

THE EDUCATION OF INDIA

THE EDUCATION OF INDIA

A STUDY OF BRITISH EDUCATIONAL POLICY IN
INDIA, 1837-1920, AND OF ITS BEARING ON
NATIONAL LIFE AND PROBLEMS IN INDIA TO-DAY

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"Should sight fail,
Plod in the track of the husbandman.
Verily now is our season of seed,
Now in our Autumn ; and Earth discerns
Them that have served her in them that can read,
Glassing, where under the surface she burns,
Quick at her wheel, while the fuel, decay,
Brightens the fire of renewal ; and we ?
Death is the word of a bovine day,
Know you the breast of the springing To-be."
—*Seed Time* by GEORGE MEREDITH



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THE EDUCATION OF INDIA

INTRODUCTION

It is not hard to justify an attempt to summarise the aims, methods, and results of British educational policy in India. A definite period of responsibility was closed in 1920, when the educational future of India was entrusted, under the Reforms Act, to provincial ministers responsible to representative legislative councils. This period can now be surveyed as a whole. If I am wrong in believing that this has not yet been done, a unique experiment, which, with all its difficulties and dangers, will always stand as a symbol of British honesty, courage, and generosity, can bear examination by more than one critic.

Books on Indian problems have dealt freely with educational topics. Much of the criticism combines a lurking mistrust of the schoolmaster with an exaggerated idea of his opportunities. Twenty years' experience of his work in India has made me realise not only his common sense and ability, but also the restrictions imposed on him by difficulties not of his making, and by forces that he understands but cannot control. I have tried to emphasise these forces rather than the intrinsic merit of his work. The days of the Indian Educational Service are numbered. I am proud to have belonged to a service distinguished by high qualifications and zeal. But I have tried to describe the field in which it fought, not to compose an obituary notice. This has led me far from the classroom into regions of national

life from which the schoolmaster cannot, with impunity, be excluded. In no sphere, least of all his classroom, is he supreme ; but nowhere can he be left out of account. I venture to emphasise five conclusions which deserve attention, if they fail to win support :—

- (a) Our education has done far less for Indian culture than for the material and political progress of India. She looks to our schools and colleges for equipment in the struggle for existence ; for the secret of happy living, *vivendi causae*, she looks elsewhere.
- (b) Emotional reaction against foreign culture affords no soil for indigenous growth. The sympathetic application of critical and scientific methods to Indian life and thought, and the adoption of a “ western ” attitude of mind, must precede the fusion of East and West that India’s wisest minds desire.
- (c) Indian personality and life as a whole will not intimately be affected by any education which is not animated by religion. The forces which oppose progress can be restrained or diverted only by a religion more vital than those on which they depend for sanction.
- (d) Higher education in India depends for warmth and colour, vitality, and response to communal aspirations, on the measure of its freedom from the control and direction of any form of government, whether Indian or alien. The function of Government in this sphere is to suppress what is harmful to the common-weal and to support, with the utmost elasticity, whatever is useful and effective. But for the better education of the masses, as a fundamental condition of national progress, a vigorous

initiative must be taken, and a financial policy prescribed, by the Government.

- (e) At no previous stage has Indian education needed more sorely western sympathy, support, and guidance. English educational work in India will be more deeply appreciated and more fruitful when it is not associated officially with an alien Government.

These conclusions have emerged from a three years' survey of my Indian experience, carried out in the light of my early studies in Germany and recent observations in England. My work in India began at a time when the education department was inspired by Lord Curzon's vision and energy. That vitality was never lost ; I saw an educational bureaucracy at its best. But I was convinced, on my return, that English schools and Universities, with all their anomalies and lack of arrangement, possessed the vital spark so sadly lacking in the precise systems of Germany and India. And I felt surprised and sorry that, in an official atmosphere, I had grown so very un-English.

My facts are drawn mainly from official records and personal experience. My conclusions are my own, though many have been reached and more adequately expressed by others. Arguments and illustrations I have not hesitated to draw from more gifted writers. Among the books whose help has been acknowledged in notes and list of authorities, those written by Lord Ronaldshay, Sir Valentine Chirol, and the Rev. W. MacNicol have been found specially valuable. To these names I would add that of Dr. Rushbrook Williams, Director of Public Information in India, whose annual reports are indispensable to all students of that country. The report of the Calcutta University Commission has been a constant source of suggestion and information.

Its significance in the history of Indian education is incalculable. If unwittingly I have failed to acknowledge any debt, I trust that it will be attributed to inexperience and forgetfulness, rather than to carelessness for the feelings of my benefactors. I wish to thank Sir Henry Sharp, C.S.I., C.I.E., late Secretary to the Government of India, Education Department, for his very kind and careful scrutiny of my work before publication. He is, of course, responsible for no statements or conclusions. But he has given me, as he gave India during his loyal and distinguished service, the fruits of his sound judgment, ripe knowledge, and enthusiasm.

PART I
SEED TIME

NOTES

E.R. = Educational Records, Selections from. Bureau of Education, India.

C.U.C.R. = Calcutta University Commission Report.

- P. 10. (1) E.R., I, 22. Section 43 of the Act authorised the Governor-General in Council to set apart from any surplus of the revenues a sum of not less than one lakh of rupees for this purpose. One lakh of rupees = Rs. 100,000. The exchange value of the rupee has varied greatly. Roughly a lakh of rupees may be taken as equivalent to anything between £10,000 and £6,500, the exact amount depending on the period under reference.
- (2) For licences to missionaries, see Coupland, William Wilberforce, 388 f. The Charter Act of 1813 secured for any missionary, to whom the East India Company refused a licence, the right of appeal to the Board of Control. See p. 14.
- (3) Letter from Court of Directors dated 3/6/1814. E.R., I, 22-23.
- (4) By a resolution carried in Parliament, E.R., I, 17. The Court of Directors' reply is given on the same page and is quoted below.
- P. 11. (1) Jonathan Duncan, 1756-1811. Governor of Bombay, 1795-1811. His monument in Bombay records that he abolished infanticide in Benares and Kathiawar.
- (2) James Prinsep, F.R.S., 1799-1840. Employed in Calcutta Mint. Orientalist and scientist. Brother of H. T. Prinsep, protagonist on oriental side against Macaulay, 1792-1878. Member of Council, retired 1843; Director of East India Company, 1854. Wrote a valuable account of his official life, unpublished but quoted in Curzon's "British Government in India," see n. on page 23. In later life close friend of G. F. Watts and Burne-Jones.

- P. 11. (2) Horace H. Wilson, 1786-1860. Medical service of East India Company. Secretary to Committee of Public Instruction. Greatest Sanskrit scholar of first half of nineteenth century.
 William Jones, Sir, 1746-94. First English student of Sanskrit. Founder of Royal Asiatic Society. Judge of Supreme Court. Friend of Warren Hastings.
 H. T. Colebrook, 1765-1837. Distinguished orientalist. Member of Council. President Royal Asiatic Society.
- (3) E.R., I, 80.
 (4) E.R., I, 91. Despatch of Directors of 18/2/1824.
 (5) E.R., I, 19. Minute of 6/3/1811.
- P. 12. (1) For the Claphamites (evangelical leaders strongly represented at Clapham), see Coupland's Wilberforce. See also E.R., I, 81, for C. Grant, a prominent evangelical, retired East India Company servant and Chairman of the Company, 1805, whose "Observations on India" strongly influenced Wilberforce.
 (2) William Carey, Rev. Dr., 1761-1834. First Baptist missionary to India, 1794. Translated Bible into Bengali.
 (3) Alexander Duff, Rev. Dr., 1806-78. First missionary to India sent by General Assembly of Church of Scotland. Largely responsible for much of Wood's famous Despatch of 1854.
 (4) David Hare. For further information on this very interesting figure, see "Dict. Nat. Biog.," E.R., and C.U.C.R.
 Vidyalaya = Home of learning.
 Ram Mohun Roy. For a full account of this important man see Farquhar's "Modern Religious Movements in India".
 (5) For petition, see E.R., I, 99.
- P. 13. (1) "The famous minute was not generally known at the time." It was not published till 1862. The original MS. has been lost. E.R., I, 102.
 Zachary Macaulay at an early date warned his son in vain against "the loudness and vehemence of his tones," and quoted
 "Vociferated logic kills me quite ;
 A noisy man is always in the right."
 —TREVELYAN, "Life," I, 47-48.
- P. 14. (1) Quoted with unction in a Bombay Government resolution of this period. E.R., II, 145.

- P. 15. (1) Open letter from Thomas Campbell to Henry Brougham in the "Times". Republished on centenary in "Times" of 7/2/25.
 (2) Trevelyan's "Macaulay," II, 339.
- P. 16. (1) Trevelyan's "Macaulay," I, 455.
 (2) Charles Wilkins, Sir, F.R.S., 1750-1836. In service of East India Company. Orientalist. Translated, under patronage of Warren Hastings, Bhagvad Gita. Prepared first Bengali and Persian type.
 (3) Burke. Speech on East India Bill, 1783.
- P. 17. (1) I was reminded of this dictum by its very apt quotation in Edmond Candler's "Abdication".
- P. 18. (1) A resolution to this effect was published in the same year, 1835. The Act was passed in 1837.
 (2) Boulger, "William Bentinck," 54.
- P. 19. (1) Thomas Munro, Sir, 1761-1827. Governor of Madras, 1819-27. The words are quoted by H. Maitra, "The World's Ideal," 50.
 (2) Bentinck's resolution dated 7/3/1835. E.R., I, 130.
 (3) E.R., II, 313. Madhusudan Gupta was the dissector. See remarkable account by J. D. Bethune (loc. cit.) on presenting his portrait to the Presidency College. It was in October, 1835. See also C. E. Trevelyan, "On the Education of the People of India," 33.
 (4) From his address to Indian National Congress, printed in "Times" of 27/12/24.
- P. 20. (1) Contempt for Indian civilisation was not confined to those who were ignorant of it. The Abbé Dubois, after years of skilful and patient observation, wrote, at the close of the eighteenth century, of Hindu learning as "perfectly stationary during long years in which other nations have attained the summit of civilisation." See generally, "Hindu Manners, Customs, and Ceremonies," 377 ff. But unlike the Anglicists he saw no possibility of any changes in the social conditions of India. And he thought that the poverty of the country would make sound administration impossible—xxiii.
 (2) Macaulay's Minute of 2/2/35.
 (3) Sir Alfred Lyall. Durand, "Life," 283.
- P. 21. (1) Minute of Sir Thomas Munro, 1824, quoted in Valentine Chirol, "India, Old and New," 76.
 (2) Op. cit., 79.

- P. 21. (3) C. E. Trevelyan, "On the Education of the People of India," 193-95.
- P. 23. (1) For Bentinck's outlook and character, see Macaulay's epitaph on his statue in Calcutta, quoted in Boulger's "Life," 203: "constant study to elevate the intellectual and moral character of the nation committed to his charge". Also extracts from Prinsep's unpublished memoirs quoted in Curzon's "British Government in India": "A great love of change and desire to meddle," "he as often muddled what he meddled with as improved it," "wrote more minutes than all the other Governors-General of India put together".
- P. 25. (1) The aim is summarised thus in the Despatch of 1854. E.R., II, 365.
- (2) C. E. Trevelyan, "On the Education of the People of India," 84, 113.
- (3) Minute dated 20/5/35. E.R., I, 134.
- (4) Minute dated 24/8/36. E.R., I, 147.
- P. 26. (1) A leading characteristic of the fourth Earl of Minto. Buchan's "Life," 327.
- (2) The Despatch of the Court of Directors of 1854, sometimes called the "Magna Carta of English Education in India". It led to the establishment of Universities, the grants in aid system, and provincial departments of education. It was the outcome of parliamentary investigation which preceded the renewal of the Charter, 1853, and was influenced by evidence given by C. E. Trevelyan and Duff. Sir Charles Wood, first Viscount Halifax, was President of the Board of Control. E.R., II, chap. ix.
- (3) E.R., II, 271. Lord Hardinge's attempt in 1844 to encourage English education, by restricting the higher grades of Government service to those who had passed a very severe English test, drew from the Court of Directors the warning that only a moderate and practical knowledge of English, with a thorough command of the vernacular language, was required. E.R., II, 92.
- P. 28. (1) Dwarkanath Tagore, 1795-1846. Bengali. Educated in England. Prominent reformer and philanthropist. Travelled in Europe, 1841-42 and 1845-46. Died in London.

- P. 32. (1) A phrase borrowed from Ronaldshay's "The Heart of Aryavarta".
- P. 33. (1) Gibbon, "Decline and Fall," vol. i, cap. 2. Same source for quotations on pp. 34-35.
- P. 35. (1) Collingwood, "Roman Britain" (H. Milford, 1923), 16.
- P. 37. (1) Vincent Smith, "History of India". I owe also in this chapter much to the books of Sir Alfred Lyall, J. N. Farquhar, H. Maitra, and N. N. Mazumder, included in the list of books.
- (2) Lyall, Asiatic Studies, "Missionary and Non-missionary Religions".
- P. 38. (1) I have failed to trace this quotation to its source.
- P. 39. (1) Lyall, verses written in India. "Meditations of a Hindu Prince".
- P. 40. (1) The comparison is well elaborated in N. N. Mazumder's book.
- P. 41. (1) C. E. Trevelyan, "On the Education of the People of India," 20.
- P. 42. (1) H. Maitra, "The World's Ideal," 10, 24, 52, 55, has supplied the quotation and some of the material for this paragraph.
- P. 46. (1) T. W. Arnold, "The Preaching of Islam".
- (2) T. W. Arnold, "The Preaching of Islam".
- P. 47. (1) Sayad Ahmad Khan, 1817-98. Founder of the Anglo-Oriental College, Aligarh. Changed materially the attitude of Indian Mohammedans towards English education.
- P. 53. (1) Quoted by Valentine Chirol, "India, Old and New," 188, in record of a conversation with Gandhi. Shaukat Ali, a leader of the Mohammedan extremists.
- P. 55. (1) Letters to Mary Gladstone, quoted in article in "Observer".
- (2) See list of prize books for Indian schools (including "Gil Blas" and Middleton's "Life of Cicero") in Trevelyan's "Macaulay," I, 410.
- P. 56. (1) Matthew Arnold, "Educational Essays—Reign of Queen Victoria".
- (2) I owe much here to "Cambridge Modern History," vol. xii, cap. 24-26.
- P. 62. (1) The Directors' Despatch of 1854 finally determined the organisation of education in India. The type and aim of education were established in 1835.

- P. 64. (1) An annual report with this comprehensive title was published annually till the recent Government of India Act substituted an annual statement "on India," which, in content, is equally comprehensive.
- P. 65. (1) "Encyclopædia Britannica." Article on Education, for this and succeeding facts.
- P. 68. (1) H. Maitra, "The World's Ideal," cap. 4. N. N. Mazumder, "History of Education in Ancient India," cap. 6 and 7. J. N. Farquhar, "Primer of Hinduism," 71. For "Guru," see Wilkins, "Modern Hinduism," 31. Lord Minto in 1811 noted a prejudice at Benares against the office of professor "considered as an office or a service". E.R., I, 20.
- P. 71. (1) Sir William Meston, quoted by N. N. Mazumder. See also Ronaldshay, "The Heart of Aryavarta," 71 ff.
 (2) I am indebted to W. W. Pearson, Shantiniketan, and to a personal account given me by the Rev. A. G. Fraser. See also Fleming, "Schools with a Message in India".
- P. 76. (1) The Despatch of 1854 noted as the condition for establishment of a University "a sufficient number of institutions from which properly qualified candidates for degrees can be supplied". It was in fact "an expansion of arrangements for many years in operation for testing the powers and attainments of college students".
- P. 80. (1) E.R., I, 67 ff.
- P. 84. (1) E.R., II, 67.
- P. 85. (1) C.U.C.R., II, xviii.
 (2) E.R., II, 293.
 (3) C. E. Trevelyan, "On the Education of the People of India," 121 ff.
- P. 86. (1) E.R., II, 170.
 (2) C.U.C.R., II, xviii, 263.
 (3) C.U.C.R., II, xvi, 103.
 (4) C.U.C.R., II, xviii, 264.
- P. 87. (1) C. E. Trevelyan, "On the Education of the People of India," 43.
- P. 89. (1) C.U.C.R., II, xviii.
- P. 92. (1) For "Filtration Theory," see Macaulay's Minute of 2/2/35, Trevelyan, "On the Education of the People of India," and note by Holt Mackenzie, E.R., 57.
- P. 94. (1) There are doubts whether the progress, steady but very slow, shown in population of over five years of age,

is maintained among "effective" literates of over twenty years.

- P. 95. (1) The Indian National Congress, a political assembly claiming to represent the educated opinion of India, has met annually since December, 1885. Local self-government was instituted by Lord Ripon in 1881.
- P. 96. (1) E.R., II. 97. J. D. Bethune, 1801-51. Legal Member of Council, 1848, and President, Council of Education.
- P. 97. (1) Cf. literacy figures for males on page 94, 8.2 per cent.
- P. 98. (1) C.U.C.R., II, xiv, 12.
- P. 99. (1) This is based largely on H. Maitra, "The World's Ideal," Chapter VI. See also Mazumder, "History of Education in Ancient India," 12 f.
- P. 109. (1) "Montagu-Chelmsford Report," 1918.
- P. 112. (1) See Vincent Smith and H. Maitra, *op. cit.*
- P. 119. (1) Report of United Provinces Government to Reforms Inquiry Committee.
- P. 120. (1) Circular letter to provincial Governments quoted in Quinquennial Report on Education in India, 1917-22.
 (2) Rushbrook Williams, "India, 1923-24," 266. The figures are for contested constituencies only. The enfranchised population of India (British) is 5.3 millions out of a total of 247 millions, less than 3 per cent. "India, 1923-24," 46.
- P. 127. (1) Rushbrook Williams, "India, 1923-24," 99. Prorogation speech of Lord Reading.
- P. 128. (1) e.g. "India, 1923-24," 39-43.
 (2) Quinquennial Review, 1917-22, reported corps under training in eight University centres. The Calcutta corps was 950 strong.
- P. 129. (1) See Bengal District Administration Report, 1913.
- P. 131. (1) For many years a prescribed text-book in high schools.
- P. 136. (1) For full facts, figures, and conclusions, see Quinquennial Review, 1917-22, and Rushbrook Williams, "India in 1921-22, 1922-23".
- P. 138. (1) Bevan, "Indian Nationalism". To this book this chapter owes much.
 (2) Ghokhale, G. K., 1866-1915. West Coast Brahmin. Professor and Principal at Fergusson College, Poona, till 1902. President of Congress, 1905. Founder of Servants of India Society. Member of Viceregal Legislature from 1902. Member of Public Services Commission. Champion of compulsory education

and political advance on constitutional evolutionary lines.

- P. 138. (2) Paranjpe, P. J., after a distinguished mathematical career at Cambridge was Principal, Fergusson College, Poona, and first Minister (Education) in reformed Bombay Government.
- Srinivasa Sastri, V. S. Madras Brahmin. Headmaster of a high school. Succeeded Ghokhale as President of Servants of India Society. After distinguished political career attended Washington Conference as an Indian delegate and visited the Dominions on behalf of Indian Government to investigate Indian disabilities.
- Surendranath Bannerjee, 1848-1924. Bengali Brahmin. I.C.S. retired. Professor of English, founder of Ripon College, Calcutta, editor of "Bengalee". President of Congress, Minister (Education) in reformed Bengal Government.
- (3) Its members under vows of poverty and life-long service in religious spirit attend to the social and economic amelioration of India.
- P. 141. (1) Miss Cornelia Sorabji in a letter to the "Times," 14/1/25, gave a significant illustration of the influence exerted by caste to-day in political life.
- P. 142. (1) Lord Willingdon in Madras selected his first Ministers from the non-Brahmin party in that Presidency.
- P. 144. (1) Professor Rushbrook Williams reminds us that, though India's public expenditure on education in proportion to its total public expenditure is as high as in European countries, its educational expenditure per head of population is far lower than that of progressive western countries. "India, 1922-23".
- P. 145. (1) Sir Chandra Chatterjee as guest of the Royal Colonial Institute. "Times" of 27/1/25.
- (2) Darling, "The Punjab Peasant," 159.
- P. 146. (1) Swadeshi movement, for purchase and use of Indian products, arising out of agitation against Bengal Partition, 1908. Gandhi, for spiritual and economic reasons, has tried more recently to revive the use of the charka (hand-loom).
- P. 150. (1) i.e. for those whose education is prolonged beyond the secondary school stage.
- P. 151. (1) Fleming, "Schools with a Message in India," and personal inspection.

- P. 158. (1) Darling, "The Punjab Peasant," Introduction, ix.
- P. 163. (1) Darling, "The Punjab Peasant," and Rushbrook Williams, *passim*. The co-operative credit movement began in 1904.
- P. 164. (1) A Board like that proposed by the C.U.C.R. for secondary and intermediate education is required for technical education. Its scope might, in fact, include all types of education provided that in regard to higher education its duties were solely co-ordination and advice, not actual control or administration.
- P. 167. (1) India census, 1921.
- P. 170. (1) In 1922-23 there were 83 students.
- P. 172. (1) Quinquennial Review, 1912-17.
- P. 175. (1) André Chévrillon. The creed was published in "Times" of 26/7/25.
- P. 177. (1) Buchan, "Lord Minto," 222.
- P. 178. (1) In a convocation address to University of Calcutta.
(2) At his trial in Ahmedabad, 1921.
- P. 181. (1) Sir Alfred Lyall, Verses written in India. Siva.
- P. 186. (1) Tilak, B. G. 1856-1920. West Coast Brahmin. Nationalist and Orientalist. Joint founder of Fergusson College, Poona. Editor of "Maratha" and "Kesari". Twice convicted of sedition. Secured in 1915 for extremist party control of Indian National Congress.
- P. 188. (1) Arya Samaj. See Farquhar, "Modern Religious Movements in India". Founded 1874 by Dayanand. General aim, reform of Hinduism on Vedic lines and rejection of post-vedic features such as the more objectionable developments of caste, child-marriage, and idolatry. At Indian Census of 1921, 468,000 adherents mainly in North India. In 1911 only 243,000.
(2) But for the generous praise of less expert visitors, considering the aims rather than the methods, see p. 71.
(3) Article in "Twentieth Century," April, 1925.
- P. 194. (1) Ashutosh Mukerji, died 1924. High Court judge in Bengal, member of Calcutta University Commission, for many years Vice-Chancellor of Calcutta University.
- P. 203. (1) Quinquennial Review, 1917-22.
- P. 214. (1) For this and following pages, see generally Farquhar, "Modern Religious Movements in India".

- P. 216. (1) Gibbon, "Decline and Fall," vol. i, chap. 2.
- P. 219. (1) "India, 1923-24," 219. He gives some very forceful examples.
- P. 220. (1) The Brahma Samaj is credited in the 1921 census with 6,388 followers, mainly in Bengal and Bihar. See Farquhar, "Modern Religious Movements in India".
- (2) Indian Headquarters at Adyar, Madras. Associated essentially with Mrs. Besant. See Farquhar.
- (3) Personal information. I found also a reference to the incident in a mission periodical, but omitted to note the reference.
- (4) Indian Census, 1921. I, 231.
- P. 221. (1) Reported in "Times" of 6/1/25.
- (2) In accordance with the recommendations of the Lee Commission.
- P. 223. (1) Conference of 1923.
- P. 227. (1) Opinion varies on this point. The Punjab Superintendent quotes figures in support. Indian Census, 1921, 185.
- (2) Indian Census, 1921, 185.
- (3) Rushbrook Williams, "India, 1923-24," 73. The Madras percentage, however, is 90.
- P. 228. (1) Quoted in Quinquennial Review, 1912-17.
- (2) Bombay. Quoted in Quinquennial Review, 1917-22.
- P. 229. (1) In 100 schools checked on one day in the United Provinces the total enrolment claimed was 8,303, the average attendance 5,516 and the day's attendance 4,903. Quinquennial Review, 1917-22.
- P. 233. (1) The Exchange value of the rupee varies from 1s. 4d. to 2s. The increase, which is for pupils of both sexes, is between 1917 and 1922. Quinquennial Review, 1917-22.
- P. 236. (1) The Census Superintendent of the United Provinces estimates the cost of each of the additional 25,000 literates in that Province in the last decade at Rs. 4,000 l Indian Census, 1921, 185.
- P. 241. (1) This account is taken from the Baroda volume of the Indian Census, 1921. See also Fleming, "Schools with a Message in India".
- P. 244. (1) The late Mr. R. V. Russell, I.C.S., to whom Mandla District, Central Provinces, owed so much.
- P. 247. (1) Readers for the Central Provinces published by the O. U. Press, Bombay.

- P. 248. (1) See particularly report of A. D. Campbell, 17/8/1823. E.R., I, 65, and Lord Moira's Minute of 1815. E.R., I, 24.
- P. 249. (1) This was recommended by a committee deputed by missions to study village education in 1919.
- P. 263. (1) The question of fees in elementary education should have been treated in this chapter. Briefly it may be said that by 1920 the principle that compulsory education must be free had been universally accepted, in one province and many parts of provinces no fees were charged in any elementary schools, all fees were very light and exemption on grounds of poverty was freely given.
- P. 265. (1) Mrs. Naidu's poetry has attracted considerable attention in England. For several years she has taken a leading part in Indian politics and she was President of the Indian National Congress, 1925. Daughter of a Bengali professor employed in Hyderabad State, Miss Sorabji is well known for her interest in educational and social work and her writings on these and allied subjects.
- (2) Bengal, Madras, Bombay, United Provinces, Assam.
- P. 266. (1) I was present when the first Brahmin lady took her B.A. degree in Madras, in 1905, I think.
- (2) Expenditure on inspection, buildings, and other objects for which separate accounts are not available, is excluded.
- P. 268. (1) The Madras institution owed much to the enterprise and initiative of a European inspectress of schools. The Lahore Widows' Home is the result of Indian munificence. An interesting description is given in Quinquennial Review, 1917-22.
- P. 269. (1) Quinquennial Review, 1917-22, notes a growing dislike for co-education even where it is sanctioned by tradition.
- P. 272. (1) Quinquennial Review, 1917-22, quoting from Assam Report. In addition to bee-keeping, midwifery and the rearing of silkworms were included.
- P. 277. (1) Indian Census, 1921, vol. i, Appendix vi, concludes that the sex ratio figures of groups in which there is a tradition of female infanticide suggest the continued deliberate destruction of female infant life either by active or passive means.

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