

# ESSENTIALS OF AN INDIAN EDUCATION

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THE BESANT SPIRIT VOL. 7



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**INDIAN INSTITUTE OF  
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# ESSENTIALS OF AN INDIAN EDUCATION

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ESSENTIALS  
OF  
AN INDIAN EDUCATION

Dr. Besant Speeches  
In The  
Central Hindu College  
———1899-1912———

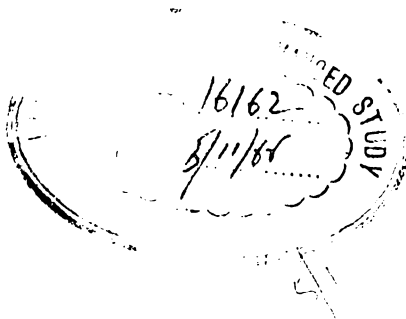
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# INTRODUCTION

NO service to India on the part of Dr. Annie Besant was greater, not even her political service, than her work in the Central Hindu College at Benares from 1898 to 1913, for during these eventful educational years not only did she and her great colleagues establish a new spirit in Indian education throughout the country, making the citizenship of young India more religious and more truly patriotic, but she took a further step towards that noble striving for India's freedom in the political field which was to be so magnificent and yet so tragic in its virtual rejection by those who then had command over India's political fortunes.

If Dr. Besant had been heeded in her educational work India might well have had today a truly Indian system of education. If she had been heeded in her political work, India might today have been free ; and there might have been no second war. But she was not heeded. On the contrary she was frustrated—with the present deadlock as the inevitable result.

The various volumes entitled " The Besant Spirit " which it has been our privilege to publish from time

to time are designed not only to place on record the great work she did, but also to call attention to the fact that the Besant Spirit is as urgently needed in these days as it was actually available in the days gone by. Nowhere is it more urgently needed than in the field of education, and it is with peculiar pleasure that we publish this additional volume recording her speeches on the occasions of the anniversary gatherings of The Central Hindu College whenever she was able to be present. The speeches lay down her policy for the great institution of which she was the heart, and they show how year by year she was able to make that policy more and more practical, until The Central Hindu College became famous throughout India not only as a seat of Indian learning and culture, not only as an abode of fine physical prowess in all kinds of games, but even more as a home in which every member of the family learned how to become an Indian gentleman and a worshipper of his Motherland.

To me, who had the privilege of working under her in The Central Hindu College from 1903 until 1913, these orations vividly recall the vibrant spirit which she infused into us all—staff and students alike. She was the flaming inspiration of every one of us, and as I re-read her utterances—of course I heard many of them—her inspiration descends upon me once more ; and while I feel how wonderful it was to have worked with her in so great an educational mission, no less do



I feel ashamed that I have been able to do so little in the field of education since her passing away.

I earnestly trust that these speeches will be profitably read by all who have ardently at heart the future of Indian education, for I am sure they will be both encouraged in their uphill task and able to understand more effectively the essential principles on which a real system of Indian education must be built. I do not say that since the years during which these speeches were delivered we have not seen still more clearly the nature of a real education for India's youth. We have, I think, perceived more clearly at least some of the details. But Dr. Besant it was who for the first time in this age disclosed to India the broad outline of an education that might be called Indian, and in these speeches is the unveiling.

George S. Arundale

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*Aims and Motives*

MEETING for the first time in this building given to us for the College work by one of the Princes of India—the Maharaja of Benares—it is natural and right that we should explain our presence in the educational field, and show why it is that we are here, and what it is that we propose to do ; that we should state the aims that animate us, and the motives that inspire us ; and then say a few words in answer to some of the objections raised against us, so that those whom we hope to win over to our side, and whose aid we would fain count upon in future, may grasp our scheme, even if they do not sympathise with it at present. I shall show why we believe that the field that we have entered upon will be beneficial to the country, useful to the people, and helpful to true religion. Such then is the task that I shall strive to grapple with this evening.

First : why we are here. Some imagine that we come as rivals of other educational institutions, and think that founding another College in Benares is a kind of challenge to the general system of education. That is not so. The field that we seek to occupy has

been empty up to the present ; it is a field which has been until now untilled. How often in the past years, from ruler after ruler, and Governor after Governor, has appeal been made to the Hindus of India to take their own religious teaching into their own hands, and not fall short of the first duty of the father and teacher to train their sons in religion and morality. That appeal which came from Bengal, from Madras, from Bombay, from the Panjab, and from the rulers of our own Province, that appeal we have answered, and it is for that purpose that the Hindu College is here.

We know, and the Government itself has told us over and over again, that they would not do right in entering upon the field of religious education. It would not be fitting in a country like India, that the weight of the supreme authority should be thrown on the side of one faith rather than of another, and should give preference to one over another ; giving a sanction to the one, which would have carried with it the condemnation of the rest. Therefore it was necessary that each community should found its own College, if it desired religious education for its children.

### *Hinduism for Hindus*

The work then which we do is not the work of rivalry but rather that of supplementing the work of other institutions. We have the certainty that we can do what we claim to do, and we may take courage

from a historical fact ; in the beginning, the College of our brothers of Islam was looked upon with suspicion by the rulers and by the Muhammadans themselves, but it is now supported in all directions by those who rule us and by the Muslim community ; we know that in future years that fate will be our own, and that the Hindu College will also get the approval, sympathy and helpfulness that have been shown to the Muslim College at Aligarh, even though at present it be regarded officially with suspicion, and with some doubt by many of those whom it seeks to serve. In the field we have entered, we are but following the path pointed out to us by those whose words should have effect, and the example of those who have gone before us shows that it may be trodden with success.

We are here then to teach religion—Hinduism to the Hindus. That is our speciality. We feel the necessity of putting in the very front, religious teaching. Let men say what they will, and let them be led astray by illusions as they may, it remains a fact that religion is the one object that perennially attracts, the one force which continuously holds and trains the heart of man. You cannot build up rational citizens, you cannot build up noble men, men of ability and usefulness to the land that gave them birth, unless you lay the foundation of their education on Divine Wisdom, and train the boy in the knowledge of his duty to God and to man. Religious principles must come first and foremost in

every perfect system of education. Although we commence our daily studies in the College with the reading by the Pandits from some Hindu Shastra, we do not confine our religious education within these short limits. We seek to find our Professors amongst those who are religious in their life and thought. We decline to take as guarantee for good teaching the highest University honours, unless the man comes with the love of Hinduism in his heart, and teaches for the love of teaching. The most practical test of the reality of this feeling in our teachers, is the fact that we deliberately give only subsistence salaries, so that men coming to us from mercenary motives may turn aside from the work. That, then, is our first principle—religious teaching and religious men, and the effort to permeate the secular teaching with the religious spirit.

### *The Examination Mill*

The next point is that the secular teaching should be of the best type. We have had and still have some difficulties here, and I have no desire to cloak the fact. Our hope in the beginning was that we might be permitted to stand outside the limits of the Government curriculum, and avoid the departmental examinations. Some of us have had experience in education not only here, but elsewhere, as I myself have been dealing with the question of education for some years, and have worked on the London School



Board. I fought on the Board against the system of continual public examinations imposed upon young boys, making it absolutely necessary for teachers to cram them if they were to look for success in the examination. They must learn to repeat by rote the facts demanded, instead of being taught in a way that may influence the mind and heart. That struggle in London met ultimately with success, and that educational body has abolished examinations and payment by results. Every boy here, however, must pass through the examination mill, and must be trained on the most mechanical system. We do not approve of chasing boys through a number of books so large that they cannot master them in the time allowed. Far better that they should read a couple of valuable books thoroughly and intelligently, that their reason should be aroused, their intelligence stimulated and trained, than that they should be rushed through half a dozen or more different books, a premium being put, under the rules, upon a successful system of cram. It was not necessary that we should adopt the Government curriculum and send our boys for the departmental examinations, but we found that our standing aloof was misunderstood, and that we were regarded as disloyal because our educational views were more modern than those in favour in these Provinces. With great regret we have yielded to the pressure put upon us, we have accepted the

curriculum, and we are now "recognised," with all the disadvantages of the curriculum. But we hope none the less that, later on, wiser counsels will prevail, and that those who have wronged us by unjust suspicions, and have publicly made harsh and undeserved criticisms, will regret the errors into which they have been betrayed. Only within the last few months I have been talking with one of the best educationists in India—a well-known Christian magnate—and I found that although we differed, of course, on matters of religion, on the great educational points we were absolutely at one, and that he was strongly against the present system of examinations. I have good hopes, therefore, that this vexed question will soon escape from the region of prejudice and suspicions, and pass on into the field of fair discussion. We shall then here also get rid of a system that in England is a thing of the past, and not of the present. Education then will be more individual, and therefore more useful.

### *East and West Together*

Thirdly, and here I know we are practically unique and round this centre some of our greatest difficulties—we propose in this College to wed the best secular education of the western type to the best religious teaching of the eastern type. If this is to be done effectively, then it is necessary that in the College staff

East and West should meet and join hands together as friends and co-labourers, as sympathisers and lovers one of the other. It is part of our dream that through this Hindu College two mighty nations—one hoary with antiquity, and the other in the vigour of youth—may meet in more friendly co-operation than they have ever done before. Our staff is a mixed staff. Our Principal is an Englishman, our Head Master an Englishman, the remainder of the staff, Professors and Masters, Hindus. My Hindu brothers, I must speak plainly and frankly to you, and I have won the right to do so by six years of steady work among you, for your helping and the raising of our common faith. I have seen in some of your papers a challenge: Why in a Hindu College should an Englishman be the Head Master and another Englishman the Principal? Our answer is that if you would wed together two systems of education, you must have men born to each, and if those men cannot work together as equals and friends, then what hope is for the future that lies before the land? Some of you at least, believe that over the affairs of men there presides a mighty overruling Will, and that Nations walk along the path that the Supreme has traced out for their walking. If that is your faith, then England and India have been brought together for the fulfilment of the Divine purpose, and it is ours to understand it and to co-operate in carrying it out.

Long ago from the north of the Himalayas a great race came forth and established itself in this vast Peninsula as the first branch of the Aryan race. Some time after, another branch went away from the same parent stock towards the West and founded the empire of Persia, building up one of the greatest empires of the East. A third family went southward to Arabia, influenced and dominated the monarchy of Egypt, carrying with it the root-teachings the Manu of the whole stock had given to His children. The fourth went to Greece, the great Keltic family, which is to the West what India is to the East—the most spiritually minded of its races. The fifth family gave birth to the great conquering nations of the Teutons, and out of these are the English people. Thus the eldest-born and the latest-born have come together in this land once more. Is the dream hopeless that instead of doubt, suspicion and contempt thrown by each upon the other, the younger may learn to look upon the elder with the respect and reverence due to its hoary age and spiritual wisdom, and the elder may learn to look upon its younger brother with respect, and love, as showing out some of those virtues of resolution, courage and ruling energy, which were shown by the ancient Kshattriya kings. That at least is the hope that we cherish in the bottom of our heart. Must white and coloured skin ever mark mutual antagonism, mutual distrust? O blinded by the illusion of

matter, pierce beneath the colour of the skin, and see the one Self in all, and know that neither white skin nor dark in itself brings the man who wears it nearer to God, to God who dwells equally in the hearts of all men, and who loves equally every son of man !

### *Unity of Management*

I said that some objections have been raised to our College. It is better to meet those objections openly. I do not believe in whispered suspicions and innuendoes talked over below the breath, secret confidential suggestions and stabs in the dark. I believe in open speaking and frank discussion, and therefore I quote the objections, to meet them without disguise.

I take up first of all the one that grows out of my last sentence—the presence of English people on the Board of Trustees, the Managing Committee, and the College Staff. Why should we have any English people on the Board and the Managing Committee ? First for the great reason, the fundamental reason, of unity already spoken of. On that Board there are but three who are not orthodox Hindus—Col. Olcott, Mr. Keightley and myself. If we wanted to turn the Hindu boys from their faith, if we were disloyal and faithless enough to seek to implant some other teaching, we could not do it, being so few among so many. But as regards two at least out of those three, they are as loyal to Hinduism as any man who has taken

his last birth on the soil of this country. The condition we lay down for our members is that a man must either be a born Hindu, religious and devoted, or he must accept the principles of Hinduism and sympathise and love them in his heart and follow them in his life ; such a man we take on the Board and on the Managing Committee. The couple of English people that you have there who are not born Hindus, lead a life, let me tell you, nearer to the Hindu ideal than many who are born in this land. And while the third, Col. Olcott, is a professed Buddhist, he has laboured for the revival of Hinduism as few Hindus have done. That objection then we meet by saying that it is true that some nominal non-Hindus are on the Board and the Committee. We do not regard it as a necessary evil, but as a definite good ; for thus we each shall be able to exchange our good qualities, and thus each make up the deficiency which is in the other.

### *The College Is Hindu*

The second objection is : this College is called a Hindu College, is it not rather Theosophical ? But what is Theosophy ? It is the Gupta Vidya of ancient India. It is the ancient teaching of the Masters of Yoga. It is not to be put against Hinduism, or apart from Hinduism, as if they were rivals. For if they were rivals, there would not be in The Theosophical Society

many good and orthodox Hindus, possessing in many cases more knowledge of the inner side of Hinduism along the ancient secret lines than many another Hindu. Theosophy is no sect; it is the root of all religions, the basis of all the teachings, and it unites them all. There are Hindus who are Theosophists, there are Buddhists who are Theosophists, there are Musalmans who are Theosophists, there are Christians who are Theosophists—all the nations of the world, all the faiths of the world, join in this, for it is Divine Wisdom; and a man who speaks against Theosophy denies, whether he knows it or not, Divine Wisdom. Why has Hinduism revived during the last twenty years? Because Theosophy has come back to its birthplace, and brings degenerate Hindus back to the faith which their forefathers taught. If it were true that the College was Theosophical, it would only make the Hindu religion to be taught in a vital and real way. But there are distinctively Hindu teachings, which differentiate Hinduism as a separate religion, and it is the inculcation of these which makes the College distinctively Hindu. There is a common ground of all religions—that is Theosophy: there are doctrines, ceremonies and customs special to each religion, and according to the teaching of these is an educational institute Hindu, Buddhist, Christian, or Mussalman. In this case the College is Hindu.

### **“Cheap” Education**

Then another objection arises. Why give cheap education? That is a great objection. We do give cheap education, and as cheap as we can. But it is said, you cannot get a good article for less than its value's worth. True, but the question here is who is to pay the value of the article. Let us see. In the first place it must be remembered that in the Government Schools only a decade back you paid about the same rate of fees as we charge today. I do not think the education was “cheap and nasty” then. I know many men who were trained under the old and comparatively cheap system, and they are better educated men and more cultured and polite, than the younger generations who are growing up under the costlier system of education. Can it be said that the men turned out ten or fifteen or twenty years ago were the result of a “cheap and nasty education,” supplied to them, be it remembered, by the Government, some of whose officials today make this attack? We are not charging less than was charged by the Government themselves a few years back. Why should then that be bad for the sons which was judged to be good for the fathers? The cost of education has enormously risen during the last few years, and we have merely taken up the cost as it was a few years ago.

Education should be brought within the reach of all, and it is the duty of the rich, the charitably disposed



rich, to bring this about. That is what we are enabled to do. We give our masters bare subsistence, just enabling them to maintain themselves. The sum is not to be regarded as connoting bad education, but a willing sacrifice on the part of the teacher, knowing that the learned man has the duty of imparting his learning to the ignorant, and that it is not merely a means of obtaining ease and luxury. If we had our will, not a single fee should be charged to any student. We would go back to the days of the ancient Hindu teacher. It was then the duty of the teacher not only to teach the boys, but to clothe and feed as well those who came to him praying for instruction. Is that ideal so ignoble that we should be ashamed of it today ?

It is said—your education is cheap, therefore it cannot be good. Our answer is : it is cheap to the students, but it is dear to those who give it. If we find men of wealth in India willing to help us in order that this work may be done ; if we find teachers who are willing to teach on a mere subsistence allowance—we should be proud of them, benefactors and teachers alike, and look to the day when we shall have a free College in the old Aryan style. But there is one thing to remember, in justice, as to the charging of fees today. They are for the most part charged to boys who come because they seek a means of livelihood through knowledge, rather than because they

love learning. And if we have boys coming to us, not for the love of knowledge but for the gains of gold that such knowledge will procure them, then it is but just that such boys should pay for the means of their future livelihood.

### *The Inspiring Motive*

Then comes the question : What motive have these people in starting this College ? A quite natural question in this world of suspicion and distrust. Why should this Principal leave a promising scientific career in England and teach here voluntarily for nothing, with no future to be made ? Why does a man do so outrageous, so lunatic a thing ? Why does this Secretary throw up an honourable Government post, with a pension attached to it of Rs. 400 a month, to come here and do drudgery for no pay ? Why do we find on this Board of Trustees men who have position, men of wealth, men of culture, turning aside from legitimate aims to look after a College ? Why is it that one after another is coming forward to work in this fashion ? Why do they turn aside from the leisure of wealth, and give their time and their money to this thankless task ? What is their motive ? What do they hope to get by it ? For gain is that which is reckoned in the world of today. Perhaps they hope to make profit, and those who promote this scheme mean to line their own pockets. But on examination it is found.

that this explanation is impossible. These people, it seems, started the College with subscriptions taken from their own pockets, and they have carefully barred themselves in their rules from any possibility of gain. Whatever they are doing it for, it cannot be for money.

What is it then, after money, which moves men? Power. The promoters of this College then want power. They want to gradually build up a powerful institution to use as an instrument for some ulterior end. The ostensible object of the College is not the real one. It is "professedly" an educational and religious institute, its "professed aims" are high, but they cover a nefarious purpose. Obviously they have some political aspiration, and it hides under a specious exterior some deep-laid and serious political idea.

### THAT IS NOT TRUE

Politics have their place in the life of a nation. The work of making good laws and amending bad laws is a noble work, of which none need be ashamed. But it is not our work. Our work is not political. Nothing that we do will touch upon or enter the political field. And this because we do not believe that you can make a great and well-governed nation merely by good laws. Good men are wanted more than good laws. Good laws are useless unless good men are there to carry them out. Our work is the work of planting

good seeds that healthy plants may grow. To others we leave the honourable task of the utilising of the sound trees after we have nourished and trained them. They who think that under the fair exterior we have some hidden political motives will find out their error as years pass by, and may be then a little ashamed of the slanders they have whispered. For the moment, no protestations of ours will convince them, and fair words will do nothing to propitiate. For the more fairly we speak, the more clever will they think us to be in trying to veil our aims. Only our work will prove our motive ; and then some who have unjustly judged us will repent of their evil thoughts.

But O my brother, is it indeed the case that humanity is fallen so low that no man can believe his brother to be moved by a noble motive, that no one works for ought but gain of self and power ? Is it not true that in the past history of mankind love of God and love of man have been the main motive force, have worked more wondrous deeds than any longing for gold, any greed of power ? Hundreds of martyrs have gone to the stake, hundreds of Yogins have gone to the jungle, for the love of God, for the service of man. Are men indeed so poor, so fallen, today that no one can believe that they can be stirred by the old enthusiasm, or moved by a higher motive than that of love of money or of power ? Has mankind indeed sunk so low, that the force which energised every saint,

every martyr, every Yogin, has vanished utterly from the hearts of men, and only the paltriest motives and hopes remain? Does God no longer manifest Himself in men, so that they may be moved by the Divine within them to give themselves to work in unselfish love to man? Oh, saddest result of the loss of true religion! Oh, terrible and most piteous degradation of the hearts and minds of men who have lost all faith alike in man and God! What direr result of scepticism and irreligion could you have than this—of that real scepticism which speaks religion from the mouth, and denies it in the life, that crude and jeering materialism of heart, not of brain, which is rampant today both in the East and in the West? Saddest of all, most hopeless of all outlooks for the future of our race, if men who in words acknowledge God, in their hearts and in their lives deny Him; and deny Him in the worst of all ways—not only by ignoring Him in practice while they confess Him with their lips, but who utter the most terrible blasphemy of all, when they disbelieve in and deny—nay, even treat with derision—the very possibility of the manifestation of God in man.

# 1900 ANNIVERSARY ADDRESS

## *Money Pours In*

ON this second anniversary of the Central Hindu College, the hearts of those who planned the movement, and who are striving to guide that movement well, are full of thankfulness for the past, of hope for the future. This thankfulness, this hope, are not without sure basis. Even looking at the success attained as men measure success, by the mere amount of money actually collected and passed through our hands, we have no cause for complaint. True, there has been no very large gift, no great donation has reached us. But from every part of India, from north and south, from east and west, small gifts pour in, in an unbroken stream, gifts from those who know how to give. For they give the love that doubles the money, and the blessing which comes with a gift from the heart. When we think how young we are, that only two years lie behind us and that in the first of these we made very little effort to raise money ; when we think how India during these years has been scourged by famine, plague and cholera, and has given so much to

war in aid of the empire ; when we remember these facts, we may feel almost surprised to hear from our Secretary that nearly a lakh and a half has come to us in cash and nearly another lakh in landed property. With such a result in two years of India's misfortune we may look for much indeed in the more prosperous years in front.

Now the success of this work lies really in the devotion, in the faith, in the hope, of those by whom it is cherished, by the hearts that love it. Every one who cares for the College owes gratitude for their devoted work to the Principal, the Head Master and the Staff, to the professors and teachers who give such unremitting work with goodwill on bare subsistence allowance, giving their love as well as their labour, their enthusiasm as well as their toil.

### *Esprit de Corps*

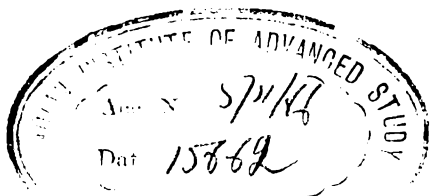
Here I would like to say that I think it is of great promise for the future that some of the masters are taking so much interest in the games and sports. We have noticed in England that friendship grows up in the playfield between pupil and teacher. The influence of the teacher grows more useful and more acceptable than is possible when they meet only as master and student in the classroom, where, for the sake of discipline, a certain rigidity is necessary. It is well that they should meet where the gulf is forgotten,

and that the teachers should learn to know the boys as boys, to see their characters, to notice when a boy is brave and when cowardly, where he merits a word of praise for "pluck," or a word of playful reproach for timidity. These things help in the building up of character, and are not really small and superficial. It has been said in England: "The battles of the Empire are won on the playing fields of Eton," and there is a certain truth in the phrase. Games develop courage, patience, self-control, good temper under provocation, and these qualities are qualities of citizens of great empires. Why should we not have them in the Indian citizens of the Empire as well as in the English citizens of it?

Some of our little novelties point in this direction. You will have noticed in the Report that two or three things have been done intended to foster what is called *esprit de corps*, the corporate life. In such an institution as we are building up, we are not dealing with a block of marble to be carven into a statue, but with a living body, animated by a single life. We want to foster this life, so that the College may be a living organism, whereof each unit feels itself a part. We have told you of the College colours, of the uniform for the athletic teams, so that when they come into the field, every one may say: "Oh! there come the Hindu College boys!" The next step we take in this direction is a bigger one, and we hope that the



idea may spread far beyond our limits, and be taken up by the Indian community at large. We want to build up a feeling in favour of a national dress. There is no doubt that so far as home life is concerned, the ordinary dress of dhoti and shirt is the most graceful and the most comfortable. But it is not suitable for the courts, the offices, darbars and State functions generally, whether of the English Government or in Indian States. In these the dhoti is not admissible, nor can it be worn if a man travels in foreign lands. Hence the European garb is adopted; and unless a dress distinctively Indian and national is gradually introduced, all trace of Indian dress will disappear, and the western will become general. We want the boys here to adopt a dress which they will be able to continue to wear in their manhood, and which will be comely, suitable and dignified. It will be used first by the boardinghouse students, and we hope the day students will gradually adopt it. Then it may spread among the public, and give India what she has never yet had—a national dress. Dress is not an unimportant element in national life, and a man is recognised by his national dress—a thing which, as I say, India has never yet had. She presents an endless variety of costumes. So we are going to introduce a dress consistent with the Indian spirit, and we hope it will replace the somewhat hybrid costumes now seen where the dhoti is inadmissible.



### *Character the Test*

There are two points on which I have been asked to say a few words, points raised by the press. You may remember that I said last year that it was better to recognise difficulties frankly than to let them rumble underground. The things that do harm are not the open obstacles, but the hidden undercurrents that may silently undermine a movement, and thus cause much mischief.

The first of these two points was voiced in a very friendly way by the *Pioneer*, regret being expressed at the lack of cordiality shewn by His Honour the Lieutenant-Governor of these Provinces to our College. Now a certain lack of cordiality is apt to be shown by responsible people towards all new movements ; they are usually regarded with suspicion. That had been the case with a similar movement among the Mussulmans, of which the Aligarh College was the outcome ; but now the Government support that College most warmly. I believe that the suspicion as to ourselves is also diminishing, and I am sure that it will disappear. There is only one sure way of making it disappear. It is by our own sound and useful educational work. We cannot allay it by words, or by protesting our loyalty. Words do not go far with sensible men. Let us build up good characters ; let our lads stand high in work and play. Let them do well in College and School, in examinations, the

playground, in town and in home. Let their character stand well in the public eye ; let them never be seen in improper places, not be found doing anything which is discreditable. Let them be honourable, upright and gentle, and we know that our rulers will look on them with approval. Some slight mistakes on our part, due entirely to ignorance, at the beginning of our work, seemed to justify the Government doubt of our motives, but the effect of these mistakes will be removed if we show good work.

### *English and Indian Ways*

The second point is a rather silly one : that there is a lack of cordiality between the Indian and English members of the Managing Committee. In this there is not one iota of truth. There are only two English members of the Committee, in addition to the Principal—Mr. Keightley and myself—and to speak of any lack of good feeling between ourselves and the loved friends of many years with whom we are working is absurd. It would not have been worth while to mention this were it not that certain difficulties do from time to time arise—not in the Committee but in the Staff ; but these difficulties are temporary and transient. In trying to build up a Staff consisting partly of Englishmen and partly of Indians, there must be some difficulties. We require patience and mutual tolerance and kind feelings on both sides, for there is

sometimes lack of mutual understanding, owing to racial peculiarities. An Englishman has often a quick sharp way of speaking when giving directions, but difference of race in those he addresses is not the cause of it: he speaks thus to his own countrymen. But his own countryman does not mind it, while the Indian does, for he puts into it the idea of a claim to race superiority. The headmaster of an English school speaks in just that quick sharp way to the masters. It is the habit of the race, but hides no unkind feeling. I must ask our Indian brothers to be patient with our brusque way. You will never understand the English character if you judge it from your own standpoint. The Englishman's worst side is his outside, and under the rough manner there is a warm and kindly heart. Let the Indian then be patient if his English co-worker is quick of speech. So must the Englishman also be patient with ways that are not his. We are too apt to fail in understanding the Indian way, and to see indifference and lack of responsibility in his easy-going words and manners. National characteristics should be understood, neither praised nor blamed. If each of us, instead of looking for a difference and then feeling suspicious, would recognise the difference as making up for that in which he is himself deficient; if the Indian would feel that the roughness of the Englishman is balanced by his promptitude and activity, and the Englishman that the

easy-goingness of the Indian is balanced by his gentleness and patience, then only shall we build up a perfect harmony, and set an example of Englishmen and Indians working together as brothers, looking on each other with love instead of suspicion, seeing the best of each other instead of the worst. Let us resolve that during the coming year no unkind word of one of a different race shall pass our lips. O my Indian brothers, by this time you should know us. You know us, Indian in heart, in thought, in life. We give you our lives, our work, our love, all that we have. We cannot do more to prove our sincerity. Cannot you, in return, give us at least your trust?

### *The Middle Path*

One most important piece of work lies before us—religious education. A very careful scheme has been worked out and circulated; a copy was sent to every member of the Board and Managing Committee, and they in turn consulted with others in order to gain their opinions—their critical opinions. We want to unite on one platform Hindus of all schools. We have to remember that there are extremists of the “advanced” school who will say, “You are bigoted and superstitious”; and extremists of rigid orthodoxy who will say “You are destroying our religion.” We must tread a middle path, and so put forth the fundamental truths that men of every school will say, “This is our own.”

The scheme will be passed by the Board in December, and will then be published. We shall welcome every criticism, for the more we are criticised, the better shall we be able to prepare the text-books. We can do without praise, telling us where we are right ; but we cannot do without criticism, telling us where we are wrong. When the text-books are published, we hope that they will be translated into the vernaculars and scattered over India, to be used in many a School and College and in many a home.

Now I will ask you to help us in opening our new building. Passing through that door (*turning to the door behind the platform*), we shall ascend by the left-hand stairway, pass through each room, and descend by the right-hand stairs. Then we shall visit the lower rooms. All who wish to come in the procession are invited to take part in it, that we may declare the building open, asking on it the blessings of the Goddess Sarasvati, whose gracious image is the seal of our College. This movement is bigger than some of you dream. It is but a sprouting seed today, but it will grow and grow and grow, until the whole of India is under its shade, until the whole of India gathers under the spreading branches of Hindu Religion and Western learning springing from one trunk.

May the great Gods, for whose service this movement has been initiated, bless this work, that we may build up an India not unworthy to worship them. May

our boys grow up noble, pious, truthful Aryans, worthy of their Motherland. And may it be that in the future, when men look back upon these small beginnings—men of a happier time—they may say of us : “ These worked in the darkness, ere yet the eastern sky showed rose of dawn ; we bless them for the faith that believed in the light when darkness was around them, that laboured for the bright day in which we live.” May that day dawn for India, and may karma so deal with us in lives to come as we are faithful to the vows and loyal to the duties which we have taken up.

***Public Interest Aroused***

THIS is the third of our Anniversaries. Each Anniversary marks the point we have reached, is as a milestone on our journey ; a point whence we note both the distance traversed, and the distance that remains to be traversed. As we pass each milestone, we notice how far we have gone, and how much further we have yet to go. So at the Anniversary we look back at the ideals with which we started, and we see how far we have been able to realise them. I think, on the whole, that we may be well satisfied with the progress we have made, and that our backward glance should give fresh impulse to new labours. We cannot but notice how immensely public interest is aroused along the lines laid down for our work, and this is being shown in many ways. Recently, at Simla, H. E. the Viceroy gave a comprehensive address on the subject of education to the Educational Conference, and with all the burden of his great office on him, the Ruler of India thought it worth his while to give six hours a day



for many days to a discussion of the educational problem in India. He condemned the strain put upon the Indian Youth by the present system of Education. He has asked for the opinion of public bodies upon various burning questions, and the Board of Trustees of this College has formulated answers to these, which are being printed, and will be submitted to the Viceroy and the Educational authorities.

The speech of Lord Curzon touches at several points the ideals with which we have started this College. One of them is the union of moral and religious training with Western Secular Education. This has passed through the three stages said to be common to the establishment of truths: first, people said it was impossible: secondly, they disputed over it: thirdly, they said it was a matter of course, agreed to by everyone. When we began our work of wedding Hindu religion and morality to Western training, people said the attempt would not succeed. The second stage of conflict was very short, and now we are in the third, when all are favouring it. Lord Curzon says that while Government cannot give religious teaching, no secular teaching will ever bear good fruit unless it rests upon a religious basis—be that basis Hindu, Muhammadan, or Christian. And he says that the Government is prepared to give grants-in-aid to institutions giving such Education. Under a regime like that the entire system of Education in

India will change, and moral and religious training will be universally adopted. Already boardinghouses for boys belonging to different faiths are being established, in which moral and religious training is given. Recently, in an address given at Allahabad, the Lieutenant-Governor said that it was only in such boardinghouses that proper religious and moral training could be given. It seems that the Hindus are beginning to feel their duties to their children in this respect. Every Government College in India should have a Hindu boardinghouse attached to it, governed by Hindus. At Calcutta, Lucknow, and other towns, boardinghouses are opened for Hindus by Christians, while Hindus are not doing this for themselves. When Christian missionaries, earnest in their faith, start boardinghouses and encourage games, and show sympathy and associate with the boys, can you wonder that the boys are influenced by the faith of those who thus help them? If they are, it is not the fault of the boys. If they are alienated from the faith of their parents, it is the fault of the parents and guardians who do for them less than the Christians do. Nor should you desire Government to help you in this. Lord Curzon is willing to give you grants-in-aid to institutions that teach the faith of the parents to the boys. No government can be expected to do more than this, and if Lord Curzon has manifested his willingness to do this much, he is doing enough.

### *Get Rid of Cramming*

Lord Curzon endorses another of our ideals, namely that connected with a change in the system of examinations and the consequent cramming. We have been advocating the abolition of the constant examinations that lead to the overcultivation of the memory, and the undercultivation of the perceptive and reasoning faculties and the judgment. Under the present system, the memory of the boys is overburdened with undigested facts, and the other mental faculties are left untrained, so that they leave College unprepared for the practical duties of life. Dr. Richardson has just said that there should not be so many examinations, and Lord Curzon is thoroughly at one with us in this view, declaring, as he did, that examinations are in India carried to extremes, and lead to cramming as their inevitable corollary. He says that in this respect we in India have gone to a most deplorable extreme, and have put before the boys the passing of examinations as the highest goal of life. The reason why a pass in the examination is so desired and laboured for is obvious enough ; it opens the way to government employment and the learned professions. We much desire that fewer should turn their efforts in these directions, and that more educated young men should find a beneficial use to which they can turn themselves in promoting the manufacturing industries and the commerce of their country. We

are for making examinations fewer in number and better in kind than they are now, making success in them less dependent upon mere memory.

Lord Curzon's utterances on this point are clear and decisive. He says that a people cannot rise by the cultivation of the memory alone, and that the present system turns boys into respectable clerks, munsifs and vakils, but destroys the intellect of the nation. Memory is more thought of than the cultivation of the mind. The student is made to learn formulae by heart instead of studying the subject, and depends solely upon them for a pass. This indictment comes from the head of the Government and it is indeed a serious charge. So long as the present system of examination prevails, it sharpens the memory at the expense of the mind. We want the examination to be more thorough as a standard for estimating the powers of observation, the reasoning and the accuracy of the boys. For education fails unless, when they are thrown into active life, they have the power of observing, of adjusting themselves to their surrounding conditions and circumstances, and of drawing sound conclusions from the facts before them.

Moreover, education fails when the student, on leaving college, throws his studies aside. When the interest of the student is aroused, he seldom fails to display a hearty love for his study. During the

Durga-puja holidays, for instance, students used to attend here to receive extra practical lessons in Chemistry from their Principal. Here you find the student and the teacher drawn together, the former by love of his study, the latter by the pleasure of teaching—showing that education in our College is doing the real work of teaching, making boys love knowledge.

Once again, we want to get rid of the cramming system branch and root. In the memorial we are sending out, a considerable majority of the Board are asking for a diminution in the use of text-books. They are almost unanimously against this, except in some special subjects. If a boy learns only from text-books, he retains a mere memory of the words without an exercise of the understanding. What you want is to teach him to observe facts, and not to give him the ability to make a statement by rote ; the better a subject is taught with understanding, the sounder will be the education.

### *The Study of English*

Further, the minds of the boys need to be exercised upon a different line. It would be better for Indian boys to master the English language they require to use, than to waste time over mediaeval English and Scotch accounts of Court intrigues, and details of Western quarrels. They should learn modern English, leaving archaic forms for post-University studies—

the English of Ruskin and Huxley, of Tennyson and Arnold, and the English of business and commercial life. They should learn less of English manufactures and commercial history, and more of Indian, for a man should know the history of his own land better than that of others.

The Principal spoke of the physical training given to the boys here in School and College. I find this to be going on satisfactorily. I was particularly pleased the other day, when the boys were over-matched in weight and skill, to see the pluck they displayed in playing a losing match right out to the very end. That is the spirit they will need in the world. For in life's struggle those are the victors and the honoured who can hold their own against those who are stronger than themselves. In the battle of life, he is the hero who can serve a great cause when it is weak, without losing heart or faith. These are the men needed in India, the men who are worthy to serve their Motherland ; and the lessons of the playground are a preparation for this life-service. May it be that those who hereafter will judge you, the Hindu College students, may say that you have done your duty, that you are fit and worthy citizens of your country. We want you to hold before yourselves high ideals of your duty to your country, and to work for the practical realisation of the noble possibilities before you.

### *The Ashram Ideal*

We have other ideals also. One is to draw together more closely, to weld together, the learned class of Pandits and the English-educated and business classes. Business needs religion to sanctify it. Religion needs the support of men of the world. The drawing together of these bodies, the narrowing of the gulf that separates them, will do much in the lifting of India.

Another ideal we have before us is to restore something of the feeling that prevailed in days of old between teachers and pupils, when the boy who came to learn was received by the teacher as his son. We are trying to approach this ideal in the College and School. Here you find men who willingly give their time to the service of that institution, and I speak of them in terms of gratitude for the labours they have bestowed on this work. In the present state of our funds, we cannot afford to pay them higher salaries, but their names will be honoured in the future, as those of men who made this College possible. It is sometimes said that unpaid work is slipshod work. We disprove that here. Pandit Cheda Lal, the Superintendent in charge of the boardinghouse, has been giving voluntary service to the institution, and the skill with which he guides that part of the work, and the affection with which he has inspired the boarders, whom he treats as his sons, have endeared him to all.

Nor do I think that the principal of any other College in India has more identified himself with his work or more thoroughly won the hearts of his pupils than has Dr. Richardson. The College is his one idea : out of College he is lonely ; in College and among his pupils he feels at home and happy.

### ***An Indian Foundation***

Another of our ideals has found an echo in the Secretary of State for India, who recently declared with regard to the Empire in India that we should try to blend the two civilizations of the East and West. Whatever is beneficial for the West is not necessarily so, he says, for the East. The foundation of the English rule must not be English sentiment, but Indian sentiment : Not the English, but the Indian ideal, the Indian thought, the Indian customs. Such is the declaration of a statesman who understands.

Indian custom and sentiment must regulate the blending of the two civilizations ; the dominating custom must be Indian ; the foundation must be Indian ; in no other way can all that is best in the West be made acceptable in the East.

There is building a mighty edifice, the edifice of a World Empire, and to this building every incorporated nation must bring the stones of its hewing. Many-coloured will they be, as the marbles that are reared into a stately temple, each nation having its own



colour, each stone its own carving, so that the edifice will shine in varied beauty, gorgeous, splendid, the wonder of the world. Let India bring the marbles of her own colouring, the deftly carven stones breathing her own life ; so shall she deserve well of the Empire well of posterity, well of the world.

# 1904 ANNIVERSARY ADDRESS

## *Rapid Expansion*

TODAY, meeting on our Sixth Anniversary, we look with satisfaction and thankfulness on the road we have traversed, with hope and courage on the road along which we and our successors will tread. But seven short years are overpast, and as we look around us, we see that the ideals which we proclaimed in a doubting, apathetic, disunited community are now arousing enthusiasm, awaking energy, uniting efforts. The appeal for self-sacrificing work has been answered by Indians and by English alike ; India has given us as voluntary workers Pandit Chhedalal, our Boarding-house Superintendent, M. M. Pandit Adityaram Bhattacharya, our Vice-Principal, both surrendering the leisured ease to which their past work and age entitled them, to undergo the anxiety and toil of heavy work ; Babu Mata Prasad, now gone to his rest, who gave the time needed for his own livelihood to become our Honorary Chemistry Professor ; and Babu Bhagavan Das, our Honorary Secretary, who, still young, resigned his prospects in Government service, to give himself,

unwearied, year after year, to the drudgery of office routine, ensuring the efficient carrying on of the business of the institution. England has given us our Principal, Dr. Richardson, our Headmaster, Mr. Arundale, one of our Professors, Mr. Moore, one of our schoolteachers, Miss Arundale, all serving for love's sake, leaving home and friends and accustomed surroundings, to help in the training of Indian youth for the uplifting of India. Surely such work and such sacrifice on both sides must aid in drawing together the races to which these workers belong, must result in greater mutual comprehension and confidence, must draw a benediction from those Guardians of the world who bless all unselfish labour for the helping of men.

### *Vision of a University*

Looking around us, we see rising on every side the material embodiments of the hopes conceived seven years ago, building after building arising to make more efficient our educational work. The outline is being sketched of a veritable University, wherein teachers and scholars shall share a common life, where a true home shall be found with sweetest and most inspiring surroundings, a home to which in their manhood those who dwelt in it in their boyhood shall look back, as to the mother of their dawning powers, the nurse of all that is best and noblest in them. As with our increasing growth we feel the

pressure of our ever-increasing needs, one ancient story comes to our minds that seems best to symbolise this growth and these demands : there was a little fish that was thrown into a bowl, and it outgrew it and was placed in a tank ; and it outgrew the tank and was placed in a lake ; and it outgrew the lake and was placed in the ocean ; and its giant bulk ever became more vast, for within the form of the fish was the power of the God, and it was but an embodiment of the life that upholds the universe. And as I have watched the growth of this place, and have seen how swiftly it fills and overflows each new encasing, I have thought of that Matsyavatara of old, and have dreamed that here also a fragment of the Divine Life has embodied itself, and fills and overfills each new embodiment, giving us the promise of a future wherein the young life of India shall find here its centre and its home, to spread out in every direction for the helping and lifting of the land.

### ***A National Institution***

In order that India may be thus served, it is necessary that this College should be a national and not a local Institution. Students are coming to us from all parts of India, from Kashmir in the North to Madras in the South, from Assam in the East to Kathiawar in the West ; but we need to attract far larger numbers from different parts, and to this end

efforts are being made to provide the accommodation requisite to meet the varying needs of widely divided provinces ; there should be scholarships provided for clever boys from the different districts, enabling them to live and study here. We need also that the several provinces should be represented on the teaching staff, so that our College may become a veritable India in miniature. India is rent with local jealousies, local suspicions, local antagonisms : men of one province look askance at men of another ; each division magnifies itself and belittles its neighbour. There can be no Indian nation until these provincial distrusts disappear, and they will disappear as youths from all provinces are thrown together, and in the friendships of school-days that are carried out into the world, in the intimacies of common life in classroom and playground forge links of union which shall endure through manhood, and form in time a golden network over India of old schoolfellows who shall clasp hands across the continent, and hold its many peoples as one brotherhood. Is it too much to hope that we may sow here the seeds of the nation that shall be, and, welding diverse traditions into one rich whole, we may be the promise of the India of the future? Nay, it is not too much to dream, too much to hope ; for nothing noble, nothing great, is too hard of accomplishment for hearts that are pure, for hearts that are brave.

## ***Virulent Attacks***

How far may we consider that we are winning public confidence, now that the first rush of enthusiasm is over, and our work is being submitted to public criticism? As you know, some very virulent attacks have been made upon us lately, and there is at least much noise if not much solidity in the attacks. That there should be attacks is natural and right. Never yet have the Powers of Good inaugurated a movement for the helping of man, that the Powers of Evil have not been aroused to mar and injure the work. Where there is action, there must be reaction; where there is progress, there must be resistance. What is there in this ever-repeated fact that should disturb the minds of any? It is interesting to notice that quite lately there have been two opposed pronouncements in Benares with regard to the College. The learned orthodoxy of Benares gathered in this hall in the persons of some eighty-four of its leading Pandits in Sabha assembled, here chanted the Veda, and here accepted dakshina. The ignorant orthodoxy of Benares has been gathered together elsewhere in the town to listen to abuse of us. Let each gathering have the weight that it deserves. But this let me say. For those who attack us, we have no anger, and no reproach. They may regard us as enemies; we do not so regard them. Our hearts are open to them :

we feel no enmity, and no hatred. They are ignorant of our work, and therefore they assail it ; they are ignorant of us, and therefore they suspect us. They think that we want to rob them of the treasure of their faith, and they are therefore naturally angry with us. Presently they will become a little wiser, and then they will be as friendly to us as we are to them. No attacks that are made on us from outside can really injure us. If they shew us weak points, we can strengthen them, and correct our errors. Criticism, even harsh criticism, has its value. We do not claim to be infallible. We make many mistakes, many blunders, but by them we learn to walk better in the future. Nothing can really injure us except our own cowardice, our own folly, our own lack of faith in the triumph of Righteousness ; and so long as our motives are pure, so long as our hearts are true, so long will this work flourish, and receive the blessings of the Rishis of this Aryan nation

## 1905 ANNIVERSARY ADDRESS

FRIENDS, we are met today for our Seventh Anniversary, and it is worth noticing that in this seventh meeting we are able to record certain features appearing in our work, which are full of promise for the future. You have heard that for the first time—and you must remember that we are still very young—we have sent out five of our students, who have graduated, into the world of men, into the world of work. Our first-born children, they go forth from our sheltering care, and as we send them out we pray upon them the High Gods' blessing, that they may do honour to the College that has nurtured them, that they may do service to the State to which they belong, and that they prove noble sons of the ancient Mother which has given them birth—India our beloved Motherland.

### *Training Sanskrit Pandits*

Another point to notice is in connection with our Sanskrit Pathashala. Two of our students there are the first Shastris who have passed our examination. In this Sanskrit Pathashala we are doing what some



may consider an audacious thing. For from this C. H. Sanskrit Pathashala we hope to send out learned Pandits, to serve with their knowledge their ancient Faith and Motherland. They receive their diplomas from this College, endorsed by the Government of Kashmir, and they will go forth to the world to show what can be done by men thus trained in the learning of the hoary East when some of the modern West is added. We place in their hands the honour of our Sanskrit Education, and they will, I trust, do honour to those who have taught and nurtured them.

Another point of our activity during the last year is that we have opened a free boardinghouse for Sanskrit-reading Vidyarthis. This is opened under the direct patronage of the Maharaja of Kashmir, who placed his Pathashala in our hands, and it is supported by his State. Another boardinghouse comes from one of the foremost citizens of Calcutta—Maharaja Sir Jotendra Mohan Tagore. He has built a boardinghouse and a Temple, which he has placed under the direct control of our Vice-Chairman, Babu Upendra Nath Basu, and which will house Vidyarthis from the Central Hindu College, who will there be sheltered and clothed, be fed and trained. And thus instead of the Vidyarthis being left to themselves to wander about in the city, to find their food anywhere they can, and put down their heads under any shelter they chance upon, they now will go to these

boardinghouses, raised by two Hindus, to be properly cared for and looked after, through the years of their training, and will go forth after finishing their education with the advantage of having passed through a useful discipline and training, to the high and honourable work of teachers, philosophers and sages, lying before them.

### *Education of Girls*

I cannot leave this part of my subject without mentioning another important feature of our work of last year—the education of girls on the lines of pure Hinduism, so that they may be trained up to be worthy followers of those great Hindu women whose names shine as stars in the firmament of Indian literature.

Never will India take her right place among the nations of the world, unless the mothers on whose knees the little ones grow up, the mothers of her sons, are given an education which helps to produce noble and splendid women. Until they are educated on lines that will make them again the light of the home, the Goddess of the household, queens over men's hearts, aiding their husbands and sons to serve their country, how can you expect that India can rise? For remember, that those who are noblest in the home are also noblest in the wider home of the land which gave them birth. For all these considerations, the Board took into its hands this heavy charge of educating,

Hindu girls. In our little school, lately opened, some seventy girls are already taught, partly by English and partly by Indian teachers, so that they may gain all the good that these joint influences may supply. In our School, English co-operation is real co-operation and not dominance. To the Hindu husbands and fathers one must look for wise advice as to the proper training of their wives and daughters. For we, who are not nursed at the breast of Mother India, must try to carry out their thoughts and advice, until our work has made it possible for Indian women to take up the training of Indian girls themselves, and we may be able to hand over the work entirely to those from whom the girls are born.

In our Girls' School we are striving that religion should permeate every thought and enter into every lesson that is taught—not dogmatic and sectarian ideas, but the broad and catholic principles of Hinduism are taught to every child. Religious thought is vital for the mind of the girl-child, and religious instruction is the heart and soul of the noblest Hindu woman. We strive to foster the religious spirit, and do not teach mere dogmas that are learnt by heart ; we teach religion through the lives of Hindu heroes and Hindu heroines of the past. In short, we are trying to give Hindu girls an education which shall help and not hinder, an education which shall elevate and not degrade.

### ***Voluntary Helpers***

Other things also are worth perhaps a moment's mention. One thing is the amount of voluntary help that flows to us alike from England and India. If we want to make our boys learn the spirit of self-sacrifice and self-help, the example must be set by those who guide and influence them. Therefore, we welcome every worker, like our veteran educationist, Mahamahopadhyaya Pandit Aditya Ram Bhattacharya, who retired from a long life of work, and instead of enjoying his well-earned rest has put himself again into harness to help us ; or like our brother Unwalla, who finds here his field of labour instead of seeking rest ; or our younger ones, like Mr. Arundale and Pandit Iqbal Narayana Gurtu, our latest recruit. And why should it not be so? For this College of ours was founded on the rock of self-sacrifice, which our brother Dr. Richardson set up here, he who made all the rest possible. Such work means inspiration for all. Indeed, it seems as though our professors and teachers never thought to measure the labour they give to the College by the hours they teach in it. They do not confine their work to the regular College hours only. Sometimes I go round and find a crowd of boys in the room of some professor, of Mathematics or whatever it may be, even in their hours of leisure, asking questions and getting their difficulties solved.

It is not only in their lessons that our professors and teachers help the boys ; I see them in the playground playing at cricket, football, tennis, hockey, playing as well as working, and thus the boys learn to love them. Our staff mixes with the boys in their joy of the playground and in the intimacy of the home. That gives power to the College, and so long as that lasts, our College will last.

### *Work and Play*

Our successes in the University Examinations are also inspiring. Our boys have obtained no less than eleven Government scholarships this year.

We have found that those who work best also play best, and the boy who wears the medal of success in the University examination is also the boy who wears the medal of success in the playground. An Indian boy tends to work more than a boy ought to work—he needs to be taught to play. A boy who always works and does not play, when he leaves the College goes out tired and fagged, with the nervous system undermined, old before maturity. What can you expect from such a boy in his after-college life ? But the case is different with the boy who is keen in his play as he is keen in his classroom. Such a boy goes out to the world with strong muscles and a brave heart, and they will help India best, who have a physical body vigorous enough to bear the burdens of life.

We have added drill and Indian exercises to our play. The indigenous exercises ought not to drop out of school teaching. While the English games train well the legs and the arms, the indigenous exercises train all the muscles of the body. And when the boys were measured—as we measure our boys from time to time to see the effect of the exercise on their bodies—we found that it was the boys who were proficient in the Indian exercises who carried off the prizes for the best all-round development. Work at books, work at games, this has to be given by India's sons who shall be worthy of her past, truthful and courageous, commanding respect from all. Worthless all science and literature, worthless skill in arts and games, unless all is the ornament of a noble character, of the man whom India can regard as her son and helper.

While coming to this hall, some of you may have noticed mottoes hung up over the doorways—"Love your Country," and "Follow Dharma"; if you look round, you see in one place, "God save the King," and "Love India." These mottoes tell you our principles. We teach the boys to love their country with a deep, passionate and absorbing love—one India, one people, one nation, that is the lesson we teach them. Our boys come from all parts of India, from Assam, Nepal and Kashmir in the North, from Madras and Bombay in the South, from Bengal in the east and

Kathiawar in the West. Once here we forget that they are Bengalis, Assamese, Nepalese or Madrasis. We remember only that they are Indians and Hindus. These are the points of union, and that the cry with which we send them out into the world.

### *Politics Barred*

Another part of our work is the spreading through the country of religious education. Already thirteen other schools are affiliated to us for this purpose, and the State schools of Kishengarh have just been added. This means a great deal. It means that Hinduism is rising above sectarianism and differences of customs and later traditions, and is taking its stand upon its Vedas, Upanishads and Puranas. We hope to see one Hinduism, inviolable and sublime, again in India, that shall join her children in the present as it joined them in her glorious past.

Some of you may say : But if you think like this of India, why did you the other day shut out from this College a number of Bengali boys, who by their mourning costume showed their disapproval of the partition of Bengal. To this I say : " I certainly love India with the strongest love, and teach the boys to love her, but within the walls of this institution, we know no party politics, and herein we will not admit them." We know one India, and we take part in all that affects the whole of India, such as the accession

of a new Sovereign—in that we may take part. But our boys come here for education and not for political controversy. When I asked some of the boys : “ Why do you come in that costume ? ” they said : “ We want to protest against the Government. ” “ But it is not the business of boys to protest against the Government ; that is for men, ” said I. If we are to bring into educational establishments party politics, how much education can be given ? “ It is the order of our superiors and therefore we do so, ” said a boy ; my answer was : “ Within the walls of this College I recognise no superiors except the Governing Body and teachers. Outside the College you obey your fathers ; inside the College the rules of the place. ”

If we are to allow every different part of India to send orders to our boys to take part in political demonstrations, then one day we may get an order from Calcutta, another day from Madras, Bombay, or Lahore, bidding our students protest against, or demonstrate for, some party measure. All discipline would vanish, and our institution would become a whirlpool of undigested politics instead of a sober educational training-ground for India's sons. We surround them with an atmosphere of love of country, of duty to their Motherland ; we encourage discussion and debates ; we foster initiative and self-dependence ; but we avoid all political party disputes, as in religion we avoid all sectarian controversies. If we did



otherwise, we should get animosity and party feeling, instead of harmony and steadiness of growth. Just because we love India truly, we dare to oppose our brothers when they want us to do that which is unwise. I say, definitely and clearly that the duty of boys is to learn, and not to make political protests. It is not their business to protest ; that is the business of men. Men rightly take part in the politics of their country. The boys have to learn ; they must be educated, they must be disciplined. Studentship is the time of obedience. It is against the Hindu Shastras that a student should interfere in the affairs of his country. Moreover it is not right that the boy's warm heart should be used by elder people to foment public discontent, and to harass Governments.

So long as I remain the President of this Board, so long shall this institution be an institution of learning, of moral training, of discipline, of growth of character, of love of country, of preparation for future struggles in the political arena and the leadership of national affairs. There is nothing dearer to my heart than that from this College should go out patriots, statesmen and leaders in all matters that concern the nation's welfare. But in order that it may be so, we must give our boys time to grow, we must let their minds become keen and their characters firm. Let them learn, before they protest ; let them understand, before they demonstrate. A little boy so high (*with*

a gesture of the hand) cannot have a very well-digested notion of the rights or wrongs of the Partition of Bengal.

I stand here, because you have put me here. If I go against your will, if I lose the confidence of my colleagues, then no one will be more ready than myself to stand aside and let some one else take up the work. Although I love my Bengali friends, I will not help them to use boys as weapons in a political struggle. But if it be the wish of my Indian friends to turn this sanctuary of learning into a political arena, then I will lay down my office, and will stand aside, and will sadly watch from a distance the failure of one more effort to help India, the ruin of a promising national edifice, ruined by the passions of parties and the struggles of the outer world.

### *Character-Building*

EIGHT years have passed away since this College and School were opened, since the word went forth throughout India, to North and South, to East and West, that in the sacred city of India, in Benares, in Kashi, the Hindu community was founding a College in which its children would be trained in the best learning and culture of the West, without being allowed to lose their most precious heritage, the ancestral faith handed down to them from the immemorial past. It had been felt by men of thought and patriotism that, under the present system of instruction—secular in Government institutions, scepticism-breeding in missionary establishments—character-building was lost sight of as the foremost and essential part of education. We saw parents caring only for the commercial side of the education of their sons, for the cultivation of the intelligence as a gainer of livelihood ; we saw fathers more anxious that their sons should pass examinations which meant money, than that they should become noble and patriotic citizens. The

situation was difficult. Difficult also to see how to escape from it. People said to us : " You are dreamers, Utopians ; You want to reconstruct ancient India, forgetting that modern Indians are dwarfs where their forefathers were giants." We answered : " If the people of modern India be dwarfs, they are none the less children of giants ; again they may become giants, if fed on suitable food, and trained on right lines. We attach greater importance to the building of character, than to strings of letters after a man's name. It is necessary to earn a decent livelihood, but it is more necessary to be of service to God and the Motherland." Along that road, hard to hew out through the rocks of indifference and the jungle of prejudice, we determined to travel. And out through India rang our cry : " Pioneers ! Ho, pioneers ! " Pioneers were wanted to make the road, and to roll it smooth for softer feet to tread. Men were wanted—old men to counsel, young men to work, men who would sacrifice time, money, career, all that others value, to give themselves to the work of training worthy Children of the Motherland. Back from all India rang the answer to our cry. Princes, great landowners, judges of the High Courts, magistrates, lawyers, doctors, clerks, pensioners, rich and poor, high and low, came forward to help, some to lead and some to labour. Thus the College was built up, stone by stone, and the stones were human hearts, strong in

sacrifice and love. We cried aloud for teachers, and first for a Principal: from over the seas came the answer, and Arthur Richardson came, professor at Bristol, pupil of Sir William Ramsay, flinging away his career as chemist, to teach Indian boys for love's sake, for love alone. We wanted a Superintendent for the boardinghouse; Pandit Chheda Lal stepped forward, full of experience and wisdom, to be a father and a friend to the lads crowding round us. We wanted a Secretary, to bear the burden of office duties: Bhagavan Das, trained as a Government official, flung aside his fine career and position to take on his shoulders the drudgery of the office, and to work patiently to make our foundations sure. We wanted a Headmaster: George Arundale, fresh from his honours at Cambridge, put his bright youth to the service. We wanted a woman's voice and a woman's heart for the little ones; his adopted mother, Miss Arundale, brought her experience to join the work of love. Still help was needed; there came M. M. Pandit Adityarama Bhattacharya, ripe in learning and reputation, and Mr. Unwalla, with trained capacities in organisation, and Rai Iqbal Narayana Gurtu, throwing aside a promising career—all serving for love's sake, and counting the privilege of sacrifice more precious than the gathering of gold. And others, whose karma denied them this fair privilege, but moved by the same spirit of sacrifice, offered themselves

to work for less than elsewhere they could win, deeming it nobler to serve where a nation was being builded than where education was seen as a smaller thing. Then, a Sanskrit Department being wanted, H. H. the Maharaja of Kashmir handed over to us his Pathashala, and his giving some Rs. 1,000 per month to aid the general work. A boardinghouse for Vidyarthis was also provided by him, and later another was founded by Maharaja Sir Jotindra Mohan Tagore of Calcutta, wherein some of our Vidyarthis are boarded. Thus one thing after another has grown up during these eight years, until now 850 students are gathered here. Gathered here for what? That they may be trained into noble citizens, that they may help in building the Nation of the future.

### *Ideal of Citizenship*

Do not mistake me. We do not despise intellectual culture; the more splendid the intellect, the more splendid the service. We rejoice when our boys come out with flying colours from the examination rooms. If we differ from others in our intellectual methods, it is that we lay more stress on reasoning than on memory, and seek to evoke faculties rather than to cram the brain with facts. But we hold character as more precious than intellect, and service as nobler than success. Moreover, we see that the bodies of "English-educated" Indians are not so strong and so

resistant as they ought to be, and we ask : Of what avail are brilliant intellect and even noble character to the Motherland, if the body in which they are enshrined breaks down ere half a life's service is complete? So we lay much stress on physical culture. Ours has been called " a playing College." Why not, so long as the other parts of education are not neglected? And that the intellectual part is well done, the examination lists testify. We seek to make our boys' bodies well-developed and strong. We forbid marriage in the lower classes and discourage it in the higher, that the lads may grow up with the energy and vigour of Brahmacharis. We have all the chief English games, and some Indian exercises as well. English games are good for legs and arms, and they teach co-operation, subordination, and public spirit ; Indian exercises train every muscle of the body, and give endurance, hardiness and the power of self-defence. We have engaged retired military men to drill and train the boys, and to teach them concerted action, obedience and order. When T.R.H. the Prince and the Princess of Wales visited the College, our own boys formed the Guard of Honour, and maintained perfect order throughout the grounds. We strive to encourage the virtues that make good citizens ; we give prizes and medals for good character, for helpfulness, for usefulness, in classroom and playground, crowning with distinction our best, not only our cleverest, boys. We

are proud of helpful boys, of boys that win the good opinion of their teachers and their comrades. We train our students to have a keen sense of patriotism, to love their Motherland, to be proud of their country ; we teach them to think of themselves as Indians, rather than as Bengalis, as Madrasis, as Punjabis, as Marathas—to look on India as one nation. And if on one side of this hall you see the motto of loyalty to the Empire, “ Long live the Emperor !”, you see on the other side the motto of love to one India, “ Worship the Motherland !” We impress on our boys that India has a claim on them ; that they belong to one country, the country that gave them birth. In the Debating Society for the elder boys in the School, parliamentary forms are followed ; the boys who represent places are asked to familiarise themselves with the conditions of the places they represent, to understand local needs, sanitation, roads, education, industries. Thus they begin the training which will make them useful citizens. That is our ideal—to train boys to be worthy and noble citizens, to send out men fit to be citizens in United India. We bid them think of India as one, and sink differences of creeds and families.

“ But you are a Hindu College,” some say, “ a denominational College.” Yes, but Hinduism does not mean bigotry. Our boys are taught to love their own religion, and to respect the religions which are



not theirs. We crown our educational edifice with Religion—Religion that teaches the unity of life. There is but one Life, all-pervading. We are parts in that one Life, as sparks are parts of a fire. One God, one only without a second, and all men members of one family, no matter what their creed, no matter what their caste or class, no matter what their race or family.

To work towards this ideal, my brothers, we ask you for your sympathy and help ; we ask for your defence, when defence is needed ; for your counsel, your criticism, when we err. Men and women cannot walk infallibly. We do not commit blunders wilfully and maliciously, but because we are ignorant and limited. Correct us when we are wrong, if you see more clearly, but help us to walk aright. Join us in our aspirations to make this College a light and a glory in this land. Help it to live and grow, that others may step into our places as we fall, and work for these ideals with greater strength than ours. The harvest is for the future ; help us to sow it. Grand, verily, shall be the day, splendid the dawning, when young and old shall be bound together by one aspiration, one spirit of devotion, when hatred shall have ceased, jealousies shall have disappeared, when friendliness and goodwill spread over the length and breadth of India, from her Himalayan bulwarks to her encircling seas, and when all shall act in brotherly co-operation for the regeneration of the Motherland.

# 1907 ANNIVERSARY ADDRESS

FRIENDS: Before I say a few closing words on this Ninth Anniversary of our College, allow me to communicate to you a letter from our first patron, the Maharaja of Benares, regretting that he cannot be with us today, but sending us his good wishes. We can never forget how much we owe to the Maharaja, for while we were yet in a state of infancy, he it was who gave us this building and the land upon which it stands, and as he stood beside our cradle, to him we give the thanks and gratitude which the young owe to their elders.

This is the Ninth Anniversary of the Central Hindu College. Nine years have rolled away and are behind us, each bringing something of good, each leaving something of gain. How many years may lie in front of us, none but the High Gods know. But this only we may hope, that as long as India, the Motherland, needs our service, so long may this College remain to train up youths for her helping. And if the day should ever dawn when work here shall be ill-done, when this place sends out sons unworthy of their Motherland, then may this Institution perish and leave no trace

behind it, no record in the Nation's history. For we are here only to serve, and service is the only justification of our existence. When service is over, our work is done. But may we labour so well that, in centuries yet unborn, the name of this place shall shine brightly in the story of an India prosperous and free, and may each generation of our boys, when they have grown into men, become the glory of their Motherland, and the ornaments of the Empire, thus justifying the continued existence of the place where they were nurtured.

### *The Sure Foundation*

Let me now say something of the policy which guides our work, something of the high hopes which warm our hearts. As to our policy—you must have noticed in the extracts from the Report to which you have listened that we lay great stress on the teaching of Religion. Religion is to us the only sure foundation for the building of character, the development of true manhood, and our hopes of noble citizenship for these youths depend on the laying of this religious foundation, the only foundation strong enough to bear the weight of a national civilisation, and of a character that can conquer in the world. The teaching of religion is the very essence of our work. And the practical proof is before you that the study of religion does not harm the study of science and literature.

For you will have noticed that the boys who took prizes for religious knowledge, also took them in science and in literature. And this not only in the examinations controlled by our own Institution. The College student who took the first prize in the religious examination in the fourth year class, stood second in the whole University for the B.Sc. degree. We were told, when we proposed to introduce religious teaching, that by adding this to our curriculum we should overstrain our boys, adding another weight to a burden which already was too heavy for their young shoulders, and that we should handicap them in the University examinations. Our hope was that the spirit of religion would lighten their lives, and that the religious teaching would be a stimulus, not a clog, in their other studies. This hope has proved true, not only here but also in our affiliated schools. The boy in South India that won our Gold Medal for religious knowledge, came out fifth in the Madras University matriculation. There is thus no secular disadvantage incurred by the study of religion. We teach our boys, of course, their own religion ; the religion which is the atmosphere of their homes, which came to them in their infancy from their mothers' lips, that religion alone can strengthen the germs of good within them, build up a noble character, and lead them onwards into a splendid manhood. This, as a general rule, is true—though I do not say that it is true without exceptions—for, by

the Great Law which guides the universe, men and women are born into the religion which is best fitted to mould their lives and characters. Therefore Hinduism is the religion both taught and lived in this College, for religion only becomes an inspiration when the heart loves what the lips dictate.

### *Service to the Motherland*

On this religion we base our moral teachings, and we think more of the building of character than of any other part of education. The special points of character we inculcate here are : First, Love of Country, Love of the Motherland. This we believe to be necessary for every young heart which will hereafter have to play its part as a citizen of this land. To these boys, growing into manhood, we teach love of the land in which they were born, the inspiring principle of patriotism which is the life-blood of a nation. We teach not only the Love of Country but the duty of service to the Motherland, and we seek to fire them with high ideals, which may result in noble lives of usefulness to India. And with this we teach them, not as opposed to Love of Country, but as growing out of it, Loyalty to the Empire, of which the country is an integral part. See upon our walls today the twin mottoes shine in golden letters. Here is the cry, "Vivat Imperator," and above it the pictured image of him who is the incarnation of the Empire, the symbol

of the linked unity that circles round the globe, of him who sent this portrait that his Imperial blessing might rest upon this place. And there is the other motto, not opposed to it but an essential part of it, the great national cry, "Bande Mataram," struck out, as are all such cries, in moments of turmoil, but destined to be the cry of the United Nation. I know that some, who do not understand Indian hearts, hear in this cry a mere yell of sedition, but that is not so. Hear rather in it the upsurging love of a people for their Motherland, the awakening of the heart of a Nation. "Worship the Motherland" is a cry of love, not a cry of hatred; to serve the Motherland is to be a good citizen, not to be a sedition-monger. I know also that here and there some hot-brained foolish men have used this noble cry as a cover for sedition, but it is too good to be thrown to their misusing, and it is for us to redeem it as the symbol of a redeemed India, as the voicing of the principle that shall make India great once more.

### ***Courage***

After these virtues of patriotism and loyalty, we teach courage, which we try to foster by means of physical training, not only by much playing of English games, but also by encouraging the indigenous exercises of the country, that train every muscle of the body, and also by drill, taught by the two retired

non-commissioned officers of good character. We thus seek to develop the physique of our boys, and to lift them into strong manhood, for India needs strong men, not weaklings, for her citizens, and trained strength is better than strength which is uncontrolled.

### *Self-Respect*

With courage we foster self-respect, and we seek to teach each boy to respect himself, and also to respect others. Here there is a difficulty we have to face, and we would ask the help of all, Indians and English, to make it easy. Great changes are passing over the life of India, and it cannot but be that, in the hearts of her young men, these outer waves shall cause some responsive movements, and that they, even sheltered by their College walls, shall feel some throbs of the impulses that sway their countrymen.

And so we, on whom the great responsibility lies of guiding these young brains and fiery hearts in troublous times, would ask of you, our rulers, to have patience if ever-hasty youth should be too hot and too impulsive. We are striving that these young men shall learn to respect all lawful authority, shall learn obedience now that they may be fit to command hereafter ; we seek to win them from hasty judgments, to teach them to resist the surge of passion, to study that they may understand before they act. But in the arising, the necessary and most righteous arising, of

self-respect—a virtue, perhaps, too much lost sight of in the immediate past—respect for others is sometimes a little forgotten, and teachers and elders must be patient as well as wise, and not judge too hardly the little ebullitions which only become dangerous when too harshly repressed, because too seriously taken.

### *Against Boy Politics*

It is said, and truly said, that I am against the introduction of politics into College and School life ; this is not because I do not regard politics as an important, and, rightly undertaken, as a noble thing, but because a fruit which is sweet to the taste and nourishing to the frame when ripe, injures the health and sets the teeth on edge when unripe. This place, and others like it, are for education, in order that future action may be wisely wrought ; and premature action, undertaken without knowledge, is ever mischievous to the actor and pernicious to others. In our Parliament the boys learn to debate ; and in our Prefect system they learn to rule ; thus they prepare themselves for public life. But the life of the outer world, the life of citizenship, is for men, not for boys, nor for College students just emerging from boyhood, but not yet men. All my life, I have been against binding the burdens of maturity on the shoulders of the young. I was against child labour in England, because the



undeveloped body of the child is injured by the strain ; I am against child marriage here, because it drains the young body of the vitality needed for growth ; and I am against boy politics here, because knowledge and judgment are not ripe to guide wise action. Labour, household cares, political life, are matters for men and women, not for immature youths. Just because I hope that these boys and youths will hereafter do good service to their country, I say to them : “ Wait until the fruit is ripe ; prepare for a life of action, but do not act until you understand.”

Some of these youths may in the future become great statesmen, wise leaders of the people ; now is the time for nurturing public spirit ; the future will see its display. But in youth, feeling is too keen, and proportion is lost sight of ; the young man’s brain is maddened and his heart is wrung to breaking by evils which the older man has learnt patiently to consider and remove, without wrecking the framework of society. We must shield the young against these strains on head and heart.

### *Rivals in Noble Work*

Sir (*turning to the Commissioner*), but few years must pass ere the flames of the funeral pyre shall burn this body, and its ashes shall be scattered on the stream ; before you stretches, I hope, a longer span of years. But with these young ones lies the future,

when both of us shall be gone away from earth. The future of a mighty country rests on them, and we have power to help them, or to hinder. Oh, be to them not only a ruler but also a father and a friend, that the future may be fair for India and for England ! Here, in this College, Indians and Englishmen work hand in hand for the common good of the country which is their common home. We feel no race differences ; we know no race jealousies. May this spirit spread abroad over the whole land, from Cape Comorin in the southern seas to the mighty Himalayan belt that guards the North. May Indians and Englishmen be rivals only in noble work for the country in which both are dwelling. May old hatreds die, old jealousies disappear. May we learn to understand each other, for by understanding hatred dies and love is born.

## *The Maharaja Presides*

YOUR Highness, Commissioner Sahab and friends :  
It is my duty to represent here this afternoon the College in all its Departments, its Trustees, its Managing Committee, its Staff and its Students, and to make articulate our gratitude to our earliest patron, His Highness the Maharaja of Benares, happily presiding over us today, who gave us, when we were few and feeble, the land on which this now great Institution is standing, the hall in which this vast crowd is gathered together. Eleven years ago we were only a small body, with high hopes but no accomplishment ; there were a few boys and a few teachers, sheltered in a little house in the city. It was then, in the days of small beginnings, that Your Highness enabled us to lay the foundations here of the infant College, and it was your encouragement and your generosity that made possible our growth.

Next I must thank, still speaking for the whole College, our Commissioner, Mr. Lovett, who, during the troubled year through which we have passed, has

shown to our College a steady goodwill; we thank you, Sir, that during the year you have generously responded to the prayer that last year I ventured to address you, that you would be to our students not only a ruler, but also a father and a friend.

And lastly, I must voice our gratitude to our honoured and beloved Rector, Mahamahopadhyaya Pandit Adityaram Bhattacharya, who, compelled by advancing age to retire from the active service of the College as Vice-Principal, has shewn us that his heart is still with us by sending his second self, his only son, to serve here as Honorary Professor of Political Economy, thus keeping up with us his relation of self-sacrifice, and performing through his son the work which age forbids him personally to fulfil.

### *Training in the Civic Virtues*

Let me now speak of our work, our responsibilities, our duties, and our hopes. Our work is the training of thousands of India's sons into noble manhood, into worthiness to become free citizens in a free land. Some of you imagine, unthinking—for the young are hasty and do not always stop to think—that freedom is to be won by loud talking, by violent speeches, by noisy demonstrations, by tumultuous processions through the streets. I tell you that Liberty is too lofty and too divine a Goddess to descend into a country until purity of heart, noble living, self-sacrifice, discipline,

and self-control, have made of the citizens a throne on which she may sit and reign. Nothing is more needed at the present time than the implanting in young men of the sense of responsibility, of public duty ; and this is best done by encouraging the study of history, so that by the knowledge of the methods and the ways of free peoples, they may learn the balance and steadfastness needed for the exercise of citizenship, may from the lessons of the past gather the principles required for wise action in the perilous present, and may cultivate those virtues of self-control and self-respect which make the citizen worthy to be free. Because I hope, and pray, and believe, that India will see her children free, I seek to train those children who are here into self-control, self-sacrifice, discipline and order, for without these civic virtues freedom would be a danger alike to the Indian people and to the Empire at large.

Because our work is the training of boys into citizens worthy to be part of a great Empire, His Majesty the King-Emperor sent us by the gracious hands of his own dear daughter-in-law, who will hereafter sit as Consort on the Imperial throne, his own portrait and autograph, to be a symbol of Imperial unity, of loyal citizenship in an Empire of the free, of allegiance to the Imperial Crown. We know that it is a greater destiny to be partners in a mighty world-embracing and therefore impregnable Empire than to be the

citizens merely of a single separate State, liable to invasion and conquest, and looking to the day when these youths will be citizens in such an Empire, we teach them to obey, that they may know how to rule.

### ***Binding India and England Together***

Another part of our work is to draw India and England nearer to each other, in the bond of fellow-citizenship and mutual service, mutual defence, mutual love, and mutual respect. Nations are different with differences arising from differing customs, differing conditions, differing lines of thought, differing experiences, leading to different ways of looking at things, to different standpoints. These differences make grounds of quarrel when they are accompanied with mutual hatred, but they serve for the creation of a richer harmony when they are accompanied with mutual love, when love strikes the chord of many notes.

How may this be done? By trying to understand each other, by each giving credit to the other for good intentions, by resisting suspicions of each other's good faith, by fixing our attention on each other's virtues rather than on each other's faults. Very often the intention is good when the action is rough or foolish; let us look at the heart, and not only at the act. Let India and England sink their minor differences, and work harmoniously for their joint

advantage. They come from one stock ; they are of one blood ; they are living under a single Crown. They can be brought to mutual understanding, if each learns to trust rather than to suspect.

To the Englishmen I say : “ Try to understand your Indian brothers better ; try to realise that they are a proud and ancient nation, accustomed to courtesy and consideration, regarding insult as dishonour and roughness as insult. While the best and most generous of them excuse English ill-manners as due to lack of proper culture and training, they none the less feel them as a continual rasping of their instincts.”

To the Indian I say, “ Our white bodies may lead us sometimes into blunders which hurt you. Forgive us, for we hurt you only because we do not understand. Try to realise that our abruptness of manner and sharpness of speech do not spring from unkind hearts, still less from the haughtiness of a so-called ‘ conquering race,’ but from the quick and alert practical mind characteristic of the West. Notice that the Englishman speaks in just the same way to his fellow-countrymen, and is similarly addressed by them without offence. Even if you find one Englishman really harsh, do not judge all Englishmen by him, for you do not wish to be judged by the worst types of your countrymen.”

Let us abstain from these sweeping generalisations based on insufficient data, remembering that the

condemnation of a nation for the faults of a few is neither just nor politic. One thing unites—love, not hate ; one thing brings mutual understanding—trust, not suspicion. In our College, Indians and Englishmen work side by side ; we have no colour line. We work in mutual harmony and co-operation ; the only rivalry is a rivalry of usefulness ; we know no difference of race ; only an identity of service, of duty, of hope. The lads here call me “Mother,” though I have a white body ; I love them and regard them as sons, though their bodies are coloured. Love knows nought of these paltry divisions ; it has open arms for all.

### ***Restore the Ancient Reverence***

Great are our responsibilities, for here are nearly a thousand youths to direct for good or evil, nearly a thousand lives to be made or marred. Heavy is the task to train, to direct, to organise. There is some good in every lad ; in some more, in some less, in a few perhaps some evil ; but all are young, and when old and young fall out, the chief fault ever lies with the elders ; if we blame the lads because they are not perfect, are we perfect ourselves ? Some say that the ancient reverence for the teacher has disappeared among the modern Indian students. Oh, let the ancient teachers come again, and the ancient pupils will also quickly reappear ! If we elders do our duty,



there will be little cause for complaint, for Indian youths are more easily guided than those of any other land. The teacher whose life evokes love and reverence still finds the old docility, and the reform of the present strained relations must begin from the side of the teachers, and not from that of the taught.

Our duties are clear : to restore the old reverence by the full discharge of our share in the work, to win the confidence of the lads, to protect them from evil influences, to lift them into good.

These young ones are the citizens of a few years hence, and we are building India as a nation while we rear them under the influence of high ideals and inspiring traditions. Can any task be nobler ?

### ***A Nursery for the Empire***

Our hopes ? Ah ! How may I tell of our hopes, of our dreamings ? Dreams of an India and an England fast bound together by the golden chain of mutual love in a brotherhood that no longer needs to be preached ; dreams of an India and an England with hands clasped together for mutual help, mutual protection, mutual defence, everywhere. Dreams of an Empire in which no colour line shall exist, in which Indian and Englishman shall be equally welcome, equally free, in every land within its borders. Dreams of a civilisation in which religion shall inspire life, the spirit of Religion which worships one Lord, who knows no

difference between the children that aspire to Him under many names, in which all religions shall have an equal place and none shall strive to proselytise, in which all religions shall be one in mutual recognition as they are already one in the eyes of the Lord.

Are our dreams too wild, our hopes too high? Are we mad men when we believe that this place, and many others like it that shall arise, shall be the nurseries for such an India, for such an Empire? Children of one blood, living in one land, shall we not learn to think and act as one family for the common good? Then shall India become again the Spiritual Mother of the World. Then shall India shine out resplendent as the most glorious jewel in the Imperial Crown. Then shall love be the protector of the Empire, and all hearts shall beat in unison with the throb of Brotherhood, and rise in unity to the one Lord and Father of all.

# 1909 ANNIVERSARY ADDRESS

## *From Seed to Mighty Tree*

FRIENDS, we stand today for the eleventh time celebrating the birthday of our College, looking back upon the past, which has been on the whole successful, and looking forward to a future which we pray may prove worthy of the country that we strive to serve. For when twelve years ago a little knot of Indians and of Europeans gathered together here, to speak of the foundation of a College, our hearts were rather timid, our means were very limited, our strength we felt was but feeble, and yet we went forward to the work. Many around us said: "How can you hope to change the current of education in this country? How can you, unknown and unregarded, dream of adding to the burden of education the further load of religious and moral instruction? How can you hope among the disunited Hindus to find some ground on which to unite together the Indians and the Europeans? How can you think that you, a band of people hardly known, can look for success in an attempt so mighty and so far-reaching?"

We knew ourselves as weak, but we knew our cause was strong. We knew that we were feeble, but that the Gods above were mighty, and that lovers of India, visible and invisible, were many and great ; we held the faith that that which is upright and good has the strength of God behind it ; and that those who do not dare to swerve from justice and from righteousness cannot ultimately fail in a world where God is the Ruler. And so we gathered together in a little house in Kashi with a few boys and a few teachers. Small was the seed we planted, but it grew, just as a seed germinates when the sun shines upon it and the waters of Heaven descend upon it, and the little seed grows into a mighty tree in the future. Now the Institution that is around you is known throughout the civilised world.

### *What the C.H.C. stands for*

For what does the Central Hindu College stand ? It stands first for the assertion that education is no education where religion and morality do not form an integral part of it. It stands for the declaration that without character citizenship is only dangerous, and that until men build a life worthy of freedom they do not deserve liberty nor can they make a right use thereof. And so we build education on the rock of religious and moral training. The next thing that we stand for is that the boys and those who are here as

teachers should grow in love for the Motherland that gave them birth, for without love of country, without willingness to serve the Motherland, without understanding that the law of sacrifice is the law of life, India will never take her place among the nations, the Motherland will never wear the wreath of a world's admiration.

And India, which stretches from the Himalaya to Rameshwaram, from Puri to Dvârîka, lives not for herself alone, her salvation is not only the salvation of the Indian family that lives upon the land, but it is the uplifting of the spirit everywhere, and the pouring out of life upon the whole of the world. Because we know that India rising high among the nations means the rising of a great religion and a noble philosophy, therefore we teach our boys to be proud of the Motherland, and while they often cry, "Bande Mataram," we teach them that the cries are like those from the lips of the parrot if the life be not offered as a sacrifice on the altar of the Motherland.

And then the next thing we stand for is loyalty to the Empire. We believe that in the years to come the course of civilization will be the banding together of the nations in a mighty Commonwealth of free peoples under an Imperial Crown; and so while we teach love for the Motherland we teach also love for the Empire, for the Emperor who wears its Crown, the Monarch who has the will to rule well and to do justice to all alike.

So we have that position here : patriotism and love of country, and duty to the vast Empire which is growing mightier generation after generation. Because we believe that India and England will be greater together than separate, therefore in this College we meet together, Indians and Englishmen, in common service to India, binding them in love and mutual respect, in order that East and West may learn to love each other, as love is greater than hatred and prejudice.

### *Children of the Motherland*

And so we work hand in hand ; we look not at the colour of the skin but at the desire to serve. We believe that by sharing what is good in each race we are doing good service to India. And we try also to draw together Indians of all provinces, so that they may learn that India is greater than the peculiarities of the separate parts. Boys come to us from every part of India, and sometimes they at first look a little doubtfully at each other. I have known a time when in the boardinghouse some of the boys from the South looked askance at the boys from the North who were eating off metal plates, whereas they had always eaten off leaves. We did not scold them, we did not laugh at them ; we ordered in piles of leaf plates, and gave these to them that they might eat in their wonted way.

Now they know that the South and the North are both children of the Motherland, and that these little things are of no importance, and should never divide Indians from each other.

Doubtlessly there are defects in our work, for we are but human. How shall we overcome them and grow strong? We see the defect of funds; I grant that in some way we have not yet deserved wealth and that we are poorer than we ought to be. It has not been without pleasure in the good thought that we find a gentleman who could not come to our meeting here send us a cheque for a hundred rupees instead of himself. Our friend, Pandit Gokaran Nath, to whom you have just listened, has granted us Rs. 100 and has promised to collect Rs. 50. One of our old students, Shanti Shekhareshvar Roy, who was obliged to leave us in order to live at his mother's side, as she was suffering from ill health, also sent to us a hundred rupees. Will you not show your willingness to help us? Specially among many of your friends you might gather the money which we need; for in this world money is unfortunately necessary and we cannot maintain our College unless we have it.

### *Seeds of Freedom*

All-important is it that you should not leave the future fathers and mothers of India uneducated or ill-educated. You should gather them in a school like

this where they will receive religious and moral education, in order that they in their turn may hereafter train up their children to become worthy citizens, whose aim will be to consecrate their lives as a gift of love to serve the Motherland.

My brethren, I want to say one serious word to you, for there are difficulties around us today on every side. That which they call "unrest" in India is a fact, and it must necessarily affect the student population. They cannot but be sensitive to the currents of thought sweeping round them, for our students are young men; but through these years of trouble they have made our task as easy as possible, and we are grateful to them. We have read of trouble in many Colleges. We have heard of insurrections and strikes in various places. We have been told of students expelled because of some foolish action, and of young lives ruined; but here we have peace. Through these years of unrest there has been no serious trouble in the Central Hindu College, and my reason for hoping that this will continue is that we love and trust our students, and our students love and trust us in return. We have here nearly a thousand boys and young men. We are responsible for them. If any of them go wrong, it is we, the elders, who are to be blamed. Young boys do not always understand the full meaning of the words they use, and if sometimes their lips outrun their discretion, these young ones should be



judged gently and treated with patience and kind firmness. There is an ancient story that once a warrior sowed dragon's teeth, and the dragon's teeth sprang up as furious foes. But these seeds which we are sowing are the seeds of freedom, and the seeds of freedom only spring up as foes if men fear and suspect and hate each other : otherwise they grow into corn which feeds the nations, and is a veritable blessing of Heaven.

### *The Aryan Model*

But if I plead for the boys that they shall not be judged harshly by their elders, who may, in a fit of passion, break the young heart of the boy, I think I am not wrong in asking the elders of both nations to judge each other by the best in each country, not by the worst. Let us forget the evil and remember only the good. Let us forget the wrong, and work together for the right. And every one who will speak for love and not for hatred, who will speak for friendliness and not for opposition, is serving both India and England perhaps better than he knows. Here, in this place, both are working, both are loving, both are serving the Motherland. Let us put out of our minds constant thought of wrongs that may happen, and let us link ourselves together in love and service to the world. Wherever you go, speak for peace, speak for union ; check the hasty with gentle answers,

for hasty wrath may grow into strong crime. When you are wise, strong, able to defend yourself without violence, there will be none of this unrest. India requires men, brave, resolute and strong men who know their duty and are not afraid to do it. Remember the old model of the Aryan the same as the model of western chivalry: "Strong and gentle, knightly and courteous." That is the motto that we hold up to our students and try to copy ourselves.

May the wisdom of the Rishis inspire and guide our policy, and lead us onwards year after year, generation after generation. May men in the centuries that lie in front, looking back to these days of the Central Hindu College, say: "They worked for union, when union was difficult; they loved, when hate was around them; they tried to serve, where suspicion and distrust were the answer. Because in the days of darkness they never despaired of the coming of the Sun, therefore shall their names remain in the heart of India, and their College has proved the foundation on which the edifice of the free union of India and England was builded up."

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LET me first extend a hearty welcome to our Chairman, Mr. D. C. Baillie, who in 1905 and 1906, when Commissioner here, presided at our Anniversaries, to whom, during the time of his rule, we owed so much of generous and kindly help, and who was one of the best-loved of Commissioners in the district he so ably administered. Kind to the poor, considerate for all, treating with equal courtesy Indian and Englishman, he won a place in the hearts of all. To you, Sir (*turning to the Hon. D. C. Baillie*), I offer welcome in the name of us all, a warm, a cordial welcome. But I cannot welcome you without a thought given to your colleague here, the Collector, Mr. Radice, who presided here in the years 1902, 1903 and 1904, and was ever our friend and helper. I do not think that anywhere in Northern India greater regret was felt than was felt here at his premature passing away. Although his name is now a memory, he lives, he is not dead ; and he will again one day take up service to the India that he loved.

For the twelfth time we meet here ; it is our twelfth birthday. Let me speak of our present, and of our future.

### *The Tutorial System*

You have heard from our Secretary the report of the year's work, and will realise what is our ideal from what is there said of students and staff. When I met the other day the Director of Public Instruction, he spoke with approval of the strength of our staff ; and in truth it is strong—strong not only in University degrees, but strong in character, strong in love and devotion, bringing to the work that spirit of self-sacrifice which can alone make institutions—or nations—great. Where the staff leads in self-sacrifice, the students are sure to follow. The growing gulf noticeable in India between teachers and pupils has been bridged here by the instituting of the tutorial system, which gives to every boy a friend and counsellor in his professor, as well as an instructor. It is easy to imbue boarders with the spirit of the place, but it is not so easy with day-boys ; the tutorial system reaches these, and they are now grouped round the different professors, and we find that they come to their tutor, confiding to him their social, domestic, political difficulties, seeking his advice. The clashing of the ideals of the young and old in this transition time may be much softened by the advice

and sympathy of an outside counsellor, able to see both sides, and ties are growing up of love and friendship that will leave sweet memories in later life.

### ***“ Action Is for Men ”***

We try here to meet the students with sympathy ; they are full of keen and eager interest in the many questions arising around us, in the welfare and future of their nation ; it is blindness not to recognise the facts of our time ; it is madness to ignore them, or harshly to repress those affected by them. These youths are not in a monastery ; they cannot be shut off from the pulsing life of the Nation ; to ask them not to care about social and political questions is to ask an impossibility ; in a few years the boy will be a man, he will have left the College for the world. We must not send out into the world men unprepared and useless ; in their hands will be the shaping of a Nation. We follow here the wise advice of Sir George Clarke, the Governor of Bombay, who, saying that the Government had no wish to prevent students from studying political questions, asked them not to plunge into premature activity. “ Study and discuss,” we say to our students, “ but do not act until you are out of pupilage.” The hot heads of youths are dangerous in action. Action is for men. We leave our senior students free to speak, to ask questions, to discuss, but we withhold them from action. And we have had

no serious troubles during these years of unrest. The student-life is one of training, of discipline, of preparation for future activity, and there is no healthier sign than when the student, bewildered by the multitude of journals and by the sophistries of agitators, brings his difficulties to his tutor, and is willing to listen to the older and sympathetic man.

### ***Physical Training***

Physical training is going on in a satisfactory way. Our two non-commissioned officers drill the boys well, and Babu Kali Das is, as ever, the heart and soul of our athletic side. At first, our drill instructors did not know how to command, nor our students how to obey. Colonel Lauder was the first to introduce the clear sharp word of command, and the youths soon learned prompt obedience. The value of discipline is realised, and the Cadet Corps, Guards, and Scouts well deserve the commendation of the Viceroy for their smart and soldierly bearing. Physical culture has been too much neglected in the English-educated class, and it is a national duty to make it part of every boy's education.

Our numbers have grown to a thousand, and I have long felt that they should not be allowed to exceed that figure. We can only increase them at the cost of efficiency, for we cannot afford to increase our staff. If the classes are too large, individual attention cannot be given, and you have a crowd instead of a

class. We must not sacrifice efficiency to size, and unless our financial condition improves, we must not admit more students.

### ***Hardship of Foreign Language***

There are one or two matters to which public attention should be directed. If you compare the matriculation examination of the Indian Universities with those of England, you will find the former by far the more difficult, although the Indian suffers the additional disadvantage of not being examined in his own mother tongue. I sometimes think we do not sufficiently consider how a lad is handicapped by having to learn everything in a foreign tongue. He has to learn the language as well as the subject conveyed in it, and I have noticed how a boy will read a passage fluently, and then say quietly : " What is it all about ? " The subject itself is difficult and it comes in a half-understood tongue ; they have to answer also in a language in which they do not habitually think. Some consideration, it seems to me, should be shown to the Indian student on this ground, instead of the examination being made harder than its equivalent at an English University.

### ***Unsettled Examination Standards***

Another hardship is that there is no settled standard of efficiency ; the percentage of passes is

suddenly lowered, to the discouragement of students and teachers alike. In the last B.A., examination one of our students headed the list ; yet he was only awarded a second class. Have the United Provinces sunk so low in intelligence that a second-class man is the head ? Last year, all our students passed in Philosophy ; this year, with the same professor and equally good students, many failed. No professor nor student can estimate his chances ; “ chances ” they verily are. Have all students suddenly become stupid ? Have all professors suddenly become negligent ? The boys are as bright, the professors are as careful as ever. Why is there, then, such a slaughter of candidates ? It is not fair to the students ; it is not fair to the teachers ; above all it is not fair to the parents, who pinch themselves and their families to educate the boys so lightly plucked. I would appeal to the University of Allahabad, to the University of Madras—one of the worst sinners in this respect—to have more consideration for the youths whose fate for life is in their hands.

### ***Financial Pressure***

A matter that is pressing heavily on us is our financial condition. We have to consider whether or not we shall take government assistance. It is not a question of control ; we are no freer than any other affiliated institution. The University Act of Lord Curzon



destroyed all liberty of teaching. But we have earnestly desired to show an example of self-help, of voluntary co-operation; to show the world that Indians could support a college of their own, and were not obliged to depend on Government assistance. I fear that our hope was ill-founded, and that our unique position must be surrendered. We never forget what we owe to H. H. the Maharaja of Benares for his original gift, or to H. H. the Maharaja of Jammu and Kashmir for his liberal monthly subscription, or to other generous helpers. But the majority of wealthy Indians, both Chiefs and private persons, will give lakhs of rupees to Government undertakings, and will not give as many pice to that which depends on India and India alone. With the one exception of the National Council of Education, liberally supported by Bengalis, there is no educational institution managed by Indians that is not in financial straits. We must raise our fees to begin with, and probably take a Government grant before long.

After all, it is a question for India to decide rather than for us. We have done our best for twelve years; Trustees, Managing Committee, Staff, all have worked ungrudgingly, giving time, labour and money. If we cannot become self-supporting, we must leave it for a nobler generation to succeed where we have failed. If it had not been for our voluntary workers we should have been bankrupt long ago. If only twenty

men who are at present giving nothing would give Rs. 100 a month each, we should be amply supplied, and there are hundreds in India who could do this without feeling it. One lawyer of Gorakhpur, Mr. Ayodhya Das, is giving Rs. 500 per mensem out of his earnings, and he is not a rich man. Four others like him would put us above trouble. Surely 250 millions of Hindus could do what 60 millions of Muhammadans do for Aligarh—make one College rich.

I will not close on a note of lamentation. I will ask for your good thought and goodwill. Against much antagonism and criticism we have established religious and moral teaching: we have re-established Brahmacharya for school boys, slowly, step by step, and now we have a school of Brahmacharis. We are beginning to put pressure on the College classes, and ere I die, I hope to see College students also obeying the ancient rule.

### *Men of the Future*

We are trying to reinstate some of the old ideals: not blindly, not fanatically, but adapting them to the needs of the present. It is not everything which was good for the men of the past which would be good for the men of the future; but principles live, though applications change. Progress does not consist in rushing forward into an untried future with nothing to guide you save the crude fancies of youthful pride.

Preserve all that is good in the past, and adapt it to the needs of the present and the shaping of the future. The four divisions of life for instance, the Ashramas, are ever valid : the celibate student under training and discipline ; the householder, carrying on the Nation's organisation in commerce and industry ; the elder, free from household cares, to discharge voluntarily all municipal and national duties and bring the experience of the household and the office to bear on the business of the State ; the aged, to live in quiet retirement, counsellor at need, the patriarch of the national household, leaving on younger shoulders the burdens of the Nation, and not a clog on public life.

We do not want slavishly to reproduce the detail of the ashramas in an elder society, but freely to apply the ideal to the conditions of modern life. The greatness of a nation depends on its striking its roots deep into its past. The American Republic makes the past of England as her own, and unites her history to that of the Mother-Country who gave her birth. Democracies without a past are also without a future. Mushrooms grow up rootless in a night and perish in the morning. Oak trees strike deep their roots and outlast the centuries.

Aim at progress, my sons ! Strive to make India's future worthy of her ancient greatness ! Outgrow your fathers in knowledge, outstrip your elders in

devotion! For the days of India's greatness are by no means over; her future shall be mightier than her mighty past. India shall wield a power greater than the Imperial, if only her people will realise her true strength and utilise it, leading a life in which Spirit shall guide and love shall inspire. Then, indeed, shall she be immortal. But if she deserts that ideal, and strives only for material gains, then shall she surely die, as all her contemporaries of the past have died. Keep your brain as subtle and as quick as of old, but open your minds to receive new and fresh impulses. Do not turn your back on the knowledge and science which the new world has developed, but do not throw away that which the old world has bequeathed. Do not lose the wealth of spirituality which is India's noblest heritage.

### ***England and India together will be Omnipotent***

There is ample scope for interchange of services between the old world and the new. Each can hold out its treasures as loving offering to the other, so that both may profit. The new world can give you much, but you also have much to give, and you must not belittle your gift. You can give to it the treasure of your philosophy, of your spiritual aspirations. You can give it the ideal of human solidarity, based on the omnipresence, the immanence, of God. That is what

the West is asking for, what it is thirsting for ; and it is the East, and the East alone, which can give it to her. In return the West will give you the treasures of science ; the West will teach you the mysteries of matter, while you teach her the mysteries of spirit. She will explain to you the workings of nature as demonstrated by science, while you unfold to her the same workings as seen by the Self which is knowledge. You can hold up the ideal of God in man. Spirit and matter, life and form, ever go hand in hand to their mutual advantage. There can be no life without form, no manifestation of Spirit without matter. Separate, they have no existence ; welded together, they are immortal.

✓ If England and India will join hands and work together for the common good ; if they will forget their mutual prejudices and hatreds ; if they will cease to entertain the foolish suspicion which makes them mutually distrustful ; if both will find means to solve the race and colour problem as we have solved it here in the Central Hindu College—and we *have* solved it, for here we know no race, nor colour, only amount of service and of usefulness—if the Empire will deign to see it can be done, as in us, the humblest, and youngest of her children, then England and India together will rise to a future, greater, grander, mightier, than the past of any Empire which has wielded far-spread power. For they are the younger and

elder brothers of the same Imperial Aryan family, and together they will be omnipotent, though the world should rise against them in arms. But if their union be broken, then both will have their day.

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WE are standing today in a rather strange position—one of happiness and pride, but with a slight tincture of sorrow, such as a mother feels when the child she has nursed, the boy she has trained, is being sent out into the larger world and bidden there to play the part of a man.

This College of ours, which, for thirteen years of happy work and life, has been growing and becoming stronger and more vigorous year by year, this College of ours is going largely out of our hands, is passing into a wider life, and will yield its loyalty to other persons. The sorrow is only the sorrow of a mother, glad that the son is going out to do his work in the world—a little pain, but deep abiding joy, from the consciousness that the task has been crowned with success, and that the man is ready to take his place as a servant of the Motherland.

## *Religious Unity*

Several things we have tried to do, and to some extent we have attained. When we began, thirteen

years ago, there was no Hindu College where religion formed part of the curriculum. There were Missionary Colleges, Government Colleges, and a Muhammadan College. But Hinduism had no College representative in the educational field, Our idea was the linking of eastern and western thought. We were told : "Hinduism is too indefinite a thing to form part of an educational curriculum." We were told : "There are so many sects who are quarrelling with each other that you cannot call Hinduism one religion." We were told : "By establishing a Hindu College you will intensify religious bigotry, you will overburden the young boy with another subject, he who is already crushed under a weight of subjects."

All these things were said to us, but we have disproved all that during our thirteen years. We have proved what results accrue from teaching the Hindu Religion. Our boys are liberal and not bigoted. They have grown in liberality, without losing that sacred heritage which they inherited from their forefathers, and there is now no fear of their losing it. In our boardinghouses, we have boys from different parts of India who are living as brothers, and not as belonging to different provinces. We have representatives of all the four great castes living as members of a family, loving each other and helping each other. The religious and moral training that Hindu ideals yield has proved itself very useful in our College. When the



great wave of unrest spread over India and students were led astray, we were calm and quiet, and we are able to say that not one boy was lost from our ranks, misled by the agitation from outside. Not one boy of our College covered his family with disgrace. Not only did we not lose a boy from our School or College, but we took in some other boys, expelled from other institutions for a youthful mistake, and we brought to bear upon them nobler influences, and trained them in loyalty to their Country and their Monarch. Some of those who have passed out from here have become good subjects of the King, and lovers of their Motherland, whose career would otherwise have been broken with disgrace, and who would have gone down into depths into which some of their fellow-students fell.

That is our record. These lads, full of emotion, full of passion, full of surging feelings, these eager impulsive youths love their country—and they do well to love it. For India cannot be great without the love of her children. But these emotions and feelings, so natural to the youth, must be guided along useful ways and along the role of service. There is only one thing stronger than the love of country, and that is the love of God. That will save the boys who else would be ruined. The love of God makes a boy, who might otherwise have been a firebrand, into a useful citizen, for it teaches him duty to country as well as

love, and guides the passionate longing to serve into right channels. That ideal I hope the Hindu University will carry on, teaching that pure and high liberal religion, which is the eternal religion, the Sanatana Dharma.

### ***Brahmacharya***

Side by side with the religious teaching we have placed the desire to build up strong bodies, as well as keen brains and noble characters. Judge for yourselves, looking round upon our boys, judge for yourselves, seeing these bright faces and vigorous forms, whether our policy is not the right one. A student ought not to be mixed up with the cares of household life any more than with politics. The life of a student should be that of Brahmacharya—celibacy—until the student-days are over. He should not be called upon to take up the burden of household life before finishing his education. We do not take married boys in our School at all; we commenced our reform with the lowest classes first, and then went on to the older schoolboys, and now we are passing on to the College. We believe that in a few years we shall have all the College students also practising Brahmacharya, and married life will take its rightful place when studentship is over. We train the brain and build a healthy body, and then send them out into the world, ready for the struggle of outer life.

In the beginning, our boys did not like much these many exercises they now enjoy; but we introduced various games and drilling. They were not popular in the beginning, but they have become popular now. And you can see the results in their vigorous bodies. Unless boys are strong as they ought to be, men become old before their time. You must train the body as well as the mind. The vigour and the strength of our boys is a great characteristic of our College.

### *Loyal Colleagues*

The words of praise said about me are not wholly deserved. No one person can build up a mighty Institution. It is the Institution that makes the leader, far more than the leader makes the Institution. The leader is one who is able to gather round him great hearts and strong brains. Believe me that if you wish to have great leaders, you must make the movements which give birth to those leaders. The greatness is in the movement, and not in the voice which makes it articulate. No one has had better colleagues, nobler and more loyal helpers to aid in the work than myself, and in that lies the secret of my success.

Do not forget in your thanks our beloved Dr. Richardson, now unable to serve us physically, but serving us still by the love that he ever pours upon us. Helpless in body, useless in brain, the Spirit lives still in that suffering, crippled body, and is ever pouring

his love on us. Let us, therefore, remember with love and gratitude that noble soul, who gave his strength to the College, while strength was his ; and is now waiting, with the patience of a saint, for the call from that higher region, where all true Servants of Humanity find their crown.

Nor must we forget to thank our Principal, Professors and Masters. I do not want to name any, for who shall choose where all are good? Nor must we forget those who have toiled from year to year in the office, doing quietly the drudgery of the routine work. Without the patient labours of our Honorary Secretaries and Treasurers nothing could have been done. The more showy work has only been rendered possible by the sacrifice of these.

### *Shrine of Hindu Culture*

Whether this be our last Anniversary, whether again we shall gather here to look back upon our work, I cannot say. But whether we do or not, the seed that has been planted cannot die. The young shrub will develop into a mighty tree, and shall last for centuries. Let us thank the High Gods, in whose names this work was begun, in whose service it was carried on, grateful that we were allowed to work ; let us give thanks to Ishvara, by whom the work has been really done ; for He is the only real Actor, and we are but the hands He uses for His Labour. Let us then praise Him that

the work so far has pleased Him, and that it is going now into a wider field of usefulness. It may be truly said that the Central Hindu College is the foundation of that mighty University, which shall save for the world the priceless Hindu culture and shall use western thought to enrich the eastern, so that East and West may join hands in one world of fruitful thought, and in one great Empire in the world of matter, blessing the children of the future. Let us so play our little parts that the future may be greater than otherwise it would have been.

### *A Great Experiment*

YOUR Highness and friends :—It is impossible for me to stand on this platform today presided over by His Highness the Maharaja of Benares, to see this hall crowded with a vast assembly, it is impossible for me to speak to you without my mind travelling back fourteen years to one still evening when, crossing over the sacred Ganga for the first time, I entered the Fort Ramnagar and put before His Highness a scheme which was then in embryo. An idea was formed by three or four leading men of Benares that there should be built up in this sacred land of Kashi an institution where religion must be taught. We had not then one inch of ground to stand upon. The general feeling was against religious education. It was said to be foolish and utopian. The students were overworked and it was considered to be cruel to overburden them with an additional subject. It was said that there were so many divisions in Hinduism that it would cause disputes among the children. No one had tried so far

to establish an institution over which should spread the spirit of Hindu religion. When everything was discouraging, when none had a good word to say to us, we placed the thing before His Highness, and asked him if he would help us with land on which to erect. He said he was ready and asked us to begin. He told us to come to him as soon as we were ready and ask him what we wanted. A few months after, a second deputation went to Ramnagar, and the College you see before you was the result. (cheers). As long as there exists the name of the Central Hindu College, and and as long as the Hindu University shall last, so long shall Your Highness's name go down as the first of India's Princes to uplift the Hindu race and to train the boys in the motherhood of religion. (loud cheers).

The College has since then grown year after year, and religious education is no longer confined to the Central Hindu College. In far Kashmir at Srinagar was founded a College for religious education by the Central Hindu College of Benares at the request of the Maharaja of Kashmir. From north Kashmir to south Mysore religious education has spread. In Mysore every State School is giving religious education and every Hindu in His Highness's dominion is taught the Sanatana Dharma Textbooks. Not only in Kashmir and Mysore but in the dominions of His Highness the Nizam of Hyderabad religious education is given to

Hindu boys from the same Textbooks. In Rajputana in the Rajkumars College, every Hindu prince is trained in Sanatana Dharma Textbooks issued by the Central Hindu College. So vast a tree has grown from so small a seed.

### ***"Our Special Glory"***

There is nothing so foolish, nothing so irrational as to say that a nation can live or men can grow without religious education. And that is our special glory. It is true that in this College we teach Science and that our scientific side is exceptionally strong. It is true that in Samskrit and in English are sent up students to the highest examinations of the Allahabad University. But to me all those things are less important than the education of our boys in religion that is rational and liberal as it was in the past. For without religion there can be no character, without religion no unselfishness, no self-sacrifice. You may bring out an intellectual student, a sound statesman, a clever lawyer, or a competent doctor. The lawyer trained without religion will not be the representative of Divine justice. The statesman may gain place and power, but you can never trust him for self-sacrifice and love for country. I appeal to history when I say that the great public schools and colleges of England were all founded by religious men. But one Hindu College cannot satisfy our wants. We want hundreds of Hindu Colleges.

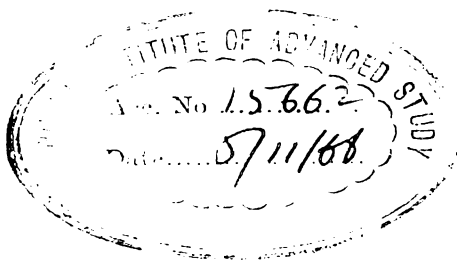


bound together in the Hindu University. Unless we do that we have no hope. (cheers).


This is our fourteenth Anniversary, and I hope is the last we hold as the Central Hindu College ; we pray that the Hindu University may carry on the traditions of the Central Hindu College, may show the same breadth of view, earnestness for religious education, the same self-sacrifice and loyalty and good behaviour, which we have been trying to show within these walls. (cheers).

During the past year not one punishment has been inflicted in this College—(loud cheers)—not one act of cruelty and no wrong-doing, nothing that deserves punishment, if punishment can do anything. If religion can do what punishment fails to do, bring up your boys in religion, so that they may be brave instead of timid and self-respecting instead of cringing. (cheers).

In the name of all, Your Highness, I offer gratitude and thanks to you who have made this place possible. (loud and prolonged applause).





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