CHAPTER XII.

ORIENTAL STUDIES.

492. From ancient times till after the advent of British rule oriental Introductory, learning enjoyed the patronage of kings and the nobility—naturally, for some of the classic tongues were the language of the polite, just as Latin long survived as the literary language of Europe. The orientalists of those times employed themselves in the writing of books and of commentaries; critical research in the modern sense was unknown. Early servants of the East India Company preserved the tradition and founded schools of oriental study—witness Warren Hastings' Madrassa in Calcutta. Then came the movement among the Bengalis for English education, Lord Macaulay's minute and the despatch of 1854. Public interest and state patronage alike were withdrawn from oriental learning and transferred to places of utilitarian education. The study of the classics in India was left, not wholly, but largely to decay, while it was in Europe that a new school of research arose and in European universities that orientalism began to attract increased interest. The following paragraphs, however, will show how strongly (though often in hidden places) the literary cult has persisted, the efforts of government to organize it and the recently awakened consciousness both of its value and of its defects.

493. The teaching of oriental languages is carried on in ordinary and in study of special institutions. First, classics and vernaculars are learned in secondary classics in schools and in colleges. Some classical language—Sanskrit, Arabic, Pali, Persian, Hebrew, Armenian, Avesta or Pahlavi—ordinarily though not always forms a subject of examination at the matriculation and save in the case of science students at subsequent university tests. A vernacular is also insisted upon in the Calcutta University as compulsory in the intermediate and B.A. standards. In the Madras University a vernacular was compulsory in the intermediate until 1910, when the regulation was changed because it was found to discourage the study of Sanskrit. The papers in Sanskrit at the Calcutta B.A. examination are:—(i) poetry, texts, including portions of Manu, etc., and translation from English into Sanskrit; (ii) drama texts (viz., a selection of two from Sakuntala, Uttararamacharita, Mudrarakshasa and Ratnavadi) and another translation into Sanskrit; (iii) translation into English of prose passages from unprepared Sanskrit books, grammar, and outlines of the history of Sanskrit literature. The honours course prescribes in addition selected portions of Bhattikavya and Kadambari and another translation into Sanskrit; selected hymns from the Rigveda with Sayana's commentary; and grammar and rhetoric. The B.A. course in Arabic comprises the Hamasa, the Diwan of Mutanabbi and the Diwan of Abu Atahiyah; the Koran, the Magamat Hariri, Tabari's history, Qazwini's geography; and grammar. In addition to this, the honours course requires the Seven Muwallaqat, Banat Sud, the Diwan of Ibn Faridh; the Koran with the commentaries of Baydhwai and Zamakhshari, Ibn Hisam's Life of the Prophet, the Magaddima of Ibn Khalun, the Mukhtasur-ul-Maani, prosody and rhetoric, the outlines of Muhammadan history to the fall of the Abbasid Caliphate, and a general knowledge of the history of Arabic literature. The knowledge of the classics thus acquired, however, does not carry the respect and estimation commanded by the pupil of the special institution; though it gives some acquaintance with the language, it does not profess to confer any great depth of scholarship; nor, unless aided by further study conducted on other lines, would it naturally fit its recipients for research.

494. It must not, however, be supposed that the universities make no provision by provision for further study. The courses of instruction for the M.A. in universities for Sanskrit, Arabic, etc., attain a high standard. Moreover, special provision is occasionally made. The Calcutta University has in recent years appointed from time to time readers to deliver lectures on certain branches of study—ancient oriental astronomy, Bengali literature, Nyaya and Buddhist Mahaya-
nist philosophy. At Bombay the Wilson philological lecturership and eleven scholarships, including the Springer research scholarship, are endowed for language study. The Madras University has recently instituted title examinations in oriental learning and has adopted a scheme (which has not yet materialised) of lecturerships and post-graduate studentships. There is also the Premchand Roychand research studentship and a fellowship for the study of Sanskrit. The Punjab University has a special oriental faculty, presently to be described, and awards annually Rs. 2,000 for the encouragement of vernacular literature. There are also four scholarships and a grant for the encouragement of the study of Vedic and Yunani medicine. The University of Allahabad has the Sadho Lal readership.

Finding of the conference of orientalists.

495. The conference of orientalists which met at Simla in 1911 considered that Indian universities have not achieved much in this line of study. Their main work has been the framing of courses and the conduct of examinations destined to prepare or to test aspirants after an official or professional career. They have included the classics (not excepting Latin and Greek) in their courses; their constituent colleges contain professors of excellent attainment; but they have done little to extend the field of knowledge. Oriental scholars of note are few in India. Of the best known of those in recent times—Sir Ram Krishna Bhandarkar, Dr. Thibaut, Dr. Venis and the late Raja Rajendra Lal Mittra—the first three indeed have long been closely associated with university and college work; the last, educated at a medical college, appears to have derived his inspiration from his connection with the Asiatic Society of Bengal.

Special institutions.

496. Secondly, there are special institutions. Under this category fall the oriental colleges (figures for which are given in General Table III), certain of the "other schools" (under head "school education, special") and those private institutions which are shown as concerned with advanced teaching. Of the first class of these there are 17, with 1,452 pupils; of the third 2,634, with 55,200 pupils; the numbers in the second class are indeterminate. There are likewise the Koran schools, in number 8,288 with 168,406 pupils. These, however, are religious rather than educational, imparting by rote a verbal knowledge of the necessary suras of the Koran, without teaching the meaning of the Arabic. "The majority of the pupils are sent there not to learn what is useful, but to fulfil a religious obligation." The institutions mentioned above vary in character and efficiency. But all, or nearly all, have this in common, that the instruction given is along traditional lines, and is imparted by pandits and maulvis of the orthodox type, who are seldom acquainted with the English language, still less with modern methods of teaching and research. The commonest types are the tol and the maktab. In the tol the pandit instructs a few pupils in Sanskrit—vyakaran (grammar), kavya (poetical literature), tarka (logic), darshan (philosophy), jyotish (astrology) and aushadha shastra (medicine). The pandit is a Brahman and his office is often hereditary. His pupils are Brahmans and generally live with him and regard him in loco parentis. Perhaps it is partly the exclusiveness and hereditary character of these institutions which maintains the level of culture both in pupil and teacher. The scholarship may be of a narrow type and won by laborious means; but it is deep and invaluable to the modern orientalist. The maktab is characteristically of a more democratic type. The maulvi gathers the Muhammadan children of the village under the shadow of the mosque and teaches them, along with the repetition of the Koran and probably a little Urdu, such store as he possesses of Persian or even of Arabic. Only in the higher institutions can the instruction be described as advanced. And these small Muhammadan schools are (unlike the tols) capable of conversion into regular village schools imparting vernacular instruction, not necessarily to the loss of their more special studies.

497. Above these are the larger and more important institutions. The tols blossom into Sanskrit colleges—in reality magnified tols, possessing several teachers instead of one, and a score or two of pupils instead of a mere half-dozen. The subjects and the methods of study remain much the same. Among other careers, those of family priest (purohit) and doctor (baid) are open to the students. Most of these schools are still purely indigenous in character and have been maintained from former times.
as centres of repute. Such are the colleges in Nawadwip (Nadia in Bengal) where, however, government maintains certain professors. Others are of modern growth, and are generally attached to arts colleges, though separate from them. Such is the Sanskrit College at Calcutta, whose affiliation was extended from the intermediate to the B.A. during the quinquennium, its professors being likewise utilised as university lecturers for the M.A. in Sanskrit, while at the same time it has an oriental side which prepares students for the examinations held by the Sanskrit Board presently to be described. Such is the Hemanta Kumari Devi College at Rampore-Boalia, which is connected with the Rajshahi College. Such also is the Sanskrit College at Benares, of which the principal is also principal of the Queen’s College—an arts institution. There a course of six years leads up to an acharya examination. There is also an Anglo-Sanskrit department. The Central Hindu College at the same place has a department for Sanskrit studies on indigenous lines. At Pilibhit (United Provinces) there is a large Sanskrit school—the Lalit Hari Pathshala. The Muhammadan Anglo-Oriental College at Aligarh has made special arrangements for the pursuit of Arabic, and, with assistance from government, has secured the services of a German scholar.

498. The Arabic institution which answers to a Sanskrit college is the Madrassas. Madrassa. This differs materially from the maktab, not only in size, but also in efficiency and subject-matter of instruction. Madrassas flourish in the United Provinces, where is the Arabic school of Deoband, enjoying an almost Asiatic reputation and drawing many of its pupils (who number in all 600) from beyond the confines of India. In the same province is the Nadwa, the Imam-ul-Madaris, the Syed-ul-Madaris, the Nur-ul-Madaris and the Islamia school at Amroha. In Bengal, the famous Calcutta Madrassa, founded by Warren Hastings, still flourishes; and there are similar madrassas at Hooghly and (in Eastern Bengal) at Dacca and Chittagong. These last are government institutions, contain many hundreds of pupils, and generally have an ordinary high school for Muhammadans under the same roof and management. They are partially supported by the Mohsin fund—an endowment made by one Haji Muhammad Mohsin, the pious son of a rich Persian merchant who settled at Hooghly. The dense Muhammadan population of Eastern Bengal maintains other madrassas under private management. Sind, another stronghold of Islam, possesses madrassas—some under the management of local boards. The course in the madrassa includes Arabic and Persian literature, Muhammadan law, logic, rhetoric, philosophy, geometry, Hadis (sayings of the Prophet) and Tafsir (commentaries on the Koran), etc. The spectacle presented by these madrassas is described in the chapter on Muhammadan education (to which reference is also invited on the subject in general). The maulvis are men of reverend aspect. The pupil, sometimes of mature age, bears the lesson with almost devout attention. Public charity helps to support the institution, local Muhammadans giving free board and lodging (jagir) to the students, who, drawn from neighbouring villages, intend to devote their lives to the sacred calling of a mulla, or to some other career, which, if not obviously utilitarian, at least carries respect or veneration.

499. In this connection may be mentioned the teaching in some of these Teaching of schools, both Sanskrit and Arabic, of the Ayurvedic and Yunani systems of Ayurvedic and medicine. These are still patronised by vast numbers of the people, and are Yunani largely practised in Bengal. And in other parts of India the profession systems of appears to flourish. The director of the Punjab says, “The Yunani system of medicine is taught in a class at the Islamia College, Lahore, which is subsidised by the university; and in the Madrassa-i-Tibbiya, Delhi, which has 130 students against 71 five years ago. Modern surgery and the names and properties of common English medicines are said to be taught in the latter institution. Vedic medicine is taught in a class attached to the Dayanand Anglo-Vedic College, Lahore. The number of students has risen from 11 to 44.”

500. Such are the special schools for oriental studies. There remains to be mentioned the interesting, though somewhat melancholy, experiment which has been made by the Punjab University. This university maintains an oriental college in connection with an oriental faculty. “The oriental col-
lege," says Mr. Godley, "embodies the intentions of the original promoters of a university scheme for the Punjab, and as such is an interesting survival; it is lacking, however, in vitality and is chiefly kept alive by the aid of scholarships and stipends. The college has three functions. It prepares the students for the various oriental title examinations of the university and also for the oriental degrees of B. O. L. and M. O. L. which were supposed to represent the attainment of European learning through the medium of the vernacular languages; while it also undertakes the instruction of the arts students of the government college in the classical languages of the east.

Owing to the failure of the oriental degree courses as formerly constituted to attract candidates, the regulations were changed during the quinquennium so as to make these courses include a knowledge of English, combined with Indian history and oriental languages. The result has not been encouraging, only four students having obtained the degree of B. O. L. during the period and one the degree of M. O. L., and it is fairly evident that the revised courses are hybrids which do not at present appeal to students of either the old or the new type. The number of students in the title classes on the other hand has shown a marked increase, especially in the case of Sanskrit, where the number rose from 36 to 66, the Arabic class also increasing from 18 to 24.

The instruction given to the government college classes is not considered to be satisfactory, owing to the teachers employed in the oriental college being unacquainted with western methods of study. A reorganisation of the oriental college with a view to securing the services of a staff uniting the virtues of old-fashioned erudition with those of modern scholarship is engaging the attention of the university. Such a staff would, it is thought, be able to undertake the advanced teaching of oriental languages in the adjacent arts colleges, without neglecting the interests of the 

Defects of the present system.

501. Thus classical study in India takes two forms. It is pursued in the universities as a part of the ordinary arts curriculum. The teachers are men of erudition. The student is conscientious. But, so far as learning in the wider sense is concerned, he is beset by two difficulties. First as pointed out by Dr. Venis, "his daily round of lectures may present him with a play out of Shakespeare and a dish-up of Aristotle or Kant or some period of modern European history and, finally, the Sakuntala and the Kirata. His Sanskrit thus links on to nothing in the prescribed course and can find no mental context for itself." Second, before he has formed the habits of the true student, he is hurled into the work of life and into a society that recks little of the quiet and steady pursuit of literature. When the stress of a professional career is over and it is time to see about the sacrifices, his knowledge and his energy have departed. Again, here and there in the villages or in some quiet corner of the town, the old system persists. Here, to quote again from Dr. Venis, "the scholar must not only understand his texts, but he must carry them about in his head, the ipsissima verba, and so too the traditional interpretations and the many other things, which he learns from his guru and which still find no place in dictionary or modern work of reference."

Looked at from the numerical standpoint, both systems continue to attract. Of university students in British India, 19,251 are studying some classical language against 11,729 five years ago. In advanced private institutions there are 55,250 pupils against 50,792. And the numbers in some of the public madrassas have greatly increased. But in the one system the study is patchy and soon forgotten, as the English business man forgets the Greek and Latin he learned at school. In the other it is steady and deep, but lacks the breadth and strength of current to carry it into the channels of a newer culture.

Attempts at improvement.

502. Further, it has long been realised that the traditional pandit-lore, rich as it is in possibilities, lacks organisation and guidance, that there is consequent waste of effort, and that many a scholar and his work are born to waste their sweetness in obscurity. The experiment in the Punjab University is partly an attempt to remedy this defect. For the madrassas under government control principals have been selected who are not only oriental scholars, but also men of general erudition. Grants are likewise given to some of the indigenous tols, colleges and madrassas. In Madras, Sir A. Bourne referred
the question of oriental studies to a committee, with a view to removing the reproach that that Presidency is behind other provinces in the matter of Sanskrit studies. Its report is under consideration. There are four other ways in which attempt has been made to systematise and vivify the latent power which undoubtedly exists in the country. These deserve special mention.

503. (i) Examinations and titles.—The Viceroy confers the titles of (i) examinations and titles. Mahamahopadhyaya and Shams-ul-ulama (which may be translated as most mighty teacher and Sun among the learned) upon distinguished scholars in the oriental classics. These titles were created in 1887 to commemorate the Jubilee of Her Majesty Queen Victoria’s accession.

Other bodies are also permitted to hold examinations on the results of which distinctive titles and stipends are awarded. In Bengal the past five years have witnessed a remarkable development under the Board of Sanskrit Examinations; and the history of this movement is noticeable as indicative of the response which follows attempts at organisation and the renewed interest which Sanskrit studies have recently evolved. In 1878, at the suggestion of the late Mahamahopadhyaya Mahesh Chandra Nyayaratna, the Government of Bengal introduced the system of title examinations. Thereupon there sprang into existence a number of Sanskrit associations (sabha or samaj). These arose at Bankipore (1878), at Dacca (1878), at Nawabad (1883), at Bhutpara (1890) and elsewhere.*

These associations were recognised for the presentation of candidates and at first selected the text-books, appointed the examiners and controlled the examinations. The system, however, afterwards came to be organised and centralised under the principal of the Sanskrit College, Calcutta. In 1908, the Government of Bengal constituted the Board of Sanskrit Examinations for the conduct of the examination, the affiliation of tols and the award of stipends and scholarships. The examinations are of two kinds—first, those on the results of which stipends and grants are awarded (these stipends are paid by government and aggregate Rs. 24,000 a year); second, the title examinations, success in which earns the titles Kavyatirtha, Smrititirtha, etc., and likewise prizes, towards which (and towards the general expenses) government contributes Rs. 2,500 annually, while others are offered by the large landed proprietors, etc., who are interested in Sanskrit studies. In 1907 the number of examinees was 4,274; in 1912 it was 7,553. The report of the Board from which these statements are taken gives some striking figures showing that numerous tols have been started in districts which had long been strangers to such education. In Bengal and Eastern Bengal and Assam the Board now deals with 1,300 tols.

There is similarly a Central Board of Examiners, Bengal Madrassas. Eleven madrassas in Bengal are permitted to present candidates. The course for the highest examination includes, among other text-books, parts of the Saba-i-Muallaqah and the Maqamat-i-Hariri, specified chapters of the Hideyak, the Musallam-us-Subut, etc.

In the United Provinces the examinations held by the Sanskrit College, Benares, were transformed into public examinations in 1908. These have proved highly successful and now attract some 2,000 candidates a year from various parts of India. Tests called the Fazil and Mulla examinations are held for Arabic and Persian students of institutions of the old type. The paucity of candidates here, in contrast to the number in Bengal, indicates stagnation of these studies and a small demand for such qualifications. Assam has its own system of examinations on the result of which rewards are given by way of grant to the teachers and by way of scholarship to the successful pupils.

In Burma the Patamabyan examinations test monks and others who study Pali on the ancient lines. The examination has a pre-British origin, and was held in Mandalay, at the Kyauktawgyi Pagoda. At its eastern portals there still stand, but on the verge of desolation, the noble halls, carved in teak and overlaid with gold, in which the annual Patamabyan, or examina-

* The Origin and Growth of the Board of Sanskrit Examinations, Calcutta, issued from the office of the Board, 1912.
tion of monks and novices in theological learning, was held. Here King Thibaw took that degree which first brought him into notice; and here, during many years, the pious monarch fostered the labours of the candidates. Now the examination is held at other centres also. There are four standards, in all of which written papers are set, and in three of which learned divines hold an oral test. A committee controls the examination. The government gives money rewards for passing in these tests, or, where a successful candidate is forbidden by his habit of life to take money, presents of robes, books, etc.

Besides these, there are examinations held at other places and by various bodies. And, quite recently, the Madras University has adopted regulations instituting examinations and the bestowal of titles for oriental studies pursued for four years after the passing of the matriculation. "The original intention in framing these regulations was that the proposed titles should encourage the study of oriental languages and literature on indigenous lines, but the view was successfully advanced that the university should seek to introduce among pandits and maulvis the more critical methods of European orientalists." The examination will first be held in 1915.

(ii) inspection.

504. (ii) Inspection.—In some provinces there are specially qualified inspectors who visit the indigenous schools and give advice and aid. This is the case in Madras and in Bengal, and during the period has become so in the United Provinces. In Eastern Bengal a few inspectors of Arabic and Persian-teaching schools were experimentally appointed during the quinquennium.

(iii) scholarships.

505. (iii) Scholarships.—The universities and the Local Governments encourage successful study by scholarships and stipends. The Government of India likewise award two scholarships a year, each of the annual value of £150, for two years' oriental study in Europe—that is to say, there are always four scholars working in England or some other European country; and of these scholars three are studying Sanskrit and one is studying Arabic. The intention of the scholarships is to enable the holders "to acquire the critical and scientific methods of western scholarship by studying the classics under European professors and by acquiring a knowledge of French and German." The Sadho Lal scholarship endowment trust was described at length in the last review; it was founded for the study of Sanskrit at the Sanskrit College, Benares, and was to be held by Brahmins who are graduates or Sanskrit title-holders. There are other endowed scholarships of a like nature. Archaeology and epigraphy may justly be included in the connotation of orientalia. In 1903, the Government of India sanctioned three scholarships for study under the archaeological department. Just after the close of the quinquennium, the number was raised to four, of which three are to be held by Sanskrit scholars, and one by a Persian or Arabic scholar. The scholarships are of the value of Rs. 75 a month and are tenable for one year, but may be extended for a further two years, the amount being then raised to Rs. 100 a month. The intention is the employment of Indians in the archaeological department. The Government of Burma has instituted a similar scholarship of Rs. 100 a month, rising to Rs. 125 in the second and third years, should extension be granted.

(iv) grant-in-aid.

506. (iv) Grant-in-aid.—It is impossible, owing to difficulties of classification, to state the amount given as aid to oriental institutions. But, in addition to the special scholarships already mentioned, indigenous institutions are encouraged by grants which frequently take the form of stipends for teachers and scholarships for pupils awarded on the strength of examinations. In some provinces, e.g., the United Provinces and the Punjab, grants are given under rule to indigenous schools of various kinds, including oriental schools. In the Bengal, not only are fixed grants given to certain well-known institutions (such as the colleges at Nawadwip and Bhatpara, the Kabindra College at Gilla in Bakarganj and the Jagatpur Asram in Chittagong, the last peculiar for the number and success of its female students), but stipends and scholarships are also distributed. In the Bengal, fifty stipends of Rs. 6 and Rs. 8 a month, and thirty-four stipends of Rs. 10 and Rs. 12 a month,
are awarded, on the result of the first and second examinations respectively of the Board of Sanskrit examinations, to the teachers of successful pupils; while sixty scholarships of Rs. 2 a month, and thirty-nine scholarships of Rs. 3 and Rs. 4 a month are distributed to the pupils themselves who distinguish themselves at those examinations. The system has not been extended to Assam, because the system in Assam tols, where a pupil is instructed in various branches of learning at the same time, differs from that prevalent in Bengal, where the pupil specialises to a high standard in a single branch. But government holds examinations adapted to local conditions, on the results of which fifteen stipends of Rs. 6 to Rs. 8 a month and seven stipends of Rs. 10 to Rs. 15 a month are given to teachers of tols, and fifteen scholarships of Rs. 3 a month to pupils. Similarly successful teachers in the madrassas of Assam receive eight stipends of Rs. 7 to Rs. 10 a month, and nine scholarships of Rs. 3 a month are awarded to pupils. These particulars are given as illustration of a form of aid found suitable for institutions where perhaps examination alone can furnish the test of efficiency. Aid is also given to maktabs, as described in the chapter on Muhammadan education; but for their secular rather than their oriental teaching.

507. These efforts notwithstanding, there has recently arisen a spirit of Conference of dissatisfaction in regard to the study of oriental languages in India. It has taken two apparently antagonistic forms. One is a feeling of disgust at the inutility of a type of knowledge which is regarded as outworn, which leads to no useful career and the very opportunities for whose acquisition tend to divert students who might otherwise qualify themselves to be benefactors of their community. This feeling has manifested itself among Muhammadans in certain parts of the country and indicates the rapid permeation of new ideas. The admixture of useful secular subjects is advocated. The other is a feeling that India has lagged behind in the study of her own or her adopted classics and that this reproach must be removed by new efforts; that the idea of education is too narrowly utilitarian and that those also serve who seek, not riches, honour or power, but knowledge for its own sake. In fact, there has been a quiet but effective re-awakening to the advantages and the needs of classical study. In July 1911, Sir Harcourt Butler summoned at Simla a conference of orientalists, which was attended by distinguished scholars from every part of India. At this conference the distinction was emphasised between the modern college-bred scholar with his broader views, and the pandit and maulvi, nurtured in the old methods and possessed of deep knowledge. Dr. (now Sir R.) Bhandarkar urged the retention of the pandit, as possessing a depth of knowledge which is lacking in the modern scholar, and as capable of giving substantial help. At the same time he considered there had been deterioration and that some improvement should be wrought. The general opinion was that, whatever reforms may be introduced, the old-type pandit and maulvi should be made, in their way, as efficient as possible before general knowledge or the teaching of English was superimposed; in exceptional cases, and after they had fully acquired the traditional learning, their outlook might be broadened by wider knowledge, by the study of modern languages and by critical research; but, even for these few, English should not be encouraged at too early a stage. The addition of epigraphy, numismatics, etc., as voluntary subjects, was recommended. The preservation of the ancient learning (which is vital) and its development might be encouraged by enhanced government aid, an extension of the systems of special inspectors and scholarships, the raising of the salaries of oriental teachers, and the granting of certificates and titles. But the conference went much further. It advocated, for the cultivation of the classics and the production of original scholars, the establishment of an oriental research institute somewhat on the lines of the Ecole d’Extrême Orient at Hanoi or the Oriental Institute at Vladivostock. This, combined with local schools, would form an attractive meeting place for European and Indian scholars, promote an intellectual atmosphere, concentrate effort, offer a welcome environment to those trained in the traditional school, imbue the elect among them with the spirit of critical research and exercise an inspiring influence generally upon the study of orientalia throughout India. The foundation of such an institution has been approved in principle.
210 PROGRESS OF EDUCATION IN INDIA.

(i) Preservation of manuscripts.

508. No account of oriental studies in India would be complete without some brief mention of the preservation of manuscripts and ancient buildings, societies and publications.

509. (i) Manuscripts.—Madras possesses a good library of manuscripts. The staff in charge of it has recently been reorganised by government; and Rao Bahadur Rangachariar is making a catalogue. The library is doing useful work. Dr. Otto Schrader is in charge of the Theosophical Society's library at Adyar and is issuing catalogues. In Bombay Presidency, the Deccan College has 10,000 catalogued manuscripts. Bengal is rich in libraries. Government has collected about 10,000 under the superintendence of Mahamahopadhyaya Hara Prasad Shastri and others; these are being catalogued. The Sanskrit College possesses a catalogued library. The Asiatic Society of Bengal receives a grant from government for the collection of manuscripts. The work is conducted by Dr. Ross, who is also cataloguing the famous library of Arabic manuscripts at Bankipore. Another Arabic library, also catalogued, is at the Calcutta Madrassa; there is an interesting collection (containing a number of Tibetan works) at Bishop's College and another at the Serampore Theological College. The Government Sanskrit College at Benares has a fine collection of over 5,000 Sanskrit manuscripts. The Government of Burma possesses a considerable collection of manuscripts (mainly in Pali and Burmese) which is being catalogued by M. Duroiselie; lists of manuscripts in monasteries and private houses are also being made with a view to future purchase. Much therefore is being done. Government have on an average spent about Rs. 17,000 a year on the collection and preservation of manuscripts, and part of the subventions made to societies (presently to be mentioned) are doubtless spent on this object. But much more remains to do. There are many fine libraries—some of them in native states—which have not yet been catalogued (an instance to the contrary is the Sanskrit library at Jammu, catalogued by Sir Aurel Stein). Further, there is little doubt that, could adequate search be made, great numbers of valuable manuscripts would be found scattered about the country. The compilation of catalogues raisonnés and the steady collection of manuscripts would be one of the functions of the oriental research institute.

(ii) Preservation of ancient buildings.

510. (ii) Archaeology.—It is impossible here to do more than merely mention a subject for the pursuit of which a separate department has been created and has accomplished a great work in excavation and preservation. Allusion has already been made to the archaeological scholarships given by government. The proposed institute would probably be utilised for training and research in archaeology, epigraphy and numismatics.

(iii) Societies.

511. (iii) Societies.—The Bombay branch of the Royal Asiatic Society (which also has an auxiliary at Madras) and the Bengal Asiatic Society are the most important. Government aids the second of these institutions with annual grants amounting to Rs. 23,200 for various objects and with special grants on particular occasions. Within the last few years an Indian Research Society has sprung into being in Calcutta. Other societies of importance are the Punjab Historical Society and the Burma Research Society. There are also local societies, the sabhas and samajas which specially exist for the cultivation of Sanskrit, and the Muhammadan anjumans.

(iv) Publications.

512. (iv) Publications.—The Epigraphia Indica, the Epigraphia Indo-Moslemica and the annual report of the Archeological Survey are issued at the expense of government. Other journals are the Indian Antiquary (published in London), Indian Thought (published at Allahabad), the journal of the Punjab Historical Society and that of the Burma Research Society, the journals of the Bombay branch of the Royal Asiatic Society and those of the Bengal Asiatic Society, together with the Bibliotheca Indica published by the latter. Recently, too, there has been some noticeable activity in the republishing of texts, etc., by certain private societies.
A GEOGRAPHY LESSON,
A NATURE LESSON.
CHAPTER XIII.

EDUCATION OF GIRLS.

I.—General.

513. It is customary to commence any dissertation on the education of Indian girls and women by a recital of its difficulties. There is no reason for departing from this practice; for the topic, if monotonous, is the key-note to the whole subject. The following remarks, quoted by Mr. Orange, still largely hold good:

"All efforts to promote female education have hitherto encountered peculiar difficulties. These difficulties arise chiefly from the customs of the people themselves. The material considerations, which have formed a contributing factor in the spread of boys' schools, are inoperative in the case of girls. The natural and laudable desire for education as an end in itself, which is evinced by the upper and middle classes as regards their sons, is no match for the conservative instincts of the Muhammadans, the system of early marriage among the Hindus, and the rigid seclusion of women which is a characteristic of both. These causes prevent any but the most elementary education from being given to girls. The lack of trained female teachers and the alleged unsuitability of the curriculum, which is asserted to have been framed more with a view to the requirements of boys than those of girls, form subsidiary reasons or excuses against more rapid progress. To these difficulties may be added the belief, perhaps more widely felt than expressed, that the general education of women means a social revolution, the extent of which cannot be foreseen. 'Indian gentlemen,' it has been well said, 'may thoroughly allow that when the process has been completed, the nation will rise in intelligence, in character and in all the graces of life. But they are none the less apprehensive that while the process of education is going on, while the lessons of emancipation are being learnt and stability has not yet been reached, while, in short, society is slowly struggling to adjust itself to the new conditions, the period of transition will be marked by the loosening of social ties, the upheaval of customary ways, and by prolonged and severe domestic embarrassment.' There is, it is true, an advanced section of the community that is entirely out of sympathy with this view. In abandoning child-marriage they have got rid of the chief obstacle to female education; and it is among them, consequently, that female education has made proportionately the greatest progress in quantity and still more in quality. But outside this small and well-marked class, the demand for female education is much less active and spontaneous. In fact, the people at large encourage or tolerate the education of their girls only up to an age and up to a standard at which it can do little good, or according to their point of view, little harm."

514. Opinions are varied as to the amount of progress made during the quinquennium. The report from Bombay is somewhat pessimistic. "If the quinquennium under review has been a period of slow progress in the education of girls, the slowness has been more marked than the progress. I do not regard the fact that a few more women annually sit for the B.A. degree as indicating anything more than that among the upper and educated classes degree-attempting is becoming fashionable and that the daughters of a few professional men are taking to professions (medicine, teaching, etc.), while the great mass of Indian womanhood remains almost untouched and apparently almost inaccessible." "It will thus be seen," Mr. Prior concludes, "that the whole question of Indian female education in this presidency is unsatisfactory and the obstacles in the path of its progress are well-nigh insuperable." The inspectress in the United Provinces, where the proportion of girls under instruction is much smaller than in other provinces, writes:

"It is difficult to say whether there is any real change in the general feeling as regards girls' education during the quinquennium, but I think one may conclude at least that apathy is taking the place of antagonism with many and that among a small minority its need is accepted. Amongst the best families of a big city such as Lucknow there is a growing demand for some further means of educating the girls, an ordinary school being felt as unsuitable, and this because otherwise marriage prospects decrease. In all the special communities again, female education is part of the programme, whether of the Arya Samaj or the orthodox Hindus; even the Muhammadans are sufficiently advanced, make it such. Of a less noticeable character is the interest of various private individuals shown in their genuine care for the small schools under their manage-
ment which are to be found every here and there. I cannot compare their number with that of the previous quinquennium, but my general impression is that it is growing. Finally the difficulty in establishing a school is not to fill it with children, but to supply the staff; given a good teacher the children will come and the parents will not object. Nevertheless the returns for the quinquennium show that in female education it is still a case of here a little and there a little, line upon line and precept on precept. There is no general impulse towards it as yet."

Mr. de la Fosse, discussing the difficulties that underlie the problem, includes among them the strangeness and repugnancy to oriental thought of single women earning their livelihood apart from their families, and dives far deeper into ultimate causes when he quotes the prejudices that exist—the ideas for instance that the educated woman is likely to be childless and that her husband is likely to die young. The report however adds that a change, however slow and gradual, is taking place; and that there is no need to despise the day of small things. Sir A. Bourne perceives symptoms in Madras of an advance in public opinion, though the leaders of Indian thought have not so far done much in the way of giving practical effect to their views. Mr. Godley also notes a very marked development of interest as betokened by an unexampled increase in attendance at girls' schools. "The progress recorded during the quinquennium indicates the beginning of a transformation of the popular attitude towards the education of women, a change which is particularly noticeable in the case of the upper and professional classes. The increase of school attendance, the prolongation of school life, the readiness to provide funds to start girls' schools, all denote that stagnation is being replaced by activity; and great development may be looked for in succeeding years." Again, the report from Eastern Bengal and Assam says:—

"The purda, the system of child-marriage, and the general indifference of parents to the education of their daughters still act as checks to progress, but that there has of recent years been a marked change in the attitude of both Hindus and Muhammadans to this question there can be no doubt. Parents are gradually awakening to the fact that the education of their daughters is as much a part of their duty as the education of their sons. They have realised, though dimly, that education need not make their girls more independent of their lawful guardians or less observant of established customs and domestic duties. And they have found by practical experience that, with the progress of boys' education, 'the selection of a bride now-a-days depends no less upon her ability to read and write with tolerable ease, than upon her health and general appearance.' Sentimental and material causes have, therefore, combined to dissipate the prejudices which have so long prevented them from sending their girls to school. Indeed so great has the improvement been in this respect, that the absence of an adequate supply of women teachers and the want of funds are now more potent obstacles to the advancement of education than the social customs and prejudices of the people."

(b) Numbers.

515. Thus much for opinions. Turning to hard facts, we see that, in the past five years, the number of girls' schools (public and private, for Europeans and Indians) has increased from 12,440 to 16,073. Among these, public institutions have risen in number from 10,681 to 14,113. All provinces share in the increase of 3,633 schools (see supplemental table 161); Eastern Bengal and Assam accounts for 2,100 schools out of the total increase, and now shows 5,240 schools—more than any other province. During the decade 1892 to 1902 the number of girl pupils (both in girls' and in boys' schools) rose from 339,031 to 444,470. In the next decade it more than doubled, rising to 645,028 in 1907, and to 952,911 in 1912 (see supplemental table 163). (These figures are for European and Indian girls. The former number only 16,210. Their inclusion does not affect the general accuracy of figures for Indian girls, save in higher institutions where discrimination will be made.) The increase during the quinquennium has been by 47.7 per cent. Perhaps the opinions quoted above are coloured by the figures. The increases in Madras and the United Provinces were equivalent to 37.6 and 35.4 per cent, respectively, in the Punjab to 44.6 per cent., in Eastern Bengal and Assam to 93.8 per cent. Coorg has also increased its pupils by 73.1 per cent, during the quinquennium. Madras and Bengal still lead with 226,685 and 194,114 pupils respectively.

The statement below shows for each province the number of girls under instruction both in boys' and in girls' schools, the percentages of these to the girl population of school-going age in 1907 and in 1912, and the percentage of increase in numbers.
<table>
<thead>
<tr>
<th>Province</th>
<th>1907</th>
<th>1912</th>
<th>Percentage of increase in numbers at school</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>164,706</td>
<td>220,685</td>
<td>37.6</td>
</tr>
<tr>
<td>Bombay</td>
<td>108,716</td>
<td>153,060</td>
<td>40.3</td>
</tr>
<tr>
<td>Bengal</td>
<td>127,800</td>
<td>194,114</td>
<td>51.9</td>
</tr>
<tr>
<td>United Provinces</td>
<td>40,111</td>
<td>54,329</td>
<td>35.4</td>
</tr>
<tr>
<td>Punjab</td>
<td>37,283</td>
<td>53,690</td>
<td>44.6</td>
</tr>
<tr>
<td>Burma</td>
<td>62,794</td>
<td>79,416</td>
<td>26.4</td>
</tr>
<tr>
<td>Eastern Bengal and Assam</td>
<td>70,360</td>
<td>153,706</td>
<td>229</td>
</tr>
<tr>
<td>Coorg</td>
<td>1,118</td>
<td>1,935</td>
<td>73.1</td>
</tr>
<tr>
<td>North-West Frontier Province</td>
<td>3,506</td>
<td>4,820</td>
<td>37.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>645,028</td>
<td>952,911</td>
<td>47.7</td>
</tr>
</tbody>
</table>

The increases in number are in some cases concealed in the percentage column by the fact that the population for 1912 is taken on the census of the preceding year. With the exception of the small province of Coorg, Burma holds the highest percentage, owing to the absence of the purda system. But the number of girls in that province has not advanced pari passu with the population and the place of pre-eminence is no longer secure. Madras, Bombay and Eastern Bengal and Assam have drawn close behind.

As regards race and creed, the figures are compared below.

<table>
<thead>
<tr>
<th></th>
<th>Europeans and Anglo-Indians</th>
<th>Indian Christians</th>
<th>Hindus</th>
<th>Muhammadans</th>
<th>Buddhists</th>
<th>Parsis</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1907</td>
<td>14,448</td>
<td>62,394</td>
<td>6,694</td>
<td>297,425</td>
<td>121,698</td>
<td>51,746</td>
<td>6,170</td>
<td>645,028</td>
</tr>
<tr>
<td>1912</td>
<td>16,210</td>
<td>72,941</td>
<td>120,812</td>
<td>441,267</td>
<td>213,247</td>
<td>66,154</td>
<td>5,528</td>
<td>952,911</td>
</tr>
<tr>
<td>Percentage to the total at school</td>
<td>17</td>
<td>77</td>
<td>27</td>
<td>46</td>
<td>22</td>
<td>6</td>
<td>16</td>
<td>100</td>
</tr>
<tr>
<td>Percentage of increase</td>
<td>122</td>
<td>171</td>
<td>192</td>
<td>487</td>
<td>752</td>
<td>278</td>
<td>58</td>
<td>2452</td>
</tr>
<tr>
<td>Percentage of those at school to population of school-going age in each community</td>
<td>100</td>
<td>206</td>
<td>167</td>
<td>29</td>
<td>43</td>
<td>81</td>
<td>89</td>
<td>22</td>
</tr>
</tbody>
</table>

The most remarkable feature among the increases is that of Muhammadans.

The general figures of increase indicate a substantial advance. But (c) Standards, it is necessary to consider standard as well as numbers. Here Europeans must be excluded. There are now 66 high schools for Indian girls, with 9,045
pupils against 43 schools and 4,945 pupils in 1907; 112 English middle schools, with 11,013 pupils against 113 schools with 10,510 pupils in 1907; and 168 vernacular middle schools, with 15,734 pupils against 262 with 26,663 pupils in 1907. High education thus shows a considerable advance, English middle education is stationary, and vernacular middle education has receded. The main cause for this apparently unsatisfactory result is the reclassification of institutions (already alluded to) in Madras, a number of lower secondary being now classed as elementary or higher elementary schools. "The lowering," says Sir A. Bourne, "is of course only apparent. The great majority of old lower secondary schools still exist as elementary and very many of them as higher elementary. The difference is that they now have in view the definite aim of fitting the girls for life and have the advantage of an elastic curriculum which can be made to suit all varieties of racial and local circumstances." This has resulted in a fall in the Madras presidency of English middle schools by 6 and of their pupils by 692, and the complete disappearance of all vernacular middle schools, which previously numbered 157 with 18,939 pupils. In the latter case, this more than accounts for the apparent loss of 94 schools and 10,929 pupils. In the former, the diminution is counterbalanced by increases from 717 to 2,784 pupils in Bengal, from 65 to 1,577 pupils in the United Provinces, from 1,331 to 3,655 pupils in the Punjab, and from 2,884 to 4,324 pupils in Burma.

Judged by the more correct criterion of pupils in different stages, the increase in English pupils has been substantial, and that in upper vernacular pupils phenomenal. Pupils in the high stage have risen from 1,208 to 1,812, in the English middle stage from 4,332 to 7,773, and in both together from 5,540 to 9,555. Those in the vernacular middle stage have declined from 3,039 to 1,602, owing to the total disappearance of pupils of this standard in Madras. (There is also a very small decline in the Central Provinces.) But pupils in the upper primary stage have risen from 32,578 to 43,941, while the increase in the lower primary stage has been from 519,104 to 778,076 (see supplemental tables 175 and 176). The percentages of increase and decline in different stages are:—high + 50, English middle + 79-4, vernacular middle -47-3, upper primary + 34-9, lower primary + 49-9.

(d) Literacy.

Sufficient has already been said regarding literacy in chapter VIII. It was there shown that the percentage of literate females per mille has risen from 7 to 10. Absurd as the figure may appear from the European standpoint, it is only fair to add that the increase, however minute, yet indicates what may prove the beginnings of a large advance. The growth of literacy up to the age of 10 has been, owing to the enhanced stringency of the test, stationary among males. Among girls there has been an advance more than sufficient to counterbalance the effect of the new definition. The increase of 70 per cent. between the ages of 10 and 15 compared with that of 50 per cent. between the ages of 15 and 20 gives promise for the next decade. The census reports realised and reflected the greater interest which is being manifested in the education of girls. The literacy figures depend not only on the numbers at school, but on the length of school life—often deplorably short. The following is quoted in the Madras report:—

"The tendency for girls to remain longer in school is shown in the fact that higher standards have been opened in several schools. Children of wealthy parents attend mainly on account of the desire to obtain greater knowledge of English which is a valuable asset in view of the prospective bridegroom and poorer girls are attracted by the scholarships offered. Some girls return to school after marriage in order to supplement the meagre knowledge already received and the increasing number of individual cases in which the desire to continue the school life is expressed together with the regret that custom or adverse circumstance prevents the continuance show that the general feeling has advanced in favour of attendance in the higher standards."

On the other hand Mr. de la Fosse says, "Madras is not the United Provinces, and in Madras girls are not removed from boys' schools at the age of eight. Here it is the almost invariable rule. It requires a rather sanguine temperament to expect that at that age girls can carry away from school impressions 'that will never fade into nothingness.'"

(e) Expenditure.

Expenditure on institutions for girls has risen from Rs. 44,34,294 to Rs. 60,75,045. The total amount is small. But it is to be remembered that
half the girls under instruction are taught in boys' schools, the expenditure on which is not shown here. The expenditure from public funds upon schools for Indian girls is Rs. 21,04,149; that on European girls' schools is Rs. 5,06,484. The average cost of educating an Indian girl is Rs. 4-6 per annum, and the cost to public funds is Rs. 2-5. The cost in a secondary school is Rs. 24-4 contrasting with Rs. 20-8 in the case of a boy reading in a boys' school. In primary schools it is Rs. 3-4 contrasting with Rs. 4-2 in the case of a boy. The higher rate in a secondary school is indicative of paucity of pupils and expense of staff; the lower rate in a primary school points to the massing of the children in the lower grades promotion from which to advanced grades demanding more expensive instruction is checked by the necessity for early abandonment of studies.

521. The advance made is thus comparatively large. But the total figures are still minute. The percentage of pupils to the girl population of a school-going age is 5-1. The literate among females number 1-1 in a hundred. The direct expenditure on girls' education is Rs. 60,75,045—being but one-ninth of the total amount directly spent on education in India. Not only do the general figures clearly indicate deep-seated indifference or antipathy; but here and there a contrast brings out still more forcibly the causes of comparative stagnation. In Burma, where there is no caste-system, the percentage of female literacy is 6-1. In the United Provinces, the female Hindu population is 19,172,597, the Muhammadan 3,192,086, and the Indian Christian 77,131. In the same province the figures for girls in anglo-vernacular secondary schools are—Hindus 494, Muhammadans 138, and Indian Christians 2,668.

II.—Institutions.

522. The public institutions for girls (Europeans and Indians) are classified as follows:—

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Colleges</th>
<th>High schools</th>
<th>Middle English schools</th>
<th>Middle vernacular schools</th>
<th>Primary schools</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pupils</td>
<td>173</td>
<td>15,269</td>
<td>15,033</td>
<td>13,804</td>
<td>446,225</td>
<td>490,504</td>
</tr>
</tbody>
</table>

The number of girls here shown is not the total under instruction, but those in schools specially established for girls. There are also 77,259 girls in private schools. In addition to the number of girls shown in the table there are 23,315 boys reading in girls' schools.

Of the total of 13,394 public institutions, 607 are managed by government, 1,763 by local bodies, 277 by native states, 9,386 are aided and 1,361 are unaided institutions. The systems prevalent in each province will be noticed under primary schools.

523. The number of colleges specially intended for Indian women is 6 and their students are 124. But in some provinces women study in men's colleges. The total of women under collegiate instruction is 369. To maintain special colleges for very small numbers of women is uneconomic. Their relegation to men's colleges involves a risk of subjecting them to inconvenience and depriving some would-be students of the opportunity of instruction. The Calcutta and Madras universities surmount the difficulty by not requiring attendance at lectures in the case of women. The senate of the Allahabad and the Punjab universities can admit them as special candidates to examinations without attendance at college. Bombay alone insists upon attendance as in the case of men. The only institution in Madras specially intended for women is the Sarah Tucker College at Palamcottah; but a mission institution at Royapuram teaches to the intermediate; and suitable arrangements have been made in several men's colleges. There are now 46 girls reading in arts colleges. In Bombay women study in men's colleges to the number of 76; there are no special colleges for them. Bengal has three colleges—the Bethune, the Diocesan and the Loreto House. The first is a government institution; the other two are managed by missions. The Bethune College is affiliated to the B.A. in arts subjects. The number of students is 40, of whom 31 are Brahmos, eight are Indian Christians and one is a Muhammadan. The annual cost is Rs. 24,589, of which over Rs. 22,000 is defrayed by government. The
Diocesan College is also affiliated to the B.A. in arts subjects, and (with the exception of a pandit) is staffed with well qualified ladies. It has 29 students—two Europeans, 19 Indian Christians, five Brahmans, and three Jewesses. The college department of the Loreto House school consists of intermediate classes and contains seven Europeans and three Indian Christians. The United Provinces has an excellent institution in the Isabella Thoburn College at Lucknow, which contains 30 arts pupils and 13 in the normal classes. Large additions have been made to its buildings. "The success of the college in university examinations," says Mr. de la Fosse, "is well known and its reputation has been well sustained by this year's results: 3 passes out of 5 candidates for the B.A., 5 out of 9 for the intermediate and 4 out of 4 in the matriculation. Hitherto the college has taught arts subjects only, but it has now been affiliated up to the intermediate standard in biology. Preparation for public examinations by no means absorbs the energies of the staff and students, for the majority of the latter will probably never need to face the ordeal and can pursue undisturbed by its attendant anxieties the even tenor of their studies. The most valuable part of the work is the vigorous social and intellectual life prevailing. Weekly lectures are given on literary, scientific, and historical subjects, and once a month a form of extension lectures in Urdu with lantern-slides is provided for zenana ladies of Lucknow. The staff has been greatly strengthened by the addition of several trained American teachers and there are now also two American trained Indian teachers. The material expansion of the college has placed a severe strain upon the energies of the authorities, but its completion will leave them free to take advantage of their improved conditions to raise the college to greater heights of usefulness." The Queen Mary College at Lahore is rather a superior school for the upper classes than a college of the usual type. It has now been housed in a new and handsome building. Other provinces have no special colleges; but scholarships are occasionally offered for study elsewhere. Thus, in Eastern Bengal and Assam six junior and six senior scholarships are reserved for girls.

Secondary schools.

524. Secondary schools (exclusive of vernacular middle schools) for Indian girls number 178 with 20,058 pupils. With the pupils studying in boys' schools, the number comes to 22,962. (Supplemental table 172 shows the division between high and middle schools.) Of the 135 high schools for girls noticed above, 66 are for Indians, 69 for the domiciled community. The great majority of the institutions are of the aided type. Mr. Orange remarked that the chief purpose of girls' schools is to impart primary education. As already shown, the numbers in the high and middle stages have nearly doubled since this was written. The total of girls (including Europeans) studying in secondary schools is 36,392. Of this, 13,430 are Europeans, 12,390 are Indian Christians, 1,573 are Brahmans, 4,673 are non-Brahman Hindus, 467 are Muhammadans, 1,156 are Buddhists, 1,768 are Parsis, and 905 are classed as others. In 1912, 314 girls passed the matriculation, Cambridge senior examination, European high school examination or school final examination, or earned the leaving certificate. Among these, 136 were Europeans. Bombay shows the largest number of secondary schools and pupils—55 and 4,844 respectively. The United Provinces, so backward in the number of girls under education of all sorts, has 31 secondary schools and 3,393 pupils.

525. In Madras, girls' secondary schools are on the whole better housed and equipped than boys' schools. Many of them are boarding schools and others have well-managed hostels. In Bombay, the whole position of girls' education is regarded by Mr. Prior as unsatisfactory. Among necessary reforms in anglo-vernacular schools he mentions the introduction of a course adapted for girls, the training of teachers, and the increase of grant and the inspecting staff to an extent which will enable aided schools to offer attractive salaries and the inspectress to impress her personality upon the schools. Of the twenty-four English secondary schools in Bengal, all (except one which is a government institution) are privately managed (largely by missions) and all but three receive aid—some of the high schools as much as Rs. 500 a month. In the United Provinces all the four high schools are managed by missions. A feature in the Punjab is the existence of hostels
attached to schools either maintained by missions or by Indian societies. Of the latter, two are reported as having respectively 233 and 180 boarders. In Eastern Bengal and Assam the number of secondary schools is small compared with the general numbers under education. But the province possesses a very excellent high school at Dacca with training classes and a boarding house.

526. From several provinces come complaints that the secondary curricul-Secondary

um for girls is unsatisfactory, and that it is necessary to discriminate it from that laid down for boys. Beyond the option of taking a modern European language, the matriculation is the same for both sexes; and at Bombay and Madras a European language is permitted in the case of male students also. Mr. Prior fears that, whereas in India our ideal should have been above all things to educate girls to become good wives and mothers, we have fostered the ideal rendered necessary by our English redundant population—namely, that girls must be so educated as to be able to earn their own livelihood. The Bombay inspectress says:—"It is unfortunate that the school final examination does not appeal to the Indian girl whose horizon is, as a rule, bounded by the matriculation examination. Till this fetish is abolished, it will be impossible to hope for a liberal education for our girls." The report from the United Provinces speaks of the need of a differentiated course in order to make secondary education popular. At the same time, the popularity of English instruction appears to have led to overloading of the course; and this, combined with the failure of managers to secure good sanitary conditions, is attributed by the chief inspectress as the probable cause of the prevalence of consumption among girls in boarding schools and those who have recently left. Government has accordingly forbidden the teaching of English in lower classes on pain of the loss of grant. In Madras the problem appears largely to have solved itself. There the secondary curriculum is no longer dominated by the matriculation examination. The school leaving certificate scheme recognises music, domestic economy and industrial subjects and does not insist on English. It is thought that schools will adapt their courses more and more to the requirements of girls.

527. The great majority of girls at school read in primary schools. Here Primary

the number of European schools is negligible. The total for Indians, includ-ing vernacular middle schools, is 13,012 schools with 479,283 pupils; the pupils in boys' schools raise the number to 831,776. The distribution according to religions, etc., is sufficiently indicated in the preceding table. Of the total number of schools 8,963 are aided and 569 are government institutions.

528. The system in the Central Provinces is one of government schools. Of a total of 309 primary schools, 198 are managed by government. "The policy of the administration (the resolution states) has been to take into its own hands and maintain the management of this branch of education, except in so far as it is supported by private bodies. The development of girls' schools as carried out by individual local bodies was unequal and unsatisfactory. For the present at least this policy must be maintained; until female education has established itself more firmly, its control and administration must be direct and centralised. Later in its development it may be found possible to assimilate its administration with that of the education of boys." A system of testing the probable permanency of new schools has recently been introduced. A committee is formed in the village, and this body manages the school for two years, expenditure being equally divided between subscriptions and grant. The school, if successful, is then taken over by government.

529. Next come the provinces which depend largely on a board school system. In Bombay, where board schools preponderate, Mr. Prior recommends (among other measures) that the administration of board and municipal schools be placed in the hands of government direct, and that aided schools should receive as grant three-fifths of their admitted expenditure. The majority of schools in the Punjab are managed by the boards. They are not well accommodated; very few schools have any space for play-grounds, and even the class-rooms are small and ill-ventilated. In the United Provinces the number of primary schools is nearly equally divided between publicly and privately managed institutions. There are a certain number of government
schools, called (as in the Bengals) model schools—a designation which with a few exceptional cases of surprisingly good work is (as will presently be shown to be the case also in the Bengals) a misnomer. The condition of board and municipal schools varies largely according to the interest of the chairman.

530. In the remaining provinces the great majority of schools are of the aided type. Madras has 181 government schools and a still smaller number managed by local bodies. The majority are aided and are largely under mission management. The mission schools are generally well-housed. Houses on a type-plan are also being constructed for government schools; but many are still held in rented buildings. Bengal and Eastern Bengal and Assam possess a few model schools. These were intended to be model government institutions, but in reality were neither. They were left to the management of boards till 1908 when government took them over. Nor are they yet models of what schools should be. "The difficulty," says Mr. Prothero, "in connection with these schools was that the scheme was sanctioned on the understanding that the public should provide the necessary buildings and undertake to keep them in repair. This obligation has not been properly fulfilled. The housing and equipment of these schools is often lamentably bad. There is a special need for proper teachers' quarters. For want of such accommodation it is difficult to retain the services of young female teachers." They have been similarly unsuccessful in Eastern Bengal. "The so-called model schools," writes an inspector, "are each staffed by a master (in two cases by mistresses) on a pay of Rs. 6, supplemented by an allowance of Rs. 7 a month for the attendance of the girls. A maid servant is entertained on Rs. 3 a month, and there is a grant of Rs. 28 a year for contingencies and prizes. The housing is generally poor, as also the equipment." But the vast majority of schools in these provinces are privately managed and receive aid from the boards. "The merit of these schools," says the Bengal report, "appears to depend upon whether there is any special interest taken in female education by members of the district board or of the subordinate inspecting staff. If the school is a mixed school for boys and girls the girls are often put in a corner and given only stray moments of the teacher's attention, though he draws a special allowance for teaching them. As a rule, these girls' schools are in an extremely bad condition. All the available funds are wanted for boys' schools, and the pay of the pandits of these girls' schools is generally too low for efficiency. Often age is their only qualification." On the other hand the aided mission schools in Calcutta are reported to be satisfactory. A new departure in Bengal was the opening, in 1910, of twenty-one peasant girls' schools. The number is now thirty-two. These are intended to reach a class of people usually averse to female education. But, save that the teacher's pay has been fixed at a rate higher than the ordinary (to wit, Rs. 10), the report does not state the special characteristics of these schools. In Eastern Bengal and Assam, 52 per cent. of the institutions are of the aided type; "the numbers of aided schools," says the report, "increased from 2,295 to 4,094, while that of their pupils has risen from 41,746 to 91,093, or by 118-2 per cent. This result is due in a large measure to the allotments made from imperial funds, during the quinquennium under review, for the foundation of new primary girls' schools." In Burma, nearly all schools are of the aided type. It has already been noticed that the percentage at school, while higher here than in any other large province, is practically stationary, though social conditions favour expansion. The report has some interesting remarks which may have a bearing on this point:

"The question of the expansion of female education came under careful examination in 1911. It is complicated by the fact that ponggis do practically nothing and missions relatively little towards the vernacular education of girls. Missionary agencies appear to prefer anglo-vernacular work and only two or three monks in the whole province have included girls among their pupils. Hence if missions and monks adhere to these lines, in order to provide sufficient vernacular schools for girls the department will have either to establish state schools or to encourage vernacular lay managers to set up aided schools. If the expansion of boys' vernacular education is to be carried out mainly or largely through the monastic schools, an undesirable multiplication of schools and waste of teaching power and money may ensue, since, as ponggis do not receive girls, separate provision for girls will be necessary in each school area. If, on the other hand, expansion is to proceed largely through lay schools, duplication of this kind can be avoided, because in such schools co-education is always possible. As
the female school-going population is put at 889,758, of whom scarcely 80,000 are reported as being under instruction in public or private schools of any sort, it is clear that facilities for female education require expansion tenfold before the mass of the sex can be considered literate. To overtake this task provision not only for teachers but also for inspection (a specially difficult problem) is essential."

In the North-West Frontier Province all primary schools save six are managed by boards or aided institutions.

531. The need of a differentiated curriculum is probably less acute in the Primary vernacular than in the English stages of instruction. Girls in primary schools usually (but not always—Bombay is an exception) read the same books as boys, but take some special subjects. Nevertheless, a tendency is observable here also to a more complete distinction. In Madras a list of subjects was issued in 1908, which leaves each manager free to devise with inspecting officers a course suitable to the school in question. Health, house-management and plain needlework are to be taught in a practical manner in every school. A revised syllabus was published in Bengal in 1907, for the infant and lowest classes of girls' schools; it differs from that for boys mainly by adding needlework and domestic economy and omitting drill. In Burma girls still follow in the main the course prescribed for boys, and needlework and calisthenics are not compulsory in primary schools; but the elementary science and object-lessons contain topics suitable for girls. A special course for girls in Eastern Bengal and Assam was framed towards the end of the period on the recommendations of the Female Education Committee. It lays stress upon calisthenics, hygiene, sewing and knitting. It is too early to express an opinion on its result. One inspector fears that the staff of teachers will not be capable of handling it. A teachers' manual has been produced to help the gurus.

532. The number of girls in private institutions is 77,259. It is interesting to find 1,150 girls studying in advanced institutions for Arabic and Persian and 574 in those for Sanskrit. Of the latter a curious example is the Jagatpur Asram near Chittagong, from which girl students have been singularly successful in the examinations of the Sanskrit Board, Calcutta. Nearly 48,000 read in Koran schools. These are small girls, of whom more than half are in boys' schools. There is likewise the Mahakali Pathshala of Calcutta, with over 600 girls and fifteen branches, some as far away as Benares and Rawalpindi. Sanskrit is taught, and the aim is to bring up girls to pay strict attention to the Shastric injunctions in matters relating to domestic life and the performance of domestic duties obligatory on orthodox Hindu women. Further mention is made of these institutions in chapter XX.

III.—Special characteristics.

533. The special topics which require treatment are co-education, the systems of grant-in-aid, fees, scholarships, home-teaching, professional and industrial instruction, training, inspecting agencies and special committees.

534. If in the preceding section the paucity of girls' schools has produced a shock, it is necessary to remember that nearly half the girls under instruction (namely, 407,414 out of 952,911) read in boys' schools (see supplemental table 165). In 1907 the percentage of those so reading to all girls at school was 41-9. Now it is 42-8 for the whole of India, while in Burma it is as much as 75-6, and in Madras 57-8. In the Central Provinces the number has more than doubled, but the proportionate increase is concealed by the expansion of girls' schools. In Eastern Bengal and Assam, despite a substantial increase, the same cause has led to a falling off in the percentage. In the Punjab the practice appears to be unpopular; only 5-9 of the girls under instruction are found in boys' schools. During the quinquennium the number so reading has risen from 270,077 to 407,414.

535. In small villages the system of co-education in a single institution is economical and offers an obvious method of increasing the number of girls under instruction. It is accordingly the custom in some provinces to offer a higher capitation for girls than for boys, whether the former read in special or in boys' schools. This is the case in Madras. In Bengal the teacher of a school for either sex receives at least Rs. 2-8-0 a month if he can induce 20 girls to attend regularly, and Re. 1 for every eight girls. In the United
Provinces allowances have been given at various rates—four annas per child, or eight annas per five children. The 'bribe' was continued at the lower rate in 1908, and the enrolment of girls in boys' schools has continued to rise. In Burma, save in the pongyi kyaung, the practice is natural enough. In Eastern Bengal and Assam special grants have been offered for girls reading in boys' schools; and the method was commended by the Female Education Committee, since "more girls could be taught in this way than by any other system."

536. Opinions as to the desirability of the practice are varied. First, there is the possibility of violence being done to social feelings. But the system generally amounts merely to the attendance of little girls in primary schools for boys; the number who so attend shows that, at least among large sections of the population, there is no prejudice; and it is to be noticed that small boys too are permitted, without comment, to trespass into the precincts of girls' schools and pursue their studies under the soothing influence of their sisters' society. Secondly, there is the professional distrust, held by many, of the value of co-education. Where only small children are concerned, the effect is probably insignificant. Thirdly, where special capitation is given, there is the suspicion of fictitious entries, nominal attendance, spurious education and undue pressure upon parents. Mr. de la Fosse notices the fluctuations in number which have followed the rise or fall of the rate of grant, the presence or the transfer of an officer who regards the scheme with favour. Probably all that this proves is that in some areas the desire of parents to see their daughters educated is well diluted with a feeling of human kindness towards the ill-paid teacher who will earn a little more if the small sisters accompany their brothers to school for a certain number of attendances. The general idea appears to be that the system is to be encouraged in the case of small girls, since it can do no harm and may do good; but that the real disadvantage of it is that girls are forced to leave such schools at an early age before any permanent impression has been made; and that accordingly it must never be regarded as an excuse for not maintaining and establishing girls' schools wherever this is necessary or possible.

537. The subjects of grants, fees and scholarships may be treated together, since the feature of concession (intended to popularise girls' education) is common to them all. The grant-in-aid system is similar to that for boys' schools, but more generous—not only are special capitations permitted (as shown in the preceding paragraphs), but, says the report from Eastern Bengal and Assam, the calculation of the grant is made with regard to the expenditure necessary for contingencies, for servants and for the conveyance of pupils to school. The proportion of allotment from public funds to the total expenditure is 24.9 per cent in the case of aided secondary and primary schools for girls, as compared with 14.1 per cent in that of boys' schools. The levy of fees is optional or non-existent in girls' schools, save in those of higher grade and the more expensive boarding schools. Thus, in English schools the average fee is Rs. 10.7 a year per pupil; in primary schools it is Rs. 28 (about 3¼ pence) a year (see supplemental tables 182 and 184). In all classes of schools the average fee is lower in publicly than in privately managed institutions, being in the case of primary schools only Re. 0.4. The total fee collection in schools for Indian girls (to which alone these figures refer) is Rs. 3,35,900 a year, or about one-eleventh of the total expenditure. Ordinarily speaking, girls compete for the scholarships open to boys and also have a certain number of scholarships reserved for them. This is the case in Bengal. In Eastern Bengal and Assam, special collegiate scholarships are reserved for girls, and a large number of reserved lower primary scholarships were established during the quinquennium. It is stated that 114 scholarships of different kinds were held by girls in this province during 1912. In the Punjab there is no competitive examination for girls' scholarships, but small monthly sums are paid to most of the pupils who pass the lower and upper primary tests. This, as the director says, amounts to paying girls for attendance, and should, now that schooling is more popular, be superseded by selection. The amount thus given has increased largely during the period.

538. Home teaching is the sole way of bringing education within the reach of purda women whose education during childhood has been neglected or
incomplete. Such classes, writes a missionary lady of experience, give an opportunity to the married and elderly people and to the widows of being able to read. They also create in the minds of the people, who have thus become familiar with education, a greater desire to educate their young daughters, so that this arrangement not only spreads education among the present generation, but also popularises it among them to the advantage of the younger generation. “In Burma,” remarked Mr. Orange, “there is no occasion for zenana teaching except among the Indians domiciled there, but in every other province zenana teaching is carried on either by missionary agencies or by associations of Indians or by both.” Doubtless there is a good deal of private tuition. The efforts of government have also increased during the quinquennium in the same direction; but the scheme is costly; its success depends on the existence of suitable teachers, who are still far to seek, and of a sufficiency, which has not yet been reached, of inspectresses; and its scope is naturally confined to large centres. The modus operandi is to appoint governesses who either go from house to house or take classes of ladies collected together in the house of some respectable family. Local committees of organisation are formed. Full figures are not supplied in the reports. In Bengal there are 76 teachers of these classes, and the number of pupils has risen from about 1,200 to 1,431. The chief inspectress in the United Provinces remarks:

“There are now five visiting governesses at work, and there are several places where an appointment would be made if a suitable teacher were forthcoming. On the whole the results achieved so far are far from proportionate to the outlay. In Agra, for instance, there are four visiting governesses and an average of 48 pupils at work daily out of 71 enrolled. But the inspectress reports that the work is so spasmodic that there is little real progress and the pupils hardly reach the lower primary stage; nor is there any real desire for this form of instruction though it is passively accepted when offered. On the other hand there is the fact that many of the better families in a city such as Lucknow are feeling the need of private teaching and make their own arrangements to secure it. In my opinion it is far better that they should be left to do so. No inspectress can have a proper hold over an itinerant teacher or check her work thoroughly while the responsibility of appointing women to such posts is heavy.”

In the Punjab it is estimated that there are 723 pupils; and in 1911 forty-five classes were started in Lahore under a strong committee of Indian ladies. From small beginnings in Eastern Bengal there have now sprung classes in nine towns (exclusive of a widows' industrial home), with fifteen teachers and 599 pupils, among whom 254 are Muhammadans. The teachers are generally in government employ, on pay ranging from Rs. 40 to Rs. 50 a month and carriage allowances. Five teachers are provided by mission bodies who receive grant.

Apart from the limitation of scope alluded to above, an obvious disadvantage of the system is that it may foster seclusion, especially by its extension to pupils of tender age who should be at school. It is difficult altogether to exclude these. Again, owing to the intervals which must elapse between the visits of governesses the standard attained is often low. The experiment however is one which is probably capable of considerable results.

539. The professional training of women is confined to medicine and professional teaching. There are 55 women in medical colleges, and 227 in medical schools. It is unnecessary to add to what has been said in chapter IX, and the training of mistresses will receive treatment presently. Allusion must however be made to the scheme formulated by Her Excellency Lady Hardinge for a school to train Indian nurses and midwives. It is proposed to combine the scheme with a medical college for women at Delhi, in commemoration of the visit of the Queen-Empress. Generous subscriptions have already been made by princes and wealthy land-owners. This institution will remove a powerful check to the medical education of women—the necessity of studying in men's colleges or mixed classes.

540. The girls who are studying industries are returned as 3,017, of whom industrial 201 are Europeans and 1,372 are Indian Christians. In schools of art there are education. are 56 girls—all with one exception being Europeans, Indian Christians or Parsis. In commercial schools there are 258; but these are nearly all Europeans. In Madras presidency there are 753 girls in industrial schools. Presumably a considerable number learn lace making. This, says the report,
holds out to women a prospect of earning in their own homes. The director of industries considers the instruction in this subject more efficient than in any other and hopes that, if home firms can be interested in Indian-made lace, a large industry may spring up. In Bombay the number of industrial pupils is almost negligible. But government aids a lace school at Nagar, a Salvation Army girls' industrial school at Satara and a Zenana Bible and Medical Mission embroidery class at Mannad. Bengal returns 681 pupils. The most important institutions are those situated at Kalimpong in connection with the Church of Scotland Mission under the superintendence of Mrs. Graham. These consist of lace, embroidery and weaving schools. The sale of lace in 1911 realised over Rs. 7,000; and 36 teachers have been trained since 1905 for giving instruction in branch lace schools. The main object is the establishment of home industries. There is a Buddhist school at Darjeeling which combines weaving and knitting with religious instruction in Tibetan, etc. The Mahila Shilpa Asram in Calcutta is a purdah institution, managed solely by a committee of ladies, which teaches machine stocking-knitting, weaving and needlework—lace making proved a failure. It receives an annual grant of nearly Rs. 6,000 from government. There are other schools—mainly for lace—at Bhawanipur and Entally (Calcutta), Cuttack, Ranchi, etc. These are generally managed by missions and staffed with trained teachers from Kalimpong or, in the case of Roman Catholic missions, with skilled nuns from Europe. There is also a Mission Widows' Industrial Home at Baranagore, with 45 inmates, who learn various industries, including carpet weaving. The Punjab has 1,069 pupils. "Gold shoe embroidery is well taught in Delhi, and at Palwal lace and network are thoroughly learnt. The S. P. G. middle school, Delhi, has a Limerick lace class which is entirely self-supporting and in which very good work is done." The Limerick lace done at Queen Mary's College is also particularly good." In other provinces the numbers are small. Convent schools in Burma teach cookery, dress making, needlework and lace making; weaving is taught at the S. P. G. girls' school, Shwebo, and in fourteen vernacular schools. There are industrial schools at Dacca and Gopalganj in Eastern Bengal, and a widows' home, established by a mission lady, at Orakandi (Faridpur)—needlework and cookery are taught. In the Assam Valley four schools have weaving looms; the mission at Nowgong (Assam) has established a weaving class; and in St. Mary's Convent at Shillong girls are trained in laundry work, sewing, house-work and cooking.

541. These last, however, carry us to industrial subjects taken as a part of the ordinary course. Needlework is generally taught; domestic economy frequently. There is a strong tendency to sacrifice utility in needlework for showy and inartistic designs. The Bombay inspectress says that plain needlework is not popular with the parents and the principals of schools are inclined to defer to the parents' taste and encourage showy embroidery. The same complaint is made by the inspectress in the Punjab, who laments the neglect of the old and beautiful patterns for ugly work in Berlin wool and velvet embroidery. The Bombay inspectress also says that the teaching of domestic economy will be valueless till it is supplemented by practical work:—

"It is evident that the subject is looked upon as one for examination only and it is probable that more than 90 per cent. do not attempt to apply the rules of hygiene, etc. I learnt from an intelligent class (ages varying from 15 to 18), who were able to answer fluently from the notes dictated by the teacher, that they all performed a share of the household duties. On my hazarding the suggestion that it was very easy to dispose of the kitchen refuse by throwing it over the wall into the neighbouring compound, they cheerfully acquiesced and said that that was what they usually did."

542. The extraordinary difficulties connected with girls' education have led Local Governments to take special measures for consulting those concerned in the work of teaching and others interested in the subject, and also, so far as possible, to enlist the advice and cooperation of ladies. A committee was summoned in the United Provinces in 1905 and funds were allotted for giving effect to some of its recommendations. During the quinquennium a standing committee was established in Eastern Bengal and Assam. Half the members were ladies. The first session of the committee was held in 1908, and sessions were held in subsequent years. Among its principal recommendations have been the creation of a network of board schools in Eastern Bengal, for which
end a survey has been undertaken; the framing of a special curriculum, with
special text-books, for all but the highest classes; an active policy of training
and of zenana classes; and special measures for Muhammadans. The exist-
ence of this committee, working closely with the department, has no doubt
had admirable results.

543. As one of the effects of these central advisory bodies attempts have
been made to constitute local committees. These were established in the
United Provinces in 1908, but have not flourished. They generally lacked,
says the report, the spontaneous vitality that would ensure regular interest
and work; a few have shown fitful signs of life; still fewer have evinced a
genuine interest in their work; the majority have died a natural death. The
committee in Eastern Bengal and Assam recommended the formation of com-
mittees of ladies at district and sub-divisional headquarters. The result is
not reported; but there has been a general reorganisation of school committees
and ladies have been placed on them.

544. From nearly all provinces comes the complaint of the scarcity of
women teachers. The attendance of small girls at school is tolerated or even
desired by parents in many localities. Their continuance at school after the
age of twelve is disallowed. The idea of their entering a profession is
generally viewed with abhorrence. Hence the number of little girls to be
enrolled far outstrips the number of women available to teach them. Owing to
this dearth, female teachers can command a higher wage than men. A lady
B.A. may commence service on pay which the less rare male commodity can
attain only after some years. But, even so, women are often not forthcoming
-especially in elementary schools. When this is the case, men considerably
past the prime of life are generally selected for this office. In default of
women their utilisation is generally approved and proves fairly satisfactory.
Indeed, we learn that in a certain district of the United Provinces "most of
the so-called schools in the villages are merely providing a stipend for some
female, and could only discredit female education;" while the chairman of
the board in another district writes, "At the present stage of female educa-
tion, the employment of superannuated male teachers has this advantage
that, in order to secure a means of livelihood for themselves, they create a
desire for female education in villages which could otherwise perhaps not be
touched by the movement for years." But the general cry is for women to
Teach girls; and their paucity is regarded as a serious obstacle to progress.
In some provinces the majority of girls (even of those reading in girls' schools)
are still taught by men. Nevertheless improvement, even in backward
localities, is reported. In provinces where education has made headway, the
condition of things is much more satisfactory. Full figures for women
teachers are not available. Those for a few areas in advanced provinces will
give a sufficient indication. In Madras, the southern circle shows a majority
of women over male teachers in girls' schools, in the central circle male
teachers form only 36 per cent. of the total. In the less advanced northern
circle the employment of male teachers was almost the rule till some improve-
ment was effected in the last year of the quinquennium. In Bombay there are
1,154 primary girls' schools, and no less than 1,342 women teachers in them.

545. Training presents an added difficulty. Even in Bombay, where
training facilities are particularly numerous and of long standing, only 593 of
the 1,342 mistresses just mentioned have undergone training. Not only are
the remaining 747 untrained; but 615 of them have not even passed the vernac-
ular final examination. An inspectress in Madras writes, "The child widow
is marked out by all the circumstances of her life to be the teacher of the
future. Other women teachers are full of family cares and this is one reason
why they are seldom successful in their school work." Another reason
appears from the report of an inspectress in Bombay, who says that the
husbands of married teachers are inclined to interfere in the work of the
schools and to instigate their wives to submit petitions and generally to
neglect their duties. "There are," she says, "a number of mistresses in the
department with worthless husbands whose chief purpose in life seems to be
to get their wives into trouble."

546. There are now 85 institutions for training mistresses, with 1,508
pupils, as against 63 institutions and 1,278 pupils in 1907. Of the institu-
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tions, 24 are managed by government, three by local bodies, one by the native states in Bombay, and 57 (of which 49 are aided) by private bodies—largely missions. The total cost has risen from Rs. 2,43,236 to Rs. 3,70,160, of which over 2½ lakhs are provided by government, nearly three quarters of a lakh from private (largely mission) sources and most of the rest by local bodies or the native states of Bombay. The average annual cost of a pupil is found to be Rs. 261 (but, since expenditure is not always shown, in reality higher) and rises to Rs. 368 in the United Provinces. The most complete arrangements are in Madras and Bombay, each of which has over 400 pupils under training. Bengal has no institution for training secondary mistresses; the vernacular training classes (with the exception of two government schools) are generally managed by missions. Eastern Bengal and Assam had no arrangements of any kind; but government classes were established both for primary and secondary teachers at Dacca during the quinquennium and mission bodies in Assam are being encouraged to open classes. The United Provinces has some good institutions, notably the Isabella Thoburn Normal School at Lucknow. The Punjab has a government school at Lahore and classes attached to secondary schools. In Burma there are four aided mission schools. In the Central Provinces there are two government colleges. A more detailed description of the arrangements in each province will be found in appendix XXVI.

547. It is an accepted doctrine that the administration and inspection of girls' schools in India should, so far as possible, be in the hands of ladies. The difficulty of transferring these institutions from the ordinary to a special agency arises from the smallness of their number and the fact that they are scattered about often at long distances where their inspection (unless combined with that of boys' schools) can be carried out only at considerable inconvenience and the expenditure of much time and money. In 1907, there were 14 inspectresses, of whom all those in Madras, Bombay, Bengal and the Central Provinces (numbering seven), as well as the chief inspectress in the United Provinces, were in the Indian educational service, while the other four in the United Provinces and two in the Punjab were in the provincial service. There were also 13 assistant and seven sub-assistant inspectresses, making a total of 34. Burma and Eastern Bengal and Assam had no female inspecting staff. In the latter province a staff was created during the quinquennium. The sanctioned total is now 21 inspectresses (of whom 12 are in the Indian educational service), 17 assistant inspectresses and seven sub-assistant inspectresses. (One sanctioned post of inspectress and one of assistant inspectress in Burma have not been filled.) The transfer of control and inspection from the ordinary agency is not complete; and different arrangements have been made in different provinces, such as the transfer of certain classes of institutions to the inspectresses, with duties of inspection and advice as regards others.

548. Madras has three inspectresses and ten assistant and sub-assistant inspectresses. Bombay has two inspectresses. In Bengal there are two inspectresses and six assistant inspectresses; their powers of control have been extended, but administrative matters still rest with the inspectors. The system prevailing in the United Provinces has been entirely changed. There were four inspectresses under the orders of the inspectors, the latter being indirectly responsible for the education of girls. Their number has now been raised to seven, and their pay to Rs. 150 rising to Rs. 250. Their official relations with inspectors have been severed, they have been placed under the control of a chief inspectress, they inspect schools of every type, and they are solely responsible for model girls' schools. The chief inspectress mainly directs and organises; she inspects only the larger schools and those in special need of attention. An assistant inspectress has been put in special charge of the city schools in Lucknow, apparently with excellent results. In two districts a Hindu lady has given valuable assistance as honorary inspectress. In another case the results were less happy. In the Punjab there are two inspectresses and two assistant inspectresses. A scheme is under consideration for the appointment of an assistant inspectress in each division with a view to establishing training classes, the assistance of local effort, etc. Posts of inspectress and assistant inspectress have been sanctioned for Burma, but
have not been filled owing to want of funds. Two inspectresses and two assistant inspectresses have been appointed during the quinquennium in Eastern Bengal and Assam. The Central Provinces has one inspectress and two assistant inspectresses. As this is inadequate, many schools have had to be handed over to deputy inspectors—an unsatisfactory feature, since the presence of an inspectress is a powerful factor in the success of schools and their management by women has popularised them.
549. In a country where over one-third of the area is ruled by Indian chiefs, and where class distinctions are, in Lord Curzon's words, ingrained in the traditions of the people and indurated by prescriptions of religion and race, it is necessary to make special provision for the education of future rulers and nobles. For this purpose special institutions have been established, amply endowed by the chiefs themselves and aided by government to maintain a strong staff. The original object with which these colleges were founded was, again to quote Lord Curzon, "in order to fit the young chiefs and nobles of India, physically, morally and intellectually, for the responsibilities that lay before them, to render them manly, honourable and cultured members of society, worthy of the high station that, as Ruling Chiefs, as thakurs or sirdars, as landlords or jagirdars, or in other walks of life, awaited them in the future. With this object in view the founders of these institutions, deliberately selecting the English public school system as that which had best succeeded in doing a similar work among the higher ranks of English society, sought to reproduce its most salient features here."

550. The best known of these institutions are the four Chiefs' colleges—the Mayo College at Ajmer for Rajputana, the Daly College at Indore for Central India, the Aitchison College at Lahore for the Chiefs of the Punjab, and the Rajkumar College at Rajkot in Kathiawar for the Bombay Chiefs. These were founded between the years 1870 and 1886. It was one of Lord Curzon's many activities to acquaint himself with their working and to call a conference on the subject in 1902. As a result, they were considerably reorganised; and a special branch of the Indian Educational Service was established, numbering fourteen officers, together with Indian assistants, to carry on the instruction. The administration of the colleges is in the hands of councils, consisting of political officers and chiefs. At the Mayo College and Daly College His Excellency the Viceroy is president. His Excellency the Governor of Bombay is president of the Rajkumar College Council. At the Aitchison College the president is His Honour the Lieutenant-Governor of the Punjab. The ultimate control of the colleges rests with the Foreign Department. During the quinquennium the number of pupils in these colleges has increased from 319 to 413, and the expenditure from about 2½ lakhs to about 4 lakhs, to which government contributes about 1½ lakhs.

551. The five years have witnessed a steady development. The number of pupils at the Mayo College has risen from 143 to 202, the income of the college from Rs. 83,000 to Rs. 1,20,000, and the chiefs have added over two and-a-half lakhs to the endowment fund. The beautiful building has been enlarged by seven class-rooms and two laboratories, the latter fully equipped by His Highness the Maharaja Scindia of Gwalior. New houses for the residence of the pupils have been erected. His Highness the Maharao of Kotah has presented an up-to-date sanatorium, with quarters for nurses. The college property has been increased by the addition of 52 acres of land, purchased with a lakh of rupees, the gift of His Highness the late Maharaja of Jodhpur. His Highness the Gaekwar of Baroda presented a squash racquet court. After the Durbar at Delhi, Her Imperial Majesty the Queen-Empress visited the college. On this occasion every pupil was presented to Her Majesty, and the college squadron furnished the escort when Her Majesty visited the city.

552. The numbers in the Daly College have, notwithstanding disorganisation caused by the visitation of plague to Indore, risen from 54 to 64. A College system of prefects was instituted at the close of the quinquennium. The growth of a healthy school spirit is particularly noticed. There have been considerable building operations. His Highness the Maharaja Scindia of
Gwalior presented a cricket pavilion. New boarding houses have been erected. Old boys, who have inhabited rooms, are co-operating in their upkeep, etc. The new college building was also completed and opened by His Excellency the Viceroy just after the close of the quinquennium.

The Aitchison College, Lahore.

The average number of pupils in the Aitchison College has risen from 72 to 100 and stood at 105 in the last year of the quinquennium. This college is peculiar in that some of the pupils attend the government college in Lahore. A useful adjunct to the institution is a small agricultural and dairy farm. As a matter of detail it may be mentioned that the conversational method of teaching English has been adopted in the lower forms and has been found eminently successful. During the period places of worship have been constructed for the Sikh and Hindu pupils.

The Rajkumar College, Rajkot.

At the Rajkumar College 49 Kumars were admitted during the five years against 46 withdrawals, and the number at the close of the period was 42. The finances have been strengthened, the fees now averaging Rs. 30,000 a year. Many gifts have been made to the college—a swimming bath by His Highness the Jam Sahib of Navanagar, two squash racquet courts by His Highness the Raja Saheb of Dhrangadhra, and a sanatorium. His Highness Sir Bhavsinhji of Bhavnagar has published a beautiful history of the college. There is a successful carpentry class. It is interesting to learn that fifteen ex-pupils have during the quinquennium been installed as rulers, ten have proceeded to the Imperial Cadet Corps at Dehra Dun, and sixteen were included in the escort provided by that corps for His Imperial Majesty at the Durbar at Delhi. A sign of the interest maintained by chiefs in the college where they studied is the establishment of a Past Kumars' Club, for which liberal funds have been subscribed.

General characteristics.

A notable feature of the college life is the strictly residential system. Sometimes the Kumars live in hostels, sometimes in separate houses erected by the family to which they belong for the reception of its scions. Tutors and guardians (Motamids and Musahibs) are placed in charge. And the pupils are constantly in touch with the English staff on the playing-fields and elsewhere. The different parts of education are treated in due perspective. Great care is bestowed on physical upbringing. Riding, tent-pegging, football and cricket are as much a part of the daily life as are intellectual studies. As an instance of the attention paid to religious training it may be mentioned that the Aitchison College possesses a masjid for the Muslims, a gurdwara for the Sikhs and a mandir for the Hindus (the two last, as mentioned above, recently constructed); the pupils attend these two or three times daily; and qualified religious instructors are provided. The bearing and quiet discipline of the Kumars cannot but impress the visitor. It would be hard to find places of instruction more truly and broadly educative, or better calculated to achieve the object in view. Inured from an early age to a simple manner of life, to a careful physical training and to the discipline which, in teaching to obey, teaches also to rule and increases proper self-respect; among quiet surroundings and the influence of dignified buildings and well-ordered playing-fields, the future chiefs and nobles imbibe the education best suited for their calling in life.

Courses and examinations.

Yet, even in the more conservative areas of India, the exigencies of modern life, the demand for higher forms of efficiency and specialisation, have made themselves felt. A strong and laudable desire has evinced itself among the chiefs (and freely voiced by Her Highness the Begum of Bhopal) for further improvement in the teaching capacity of the existing colleges and the addition of facilities for an altogether higher standard of instruction equivalent to that required in attaining a degree. The former demand has been met by the institution at each of the colleges of a diploma examination (first held in 1905), common to them all, the subjects in which are English, history, geography and mathematics; and one out of each of the following groups:—(i) any vernacular, (ii) either science or Sanskrit or Persian, (iii) either administration or advanced mathematics. The numbers of those who have appeared and passed during the quinquennium are 89 and 79 respectively. This examination is regarded as the equivalent of the matriculation by the University of Allahabad in the case of pupils of the Mayo College (it
is understood the University is reconsidering this arrangement) and by the Punjab University in the case of pupils of the Aitchison College. The University of Bombay refused recognition of the examination in the case of pupils of the Rajkumar College, partly because a classical language formed no necessary part of it. Further, to satisfy the wish for a still higher standard, a post-diploma course, extending over three years, and comprising English, history and studies in administrative subjects of considerable difficulty, was established in 1907 at the Mayo College, Ajmer, and in August 1909 at the Rajkumar College, Rajkot; in 1912 the Daly College, too, had a class of three students. It was afterwards found convenient to concentrate this course at the Mayo College. The passing of the examination is regarded as a qualification equivalent to the B.A. for government service by the Government of India and the Local Governments of Bombay, Bengal, the United Provinces, the Punjab, the Central Provinces and the North-West Frontier Province. Though the number of candidates is few (three having passed out of five presented during the quinquennium), the experiment is regarded as sufficiently promising to justify further extension of the system. The best method of effecting this is now under consideration and important development may be expected in the future. The need for increasing efficiency has thrown a strain upon the staff and steps have been taken to increase it. And the re-adjustment of organisation and courses to provide for higher study without detriment to the essential features of the life in the colleges requires careful solution.

557. Before leaving this subject, it is necessary to state the change which has been made in the arrangements for inspection. Previously the Director of Public Instruction in the Punjab was responsible both for this and for the conduct of the examination. In 1907-08, the Director General of Education in India, assisted by another officer, performed these duties. In both cases the task was found impracticable as an addition to the ordinary labours of the officer concerned. Accordingly in 1908, it was resolved that two educational officers (one qualified in science and mathematics, the other in literary subjects) should annually be selected and receive honoraria for inspecting the colleges and for aiding in the conduct of the examination, the general supervision of which rests with the Department of Education in the Government of India.

558. Besides these four colleges, which serve the large collections of native states in northern, central and western India, there are institutions in other localities for the education of chiefs and nobles controlled by Local Governments. At Newington, Madras, the Court of Wards maintains a school for the minor proprietors of estates that come under their management. It contains thirteen pupils and is well reported on. In 1909-10, at the instance of the Maharaja of Bobbili, government appointed a committee to draw up a scheme for a zamindars' college. This still awaits the raising of funds. Efforts are made in the Bombay presidency for the education of Girasias and Talukdars, partly in special schools as at Wadhwan, Gondal, Sadra and Godhra, partly in hostels as at Dandhuka (where an excellent building has just been completed) and at Nadiad for those who cannot afford education at the special institutions, and in the Talpur boarding house attached to the Sind madrassa for descendants of the ancient Mirs of Sind. In Bengal, the period has seen the amalgamation of the madrassa at Murshidabad—a high school intended for the education of the Nizamat, or descendants and relations of the Nawab—with the Local Government high school. The Nizamat boys are lodged in a special hostel where provision is made for their discipline and religious training. Several sons of zamindars read at the Kanchi, Hazaribagh and Chaibassa High Schools, at the first of which hostel arrangements are made for them under the supervision of the European headmaster. Some of the feudatory chiefs of Orissa read at the Mayo College, others at the Rajkumar College at Raipur. The Colvin Talukdars' school at Lucknow, for the sons of the nobles of Oudh, has been greatly improved. The staff has been strengthened by the addition of an English vice-principal; the pay of the Indian teachers has been revised; the accommodation in class rooms and

* Annual Report of the Talukdari Settlement Officer for the year 1911-12.
hostels has been increased; a science laboratory, a new library and a common
room have been erected by subscription; Maharaja Sir Bhagwati Prasad
Singh of Balrampur has presented a swimming bath; the Sajjad Memorial
hall has been added, and a plot of land purchased for a demonstration farm.
"I have no hesitation," says the inspector of schools, "in praising very highly
the painstaking care that is bestowed upon all the boys now being educated
here. The work in school, the games, and the supervision of the hostels and
of the menial staff are all very carefully organised and systematically check­
ed." The only cause for regret is that more of those for whom the institution
is intended do not make use of it or do not enter it at a younger and more
malleable age. The highest enrolment recorded was in 1910, when the num­
bers reached sixty-four. The Aitchison College at Lahore has already been
briefly described. But it is interesting to learn that a rough annual census
is taken in the Punjab with a view to discovering how far the sons of chiefs
and gentlemen of rank are being educated. So far as such figures are
capable of exactitude, it is found that out of 520 such boys, only five were
undergoing no education, while the great majority are in schools and colleges.
In the resolution the Lieutenant-Governor says, "The Queen Mary's College
will, it is hoped, eventually do for girls of good family what the Aitchison
College is doing so well for boys of the same class." Sons of the Shan Chiefs
in Burma are educated in a special anglo-vernacular school at Taunggyi,
which is reported to be flourishing. At Raipur in the Central Provinces
there is a Rajkumar College for the numerous states and zamindaris of the
eastern part of that province and for the neighbouring states of Bengal.
There are 27 pupils. In 1909, the final examination of the college was rec­
ognised by the University of Allahabad as equivalent to the matriculation.
In 1910, a science laboratory was completed. The system of religious in­
struction has continued with success. The question of reorganisation is
being contemplated, and just after the quinquennium closed a member of the
Indian educational service was appointed principal.
CHAPTER XV.

EDUCATION OF EUROPEANS.

1.—General.

559. Special institutions are maintained for the education of "any person of European descent, pure or mixed, who retains European habits and modes of life." In addition, fifteen per cent. of the number enrolled in each school may be Indians (in Bombay twenty per cent.). The definition is a reasonable one, as was pointed out at the conference of 1912. The report from Bengal states that it is too wide for purposes of competition for scholarships. Scholarships for Europeans are distinct from those for Indians, as are also curricula, examinations, etc.

560. Some of the European schools were founded at an early date—the Calcutta charity schools, the Doveton College, the Martinieres, etc. In 1859 Bishop Cotton appealed for a school in the Himalaya. The advantage of locating schools in a healthy climate was obvious. The Bishop Cotton and the Lawrence Military Schools, as well as many other institutions, are to be found in the hills or in salubrious places like Bangalore. The question of the education of Europeans and the domiciled community came for a time into prominence owing to this appeal and Lord Canning's minute on the subject in the succeeding year. The main policy laid down in the minute was self-help with liberal aid for the accomplishment of a task which neither government nor mission bodies could undertake. Save for a special report which showed that in 1876 there were 15,067 children of the domiciled community at school out of a total of 26,649, and that government spent annually 13 lakhs on the schools, the problem sank into comparative obscurity till it was revived by Lord Lytton in 1879, when Archdeacon Baly's Committee was constituted and made some striking recommendations. In 1883, a code was issued which prescribed a system of aid by results. The whole question was again raised at Lord Curzon's conference in 1901. Two committees were formed—one, the Hill Schools Committee, to enquire into the administration of certain institutions, the other, Mr. Pope's Committee, to revise the code. This brings us within two years of the quinquennium under review. The revision of the code, the grants made during the period and the conference held just after its close will be dealt with presently. An admirable summary of the history of European education up to 1886 is to be found in the first quinquennial review, by Sir Alfred Croft.

II.—Progress in the quinquennium.

561. In 1907 Mr. Orange observed that the number of Europeans and of the domiciled community under instruction showed no tendency to increase. Inclusive of those reading in schools for Indians, it was 29,174 in 1897 and 31,130 in 1907. Mr. Orange did not conclude from this that the possible maximum had been reached. On the contrary, assuming that the number of this community must have increased and having regard to the fact that in 1892 the number under instruction nearly equalled those of a school-going age (26,000), he considered that probably a greater proportion of the lower class were growing up out of the reach of schools than was the case ten and fifteen years ago. The figures available at the close of the last quinquennium warranted the supposition that some 7,000 children are going uneducated. On the one hand, Mr. de la Fosse writes, that, though the figures in the United Provinces would seem to show that there are children growing up illiterate, the discovery of such cases is comparatively rare and is confined to places far removed from schools. Sir A. Bourne suggests that a slight diminution of the numbers at school in Madras is due to a diminution of the European population of that presidency. The Burma census report states that every adolescent and adult member of the European and Anglo-Indian races in that province is literate. On the other hand we have the social

conditions prevalent in the Kintals of Calcutta and similar slum populations in Madras and other large cities. And Mr. Wright observes that in the Central Provinces during the past ten years the European and domiciled population has increased by 54 per cent., the children at school by only 6-7 per cent. Too much regard must not be paid to provincial figures and deductions from them; for members of this community frequently avail themselves of educational facilities in provinces other than that of their residence.

562. In British India as a whole the number of European schools and colleges has slightly decreased, owing to the disappearance of collegiate departments which mainly existed in name and of primary schools which, save as affording a preparatory stage in small places, are not generally regarded as serving the needs of the community. Pupils have increased from 24,882 to 33,551 (see supplemental tables 186 and 193). Not all these pupils, however, are Europeans; and, on the other hand, there are Europeans reading in schools primarily intended for Indians. There are 2,271 Indians reading in European schools and 3,021 Europeans in schools for Indians. The number of Europeans at school including 71 in private institutions would therefore be more correctly stated as 34,372. But this figure again is fallacious. It does not include pupils in schools situated in areas not covered by the provincial reports; and one of those areas—the civil station and cantonment of Bangalore—is one of the most important centres of European education in India, containing seventeen schools with 1,905 European pupils drawn, not merely from the place itself, but also from distant provinces. The addition of these brings up the number at school to 36,277. This represents a substantial advance upon any previous figure reported, accounted for partly by the increase in those at school and partly by the previous omission of the Bangalore figures. The figure is still slightly under-estimated as it takes no account of schools in places like Quetta and Hyderabad.

563. Nor is it easy to calculate the European population of a school-going age. The total number of Europeans and the domiciled community in all India (both British provinces and native states) is now returned as 301,433. But the ordinary formula of fifteen per cent. as representing the proportion which should be at school does not hold. First, the actual strength of the British troops serving in India is 75,319 (viz., 2,330 officers and 72,989 in other ranks). The proportion of children is naturally less in a military population (where marriage is restricted by the limit of soldiers' wives permissible on the strength) than in a settled civil population; nor are the figures of children studying in regimental schools shown in the returns. Second, a considerable number of Europeans, civil and military officers, merchants, etc., habitually send their children to be educated in England; while a certain portion of the well-to-do domiciled community undoubtedly follow the same practice. It would perhaps be reasonable on these grounds to deduct 60,000 from the population for purposes of calculating the proportion which is of school-going age. If we take the population as 240,000 and the number at school as 36,000, the proportion at school would be 15 per cent. This rough calculation (which must be taken for what it is worth) would appear to show that all those of a school-going age are at school. On the other hand, there is no doubt that a certain number of children are growing up uncared for and untaught in the by-ways of big cities; and it is probable that the children of a school-going age should, in the case of this community, be reckoned on a higher percentage than fifteen, since a reasonable livelihood is possible for its members only if they pursue their studies to the age of seventeen or eighteen years. Nevertheless, previous calculations have probably erred on the side of pessimism owing to the omission of Bangalore schools from the figures and the inclusion in the figures of population of a military element that amounts to no less than one-fourth of the whole.

564. The total expenditure, direct and indirect, on European institutions has risen from Rs. 36,04,759 in 1897 and Rs. 53,03,285 in 1907 to Rs. 65,24,645 in the last year of the quinquennium. Of this sum, direct expenditure accounts for Rs. 34,53,496 against Rs. 27,16,371 in 1907. The growth is large, but has been especially large under indirect expenditure. Here the increase is not in expenditure on buildings, etc. (which has actually declined):
but under the miscellaneous head, where it has risen from Rs. 13,65,198 to Rs. 23,63,776. Detailed figures in the Bengal report show the cause—a large expansion in boarding charges, due doubtless to increased numbers and a better standard. Out of a total expenditure in that province of Rs. 9,49,681 under the miscellaneous head, boarding charges account for no less than Rs. 6,33,584, while contingencies, etc., are responsible for Rs. 1,55,825.

565. As to sources of income, no less than Rs. 44,00,000 of the direct and indirect expenditure is derived from fees, subscriptions, etc., while Rs. 21,24,534 comes from public funds. But, by reason of the items included under indirect expenditure, this does not form an accurate criterion. It is necessary to consider direct expenditure. Of the direct expenditure upon each pupil in a European institution, one-third is derived from public funds, against one-half in institutions for Indians. The gratuitous services of a host of devoted teachers in denominational schools, especially those maintained by Roman Catholic orders, constitute a further private contribution of incalculable value. The annual tuition fee for a pupil in a European institution averages Rs. 38; for a pupil in an institution for Indians it averages Rs. 2. These figures testify to a considerable amount of private effort. But it is to be remembered that the majority of European pupils are educated in secondary schools—a fact which partly explains both the larger private contribution and the higher fee-rate. Also, the increase in recent years has been in provincial expenditure (aided by imperial grants). It has been mentioned that in 1876, government spent 12½ lakhs on this kind of school. In 1897, the expenditure (both direct and indirect) from this source had risen to Rs. 7,75,000, in 1907 to Rs. 16,34,000, and in 1912 to Rs. 20,95,000. The variations in fee income are remarkable—Rs. 31,11,000 in 1897, falling to less than Rs. 16,00,000 in 1902, and gradually rising again to Rs. 24,69,000 in 1912. These figures include boarding as well as tuition fees; the variations are probably due to the omission of the former in some years. Subscriptions, etc., show slow but steady increase from Rs. 15,00,000 in 1896 to Rs. 17,62,000 in 1907 and to Rs. 19,31,000 in 1912.

566. Thus, while benevolence plays a solid and steadily increasing part in Imperial the education of this community, the direct cost to parents and pupils has fallen in the last fifteen years (though it displays a tendency to rise to its former level), and expenditure from government funds has greatly increased. A new impetus has been given to private effort by the formation of Sir Robert Laidlaw's Committee, which is now collecting funds for schools of all denominations except Roman Catholic schools. The great increase in state subsidies within recent years dates from the commencement of a liberal policy of imperial assignments. In 1906 the Government of India made a recurring grant of Rs. 2,46,000 in aid of this class of education. The objects specially recommended were the improvement of the pay of teachers, enhancement of grants for equipment and maintenance and provision of scholarships on a more generous scale. A recurring grant of Rs. 10,000 was also made to the Government of the Punjab for the maintenance of the training class at Sanawar. Early in 1911 a non-recurring grant of Rs. 6,57,000 was given. In 1912 new imperial assignments were made of Rs. 20,000 non-recurring and Rs. 3,70,000 recurring. These grants were distributed to provinces as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>1906</th>
<th>1911</th>
<th>1912</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Madras</td>
<td>40,000</td>
<td>30,000</td>
<td>20,000</td>
<td>90,000</td>
</tr>
<tr>
<td>Bombay</td>
<td>35,000</td>
<td>10,000</td>
<td>40,000</td>
<td>85,000</td>
</tr>
<tr>
<td>Bengal and Eastern</td>
<td>70,000</td>
<td>1,19,000</td>
<td>67,000</td>
<td>250,000</td>
</tr>
<tr>
<td>Bengal and Assam</td>
<td>50,000</td>
<td>20,000</td>
<td>40,000</td>
<td>110,000</td>
</tr>
<tr>
<td>United Provinces</td>
<td>30,000</td>
<td>30,000</td>
<td>70,000</td>
<td>130,000</td>
</tr>
<tr>
<td>Punjab</td>
<td>12,000</td>
<td>27,000</td>
<td>39,000</td>
<td>88,000</td>
</tr>
<tr>
<td>Borne</td>
<td>12,000</td>
<td>25,000</td>
<td>40,000</td>
<td>87,000</td>
</tr>
<tr>
<td>Central Provinces and Bear.</td>
<td>12,000</td>
<td>25,000</td>
<td>40,000</td>
<td>87,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,56,000</td>
<td>6,57,000</td>
<td>3,70,000</td>
<td>6,23,000</td>
</tr>
</tbody>
</table>

(a) Includes Rs. 10,000 for Sanawar.
(b) Includes Bihar and Orissa and Assam.
If it is permitted to look beyond the quinquennium, we find that in 1913 yet other grants were made, aggregating Rs. 28,00,000 non-recurring and Rs. 3,00,000 recurring. Thus, apart from the grants of 1906, and apart from any increase in provincial expenditure, the imperial grants given in the past three years amount to £231,800 non-recurring and £44,666 annually recurring.

567. The features of the quinquennium have been a more generous treatment of the institutions designed for this deserving and useful section of the population, through the application of the new code of 1905 (some of the features of which will presently be described) and of liberal grants. Sir A. Bourne says of Madras, "Having in view the geographical distribution of the schools, which leaves no centre of European population without at least one, the operation of the provision in the code for the assisted education of children whose parents live in places where there is no school, and the activity of the orphanages, there is no reason to think that the supply of European education does not adequately meet the demand for it." Mr. Godley also writes of the Punjab:

"The subject of European education in India has of late been attracting much attention, and somewhat sweeping assertions have been made regarding the inefficiency of the schools and the inadequacy of the government grants. Whatever may be the case in other parts of India, it would be a mistake to suppose that in the Punjab the problem has not been fairly dealt with in the past, or that there is present neglect. There is sufficient school accommodation for the comparatively small number of children, at any rate for girls. Thanks to the unstinted efforts of the nuns of the various orders, the members of St. Hilda's Society, and other devoted workers, and also to liberal assistance from government, education is attainable at a very moderate cost. There is no class of European or Anglo-Indian children in the province growing up without education for want of school facilities. Poverty or improvidence of parents may cause hardship in individual instances; such cases, however, occur in every country, and can only be satisfactorily provided for when the concessions offered by the state system of education are supplemented by private charity. Relief of this kind is afforded in the Punjab by the Anglo-Indian Children's Relief Association, the Punjab Masonic Institute, and by indigent grants from government. Money could doubtless be devoted with advantage to improving the school staffs and the quality of the teaching, but a pessimistic view of the future of European education in this province does not seem to be warranted by facts."

568. The problem, however, is one of such importance to a community, small in size, but for whose very existence the present form of government is responsible, that it was deemed advisable to hold a representative conference in Simla in 1912, which is hereafter referred to as the conference of 1912. This conference was presided over by the Hon'ble Sir Harcourt Butler, Member for Education in the Viceroy's Council. There were in addition thirty-nine representatives of all interests, including the Bishops of Bombay and Lahore, the directors of public instruction and persons engaged in active educational work in schools of different denominations. The Hon'ble Mr. Sayid Ali Imam, Law Member of Council, and the Most Reverend Archbishop Kenealy also attended some of the sessions. Many important and practical resolutions were passed. Those which called for most urgent treatment dealt with the subjects of extension of education to children who do not now attend school and the improvement of the pay and prospects of teachers. Others dealt with the grading of schools, the training of teachers, the foundation of a college for Europeans, grants-in-aid, examinations and certificates, scholarships, and medical inspection and supervision. Some of them are noticed in detail in the last section of this chapter.

III.—Institutions.

569. Out of the total of 390 institutions for Europeans, only twelve are maintained by government; 356 are aided; 22 are unaided. The schools are generally managed by religious bodies. Those maintained by government, by committees, by railway companies and by private individuals are undenominational. It has been estimated that about fifty per cent. of the children at school are educated in Roman Catholic schools. In Bengal, for instance, the pupils are distributed as follows—in Roman Catholic schools, 55-89 per cent; in Church of England schools, 16-34 per cent; in Non Con-
formist schools, 6.0 per cent; in Church of Scotland schools, 3.55 per cent; in schools under Jewish management, 1.7 per cent; in government schools, 3.5 per cent; and in schools under other undenominational management, 13.0 per cent. In Bombay we find that 43 schools are Roman Catholic, in 33 the pupils are brought up in the Church of England, and ten are managed by other Protestant bodies.

570. Where educational institutions are of a denominational character, overlapping is inevitable. The existence of overlapping is mentioned in five of the provincial reports. In Madras and the Punjab this has been to some extent remedied by the amalgamation of higher schools. In the latter province the ideal is that secondary education should be given as far as possible in boarding schools in the hills, while schools in the plains should be of the primary type, save at Lahore. Though Mr. Godley says that the ideal is not likely to be fulfilled in the immediate future, a certain amount has already been done by abolishing the higher classes in some of the plains schools. The general question was considered by the conference of 1912 and a resolution was passed urging the desirability of concentration.

571. In 1907 Mr. Orange remarked that there were attached to the schools Colleges for general education fifteen college departments giving a so-called university education, but that only four of these were affiliated nominally to a higher standard than the intermediate in arts, and that none, in fact, amounted to more than being the top class of the school, in which a little special teaching was given for the university intermediate examination. "It is extremely doubtful," he wrote, "whether the universities will permit the continuance of the affiliation of these classes, especially as in the majority of these schools the college departments contain no pupils." The prophecy has been fulfilled. Only six of these collegiate classes survive—one in Madras and five in the United Provinces, four for women and two for men. The number of their pupils is 37 against 59 five years ago. This, however, does not represent the total number of European students reading in arts colleges. More read in institutions for Indians than in these so-called colleges for Europeans. The total is 208 against 150 in 1907. The question of establishing a college specially for Europeans was debated at length at the conference of 1912. A considerable body of feeling was in favour of a separate and self-contained course for Europeans from start to finish; and, notwithstanding some weighty opinions to the contrary, the conference recommended the establishment of a separate university arts college affiliated to a western university or conferring its own degrees; in default of this, graduate courses in arts and science attached to a training college for teachers—such as (see paragraph 597) has been proposed at Bangalore. The erection of hostels for members of the domiciled community in connection with existing colleges for Indians was also advocated.

572. It is unnecessary to speak here of the ordinary schools. Their organisation will be described later on. It will suffice to notice that nearly all are of the secondary grade. There are 124 high schools and 149 middle schools; these taken together contain 28,904 pupils. Primary schools number only 77 and their pupils 3,527. An education ending at the primary standard is regarded as of little use for this community, though good institutions of the elementary grade have been established in Bengal.

573. Professional training is given mainly in colleges for Indians. Sometimes, as in the engineering colleges at Sibpur and Roorkee, special facilities are offered to Europeans. The total number reading in professional colleges is 333 against 338 in 1907 (see supplemental table 198). The number reading law remains insignificant. There has been a decrease of those in engineering colleges counterbalanced by an increase in medical colleges. The decrease at Sibpur is deplored by the principal as a loss to the college; he considers the excellence of the training and the ease of finding employment are not realised. The total of male professional students has slightly increased; that of women has fallen from 74 to 57.

574. The number of industrial schools has risen from five to fourteen; those classed as 'other schools' have fallen from twenty-one to ten (see supplemental table 192). Pupils undergoing industrial and technical education
have risen from 167 to 525. Among these institutions may be mentioned
St. Aloysius' School at Vizagapatam, which has excellent buildings and plant,
the sub-overseer classes at the Victoria School, Kurseong, the Jamalpur and
Kharagpur night schools for railway apprentices, and the Calcutta Technical
School; the night schools for apprentices of the Oudh and Rohilkhand and
the Great Indian Peninsula Railways; and the industrial class at St. Francis
de Sales' School at Nagpur. In commercial schools the numbers have risen
from 106 to 258, the increase being almost entirely among girl pupils. The
largest institutions are the commercial classes attached to the Y. M. C. A.
and the Y. W. C. A. in Calcutta.

A certain amount of industrial training is imparted in the general
course (e.g., in the higher elementary schools of Bengal) or in classes attached
to ordinary institutions. Thus, the Lawrence Asylum, Ootacamund, has
a telegraphic class; that at Sanawar and the Lahore Cathedral Orphanage
have carpentry classes; the Boys' Orphanage at Lahore has commercial
classes. Band music is taught in the Lawrence schools; and there is also a
special school of this subject for Europeans in Madras. Domestic economy
is taught to girls at St. Helen's Convent in Bengal and elsewhere. The Oak
Grove School, Mussoorie, maintained by the East Indian Railway, has
excellent technical and domestic science classes, of which an interesting
account is given in the latest report on the schools of that railway. Special
mention will presently be made of the Woodburn Cottage Homes, Kalim­
pong.

575. As regards professional and technical and industrial education in
general, the total number of pupils under such instruction has decreased
from 1,833 in 1907 to 1,631, out of which nearly half are women. The
contraction is not explained in the reports, but may possibly be due to some
change in classification, since a remarkable drop has occurred in those shown
as enrolled in other schools. Decrease has also taken place in the numbers in
medical schools. The total number undergoing these forms of instruction
is by no means insignificant when the strength of the total community is
considered. The following passage from the report of the United Provinces
is worth quoting in this connection:

"The night school for European and Anglo-Indian apprentices of the Oudh
and Rohilkhand Railway has acquired a separate building of its own and has made additions
to its equipment and furniture. Its work has been satisfactory and well organized, but
its enrolment has fallen gradually during the quinquennium from 52 to 30. The
reason given is that not sufficient applicants with the required educational qualifications
were forthcoming. The inspector says: 'More apprentices would have been taken on,
if more well educated lads had offered. The small number of comparatively well
educated lads offering was rather surprising, considering the good prospects before a
clever, well educated lad with character and common sense who knows his work. Such
men are constantly required in the higher branches and cannot always be found.' This
is an illuminating fact in view of the general complaint of the paucity of openings for
Europeans in India."

576. There are a fair number of orphanages for the education and up-
bringing of waifs and strays and children of the indigent. Here the various
missions, assisted by special grants under the code, do admirable work. The
Bengal report specially mentions Canon Jackson's school in Scott's Lane, the
schools of the Loreto Nuns and the free day and boarding schools of the
Christian Brothers. These are in Calcutta. At Kalimpong, in the
Himalaya, are the well known St. Andrews' Colonial Homes of the Church of
Scotland Mission managed by Dr. Graham. The children are got hold of
when young, carefully trained among healthy surroundings and in good
climate and brought up to useful employment. There are 343 children in
residence. Subscriptions and legacies to the homes have totalled just under
five lakhs in the past quinquennium; while the government grant and fees
average each about a quarter of a lakh per annum. The children are
accommodated in separate houses. In the Woodburn Cottage Homes there
are agricultural and technical classes. The girls have domestic training
throughout. No domestic servants are permitted; all household work is done
by the children under the guidance of the supervising bodies. There is also
a regular class for training children's nurses. During the quinquennium,
an Assam Cottage was added to the houses at Kalimpong. Here 32 boys
are educated. The subscriptions raised in Eastern Bengal and Assam towards the maintenance amounted to over Rs. 8,000 in 1910-11. As Mr. Prothero remarks, India wants more Kalimpons.

IV.—Special features.

577. It is a peculiarity of European schools that they are organised under the code substantially the same for all India. This code is the outcome of the conference of 1901, and of the recommendations of the Hill Schools and Mr. Pope’s Committees previously mentioned. It was circulated to Local Governments and finally published in 1905, for adoption with such modifications as the circumstances of each province might require. These modifications were contingent on the approval of the Government of India; but this restriction has been removed during the present quinquennium and Local Governments can now make alterations without reference save where the alterations proposed appear to constitute a fundamental departure from the principles on which the code is constructed. The features of the system can best be studied in the light of its regulations and the changes effected during the quinquennium. In some respects provinces have naturally drawn apart in their adaptation of principles. But the chief characteristics remain. On the whole, says Mr. de la Fosse, the new code has proved a success. The inspector of European schools in Bombay also notices that it has produced good results and more sensible methods.

578. In order to receive scholarship-holders, to present pupils for departmental examinations and to obtain other benefits, it is necessary that European schools, even if unaided, submit to inspection, prove their necessity and their financial stability, possess a properly constituted managing body and abstain from injurious competition in the matter of fees.*

579. The standard classification laid down in the code comprised primary, middle and high schools or rather stages. The first stage ordinarily contains one or more infant classes and four standards; the second, three standards; the third, two or more standards leading up to the final examination. Thus the school course is one and unbroken—a series of nine, ten or more standards from bottom to top. Two notable modifications have been introduced during the quinquennium, the one intended to offer a bifurcation at an early stage and thus to provide a complete course for those whose school career must necessarily be of minimum duration; the other calculated to offer alternative courses in the high stage for those who seek a professional or a business career.

580. The former change took place in Bengal as the result of a committee which sat in 1910. The elementary school in Bengal now offers a complete course—that is, it contains an infant stage and six standards, intended to cover nine years up to the age of fourteen. The fourth standard corresponds with the preparatory stage in a secondary school; this permits of transition to the latter at the age of twelve; transition is also possible (though less convenient) from the fifth and sixth standards. Thus from the age of twelve to that of fourteen a pupil has two alternatives—he may transfer himself to a secondary school, or he may remain in the elementary school, undergo a complete course and obtain a certificate. Furthermore, if he then desires to continue his studies on strictly practical lines, he can proceed to a higher elementary school. These institutions are few in number. They provide higher general and supplementary courses—commercial, industrial, agricultural and domestic. They carry a pupil on to his seventeenth year when employment becomes possible. "The scheme of instruction laid down for these classes," writes Mr. Prothero, "while providing for a continuation of the general education of the pupils, is of an eminently practical nature and is much better suited for boys and girls who have to leave school at a comparatively early age in order to make their living than the corresponding course in a secondary school leading up to the junior Cambridge local. Though regarded at the beginning with grave suspicion—partly as forming a new departure and partly on account of the designation, i.e., higher elementary—they are gradually winning their way into public

* Fifth Quinquennial Review, page 271.
favour and have already elicited the approval of those who are acquainted
with the educational wants of the poorer classes of Anglo-Indians." Madras
also has instituted a middle course complete in itself for those who do not
seek a high school examination.

581. As to the second change, Bengal has re-classified her secondary
schools. As a corollary of the modification just described, the middle stage
has ceased to exist, and instead we have the secondary and higher secondary.
The former prepares for the Cambridge junior local; the latter for the senior.
This change may be regarded as mainly the effect of an alteration of the
examination system. In Madras and the United Provinces it has been recog-
nised that a single type of high school affords insufficient scope for differentia-
tion. In Madras considerable elasticity is now permitted. Three alternative
courses are there provided for middle schools, two of which lead on to two
different types of high schools, while the third is for those pupils who are not
likely to proceed beyond the middle standard. The two types of high schools
prepare, the one for the university and the liberal professions, the other for
business life. Sir A. Bourne remarks of the arrangements, "This attempt at
differentiation has not elicited much response from the schools. Practically
all of these are maintained with mixed aims and they are not large enough
nor sufficiently well-staffed to have classical and modern sides. The courses
of study are still for the most part those which were stereotyped by the matri-
culation examination." In the United Provinces it has been decided to adopt
two staple curricula, one literary and one scientific, the bifurcation beginning
at the middle stage. The conference of 1912 adopted a resolution with similar
aims—namely, that the majority of high schools should teach a more modern
and practical curriculum while a few should be termed collegiate schools and
prepare for the university and liberal professions, the decision as to the
character of each resting with government.

Courses.

582. The code laid down courses for the primary and middle standards.
These must be distinguished from the subjects—prescribed for examination,
which do not always cover the full course. The subjects of the course are
divided into compulsory and optional. In the primary school the compulsory
subjects are English, arithmetic, geography, object-lessons, kindergarten, drill
and (for girls) needlework, the optionals are Latin, French, German, vernacu-
lar, drawing and singing. In the middle school the compulsory subjects are
English, arithmetic, geography, history, object-lessons and drill, with (for
boys) algebra, Euclid and mensuration, and (for girls) domestic economy and
needlework; the optionals are Latin, French, German, vernacular, physics,
physiology, drawing, singing and manual training. The subjects laid down
for high schools are those prescribed for the high school examination; here the
pupil takes English and arithmetic as compulsory, and may also take not more
than seven out of a list of eighteen optionals; choice however is restricted by
the rule that boys must take algebra, Euclid and a second language among the
optionals, and girls must take domestic economy.

Changes in
courses arising
out of different
causes.

583. Such was the course as laid down. But it was realised from the
outset that defects are unavoidable in drafting rules applicable to all classes
of schools in all provinces.* The Government of India expressed their opinion
that it would be necessary to amend the code in the different provinces after
considering the needs of typical groups of schools; and they invited modifica-
tions ±he curricula outlined required and have received definition by means
of syllabuses. Reclassification of institutions and the prescription of new
examinations have served to bring about changes to which allusion has already
been made or will be found in the succeeding paragraphs. On the whole, the
changes effected may be regarded as due to (a) provincial requirements, (b)
the failure to distinguish between courses in the middle stage for those who
will conclude their studies at an early age and for those who will continue
them, (c) a similar difficulty in the high stage, which, while permitting exces-
sive choice of optionals, provides no organised bifurcation for those who would
pursue a business career and those who propose to proceed to the university,
(d) alterations in the examination system.

* Fifth Quinquennial Review, page 274.
584. The standard curriculum, with slight internal changes, was adopted in Madras, the United Provinces, the Punjab, Eastern Bengal and Assam and the Central Provinces. Bengal modified the classification of schools as already described. In 1910 Eastern Bengal and Assam followed its example. Madras and the United Provinces have since adopted or decided upon a bifurcation in the middle and high stages. Bombay and Burma prescribed courses of study different in some essential points from the model and suited to their special requirements. In Bombay, the primary course omits kindergarten as a separate subject (while insisting on it as a method of instruction—surely a wise departure) and drill and adds history and drawing as compulsory; object-lessons are also omitted, but observation lessons may be given. That for the middle omits mensuration, object-lessons and drill, makes practical geometry compulsory for all, Latin compulsory for boys, and (besides needlework, which remains compulsory) allows girls to choose two out of three subjects—(1) domestic economy, (2) algebra and geometry, (3) Latin, French or a local vernacular. The optionals, of which one at least must be taken by boys and one only may be taken by girls, are also slightly different. The high course compulsory subjects are:—for all, English, arithmetic, geography, English and Indian history; for boys, algebra and geometry, Latin or elementary science; for girls, two of the following—(1) domestic economy, (2) algebra and geometry, (3) French, Latin, or a local vernacular or elementary science. There are also optionals, of which at least one may be taught; they include commercial instruction. In Burma the revision was undertaken by a sub-committee in which heads of institutions participated, and after consideration by the Education Syndicate and the department was adopted by government in 1909. Mr. Covernton thus describes the changes:

The new courses for boys comprise compulsory, optional and additional subjects. Compulsory subjects are those in which a pupil must pass; they include English, arithmetic, geography, mathematics, English history and a second language. Optional subjects are another language, science, higher English, higher mathematics, history of India; one optional is required in the middle stage and two in the high stage. Additional subjects do not count toward a pass; they comprise drawing, singing, object-lessons, shorthand and typing, manual instruction, drill and hygiene, the teaching of the last two being obligatory. The girls' curriculum follows a similar three-fold division of subjects, but includes subjects suited to the need of girls, viz., needlework, dress-making and domestic economy. A second language is not compulsory for girls, but on the other hand they have to take more optionals than boys do."

In this connection may be mentioned the controversy which centres about the compulsory prescription of Latin and a vernacular, which was strongly advocated by the Hill Schools committee. Bombay has Latin as compulsory for boys in the middle scholarship examination; Bengal insists on instruction in Latin. Bengal also insists on the study of a vernacular in both primary and secondary schools; the Central Provinces alone prescribes a vernacular as a compulsory examination subject at the middle and high stage. Elsewhere these subjects are not compulsory. The question of vernaculars was debated at the conference of 1912, when the utility of the knowledge of a vernacular was urged on the one hand, the practical difficulty of teaching it, the ease of acquiring it out of school and the inadvisability of placing any obstacle in the way of instruction in Latin were put forward on the other. No conclusion was attained; and perhaps the question is essentially of a provincial character. But it is interesting to note that an attempt is being made in the military school and training class at Sanawar to put the teaching of Urdu on a scientific basis.

585. Bengal has recognised the desirability of affording alternative courses for those who will leave school as soon as they can enter a calling and for those whose means or intelligence justify a continuance of study. The system has already been described whereby a boy can effect easy transition (preferably at the age of twelve) to a secondary school or continue in an elementary school and proceed to higher elementary classes. The course in these classes consists of two parts—first, general subjects, comprising English literature and composition, arithmetic (with special attention to application and practice in expertness of calculation), the keeping of ordinary accounts and drawing; second, one or other of the four supplementary courses, viz.,
commercial, industrial, agricultural and domestic. As examples, the subjects included in the two last may be recited. The agricultural course requires a study of mensuration (with reference to land measurement and surveying); elementary agricultural botany, chemistry and geology; newspaper market reports; and the repair of agricultural implements. The domestic course comprises cookery and general household management; dress-making, embroidery and lace-making; sick-nursing and dispensing.

586. The bifurcation of middle schools in Madras (already described) partially belongs to the category of changes described in the preceding paragraphs, since it offers a complete course for those who will proceed no further. The bifurcation of high schools in that presidency and in the United Provinces, as well as the resolution adopted by the conference in favour of this modification, has been described in connection with the classification of schools. Of the causes which led to this decision in the United Provinces and of the nature of the proposed remedy, Mr. de la Fosse writes:

"The courses of studies in the code are considered too elastic and the number of 'soft options' in the high school examination has attracted adverse remark. The department has been in consultation with school authorities during the greater part of the quinquennium with a view to devising courses which shall meet all needs and yet supply a solid grounding and a liberal education. The task has been one of extreme difficulty and has meant an immense amount of labour and thought in reaching finality. The work is now at last complete and the heads of important institutions have signified their readiness to introduce the new scheme of studies. Briefly, it has been decided to adopt two staple curricula: one literary and one scientific, the bifurcation beginning at the middle stages; greater importance is attached to the vernacular, and optional courses have been framed to meet the needs of girls. These curricula have not been prescribed for universal use, but are to be treated as 'specimen courses' indicating the standard and arrangement of studies which schools should follow; for one of the objects of the revised system is to give schools greater freedom in planning their own curricula. The authorities are at liberty either to adopt the staple curricula or to propose alternative ones for the approval of the department. Memoranda on the aims and methods of teaching the various subjects have also been drawn up for the guidance of teachers."

In Madras the effect of the experiment has been seen and is not reassuring; the schools remain mixed; and Sir A. Bourne notes "their comparative failure to study the real as opposed to the imaginary needs of their pupils and to adapt the training given to the former. They have in view far too much the few who may possibly get to the university and into the professions and far too little the many boys who must inevitably be content with a humbler career, and the many girls who must look forward to domesticity."

587. The high school course necessarily has in view the examination or certificate for which the pupil is prepared. The subject of examinations (including the effect upon the courses) is treated in the succeeding paragraphs.

588. Mr. Orange described the abolition, as essential tests, of the departmental examinations which used to conclude the primary and middle stages. The primary examination was retained only as a test for scholarships; the middle examination for the same purpose and for the attainment of a leaving certificate in the case of those who do not intend further prosecution of their studies. Nor is examination always regarded as a necessary means to the award of primary scholarships. Promotion is determined by teachers and managers, subject to the inspector's approval. (It is noticeable that the Madras report still speaks of examination qualifying for promotion at the end of the middle course.) In Bengal, where the elementary course presents an alternative complete in itself, a leaving certificate is naturally given at its conclusion. The examination is not regarded as satisfactory, partly owing to the want of syllabuses and a definite standard, partly owing to the difficulties attendant on the introduction of a supplementary oral and in situ test. It is hoped to remedy the former defect and to consider the question of the second. Elsewhere the only essential examination retained is that which closes the high school career. It is called the high school examination and comprises, as already stated, English and arithmetic, with a choice of not more than seven out of eighteen so-called optionals, of which three are obligatory for boys, and one for girls.
The standard examinations of the code were adopted in Madras, Bengal, the United Provinces, the Punjab and Eastern Bengal and Assam. Other provinces introduced local variants, some of which (with reference to Latin and a vernacular and in the case of Burma) have already been noticed. But the desirability of instituting a test which would carry recognition in England and other countries, perhaps also the glamour attaching to an external examination conducted by a university, have wrought a change. In various provinces the Cambridge University preliminary, junior and senior examinations, or the Cambridge junior and senior school certificate examinations are ousting departmental and other tests. The change has been most marked in Bengal, where in 1911, the junior and senior locals were used as the regular test for secondary schools—the former at the conclusion of two standards above the six elementary standards, the latter in higher secondary schools at the conclusion of a further two standards. In that year 88 out of 176 candidates were successful in the junior local, and 59 out of 115 in the senior local. The results would have been better had not the teachers, in the first year, been working more or less in the dark. Eastern Bengal and Assam followed the lead of Bengal; but the university has not yet recognised its schools. In Bombay the examinations are used as an alternative to the high school examination. In 1912, out of 71 candidates of that presidency for the junior local, 12 passed; and 12 out of 35 candidates for the senior.

589. No other province reports a similar change. While the Cambridge examinations are much appreciated in Bengal, the feeling does not appear to be universal. In the Punjab the department has offered for the past two years to arrange for holding the Cambridge senior locals; but no school has responded to the offer—whence it is inferred that the departmental examination commands confidence. A demand from school managers in Burma for the Cambridge locals, as ensuring a fixed standard and recognition outside India, has been by no means general; and Mr. Coverton considers that the average standard of courses in the high schools is superior to that required for the English examinations. Arguments of wider application have also been advanced against the adoption of the Cambridge tests. Among these, three are deserving of special attention. There are the disadvantages inherent in any purely external examination. There is the difficulty of combining with any such test the value which should attach to a school record. Finally, there is the danger (so strongly emphasised in the report of the Consultative Committee on examinations in secondary schools in England) of the school work being dominated and distracted by a multiplicity of aims. That this is no imaginary peril is testified in the Bombay report, where we learn that many pupils have to sit for the departmental and for the Cambridge examinations within a fortnight of each other. In this connection it should be stated that a few European schools likewise prepare for the matriculations of Indian universities though, with the more general recognition of equivalents, this practice is growing less frequent.

590. These difficulties were considered by the conference of 1912. The resolution in which their conclusions are embodied seeks to combine the advantages of a school record with those of an external examination carrying recognition in England. The certificates proposed, called the first school certificate and the leaving certificate, were to be granted partly as the result of the completion of a course over three years in the one case, and a further and subsequent two years in the other, partly on the passing of the Cambridge junior local or school certificate in the one case, and the answering senior tests in the other. Ordinarily a school would be compelled to make choice of the Cambridge locals or the Cambridge school certificates as the external test, and would not be permitted to prepare for both. The leaving certificates thus obtained should if possible be adopted as the passport to subsequent careers.

591. It was stated in the fifth quinquennial review that scholarships of Rs. 8, Rs. 12 and Rs. 20 a month are awarded at the end of the primary, middle and high course. The rates have now been changed. Thus, in Bengal there are now 18 elementary scholarships of Rs. 12, four junior secondary of Rs. 12, six senior secondary of Rs. 20, three collegiate scholarships of Rs. 30, and two final scholarships of Rs. 40. These are for children of the domiciled com-
In addition, scholarships tenable in European schools are awarded under the Bengal Code to Jews, Parsees, and Armenians. In Eastern Bengal and Assam the primary scholarships have been raised to Rs. 12, the middle to Rs. 15.

592. In addition to scholarships tenable in European schools in India, there is a scholarship of £200 a year tenable for three or four years in England, which is annually awarded by the Government of India on the recommendations of Local Governments. This scholarship was established in 1907. Candidates must be not more than 22 years of age, must have studied for the two preceding years at a recognised school or college and must have passed the high school examination or its equivalent, or be graduates of an Indian university. The scholar is required to study at a university in the United Kingdom or, with special sanction, at a foreign university.

Grants-in-aid.

593. The committees which considered European education after the Simla Conference of 1901 were in favour of some form of salary grants. For various reasons the suggestion was not accepted. Instead, a system was introduced of ordinary grants based on attendance. But this is by no means the only kind of grant that can be earned. When it proves insufficient, a supplementary grant is permitted. Ordinary and supplementary grants may be converted into fixed grants. Special terms are offered for schools serving a sparse or poor European population or for schools recently started.

As regards the maintenance grant, the ordinary system is to allow annual grants, in the infant class of Rs. 20 for each of the first ten pupils, Rs. 15 for each of the second ten, and Rs. 10 for each of the remainder; in the primary section, Rs. 25 for each of the first twenty pupils, Rs. 20 for each of the second twenty, and Rs. 15 for each of the remainder; in the middle section, Rs. 40 for each of the first twenty pupils, Rs. 30 for each of the second twenty, and Rs. 20 for each of the remainder; and in the high section, Rs. 120 for each of the first five pupils, Rs. 90 for each of the second five, and Rs. 50 for each of the remainder. These are the rates (with slight readjustments in Bengal to suit the classification) in Madras, Bengal, the United Provinces, Eastern Bengal and Assam and the Central Provinces. In the Punjab the rates are preserved which are shown in the last review. These are slightly higher in the three lower sections than the rates just recited, but are much lower in the high section; consequently, they probably give a result more favourable to the schools. Bombay and Burma have adopted quite different systems. In Bombay there is no attendance grant; the ordinary grant is calculated at one-third of the expenditure as admitted by the inspector; and sometimes a supplementary grant is given equal to one-third of the ordinary grant. In Burma the ordinary grant is the difference between income and expenditure under limited conditions. Further, the system of salary grants, previously rejected on account of its complicated nature and for other reasons, is found in Burma, the United Provinces and the Punjab as a supplement to the principal grant system. Mr. de la Fosse speaks of the excellent results of salary grants.

In all provinces save Burma the ordinary grant may be enhanced by a supplementary grant; and both together may be converted into a fixed grant renewable every three years. There are special rates for places where Europeans are specially poor or few. Grants of Rs. 8 a month are given for orphans and destitute children. Cadet grants are given of Rs. 6 a year for each efficient and Rs. 8 for each extra-efficient. Special grants are offered for night schools. Building grants may be one-half or two-thirds of the total cost.

While the grant for orphans and destitute children is permitted in recognised orphanages and boarding schools, grants for free day scholars are no longer provided save in Bombay. This is considered to have proved a hardship in day schools which draw their pupils from poor localities. Another point, and one which was raised at the conference of 1912, is the existence, especially in Roman Catholic schools, of unpaid teachers belonging to religious denominations, and the desirability of taking their services into consideration in any scheme of salary grants or grants calculated upon expenditure. In the Punjab subsistence grants are permitted to such teachers.
594. The lack of trained teachers in European schools is everywhere deplored. The profession of teaching does not hold out sufficient attraction (as compared with other available careers) to induce men to enter it. With women the problem is less acute. There is only one class specially for training men—that at Sanawar, and only fifteen men are returned as undergoing training. There are nine institutions for training girls; and the number under training is 219.

The reports show the following figures regarding certificated teachers:

<table>
<thead>
<tr>
<th></th>
<th>Total number of teachers</th>
<th>Number of certificated teachers</th>
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<tbody>
<tr>
<td>Madras</td>
<td>581</td>
<td>412</td>
</tr>
<tr>
<td>Bombay</td>
<td>693</td>
<td>229 (including English-teaching schools);</td>
</tr>
<tr>
<td>Bengal and Eastern Bengal and Assam</td>
<td>640</td>
<td>138</td>
</tr>
<tr>
<td>United Provinces</td>
<td>396</td>
<td>173</td>
</tr>
<tr>
<td>Punjab</td>
<td>200</td>
<td>139</td>
</tr>
<tr>
<td>Burma</td>
<td>203</td>
<td>104</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>115</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td><strong>2,828</strong></td>
<td><strong>1,220</strong></td>
</tr>
</tbody>
</table>

Since not all the provinces have supplied figures, in a few cases the calculation has had to be made upon the data supplied to the conference of 1912; and for this reason it is not possible to show separate figures for Bengal and for Eastern Bengal and Assam. In those provinces and in Burma graduates have also been shown as trained teachers, since in the information then collected the two qualifications were regarded as more or less equivalent. In other provinces, however, this has not been done. As a means of correcting the discrepancy it may be added that from the figures collected for the conference it appears that in British India (including Bangalore) the total number of teachers was 3,005,* those with the B.A. or higher degree of an English or American university numbered 155, those with similar degrees of Indian universities numbered 104, those without any degree, but trained, numbered 1,006, and those with neither degree nor training numbered 1,680. No information was available in respect of 60 teachers. Unfortunately, the term 'certificated' is not always synonymous with the term 'trained'; and again there is doubt regarding the various kinds of certificates. Owing to the latter fact the statistics minimise the number of qualified teachers, since they do not take account of the admirable training which is undergone by many of those who work in Roman Catholic schools. On this subject the Bengal report says, "To give a balance to this paucity of trained teachers it should be remembered that no fewer than 29 of the 71 secondary and primary schools are managed by the Jesuits, the Loreto nuns and the Irish Christian Brothers who are satisfactory teachers and who have passed the examinations of their own orders. Their pupils are uniformly successful at public examinations."

595. Of the ten institutions mentioned above, three are classed as of the collegiate grade. These are situated in the Punjab. But a more satisfactory classification is according to the sex of pupils. As already stated, the only institution for men is the training class opened at the Lawrence Military Asylum, Sanawar. The Hill Schools committee had recommended an institution at Allahabad; instead of this the Sanawar class was founded in 1907. It is under the Government of the Punjab; but the Government of India give Rs. 10,000 a year towards its upkeep, and pupils from any part of India are eligible for admission. There are fifteen stipends of Rs. 40 a month. The Local Governments which send students for training pay these stipends. The course is ordinarily of two years; but graduates or those who have had three years of experience of teaching, take a one year's course. The experiment was at first not very successful. The class is now doing good work and there are 15 students in residence, only four of whom are from the Punjab itself.

* The total exceeds that given above because it includes Bangalore (not included in the reports) and also certain assistants who can hardly be described as teachers.
The reports from some provinces, however, especially Madras, notice that students have hitherto been unwilling to proceed to Sanawar.

596. The institutions for girls are, in Bombay, the Clare Road Convent Training Class, St. Mary's High School, the Girgaum High School, and the Convent Normal class, Karachi. Bengal has a government institution—the Dow Hill Girls' School at Kurseong; the course is of two years; and there are ten pupils in each year. In the United Provinces there are the All Saints' Diocesan College, Naini Tal, and the Woodstock College at Mussoorie. In the Punjab there is St. Bede's College at Simla; the Auckland House school at Simla likewise maintained a training class, but it was closed for want of pupils in the last year of the quinquennium.

597. The subject of training was fully discussed at the conference of 1912. Both present conditions and the hope of expansion appeared to justify a recommendation for a training college for Southern India, possibly situated at Bangalore, where those would be likely to resort who now hesitate to go to Sanawar. It was generally thought by the directors that the training of women should be left to private effort. A defect in some provinces is the want of facilities for secondary training. But the All Saints' College will soon be affiliated to the Licentiate in Teaching; and it is proposed to improve the staff at Dow Hill and add arrangements for secondary training.

598. The recital of the names of these institutions does not complete the account of training facilities, since pupils also attend the training institutions for Indians, and are sometimes lodged in separate hostels or convents. Thus, the Presidency Training School in Madras contains a class for secondary teachers—principally Europeans and members of the domiciled community. At Saidapet in the same presidency vacation classes have been held for teachers in European schools. They were not well attended, but the pupils profited by the instruction. Sir A. Bourne says, "The course in geography teaching attracted much attention; and in regard to history the work done since in the schools shows that it is ignorance of aim and method rather than ignorance of the subject that keeps the teachers back."

599. From 1903 Madras has had an inspector for European boys' schools and training schools for masters. As the work of the European schools became more exacting and since some of the inspectors found their efforts to improve elementary education impeded by their want of control over training institutions, the functions of this officer were changed. He retained the conduct of the teachers' certificate examinations and control of certain other general matters connected with training schools; but he relinquished to circle inspectors the inspection and much of the management of these institutions; and he undertook, in place of this, the inspection of most of the European girls' schools. Bombay, Bengal, the United Provinces, the Punjab and Burma have special inspectors of European schools. In the Punjab the inspector assists in the supervision of schools in the Lahore division and in the work of the director's office. The Burma inspector also looks after normal schools. The Central Provinces has hitherto shared the services of the Bombay inspector, but will now have its own inspector of European schools, who will also perform other duties. Thus the desirability of maintaining a special agency is generally recognised. The difficulty is to arrange for a single officer to occupy the post for a period sufficiently long to give him a thorough knowledge of the schools and of a condition of affairs which is very different from that obtaining in other educational institutions.
CHAPTER XVI.

EDUCATION OF MUHAMMADANS.

I.—Attitude of Muhammadans towards education.

600. The Muhammadan population of British India comprises Removal of 57,950,000 souls—22.7 per cent. of the total population. It thus forms a difficulties. large minority, differing from the rest of the community in religion, tradition, ideals, manners, the language of its sacred and classical literature, and the readiness with which it has acquiesced in the prevailing educational system. Its needs require special measures; and the account of its progress demands separate treatment. The present chapter deals with the attitude of Muhammadans towards education, the general advance made during the quinquennium, the means taken to encourage the entry of their youth into institutions for instruction of all classes and the characteristics of their special schools.

601. The chief point about the Muhammadan community is that, while the obstacles it encountered in elementary instruction have been successfully removed,* it is still very backward in the field of higher education. It had long lagged behind the Hindu population and has much lee-way to make up. When the control of the country passed from its Muhammadan conquerors and later when Persian ceased to be the language of the courts, the Muhammadan showed himself less ready than the Hindu in adapting himself to the new conditions. He did not seize the opportunities offered of western education or of entry into public life. He sat apart, wrapped in the memory of his traditions and in the contemplation of his ancient literature and bygone systems of science. Not only did his religious tenets often actually appear to forbid him the learning of English, but the obligatory study of the Koran and (in certain areas and among certain classes) the almost equally obligatory study of Urdu, Persian and to some degree of Arabic, retarded individual progress in education. *In the case of a young Muhammadan, the teaching of the mosque must precede the lessons of the school. He enters school later than the Hindu. He must commonly pass some years in going through a course of sacred learning before he is allowed to turn his thoughts to secular instruction. The years which the young Hindu gives to English and mathematics in a public school, the young Muhammadan devotes to Arabic and the law and theology of Islam.*

602. These difficulties are gradually disappearing. The new feeling which has arisen among Muhammadans towards both elementary and higher education is evinced in rising numbers and in the formation of the All-India Muhammadan Anglo-Oriental Educational Conference, with a standing committee and provincial associations. The steady efforts made by government to ameliorate the lot of a somewhat backward section of the population are more and more appreciated. The attitude of the leaders of the community to education (including western education) is more and more favourable—provided always that religious instruction is not neglected. The advance has been more than initiated. The problem that now faces the Muhammadan is the maintenance of religious observance and discipline amid the disintegrating influences of higher secular education.

II.—Progress during the quinquennium.

603. The number of Muhammadans under instruction in all classes of General institutions is 1,551,151 against 1,172,371 in 1907. (See supplemental tables of pupils. increase of 214 and onwards.) This increase represents nearly 32.3 per cent. on the previous figure against 25.8 per cent. in the case of pupils of all classes in India. This in itself is strong testimony to the advance they have made. Indeed, the

*In the districts which he visited, Mr. Adam found that Hindus were to Muhammadans in the proportion of rather more than two to one, but Hindu pupils in the proportion of about eighteen to one Muhammadan pupil. (The Calcutta Review, Volume II page 323.)
percentage of Muhammadans at school to the total of pupils of all creeds at school now just exceeds the proportion of the Moslem population to the whole population; the latter is 22.7 per cent., the former is 22.9 per cent. In some localities the percentage at school considerably exceeds the percentage of Hindus; thus, in the United Provinces, 13.4 per cent. of the Muhammadans of a school-going age are under instruction, and 9.3 per cent. of the Hindus. Of the total number at school, 1,337,954 are boys and 213,197 are girls. This latter figure is noticeable as representing an increase of over 75 per cent. upon the number of girls at school in 1907. That the figure of literacy is low among Muhammadans as compared with Hindus is largely due to the fact that education has made rapid strides in the former community during the past ten years, and its effects are not yet fully shown.

604. Thus the Muhammadans now fully hold their own in educational institutions regarded as a whole. But it has often been remarked that they seek instruction in Koran schools which are resorted to for religious rather than educational purposes and that, though they have begun freely to frequent primary schools, they do not pursue their studies into secondary or collegiate institutions. This is due to their religious instincts, their poverty, and the indifference which they have generally manifested towards western education. The second two of these obstacles have been partially removed by the application of special scholarships and the awakening of the community to an interest in higher instruction. It is to be remembered that over large areas the Muhammadans are included mainly in the cultivating classes who only proceed to secondary schools in exceptional cases. Nevertheless, progress has been greatly accelerated in the past five years. In the first place, while Muhammadans continue to patronise private institutions in numbers quite out of proportion to their strength in the population, the pupils so studying have decreased since 1907 from 249,470 to 234,153. On the other hand, those in public institutions have increased from 923,901 to 1,316,998, or by 42 per cent. The increase is to be accounted for partly by a greater influx into secular schools, partly by the transfer of Koran schools and maktabs (not necessarily at the sacrifice of their religious character) to the list of public institutions. In the second place, while the increase among those in primary school pupils has been comparatively small, the increases in arts colleges and in secondary schools represent not far from a doubling of the pupils, while that in special schools has more than trebled. In professional colleges (save those for the study of law) there has been no decided increase—indeed, there has in some cases been retrogression. Among special schools, those for training as teachers and those for technical and industrial instruction exhibit increases of Muhammadan pupils in the one case from 1,102 to 2,104, and in the other from 1,488 to 2,520; but the great advance in the numbers enrolled in special schools as a whole in reality represents enhanced numbers in madrassas and the transfer of maktabs, etc., to this class of institution.

605. The increases in public institutions are tabulated below:—

<table>
<thead>
<tr>
<th>Class of institution</th>
<th>Number of Muhammadan pupils in</th>
<th>Percentage of increase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1907</td>
<td>1912</td>
</tr>
<tr>
<td>Arts Colleges</td>
<td>1,569</td>
<td>3,095</td>
</tr>
<tr>
<td>Professional Colleges</td>
<td>471</td>
<td>664</td>
</tr>
<tr>
<td>Secondary Schools</td>
<td>70,614</td>
<td>133,527</td>
</tr>
<tr>
<td>Middle Vernacular Schools</td>
<td>35,375</td>
<td>37,754</td>
</tr>
<tr>
<td>Primary Schools</td>
<td>787,173</td>
<td>1,022,768</td>
</tr>
<tr>
<td>Special Schools</td>
<td>28,699</td>
<td>119,190</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>923,901</td>
<td>1,316,998</td>
</tr>
</tbody>
</table>

Accordingly the increase has not been in numbers alone. A far larger proportion of Muhammadans now seek higher forms of instruction than
EDUCATION OF MUHAMMADANS.

previously. The totals, however, are still low in institutions other than primary, when compared with those of all creeds. This is shown below:—

<table>
<thead>
<tr>
<th>Class of institution</th>
<th>1907</th>
<th>1912</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arts Colleges</td>
<td>81</td>
<td>104</td>
</tr>
<tr>
<td>Professional Colleges</td>
<td>75</td>
<td>100</td>
</tr>
<tr>
<td>Secondary Schools</td>
<td>140</td>
<td>190</td>
</tr>
<tr>
<td>Middle Vernacular Schools</td>
<td>168</td>
<td>170</td>
</tr>
<tr>
<td>Primary Schools</td>
<td>205</td>
<td>205</td>
</tr>
<tr>
<td>Special Schools</td>
<td>421</td>
<td>662</td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td>195</td>
<td>215</td>
</tr>
</tbody>
</table>

The lee-way to be made up in secondary and collegiate education is particularly noticeable. But, as a sign of improvement, it is to be observed that in Bengal ten Muhammadans passed the M.A. in 1911-12 against five in 1906-07; 40 graduated against eleven; 106 passed the intermediate against 54; and 261 the matriculation against 123. In Eastern Bengal and Assam, fifteen graduated against one in 1906-07, 73 passed the intermediate against twelve, and 296 the matriculation against 95, while the number in arts colleges rose from 71 to 390.

606. The following table demonstrates the percentage of Muhammadans Comparison to the total population in different provinces and the percentage of Muhammadan pupils to all pupils in public institutions:

<table>
<thead>
<tr>
<th>Province</th>
<th>Percentage of Muhammadan pupils to total pupils in public institutions in 1907</th>
<th>Percentage of Muhammadan pupils to total pupils in public institutions in 1912</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>6.6</td>
<td>8.8</td>
</tr>
<tr>
<td>Bombay</td>
<td>18.1</td>
<td>16.4</td>
</tr>
<tr>
<td>Bengal</td>
<td>17.1</td>
<td>13.9</td>
</tr>
<tr>
<td>United Provinces</td>
<td>14.2</td>
<td>14.6</td>
</tr>
<tr>
<td>Punjab</td>
<td>54.8</td>
<td>39.1</td>
</tr>
<tr>
<td>Burma</td>
<td>3.5</td>
<td>3.0</td>
</tr>
<tr>
<td>Eastern Bengal and Assam</td>
<td>58.5</td>
<td>48.7</td>
</tr>
<tr>
<td>Central Provinces and Berar</td>
<td>3.7</td>
<td>9.1</td>
</tr>
<tr>
<td>Coorg</td>
<td>7.5</td>
<td>4.4</td>
</tr>
<tr>
<td>North-West Frontier Province</td>
<td>92.8</td>
<td>63.2</td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td>22.7</td>
<td>19.5</td>
</tr>
</tbody>
</table>

With the addition of private institutions, the total percentage would be 22.9. In Madras, Bengal, the United Provinces, Burma and (especially) the Central Provinces, the proportion to the number at school exceeds the proportion to the total population. In all these areas the number of Muhammadans is comparatively small and (it may be surmised) largely resident in cities where educational facilities are available and educational attainments a more necessary asset than in villages. The advance in the two Bengals has been marked. The backwardness shown in the Punjab figures is attributed to the fact that the Muhammadans of that province in particular belong to the agricultural and lower working classes.

607. The rest of this chapter is devoted to the problems and characteristics of Muhammadan education and the manner in which some of the former are being solved. It is necessary, in reading it, to keep in mind the proportion of Muhammadans to the population of each province as shown in the preceding table. In the North-West Frontier Province the education of Muhammadans is the education of the people; there is no conflict with other interests. In Sind also the population is almost wholly Muhammadan. In Eastern Bengal and Assam and in the Punjab, over half the population is Mussalman; but in the former province the educational interests of the
Muhammadans had long been ignored. Elsewhere the proportion is small.

Perhaps it would not be quite correct to say that the difficulties of the problem vary inversely with the proportion. The reports would seem to indicate that it is in a province situated like Bengal that special measures are at once most needed and most efficacious.

III.—Muhammadans in ordinary institutions.

608. Government support and private liberality combine to offer special inducements to Muhammadans to enter the ordinary educational institutions intended for all classes. The inducements generally take the form of exemption from fees and scholarships, the provision of hostels and modifications in the curriculum.

609. Muhammadans are frequently admitted to schools on easy terms. When the numbers are few this is both desirable and feasible. In Madras and parts of Bombay Muhammadans are allowed to read at half-fees and in some cases free. In the Punjab special concessions are also allowed. In Bengal and Eastern Bengal and Assam, in addition to the 5 per cent. of free pupils allowed in government and aided secondary schools, 8 per cent. of the number of Muhammadans (limited in Bengal to a total of twelve pupils) are allowed to read free, while the Mobsin fund provides half the fees in the case of many other pupils. In all these provinces, again, special scholarships are reserved for Muhammadans; and there are also a number of private scholarships, such as those paid from the income of the Mobsin fund in the Bengal. In Bombay scholarships ranging from Rs. 1 to Rs. 8 are given in local board schools; Sir Alimurad scholarships of Rs. 20 are awarded on the passing of the matriculation and two scholarships of Rs. 40 are given to Muhammadans of Sind who bind themselves to study for the B.A. and thereafter become inspectors. In Bengal six junior and eight senior scholarships, as well as others from private funds, are so reserved. In the Punjab there are special Victoria scholarships for Muhammadans and also other reserved scholarships, both public and private. In Eastern Bengal and Assam the number of reserved scholarships was largely increased. Government has now set aside 31 upper primary scholarships, 23 middle vernacular scholarships, 19 middle English scholarships, 24 junior scholarships and 15 senior scholarships for Muhammadans, in addition to one post-graduate scholarship and five engineering and three law scholarships. District boards have also been persuaded to reserve for Muhammadans a number of primary scholarships. There are, besides, four junior and three senior scholarships provided from the Mobsin fund. It is also observed in the report on that province that in 1912, Muhammadans secured 294 lower primary scholarships out of 693 and 72 upper primary scholarships out of 165. By way of explanation, it may here be stated that of the Mobsin fund (the origin of which is described in paragraph 498) the portion assigned to educational purposes is Rs. 46,726 a year. This is expended on the government madrassas of the two Bengal (which, however, are largely maintained from provincial funds), grants to private madrassas, scholarships and (principally) payment of part-fees for Muhammadans. The expenditure on these objects, however, has now risen to Rs. 53,381 a year; and the difference is defrayed by the State.

610. There are several reasons why the provision of Muhammadan hostels at colleges and high schools is of particular importance. In some areas (e.g., Eastern Bengal) the Muhammadans, being mainly agriculturists, dwell for the most part in villages where higher education is not accessible. Their parents have a wholesome dislike of sending them to town schools unless they can ensure their supervision. The great importance attached by Muhammadans to religious exercises and instruction renders popular a place of residence where facilities for this exist in the shape of a neighbouring mosque and a superintending maulvi. The provincial reports do not treat very fully of this subject. But several Muhammadan hostels are mentioned in the Bombay report—at Broach, Sukkur, etc. The Elliott and Baker hostels in Calcutta accommodate students of the Calcutta madrassa and of arts colleges. In Eastern Bengal and Assam, apart from the hostels
intended for madrassa pupils (of which the most noteworthy is the Dufferin hostel at Dacca), special efforts were made to provide Muhammadan hostels at colleges and at government and privately managed high schools. There are now 82 such hostels in that province. Some are fine buildings—the Fuller hostel at Rajshahi, the Comilla hostel, to which government contributed Rs. 34,000, and the Dinajpur hostel, to which it contributed Rs. 16,000. The Muhammadans showed great enthusiasm in this matter and readily raised funds to supplement the grants offered.

611. The problem of curricula for Muhammadans in common schools is to some extent complicated by the language question. This question is frequently misunderstood. Urdu is the recognised lingua franca of the Muhammadans of India. But it does not follow that it is everywhere the vernacular commonly used by them, or even that they have any acquaintance with it. In the United Provinces, the Punjab, the North-West Frontier Province and some other areas such as parts of Bihar, it is a vernacular and is commonly spoken and taught in the schools along with Hindi, Gurmukhi, Pushtu, etc. Here the practical difficulty is minimised, since Urdu is actually taught in a great mass of the schools. Even when it comes into conflict with Hindi the difficulty is lessened by its structural similarity with that language. The United Provinces actually had text-books prepared, the one set in the Persian, the other in the Nagri script, but (save for a few words) identical in all other respects. In the Bengals it is not (save in some of the large towns) a vernacular. The Bengal Muhammadan speaks and writes Bengali and, unless he has received some higher education, no other language. But he mingles a certain number of Urdu words with the Bengali (retaining, however, the grammatic forms and structure of Bengali just as Urdu has mainly retained those of Hindi), and the puthis (social and semi-religious books which have some vogue in the lower provinces) are often pagd from right to left. This mixture of tongues (when carried to excess) has been classed as a separate language—Mussalmanni Bengali. But the common vernacular is Bengali and no other; the Muhammadan boy is at no disadvantage in the common schools; and all that the Muhammadan wishes is that words of Persian origin, when in common use, be not consciously excluded from the school books, or religious expressions emphasised which may hurt his religious susceptibilities. No difficulties are reported in the sub-province of Sind, where five-sixths of the population speak Sindhi and 76 per cent. are Muhammadans. Elsewhere the number of Muhammadans is few and they would naturally adopt (save in special circumstances) the language of the surrounding communities. It is just here, however, that the very paucity of their numbers sometimes induces them to preserve or to revive Urdu as a means of cohesion and self-preservation. Thus, in the southern parts of Madras, Muhammadans whose mother-tongue is Tamil are moving in the direction of Urdu; there is an agitation in favour of Urdu as a vernacular in districts of Bombay where it is hardly known to the general public; and the maintenance of a certain number of special Urdu schools in these two presidencies is evidence of a like tendency.

612. This preamble is necessary to show both the existence and the limitations of the linguistic difficulty. Where Muhammadans are numerous, either Urdu is a regular vernacular and taught in the schools, or the Muhammadans themselves speak another language. Save therefore in isolated instances, the difficulty arising from the enforced adoption of a language other than the mother-tongue as the medium of instruction exists only to a small extent. The trouble rather arises from the desire of the Muhammadan to acquire some knowledge of Urdu (which carries with it the mark of culture) or even Persian along with a Prakritie or Dravidian vernacular, and perhaps English.

(a) In primary schools, there is probably very little difficulty. Urdu is occasionally added to the prevailing vernacular to meet the wishes of Muhammadans. In Bombay there are Gujarati-Urdu and Marathi-Urdu standards forming a variant on the ordinary primary courses. One inspector

* Mr. Adam asserted that Bengali is the language of the Musalman as well as of the Hindu population, and that Urdu, while used by the educated Muhammadans of Bengal and Bihar, was never employed in the schools as the medium or instrument of written instruction. (The Calcutta Review, Volume II, pages 316-317.)
speaks of the additional language as a great handicap and generally unnecessary. In Eastern Bengal and Assam the experiment was tried during the quinquennium of introducing a little Urdu teaching into lower primary schools, with a view, says the report, to "enabling those Muhammadans who do not wish their children to learn English to give them instead some acquaintance with a language the knowledge of which is not only a social accomplishment but also the easiest gate to much of their religious literature." Capitation allowances were given for this teaching. The results of the scheme have not been conspicuous save that it probably served to attract a number of Muhammadan pupils to school.

(b) Sometimes the Muhammadan experiences real difficulty in secondary schools owing to his ignorance of the vernacular if his own vernacular is Urdu or if he has learned only Urdu. Sir A. Bourne remarks that the number of secondary schools in Madras in which Urdu is the medium of instruction is very small and that in other schools Muhammadans are at a disadvantage in the lower classes where a Dravidian language is used. A scheme has been sanctioned in Bengal for providing additional Urdu teachers in the lower classes of high schools where Muhammadans are numerous. But no similar complaints are found in the reports from other provinces.

(c) Sometimes the necessity or desire for a knowledge of Urdu, Persian or Arabic makes it very difficult to frame a time-table which is not overburdened for Muhammadan schools, especially for those that are emerging from indigenous into recognised institutions. The same cause is apt to keep Muhammadans back by reason of the large number of different languages they have to study.

Another difficulty is that arising from the nature of the text-books when these bear a distinctively Hindu complexion and contain allusions to forms of worship and stories from a mythology of which the Muhammadan parent does not approve. This was a problem that presented itself in a somewhat acute form to the text-book committee in Eastern Bengal. Mythological stories, however, can be so treated as to retain only their features of general interest; and the similar introduction of Islamic traditions and topics dissipates the feeling that Muhammadan interests have been overlooked.

IV. — Special institutions for Muhammadans.

613. Special institutions for Muhammadans are of three kinds—(i) those which adopt the ordinary secular courses, (ii) those which, having generally started as indigenous schools, adopt a modified version of the prescribed curriculum and thus gain recognition, (iii) those which, whether recognised or not, have a scheme of study peculiar to themselves.

614. Muhammadans for the most part attend the colleges and schools open to all classes. But the desire to have some institutions of their own and especially to maintain in them the observance of their religion has led Muhammadans to establish higher institutions, while government or public bodies maintain secondary and primary schools specially for Muhammadans but following the ordinary courses. This does not mean that Hindus are excluded from these places; the college at Aligarh for instance admits Hindus. Nor does it mean that the curriculum followed is exactly that usual in other schools of a like grade; for Urdu is taught as the vernacular and the classical languages are Arabic and Persian.

615. There are three special arts colleges for Muhammadans. All of them are privately managed. The first is the Muhammadan Anglo-Oriental College at Aligarh. This institution is too well known to require description. It now numbers 610 students. It receives from government an annual grant of Rs. 14,400, and the services of Dr. Horovitz, a specialist in Arabic. It was proposed during the quinquennium to make it the seat of a Muhammadan university. Some account of this movement has been given in paragraphs 57 and 110. The second is the Islamia College at Lahore, with 180 students. It has been provided with a fine new building. The third, founded just after the close of the quinquennium, is the aided Islamia College at Peshawar. The movement was initiated in 1909 by the leading Muhammadans.
of the province. Promises have been made of eight lakhs of rupees in subscriptions and much has already been realised. Guided and fostered by the efforts of the Chief Commissioner, the scheme has advanced, a fine site has been purchased on the Khyber road, the foundation stone of the mosque was laid in 1911 by leading Mulas, of whom some 400 were present on the occasion, and the school is already erected and at work. The college will contain arts and Islamic courses and will present a signal indication of the influences of the pax Britannica among the border tribes.

616. In the Madras presidency there are a number of special Muham-Schools. madans schools—60 maintained by government, 520 by local bodies, and 501 aided. Four of these are secondary schools, of which the Madrassa-i-Azam, "second to no school in the presidency for buildings and playground" is specially noticeable, while the Harris High School of the Church Missionary Society is particularly well attended. The existence of Muhammadan schools in Bombay is indicative of the popularity of Urdu. Of over 20,000 Muhammadans in primary schools in the Northern division nearly half are reading in Urdu schools; yet the Muhammadans of Gujarat speak for the most part only Gujarati. In the southern division of that presidency where Muhammadans are few, the number of Urdu schools has risen from 120 with 5,755 pupils to 206 with 11,893 pupils.* In Bengal the place of special primary schools is taken by recognised maktabs. In Eastern Bengal the same is the case to some extent; but the Muhammadan population is so large that the common schools are often tenanted almost wholly by Muhammadans, whose vernacular over practically the whole province is the same as that of the Hindus. The Anglo-Persian departments of the Calcutta, Dacca and Chittagong madrassas are really high schools for Muhammadans. And the middle madrassas of Eastern Bengal are little more than middle English schools. In the Punjab high schools are maintained by the local Anjumans at Lahore, Amritsar, Ludhiana, Hoshiarpur, Multan and Rawalpindi, and by the Ahmedia sect at Qadian. The Anglo-Arabic High School at Delhi was placed on a new footing with the help of grant in 1908, and is now an excellent institution; notwithstanding the enhancement of fee-rates, its pupils have increased from 310 to 880. Burma reports the existence of certain Muhammadan schools. There are Anjuman high schools at Nagpur and Jubbulpore in the Central Provinces.

617. Special efforts are made to educate particularly backward sections Backward of the Muhammadan community. The Mappillas of the west coast of Madras are making good progress and the number at school has risen by 40 per cent. Education is also increasing among the Muhammadan inhabitants of the Laccadive Islands.

618. The material out of which the second class of institutions has sprung (ii) Indigenous is the Koran school—a useful institution from the purely religious point of view, but often worse than useless from the educational, since it seems to mask ignorance and the paucity of those who are undergoing even the most elementary instruction. The conversion of such indigenous institutions into useful schools has always been the policy in India. In recent years the process has been accelerated. The reform of the mulla schools of Sind, which began ten years ago, was described in Mr. Orange's review. Those schools which would not adopt a simple secular curriculum in the vernacular were deprived of recognition. Those that did so (after ministering to the spiritual needs of their pupils) received a double grant. The system was a success. It has now been generally adopted in Aden also. During the last eight years similar efforts have been made with maktabs in Bengal. Part of the scheme of 1904 for improving Muhammadan education in that province was the provision of government model maktabs. Seven were established; and it has now been proposed to add fourteen others. The conversion of indigenous maktabs into primary schools of a modified type has steadily continued since 1904. A syllabus of studies and a teachers' manual were published in 1911. A grant is given to a recognised maktab equivalent, for the first year class to half that given in a lower primary school, in the second class to the full grant, and in the third and fourth classes on a scale 25 and 50 per cent. higher respectively.

* Elsewhere the number of Urdu schools in this division is reported as having risen from 157 to 243.
than that for which a lower primary school is eligible. If instruction is given in a vernacular other than Urdu and the appointment of a second teacher is therefore necessitated, a grant is earned at double the rate of that for a lower primary school. The number of recognised maktabas has risen in the period from 1,646 to 3,695, of which 3,037 are aided. Nor are those which are not recognised (i.e., have not adopted the prescribed curriculum) necessarily debarred from grant; there are 841 such institutions, and 124 of them are aided. The total number of pupils in maktabas has risen from 50,402 to 112,785 and the total expenditure from Rs. 1,42,727 to Rs. 3,11,477, of which Rs. 1,07,915 is met from public funds. In Eastern Bengal the recognised maktab plays a smaller part because the strongly Muhammadan character of the population and the staffing of many elementary schools by Muhammadans facilitate the admission of children of this community to the ordinary institutions and the transformation of the maktab into a regular primary school. Nevertheless, there are 1,584 such institutions, aided as lower primary schools, with 54,763 pupils. And a special maktab primer, two readers and a teacher's manual have recently been prepared and prescribed.

(iii) Schools of special studies.

619. The third class comprises those institutions which were primarily intended for the pursuit of distinctively Islamic studies. They are partially described in chapters XII and XX. They are the madrassas—colleges and schools for the study of the Arabic and Persian languages and literature, law, logic, rhetoric, philosophy, theology, the exegesis of the Koran and the traditions of the Prophet. The requirements of modern life have insinuated into some of them a modicum of modern learning or whole departments of secular instruction. "On the one hand there is the veneration, fostered by long custom and sanctioned by religion, for an old-world system of school and collegiate education. The characteristics of this system, the trustful enthusiasm with which it inspires its votaries, instinctively carry the mind back to the traditions of the mediaeval universities. The sight presented by the higher class madrassas is profoundly striking, and, in a way, pathetic. The students, with their intensely earnest faces and their treasured volumes, wrapped in their studies, blind to so much of the realities of modern life, startle us like a picture of the past intruded into everyday surroundings. On the other hand, there is the sub-conscious but growing idea that studies of greater utility must be introduced."

620. There are madrassas in Sind—the Sind, the Naushahro, the Larkana and the Pithoro Madrassas. The last was opened during the quinquennium by a local board and is reorganised as an anglo-vernacular school. The Arabic schools of the United Provinces, at Deoband and elsewhere, are famous and are mentioned in paragraph 659. The madrassas of Bengal and Eastern Bengal and Assam are particularly numerous and important. In the latter province there are 161 of these institutions (three managed by government and 113 in receipt of aid) with 12,923 pupils. In the former, apart from the two government madrassas, the number of those under private management has risen from 16 with 907 pupils to 38 with 2,952 pupils, and 21 of these are aided. The better kind of them present candidates at examinations held by a central body—the Central Board of Madrassa Examinations, Bengal. The smaller madrassas aim at teaching the same curriculum, but generally to a lower standard. Many have vernacular departments attached. The most important of these are the large government madrassas at Calcutta, Dacca and Chittagong. The first of these, the Calcutta Madrassa, founded by Warren Hastings, is one of the oldest and most famous institutions in India. Each of these three madrassas is divided into two departments—an Arabic department teaching up to the high standard examination of the central board and (in the case of the Calcutta Madrassa) on to the title examination; and an Anglo-Persian department, which is simply a high school for Muhammadans teaching to the university matriculation. In 1912, the number of pupils in the Arabic departments of these institutions was 1,381, and that in the Anglo-Persian department was 1,238. The cost of maintenance was Rs. 1,25,402; this is met partly from fees and the Mohsin fund but mainly from provincial revenues. In addition to these are two smaller government madrassas, one at Hooghly in Bengal, the other
at Rampore Boalia (Rajshahi), in Eastern Bengal. These have no Anglo-Persian departments, being in each case attached to an arts college with a high school on the premises. The number of their pupils is 205 and their annual cost Rs. 16,184.

621. The organisation and utility of the Bengal madrassas have come under discussion during the quinquennium. It was felt that the type of education given in the Arabic departments was not the best suited for the exigencies of modern life nor so conducted as to facilitate a rapid and intelligent grasp even of the recondite subjects which they profess to impart. Among the comprehensive schemes of Muhammadan education formulated during the period in the two Bengals, the reform of madrassa education has assumed a position of importance. A conference for Bengal was summoned at the close of 1907. It recommended a scheme of reorganisation which raised the course from eight to eleven years, including six junior or school classes and five senior or college classes. The lower and higher standards of the madrassa examinations are to be passed at the close of the third and fifth years of the college course. Further, additional title courses of three years were created, each leading to a specialised examination in theology, literature, law or logic, on the result of which titles are bestowed. Persian was made optional above the third year in the junior standard. English is an optional subject, and was taken by 144 pupils of the Calcutta Madrasa in 1912. It was proposed to add to the college course, for those who had studied English as a portion of it, a two years' course of English instruction with a view to making it possible for students of the Arabic departments to acquire a knowledge of that language approximately equal to that possessed by an ordinary graduate. But the classes have not yet been opened. New appointments have been created in the two government madrassas to carry out the scheme of reform, while attempts have been made similarly to improve privately-managed madrassas, the grants to which were raised from Rs. 960 to Rs. 9,480 a year. This reorganisation did not prove altogether acceptable to the Muhammadans of Eastern Bengal and Assam. The full senior madrassa in this province consists of ten classes, six constituting the junior or school and four the senior or college department. English, optional in the senior department, is usually (says the report) compulsory in the junior. The reforms of the Calcutta committee did not seem to go far enough. The compulsory prescription of English throughout was demanded, also the re-modelling of the whole course on more modern and rational lines. A committee, consisting mainly of Muhammadans, was accordingly summoned, which proposed a reorganisation of the madrassas and made other recommendations covering the whole field of education from the maktab to post-madrassa courses.

622. A special development in Eastern Bengal has been the establishment of middle madrassas. The scheme, initiated by Sir Bamfylde Fuller in 1905, was intended to offer an opportunity of education in mainly Muhammadan areas and an object-lesson in the combination of modern secondary with ancient classical instruction. Each was organised with an Arabic department and with a middle English school. In the conservative division of Chittagong these schools have proved a failure. In the Dacca and Rajshahi divisions they have proved a marked success, numbering 41 with 6,000 pupils. They are maintained at a cost of Rs. 57,000; and so popular have they proved that public funds are required to meet but a small portion of this sum. The not unnatural tendency is for them to develop into pure middle English schools teaching Urdu and Persian. A certain number have dropped the Arabic department altogether; and elsewhere the two departments are separately conducted. They have brought English education within the reach of communities to whom it was not available; and the very name of madrassa has proved a talisman in overcoming the prejudice against such instruction. In this way they have at least fulfilled half their intention.

V.—Miscellaneous measures.

623. There are a few points which pertain strictly to neither of the two foregoing sections or which are of general application. These are the questions of Muhammadan teachers and their training and of inspection.

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624. In some provinces the paucity of Muhammadans in the public services has long attracted attention. This backwardness in employment often figures in the resolutions passed at their conferences. The cause is the lack of qualified Muhammadans. Sir A. Bourne hints that there is another side to the question. "It is also both a cause and consequence of indifference to higher education that well-to-do Muhammadans are so commonly in business and perhaps this indicates a prevalence of commonsense." If it is difficult to obtain qualified candidates generally, it is doubly so in the case of educational posts, where prospects are not alluring. Owing to the demand for them in other and more lucrative forms of employment, Muhammadans will not readily undergo training, and it is sometimes difficult to keep even the trained man to the profession for which he has been prepared.

625. The following facts regarding the educational employment of Muhammadans have been gleaned from the reports. The Bombay report bewails the lack of Muhammadan teachers, but adds that, in the northern division, two deputy inspectors out of six and six assistant deputy inspectors out of 25 are Muhammadans. Of the total of 470 inspecting officers in Bengal, 105 are Muhammadans, while there are also 135 Muhammadan teachers in government colleges, madrassas, secondary and special schools, who, with 17 clerks, make a total of 257 in the department of public instruction. In the United Provinces, out of 132 sub-deputy inspectors only 21 are Muhammadans. But in vernacular schools the teachers of this community number 10,015 Hindu teachers, and in English schools 216 against 689—creditable figures, when it is remembered that only 14.1 per cent. of population of that province is Muhammadan. In Eastern Bengal and Assam, out of 246 inspecting officers 114 are Muhammadans; and they form, in the Eastern Bengal divisions, from 43 to 44 per cent. of the staff. The number of Muhammadan teachers in institutions of all kinds in that province has risen from 9,654 to 14,656.

626. Madras has four special schools for training Muhammadans, two for masters and two for mistresses. A central training class was started in Broach (Bombay) and it has been decided to establish a purely Urdu training class in the northern division, where Gujarati will be taught for only one period a day; in other training colleges also, efforts have been made to encourage Muhammadans. Under the Bengal scheme of 1908, it was proposed to convert seventeen guru-training schools into mianji-training schools for the production of Muhammadan primary teachers (mianjis), the three instructors in each being on special pay of Rs. 30, Rs. 20, and Rs. 15. Ten such schools have actually been opened. A normal school at Aligarh under a Muhammadan headmaster is expected to attract better teachers of that community. In Eastern Bengal the number of Muhammadan teachers is very large. Provision is made for them in the guru-training schools, separate hostels for Hindus and Muhammadans having been attached to many of these institutions. In the Central Provinces a special Urdu normal school was established during the quinquennium at Amraoti (Berar), and an Urdu class was also opened in the new normal school at Khandwa.

627. In Bengal there are three special assistant inspectors of Muhammadan education, whose work is to visit Muhammadan schools throughout the circle and to keep the inspector informed of requirements. In other divisions there are special Muhammadan deputy inspectors. Seven inspecting maulvis had been appointed in 1904. At the end of the quinquennium funds were provided for increasing their pay and creating nine additional posts. In areas where Muhammadans are either very numerous or very scarce the need for special inspectors (apart from those members of the ordinary staff who are Muhammadans) is less marked. But a beginning was made in Eastern Bengal during the quinquennium of appointing Muhammadan sub-inspectors of special qualifications in areas where that community is most numerous, with a view to their introducing greater efficiency into madrassas, maktabs, and other institutions where Arabic, Persian and Urdu are taught. Burma has a special deputy inspector for Muhammadan schools in Akyab, and another has been sanctioned for Arakan.