

# THE EDUCATIONAL SITUATION IN INDIA AND ITS BEARING ON MISSIONARY POLICY

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THE position of things in regard to education in India, and the developments which are taking place at the present time, call for serious consideration on the part of missionary societies and the missionary body in India. Their educational policy must be carefully examined, and may require to be considerably modified, if they are to continue to exert the great and beneficial influence on Indian education which they have had in the past.

The awakening in non-Christian lands, of which one hears so much nowadays, has greatly affected India. It is unnecessary for me to dwell on the importance of this awakening and on the tremendous issues which it may involve. But I would briefly indicate the effect which it must have on educational policy. There is no doubt that in India there has hitherto been a very prevalent idea that, under our system, whatever had to be done in regard to education must be done by the Government. The people themselves have been largely indifferent to education. As regards popular education it might not be too much to say that the attitude has been generally one of opposition. The educated classes have not hitherto regarded it as any concern of theirs that education should be extended among the people generally. They have valued education mostly for what it could bring themselves in the way of influence and gain. There have always, of course, been exceptions; but there can be no doubt that Government in its educational work has had, to a very large extent at least, to deal with indifference. Yet this was not always the case. There were in the past history of India many indications of a desire on the part of those in high position and of great wealth to use their influence and means for the advancement of education. The reason for the change seems to be that in these old days education was more associated in the mind of the people with religion than it has been of late; and

liberality in the support of education was regarded in the olden times as an act of religious merit. Such sentiments were repressed by our purely secular system ; and we have had a long period of neglect of education by the people.

A very great change of attitude towards education has, however, recently taken place among the leaders of all communities in India. The indifference has largely passed away. The demand for the extension of primary education, the growing importance which is being attached to the education of girls, the efforts made in all provinces to advance industrial and technical training, the earnest attempts made by the Mohammedan and Hindu communities to establish separate universities on a religious basis, are all indications of a great awakening to the important influence of education on the future interests of India. Government itself is devoting far more attention than before to education, and has considered it necessary to have a separate educational minister on the Viceroy's Council ; but more important than the attitude of Government is the attitude of the leaders of the people. Both are now stirred to seek earnestly the same object : it is of vital moment that they should work together.

It seems to me that the policy to be pursued at the present time by Government requires very careful consideration. There is no doubt whatever about the object of the Government. Its policy is designed to extend education among the people, and to make that education both efficient and beneficial. The Government has apparently arrived at the same conclusion as is widespread among the people, that some of the evils of sedition and anarchy which have given trouble of recent years are to be traced to defective methods of education ; and it desires to place the education of the country on a better footing. Much has been done in this respect. The legislation of Lord Curzon's time for the improvement of the universities has been vindicated by experience ; and the educational measures undertaken by his Lordship's Government extended far beyond university education. That Government was alive to the necessity for more vigorous action in the extension of sound education generally. This must be cordially and gratefully acknowledged. The policy has already had its effect on the administration not only of government institutions, but also on those conducted by missionaries and other private agencies ; and the effect, so far, has undoubtedly been good.

There is, however, at the present time, an indication of an increasing tendency on the part of Government to depart, at any rate in practice, from what has been repeatedly declared to be its educational policy, a tendency which requires careful watching and demands the attentive consideration of all concerned in the educational interests of the country. The educational policy of the Government of India has hitherto been based on the Educational Despatch of 1854, a singularly statesmanlike document which ought not to be allowed to be forgotten. This Despatch recognized clearly "the impossibility of Government alone doing all that must be done to provide adequate means for the education of the natives of India," and the consequent necessity of combining "with the agency of Government the aid which may be derived from the exertions and liberality of the educated and wealthy natives of India and of other benevolent persons." The Despatch referred in appreciative language to the assistance formerly rendered by native liberality in the cause of education, and also to the success of the missionary institutions which were at that time taking even a greater proportional share than they do now in the educational work of the country; and it looked forward hopefully to the continuance of such assistance in the future from both these sources. It therefore instituted the system of grants-in-aid, attributing to that system two clear advantages, namely, (a) that it could secure "far more rapid progress of education than would follow a mere increase of expenditure by the Government," and (b) that it would "foster a spirit of reliance upon local exertions and combination for local purposes, which is of itself of no mean importance to the well-being of a nation."

The Despatch insisted on the necessity for careful government inspection of all institutions to which grants-in-aid should be given. The grants-in-aid were to be for secular education; because the neutrality of the Government in regard to religion must be scrupulously maintained; but they were to be given to all institutions offering sound secular education, however definite and determined might be the provision for religious education in any such institution. It was directed that this system of private management, under government inspection and assisted by grants-in-aid, should be taken advantage of wherever possible; and "that no government colleges or schools shall be founded for the future in any district where a sufficient number of institutions exist capable, with assistance from the State, of supplying the local demand for education." The

Despatch even went so far as to hope for "the time when any general system of education entirely provided by Government may be discontinued with the gradual advance of the system of grants-in-aid, and when many of the existing government institutions, especially those of the higher order, may be safely closed or transferred to the management of local bodies under the control of and aided by the State." In insisted indeed on caution so that no school should be abandoned to probable decay; but at the same time it definitely and clearly prescribed as its deliberate policy the fostering of private institutions rather than the extension of purely government schools and colleges.

It is this policy, which was strongly enforced by the Education Commission of 1883, from which there seems now to be a tendency on the part of Government to depart. Attention has been specially drawn to this tendency in Madras; but it appears perfectly clear that the proposed change in policy is not confined to that Presidency, but is being introduced all over India. The following extracts from resolutions of the Government of India are exceedingly important. They show how recent is the change of attitude, and how suddenly and apparently without due consideration it has been adopted.

1. In the Resolution of the Government of India on the Quinquennial Review of Education (1892-7), published in the *Gazette of India* of November 4th, 1899, the following sentences occur. "There are strong arguments against complete withdrawal [i.e. from the management of schools by Government] quoted by Mr. Cotton from the Directors of Education in Bombay and Bengal, based on the fact that the well-managed government schools serve to keep up the standard of discipline in aided schools. These arguments in favour of maintaining existing institutions [i.e. government institutions] are worthy of the fullest consideration; and the Government of India, while maintaining the position that there should be no extension of the system, will not insist on the withdrawal from management where that is considered inexpedient. It seems specially expedient in most cases to have one such government school in each district as a model." Here we have a statement dealing with special circumstances in Bombay and Bengal, setting forth the necessity for caution in carrying out the recognized policy, but insisting that there shall be no extension of government institutions.

2. In the Resolution of 1904 reviewing the next Quinquennial Report, we have these sentences: "The progressive devolution of

primary, secondary, and collegiate education upon private enterprise, and the continuous withdrawal of Government from competition therewith, were recommended by the Education Commission in 1883 and the advice has been generally acted upon. But while accepting this policy, the Government of India at the same time recognize the extreme importance of the principle, that in each branch of education Government should maintain a limited number of institutions both as models for private enterprise to follow, and in order to hold a high standard of education." This statement, based on the recognition of the Education Commission's support of the policy of the Despatch of 1854, is couched in language to which objection can hardly be taken. Emphasis must be laid upon the "limited" exception allowed to the general policy of carrying out education through private agency under the control and with the support of Government.

8. In the Quinquennial Review of Education for the years 1902-7 the following somewhat startling interpretation of previous orders is found :—"The policy of Government as laid down in 1899 . . . is to provide at least one government high school for every district, and to this policy no Local Government has raised any objection; but its execution moves slowly, and there are at present almost as many districts in India without government high schools as there are with them. The provinces in which the provision of government high schools is at present furthest from the standard set down are Madras, the United Provinces, Burma and the Central Provinces." This statement indicates the acceptance, as the fixed policy of Government of universal application, of a suggestion made ten years before with special reference to particular circumstances in two specified provinces, and very carefully limited both then and in another government resolution five years later. It cannot but be regarded as indicating the development of a distinct intention to subvert the hitherto accepted policy.

As I have said above, this change of policy seems to have been more definitely adopted in Madras than anywhere else. This is very strange in view of the extraordinary success that has attended the system of aided education in that Presidency; and it has caused there a general feeling of dissatisfaction and alarm. On April 19th of this year the Missionary Council on Aided Education in that Presidency submitted a memorial to the Right Honourable the Secretary of State for India, setting forth the disadvantages and dangers of the

new policy. At the same time the non-official friends of education in Madras, who have no concern whatever with missionary education, took the best opportunity of setting forth their objections to the change of policy. There is in the Fort St. George *Gazette* of December 13th, 1910, an account of a discussion on model secondary schools in the Madras Legislative Council. There were two non-official members who strongly stated their objections to the government policy. It is enough to say of them that the Honourable Sir Murray Hammick, who has since been appointed to officiate as Governor of Madras, stated in Council, "I personally know that they are connected, both of them, with secondary schools which are most admirably conducted; and therefore the words which dropped from them must, at my hands at all events, receive very careful consideration."

The first of these gentlemen, the Honourable Mr. Seshagiri Aiyar (of the well-known Pachyappa College) pointed out what great progress had been made in Madras education through private institutions, and quoted the appreciation of the work of these institutions expressed by Directors of Education. He then stated his objections to the extension of government model schools: first of all, on account of the expense to Government and the necessary consequence that primary education must suffer through want of funds; secondly, because of the injurious competition of Government with private schools; thirdly, on account of the impossibility of reducing schools to one type; fourthly, on account of the impossibility of Government giving religious education, whereas "so far as the requirements of the country are at present concerned, some sort of religious instruction is absolutely necessary in order that irreverence may be checked and that there may be obedience to constituted authority"; and finally, because the present system was working better than ever owing to the improvement of the inspecting staff.

The other speaker was the Honourable Rao Bahadur Krishnaswami Aiyangar, who pleaded for freedom and variety of education as an essential condition in any sound and complete system, and gave an interesting account of the development of private enterprise after the renewed enunciation of the old policy by the Education Commission of 1883. The plea was that private institutions were doing better than ever; that they would improve under more generous support from Government; and that the reversal of the policy involved wasteful expenditure and the divorce of education from religion. These speakers were supported by the Honourable Rao

Bahadur Ramabhadra Nayudu. These three were the only speakers except Mr. (now Sir Murray) Hammick. All three made effective speeches ; but the Council was not divided, although the resolution was not withdrawn, because His Excellency the Governor agreed that effect would not be "given to the proposals of Government until they have been fully considered by the new Minister of Education."

At the same time the *Madras Mail* and the *Hindu* (the best Anglo-Indian and Indian papers in Madras) had articles opposing the proposals of Government ; and the Madras Provincial Conference unanimously adopted a resolution "that further improvement and extension of education in this Presidency should be effected by more liberal rules of recognition and aid to private effort, and that the sum of four lakhs of rupees and odd, which Government propose to spend annually on a certain number of model schools of their own, can be utilized to far greater advantage if given as aid to private secondary schools. But if Government consider a few model schools indispensable, this Conference is of opinion that the number of such schools should be restricted to eight, including the four already under departmental management."

So much for the state of feeling in Madras. In Bombay it does not appear that there is much evidence of a desire to press for any change of policy. There has been indeed a distinct refusal in two districts to establish government schools, because existing private institutions adequately meet the requirements of the case. In Bengal we are not yet face to face with any radical change of policy ; and this is no doubt due to the frank recognition by the present Director of Education of the excellent work done by some aided institutions. Thus, for example, in July, 1910, he wrote of the Scottish Churches College in Calcutta : "Its record, and the record of the colleges by the amalgamation of which it has come into being, command the interest of the Department and commend it to the favour of Government. It is desirable that every assistance should be given to an institution of this kind whose work is of a very high order, and which materially relieves Government of their responsibilities in the matter of provision of university education."

In the Punjab, on the other hand, the Punjab Missionary Educational Conference, on April 8th, 1911, submitted to the Government a memorial drawing attention to the great increase of privately managed institutions, especially of those managed by non-Christian

Indian associations, and to the greatly increased burdens thrown on their managers by the very proper demand on the part of Government for increased efficiency. It then went on to point out how inadequate were the grants for maintenance and how the old policy of the Government of India was not being fully and generously carried out by the Local Government or by local bodies. It asked that the Government should take steps more effectively to enforce that policy.

I have no particular information from other provinces, but I saw some time ago a deliverance by the Chief Commissioner of the Central Provinces, expressing regret that the state of the finances prevented him from giving effect, in the district of Bilaspur, to what he regarded as the accepted policy. I think I have said enough to show that there is a tendency throughout India to neglect or even perhaps to subvert the hitherto accepted policy. This change of attitude is said to be due to recent experiences of the disastrous effects of defective education. I quote a sentence expressing this view: "It is natural and perfectly intelligible, in these restless times, that Government should try to control all education." This view cannot be accepted. Government institutions, certainly not less than efficient private schools and colleges, have had deplorable experiences of recent years; but the remedy cannot lie in Government attempting to do the work of education. To abandon the policy hitherto accepted would render it more difficult for the Government of India to supply education generally, and make it practically impossible to provide religious education at the very time when Hindus and Mohammedans, as well as Christians all over India, are urgently asking for it. It would involve enormously increased cost to Government, without necessarily securing increased efficiency, and the consequent danger of the sacrifice of elementary and technical education. It is vain to advocate the change on the ground that it will secure better control over pupils and students and free them from the danger of political poison; for experience shows that government institutions have been subject to evil political influences as much as any well-administered private institution, and that the evils which are deplored are due really to the want of religious and moral training. Government ought to have some real influence and even control over education in India. But the grant-in-aid system provides this. And the more liberal the grants, the more effective will be the control.

A frank, outspoken article on religious education and other matters connected with India was written in January 1912 for *The Nineteenth Century and After* by Swami Baba Bharati. His article was entitled "How King George could win the Hearts of the Hindus"; and one of the principal methods suggested was the remodelling of the educational system. The writer maintained that the Hindu does not care for physical death. It is mental disease or death that counts with him. And this new English system of education is so nauseatingly materialistic, all-intellectual, and soul-killing, that the Hindu mind, being essentially spiritual, has failed to assimilate it. The result is the unhinging of the mind, brain, and the heart-soul. The system of western education is fast removing from the minds of the people the healthy ideals of life and conduct founded upon the wisdom of the illuminated sages of the past. It is destroying their inborn belief in "Karma" and "Re-incarnation." It is robbing them of the jewel of their soul. It is breaking up their harmonious order of communal, social, and domestic life. It is alienating the hitherto exemplary love and attachment of grown-up sons from their parents. Respect for superiors and reverence for saints and sages, or rendering honour where honour is due, are fast diminishing. The "educated" classes, rapidly losing faith in everything relating to religion, have learned to deny the existence of God and to ridicule the very idea of spiritual life.

The above is a brief statement of the Swami's views in his own words; and after making this statement of the condition of things, which he regards as having been brought about in India by secular education, he frames a strong indictment against western civilization. We need not go to India, he says, to test the truth of his fragmentary portrayal of the degrading effects of this civilization upon the Hindus. Let us look about and mark its ravages upon our own people in London, how it is sapping the moral foundation of its deluded victims in the lands where it has sprung into being, and where it is holding its undisputed sway. This vaunted civilization is dragging man down from his high estate. It has practically abolished the idea of a human soul, and whatever of it is believed in by some is its false shadow. It is daily degrading divine humanity into unashamed animality. It has raised selfishness to a religious creed, Mammon to the throne of God, adulteration to a science, falsehood to a fine art. It has destroyed domestic life. It has

banished all seriousness from life, and made it a mere plaything. This is, in the Swami's own words, what he professes to regard as the result of western civilization upon ourselves.

This is interesting as the expression of the judgment which some non-Christians pass on Christianity from "its fruits" as they see them in this country. I do not, however, quote it for this reason, but rather because it indicates the dread that Hindus have of purely secular education. No doubt some of the language used by the writer is exaggerated, and his views on some subjects are distinctly crude and ill-informed ; but he represents, in what he says regarding religion, the feeling which is becoming prevalent among thoughtful men of all classes in India. He goes on to speak of the movement in favour of the extension of primary education, and says : " India does not want primary education of the kind imparted under the present system of university education, so that the denationalization which is the result of that education may be extended to the masses also. We want primary education certainly for the masses. It will be a blessing if that education be made free and founded upon national beliefs, mostly, if not entirely. Otherwise, Government will be the worst enemy of the country. Education, according to the Vedas, is the opening of the petals of the mind-lotus to the rays of the spiritual sun ; and that is what we now want first, and western matter-education afterwards."

This statement is quite in accord with much that has been said in the last few years on most striking occasions by men of all classes in India. The unrest, sedition, and anarchy that have attracted attention have led many to inquire whether one of the results of secular education has not been the destruction of moral tone in many of the educated. Whatever the truth may be, there is no doubt that many believe this. When Lord Minto was travelling round the native states, he received addresses from many of the ruling chiefs in which the statement was clearly made that education was responsible for the wicked attitude assumed by some of the educated youth. There was no demand made by these chiefs for the restriction of education, but only an urgent request that an effort should be made to associate education with religion. They did not blame education for the state of things which they deplored ; they blamed the divorce of education from religion. Precisely the same views were laid before the Viceroy by a great deputation of Mohammedans, who waited on him to submit an expression of their views in regard

to unrest. They pointed out the principles that animate Mohammedans, the sacrifice of temporal interests which Mohammedans will make for religious education, and the danger of withholding it from the young. It was a very striking incident ; and Lord Minto made a most sympathetic reply. Almost at the same time the Maharajah of Darbhanga, the recognized leader of Orthodox Hindus, accompanied by an influential deputation of his co-religionists, placed similar views before the Viceroy. It was religious education that the people wanted, and that the people needed.

Some little time before the King's visit to India, movements were started for the establishment of separate Mohammedan and Hindu universities. In regard to the Hindu university, Swami Baba Bharati, in the article above referred to, states that it is proposed "for the purpose of preventing denationalization through religious instruction being given in schools and colleges under its auspices." This is no doubt the object of the great majority of those who support the scheme. It is undoubtedly also the object of the Mohammedans in proposing their university that the change in the character and moral tone of the rising generation as compared with the generations that preceded it should be prevented. They regard the change as disastrous, in some at least of its features ; and they hope that the Mohammedan university may do something to prevent disaster among their young co-religionists.

It is, moreover, very striking that the supporters of these two institutions have drawn together in a very remarkable way. It might well be supposed that the supporters of a Hindu university would not view with much favour the scheme for a Mohammedan university ; and it would have been no matter of surprise if the supporters of the Mohammedan institution had been bitterly antagonistic to that of the Hindus. The very opposite is the fact. Sir Harcourt Butler, the Education member of the Viceroy's Council, announced at the end of 1911 that he was hopeful that both the Hindus and the Mohammedans would have their universities if they collected sufficient money. Curiously enough it was just a day or two before this announcement that an interesting interchange of telegrams took place between His Highness the Aga Khan and the Maharajah Bahadur of Darbhanga. The former, who is generally accepted as the Indian Mohammedan leader, telegraphed congratulating the Maharajah on the success which had attended the agitation in favour of a Hindu university, offering a donation of 5000 rupees

to the scheme, and wishing it well. The Maharajah replied thankfully accepting this generous donation in the name of the Hindu community, presenting 20,000 rupees as his own contribution to the cause of Mohammedan education, and concluding with these words: "Let us, both Hindus and Mohammedans, pray to God that we may remain united with each other, steadfast too in our loyalty to our gracious sovereign, ever zealous in the cause of education, ever faithful to the respective creeds of our great ancestors." This called forth an astonishing telegram from the Aga Khan in which he said: "I most sincerely and gratefully thank you for your generous donation. My greatest ambition is to see Hindus and Muslims love each other, and each help the faith of the other." This is certainly not a message characteristic of Mohammedanism as generally understood or practised. It is not a message such as the history of religious feeling in India itself was likely to lead one to expect. The religious antagonism between Mohammedanism and Hinduism has always been strong, and has always been liable to burst into furious rage. The explanation of this change of attitude towards each other, of this cessation of hostilities between Mohammedans and Hindus, is that they feel themselves in the presence of a common danger. They both of them dread and deplore the system of secular education divorced from religion, and demand religious instruction in the interests of the young. If Government had maintained fully the policy of 1854, we should never, I believe, have heard of sectarian universities; and I believe that it is no exaggeration to say, as was said by the writer quoted above, that Government may come to be regarded as the enemy of India if it does not devise some system whereby religious education will be secured. The demand for this is urgent on all sides; and it is not a demand which Government can afford to ignore.

It must be distinctly remembered that while the Despatch of 1854 laid down in the strongest terms the great principle of government neutrality in the matter of religion, it certainly did not take up an attitude of hostility to religious instruction. A passage may be quoted which perhaps may surprise some of those who believe that they have been guided by the instructions laid down in the Despatch, though in reality their policy has been different from that contained in that document. It is said: "The Bible is, we understand, placed in the libraries of the colleges and schools, and pupils are able freely to consult it. This is as it should be; and moreover,

we have no desire to prevent or discourage any explanations which the pupils may, of their own free will, ask from the masters upon the subject of the Christian religion, provided that such information be given out of school hours, such instruction being entirely voluntary on both sides. It is necessary in order to prevent the slightest suspicion of an intention on our part to make use of the influence of Government for the purpose of proselytism that no notice should be taken of it by the inspectors in their periodic visits." This is the mind of the Government in regard to religious instruction in connection with its own secular institutions.

In regard to the grant-in-aid schools, the instruction is that "the amount and continuance of the assistance given will depend upon the periodical report of inspectors. . . . In their periodical inspections, no notice whatsoever shall be taken by them of the religious doctrine which may be taught in any school; and their duty should be strictly confined to ascertaining whether the secular knowledge conveyed is such as to entitle it to consideration in the distribution of the sum which will be applied to grants-in-aid." That is to say, the schools are to receive grants if they are efficient in the secular instruction conveyed, whatever may be the arrangements for religious instruction.

The policy of the Government has never been hostile to religious instruction; nor has the Government ever assumed the position of an irreligious Government or of a Government absolutely indifferent to religion. Some of the servants of the Government have undoubtedly appeared to assume that position. In one province there was an officer holding a distinguished position in the Education Department, who aimed at the exclusion of all reference to God or to religion in the books supplied for the use of schools, going even to the extent of expurgating some of our greatest English classics of such references. That, however, was an exceptional case. But there have been many who, through their over-strict interpretation of the principle of neutrality, have adopted an attitude of practical hostility to religion. They have not been wantonly hostile, but sometimes not the less effectively so. In this, however, they have not done justice to the policy of the Government.

It is indeed difficult to devise means whereby the necessary and righteous principle of neutrality may be observed without adopting at least the appearance of hostility, or at all events without declining to supply the religious education which so many now demand.

One means whereby it could be done, would be to surround the government secular college or school with hostels maintained entirely from private funds and under private management, and subject to the control of the authorities of the institution in matters essential to the discipline of the college. Such a scheme received very widespread and hearty approval in Bengal on the part of the public; but it has not yet been carried out. One great advantage of such a scheme would be that it would secure the hearty and liberal assistance of the wealthy and beneficent in a sound system of government education. This, however, is only the means whereby Government can allow the provision of religious education in connection with its own institutions. The true strength of the cause of religious education in India does not lie here, but lies in the system of aided institutions. There Government comes forward to assist secular education while private managers can provide for themselves the religious education which is desired.

I take leave of this subject with the quotation of a striking utterance of Dr. Duff's, over three-quarters of a century ago. "If in India," he said, "you do give the people knowledge without religion, rest assured that it is the greatest blunder politically speaking that ever was committed. Having very unrestricted access to the whole range of our English literature and science, they will despise and reject their own systems of learning. Once driven out of their own systems, they will inevitably become infidels in religion; and shaken out of the mechanical round of their religious observances without moral principles to balance their thoughts or guide their movements, they will as certainly become discontented, restless agitators." These words have been strangely fulfilled in our day; and it is this that my Hindu and Mohammedan friends throughout Bengal pressed upon me when I was Lieutenant-Governor. They insisted on it, that it is a hardship that their boys should be trained and educated without religion. It is worth while to know that this is no necessary part of the policy which has again and again been declared by the Government of India. We know that departmentalism can mar and render ineffective the best policy. This policy has been injured more or less in all provinces by departmentalism, which has failed to sympathize with the breadth of view and the spirit of co-operation with the people, which form the distinguishing features of the policy itself.

While the Government are earnestly discussing this question,

it is surely necessary that every effort should be made to put before the Local and Supreme Governments the views of the people and of all interested in the cause of education. I have been greatly interested in the strenuous efforts which have been made by many non-official Hindus and Mohammedans to place their views on this matter before Government ; and I think that it is necessary for the missionary bodies to see to it that their views also are adequately represented. The missionary bodies have a connection with education in India of the very highest importance. They have hitherto rendered splendid service ; and some of their institutions have received the highest commendation and secured the greatest confidence, not of the Government only, but of the Indian peoples of all creeds. Some of our missionary institutions are known throughout the provinces in which they are situated as among the most effective instruments for good.

There is one thing, however, which is lacking in our missionary enterprise ; and that is earnest co-operation among all bodies of missionaries in securing the common object which they have in view. There has been recently marked improvement in this respect. There is a growing tendency to co-operation among missionaries on all subjects. No step towards co-operation is ever retraced. It is always found to be of the highest value. It is now more than ever essential that co-operation should be continuous, organized and effective. The missionary body in every province, and, by representatives from the provinces, the missionary body in India, ought to be able to speak with a united voice upon all questions affecting the interests of the people in respect of education.

It has also to be borne in mind that there is a great awakening in respect of education, that the Government and the people alike have been roused to realize the necessity for making more vigorous advance in regard to all branches of education. The census figures as to the deplorable prevalence of illiteracy have given force to the agitation in favour of more extended and more efficient education. His Majesty's gift to primary education, though not a very great sum in view of the tremendous work that has to be done, was of the very highest importance as indicating to the people of India that their King-Emperor was in this respect at one with them, and was their leader in the forward movement. The Government of India have promised that they will do what they can to set aside more and more of the public funds for this great national purpose. It is essential that all

classes of the people should realize that, if anything really great is to be done, they must co-operate with the Government ; and the Government must co-operate with them in carrying out this work. As the wise authors of the Despatch of 1854 clearly saw, and as experience has since then fully proved, it is impossible for Government to undertake this work alone. The greater part of it must be done through private enterprise. The missionary body must realize this as well as others. Their Christian education, by which I mean the education of the Christian youth, must be undertaken more vigorously in the future than in the past ; and their missionary education, by which I mean the education given in their missionary schools, must also vigorously advance ; or they will be left behind and will lose the high position which they have hitherto occupied in respect of the efforts made for the enlightenment and elevation of the Indian peoples.

The education of girls is attracting far more attention amongst the people generally than it did even a few years ago. It is highly significant that the percentage of educated women and girls is very much higher among Christians than among the adherents of any other creed. It is also significant that in the representations that have been made by the best leaders of Hindu and Mohammedan thought in favour of more efficient female education, the Government has been frequently urged to adopt for secular education the Zenana system, which has so long been in use by the missionaries. This indicates how truly the missionaries have been in the forefront in the efforts made for the emancipation of women in India. Women have been in their lives surrounded by limitations which have rendered it impossible for them in most parts of India to exercise that elevating and purifying influence on society which they are fit to exercise. The missionaries have led the way in showing how this may become possible. They must not now drop behind when others are pressing forward.

In the same way, the missionaries must devote increased attention to industrial and technical training. The Government is taking it up with vigour ; but the people must co-operate ; and unless the missionary bodies are to exercise on the future life of India infinitely less influence than they have exercised on it in the past, they must also devote themselves systematically and effectively to this branch of training. A literary education is not all that India requires. It requires the development of industrial enterprise and a sound

system of technical education. This is required for the individual life of Indians. It is required for the national prosperity. If missionaries are to continue to be regarded as amongst the most successful of those who are working for the benefit of the individual and of the nation, they must give themselves effectively to this work.

Finally, the newly-awakened demand for religious education, and for instruction in vernacular, and the protest against denationalization in education, demand attention. The missionary bodies are well qualified to assist in framing and in carrying out a sound policy in this respect. There is no body of thinking men which is more in touch with Indian sentiment and the popular need than are the missionaries. And their religious principles ought to lead them to expect that India has its own special contribution to make to the highest humanity, and that any determination to westernize the Indians is a wrong to the future of our race.

All this demands a careful reconsideration of missionary educational policy. Such reconsideration must be given to that policy by the missionary bodies at home ; but it is of even greater importance that it should be given to it by the missionaries on the spot. To make their consideration of it effective and valuable, it is necessary that it should be conducted on lines other than sectarian. Even the missionary policy itself must not be purely sectarian. The broad view of the highest interests of the peoples among whom the missionaries are working must ever be maintained. But above all, there must not be amongst missionaries such sectarian difference as will prevent them from co-operating in devising sound measures and in carrying these measures out.

We have already found how the exigences of the case have drawn men together. The latest experience that I have personally had in the matter was the formation of the Scottish Churches College in Calcutta. There we had two institutions which were doing very good work ; but in view of the increased demand for efficiency in university education, it was clearly manifest that the interests of secular education itself demanded that the two institutions should combine to provide a thoroughly efficient staff for one really good college. Besides that, there was the consideration that it was necessary to allow certain men to be devoted more exclusively to religious work. The results of the union of these two colleges have been eminently satisfactory. The Scottish Churches College now holds a position much higher than that formerly held either by the

General Assembly's Institution or by the Duff College, high though the position was which each of these institutions separately held.

There is one other matter which I desire to emphasize before closing; that is, that Christian education must receive ever-increasing attention from the missionary bodies. By that I mean the education given to Indian Christian youth. It is essential, if the Christianity of India is to be worthy of the name, and if Indians are to have a manner of life worthy of the Gospel, that the Christian youth should be carefully educated: not necessarily that they should all receive a high-class literary education, but that they should all receive such an education, literary or technical, as will enable them to take the position in India which the friends of Christianity must desire that they should take. The missionary bodies ought to consider this question in consultation with one another and ought to co-operate in wise schemes for carrying it out.

In view of the present critical position and of the momentous questions which are at stake, it seems to me most desirable that the supporters of Christian missions should devote fresh thought to the work in which they are engaged, and to its relation to the educational problem as a whole. No one would be in favour of an effort to push missionary claims in any narrow and calculating spirit. The whole question requires to be looked at from the broad standpoint of the welfare of India. If the history of education in India tells us anything, it is that Christian missions have a definite contribution to make to the solution of this great problem. For my part, in view of the disintegrating influences of western thought and science, I have no doubt that no religion except the Christian religion will prove able to serve as an effective bulwark against the onset of materialism and unbelief and show itself as a real force for the building up of character. But apart altogether from one's own private belief in the excellence of the Christian faith, it seems reasonable to hold that the faith of the most advanced peoples in the world is an influence which cannot be ignored when questions of religious education are considered. The missionary body has also this great advantage as an educational agency that it is composed almost exclusively of those for whom educational work is a vocation rather than a profession. It may, therefore, be expected to contribute something of special value to the development of the educational policy which India requires.

If Christian education is to fulfil its high mission in the critical period through which India is passing, a definite effort must be made to think out the relation of the Christian system of education to the whole educational problem, to develop a clear and strong policy, and to give a unity to the educational work of Christian missions. More funds are required ; but it is still more essential that there should be effective co-operation. There should be no overlapping. A larger measure of co-ordination ought to be introduced into educational missionary work. Individual interests must bulk less largely before the minds of the members and supporters of the different missionary bodies, in view of the interests of the cause as a whole.

What seems to be urgently required is :—

1. That in each province in India there should be a body representative of the different missions at work in the province which will study the educational situation there and endeavour to work out a common policy which will have the support of all the missions.

2. That such educational associations shall be kept in touch with one another throughout all India, so that machinery may be developed which will enable them to co-operate in making representations to the Government of India when such seem to be required.

3. That means be found of keeping such educational associations in the closest touch with the home boards, and with the leaders of educational thought in the West. As to this last point, the Education Committee of the Continuation Committee of the World Missionary Conference seems to provide the opportunity. It is composed of men of experience in the study of educational questions and of experts in educational science. I trust that advantage will be taken of the opportunity offered by the All-India Conference, for which preparations are already being made, to consider the whole question and to secure a greater measure of co-ordination, co-operation and unity in missionary educational work in India.