manly and masterful speech, a speech characterised by boldness, clearness of thought and straightness of expression, possible only in an official of youth and energy, untrammelled by red-tape, unused to quibbles, unthwarted by difficulties and unconscious of the snares and pit-falls caused by intrigues, misrepresentations and tales, so common in a Native State, he said that appointments to posts in the Public Service are not questions of the representation of the different communities in the State, but one of fitness and

educational equipment for the posts they were to fill. In this dictum we all must agree. He advised his well-wishers therefore to secure that equipment by healthy competition among themselves. I wish the officials of British India will take note of this important pronouncement by a young Brahmin minister of cosmopolitan views and broad sympathies, anxious to be fair and just to all the communities entrusted to his charge. Mr. Viswesarayya said :—" As regards the Public Service, every community must qualify itself by education.* Public Service will be efficient only if the best and the most highly educated men are appointed to it. The best hope of the communi-

* NOTE.—That communal representation in the Public service is an unsafe element whether you view it from the stand-point of the Indian administration or from that of the people themselves must have now (20th January '13) been clearly brought home to the minds of the Royal Commission on the Public Service who have just concluded their sittings in Madras, by the large number of witnesses examined before them. All the previous Commissions on the Public Services of India have come to the same conclusion almost unanimately. The disability qualification against Indians holding any place or office in the East India Company was removed by section 17 of the statute of 3 & 4 William IV. c. 85 which laid down that "no native of the said territories nor any natural born subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, colour or any of them, be disabled from holding any place, office, or employment under the said Company." The Court of Directors wrote to the Government of India explaining this statute in the following terms:—"The meaning of the enactment we take to be that there shall be no governing caste in British India; that whatever other tests of qualifications may be adopted, distinctions of race or religion shall not be of the number; that no subject of the King whether of Indian or British or mixed descent, shall be precluded

ties you represent is therefore in competing among themselves in training a large number of eligible young men from each." Let us hope that the ardour and enthusiasm, which he has so abundantly manifested in this speech will not have cooled when he has gained further experience of the work of practical administration. Just now he would take no note of dangers ahead. He is possessed only of the spirit of unbounded zeal in his task. He is like the buoyant youth looking forward to the golden day of joining his new spouse, in whom he sees or fancies he sees all the possible feminine excellences in God's gift, to find soon enough that the pleasures of the honeymoon are succeeded only by trials and

either from the posts usually conferred on our uncovenanted servants in India, from the covenanted service itself, provided he be otherwise eligible consistently with the rules and agreeably to the conditions observed and enacted in the one case and in the other." These noble principles were reiterated in the great Queen's Proclamation of 1858 thus:—"And it is our further will that, so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to offices in our service the duties of which they may be qualified by their education, ability and integrity duly to discharge." British Statesmen have said the same thing from time to time. Sir Henry E. Stokes, one of the most talented civilians that have ever come to Madras, perhaps the largest-hearted and the strongest-minded among them, an official feared by the Europeans and adored by the Natives, gave it as his opinion before the Public Service Commission of 1887, that he "would make it a rule that all natives might be admitted to all posts from that of Viceroy down to that of Sub-Collector." It is impossible to say whether the head or the heart was the greater factor in Sir Henry Stokes' build, but it was universally believed that he had as good a head as any that God placed on man's shoulders. It was said of him that when he got tired of a hard day's official work, he used to take up for reading an abstruse book on mental philosophy, by

difficulties, privations and hardships so characteristic of this prosaic world. Mr. Viswesarayya has kindled new hopes in the hearts of the Mysoreans; let us wish in his behalf and on their own a fair realisation of them.

Though there appears to be a consensus of opinion that the education imparted in most of our schools and colleges is a *godless* one and that this is not a desirable state of things, nobody seems to be able to suggest a suitable remedy; for there seems to be no unanimity of opinion as to what would constitute a godly education. It should be remembered that we are dealing with a state of society where the rulers belong to one religion and

way of lighter occupation. I had the honor of knowing him personally. The Stokeses and the Stracheys are great names in the Indian Civil Service, but he was perhaps the greatest of them all. Such men have made the British Indian Empire and only such men could keep it for ever. There must be many such men in that noble service to-day, waiting for the psychological moment to ignite against an opportunity for becoming famous. Nevertheless the complaint still stands that no practical effect has been given either to the statutes or the Royal proclamations or to the recommendations of the Committee of 1860, appointed by the Secretary of State for India, who reported that the charge against the English Government of "keeping the promise to the ear and breaking it to the heart" continues. There is a Tamil proverb that though the God had granted the boon prayed for by the devotee, the officiating priest (*Poojari*) won't, but the boon has to pass through his hands before the devotee could be blessed. The officiating priests of the British Indian administration have not yet passed on the blessing to the beneficiaries, though long ago meant and clearly promised by responsible British authorities. They do not approve of the fitness test alone held out by the Gods. They would have the *race* and *color* and *creed* qualifications as well. Hence the grievance still remains unredressed and the Indian nation unblessed.—V.N.

the ruled, or a large majority of them, to other religions. This was the case, too, under the Mahomedan government of India—but not so during the Hindu period of Indian history. In England, Europe, America and Australia, where Christianity is the state-religion, the subjects too are of the same religious persuasion. Therefore the difficulty of imparting in Indian schools under British rule a religious education is a great deal more than in those countries. What is the sort of religious education we could give in a school where 70 per cent of the boys are Hindus, 6 per cent Muhammadans and 24 per cent Christians. If a means could be devised of maintaining a *divinity* chair in every school for each of the great religions, the solution would then have been found with the most satisfactory results. But it appears to me that this is not feasible. It would be easier to frame a text-book containing a code of *ethical* principles collected from the sacred books of all religions, a kind of *vade-mecum* or symposium of moral precepts for all boys to learn. If this text-book is drawn up by a committee, composed of experts of every religion in Hindustan, it would be a most unexceptionable procedure, and welcomed by the parents of all the school alumni, for after all, there is no vital difference between one religion and another in regard to its ethical principles. They are more or less the same in every religion, and as Buckle, the historian, observes, the *moral* code of nations has not made any material progress

since the origin of the human race. Our duties to parents, to elders, neighbours, and fellow-citizens, to the king and his officers, to the poor, the orphans, to the infirm and the old, our duties to all these are more or less inculcated alike by all religions. For instance, charity to the needy and helpless is a much commended virtue, whether in Hinduism, Mahomedanism, Christianity, Buddhism, or Zoroastrianism, but when you come to the detailed dispensation of charity, differences will arise. To feed the hungry traveller or to throw crumbs of bread to the beggar at the door is a merit according to all religions ; but if you say, feed the hungry Brahmin in preference to any other hungry man, you break a nest of hornets over your head. An Englishman, who feeds his dog or horse with his own hands, will ridicule the pious Guzerati Brahmin who throws handfuls of wheat or rice flour mixed with sugar on the roadsides of Bombay and feeds millions of ants. So this text-book of ethical precepts should be drawn up with great care to avoid causing offence to the susceptibilities of alien religionists. If such is the difficulty of framing a code of moral lessons for the instruction of the boys and girls in our schools, a book on the general *religious* doctrines of mankind may be put down as an impossible task. I would rather insist upon every boy producing a term certificate from his parents or guardians that he is receiving religious instruction at home, and that in his behaviour he conforms to the orthodox faith of his ancestors, before he is eligible

for promotion in his class. Government schools will be conducted as heretofore. The evil of godlessness in education so apparent now and a source of such anxiety to the parents and Government will disappear.

X. GODLESS EDUCATION—(*Concluded*).

It may be remarked that the cry of *godlessness* in Government schools and colleges was raised all of a sudden. It is needless to inquire how it arose or when. Nobody noticed it or deplored it during the last 70 years of English education in India. Lord Macaulay's own committee ridiculed the idea of teaching the natives of India the classic languages of the East, which abounded in stories of kings 30 ft. high and reigns 60,000 years long, for they forgot that to this sort of education a grafting of the superior English education was an advantage which could be easily secured without cutting off the old stem. The blending of a vigorous modern intellectual education with the ancient one of a crude, half-practical, half-religious civilisation, would have secured the ends that our Rulers had in view without sacrificing any of the excellences of the old wisdom. The thoughtless trampling down of an ancient fabric and a hasty supplementing it with an ill-assorted substitute has resulted in a state of things which the Government little anticipated and which they themselves are the most anxious to alter. The British Government is like a mighty train dashing at 60 miles an hour, which, when it once

goes wrong, goes wrong altogether with all its might ; there is no halting, no relenting. It goes straight to its doom. If we will keep India well and for ever, we must give the Indians the best treatment, the utmost tolerance, the best English education possible, the best laws and the most equal rights and privileges with British citizens all over the globe. But do not pull down their old ideals ; maintain them, respect their customs and observances, practised by their ancestors hoary with the sanctity of ages, respect those who respect their ancient ways of thinking and living. Do not encourage those who ape you and who believe they are pleasing you by appearing brusque and boorish where they ought to be fine and polished. Do not believe when you are told that the native is 'obsequious.' That is a mere manner with him, and as a rule has no meaning in it except that he wants to be 'deferential' to you, though he believes that intellectually he is very superior to you.

In one word do *not denationalise* them, for their birth and philosophy and ancient learning, such as it was, secured for them refinement and culture of a high order ; showing that "manners are not idle but the fruit of loyal nature and of noble mind ;" for a material modern civilisation is not the only kind of civilisation worth having. True civilisation has many facets and a material civilisation is only one among them. For be it remembered that the Indians are all *Liberals* in Politics though *Conser-*

natives in religion and social customs. This truth is being unfortunately ignored. I have always endeavoured to impress these views on my countrymen. Addressing the younger generation of my college alumni some years ago, I said :—

“In this great amphitheatre of modern Indian life, I find two engrossing cares have taken possession of the public mind : (1) a morbid thirst for the acquisition of knowledge, not necessarily of the best kind, and (2) a morbid craving for new things, new fashions and new modes of life. As a necessary consequence we recede more and more from the original old ideals of Indian life, the old forms of thought, action and behaviour and thus we set at naught the hoarded authority of ages. A current of denationalisation is the result. This hankering after other forms of life and behaviour than your own, I assure you, does not add to your happiness. ‘All real and wholesome enjoyments possible to man,’ says the philosophic Ruskin, ‘have been just as possible to him since first he was made of the earth, as they are now, and they are possible to him chiefly in peace. To watch the corn grow and the blossoms set, to draw hard breath over ploughshare or spade ; to read, to think, to love, to hope, to pray—these are the things which make men happy, they have always had the power of doing these, they never will have power to do more. The world’s prosperity or adversity depends upon our knowing and teaching these few things.’ This element of disturbance is seen in the household, in the school-room, in the village, in society and in the state. My sincere advice to all young men is—drink deep of the fountains of knowledge, wherever you can find it—from the ancient springs of Sanscrit, Chaldean, Greek, Roman, Arabic or Chinese philosophies or from the modern stores of English, French, German and American literatures ; win as many prizes as you honestly can by the aid of this wonderful modern material civilisation of our age, revive your

ancient arts and manufactures, learn new trades and industries, improve your agriculture making two blades of grass grow where only one grew before, in fact, do everything which you individually or as a community, may need for your material and social advancement, but don't give up your ancient ways of living, your cherished heritages from a remote past which give you a distinctive character and nationality."

Now after 70 years of high class English education the cry is raised for some admixture of religious with secular education. So far as we can see the remedy is not easy; and, unless, one really good and feasible is forthcoming, it is best not to trouble with this problem, for it may lead to dangerous consequences.

There is no harm in teaching boys of all religions a Hindu book or a Hebrew book or books in Greek and Latin. No body will object to it because it will be read for its literary value, not for its religious tenets. But there might be great objection in collecting into a general religious code, a text-book of sacred anthology as it were, to be taught by a Professor of Divinity in the college, passages taken on Hindu forms of worship from the Hindu Puranas, some taken from the Christian ritual, some from the Koran and some again from the Hebrew Judaism, and the Parsi Zoroastrianism, and all to be taught in the name of a cosmopolitan religion to the Hindu, the Christian, the Muhammadan, the Jewish and the Parsi youths in our educational institutions. This might lead to complications and embarrass the bene-

volent educational policy of the British Government in India, so long and so successfully carried out. Such an attempt will be tantamount to smoking in a gunpowder magazine.*

The ten Commandments have always existed in every religion in one form or another. They were indispensable to the existence of human societies from their earliest beginnings. The excellence of the moral standard in each nation varied with the age in which they lived. It was the most perfect standard which their surrounding circumstances at the time permitted. But the main features of the ethical code never altered, nor are they likely to alter in the ages to come. When human socie-

* NOTE.—As matters stand at present, the policy of the Government of India as laid down by the Resolution of 1904 must be taken to be the safest. That Resolution definitely stated that "in government institutions, the instruction is and must continue to be exclusively secular." But Sir V. Chirol quoting the authority of the Maharajah of Jaipur, a Hindu ruler universally revered for his high character and great experience, is satisfied that "the ruling chiefs unquestionably reflect the views which prevail amongst the better-class Indians in British India as well as in the Native States." Sir Valentine adds :—"Nor need we really depart from our time-honored principle of neutrality in religious matters. All we have to do is to set apart in the curriculum of our Schools and Colleges, certain hours during which they will be open, on specified conditions, for religious instruction in the creed in which the parents desire their children to be brought up. There is no call for compulsion." The Maharajah is clearly of opinion that "it should be one of the principal objects in all schools for the Pundits and the Moulvies to instil in the minds of their pupils correct notions as to the duty they owe to the community they belong to and to their Sovereign." It appears to us that this would be an ideal policy for the Educational Department to follow and should be given at once a fair trial.—V. N.

ties get perfected in the higher stages of evolution it may become unnecessary. Every man, woman, and child may act up to it without a religious or a legal sanction. The conception of duty whether civic, social, or domestic must be the same in all civilised peoples, but with the change of civilisation the same people might fall off from their elevated conceptions. Less civilised peoples might come up to their standard, or even excel them. All civilisations tell the same tale. Look at the stories of the empires of the ancient Aryans, Greeks, Romans, Babylonians, Assyrians or Peruvians. At the tidal flood of their civilisation they became great, then flushed with success and immersed in luxury they became tyrannical, and when the Empire was lost, they became weak and slavish. This is a historical fact; nobody need be ashamed of it. Look at the British and Japanese nations to-day? What was England 300 years ago? What was Japan 40 years ago? The nations of the world bow to British arbitration. The nations of the world court the friendship of the Japanese power. We all remember Lord Macaulay's characteristic expression "the yea yea, and the nay nay of a British envoy." That confidence in British rectitude supports the British Empire. In the recent war with Russia, a Japanese woman who lost her son in battle was consoled with by her neighbour and she replied "yes, I am very unfortunate, for I cannot equal that other woman who lost her 5 sons in the war. What a proud mother

she must be !” It is this patriotism in the cottages of Japan that has pushed up that country to the proud distinction of being the ‘Great Britain of the East.’ What will they be when in the cycle of time the fates turn against them, when in the one case rectitude is lost and patriotism in the other ?

“ Righteousness exalteth a nation ” is a text which all godfearing statesmen must devoutly believe in. And yet a high-class civilian in the Imperial Council at Calcutta, deprecated this doctrine on the ground that a conquered empire could not be governed on principles of absolute justice and righteousness. To him, Lord Ripon, the good Christian Viceroy, admonished a severe rebuke. Gladstone with all his abnormal love of power and place, which had become with him an almost morbid passion, never for once consciously deviated a hair’s breadth from this divine text, Lord Salisbury himself referring to him in his speech in the House of Lords as “ above all, a great Christian statesman.”

Take ‘ truth ’ another of the cardinal virtues, inculcated by all religions. The Telugu Bhagavatam or Bharatam, I forget which, both however translations from the Sanskrit original, says :—“ Satyamu galuchunu asatyamu layamu ” which means “ truth will conquer, untruth will perish.” This is the ideal standard to be reached by every Hindu. One cannot make a wholesale condemnation of a people because one finds lapses from this standard. As for the standard of rectitude of the people you meet with, a good portion of them, we will take it, are

guilty of exaggeration, prevarication and lying in their statements, though Sir Richard Garth, a former Chief Justice of Bengal, said that the Indian witnesses were in his opinion far more truthful as compared with the amount of lying in English courts. No general deductions need be made from this either the one way or the other. Every one must have heard of the famous case of Omachand's bond and Warren Hastings the Governor-General. In the action brought by Parnell against the *Times*, Pigot went on lying step by step until in the terrible fire of cross-examination by Sir Charles Russel, he broke down and admitted that he had forged Parnell's letter. I submit that from these two instances of history, no general diatribes need be made against British diplomacy or the veracity of British citizens. In the criticisms now raging in the local papers on what the Hon'ble Mr. Lionel Davidson, I.C.S., said and what Mr. Ramamurti said to the students of the Presidency College Union Society, we all lose sight of the important fact that it was an Indian member of the Forest Committee (Mr. Kesava Pillay), who attempted to draw some distinction between a *Sadharana* statement and a *nadantha*—fact statement of the witness. It is not clear why such a remark proceeded from the member unless it be that without such a warning, he feared the witness would go off into some forest stories and not be content with the bare statement of facts, which the committee sat there to eluci-

date. Taken in its most favourable light, the Indian member of the committee could not have given that warning, unless he felt that the witness could not be relied on to give a correct statement except with that warning. It was of course a reflection on the witness with regard to the veracity of his statement, which Mr. Kesava Pillay might have thought was necessary in the interests of the inquiry. A Native State official told me years ago that he would not utter a lie in the presence of Royalty. Then I asked, 'On other occasions?' He replied he would use his own discretion; while on the other hand, a late Royalty wrote to me that 'he would speak the truth even if it should take him to the pillory or the gallows.' That Royalty owing to his high standard of rectitude, conscientiousness and rare scholarship might have passed for a Yudhishtira or Harischandra of our days. What is the general inference to be drawn from these two instances? Knowing as I do the character of our witnesses during a long period of official life, I am not sure if I myself would have abstained from cautioning the witness in the manner that Mr. Kesava Pillay did. Be that as it may, there is no meaning in impugning the motive of the Hon. Mr. Davidson in addressing the students of the Presidency College on the importance of truth-speaking. All that he said was "There was a witness giving evidence before a commission of public inquiry in a matter of very great public interest, and he showed a very obvious desire not to tell the whole truth. I do

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not know why. It might have been the innate suspicion which people who come from mofussil possess, they do not like to say exactly all what they know. One of the commissioners undertook to examine the witness and spoke to him in Tamil. To the meaning. 'Don't speak in the ordinary way but speak the truth.'" From this statement we could not infer that he (Mr. Davidson) said, nor that he meant to say, that the Indians are a nation of liars. Do not parents tell their children to be always straight and truthful? Does this mean that all children are liars? Surely there was no occasion here for recrimination or re-recrimination. As for Mr. Ramamurti, B.A., I.C. S., whose lecture has been the unfortunate pivot on which all these angry discussions turned, I find there is not a word about the Indians' character for truth. The only remark in it which seems to have some bearing on this controversy is where he said "What was wanted was more aggressiveness towards knowledge," an opinion in which we wholly concur, for Mr. Ramamurti clearly meant that the Indian students do not attack the four corners of the earth for garnering in valuable stores of knowledge. This he points out as one of the defects of the system of education given in India as contrasted with that in England. In fact the whole of his lecture is a closely reasoned condemnation of the educational policy of the British Government in India, with which nobody can quarrel. Mr. Ramamurthi said something about the relation-

ship between the Hindu student and his Guru, which it is not necessary to notice in this connection. It is a satisfaction, however, to feel that the matter is receiving attention of Government and we hope with Mr. Davidson that H. E. the Viceroy and Sir Harcourt Butler will soon mend matters. Speaking of the Viceroy who has miraculously escaped from the dastardly bomb outrage committed on him on Monday last, on his entry into the Imperial city of Delhi, His Excellency Lord Hardinge may have the satisfaction of knowing that the whole of India has received the news with profound indignation and horror, and we all people of various races and creeds, pray to God that the shoulder-cut which he has received will be of no serious consequence and that he and Lady Hardinge have providentially escaped unhurt to go through their earthly career of light and beneficence in health and comfort for many years to come, in whatever capacities they may be employed under the will and pleasure of our gracious Sovereign.

I must for the present conclude this series of letters on Education, reverting to it later on, when Physical education, Technical education, Commercial education, the study of Sanskrit and the vernaculars, the University curricula as a whole, the special training intended for the girls in schools and colleges in regard to music, cookery, nursing, and the bringing up of children, domestic hygiene and other domestic duties, the employment of high caste Indian women in furtherance of these

objects, and sundry other topics will be fully dealt with. I shall also refer to the system of grants to private schools and colleges and of the prizes available for high education, so far as they are in the gift of Government to their Indian subjects, and last but not least, to the scheme of simultaneous examinations in England and India, indispensable to bring within the reach of the Indian, who may be fitted by education and character, the highest offices under the Crown.

SOME OPINIONS—Continued.

That opinion I have formed of you in connection with the Census you have conducted so admirably is already on public record, and the confidence I have in your character and abilities has been furthered by my trusting you with work of a much more important character, in the performance of which, I hope you will be afforded all encouragement and support."—*Dewan Sir A. Sashiah Sastri, K.C.S.I.*

This review is appropriately concluded by acknowledging the services rendered by Mr. Nagamaiya, the Commissioner, whose intelligent and energetic co-operation coupled with his previous experience has contributed mainly to the successful issue of the Census operations and Government cordially congratulate him on the result attained. The report itself is highly interesting and readable and is all that could be desired. To mark his efficient execution of the work, His Highness the Maharajah has been pleased to award to Mr. Nagamaiya an honorarium of Rs. 2,000."—*Proceedings Travancore Government, 1st October, 1893.*

I have also to request your Excellency to convey to the Maharajah of Travancore, my appreciation of the manner in which this important work has been carried into effect and of the very intelligent report which has been written on the subject."—*The Secretary of State, (Marquis Salisbury, K. G.) to the Madras Government.*

Pray accept my very sincere thanks for the very interesting report on the Census of Travancore which you have been good enough to present to me. No more valuable observations are of more importance than such contemporary statistics of customs, manners, &c. as you have just completed (Census). Their value moreover is permanent; for they serve as landmarks for estimating the nature and extent of future progress."—*The Rt. Hon'ble A. J. Balfour.*

"We are delighted to have you as a Fellow at the Royal Historical Society."—*Sir M. E. Grant Duff.*

"I have a lively recollection of the admiration with which I have read of the good work that has been done in Travancore as exhibited in your first Census Report some 20 years ago, and it is a great satisfaction to know that under the wise guidance which presides over its counsels, the loyal State of Travancore has continued in a course of unabated prosperity since that time."—*The Marquis of Salisbury, K.G.*

"The pictures of religious and social life which you give have particularly struck me and helped me much to make me understand a country where I have never been."—*W. E. H. Lecky, M.A., M.P.*

"I have a most agreeable recollection of my interview with you at Travancore in October 1897. You were one among many able and thoughtful men whom it was my privilege to meet in Southern India."—*H. E. Sir A. E. Havelock.*

"Your very able speeches and especially this speech of June last are exhaustive and thorough and leave nothing to be desired..... You make it clear that the Travancore Government only seeks to exercise power in case of necessity, and the hope that you express that the necessity may never arise for Government interference, is the most admirable thing you have said in your very admirable speech."—*R. C. Dutt, C. I. E.*