

ADYAR POPULAR LECTURES: No. 2

EDUCATION  
AS THE  
BASIS OF NATIONAL LIFE



A LECTURE

BY  
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# Education as the Basis of National Life

All over the world at the present time, thoughtful men and women—the men and women who make the public opinion of their day—are concerning themselves with education, as being the basis of national life, the foundation of national prosperity. The principles of education, the application of these principles to practice, are being discussed everywhere by men of “light and leading,” by rulers and statesmen, no less than by men of science and by representatives of religious thought. A few years ago, at the annual meeting of the British Association for the Advancement of Science, the President devoted his inaugural address to this vital question, and rightly urged that the national welfare depended more on the education of the nation’s youth than on the building of warships and the casting of cannon. He pointed out that German education was better than English, and was leading Germany to the captaincy of the industrial world, and he

contrasted her wealth of chemists with the English poverty in that respect. And the scientific world there assembled, with all the weight of its influence on public opinion, sought to persuade the British public to carry out certain great educational reforms. The Universities in Birmingham, Manchester, Bristol, Wales, are the answer of the British nation to the call.

Now if the importance of a wisely planned and wisely directed system of education is recognised by all the great nations of the world, it surely cannot be undesirable that the Indian public, awaking to a national life, should also interest itself in this matter, and bestir itself in the shaping of an education which shall form a solid basis for the erection of the national edifice. Pressing is the need for the creating of a sound public opinion on the subject, and then for the guidance of public activity along the lines of a really national education. If it be necessary in all the western countries to discuss and decide on the best lines of education, surely it is also necessary that, in India, India's best thinkers, her leading patriots, her most thoughtful citizens, shall similarly betake themselves to the great task of discussing the kind of education which ought to be given, the education wanted for the building of a nation, perfect in all its parts.

By national education I mean an education which is under national control, which provides for all the children of the nation—a point to which I must revert later—and which is directed with a sole eye to the spiritual, moral, intellectual and physical welfare of the nation.

There is one principle which it is necessary to remember throughout, and which must dominate the educationalist in all his thought: the child that comes into his hands is not a sheet of blank paper, on which he can write what he wishes; the child brings a character with him, and education is more a matter of drawing out than of putting in. Plato said that “knowledge is reminiscence,” and though many in the modern world may not be prepared to accept the truth on which all ancient thought is based, the truth of reincarnation, yet even from the scientific standpoint of the most materialistic kind it is true, as Büchner said, that “nature is stronger than nurture”. The educationalist has to find out the best ways of co-operating with the inner self of the child, of enabling the faculties *already there* to manifest themselves and to grow, to strengthen all that is good and to starve out all that is bad, to work *on* the plastic material of the new brain from *without*, while the soul of the child works at it from *within*. This is the high office of the teacher, his great responsibility.

He should treat the boys and girls, the pupils who come into his hands, as living spirits, which have learned many lessons before in the school of life, and have come to learn new lessons in the life upon which they have now entered. Thus recognising the grandeur and the dignity of his office, the teacher will put himself side by side with all his boys, and help his students to understand him, checking their over-haste, disciplining their undisciplined powers, but ever making them feel that he is their friend and not their enemy, their helper and not their punisher, teaching them to realise that while discipline is necessary for every one, punishment is only the last resort of despair, when every other method has failed to impress. And as the child has a past, of which his present is the outcome, so has the nation into which he is born a past, which may not be disregarded. Its type, its traditions, its spiritual, mental, emotional and physical characteristics must all be taken into account, and this can only be thoroughly done by those who are also born into that nation. Thus, none who are not of the national household, however useful they may be as counsellors and helpers, must be allowed to dominate national education. Their help may be gladly welcomed, but they must never be allowed to control.

What is the ideal for a nation? It must have spirituality, expressed in many-graded religions, suitable for every class in the nation: and if, as here, there are several religions, they must be friends, not rivals, acknowledging their common origin, divine wisdom, and their common aim, the uplifting of the nation. It must have certain moral virtues of a virile kind as well as of the tenderer types. It must have intellect, directed and trained to meet the multifarious needs of a nation—literary, artistic, scientific, political, agricultural, manufacturing, industrial, commercial, engineering, etc. It must have healthy conditions of life, a robust and vigorous manhood, a strong and refined womanhood. These are the things which make up the ideal; education is to bring them to realisation.

I will not dwell now on the necessity for religious education, as that is dealt with in a separate lecture. I will only point you to the peculiar form of lawlessness and uncouthness, for which a new term, hooliganism, has had to be invented in some of the British Colonies, where religion has been omitted from the educational curriculum. Masses of young men and young women are growing up to be a public danger rather than a public support, with no sense of public duty or public responsibility, rowdy and lawless, social pests. The growth of such a class, unchecked, is

the symbol of national disorganisation. People who call themselves free, but who are the slaves of ignorance and passion, are no materials for a nation. Or look at France, with its lowering of the standard of public life, with its materialist literature and art, miscalled naturalist, and remember that she was once the most idealistic of nations, the most easily set on fire by ideas. Or see how, in the United States, the best people are standing away from the political life of the nation, regarding it as so corrupt that it will soil their honour if they mingle in it. Or note how, in India, public spirit and patriotism are reviving only with the reviving of religion.

Let us see what virtues are needed specially in national life; for education must culture these.

First: a sense of national unity. At present, province is divided from province by feelings of jealousy and distrust. Cries of provincial hatred drown those of national welfare. It is the duty of the educationalist to aim at the extirpation of these feelings, which make nationality impossible. There is a duty, certainly, to the home, the town, the province; but these duties must lead up to, not destroy, duty to the nation. So it is eminently desirable to draw together, as far as possible, boys of different provinces, that they may live side by side, and learn to love and co-operate with each other. Divisions and hatreds



grow out of ignorance, and suspicions flourish in the atmosphere of separation. Even when boys from different provinces cannot be drawn together in school and college hostels, books may be used breathing the feeling of Indian unity. Books must be written on Indian lines, to inspire the boy-readers with pride in a common past, making them regard all the heroes of the past as a common possession, as the makers of India.

The want of a common vernacular is one of our chief difficulties. How are the Banglā and up-country boys to feel that they belong to one country when they cannot understand each other's mother-tongue? While we have not a common vernacular, a common script would be a step in the right direction, for most of the vernaculars are allied and Banglā in Devanāgiri is fairly intelligible to the Hindustāni. Out of this sense of national unity will grow the emotion of patriotism, the virtue of public spirit; on these I have fully spoken and need not enlarge now. (See Lecture No. 1.)

The next great virtue necessary for a national life is discipline, and school and college must instil this constantly. Do not confuse discipline with punishment. Discipline is sometimes enforced by punishment, but in a well-ordered institution it is maintained by public opinion and the spirit of self-respect. Forcibly imposed order is not the

order of freedom; self-imposed order is the life-breath of liberty. The basis of national life is order, law, and where internal peace is not present stability of national life is impossible. In school and college the young impetuous creature, full of life and energy, learns, with the help of his superiors, to bring his powers under control, so that in the future they may work for good, and not for harm. Undisciplined strength is like steam which, having no proper channels along which it can flow and be turned to produce useful work, causes explosion in the vessel that contains it, and brings ruin and destruction all around. Disciplined strength, in boys or men is a force for good. A few disciplined people can conquer a mass of undisciplined ones, although a thousand times the strength may be on the side of the undisciplined and there be only a minority of the disciplined. Every student of history, every patriot knows that in the disciplining of the nation lies the question of its success or failure. Hence every true patriot, every public spirited man, in countries where the duties of citizenship are understood, sets an example of self-discipline, in order that he may guide the hasty as well as the thoughtful into useful lines. So strongly is that felt in a country like England, where for many generations the traditions of liberty have been handed down from father

to son, that the future Emperor of the Empire, the young son of the present Prince of Wales the grandson of the King, is one of the most strictly disciplined boys in the whole of the British islands. He is now under the strict discipline of a training-ship, subject to all its rules, ever ready to obey his captain's orders. Rules are rigid in the sailor's training, for the lives of thousands of people are dependent on obedience to the captain. There are sometimes between two or three thousand people in a big ship, and the life of these people depends on the perfect discipline of the crew and the officers. Disobedience means the perishing of that great number of passengers and crew, and for this reason naval discipline is the strictest discipline in the world. Now, into that strict naval discipline is plunged the young prince, the future overlord of the Empire, and it is not relaxed for him. This young boy, not yet accustomed to naval ways, heard that his father was on board, and ran away to greet him without permission from his superior officer, but he was promptly sent back to his duty. The natural impulse of the boy's heart to run to greet his father had to be checked that he might learn that discipline came first and affection afterwards. So, that boy was sent back, prince as he is, and King as he will be, please God, because unless he learns discipline while he

is a boy, he will never be fit to wear the imperial crown, to command great masses of people who will look to him as ruler.

Discipline is one thing that all boys must learn, and especially now when there is stirring a new life through the land. If, in the future India, boys who are now in school and college are to grow up to be citizens, fit to be trusted with the destiny of a mighty nation, they must learn self-control, obedience and discipline in school and college days. And in this not only the class-room is a teacher; the play-ground is often a better teacher of discipline than the class-room, for it is in the play-ground that the boys have to learn to obey their chosen leaders, and to rely on their own efforts for healthy co-operation in scoring victory in the games. Let me give you an example to show you exactly what I mean as to the value of that kind of teaching. Our boys in the Central Hindū School and College elect their own captains through their Athletic Association. They had elected a boy who really was a very good captain, but who was rather strict. He tried to do his duty without favouring one or the other, and some boys did not like him and they came to me to complain, and they said that he was very strict and was not a good captain. "We want you to interfere." My question was: "Didn't you elect him?" "Yes," they said,

“we elected him, but we don't like him now.” Then I said: “If you do not think he is a good captain, you need not re-elect him, but as you have elected him, you are bound to obey him till his term is out; am I to cancel or overrule your own election? Am I to interfere between the man elected and the men who elected him? If so, you have not begun to learn the first duties of electors, and you are lacking in the instinct of the citizen.” Discipline and co-operation are learnt in the play-ground. The boy who plays for his own hand and not for his side, the boy who is careless whether he helps his side or not, that boy will grow into a bad citizen, and you need not look for any good results for the nation from him. This is where quality comes out, and shows the real nature. If you have a boy of that sort in school, try to make him realise the mistake he is making, not in the game of the moment only, but in the preparation for the great game of life. So also the boy who plays well and honourably, with a love for his side and indifference to himself, that is the boy who will presently be a leader in the nation, and know how to guide his fellow-men, and to show them the way to success.

Another virtue taught in games is of enormous importance—perseverance and endurance. The boy

learns in the game to take a kick or a blow without bad feeling and to go on in spite of it. Let me take again an example to show what I mean, from our own college. I was down the other day to see a game of hockey between a team of our own boys and a police team. Now our team was not even at its best, for it was deprived of two of its strongest players. The police team was a team of men as against one of boys. In fact, one of the funniest things in the whole game was to see the English deputy superintendent of police, a very tall man, playing opposite a very short Nepalese boy, each trying to get the ball off. Men were against boys, a first class team against a weak team. Our boys never had a single chance from the beginning. They were forced from one end of the field to the other; not one goal did the boys get and the police got some 17; but those boys played undauntedly to the last stroke, until the whistle sounded for stopping, without one chance to give them courage. They fought a losing game to the very last stroke, without flagging or losing temper. They came off very sad, and said to me: "You have come down to witness our shame." "No," was my answer; "you are not a disgrace to the college; you have shown you can play a losing game without losing temper or courage or heart. I wish to see you a thousand

times defeated by stronger men, rather than you should win against weak ones, because that means success in the future for which your game is a training." The courage which plays a losing game without fear is the courage that makes a nation when the boys have grown into men. That is the way you have to look on the sports of the play-ground, as the training ground for the citizens of the future. So in every school and college, train your boys to play, to play creditably and honourably, careless whether they win or lose, provided that they play well. When you have done that, you have built up a great part of the citizen, and you have made much of the basis of your national life of the future.

These are what I mean by virile virtues: the sense of national unity, patriotism and public spirit, discipline, based on self-control and supported by public opinion, co-operation, perseverance, endurance, courage. When boys learn these virtues during school and college life, they will be ready for the life of the future. Nations composed of such citizens win freedom because they are worthy of it.

The play-ground has another important function in education: it builds up physical strength, strength of muscle and nerve. The chief danger for India is that of physical decay. There is a lack of physical vitality in the English-educated

class. There is no difficulty about brains; you have enough and to spare. There is no difficulty about keenness and subtlety of intellect; that is born in you. But your bodies: there is the weak point of the nation of the future. The bodies of English-educated Indians are old before they ought to be middle-aged; their nervous systems are not what they should be on account of the strain put upon the boys before they are grown into full manhood. Games and athletics do much to counterbalance over-absorption in study. But the boy's worst enemy is the early fatherhood imposed on him. Every lover of this country should try to revive the ancient custom of *Brahmachārya*, which was the duty of the student in olden days, and no student should be allowed to marry until his education is entirely completed. Until education is over, no boy should enter into the *āshrama* of the *grihastha*. That is the best physical wisdom. That is the custom which wise men should revive for building up a strong nation in days to come. You cannot have a strong nation with feeble bodies; you cannot have a nation without strength in your own bodies to bear the burdens of citizenship. You must relieve your boys from the household burden which presses upon them while they are still students. Let the students study, and let men be husbands and fathers, but do not spoil



both parts of life by intertwining one of them with the other. That is a reform that leaders amongst you must bring about, and teachers should lay stress upon it, so far as they possibly can. They could forbid marriage at least in the school classes, and gradually raise the marriage age by working on public opinion. It is already changing all over the country. In caste conferences, and in other places where men meet together, you hear a cry being raised against these early marriages, destructive of national vitality. Strengthen that cry with all your power, and do not only vote for it in caste conferences, but carry it out in the life of the household. I hardly ever meet an Indian who argues with me against that view; all quite agree. But when I ask about his children, I gather almost invariably that they were all married while quite children. That is not the way in which a nation can be made. That is not the way in which principles should be carried out. Sacrifice alone makes nations; you must sacrifice for the sake of principles. It is difficult, and it will be difficult, to delay parentage till you educate your wives and daughters, and do not leave them ignorant of the most vital questions of health for the young ones whom they bring into the world. I know that until you do that you cannot always carry in the home these points of difficulty.

You cannot carry out the reform completely at once, but you can gradually raise the age little by little until, some years hence, the ideal age for parentage will have been reached.

Let us pass now from the moral and the physical sides of education, to what may be called the principles of the intellectual curriculum in our schools and colleges. First of all, India should take the first place and not the second, third or fourth. Indian history, Indian philosophy, Indian medicine, Indian art, Indian industry, her natural resources, her commerce, her possibilities, all these things should be brought forward and made part of every scheme of national education. Now the other day when I was discussing the question of a national university, a university for India, I was asked: "What are the specific points which make you want an Indian university; why not have colleges, and send up your boys to the government universities, where they can take their degrees; what is the need for having a university with a charter, able to grant degrees; what will be the use from your standpoint to the Indian people?" My answer was: "There are three chief points; first: that no college should be affiliated by such a university that does not recognise religion and morals as an integral part of education. I do not mean any one particular religion; the university must

recognise all the great religions that have Indians as their children, whether Hindū or Musalmān, whether Pārsi or Christian, whether Hebrew or Buddhist, the son should be trained in the father's faith. One religion cannot be put above another when you are dealing with India as a nation. India as a nation must include every religion which is found within her borders with devoted and loyal adherents. You may have your Aligarh College for Musalmāns, you may have your Central Hindū College for Hindūs; you may have a Pārsi College for Zoroastrians; but all these should be affiliated to the national university. No dividing lines should separate Indian from Indian, Musalmān from Hindū. They are all Indians, and one nation must be built up out of the many creeds. This is one of the specific reasons why we want an Indian university.

The second point is that Indians shall control the curriculum and suit it to the nation's needs, and the third that India shall (as just said) take the first place. Let us see just what is meant by this phrase. It does not mean that western thought is to be excluded, but that it shall be subsidiary, not dominant. If you need gold, you can take it from anywhere, from any nation where a gold mine is found, or a river runs seaward over golden sands; but when you bring it as bullion to India, you take

it to your own mint, and stamp it with your own die. It becomes Indian money, let the gold have come whence it may. In borrowing anything from abroad borrow its good and assimilate it, make it your own, but keep your thought predominantly Indian. Take philosophy. India has a finer philosophy than any other in the world. Why then, in university examinations, is most stress laid on western philosophy and so little on the Indian? By all means learn western philosophy, and become acquainted with western methods. It is all good to know. But in your own schools and colleges give your own philosophy and its methods the first place, and that of the other nations the second place, and then you will keep your distinctive nationality while utilising all that other nations can teach. Let us come to science. I constantly take up scientific books in Indian schools, but I find that in these books nearly all the illustrative examples are foreign and not Indian. All these books need to be re-written from the Indian standpoint, utilising Indian animals, Indian plants, Indian trees and minerals as the examples by which the boys will learn, thus bringing scientific training into touch with the daily life of their own country. You want science, the same in principles but with Indian illustrations, that shall make your boys understand them, while now only foreign and unfamiliar

examples are given. So with history. I do not mean that in your own schools and colleges only Indian history should be taught. That would be a great mistake. But what I do mean is that Indian history should be taught first, and that Indian history should not be taught by rote out of dry manuals written sometimes by Englishmen who care neither for the traditions of the land nor for its future elevation, but a history written with the glowing passion of Indian patriots, who shall tell the story to the boys with pride, and thus inspire hopes of the future. This is not the work of one party, but is a mission of all parties. You had many a war in the past, many a war between Hindū and Musalmān, between Banglā and Mahrāṭṭa, between all the various provinces into which this great peninsula is divided. These wars are to be known, not to strengthen social prejudice, not to make the students lean to one side and be divorced from the other, not to use hard words for the warrior of one party and soft words for the warrior of the other, but to take them all as builders of India. Every one of them has contributed something to the Indian stock, some quality, some power, something of value, and out of the whole past struggles the nation of the future will grow up, the richer in power and ability from past quarrels. You should study English history,

because it has grown into that of the Empire of which India is a part, and because the movement here for self-government is the direct result of the study of English history, and is inspired by English, not by Indian, ideals; you cannot understand the present movement, nor wisely take part in it, unless you understand the history of the English people, its direct parent. You should also give youths some sketch of contemporary history, the political conditions of other nations, because the more elements they come into touch with, the more many-sided do they become. You should study and help them to study history, because without knowing something of these nations, you cannot know what it is best to do among your own people and in raising your own country. History is the study for the patriot, for the statesman, for the leader of public opinion, and for the builder of a nation. Not only the history of the past but also the history of the present. Very few young men amongst the college students or school-boys know anything about the history of Europe at the present time. Some of them talk about liberty as though they were the only nation where complete liberty is not found, and forget that even in England there are still oppressive laws, and that the abolition of other such laws is very recent. India cannot suddenly jump into a liberty that other nations

take centuries to build. It is already enjoying more freedom than exists in most European countries. I wish I could take some of these lads through Europe. In Austria they cannot hold a single meeting of Austrians themselves without permission of the police, even the free-masons—a most harmless and orderly body—are obliged to go beyond the frontier of Austria into another country before they can hold a single meeting. In Hungary we could not form our Theosophical Society until we went to the Home Minister to secure his permission. There are in many respects the same difficulties in Germany and France. In France, a few years ago—I do not know if the law be now different—you could not form a group of more than twenty people. A meeting in a private house may be broken up by the police. Now young men ought to know all these things, before they complain of oppression. Hotel keepers on the Continent have to report to the police everyone who goes to their houses. Often the traveller has to write down various particulars about himself for the police. Think how you would resent such a procedure here, and you will begin to realise that it is the breath of the exceptional English liberty which is in your lungs that makes you intolerant of oppression. It is all *videshi*.

India needs industrial prosperity, and the foundation for that must form part of education. There

is a difficulty here that does not exist abroad to the same extent—the looking on manual work as degrading. But Indian boys must learn that no form of work is dishonourable which is useful to the motherland, and that it is not the kind of work, but the way in which it is done, which makes it either honourable or dishonourable. Any work well done is honourable work if useful to the country, and the country cannot prosper if none of its skilled brains turn to productive work. Some say: “I am willing to direct a commercial or industrial undertaking, but I do not care to go through rough drudgery.” But the rough drudgery is the preparation for successful direction. How can a man control three hundred or four hundred workmen if he does not know the details of their work? How can he blame bad work if he cannot say: “This is the way in which you should do it”? How can he discriminate between good and bad workmen? The son of an English nobleman, who wishes to be an engineer, is turned into a blacksmith’s shop, to wield the hammer, to weld the iron. This is how England and Germany have gained their position in the world of industry, for their men can guide great enterprises, having thorough knowledge of the work in which they engage. India needs fewer clerks, fewer, much fewer, lawyers, fewer doctors, and more agriculturalists, engineers, mineralogists,



electricians, chemists. National education should aim at diminishing the supply of the one and increasing the supply of the other. Will not some zemindars train their sons in agriculture, so that these trained youths may teach their ryots, may show them better methods of cultivation, may find for them by experiment, when a soil produces a poor crop, whether another crop would not be more suitable, may teach them to improve their stock, and thus raise the total of production? Among the causes of famine I do not find noted the neglect of the ryots by the zemindars, and yet this bulks largely. It is true that the drain from India to England is too great; it is true that the higher posts reserved for Englishmen are overpaid; it is true that payment in coin is more oppressive to the peasant than payment in kind; all these things and many others are true. But the neglect of the most docile and industrious peasantry in the world by their immediate rulers, the Indian zemindars, is also true, and patriotic Indians can remedy this *at once*.

An essential part of every school and college should be the debating club or the local parliament. Let boys learn to discuss and debate; let them learn the methods of carrying on public business. A well organised college club, in which the young men learn to listen to the arguments of opponents without losing temper,

to detect sophistries, to see argumentative flaws, to be alert in answering, in attacking, in defending, is a splendid nursery for public life. The university debating societies—Unions—in Oxford and Cambridge have been the training grounds of statesmen. Men learn to think, to speak, to debate, they are drilled in patience and good temper and the amenities of public life, and learn to differ as gentlemen, not as boors. The decay in parliamentary manners has been most marked since education has ceased to be a *sine qua non* of membership in the House of Commons, and a decay of manners is a sign of national deterioration. For manners mean self-control and self-respect, they mean dignity and pride of honour, they mean due regard for others and consideration for others: the difference between the boor and the gentleman.

So you see that while I am against boy-politics—as I am against boy-labour and boy-parentage—I am not leaving out of account in education the preparation for future political life. I come from a country where politics are part of the ordinary life of the people, but I used not to see Harrow and Eton boys allowed to crowd political meetings, and bring their lack of knowledge to hinder the political work of men. Politics is a serious matter. It plays with the lives of men, the honour of women, the safety

of life and property, the stability of social order, and I am not prepared to commit these great issues to the weak hands and untrained brains of school-boys and college students. I would rather turn them loose in a laboratory full of chemical explosives, than into the whirl of public life, where they may, in mere excitement and folly, cause a riot in which lives may be lost and property destroyed.

O lads that are listening to me here ! The future is yours. We are old ; we are passing away. But you will have in your hands the shaping of India's destiny in the days to come, when she will be a free nation in the mightiest Federation of free nations that the world has ever known. Is it too much to ask you to study, to prepare yourselves for that glorious task, to build up characters worthy to serve her, the mighty motherland of the future ? You spend years to qualify yourselves to work in the courts, before you claim to plead there. Will you not prepare for the greater service instead of being eager to clamour in the streets ? Train yourselves for service by doing your duty where you are at the moment. Learn self-sacrifice by practising it within the little world of the school or college. And remember that love which does not express itself in service is but a sham.

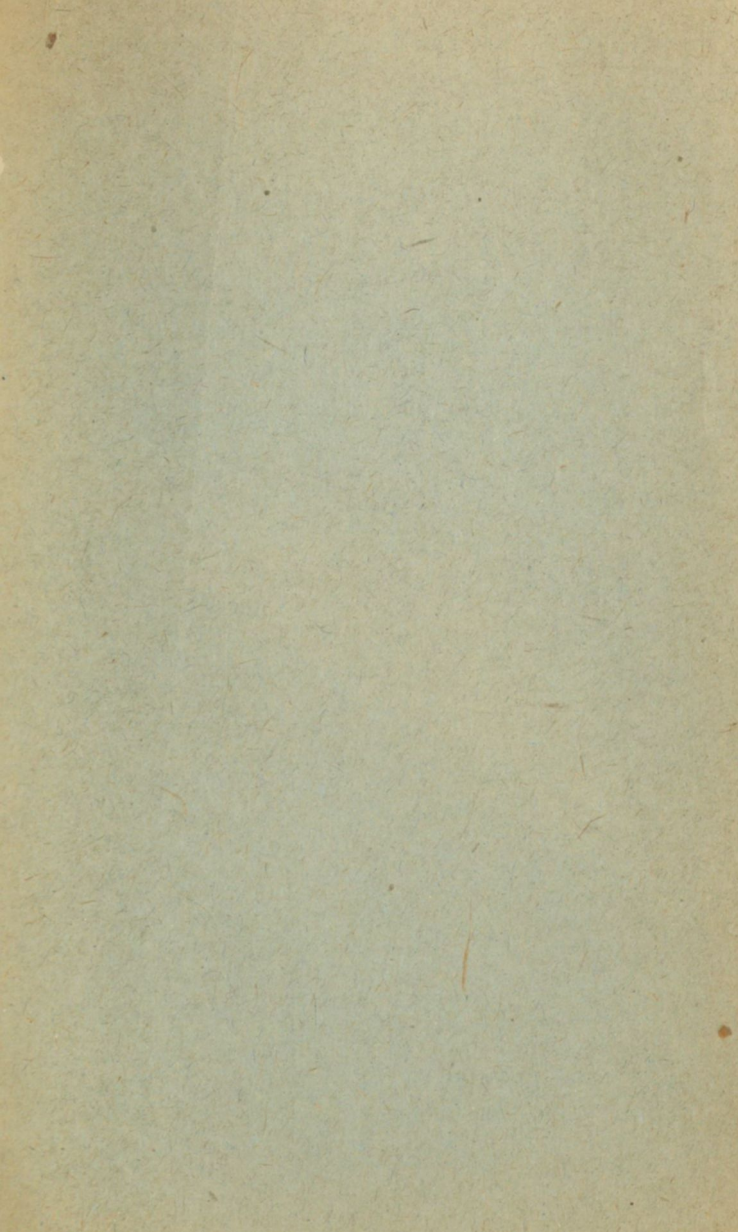
Let us revert to the point mentioned early in this discourse, that national education must

provide for all the children of the nation. Some would do this by admitting all classes equally to every school, by bringing the children of the scavenger to sit beside the children of the cultured and refined. While the hearts of the advocates of this scheme are loving, their heads are surely not quite thoughtful. In language, manners, cleanliness, there is a great gulf between these classes. The gulf may be regrettable—if all evolution is regrettable—but it is there. To throw susceptible imitative children, who have been carefully shielded from evil words and evil ways, into close contact with children brought up in depraved society and accustomed to foul words and foul actions, would be madness. Careful educationalists in London, in the working-class schools, separate criminal and undeveloped children from the normal child of the manual worker, and put them into separate schools. What would be thought of the man who should suggest that these unfortunates should be sent to Harrow and Eton? We have to level up, not down; to raise the lower to a higher level, and not degrade the higher to a lower. Centuries of culture must not be thrown away at the demands of a philanthropy run mad. Every class of child must be provided for, but each according to its needs. Let education suited to its capacity be placed within the reach of

each child in the nation, and the national duty is complete.

Let me close on a note often sounded by me, but one which cannot be sounded too often. Some Indians would say that I, as an English-woman, ought not to speak on Indian national education. Especially is that said in Bengal, the most anglicised part of India; the reaction there, by a natural law, being the strongest. But ill do they read the signs of the times who rashly strive to rend apart and to set in hostile camps the Asian and European branches of the great Āryan race. The extremists are all men of English education, and they are trying to use English methods and copy English ways in order to realise an English ideal. Why then throw entirely aside an influence and an example without which their propaganda could not have been made? The English have still much to teach the Indian; the Indian has also much to teach the English. From India will come the spiritualisation of all religions, the profoundest ideas of Deity, the most philosophical conception of the solidarity of mankind, the deepest science of psychology, the saving of the world from the nightmare of industrialism, the lifting of human life to nobler dignity. From England will come the practical sciences that yoke the forces of nature to the service of man, the energy and

accuracy which turn commerce into an art, the imperial power of organisation, and the genius for applying principles to practice. Let the twain unite for the world's redemption, rather than destroy each other to the world's undoing. For the hope of the future lies in the twinship of these nations, and they who would tear them apart are the enemies of mankind.



# ADYAR POPULAR LECTURES

BY

ANNIE BESANT

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