CHAPTER VI

PART I

In the preceding chapters we have dealt with the educational philosophy of Annie Besant in detail. But apart from her philosophical thought it is necessary to consider how Annie Besant tried to give a practical shape to her understanding of the philosophy of education. In the present chapter we shall, therefore, explain her experiments, which she made while establishing educational institutions all over India, in the reform of Indian education. She worked incessantly for the educational renaissance of India for more than thirty-five years and thus became successful in influencing greatly the social life of the modern Indian society.

(A) Revival of the Spirit of Vedic Education:

Annie Besant was quite confident that Indian life could be revived only if we were able to follow the same order in which the descent of the social life of the people had taken place. She tried to restore the Vedic four faceted programme of education in modern Indian society. She urged upon the students to understand, writes Annie Besant, "You are constituted of four important elements: your body, the instrument of your actions; your emotions, the root of your happiness or sorrow, your virtues and vices; your mind, the builder of your
character and the director of activity; yourself, the spirit, the Inner Ruler Immortal, the broken rays of whose perfection are what we call down here the Good, the Beautiful and the True.¹ So in reviving the spirit of Vaidic education and culture Annie Besant divided her method of education into four parts: (a) Physical training, (b) Moral training, (c) Intellectual training, and (d) Spiritual and Religious training. In many of her lectures and writings Annie Besant tried to explain the ways to develop each subdivision of her method. She writes: "We must carry on right training in the four departments of life -- physical, emotional, intellectual and spiritual".²

(a) Physical Training: Annie Besant gave a very important place to physical training in the education of the children. She felt grieved to see the Indian education of her time under-estimating the value of physical training. She found that old wise proportion and the orderly development of the body inculcated in the Vaidic India had slipped out of sight of the modern Indians. Urging upon the importance of physical training, Annie Besant writes: "Unless a boy's body is strong and healthy he cannot, as a man, do all he should in life and for his country. The training of the boy's body is as important as part of education as the training of his mind".³

Annie Besant is considerate that the body must be trained and developed in youth and unless it is well trained in youth it remains weak for the whole of the later life.

While stressing the importance of physical training in youth, Annie Besant writes "Youth is the only time for making a strong and vigorous body. You may learn all your lives, but the fixing of the fate of the body is done in youth. Mischief done to the body then can never be made good".¹

To Annie Besant a school or a college is not performing its duties fully if physical training does not form a definite part of its curriculum. To her physical training does not stop with the exercise of the body but many qualities of character are inculcated through it. In explaining these qualities Annie Besant write "They are: quickness of thought, alertness in understanding the situation, swiftness of decision, promptitude of action, and accuracy of judgement. These qualities are wanted to make a good citizen, and a useful man, and these are the qualities which are largely developed in the playing field, in the games.......The boy learns to work with others by subordinating himself to a common object, and to subordinate his own success to that of his side. He learns the very qualities which are wanted in the man, of action, in the true patriot".²

Annie Besant gave useful suggestions about the diet of a child because food is closely linked with the physical fitness of a man. She recommends good, plain, nourishing and unstimulating food for a growing child. She desired that a boy should not take too many sweets, much spice, nor pepper and food must not be so tasty and savoury that a child may eat too much.

Annie Besant recommended some exercises for the children, such as running, jumping, climbing, deep and full breathing, practising dumb-bells, clubs, learning boxing, fencing and swimming. She desired that children should sleep early at night and get up early in the morning. She sympathetically recommended to the children to "keep your bodies chaste and pure and to that end never let your mind dwell on sex, nor your tongue take part in dirty talk, in unclean gossip. Nothing you can do in exercise and athletics will make your body strong, if you yield to vicious habits. If a boy begins talking vice to you, tell him contemptuously to be silent; and if he persists, knock him down. You are to be the fathers of the next generation of India's sons, and you hold in trust for India the purity which alone can make you strong. A clean youth makes a strong manhood, a vigorous maturity, a noble old age. Pitiful are the bodies weakened by early vice, contemptible, unmanly. High and wisely did the ancients impose Brahmacharya on the student".  

To Annie Besant games are very useful for the children because they not only train the muscles of the body but also give a training of character. She urged upon the teachers to give those games to the children which may help them in bringing out the virtues of co-operation, discipline, perseverance, endurance and courage in them.

Annie Besant considered the need for physical training more important for the Indians than the intellectual training. In a lecture she says "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 counter-balance over-absorption in study.......Until education is over, no boy should enter into the ashrama 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 nation without strength in your own bodies to bear the burdens of citizenship."

In all the institutions established by Annie Besant throughout India she gave a high place to the physical training in the curriculum. She encouraged Indian as well as western games for the pupils so that the body of the pupils may fully develop.

(b) Moral Training: It is through the training of the powers of the Emotion that moral nature of a man can be trained. To Annie Besant, morality is the science of harmonious relations, she finds "that out of emotion grow up all attractions that make a family, a town, a community and a nation that bind men together into nations and the peoples".¹

But emotions also help in growing those forces which pull down and destroy the family and the community. So emotion, on the one side, build a society and on the other side they break it down. We find after a detailed study that every virtue and every vice has its root in emotion. Love-emotion as a permanent mood is a virtue that builds up families and states. But hate-emotion is the root of all vices and it breaks up human relations, drives men apart from each other and leads them to destruction. All the vices which ruin nations grow out of the hate-emotion between man and man. Thus the understanding of the culture of emotions necessarily becomes a vital part of Education.

Annie Besant believed that for the service of the community those emotions are essential which teach self-

control to the children. She advises the children "you must learn self-control, you must encourage Right emotion, and drive out wrong by turning away from it. You need to cultivate courage and endurance, kindness and helpfulness, truth and generosity. You must show reverence to all that is worthy of it: to God, to your parents, to your teachers. You must protect the weak, show tenderness to the aged, be courteous to the poor, to all below you in rank. Never speak a rough word to one whose position renders impossible a rough retort, and never cringe to a superior. Never lie, either from fear or greed, nor play the hypocrite to please".\(^1\)

Annie Besant recommended, besides the Indian games, the use of English games to children in the training of emotions because she was sure that there was a possibility to "learn in them self-control and good temper, to win victory without vulgar elation, to bear defeat with a smile. And they teach also the subordination of the individual to the team, and of personal success to the success of the whole. They develop power of leadership, loyalty to a leader, quickness of judgement, promptness of action. Play chivalrously, honourably, bravely, generously, and you will play well the great game of life".\(^2\)

Annie Besant supplies us a practical solution to the moral training of the children. She writes: "Moral Education

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2. Ibid. p.10.
should form part of the curriculum. Daily, in every class, a brief portion of some sacred book should be read and explained, and its moral lessons enforced by illustrations; their bearing on individual, family, social and national life should be shown, and the evil results of their opposed vices should be expounded. Occasion should be taken with the elder youths to explain the scientific basis — the basis in nature — on which moral precepts are founded and to point out the wisdom of Hindu religious practices. They will thus acquire an intelligent appreciation of the value of religion and morality.¹

(c) Intellectual Training: Annie Besant thinks that in India the training of the mind is mistakenly looked upon as the sole purpose of education. An education directed to one part of the boy’s nature, developing the intelligence and training the intellect; but it entirely neglected the spiritual nature and disregarded the physical and moral training. Annie Besant felt that such an education "can never built up a true man of the world",² who may be able to discharge his duties in a perfect manner. With the development of only intelligence, only one quarter of man’s whole nature has been trained, and with the result that "moral character has been neglected, spirituality has been ignored, body has been left weak, overstrained, overworked".³

³ Ibid. p.21.
Annie Besant thought that by neglecting all other sides and by giving only the intellectual training we may get very active, efficient and clever men but they prove "selfish, thinking only of their own aims, each man fighting for his own hand, careless of the welfare of the nation as a whole, gaining for himself or for his family, caring not how others suffer provided that he succeeds, looking on with cold and indifferent eyes at all wrongs perpetrated around him his heart not moved with sympathy for the trouble and misery of the people. He is a man developed in intelligence but lacking in character, in self-respect, in public spirit, in straight-forward speaking of truth, in uprightness of words and life. That is the result we see around us, the result of the neglect of religion and of morality".¹

But this does not mean that intellectual education has any defect in it. The glaring defect in the educational system in Annie Besant's time was due to lack of moral, physical and spiritual education and over-estimation of the intelligence and intellect in the system of education. But the training of the mind is immense as a subject and its importance is very great also in the modern system of education.

Annie Besant felt that intellectual training was that where the chief thing was to try to understand thoroughly and to attend. She writes "To be able to attend to what you

¹. Ibid. p. 22.
are doing in one of the conditions of success in all intellectual study. Do not let your mind wander about, keep it on the one thing to which you ought to be attending at the time. And if you ever think a lesson is dull, you may sometimes make it interesting, by remembering that it is only as your brain grows trained by study that you can hope to help India, as you all hope to do when you grow up".  

Explaining the intellect training to the students in one of her political lectures Annie Besant said, "Remember that education does not mean the storing the memory with facts; it means drawing out the faculties of the mind and bringing them under control, so that you can address them to any question, and deal efficiently and adequately with the problem of life as they present themselves. You need to cultivate observation, accuracy, discrimination, the power of classification, the seeing of things in true proportion — that is, the perception of values, and of the relation of one object to another. Thinking is the establishment of relations. You must cultivate attention, both alert and sustained, for concentration is only formal and developed attention, and without concentration no mastery of great questions is possible".  

In providing a right kind of intellectual training Annie Besant recommended the principles of the intellectual

curriculum to be followed in every institution, may it a
college or a school. To her 'India' took a first place in
the construction of curriculum. In educating the Indian stu-
dents each subject was studied in such a way that Indian
approach might be brought-forth to the child. She wanted to
stress three points, while discussing the intellectual train-
ing. Firstly, that for Indian student it was considered very
important to read Indian history, Indian philosophy, Indian
medicine, Indian art, Indian industry, her natural resources,
her commerce, her possibilities — all these subjects were to
be brought forward and these were made a part of every scheme
of Indian education. Secondly, Annie Besant wished to see
Indians controlling the curriculum which might suit the na-
tion's needs. Thirdly she wanted that though India may borrow
any foreign method or principle or theory of education, but
it must assimilate it and make it her own — Indian in ideals
and practice. Annie Besant used to say: "You may dig your
gold wherever you like — in Australia, America, or India —
but you must stamp it in the Indian Mint".

For intellectual growth of the children, Annie Besant
encouraged the teaching of sciences. She believed that merely
literary education is not enough and it is only scientific
education which would be able to add to the productive resour-
ces of the country. She wanted to see the illustrative

1. The Newspaper "New India" of 21 January, 1918, edited by
   Annie Besant.
examples, in the Indian scientific books, not foreign but Indian. She forcefully declared that all the science books must "be re-written from the Indian standpoint, utilizing Indian animals, Indian plants, Indian trees, and minerals as the examples by which the boys will learn, thus bringing scientific teaching into touch with the Indian life of their own country.

Annie Besant wanted the similar treatment with the teaching of history. She writes: "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 tradition of the land nor for its future elevation". Annie Besant wanted that Indian history for the schools and colleges must be written with the glowing passion of Indian patriots, who shall tell the story of Indian past to the boys with pride and thus inspire hopes of the future.

Annie Besant stressed also the bearing of education on commerce. She told the students in a lecture that "In the days of old you were a great commercial people; you were great ship builders, sending your ships over the whole world

and carrying on a great commerce ......Unless you educate your trading classes, you will never revive that commerce of the past. Shrewd as the commercial classes are, they are too narrow in their views, and too wedded to their particular fashions, to do what is needed for the nation. We should educate them by tens, hundreds and thousands, and to give back to India the possibilities of active commercial life".¹

In the pursuit of intellectual training Annie Besant thought that an essential part of every school and college should be the debating club or the institution's parliament, managed by the students themselves. She wished that boys must learn to discuss and debate. She writes: "A well-organized 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 debating societies.....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".²

(d) Spiritual Training: In the system of Indian education, in Annie Besant's times, the spiritual nature as a study was

totally ignored. The spiritual nature could be unveiled and unfolded only by the study of the detailed study of the sacred literature and by the understanding of religion. Annie Besant took religion as a part and parcel of a complete life of a man she recommended its study to every student. She writes: "Religion is not to be kept outside your life, and more than outside a school. Religion is the one thing that teaches us how to sacrifice ourselves for the common good, and we shall never have men working with all their hearts for the greatness of India, until the spiritual side is developed which makes them understand that the good of one must always be subservient to the good of all."¹

To Annie Besant all the religions of the world have all one aim, i.e., the Realization of the Self, the knowledge of God. Annie Besant says "Outward rites and ceremonies are intended for the training of the body, to overcome its sloth to teach temperance in all things, to make it a useful servant not a tyrannical master. Their moral precepts are directed to the training of the emotions of the loftiest end. Their metaphysics and philosophies aim at the highest development of the intellect. But the essence of Religion is Unity, the Realization of one God, within and without flowering into the Brotherhood of all that lives."²

In making children of India familiar of their religion Annie Besant recommended them the study of the sacred literature, to her students of central Hindu College she delivered weekly lectures on Bhagavad Gita, Mahabharata, Ramayana and Yoga philosophy, which were later on published by the college in the form of books. She edited two books on Hindu religion which gave a clear and definite outline of Hindu doctrines, Hindu ceremonies and Hindu ethics. These books were adopted as text-books of Hindu religion. The first book was a little catechism, meant for little boys and girls in the Primary standards. The second was meant for the middle and upper classes in the High Schools and colleges.

Annie Besant helped many Indians in the translation of Indian ancient sacred literature with the hope that the great teachings of the great sages of the past may become assimilated all over India through the vehicle of English language. Her books of stories of the ancient brave men and women of India, were prescribed in many schools and colleges as text-books, which provided spiritual and religious knowledge of the past.

(B) Incorporation of the Assimilable Principles of Western Education into a Sound Scheme of National Education for India:

It was a cherished desire of Annie Besant to make a sound scheme of national education for India. She was alive enough to realize that, no doubt, Indian education
desired to be founded on a knowledge of the past of the country and designed in accordance with the ancient traditions of India but to meet, at every point, the national needs of the Indian nation it badly required to have some assimilable important principles of western education in it.

We have already seen that Annie Besant had taken a prominent part in the education of the people of England, she writes "I have had some means of judging of the kind of work that is the most useful and proper preparation for dealing with education. In my own personal life I have had experience....... in the line of an educational expert, as a Member of the great School Board of London, having had the duty of looking after a large number of schools personally, and of debating all questions arising on general educational policy; at another time for several years I discharged the duty of teaching classes, under South Kensington, and was exceptionally successful in results".¹

Due to her personal experience as a teacher, a member of School Board of London and a public speaker for the cause of education in England, she had a thorough understanding of the European system of education, so when she planned the scheme of Indian National education, her past experiences made her possible to incorporate some principles of Western education in the education system of India.

We shall discuss all the important principles of Western education which Annie Besant incorporated in her scheme of National Education for India, when we shall take up the discussion of her scheme of National education in this chapter. But here it is suffice to mention some of the aspects of education which she approved of as important for the scheme of National education.

Ideals in Education: Annie Besant found that "one of the greatest defects in the education of boys in India is the absence of this presentation of ideals and the consequent absence of enthusiasm".¹ So Annie Besant, planning the scheme of Indian education, wanted to Indianize the educational system.

In England the chief efforts in establishing the schools and colleges had been voluntary rather than governmental and the government was only to step in to fill up the gaps in the voluntary system. Annie Besant being a product of English education system wanted the same system to be followed in India. She was desirous that Indian education must be Indian in ideals and spirit and should "not so much a matter for the Government as for the nation. . . . . . . . What is wanted in Education is that the country itself should build its universities and support its schools".² She was grieved

to see that one of the great difficulties of education in India was the fact that it was too much a Government affair. She established all the institutions without any Governmental aid and help.

The Central Hindu College, a great experiment of Annie Besant in Indian education, was purely an institution started by her with the donations from Hindus of India, whose aims were to teach the deep truths of Hindu Religion and seeking to unite the best of Hindu Culture with the best of Western principles of education. Many were the pitiful tales told in those of children who walked literally for hundred of miles, living on the rice-balls found at places of sacrifice to request admission to this college of their dreams, where they could gain a true Arya education.

Annie Besant also considered the necessity for religion as an integral part of education. When she came in India in 1893 the Britishers had disallowed the teaching of religion in Indian schools and religion was allowed to be taught in the homes. Only Annie Besant was fully aware of the great importance of religion in the schools of England, so she urged upon the Indians to make religion also a subject of study. In most of her lectures she stressed the need for religious education in schools. In one lecture she says, "Do not tell me that religious training may be given in the home ...... If you leave it out of education, you shut it out of life. The boys will learn the things which are in
the educational curriculum, and will treat outside subjects of study with indifference, if not with contempt. Nor will they turn in later life to the study ostracized in the school and the college. Then the world will have hardened them; then social ambition will have fettered them; the brains will be less plastic, the hearts less warm, than in the eager and passionate days of youth. Life's ideals must be wrought in the soft clay of youth, and they will harden into firm material with maturity. Train your boys and girls in religion, and then only will they become the men and the women that India needs.

"See how the great men of your part were religious men...... Those of you who would have India great, those of you who would see her mighty, remember that the condition of national greatness is the teaching of religion to the young. Teach them to be religious without being sectarian. Teach them to be devoted without being fanatical. Teach them to love their own faith, without decrying or hating the faiths of their fellow-citizens. Make religion a unifying force, not a separative, make religion the fostering mother of civic virtues, the nurse and teacher of morality. Then shall the boys and girls grow up into the great citizens of the India that shall be; then shall they live in an India, mighty, prosperous, and free; then shall they look back with gratitude, to those who, in the days of darkness, lifted up the light,
and gave the religious teaching which alone makes good citizens and great men.¹

Annie Besant made religion a compulsory subject in the schools. She compiled two good books on Hindu religion which were used as text-books not only in her own schools but, with her efforts those books were prescribed in many other schools and universities of India.

While drafting her scheme of National education Annie Besant had realized that only literary education of the children was not enough. She wanted also to incorporate the Technical education in her system of education. The progress of the industry of England with the industrial revolution was before Annie Besant's eyes, she was confident that in her Central Hindu College and other National institutions technical education will prove very useful. So in all her schools Technical Education was given a special place. In her National scheme of education Annie Besant had introduced diversified streams of courses where Technical stream was implemented with subjects like Industrial History, Engineering Mechanics, Electricity, etc.

Annie Besant gave an important place to physical training in her educational system. She found Indian education lacking very badly in this aspect. Annie Besant was confident that without physical education life cannot fully

develop. She considered that the body must be trained and developed in youth and unless it was well trained in youth it remained weak for the whole of the later life. She writes "Youth is the only time for making a strong and vigorous body. You may learn all your lives, but the fixing of the fate of the body is done in youth. Mischief done to the body then can never be made good".¹

She had tried to implement the scheme of scouting in her schools. Scouting scheme was originally implemented in the British schools. Annie Besant applied for the application of the Indian branch of Scouting with the London headquarters of the Baden-Powell Scouts Association which was rejected by British officers in the Scout Movement in India was insufficient to justify the extension of Scouting among Indians during the first world war. At moment Annie Besant found the rejection of the application, she was in arms. She regarded it an insult flung at India. Thus Annie Besant founded the Indian Boy Scouts Association in 1917.

The National scheme of education drafted by Annie Besant had a special feature of physical training in it. She introduced English games side by side with Indian games in order to bring Indian students at the same standards with the western students.

In her scheme of national education Annie Besant introduced also other assimilable principles of western education such as providing a good education to the women, young a special importance to the study of mother tongue and providing the teaching of the foreign languages, introducing debating clubs and mock parliaments in the schools and colleges, attaching a boarding house with each school and college, provision of teaching a universal history for the understanding of internationalism. We shall discuss all these aspects in detail when we will study her scheme of national education.

(C) Education Experiments

Annie Besant made a large number of educational experiments after her arrival in India in 1893. These experiments clearly demonstrate her thorough understanding of the problems of Indian education and her masterly capability to solve them successfully. Here we shall try to explain her educational experiments.

I - The Madras Parliament

Annie Besant did not consider education merely to be the instruction of 3R's. To her education was a very wide and limitless subject covering social, political and cultural life of the people. She believed that a true education must provide a thorough knowledge of religion, duties
towards the society and an understanding of political situations, especially the training of parliamentary activities.

She was greatly in favour of providing Parliament training to the people. When ever she got a chance she found a parliament.

In 1887 when she was of forty years and was a staunch socialist she had started a mock Parliament. The main purpose of this parliament was to give practice in parliamentary rules and procedures and learn the duties and privileges of cabinet officers by assuming these offices themselves. In the Charing Cross Parliament, H.H. Champion was Prime Minister and First Lord of the Treasury, Annie Besant was Home Secretary, G.B. Shaw was President of the Local Government Board, Webb was Chancellor of the Exchequer, Bland was Secretary for Foreign Affairs, Headlam was Secretary for Ireland and so on down the line. In her Fabian Section of the paper 'Our Corner', Annie Besant duly chronicled all the activities of her 'Parliament', noting especially the many speeches and motions by herself, all of which she summed up in her autobiography by saying.

"Some amusement turned up in the form of Charing Cross Parliament, in which we debated with much vigour our "burning questions" of the day. We organized a compact Socialist party, defeated a Liberal Government, took the reins of
office, and — after a Queen's speech in which Her Majesty addressed her loyal commons with a plainness of speech never before (or after) heard from the throne — we brought several Bills of a decidedly heroic character...... I......came in for a good deal of criticism in connection with various drastic measures.¹

In her Central Hindu College, Benaras, established in 1898 Annie Besant also organized a Mock Parliament for providing parliamentary training to the students. We shall discuss the parliament of the Central Hindu College when we shall take up her Central Hindu College experiment.

But here the Madras Parliament, organized by Annie Besant needs a detailed mention.

In January 1915 Annie Besant took steps to form an association intended to promote the civic education of the citizens of Madras, by the full and free discussion of all questions affecting the public interests under the rigid rules of Parliamentary procedures. She wrote in her daily newspaper 'New India' of 11th February, 1915 that "It is felt that there is much talk and writing of a loose and uninformed kind, which will be corrected by the study necessary for the formulation of any question within the four corners of a Bill, its defence against shrewd and well directed criticism, and the often merciless exposure

of poor knowledge and poor logic which has to be faced in debate. Moreover, such debate teaches self-control, courtesy, promptitude, mental alertness, and power of speech, and is an invaluable training for any who are taking part, or intend to take part, in public life.¹

Annie Besant was confident that for direct criticism over a Bill on any question of public interest there was a great need for the formation of a Parliament. By taking her previous experience, of the founding of Charing Cross Parliament in England and Mock Parliament in Central Hindu College, into consideration, Annie Besant believed that such an institution would discharge a most useful function in Madras as well as would surely train men and women capable of taking a useful and dignified part in public life. So, for organizing the Madras Parliament, a Committee of the following eminent men of Madras was formed.

M. Adinarayana Iyah
T. Sadasivier
K. Ramanujachariar
G. Soobhiah Chetty
T. Rangachariar
M.A. Kuddus Badsha Sahah
C.P. Ramaswami Aiyar
K.C. Desikachariar

Yakoob Hassan
B.P. Wadia
V.M. Muthuswami Naidu
C. Jinarajadasa
V. Masilamani Pillai
B. Subramaniam
C.G. Govindaraja Mudaliar
V.V. Srinivasa Aiyengar
Annie Besant

¹ Editorial of "New India", 11th February, 1915, p.3.
The rules and regulations of the Madras Parliament framed by Annie Besant and noted by her in her newspaper "New India" dated 11th February, 1915, were as follows:

1. The name shall be the Madras Parliament. The Parliamentary procedures shall be followed.

2. The electorates shall be: (i) any bodies incorporated under Act XXI of 1860; (ii) any statutory bodies, or associations or public bodies, other than those of students, carrying out any public purpose, political, social, educational, commercial, literary, etc., that shall enter themselves on the electoral roll of the Parliament, with a statement of the number of their members.

3. The number of members to be elected by any such electorate shall be tentatively assigned by the Committee named in Rule 8 in proportion to the number of persons in the electorate.

4. The number of votes possessed by any voter shall be equal to the number of persons to be elected by electorate in question and the voter may plump for a single candidate, or distribute his votes over the candidates in any proportion he pleases.

5. Any person may be elected as member who is of the age of 21 years and upwards, not being in status pupillari, and not having been convicted of any crime involving moral turpitude.
6. Voting shall be by ballot, the number of votes given to any candidate being written by the voter on the ballot-paper against the selected name or names.

7. The session of Parliament shall be from 1st August to 30th April, and there shall be at least one meeting a month at 3 P.M; ordinarily on the last but one Saturday in the month. The Parliament shall be dissolved at the end of three years, or earlier, on a change of Ministry, if desired by the incoming Leader.

8. The Committee, which met on January 17th and 31st, 1915, with other invited members who were unable to attend, shall have authority to call on two of its members to undertake severally the duties of the first speaker and the first Prime Minister, and also to invite the first 100 members for the purpose of starting the Parliament; these members should if possible, later seek confirmatory election from any one of the electorates mentioned in Rule 2. Failing this, they will remain members of the Parliament for one year only. The Committee shall continue to exist during the life time of the first Parliament to receive the recognition of any out-going Ministry, and to call on the leader of the successful party to form a new Ministry.

9. Every member before taking his seat shall hand in the certificate of his election on Form A, together with a written promise to the following effect:
I do promise, on my honour, that I will submit to the ruling of the speaker, and will obey the Rules of this House.

10. These rules shall be binding for the first 6 working months of the Parliament, on trial; at the end of that period the Prime Minister shall submit them to the judgement of the House, for confirmation or amendment, and they shall thereafter remain the Rules of the House until amendment by a Bill brought in for that purpose.

11. Strangers may be admitted, on cards signed by a member, to a place set apart for visitors, but may at any time, on the wish of a member, be requested to retire by the Speaker, and must then immediately withdraw. They may not interrupt proceedings, not audibly express either approval or dissent."

The Cabinet of the Madras Parliament was to consist of:

The Prime Minister, The Secretary of the Local Government Board, The Secretary for Education, The Secretary for Industries, The Secretary for Commerce, The Secretary for Co-operation, and The Secretary for the Home Department.¹

The Modern Parliament was to be limited to 300 members.

The newspaper, 'New India' of February 15, 1915 informs, "on 14th February, 1915 Annie Besant was elected as the

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1. Ibid. p.3.
Leader of the House by acclamation as being the fittest person from her experience of Parliamentary ways to guide the deliberations of the assembly at the beginning, so that it may start on a solid foundation." 1

The first meeting of the Modern Parliament was held on 6th March, 1915, afternoon at 3 P.M. The Prime Minister submitted the names of the ministers of this new institutions which were as follows:

Prime Minister and Secretary of the Treasury:
Mrs. Annie Besant

Under Secretary of the Treasury: Mr. V.V. Srinivasa Aiyengar
Secretary of Local Government Board: Mr. T. Rangachariar
Under Secretary of L.G.B.: Mr. K.C. Desikachariar
Secretary for Education: Mr. C.P. Ramaswami Aiyar
Under Secretary for Education: Mr. C. Jinarajadasa
Secretary for Industries: Mr. B.N. Sarma
Under Secretary for Industries: Mr. V. Ramesan Pantulu
Secretary for Commerce: Rao Sahib G. Subbiah Chatty
Under Secretary for Commerce: Mr. C. Gopala Mennon
Secretary for Co-operation: Dewan Bahadur M. Adinarayana Iyengar
Under Secretary for Co-operation: Mr. V. Venkatasubbaiya
Secretary for Home Department: Dewan Bahadur L. A. Govindaraghona Aiyar
Under Secretary for Home Department:
Mr. V.S. Srinivasa Sastri.

In the first meeting of the Madras Parliament the premier, Annie Besant, made a short statement on the business of the House and the policy of the Ministry. She declared that the procedure to be followed was to be in accordance with that adopted in the British House of Commons. After the first reading of the Bill had been carried in each case, the Right Hon. the Premier moved that the Bill on "Provincial Autonomy" be read second time on September 18th, "the Village Panchayats Bill" on July 24th, "Elementary Compulsory Education Bill" on April 17th, "Relation of Government to Industries Bill" on August 21st, "the Wharf Rent Bill on August 21st, "Bill to enable trustees to invest Trust Funds in Registered Co-operative Societies" on July 24th, and the Religious Endowment Bill on April 17th, 1915.

The Madras Parliament soon became a very interesting feature in the social and political circles of Madras society. On every Bill read in the Parliament a discussion by the supporters and opponents provided a valuable training not only to the members but also to the visitors of the Madras Parliament.

The Madras Parliament served the Madras society for many years. But it passed two very important Bills which pertain to education, not only of Madras but of the whole of India. On 17th April 1915 the Compulsory Elementary Education Bill was passed which became Act I of 1915 of Madras Parliament.
Transactions, and on January 27th, 1917. The Religious Education Act was passed which was called Act I of 1917. Both these Acts, with the speeches of Secretary for Education, have been appended in the end of the dissertation to show that how greatly Annie Besant had influenced the people by providing a right kind of valuable parliamentary training to the people which helped in fighting for the cause of Indian freedom.

II - Establishment of Schools and Colleges designed to Combine the Best Elements of Western and Ancient Indian Cultures:

Annie Besant established many schools and colleges throughout India. All those institutions designed to combine the best elements of Western and Indian Cultures. We shall try to explain here Annie Besant's educational experiments which she made in the reform of Indian education.

1. The Central Hindu College, Benares. (1898):

When Annie Besant came to India in 1893, she seemed to have before her mind's eye a broad plan of India's renaissance. She first plunged into the task of the spiritual and religious revival of India, because she found that those who had modern education on Western lines were beginning to be materialistic and looked down upon their ancient Indian faith with contempt. They were being carried away from the glamour of Western civilization and culture. So everywhere Annie Besant awakened
awakened the people of India to the glory of their past heritage and splendour of their own ancient civilization and faith. In 1895 Annie Besant told the Indians: "Remember that these physical means of regeneration cannot succeed unless they flow down as the lowest manifestations of the spiritual ideal...... and the unifying of India must be founded on and permeated by a spiritual life, recognized as the supreme good, as the highest goal. Everything else is to subserve it...... If India could be respiritualized, then the nation as a whole, with her spiritual faculties, her intellectual powers, her ideally perfect social organization, would stand forth in the eyes of the world as the priest-people of Humanity".

After Annie Besant had succeeded in making thoughtful Indians again turn their minds to the truth of their ancient Philosophy, the truths embedded in their religious system, which she did with electrifying effect by lecturing over the length and breadth of India, she next turned her attention to the educational work for India.

At a time when Indian education was controlled by Government and foreign missionaries, where the main emphasis was to provide unpatriotic and irreligious education to the Indians which only manufactured mere clerks and administrative assistants, Annie Besant's bold pioneer effort to found 4

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schools and colleges, one after the other, paved the way for a new type of education which wedded the Western education with Eastern religion and Eastern ethics and thus she planned a systematic opening of the schools and colleges under the control of Indians.

Annie Besant had made a definite plan for national education in India. Nethercot writes: "while on her notable tour of northern India during the winter of 1896-97, she had broached her newest scheme to the wealthy and influential Hindus she met, chiefly at Rawalpindi, Peshawar and Lahore. Why not establish a college along completely new lines -- a college for Hindus only, based on Hindu traditions and culture? It would of course be directed at boys only, since the notion of co-education was still unheard of in the Orient.... As for the location of such a college, what place could be better than the holiest and eldest of all the old and holy Indian cities -- Benares...... By a lucky concatenation of circumstances, Benares also happened to be the city selected for the new headquarters of the Indian section of the Theosophical Society and the site Annie Besant had chosen for her own future home".¹

On the 7th of July 1898 the formal opening of Central Hindu College, Benares took place. Originally this college

was supported only by local Hindus and some Theosophists and opened with three classes, from class IX to XI only, in a small house, lent by Babu Govinda Dass, in the midst of the Benares city. When this college was started, writes Annie Besant "we had no funds, no large influence. A few of us guaranteed some monthly subscription for 6 years, a few of us offered to teach so many hours a week for nothing; a few of us taught on a small allowance. Some boys came, and the C.H.C. was born in a little house in Kashi".

But the school did not stay long in the house of Babu Govinda Dass, His Highness the Maharaja of Benares, recognizing the value of the C.H.C. gave the land and a part of the buildings, where within a year the college was shifted. Subscriptions began to flow in when Annie Besant made an appeal to the Hindu Ruling Princes and the Patriotic Hindu Noblemen and Gentlemen of India. Many Princes of India became Patrons and Vice-Patrons of the C.H.C. Benares, and contributed lavishly for the restoration of this institution.

The need for opening the C.H.C. was felt when Annie Besant saw that the Government Colleges of that time did not provide any religious training and Sanskrit learning and literature was altogether discouraged, so to combine harmoniously the advantages of the Western Culture with all that was

best and noblest in the East, this college was established.

As to why the college was called "Hindu" and not "Theosophical", Annie Besant said in her 1899 C.H.C. anniversary address, "This College is called a Hindu College, is it not rather Theosophical? Theosophy........ is the ancient teaching of the masters of Yoga. It is not to be put against Hinduism, or apart from Hinduism........ Theosophy is the root of all religions, the basis of all the teachings, and it unites them all........ But there are distinctively Hindu teachings, which differentiate Hinduism as a separate religion, and it is the inclination of these which make the college distinctively Hindu". ¹

But Babu Bhagwan Dass, who was the Hon. Secretary of the C.H.C. from its inception told somewhat different story about the name of this College, he wrote: "The educational effort, which ultimately resulted in the Central Hindu College ........ was first intended to take shape as a Theosophical College. Only because a sufficient number of theosophists wearing the garments of other creeds were not available then, was it decided to begin with an institution which should rationalise, liberalise, and spiritualise at least Hinduism, and harmonise and solidarise the thousand-and-one divisions and sub-divisions of at least the Hindu Community. Later on, some definitely Theosophical schools and colleges for girls...

¹ Annie Besant: "Essentials of An Indian Education" being Dr. Annie Besant's Speeches in the Central Hindu College (1899-1912) pp.10-11.
and boys were developed by her in Benares and in the South.¹

In the C.H.C. the main object was to combine moral and religious training on ancient Aryan lines, with the secular education needed for University degrees and to impart a knowledge of Sanskrit, the classical language of India, in which were embodied all the ideals of the Hindu nature -- legal, social and spiritual.

Board of Trustees of the Central Hindu College:

The eminent men from all parts of India formed the Board of Trustees of this College. This board had some English men, who were not orthodox Hindus. To Annie Besant for bringing the best secular education of the western type close to the best religious teaching of the eastern type, it was necessary that in the Board of Trustees "East and West should meet and join hands together as friends and co-labourers, as sympathisers and lovers one of the other".² The Board of Trustees was having the following members:

President: Annie Besant, Benares, Author

Vice-President: Upendra Nath Basu, Benares, Pleader

1. Hon. Mr. Justice Subramania Aair, Madras, Judge of High Court.
2. Sris Chander Bose, Benares, Munsiff.
3. Mahamohapadhyaya Pandit Adityaram Bhattacharya, Allahabad, Professor of Sanskrit, Muir College.

5. Hon. Mr. Justice P.C. Chatterji, Lahore, Judge of High Court.
8. Hon. Pandit Suraj Kaul, Lahore, Member of the Viceregal Council.
11. Rai Pyari Lal, Delhi, Landlord, Retired Judge of the Court of Small Causes.
17. Rai Bahadur Kumar Purmanand, Allahabad, Pleader.
18. Ravi Shri Harisinghji Rupasinghji, Prince of Bhavanagar, C.I.

Honorary Secretary: Babu Bhagavan Das, M.A., retired Deputy Collector, Benares.

The Teaching Staff of the C.H.C. in 1898

In 1898 the C.H.C. Benares was started with a very able staff. The Principal was Arthur Richardson, Ph.D., F.C.S., a
chemist, who had given up a good teaching position in England to take up the new post in India free of any remuneration.

Two other persons also gave their services free -- one Mr. A.G. Watson, Assistant Engineer to work as Professor of Maths. and Babu Inder Narian Sinha, M.A., to work as Professor of Sanskrit and Philosophy. Dr. Richardson instructed the English classes himself beside teaching Physics and Chemistry.

The other teaching staff, all paid, was Babu Shyama Shankar Har Chowdry, B.A. -- Professor of History and Logic, Babu Homesh Dutt Pandey, B.A. -- Assistant Professor of Hindu and Mathematics, Pandit Nityananda Panta, Vysarkarna Cherya -- First Sanskrit Teacher and Pandit Govinda Shastri -- Second Sanskrit Teacher.

The Scale of Fees prescribed in the C.H.C. in 1898:

The C.H.C. charged an infinitesimal tuition fee. The scale of fees prescribed for the college was as follows:

### School Department

- 1st class: Rupee one
- 2nd class: Rupee one

### College Department

- 1st year class: Rupees Two

Annie Besant wanted to give cheap education. She wrote "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...... We give our masters bare subsis-
tence, just enabling them to maintain themselves. The sum
is not to be regarded as connoting bad education, but a will-
ing sacrifice on the part of the teacher, knowing that the
learned man has the duty of imparting his learning to the
ignorant, so 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...... 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".¹

Trends of Annie Besant's Thought towards C,H.C.:

As has already been explained that Annie Besant herself
referred on many occasions to the trends of her thoughts which
ultimately led to the establishment of the Central Hindu
College. In one of her Central Hindu College Anniversary
Addresses she made it clear that this institution was largely
the history of the development of her own personality, which

was as varied as it was dynamic. When she arrived in India she found that Indians had totally forgotten about the grandeur and sublimity of India's ancient ideals. They were rapidly replacing the ancient values of Indian life with the westernized ideals and thoughts. She had learnt very much about the matchless civilization of India under H.P.B.'s influences and had read about ancient Indian religion and philosophy. When she met Indian theosophists like Bhagwan Dass, Prof. Chakerwati and others, she was drawn towards Hinduism.

It was but natural that all the earlier influences sought to find expression in her institution which best reflected the dynamic processes of her personality. Sir Ramaswami Aiyar writes that Annie Besant "insisted that education . . . . . . . should be Indian in outlook and led by Indians. She counted herself as an Indian, and when she strove to lead because she felt she was an Indian in the past and will be an Indian in the future births".\(^1\) She brought best traits of ancient Indian culture in the system of education of the C.H.C. which taught Indians to rever their past.

The second stream of thought also had an earlier origin, but it came to get an operative force some time during this period. As we have found in many of her writings, one thing which greatly pained her most was that Indian schools and colleges and even universities were the exact imitations

\(^1\) Aiyar, C. P. Ramaswami; "Dr. Besant as a Comrade and a Leader", p. 5.
of the Western models, and that although India had her own
glorious ancient culture but there was not a single institu-
tion in India where the mind of purely Indian ancient educa-
tion could be found concentrated and seriously studied as it
could be in the past in the ancient universities of Nalanda,
Taxila etc. The ideal of the ancient Indian universities had
greatly fascinated Annie Besant and she had a cherished desire
of seeing the ancient ideals of education translated into prac-
tice in modern India. She said in one of the lectures "Having
meanwhile studied Indian history and assimilated its lessonst,
we have resolved to revive the Ancient Ideals of Indian Educa-
tion and Indian Culture, to teach our children in the Mother-
tongue, to make Indian Ideals the basis of Indian Civilisation,
renouncing the hybrid and sterile ideals of anglicised - India-
nism, and to adapt them to a new form, instinct with the
Ancient Life, and moulding it into a glorious new body for the
Ancient Spirit. India will then lead the world into a new
Era of Literature and Beauty, Brotherhood and Peace".¹

Annie Besant's plan to found an institution into a
centre of higher studies had long been exercising her mind
as also evident from the writings when she had taught her
Hall of Science classes in London and had been baulked in her
attempt to get her degree at the University of London, she

¹ Annie Besant: Indian Ideals in Education, Philosophy and
Religion and Art", p.35.
had harboured the idea of some day starting a university of her own. Since she had come to India and seen the need, education had been almost an obsession with her. She strove to educate the Indians and especially the Hindus. In her lecture, which she delivered, on board the Kaisar-i-Hind in the Indian Ocean, November 6th, 1893, ten days before her actual arrival in India, she said: "When I think of India, I think of her in the greatness of her past, not in the degradation of her present. For today but few of her children know anything of her great philosophy. The language of the Gods (Sanskrit) became a dead language, known only to the few. This literature passed out of the life of her people, and they grew downwards towards the lower philosophy and the lower faith they held. And when we look to her future it is in the inspiration of the past that we must seek it". ¹ So it shows that Annie Besant had some definite educational plan before her to educate the Indians in the spirit of ancient Indian Culture.

The Central Hindu College had the following major aspects in its programme which were marked out:

1. Directly dealing with the religious and moral training for the youth of India.

2. Inspiring them with good ideals, the shaping of noble

¹ Annie Besant: "India, her Past and her Future", pp.38,57. This lecture given in a collected work "The Birth of New India".
character, the building up of citizens for the India of the
days to come, the making of the possibility of a nation.

3. Trying to train boys and young men, in order that they may pass examinations, get degrees and fit themselves to make a livelihood in years to come.

4. Intellectual training. . . . . . . strong brain, well-developed intellectual faculties give power of thought and work. 1

5. The boys . . . . . . to 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, 2 boys cannot become patriotic and able to offer their lives as a sacrifice on the altar of the Motherland.

The Activities of the Central Hindu College, Benares:

1. As a Centre of Hindu Culture: In the first anniversary of the Central Hindu College Annie Besant stated: "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 the teacher to train their sons in religion and morality. That appeal which came from Bengal, from Madras, from Bombay, from the Punjab, 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.\(^1\)

When regular teaching was started in the C.H.C. provision was made for the study of Hindu Religion and Philosophy, Hindu Logic, Sanskrit Literature, Sanskrit Grammar, Ancient and Modern History, English Literature and Criticism, Mathematics, Physics and Chemistry but Biology was "omitted, so long as vivi-sectional experiments given in the text-books".\(^2\)

In the C.H.C. the teaching of Sanskrit and English took a special consideration. An endeavour was made to establish Sanskrit and English as the two common languages of India; while the vernacular of the United Province was thoroughly taught, the study of Sanskrit was compulsory in the English department and the study of English was compulsory in the Sanskrit department.

Apart from these subjects a special study was made of Hindu religion. She wrote "In religion, to teach all that is best in Hinduism on ancient but liberal lines -- including under the term "Hinduism" the religions originating from it, Jainism, Sikhism etc. -- to lay down broad religious lines on ancient but liberal lines."\(^2\)

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1. Ibid. pp.1-2.
2. Bhagwan Dass: Answers to "Note of Points to be considered by the University Commission" from the Managing Committee and Staff of the C.H.C. Benares, p.2.
for education on which all can agree, leaving aside all sectarian divisions and controversies; to build up character, making the students brave, faithful, patriotic, honourable, loyal, pious gentlemen.¹

The C.H.C. had a special arrangements of teaching the secular subjects with very high national ideals. Annie Besant wrote: In secular teaching, to utilize the best results of European experience, adaptable to Indian conditions; to promote sound education and discourage cramming; to give practical scientific training, and as soon as possible, technical instruction directed towards the revival of the declining industries and arts of India and the improvement of agriculture; to impart this education at the least possible cost to the students, so as to include in its scope the great members of the hereditarily poor but hereditarily educated class, now slipping into ignorance and consequent degradation, or else educated on purely Eastern lines, so that they are entirely out of sympathy with Western ideas, and consequently unable and unwilling to co-operate in the progress and integration of the Empire; to promote physical health and strength by thorough physical training by careful superintendence of morals, and the discouragement of early boy-marriages; to draw professors, masters and students together outside the

¹ Memorial From the Board of Trustees, C.H.C. Benares on certain points in Report of the University Commission which affect the C.H.C. Benares, p.1.
class-room; and finally to turn out really competent young-
men, fit for use in many walks of life, and not exhausted
creamed examinations, crowding and learned professions and
Government Services". ¹

Besides a regular class work in the subjects mentioned
above some extension lectures were also frequently managed on
various aspects of Indian history, Culture and life either by
the regular members of the staff or by invited great person-
lities. Annie Besant gave a number of talks to the students
in the Central Hindu College Hall, which have since been pub-
lished, giving the stories of Shri Ram Chandra and of Mahabhar-
ta war. Even after making a lecture tour of India or any other
country of the world Annie Besant used to redeliver her impor-
tant lectures to her students of the C.H.C. ² Moreover she
extended her invitations to eminent foreign scholars and
Government Celebrities. On February 20th, 1906 the Prince and
Princess of Wales visited the Central Hindu College, the
visits of Maharajas, Governors and men of positions were the
daily feature for this institution.

1. Ibid. p.2.

2. This was confirmed by a meeting I had with Pandit Iqbal
Harnain Gurtu, a close associate of Annie Besant in her
educational schemes, in his house in Hajghat, Benares on
17th July, 1965, a year before his death. I was introduced
to Dr. Gurtu by Miss S. Telang, Principal Vasanta Degree
College, Varanasi. Dr. Gurtu, who had worked for many years
as Headmaster of C.H.C. School, told me that when ever
Dr. Besant returned from her lecture tours, the students of
the C.H.C. thronged the Shanti Kunja, the residential build-
ing of Annie Besant in Benares, with a request to deliver
her widely acclaimed lectures again to them. Annie Besant
Contd....
The composition of the staff and the students body representing different parts of India, as Annie Besant had desired, also served to bring out the intended all-India character of the institution. At the very inception of the Central Hindu College on 7th July, 1898, there were Indra Narain Sinha, a Pandit from Ghazipur who taught Sanskrit and Philosophy, Shyama Shankar Har Chowdry, a Behari who taught History and Logic, Romesh Dutt Pandey, a Pandit from Mathila who taught Hindi and Mathematics. Pandit Nityanand Panta, a Brahmin from Benares who taught Sanskrit to the School classes. Later on when the college was shifted to its new building, which was a gift of the Raja of Benares, a number of teachers from different parts of India joined the institution in 1906-7 P.N. Patankar, a Maharastrian Brahmin taught Sanskrit, J.N. Unwalla, a Parsi gentleman from Ujjain, taught English, Bipin Behari Dass, a Bengalee taught also English. Sri Krishana Hari Harlekar, a Brahmin from Gujrat taught music. P.K. Telang, a Maharastrian taught ancient History and Religion. C.S. Trilokakar, also a Maharastrian taught Hinduism. B. Shiva Rao, a gentleman from Madras taught

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generally agreed to the request and delivered her addresses in the Hall of the C.H.C. Dr. Curtu told me that the most amazing thing in her re-delivered lectures was that she never used any notes while delivering her lectures to such correctness that she was exact even to her commas and full-stops.
Mathematics, P.K. Dutt, a Bengalee taught Physics, Kali Dass Manik, a Kayasth from U.P. was in charge of Physical education.

The student enrolment of the C.H.C. shows also that the composition of the students was fairly representative of the different parts of India. In one of her C.H.C. anniversary addresses Annie Besant said that in the C.H.C. the "students are coming .......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....... so that our college may become a veritable India in miniature....... There can be no Indian nation until these provincial districts 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 class-room and playground forge links of union which shall endure through manhood, and form in time a golden network over India of old school fellows who shall clasp hands across the continent, and hold its many peoples as one brotherhood".¹

The gifts and donations that the C.H.C. received from time to time from persons all over India also testify to the esteem that this institution enjoyed on a national scale. The

Central Hindu College was almost started with the donations of the people, not only of India but of the different countries of the world. Delivering her anniversary address Annie Besant said about the donations that "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".¹

In the year of the inception of the C.H.C. the Maharaja of Benares generously gave lands and buildings to the value of Rs.50,000, the Maharaja of Jammu & Kashmir gave a monthly subscription of Rs.600, Raja of Faridkote gave a monthly subscription of Rs.100; in addition to the financial help which flowed in from all sides, enabled the Board of Trustees of the C.H.C. to carry on its educational work and to build a palatial building for the College and the Boarding House, on which they had expended an additional Rs.80,000.

Upto 1902, within ½ years of the existence of the C.H.C. three lakh of rupees had been contributed to the College by the public, and it had further an income independent of fees, of about Rs.2500 a month from subscriptions guaranteed for a

number of years and some of them in perpetuity, and from an interest on deposited funds. 1

After 1898 Annie Besant occupied herself almost exclusively with the organizing, for the rapid and effective development, of the college. She formed a C.H.C. Committee in Burma in January of 1899 and organized the C.H.C. Committee in many towns and cities of India. In October, 1899, after her return from her lectures tour in Europe, Annie Besant pushed forward the plans for the C.H.C. In 1900 she devoted whole-heartedly her organizing talents to the building up of educational work. In 1901 she emphasized in her lectures the immense significance of Hinduism and as she went from town to town, she collected funds for the College and on her return, for the sake of the C.H.C., she spent long periods at Benares consolidating the work of the institution, of which she was "the life and the soul".

From 1902 onwards, every year for three months, Annie Besant began to make extended tours of India for pursuing her educational work. She travelled throughout India and impressed Hindus of all the strata of society. With her efforts and devotion to the cause of the C.H.C. many Maharajas and rich persons became the Patrons and Vice-Patrons of the C.H.C. The Patrons of the Board of Studies were the Maharajas of Benares, Jammu and Kashmir, Faridkot, Bhavnagar, and

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Gaikwar of Baroda. The Vice-Patrons were the Maharaja of Darbhanga and Darbar Shri Bawawala of Vadia.

Annie Besant could not succeed in reaching at the target, planned by her, to get financial donations from the Hindu public for the C.H.C. In 1905 she tried to make a wide-spread effort to collect the 'small' sums which no Hindu was supposed to grudge, and for this she enlisted the services of a large army of workers. She wrote in her serialized column "In the crow's nest" of 1st November 1903 "The following three schemes will now be set on foot and I solicit for their working the aid of good Hindus all over the country; moreover boys are the very people to take part in these, and if they will help, we shall have a national movement in support of Hinduism. The First is The Snow Ball: A Sum of Annas eight is the basis of this scheme, and who will grudge Annas eight in support of Hinduism? One person begins by asking five of his friends each to give him As. eight for Hindu religious education, and each to collect from five other people As. eight a piece. The first five thus collect from twenty five people. Each of these twenty five, in giving his As. eight promises to collect from five others As. eight a piece. The Third set therefore numbers 125 people, and each of these, having given his As. eight, collects As. eight from five others, who in their turn repeat the same process, and so on and on. Each man or woman, boy or girl, on collecting the As.eight from five people, hands the Rs. 2/8 to the person to whom
he originally paid his own As. eight, and so it reached in
time the starter of the snow-ball in the town. Each town
should have its own snow-ball and the starter sends to
Mr. Annie Besant, Benares city, the sum collected in his
district. The name is taken from the fact that a little
lump of snow, set rolling, gathers more and more snow as it
rolls, till a large mass is formed. The Second scheme is
The Collecting Box: We are going to have a number of small
closed boxes made, bearing the name of the college, with a
slit in the top through which money can be dropped in. These
will be issued to responsible persons acting as head collectors,
who will give a box into the charge of anyone willing
to collect. When the box is full it will be handed to the
Head Collector, who will open it, count the money and return
it to the direct collector. The Head Collectors forward the
money to Mrs. Annie Besant, Benares City. Such boxes may
also be kept in houses and a few pice be dropped in from time
to time by the family and by the visitors. The third scheme
is:
The Rupee Fund: This we borrow from Aligarh, and surely
Hindus will not be behind Muhammadans in helping their College.
Any one who is willing to collect sums of one rupee writes to
Mrs. Annie Besant, Benares city, for a receipt book, containing
10 receipts and asks all his friends and acquaintances for
Rs.1/- for Hindu religious education". 1

1. The Central Hindu College Magazine, November 1st, 1903,
   pp. 269-70.
All these three schemes worked very efficiently and a good amount was collected. The progress of these schemes was reported in the columns of the Central Hindu College Magazine month by month in the section "How the Movement Goes".

As the C.H.C. aimed to deal with the religious and moral side of education of the children of Hindu parents. It had to forward a definite programme to bring up the Hindu children in their ancestral faith. Annie Besant firmly believed that "unless the children of Hindu parents are brought up in their ancestral faith, Hinduism will gradually perish before the assaults to which it is exposed on every side: and with the persisting of Hinduism, the glory of India will pass away for ever, and her existence as a nation will end. And unless the children of Hindu parents are brought up in their ancestral morality, the fate of India is sealed."¹

Annie Besant wrote an open letter to the Hindu ruling princes and noblemen and gentlemen of India pleading the case of the C.H.C. for getting some financial help to save the institution from the monetary problems. Her appeal got a good response and most of the Indian Hindu princes donated to the C.H.C.

In July 1906 Annie Besant formed a Deputation Committee of the C.H.C., based on the Duty Society of the M.A.O. College.

¹ An Open letter to the Hindu Ruling Princes and the Patriotic Hindu Noblemen and Gentlemen of India, p.1
Aligarh, to collect funds for the College. The office bearers of this Committee were:

President: Prof. G.S. Arundale
Vice-President: Prof. J.N. Unwalla
Hon. Secretaries: Babu Dwarka Prasad Goel
                 Babu Bimal Chandra Prasad
Hon. Treasurer: Lal Krishan Lal

The Deputation Committee travelled throughout U.P., held lectures and collected funds for the College. Within a year this Committee collected the sum of Rs. 7,000. During the Durga Puja holidays "the Deputation Committee visited Unnao, Cawnpore, Agra, Etah, Khurja, Meerut, Muzaffarnagar and Saharanpore. Promises to the value of Rs. 14,000 were secured together with Rs. 5,000 in cash, so the work may be regarded as having been on the whole successful". The similar visits were repeated in the following years and thus the financial position of the C.H.C. was secured.

2. As a Centre of All Round Education:

Here we shall try to consider those important activities through which the C.H.C. sought to continue to enrich the Central ideal of the institution of imparting an all-round education which Annie Besant wished to be provided at all costs. The College was named 'Central', because it was

at the outset hoped that the Benares College might serve as a centre around which throughout the length and breadth of the land, other Hindu Colleges might be grouped, so as to form a net-work of distribution points, through which the coming generations of Hindus might be educated on modern principles of training, with their hearts turned towards the ideals of their own religion.

(i) Academic Studies:

The Central Hindu College held two institutions in one -- the C.H.C. School and the Central Hindu College. This College was opened on 7th July, 1898 with one class, the 1st year, in the College Department, and with two classes in the School Department -- the Entrance (10th) and next lower (9th). On the 6th of August, 1898 the College was affiliated to the University of Allahabad upto the Intermediate Examination, and in March, 1899, the 2nd year class was added to the College Department, and the 8th and 7th classes to the school. In the same month the whole College was removed to the handsome building given as a gift by the Maharaja of Benares, to which many new class-rooms were added. In March 1901, the 5th and 6th classes were opened in the school Department, while in August, 1903, affiliation to the B.A. standard was voted by the Allahabad University Syndicate and the 3rd year class was accordingly opened. In 1906 M.A. class also began to function and the College began to enrol students of M.A.
in the subjects of English, Sanskrit, History, Philosophy and Mathematics.

The first principal of the College was Dr. Arthur Richardson and Headmaster of the School Department was Mr. Banbery. Dr. Richardson had distinguished himself in original research, had been trained in German laboratories and held a professorship of Chemistry. The College Department had a learned staff included James Scott, a Professor of English, Collins, a Junior Professor of English and two other Cambridge Englishmen one to teach Mathematics and the other Moral Philosophy. In 1904, a post of Vice-Principal was created to relieve Dr. Richardson of the work of attending to the organizing part of the life of the College. The first incumbent of the office of the Vice-Principal was Mahamohopadhyaya Pandit Aditya Ram Bhattacharya M.A., fellow of the Allahabad University and formerly professor of Sanskrit at the Muir Central College, Allahabad. Pandit Aditya Ram joined very opportually, for there had been much discussion as to the orthodoxy of the College, and his well known precision in religious matters inspired the general public with a confidence in the institution which at the time it badly needed because of the political situation arisen out of the division of Bengal.

With the inclusion in the C.H.C. of the foreign highly educated teaching staff the educational standard of the students greatly improved, which was not otherwise possible with the Indian teaching staff. Moreover this had the desired
effect of bringing about efficient and methodical teaching and very satisfactory results in the University examinations. With the co-operative efforts of the European teaching staff and the Indian teaching staff a very healthy union of Hindu moral and religious training with Western secular education was made possible. The courses of the C.H.C. were varied and laid special stress on the unity of the different aspects of Hindu Culture and religion with a view to developing a harmonious mind.

The C.H.C. also emphasized the tutorial system in all the classes of the College. Speaking about the advantages of the tutorial systems as effectively employed in the C.H.C., Annie Besant said "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 imbibe 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 ideals of the young and old in this transition time may be much softened by the advice and sympathy of an outsider counsellor, able to see both sides and ties are growing up of love and friendship that will leave sweet
memories in later life".¹

The academic activities of the C.H.C. were almost thoroughly maintained on a fairly high level of efficiency. Annie Besant wrote: "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".² The teachers of the C.H.C. tried to inculcate higher ideals in the students. The special courses of the College, as distinguished from those prescribed by the Allahabad University (to which this College was affiliated) were always put much higher than that of an average school or College, and the personal testimonies of Dr. Bhagwan Dass, G.S.-Arundale, besides that of Annie Besant herself, that the students of the C.H.C. were introduced to apparently abstruse and difficult ideas supposed to be much above the reach of their age with surprising standard of success.

The Central Hindu College Library was also an important factor in the achievement of a high academic standard of the students. An exceptionally varied and rich collection of books and an easy access to it that it encouraged the voracious readers by providing a powerful incentive to the intellectual pursuits of the students and the teachers alike. The Central

². Ibid. p.58.
Hindu College Magazine which was edited by Annie Besant had one section "Our Library Table" which gave the list of latest arrived books in the C.H.C. Library with very thought provoking reviews written by some able members of the staff. Many times Annie Besant herself reviewed the books. These reviews served as good incentives to the students for reading the library books. Moreover Annie Besant, herself, was fond of equipping the College library with up-to-date printed books, so whenever and wherever Annie Besant happened to go on a lecture tour, she used to bring many bundles of useful books, mostly from the European visits, for the College library.

The examination results of the C.H.C. students, which were, then also, regarded the measuring rod of an academic excellence, were by no means discouraging. Many students of this College secured positions in the Allahabad University and brought laurels to the College.

The time table for academic work was of very simple nature. In winter work of the College began at 10 A.M. and went on until 4 P.M. with half an hour's interval at 1 P.M. In summer, because of the great heat, the work began at the early hour of 6, until 10 O'Clock and that was done for the day.

(ii) Religious Education:

Religious education occupied a very important position in the C.H.C. This institution was established to give primarily moral and religious training in accordance with
Hindu Shastras. Annie Besant had a great regard for religious education. She took religion as "the expression of the seeking of God by man, of the One Self by the apparently separated Self". To her, she wrote "This expression has three divisions: One intellectual -- doctrines, dealing with God and man and their relations; one emotional -- worship, which has many diverse forms and rites and ceremonies; one practical -- living the life of love. Looking at religion under these three heads, it will be easier to see its place in the student's life, than if we take it more vaguely and generally".¹

When Annie Besant was hardly of 26 years she had written in 1873 one article entitled, "On the Religious Education of Children". In this article we find her views on religious education, she wrote: "Dogma, i.e., conviction petrified by authority, should be utterly excluded from the religious education of children; a few great axiomatic truths may be laid down, but even in these primary truths dogmatism should be avoided. The parents should always take care to make it apparent that he is standing on his own convictions, but is not enforcing them on the child by his authority. So far as the child is capable of appreciating them, the reasons for the religious conviction should be presented along with the conviction itself. Thus the child will see, as he grows older, that religion cannot be learned by rote, that it is not shut up in a book, or contained

¹. Annie Besant: "The Place of Religion in the Life of a Student", an article published in the Central Hindu College Magazine, 1st February, 1903, p.29.
in creeds; he will appreciate the all-important fact that free enquiry is the only air in which truth can breathe; that one man's faith cannot justly be imposed upon another, and that every individual soul has the privilege and the responsibility of forming his own religion, and must either hear God with his own ears, or else not hear Him at all.¹

To Annie Besant, true religion consists not only in feelings towards God, but also in duties towards man. She wrote "A morally good man, who does not believe in God at all, is in a far higher state of being than the man who believes in God and is selfish, cruel or unjust."² She could forgive any error in faith but she never forgave any error in life because it could prove fatal even. She was sure that a good man would surely see God, although, for a time his eyes be holden; the evil man, though he held the noblest faith, totally known to others, would never taste the joy of God, until he would turn from sin and struggle after holiness.

In the C.H.C. the students were taught by the teachers that there could be no division between true religion and noble living, so the religious education expressed itself in nobility of living exemplified by the lives of Annie Besant and many teachers of the C.H.C.

In the College religious teaching had a special place. Dr. G.S. Arundale informs that how the religious education

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² Ibid, p.2.
was given in that institution. He wrote: "A little before 10
(if it is to be the winter session) all the boys assemble in
the big hall... the Principal, Headmaster, and one or two
professors enter and take their seats on the platform, the boys
rising and remaining standing until the Principal is seated.....
The half hour's religious instruction begins, and first one of
the boys stands up and chants a hymn of praise. Then one of
the Sanskrit Pandits recites a selected portion from the Bhagavad
Gita, another Pandit gives a simple account of some part of
Mahabharata or some other Indian book, and finally the Principal
talks to the boys on the qualities they should endeavour to
develop, and on their conduct during the school life".¹ This
feature of the religious curriculum was regarded by Annie
Besant as of greatest importance, for not only were the students
thus receiving daily instruction in their own faith, but they
began the day's work with their minds raised to the considera-
tion of the principles which would guide their thoughts and
actions throughout the student life.

At that time when Annie Besant introduced religious
education in the C.H.C., her act was considered by most of the
people to be 'foolish' and 'Utopian', but her lectures on the
doctrines and ideals of religious education attracted many
educated people towards her College. The orthodox Maharaja of
Benares, to begin with the College, gave a free gift of a large

¹ Arundale, C.S.: "The Central Hindu College "The Magazine of
the College of the January 1904, noted this article, p.2."
portion of his extensive lands and buildings at Benares to the College, in addition to a large monetary grant. Within a small time the fame of the College spread all over India, Sanskrit, as a preliminary to understand Hindu religion, was made compulsory.

To make religious education a success Annie Besant published a series of Text-books on religion, one for the primary and lower classes of the School department, known as Sanatan Dharma Catechism, and another known as The Elementary Text-Book and another The Advanced Text-Book on Sanatan Dharma for the several sections of the higher classes of Schools and Colleges.

Explain the divisions of the Elementary Text-Book on religion Annie Besant wrote: "The Elementary Text-Book was published in the first day of March, 1905, and forms a nice and cheap little book. Part I expounds the Doctrines of Hinduism, and there are given clearly and simply, the main outline without details. Part II describes and explains Hindu ceremonies. Part II is devoted to Hindu ethics and consists largely of stories illustrating the virtues mentioned. Every chapter is followed by a Selection of Shlokas, in Sanskrit and English, giving in authoritative form, the teachings contained in the text". 1

Annie Besant published these books so as to spread religious and moral teaching through the length and breadth of the country and penetrate into the most out-of-the way

1. Annie Besant wrote in her serialized item "In the crow's Nest" of April 1st, 1903, p.80.
corners where otherwise religious education was not possible.

These books were prescribed, immediately just after their pub-
lications, in all corners of India. The school, colleges and
universities recommended them as a course of study of the Hindu
religion. These text-books, though based on the principles of
Sanatan-Dharma, were free from an communal touch.

Annie Besant's idea about religion was that a child was
born in an environment best suited for its evolution, therefore
it should be taught the religion of its own parents, then gradua-
ally the religion of his neighbours, thus to enable him to appre-
ciate the universal character of religion and tolerate the reli-
gion of others. To her tolerance and consideration for other
faiths were the basis of successful human existence. Besides
teaching religion through the text-books, Annie Besant used to
deliver lectures every evening on the sacred books of the
Hindus.

In the Boarding house a learned Pandit was appointed to
conduct the various prayers morning and evening according to
the family traditions of the boarders. The prayer had two
main divisions, the "Vedic Sandhya" and the "Tantric Sandhya". 
Vedic Sandhya was meant for boys wearing the sacred thread and
Tantric Sandhya was meant for others.

(iii) Aesthetic Education:

In the C.H.C. there was no special arrangement for the
teaching of the subjects which cover aesthetic branch of know-
ledge. Though Annie Besant was greatly interested in the
teaching of art, but she considered the religious education more useful than the education of art. Annie Besant had a very clear conception of art before her. She fully believed that "art plays its part in the shaping of the nation's growth. The Art of a nation is the expression of that nation's conception of the Beautiful, of its love of harmony, proportion and order".¹

She wanted to introduce many art subjects in the curriculum of the C.H.C., but because she became the President of the Theosophical Society, which was an international organization, so she had to shift her residence from Benares to Madras and thus most of her schemes remained on paper only.

Annie Besant was very much interested in painting and music and wanted to introduce both these subjects in her College. She had started elementary classes of drawing and painting in the College with the intentions, to use her own words, "to gradually raise the people who live there to its own level, so that the beautiful thing is not only to be admired, but it is to be lived upto".²

She had a wish to introduce music in the curriculum of the C.H.C. Annie Besant was a good musician herself and had attended the music classes of marvellously able teacher Mr. John Farmer, the musical director of Harrow School, when she was 16 years of age. In 1901, when Annie Besant was in Lahore, she met a Brahmin singer, Vishnu Digamber who had a real genius for music

¹ Annie Besant: "The Necessity of Religious Education, the article noted in the book "The Birth of New India", p.150.
² Annie Besant: "Speciality of Indian Art", from New India, February 23,1916, p.3.
and also he was interested in teaching music to others. Annie Besant was very much impressed by his performance and that of his pupils. She wrote about Vishnu Digambar that "He has trained two or three other Brahmins to help him and they play and sing together in a style rarely heard. He has established a class for boys and men, which has only been under instructions for three months, and the results are rarely marvellous. They sing with precision and with great accuracy of time and tune, showing most careful and masterly training. I wish we could have such a class in our C.H. College, with Pandit Vishnu Digambar as Professor". But the wish of Annie Besant remained unfulfilled as she could not introduce the subject of music in her College.

(iv) **Physical Education**

In many of her writings of 1893-1914 when she came to India and the time she handed over her C.H.C. to the board of trustees of the Benares Hindu University, Annie Besant had greatly emphasized the importance of physical training in an ideal educational system. Her all lectures and pamphlets which had some place of education in them spoke specially for the utility of Physical education. In her lecture "Education As a National Duty" delivered in Bombay on March 9th, 1903, she said "The training of the boy's body is important...... His body should be kept frugally and simply, so that he may be strong and

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1. Annie Besant: In the Crow's Nest of October 1,190k, p.256.
healthy, and not indolent or lazy. He should be trained in
 gymnastic exercises and in games of every kind. He should be
 trained to regard his body as an instrument for working in the
 world. No school, no college does its duty where physical
 training is not definitely a part of its curriculum. The
 physical training does not really stop with the body. Games
develop the qualities. quickness in understanding of thought,
 alertness in understanding the situation, swiftness of decision,
promptness of action and accuracy of judgement".¹

In the C.H.C. physical exercises were a very important
part of curriculum. The important physical activities intro-
duced in the College were games, drill, Indian exercises and
scientific physical exercises. For all kinds of physical educa-
tion Babu Kali Das Manik was the incharge of the whole insti-
tution. Among many signs of his activity, he had introduced
the following physical activities in the students of the C.H.C.

1. Flag drill, 2. Lantern drill for evening entertainment,
3. Indian Club Exercises with Indian Music Accompaniment,
4. The C.H.C. Cadet Corps, organized in 1906 on the occasion
of the visit to the College of the Prince and Princess of
Wales, 5. Guard of Honour, 6. C.H.C. Scouts, modelled on
the lines of the famous Boys' Scouts of General Baden Powell,
7. Swimming 8. Indigenous exercises devised by Ramamurti
and 9. Games --

¹ Annie Besant: "Education as a National Duty", this lecture
The Central Hindu College had some special activities which brought it to the forefront, within few years, in the famous colleges of India. The important and significant activities are explained as follows:

(a) **C.H.C. Parliament**: On the design of Mock Parliament of the Fabian Society and the Madras Parliament Annie Besant had introduced an activity in the C.H.C. known as the C.H.C. Parliament. George S. Arundale wrote in his article entitled "Ten years in the C.H.C., Benares" that "Our School Parliament came into existence during the course of the winter months (of 1906) and it has not only proved a most useful institution in the training of our young men, but it has also been copied by many schools in various parts of India. The object of the parliament was 'to teach the forms and procedure in which public meetings, committees, boards etc. are carried on, and to foster business-like and terse speech, and orderly submission to the rules of debate'.

Annie Besant determined to introduce a House of Commons, idealized into the C.H.C. The idea was enthusiastically received both by staff students of the C.H.C., and their spare time was occupied in reading up with minute care the forms and rules adopted by their "colleagues" of the real British House of Commons. In the C.H.C. Parliament two subjects were however

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1- Arundale, George S: "Ten Years in the C.H.C. Benares", a serialized article contributed to the C.H.C. Magazine of August 1913, p.208.
barred: (i) Current politics, and (ii) questions from honourable members regarding the interval discipline of the C.H.C. and C.H.C. School. Within these limitations they were free to do practically what they liked.

In the C.H.C. Parliament the first speaker was Pandit Iqbal Naran Gurtu M.A., LL.B., who had been selected for his office by many subsequent C.H.C. Parliaments, while George S. Arundale became the first Prime Minister, combining with it the post of President of the Board of Education. The Leader of the opposition was Babu Shyam Sundar Das, B.A., the Assistant Head Master of the C.H.C. School. The first cabinet was very strong one formed among the members of the staff and promising students. They also appointed as whips some influential students, so that there might be the necessary inducement to honourable members to support their parties in times of crisis.

Soon Arundale cabinet fall and was succeeded by a Shyam Sunder Das Ministry. Annie Besant sent the message of her admiration at the time of the introduction of the C.H.C. Parliament in the College. She had written "I confidently believe that the training our students will receive, the information they will acquire, the practice in debating they will gain, and the self-restraint and most careful politeness they will be forced to observe, will be of inestimable value to them in after life; and, as members of the staff take part in the proceedings and help the students in the duties they have to
perform, it is to be expected that the interest may be sustained and attendance of every student automatically ensured by the fact that he will feel it his duty to support his chief. ¹

This parliament continued to function up to the time the C.H.C. had been handed over to the Benares Hindu University in 1914. Annie Besant took a very keen interest in the work of this parliament. Sri Prakasa wrote in his book on Annie Besant: "She was scrupulously respectful to the president whoever he might be. At a meeting of the mock Parliament of the Central Hindu College, she had been invited to speak from one side. Ganga Shankar Misra, a brilliant student of the time, was in the chair; and as she entered she bowed very gracefully and almost too respectfully to the student-president (the 'speaker') much to his embarrassment; and took the seat which he pointed out to her".²

This shows that Annie Besant took the working of the mock Parliament to be followed with full devotion. Her principle of life was: "Whatever has to be done should be done well."

It would be interesting here to note the proceeding of one day's working of the C.H.C. Parliament recorded in the C.H.C. Magazine of January 1913. Annie Besant wrote:

"The C.H.C. Parliament held a sitting from 1 to 3, and a Bill

for the Prevention and Regulation for Mendicancy in India was moved by the Rt. Hon. Mr. Sankar Saran. The chief business was a discussion of the harmfulness or Value of Religious Education. The following resolution was moved by the Rt. Hon. Mr. Prakash N. Sapru, the Prime Minister, and seconded by the Rt. Hon. T.N. Muttoo, the Minister for Education.

"This House is of opinion that the growth of character—the object of all true education—depends upon environment and imitation rather than upon the inculcation given in Indian Schools and Colleges.

"That this House regarding religion as a disruptive force in national life emphatically demands that Religious Education shall be kept apart from all instruction given in Indian schools and colleges.

"The Leader of the Opposition, the Rt. Hon. Mr. Apurva K. Chandra Chowdry, moved the following amendment, which was seconded by the Rt. Hon. Mr. Chandra Bhal:

"That inasmuch as this House is of opinion that no person can adequately serve his Motherland unless his character has been moulded in accordance with the principles of the faith of his people, the Government is called to establish religious education side by side with ordinary secular instruction, and to provide students belonging to different religious with such religious instruction in their respective faiths as may be acceptable to the various leaders of religious thought."
"The Prime Minister made a very able speech in moving his resolution, and the other speeches were also very good. "The amendment was carried by 103 votes to 25". 1

(b) The C.H.C. Boarders' Union Club:

On the 19th of July, 1900 this club was formed by the Boarders of the C.H.C. with the following objects:

1. To promote study of English literature by writing essays and giving speeches on subjects previously fixed.
2. To educate and evolve the powers of thought and discussion.
3. To improve the moral character of the members by practising the virtues discussed in its meetings.
4. To cultivate brotherly feelings and produce the spirit of tolerance amongst the members.

All the Boarders were the members of this club. The meetings of this club were held on every Sunday at 1 P.M. Recitation of selected passages from the Bhagavad Gita, the Ramayana or the Mahabharata preceded the regular work of the club, which had drawn up a set of rules for conducting business. The proceedings of the meetings were recorded in details.

The superintendent of the Boarding House acted as the ex-officio President of the club. The Vice-President, Secretary, Assistant Secretary, Librarian and Treasurer were

1. Annie Besant: "In the Croys Nest", in the Central Hindu College Magazine, 1st January, 1913, p.3.
elected from among the members.

In December, 1900 only two meetings of the Boarders' Union club were held in which subjects discussed were "cleanliness" and "Truth". On 1st January 1901 the following subjects were taken up by the Boarders' Union club: (1) Young India, (2) Town and country Life, (3) The Material and Intellectual Prosperity of India since the advent of the British Rule, (4) Reforms needed for the Boarders.

In 1902 some important subjects for discussion were (1) Influence of the West upon the East, (2) India past and present, (3) Durga Puja, (4) The Value of Discipline (5) What India expects of her sons, (6) Benefits of Commerce and (7) Habits.

(c) The Students' Debating Society:

This society was started at a meeting of the students of the C.H.C. on the 3rd January 1901. Dr. Richardson, the Principal, was unanimously elected President; Baby Shyam Sunder Dass, Vice-President; Jyotish Chandra Choudhuri, a student of the first year class, Assistant Secretary.

The main object of the society was "to improve its members in the art of public speaking; to further their social, moral, physical and intellectual as well as spiritual progress; to bring into practice help and compassion to all fellow creatures".¹

(d) The C.H.C. Museum:

With the help of students and the members of the staff a Museum was formed in the College to which students, staff

and the lovers of the C.H.C. freely and lavishly contributed to the Museum.

(e) Vidyarthi Sahayak Sabha:

In November 1904 the students of the C.H.C. established the Vidyarthi Sahayak Sabha. Its formation was a clear indication that the lessons of spiritual unity and of common interest were beginning to bear fruit in the lives of the students of the C.H.C. In this Sabha the members planned to help the poorer students among them with books and clothes, and turning right teaching into right living.

(f) The C.H.C. Teachers' Union:

The C.H.C. Teachers established a Union for mutual help and for the stimulation of moral, social, intellectual and physical improvement by closer intercourse among themselves. With this Union the harmony of the College grew and that institution became an organized body for the expression of great ideal, for which Annie Besant had toiled.

(g) The Central Hindu College Magazine:

It was primarily known as The Arya Bala Bodhini, which was the first organ of the Theosophical Society and was started in 1895 but afterwards it was named as the C.H.C. Magazine and was taken by Annie Besant, who edited it from 1901-1914. This magazine was not only popular at home but abroad as well; and every educational institution bought and circulated to its members of the staff with a particular interest.
Out of the profits of this magazine, a number of scholarship were given to the poor and deserving Hindu students.

After Annie Besant accepted the responsibility of editing the Magazine, she paid a glowing tribute to Col. Olcott, the President of the Theosophical Society and the editor of The Arya Bala Bodhini in the columns of the C.H.C. magazine. She wrote: "For six years the Arya Bala Bodhini or Hindu Boys Journal has been growing under the fostering care of Col. Olcott, the President-founder of Theosophical Society, and has been doing good service, as a factor in the great revival of spirituality which is going on in India. Col. Olcott thinks that the time has come for him to hand over the magazine to some representative of Hinduism and he offered it work of that college for Hindu youth. The managing committee have with pleasure accepted the responsibility of bringing out the magazine in future and have changed the name of the C.H.C. Magazine. They hope as time goes on, to make it a really valuable boy's Journal, which will be widely read in all parts of the land....."¹

After taking the editorship of the magazine Annie Besant devoted herself for improving the magazine to a very great extent. She introduced in it different sections of permanent basis e.g., the magazine opened with "In the crows nest", under this head all types of editorial comments, monthly activities

of the College and some information about the educational movements taking place in all over the world and especially in India, were published. The next popular section was "Science Jottings" under this head all popular science news were given. It was a thought provoking section which gave scientific understanding to the students and the general public. There were articles of varied interest in one section called "Our letter Box". This section dealt usually with contributions in literature, Arts, Social Science, e.g., short essays on the festivals of India, historical places of India etc. The religious section contained articles on subjects like "Indian Heroes", in "defence of Hinduism" etc. The last section of the C.H.C. Magazine dealt with "How the Movement Goes" under this head a brief monthly summary of the working of the C.H.C. was recorded and it also noted the latest developments in the C.H.C.

(vi) Ideals and Methods of the C.H.C.;

Annie Besant tried to establish in India a new spirit in Indian Education when she founded the C.H.C. at Benares in 1898. She was the heart and soul of the great institution and the annual reports, published in one book entitled 'Essentials of An Indian Education', reveal clearly how she was able to make her policy more and more practical and effective, year by year, until the C.H.C. became famous throughout India as a seat of learning and culture.
The basic method which Annie Besant wanted to be followed in the C.H.C. was "to wed the best secular education of the western type to the best religious teaching of the eastern type". She was confident that for doing that effectively it was very essential that in the College staff, Eastern and Western educated people should meet and join hands together as friends as co-labourers, as sympathisers and lovers of each other in the service of education of the people. Annie Besant dreamt that through the C.H.C., two great nations of the world -- one, Indian, hoary with antiquity and marvellous culture, and the other, British, bubbling with the scientific knowledge and vigour of youth -- may meet in more friendly co-operation than they had ever done so.

Annie Besant did not like to see her students taking part in the active politics of the country. She wanted to see the students receiving their education freely. She wrote "I object to boys being thrown into political conflicts. They may ruin their whole lives in a sudden surge of excitement, and in their manhood bitterly reproach those who took advantage of their inexperience ....... A boy dismissed from school or college and refused a leaving certificate, has his education ruined and his future livelihood destroyed".¹

Annie Besant wanted the students of the C.H.C. to be good students. She wanted them to be reasonably successful in

¹ "Annie Besant: Builder of New India", p.155.
their examinations though she was well aware of the utter futility of examinations. In her 1899 Anniversary address she said "I fought......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...... 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".¹

Annie Besant wanted to see her students to be good at sports of all kinds. But above all, she wanted them to be gentlemen in the finest sense of the word. To this end she directed all her energies and available time, for even when she gave lectures, she never omitted to apply the theme as it might be developing in any particular address to the unfordment of character, to the intensifying of the gentlemanly

spirit, to the stimulation of good manners. She wanted discipline to be self-discipline with no element of coercion in it. She wanted that the whole Indian nation may join hands to build good character of the children. She said "Let them do well in college and school, in examinations, the playgrounds, in town and in home. Let their character stand well in the public eye; let them never be seen in improper discreditible. 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 emotions, but the effect of these mistakes will be removed if we show good work".1

Further, Annie Besant wanted to provide that education which may be all-round in character covering the whole development of a man. She was very much critical to the present education because "Under the present system, the memory of the boy is over-burdened with the undigested facts, and the other mental faculties are left untrained, so that they leave College unprepared for the practical duties of life".2 So she recommended that the minds of the boys need to be exercised along a different line. She suggested that "more educated men should find a beneficial use to which they can turn themselves in promoting the manufacturing industries and the commerce of their industry".3

2. Ibid. p.31.
3. Ibid. p.31.
In the C.H.C. Annie Besant had introduced Technical education because she felt the needs for Technical subjects more than for secular subjects. She wrote "A promising scheme has been set on foot...... to open a workshop at Benares, "to be the nucleus of a technical college connected with the Central Hindu College" and have received promises of work from the College and from the Indian Section, Theosophical Headquarters. They will open at first three departments -- blacksmith, carpenter and bicycle repair......." She also made arrangements of teaching of commerce in the College, so that the students may not only run towards government employment and the learned professions but start their own business and factories independently.

(vii) Annie Besant's Work in the C.H.C.,

The Maharaja of Benares delivering his address at the Anniversary Meeting of the C.H.C. paid a tribute to Annie Besant by saying "In order to benefit the Hindus at large, and to leaven the purely material education of the present day with some of the high ideals of Hindu religion and ethics, this noble and venerable lady (Annie Besant) established this college in this holy city, so that it may bring forth students fully versed in worldly lore, and infused with those high ideals of religion and ethics without which man is little better than a beast...... This college is......

the outcome of the disinterested expression of the pious lady, Mrs. Besant, to whom the Hindu public ought to ever remain indebted for the boon she has conferred upon them by this means.  

Annie Besant framed and guided the policy of the C.H.C. in consultation with her colleagues and the members of the Hindu community. She tried to mix up with the students so as to win their hearts. Her example was followed by the teachers and the atmosphere of a well-knit family life prevailed in the C.H.C. To make the C.H.C. a true family was not an easy task. To this institution came students from all parts of India and naturally they were supposed to have brought with them the ideas and views which at that time were current in their respective home provinces. There had always been a very curious mixture of students in the C.H.C. many having widely different views on all matters -- social, political, religious and cultural -- but Annie Besant united them and brought them very close to each other with the greatest ease by her exemplary behaviour, sympathetic treatment, active tactfulness and imparallel patience.

(viii) C.H.C., to the Benares Hindu University:

The C.H.C. was a definite factor, in the mind of its founders in a great scheme of National education. It was intended through the C.H.C. that Indians were capable of

initiating and supporting such a scheme; it was held that
the parents of Young India knew much better than any Govern-
ment, however, beneficent could know, what was necessary
for the improvement and growth of India; that they felt
where they themselves were deficient, that they knew where
talent should be applied to increase Indian prosperity;
that they could work out the training which would develop
young men into responsible citizens of a free nation; that
they loved their motherland as no foreign nation could love;
and that an eager patriotism, a spirit of self-sacrifice
for the nation, of devotion to the motherland, could only
be implanted and grown into the hearts of youths, who felt
themselves to be surrounded and nourished by the patriotism,
devotion and self-sacrifice of the elders of their own people.

Annie Besant wrote "Let an Englishman imagine what
Eton and Harrow, Oxford and Cambridge would be, if they
were held and administered by German; would they be nurses
of English heroism, of English patriotism? Would English
boys brought up on German History, or biographies of German
heroes, on the lines of Blucher and Bismark, become the
Englishmen who carry the English Flag to every quarter of
the Globe? Let them realize now what Indians feel, who
have behind them a civilization of thousands of years, and
whose sons are now brought up on lines which make them
regard their fore-fathers -- who produced the 'Upanishets',
the 'Mahabharata', the dramas of Kalidas, the commentaries of Shankaracharya, Ramanya and Madhva, the devotion of Tukaram, Kabir and Guru Nanak, the valour of Pratap Singh, the statesmanship of Akbar -- as a crowd of superstitious dreamers and unpractical visionaries, while they are taught to look at Nelson and Wellington as heroes, and to regard important Indian history as beginning with clime and Warren Hastings".¹

Annie Besant with a small band of devoted Hindus had founded and maintained the Central Hindu College and High School, with the object of creating a National Institution, in which the Hindu religion should be systematically taught, in which character should be built on Hindu lines, in which should have patriotic devotion to the Motherland, and which should be controlled by Hindus independently of Government authority. While it was necessary to accept the educational curriculum of the Government, and to conform to its general rules as regard the educational arrangements, the C.H.C. preserved its independence by taking no Government grant, and no rupee from Government coffers had ever been accepted by it. It had depended wholly on voluntary contributuries from the public, and these were obtained on the distinct understanding that the Institution was under Hindu control, and that the Government had no hand, no voice, in its manage-

¹Annie Besant: "The Crisis in National Education: Shall the C.H.C. Cease to be a National Institution", p.11.
ment. On these lines it was founded and had been maintained.

But a most serious crisis arose in the life of the C.H.C., Benares when the scheme of Hindu University, Benares was conceived by Pandit Madan Mohan Malaviya. After much discussion it was decided by the Trustees of the C.H.C. that they were willing to take part in realizing the ideal of Pandit Malaviya and would surrender the C.H.C. to the new University to be the nucleus of that University.

A Hindu University Committee was formed with the high ideal of inspiring Hindu culture in the new national Institution under Hindu control, and the leaders of Hindu thought, throughout the country, became members of the Committee and a draft constitution was submitted to the Government, which, while inviting the Viceroy to be the Chancellor of the Hindu University and giving him a Veto on many important matters, yet left the effective control in the hands of a court and of Governors, who should be elected, in various ways, by the Hindu community, securing Hindu control.

But the first blow was struck when the Government appointed the Lieutenent-Governor of U.P. as Chancellor having sweeping powers of appointment and removing members of the staff, sending inspectors and appointing examiners. In fact he was created the master of the internal arrangement of the new University. To this arrangement Annie Besant protested and refused to give the C.H.C. to the new University to become the nucleus of it.
But the Hindus wanted a university on all costs, which may be known as the Hindu University. Annie Besant's own associates separated from her on this issue that wanted that C.H.C. must go to form the nucleus of the new Hindu University, under the guidance of new authorities of the universities. Dr. Bhagawan Dass a very close friend and a colleague of Annie Besant in educational and philosophical issues wrote against Annie Besant. He said "Like every human being Mrs. Besant has two natures, a higher and a lower. Because of her extraordinary gifts and powers, the manifestation of these two in her are also extraordinary. Because of the high level of her intellectual development, they work in a correspondingly subtle and sublimated form. In her case, these two time - old natures, altruism and egoism, have taken on the particular forms of (1) the wish 'to save' mankind, and (2) the wish 'to be regarded as a Saviour' of the same.1 Similar criticism was levelled against Annie Besant by other members Board of Trustees of the C.H.C. as they wanted that the Hindu University must begin with the C.H.C. as a nucleus of it. We leave the story here as we are least concerned with the history of the inception of the Benares Hindu University. Suffice is to say here that Annie Besant was forced to part with, her own

reared, the C.H.C. with great reluctance and against her wishes. But the Central Hindu College did not move at once from the old quarters.

At the 16th anniversary of the C.H.C. Benares which was held on 6th March, 1915, the Maharaja of Durbhangha while praising the role of Annie Besant in her devotion to the cause of education of the Hindus, he said "Mrs. Annie Besant was the life and soul of the movement, and I am sure I am voicing the sentiments of one and all when I say that it is her indefatigable exertions, guided by the unique tact and talent with which she is gifted that the fruition of the scheme is mainly due. The Hindu community will never forget the debt it owes to her on account of her services to the Hindu College".  

2. **The Central Hindu Girls' School, Benares: (1905)**

Ever since her arrival in India in 1893 Annie Besant had been profoundly convinced that in the right education of women on the lines of pure Hinduism lay the real power which would hasten the task of India's uplift and regeneration by centuries. She wrote "One of the first things done by Countess Wachtmeister and myself...... was to concern ourselves with the question of the education of girls. But many thoughtful Indians begged us to wait until we had

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secured the confidence of the Hindu Community, so that no suspicion could arise with regard to our objects. ... The advice seemed sound and we accepted it. ¹

After few years Annie Besant made an effort, first at Lahore, to start a Girls' School but due to paucity of well trained and able teachers her proposed project could not mature. But Miss Francesea Arundale, aunt of Prof. G.S. Arundale came to India in 1903 and approached Annie Besant with a suggestion to start a Girls' School, as a branch to the C.H.C. Miss Arundale had started, in August 1903, in her own home a small Girls' school taking ten girls of the neighbouring compounds as her students. This school began with two girls on the first day and gradually increasing in number up to ten girls, attending more or less regularly. Her rooms could not, by any self-sacrifice or ingenuity, be made to hold more and also she felt the necessity for a building.

Annie Besant had also felt the need for such a school. By establishing and organizing the C.H.C. very efficiently for five years she had won the confidence of the Hindu public through her straight-forward actions and pure aims of education of the Hindus. She determined to call upon all Hindus, with whom she was in direct contact to concentrate their efforts upon the movement of the education of Hindu girls. She was confident, she wrote "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 woman. Until they are educated on lines that will make them again the light of the home, the Goddess of the household, queen over men, hearts, aiding their husbands and sons to serve their country, how can they expect that India can rise?¹

Annie Besant addressed a note to certain well known people, interested in the education of Indian girls, to call a meeting at Guama Gaha, Benares, on 29th March, 1904, to consider the scheme for a girls' school.

At the same time a circular letter was sent, to the branches of the Theosophical Society all over India, by Annie Besant, together with her Pamphlet on "The Education of Indian Girls", which sufficiently explained the kind of education aimed at.

The circular letter gave an insight into Annie Besant's scheme of Indian education. She wrote in the letter, "A Provincial Committee consisting of members of the C.H.C. Board of Trustees and others has been formed at Benares with the object of extending to girls the educational advantages within the limit of their own religion hitherto restricted to boys..... with Miss Arundale as Principal, and

under the direct supervision of myself.... My object in writing to you.... is.... to urgently ask its assistance in the work of female education. The ordinary English or Missionary, education, given to girls, is destructive to all Hindu ideals and of the sanctity of the Hindu home. The most religious Hindus therefore rightly guard their wives and daughters from its influence. Only the Theosophical Society can take up this question successfully all over the country, and I suggest that every branch should endeavour to found a Girls' school, conducted on the lines laid down, and thus give to girls education suited to their future, and permeated with religious ideas. These schools can be affiliated to the Central Hindu Girls' School in Benares, and a national movement will thus be initiated. The time is ripe for such action, and the Branches must rise to a sense of their duty to India's daughters.

The meeting of 29th March, 1904 resolved itself into a Managing Committee with Annie Besant as Chairman, and Miss Arundale as Vice-Chairman and the Principal. A School-house was planned and built on land lent for the purpose by the Board of Trustees of the C.H.C. This was consecrated and opened on March 6th, 1905 and classes were held regularly with Miss Arundale as Honourary Principal and Miss Palmar to help her and several Indian ladies as teachers.

Annie Besant wrote articles in different papers of India and Europe asking for funds and her call for funds was acknowledged by the well-wishers of the educational movement in India. Money poured in from America, Europe and India, of which an account, in the name of the Central Hindu Girls' School, was opened with the Bank of Bengal.

The promising financial basis and the careful conduct of the school caused the Board of Trustees to feel justified in taking its responsibility upon themselves as a part of the national educational movement in which they were concerned, and on 29th December, 1904 it passed a resolution to this effect and confirmed the list of the members of the Managing Committee, as given below:

Chairman, Mrs. Annie Besant ... Benares
Vice-Chairman and Hon. Principal: Miss Francesca Arundale ... Benares
Vice-Principal: Miss Palmer ... Benares
Pt. Suraj Narayan Bahadur ... Lucknow
B. Upendranath Basu, B.A., LL.B. ... Benares
M.M. Pt. Aditya Ram Bhattacharya, M.A. ... Allahabad
B. Dhana Krishan Biswas ... Benares
B. Sris Chander Bose, B.A., Sub. Judge ... Ghazipur
B. Tridhara Charen Bhatta ... Benares
Pt. Parmeshri Dass ... Bara Banki
B. Govindia Das, Rais & Hon. Magistrate ... Benares
B. Bhagawen Dass, M.A. ... Benares
Miss Edger, M.A. ... Benares
Pt. Bal Krishan Koul, M.D. ... Lahore
Pt. Chheda Lal, B.A. ... Benares
Rai Sahib Pyare Lal ... Delhi
Pt. Ram Narayan Misra ... Benares
B. Kali Charan Mitra ... Benares
B. Purenendu Narayana Sinha, M.A., B.L. ... Bankipur
M. R. R. P. Narayana Iyer ... Madura
Mr. Sakha Ram Pandit ... Benares
Rai Bahadur Kumar Parmansand, Judge ... Lucknow
Mr. Raghavendra Rao ... Benares
Countess C. Wachtmeister ... Sweden
Pt. Iqbal Narain Curtu ... Benares
Babu Kali Charan Mitra ... Benares
Hon. Treasurer: Mr. C. S. Arundale, M.A. ... Benares
Hon. Secretary: Miss A. J. Wilson ... Benares

The managing committee was invested with powers and responsibilities similar to those of the C.H.C. managing committee, for purposes of administration and of affiliation of other girls' school.

The initial difficulty of the carriage of the children between home and school was at first overcome by procuring an omnibus and a pair of steady horses, but as the number had increased, a bullock cart and trotting bullocks were also used. Some parents, residing very near to the school, made their own arrangements for the safe-conduct of their children,
which relieved the Principal of a serious responsibility. To facilitate the picking up of the children, collecting rooms, in charge of a teacher, were arranged at different parts of the city. In the prospectus of the school the Principal had notified clearly that the school omnibus was to wait at the four collecting stations to take up and set down children, and the parents were requested to insist upon punctuality to arrange for the safe conduct of their daughters.

When we study the Prospectus of the C.H. Girls' School we come to know that the school had for its object the simple education of Hindu Girls, combined with religious training. The intention of the founders was to train Hindu girls to be good wives and mothers of the Hindu type, and to impart to them that knowledge which would enable them to fulfil those duties which should be carried out by the mother during the first few years of the child's life.

Annie Besant had emphasized the need for the education of wise home training for the girls. She believed that the Hindu woman was not lacking in devotion and spirituality, what she actually required as an advantage of education was to be able to become the first teacher of her children, so that she would not only be their guide in devotion and religion, but also their instructor and leader in their first effort in the path of knowledge.

Annie Besant wanted that "the national movement for girls' education must work on national lines; it must accept the
general Hindu conceptions of woman's place in the national life, not the dwarfed modern view but the ancient ideal".¹ She liked to see in the women the learned and pious ascetic or the Brahmavadin of older days. She did not dream even that a woman could be trained to become the rival and competitor of man in all forms of outside and public employment, as was prevalent in the west. But she did not appreciate the idea of an Indian woman working in any office outside her home. To her it was not a national advancement of India if its women were competing with the men of the country for the employment in the different professions. She wrote: "The national movement for the education of girls must be one which meets the national needs, and India needs nobly trained wives and mothers, wise and tender rulers of the household, educated teachers of the young, helpful counsellors of their husbands, skilled nurses of the sick, rather than girl graduates, educated for the learned professions".²

**Essentials of Indian Women Education according to Annie Besant:**

Annie Besant had made a scheme of General education of the Hindu Girls which was applied in the Central Hindu Girls School established by Annie Besant. Her scheme had the following essentials:

1. Religious and Moral Education:

   Annie Besant wished that every girl must be taught the

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2. Ibid. p.3.
fundamental doctrines of her religion. She recommended the use of the Sanatana Dharma series I and II in the vernaculars. When the girls were thoroughly grounded in both the series they would be able to study and understand the Advanced Text-Book in their homes, after the completion of their school education. Annie Besant was definite that the moral instruction would certainly be useful if it would have been drawn from the study of Mahabharata, Ramayana, Munusmriti, and Tulsi Das Ramayana -- all these books to be used in vernacular. To this she wanted that girls may add the teaching of hymns in the vernacular and stotras in Sanskrit and also commit to their memory some passages from the Bhagavad Gita, Hamsa Gita and Anugita.

Annie Besant approved that the simple and plain explanation of difficult shalockas must be given. But, wrote Annie Besant "where any girl shows capacity for deeper thought, philosophical studies and explanations should not be withheld from her, so that opportunity may be afforded for the reappearance of the type of which Maitreyi and Gargi and the women singers of the Vedas were shining examples".¹

In the Central Hindu Girls School Annie Besant was ready to admit the girls of other religious. So she wished that the girls belonging to the other "faiths should be similarly instructed, the books of their respective religions

¹ Ibid. p.4.
taking place of the Hindu works'.

2. **Literary Education:**

To Annie Besant, a sound literary knowledge was essential for the girls, both reading and writing of their literature in the vernacular was very necessary. She understood perfectly well that a study of literature in one's own mother tongue offers a store of enjoyment for the leisure hours.

After the knowledge of mother tongue Annie Besant recommended the knowledge of a classical language, Sanskrit or Arabic or Persian, according to the girl's religion, should be learned sufficiently to read with pleasure the noble literature contained therein.

With a mastery over the classical language, the third subject which Annie Besant recommended for the girls was the Indian History and Indian Geography. These subjects -- history and geography -- were to be thoroughly taught and the reading books provided containing stories of all the sweetest and strongest women in Indian story, so that the girls might feel inspired by these noblest type of womanhood.

Fourthly, the knowledge of English language was also considered very important for the women by Annie Besant. She was confident that the knowledge of English would thus open to the girls the world of thought outside India.

3. **Scientific Education:**

For girls the scientific education was very necessary because it provided a knowledge of many things required by a
woman, such as

(i) A knowledge of Sanitary Laws: The hygiene of the household was required to be taught thoroughly. Every girl must have a detailed understanding of the value of fresh air, sunlight and scrupulous cleanliness. The knowledge of the sanitary laws, learned in the school room were sure to find their field of practice in the home.

(ii) The Value of Food-stuffs: To women the knowledge of the value of food stuffs was considered very essential by Annie Besant. She expressed her viewpoint that the knowledge about the chemical properties of each food stuff will enable a housewife to understand their right effect on the body in the building of muscles, nerves, tissues and their nutritive qualities.

(iii) Simple medicines, 'first aid' in accidents, nursing the sick: Annie Besant felt that some knowledge of simple medicines was needed by every mother, so that on very small injuries she would not call in, incessantly, a doctor. Annie Besant liked to see every girl thoroughly instructed in medicines, botany, the preparation and use of herbs. She wrote in her scheme of the education of Indian Girls that every girl should be fully trained by the school so that "she should be able to deal with accidental injuries, completely with slight ones, and sufficiently with serious ones to prevent loss of life while awaiting the surgeon's
coming”.

In the girls' school Annie Besant laid stress on learning of simple nursing by every girl and the importance of accuracy in observing directions, keeping fixed hours for food and medicine was also emphasized.

(iv) Cookery of the more delicate kind: For Annie Besant, a knowledge of cookery had always been an important part of the education of the Indian housewife, and this she also included in her system of education because she believed that this art of cooking was the basis of good life and cordial relations of the wife and husband and children. She wrote "The Indian cook... does his work all the better if the house-mother is able to supervise and correct".

(v) Household management, and the keeping of account:

For girls the education of good arithmetic was considered essential, by Annie Besant, "for quick and accurate calculation of quantities and price, and the keeping of account".

4. Artistic Education:

Annie Besant laid great emphasis on artistic education of the girls. She advocated very forcefully that "Instruction in some art should form part of the education for a girl, so that leisure in later life may be pleasantly and adequately filled, instead of being wasted in gossip and frivolity".

She was very much interested in giving musical education to the girls. She liked the singing of Stotras, to an accompaniment on the Vina or other instruments and considered it a refined and delightful art in which the girls took greatest pleasure and it enabled them to add greatly to the charm of home.

Annie Besant recommended the teaching of drawing and painting to the girls, which gave delight to them and their deft fingers could readily learn.

She had a special place for artistic embroidery and needlework of all kinds in her schools. She liked that all girls must learn needlework and embroidery for its delicately shaded gradations of colour and its graceful forms which trained the eye and the taste. But Annie Besant did not like that in needlework the girls may learn working samplers which were done in coloured thread, with plants and objects. She wanted that the girls must not copy the third rate European needlework done a century back. She said "I really sometimes think that all the things Europe is tired of and discards are sent over here for the girls' schools to learn, leaving aside their own art, their own handwork and their own exquisite embroidery and manufactures". 1

In her plan of education for girls Annie Besant had made it compulsory for all girls to learn sewing, darning

and the cutting out of garments used in their districts. Without the knowledge of this education was not complete.

5. **Physical Education**

In her system of education Annie Besant did not ignore the need for the training and strengthening of the bodies of the future mothers. She recommended the introduction of physical exercises of a suitable kind to form a part of the girls school curriculum. She was sure that the lack of physical exercises leads to many chronic ailments in womanhood and to premature old age.

She wanted to have all those games in her school which may give exercise of a pleasant and active kind. She wrote "those conduce to the health of the young bodies, and give grace to movement, removing all awkwardness. Nothing is prettier than to see a group of girls moving gracefully to the sound of their own young voices, in and out, in many evolutions, with clapping of soft palms or clash of light playing-sticks". ¹

Above explained is the plan of education which Annie Besant wished to introduce and which worked very successfully in the Central Hindu Girls' School, Benares, from 1905-1914, when she surrendered this school also to the Benares Hindu University authorities, along with the C.H.C., Benares.

¹ Annie Besant: Builder of New India, p.424.
The Scheme of Girls School in Practice:

In order to understand the Central Hindu Girls School's working and appreciate the great intelligence of Annie Besant with which that scheme was made to serve as a way to train the Indian girls into useful and cultured women, to prove true heads of happy household. Here with the help of Annual reports of the Central Hindu Girls' School we will try to see how the outlived scheme actually worked.

(1) **Academic Studies**: The school provided for a ten years course in 1913 and had in previous years the education for lower classes and with progress of it new classes were added every year. In 1905 school had only three classes in 1909 six class, in 1911 two more classes were added and in 1913 it was a full fledged High School.

The School provided the education between the ages of 6 and 16 years and was divided into two departments, each with ten classes and two preparatory sections A and B, viz:-

Ten classes and two preparatory sections for children whose mother tongue was Hindi with Hindi speaking teachers. Ten classes and two preparatory sections for children whose mother tongue was Bengla with Bengla speaking teachers. As soon as the child knew how to read and write her own vernacular she was also taught Hindi.

There were two Preparatory Sections, A and B; (Each of six months) to the First of these sections children were admitted at 6 years of age.
Two Lower Primary classes (of one year each): In these classes the children were taught to read and write correctly in their own vernacular, to work examples in the first four rules of arithmetic and mental arithmetic, geography, drawing and painting, and needle work.

Two upper Primary classes (each of one year):

In these classes the children were taught Sanskrit, household accounts, geography, drawing, painting and a wider knowledge of the vernacular literature. Lessons were also given in needle-work, cutting out garments, embroidery, general household knowledge, and in cooking.

Two Lower Middle Classes (each of one year):

These years are devoted to widening and perfecting the studies begun in the earlier classes.

There were arrangements for the education of girls also over 16 and for training teachers.

Here we shall try to discuss also the curriculum and the books taught in different classes of the school.

The curriculum of the school consisted of the following subjects:

(a) General: Reading and writing in the vernacular of the child (at least two periods were devoted daily to the teaching of vernacular, to Stotras and religious teaching); arithmetic; geography; general knowledge of the history of India; drawing; painting, modelling; needlework; including cutting out, mending, embroidery and other work; physical
training and music.

English, in the middle and advanced classes, was taught to those whose parents desired it.

Religion was taught by the learning and chanting of Stotras and Hindi & Bengali Bhajans, and in the reading lessons by religious stories taken from the Ramayana, Mahabharata and the Puranas.

(b) Special: (For the elder girls) elementary Sanskrit, domestic economy, including sanitation; cooking and household work; first aid, nursing and simple household remedies.

Curriculum and List of Books used in the Central Hindu Girls School in 1908-9:

Preparatory Section: 1st year (6 months): (A) Subject: Religion — stories and pictures

Writing — To copy letters from a Primer or chart.

Arithmetic — To name and write figures as far as 100; and the first principles of arithmetic by means of object teaching.

Object Lessons:

Drawing:— Slate, Black-board, Chalk

Sewing:— Hemming

Calisthenics: Simple Movements to time

Books in Use

Hindi classes:— Hindi Primer by Shyam Sunder Das

Recommended: Hindi Primer by the Indian Press

Bengal classes: Prathama Bhaga by Ramanand Chatterji
B (2nd 6 months)

Subjects
Religion: Stories and Pictures
Reading: Book
Writing: Copy Sentences from the text-books
Arithmetic: Notation and numeration. Easy addition and subtraction. Multiplication tables upto 10 x 10.

Object Lessons:
Drawing: Slate, black-board, chalk.
Sewing: Plain sewing and hemming
Calisthenics: Simple Movements to time.

Books in Use
Hindi classes: Hindi ka Pehila Pustaka, by Shyam Sunder Dass
Recommended: Hindi First Reader, Indian Press
Bengla Classes: Dwitiya Bhaga
Recommended: Hasi Khusi, by J.N. Sarkar, Part I

Lower Primary Classes
Class I (One year)

Subjects
Religion: Stories, Stotras.
Reading: Book
Writing: Copy. Write sentences from dictation from the text-book.
Geography: Explanation of geographical terms.
Object Lessons:


Sewing: Seaming

Knitting:

Calisthenics: Exercise of arms and feet.

Books in Use

Hindi classes: Bala Benod and Stotras, Indian Press Reader, Book I, upto page 81.
- Pathashala ki Kariya, First half.
- Lower Primary Reader, Part I, Published by the Indian Press

Recommended: Bala Bharata

Bengla classes: Sisu Siksha, Part III, by M.M. Tarkalankar
- Padyamala, Part I, by M.M. Bose
- Hasi Khusi, Part II

Recommended: Lower Primary Reader

Class II (one Year)

Subjects:

Religion: Stories, Stotras

Reading:

Writing: Copy, Write sentences from dictation.

Arithmetic: Four compound rules in Indian money and measures.
- Tables 16 x 16 with concrete examples.

Geography: India and general. Use of a map.
Object Lessons

Drawing: Leaves, A Table, A Book, Brush Work-
Stems, Leaves, Clay Modelling.

Sewing: Stitching, Sewing on strings and buttons.

Knitting:

Calisthenics: Exercises of arms, feet and body.

Books in Use

Hindi classes: Dharm, Balak Benod, Stotras
Indian Press, No. I from page 82.
Pathashala ki Kanya, 2nd half.
Geography, by Pt. Din Dayal

Recommended: Lower Primary Reader, Mahabharta.

Bangla classes: Kathamala, Padyapatha Part I by Jadu Gopal Chatterji.

Recommended: Balya Sakha, Padyamala, Part II

Upper Primary Classes
Class III (One Year)

Subjects:
Reading: Grammar. To know the parts of speech.
Meaning of Words. Turn Verse into Prose.
Writing: Hindi copy. Dictation.
Arithmetic: Advanced H.C. F. and L.C.C.
Geography: India in detail, scale maps of school and compound.
Sanskrit:
English:
Object Lessons:
Sewing: Plain darning, Over casting, Running tucks.
Knitting: A Scarf.
Calisthenics: Wands or Rungs

Books in Use
Hindi classes: Sanatana Dharma Catechism (Hindi translation)

Stotras, Indian Press Reader No. II.

Harish Chandra (first half) Ramayana

Recommended: Upper Primary General Reader

Bangla Classes: Sanatana Dharma Catechism (Bangla translation)

Stotras, Sisuranjan Ramayana

by Naba Krishna Bhattacharya.

Recommended: Upper Primary General Reader (first half)

Riju Vijakaran Sanskrit Grammar

Part I by M.M. Pt. Adityaram Bhattacharya

Recommneded: Bodhodaya.

Class IV (One Year)

Religion: Sanatana Dharma Part II. Stotras.

Reading: Grammar, Etymology. Explanation of words and sentences.

Writing: Copy. Dictation.


Geography: Asia, United Province in Detail.

Sanskrit:

English: Grammar. Noun, Pronouns, Verbs
Object Lessons

Drawing: Curved Objects in perspective. Brush work -- Indian flowers, clay-modelling.


Knitting: Socks

Calisthenics: Wands or Ringa

Books in Use

Hindi Classes: Sanatana Dharma Catechism (Hindi translation.)
  Harish Chandra (Second half)
  Indian Press Reader IV
  Riju Vyakaran Part I by M.M. Pt. Aditya
  Ram Bhattacharya

Recommended: Ramayana, Upper Primary Reader

Bengali Classes: Sanatana Dharma Catechism (Bengali translation)
  Padya Path Part II by Jadu Gopal Chatterji.
  Upper Primary Reader Part I.
  Sanskrit Kabita Prasang.

Recommended: Stotra Mala, Sanskrit, Sisu Mahabharata by Tinkori Benerji, Niti Gatha, Part I

Lower Middle Classes

Class V (One Year)

Subjects


Reading:

Writing: Copy. Dictation.

Arithmetic: Practice and Interest
Geography: General. Maps to be drawn

Sanskrit:

English:

Object Lessons


Sewing: More advanced of class IV

Knitting: More advanced of class IV

Calisthenics:

Cooking: Household (Done at home and examination and prizes awarded at school)

Books in Use

Hindi classes: Sanatana Dharma Catechism (Hindi translation), Stotras, Ramayana (selection from Tulsi Das), Surasagara (Selections), Vinaya Patrika (Selections), Vinaya Patrika (Selections), Lower Middle. Hindi Reader.

Recommended: Satya Harish Chandra Neteck

Bengal classes: Sanatana Dharma Catechism (Bengali translation), Prabandhamala by Rajani Kanta Gupta, Sisu Mahabharat by Kali Prasanna Sircar, Lower Middle Reader, Kabita Prasang.

Recommended: Charitra Gathan by Gyanendra Mohan Das.

Class VI (One Year)

Religion: Sanatana Dharma

Reading:

Writing: Copy. Dictation
Arithmetic: Compound. Proportion. Decimals
Geography: Asia. Maps to be drawn.
Indian History:
Sanskrit:
English: Grammar, Etymology, Subject and Predicate. Translation.

Object Lessons
Science: Sanitation.
Sewing: Embroidery. Indian work.
Knitting: Babies Jacket.
Calisthenics:
Cooking: Household (Done at home and examination and prizes awarded at school)

Books in Use
Hindi classes: Sanatana Dharma (Hindi Translation)
Maraden's Revised Indian History.
Sanitary Primer by Dr. Cunningham

Bengla Classes: Sanatana Dharma (Bengla translations), Sisu Ramaayana by Tincori Benerji, Lower Middle Bengla Reader, Charu Sanderva by Sarat Chandra Sastri. Prosnottra Male, Part I by Hari Mohan Mukerji, Lower Middle Reader.
The Central Hindu Girls' School Benares was also conducting classes from VII to X and were teaching the syllabi prescribed by the Allahabad University, so it would not be worthwhile to note that course here because in it there would have no direct or indirect contribution of Annie Besant in its making.

The courses of the Central Hindu Girls' School were carefully considered by many Committees and sub-committees which had met upon each subject and best books were selected for the different classes.

Artistic Education:

The children took a great delight in modelling small objects in clay. Through modelling the sense of observation was developed and they tried to use their ingenuity in producing the effects they noticed. In the same way pencil and brush to train the eye to notice detail. In the school the needle-work hour was a very busy one, and bags, kurtas, jackets and asanas were made. The elder children were taught to cut out their own garments, and a sewing machine had been bought, which they were instructed how to use. Embroidered caps, borders and other small articles were also made by some of the girls, under the guidance of one of the Hindu lady visitors who was proficient in that art.

Physical Education:

The daily half-hours' play in the garden of the school was a good treat to the little girls and helped to give them
exercise. The smaller ones were also practised in combined movements. Most of the children turned their attention to outdoor games and their skipping ropes.

Religious and Moral Education:

The C.H. Girls' School made the girls to learn and chant stotras and to read stories from the Ramayana. The school made Bhagavas in Hindi and the students were made to sing them accompanied by some instrumental music. All the children knew by heart the stotras which were used daily in opening the school.

Affiliations:

This school was given a special power to affiliate other schools by its managing committee. In 1905-6 the following schools had been affiliated for mutual support on the same lines of work:

1. The Kanya Shikshalaya, Lahore
   (affiliated on Feb. 14, 1905)

2. The Sri Minakshi Vidyashala, Madura
   (affiliated on Jan. 26, 1906)

3. The Hindu Religious Girls' School, Alanthoor,
   S. Thomas Mount, Madras (affiliated on Jan. 26, 1906)

In the session 1906-7 the following schools were affiliated for mutual moral support in combining instruction in the Hindu religion with the best education available:

4. H.P.B. Girls' School, Tiruppoor, Combatore
   Distt. Madras Presidency (on March 9, 1907)
5. The Hindu Girls' School, Comateau (on March 9, 1907)

6. The Inergprastha Hindu Kanya Shikshalaya, Delhi (on Jan. 8, 1907)

7. The N.P.R. Hindu Girls' School, Vayalpad, Distt. Cuddapat. (on Oct. 6, 1907)

Every year the affiliation of new schools took place but as a detailed record of the Central Hindu Girls School, Benares was not available even in the library of Theosophical Society, Benares or Madras, so it was not possible to give a detailed list of the Schools affiliated by the C.H. Girls' School, here.

Miscellaneous Activities:

Besides the activities described above, a number of miscellaneous activities done in the C.H. Girls School may now be briefly mentioned here, which will further bring out the richness in the life of the C.H. Girls' School as a Centre of all-round education.

Miss Francesca Arundale, the Principal, took a special care by giving health-giving physical exercises to use Indian dress and suggested the English teachers to try to use Indian dress, at least when in School.

The staff of the School consisted of the Hon. Principal, Miss Francesca Arundale, the Vice-Principal, Mrs. Palmer, supported by six Hindu lady teachers (one of whom was a B.A.)
There was also a small staff of visiting lady-patrons, who took classes in the subjects in which they were proficient, such as Religious teaching, Sanskrit and Needle work. Their interest and constant attendance both lightened and materially helped in the work. Several Hindu ladies did this regularly.

The Central Hindu Girls’ School had several prizes prescribed by benefactors of the school—

(a) The Janna -Bai annual prize of Rs.10/- for any purpose decided upon by the Principal.

(b) The Bai Putlibai Narotumdas Madhandas annual scholarship, for proficiency in knowledge of the Hindu Religion, to be held for one year, of Rs.2/-.

(c) Miss Arundale’s Prizes for good conduct and diligence.

(d) Mrs. Radice’s needle-work Prize.

(e) Mrs. Annie Besant’s and Mrs. Butler’s Prizes for the best recitation of Bhajanas — (i) In Hindi (ii) In Bengla.

(f) An Indian lady’s prize for the highest aggregate marks in Hindi; reading, writing and arithmetic combined. Rs.5/- in the form of either articles of household use, or the Hindi translation of Valmiki’s Ramayana.

The Prize distribution function was held in the month of February each year; the parents of all the children were invited and a magic lantern was displayed. A part of the
hall was used to screened off for the fathers from the portion devoted to the purda-ladies and children. Sometimes when a large number of parents and near relatives were invited one day was set apart for the fathers and brothers and the other day for the ladies with the children who received their prizes.

The staff of the C.H. Girls' School was helped by some educated ladies. Mrs. Sanjiva Rao, wife of a Professor of the C.H.C., who from her first appearance in Benares had been an honorary teacher in the Central Hindu Girls' School. The supervision and examination of the Bangla speaking classes was undertaken by another honorary worker, Shrimati Nisterini Devi, who payed frequent visits and rendered aid in many ways to the school. Mrs. Iqbal Narain Curtu had rendered valuable and ever kindly aid in the needle work class, and Mrs. Durga Prasad had brightened the School life by her help.

The school educated two or three girls in 1908 as pupil teachers and after few years the school proved as the nucleus for a Training School for widows and poor girls.

Finally, it would be right to say that the work mentioned above under each heading only represented a portion of the actual functioning of the ideal school. In spite of the several handicaps, of a dearth of trained and adequate staff, the results were so very encouraging, that it was evident that a good want was being supplied by the school. By the
success of the C.H. Girls School many other Girls' Schools were opened, which were affiliated with the C.H. Girls' School and the necessity of Girls education was realized.

3. Shri Pratap Hindu College, Srinagar (1906):

The Maharaja of Jammu and Kashmir, Maharaja Sir Pratap Singh became the Patron of the C.H.C. in 18999 when Annie Besant had approached him for the cause of the religious education of the Hindus in India. The Maharaja, being influenced by Annie Besant's educational movement, started a Hindu School in Srinagar in 1901, where Religion and Moral Education was an important subject of study. This school was under the aegis of the Theosophical Society of Kashmir and was conducted in the same spirit as the Central Hindu College, Benares—a spirit that was, which aimed at imparting a thorough Western education, and at the same time so far from attempting, directly or indirectly, to proselytize its inmates, promoted the encouragement of Eastern thought and ideals; believing that upon the fundamental concepts of Eastern Philosophy there might be erected a super-structure of a vital, rational and religious training, which was conjunction with the teachings of Western Science, with its more rigid and exacter methods of intellectual development, might result in the evolution of a type of mind which, while acquiring the exactitude of Western thought light, at the same time, preserve intact all
that was of supreme value in its own traditional ideals.¹

The Maharaja had given a good building, a large house on the river, to the School. He was also paying the salary of Mr. Wilson, an English Principal of that school, appointed by Annie Besant. In 1902 the daily attendance of boys in this school was over 325 and in 1906 it was 900.

In 1905 a movement was set on foot to improve the education condition of the Kashmiri people by providing a College, where a higher standard of education could be imparted than was previously possible for the great majority of students, who from poverty or for other reasons, were debarred from proceeding to existing centres in India. Until then Kashmir had been dependent upon Missionary School for their secular education receiving a wrong kind of religious education.

In consequence of this inability, education in Kashmir had fallen far below the level of India generally, and the necessity of providing for this want was recognised. Through Raja Daya Kishan Koul, his private secretary, the Maharaja invited Annie Besant to visit Kashmir for some consultation about the educational matters, to which the Maharaja felt deeply concerned. On 1st May, 1905, Annie Besant, accompanied by Miss Wilson, G.S. Arundale and M.U. Moor (who was to enter the service of the Kashmir Government as Principal of

the Hindu High School) had left Benares for Sringar.

On 7th May, 1905 a special meeting was held which was attended by the Maharaja, Annie Besant, C.S. Arundale, Maharaja's brother, General Raja Sir Amar Singh and Raja Day Kishan Koul. The discussion was mainly about the reorganisation of the tiny Hindu High School to form the nucleus of the first college in that beautiful but impoverished state.

The foundation stone of the new planned college, the Sri Pratap Hindu College, Sringar, originally under the auspices of the Theosophical Society and Central Hindu College; with M.U. Moor as the first principal, was laid by the Maharaja of Kashmir, on his birth day, in August 1906. In 1913 the word "Hindu" was dropped from the name of the College.

This College had the same syllabus, which was introduced in the C.H.C. and all the Principals of the Sri Pratap Hindu College one after the other were appointed by Annie Besant with the consultation with the Maharaja of Kashmir. Annie Besant took a special interest in the progress of this College. In 1910 when the financial conditions of this College were deplorable, Annie Besant met some wealthy people in the country and discussed the position of this College. She wrote: "The Honorary Secretary of the C.H.C. and myself left Benares for Allahabad on April 3rd, 1910, and I discussed there with Pandit Moti Lal Nehru the financial conditions of the Sri Pratap Hindu College, Kashmir. Pandit Moti Lal with
his usual generosity, made himself responsible for the addition of Rs.2,400 for the current year..... and he further decided to form a Committee of Kashmiri gentleman in the U.P. and Punjab, to collect funds for the improvement and upkeep of the College in their own land. Kashmiris outside Kashmir ought certainly to take on themselves this burden, for they are an exceptionally prosperous community, and Kashmir itself, is very poor. The people are, clever, but they have no chance as things are, and the efforts of the H.H. The Maharaja to improve the condition of the people should be supported by the wealthy Kashmiris outside his sway".

The College had highly educated and experienced Principals. The first Principal was Mr. H. Moore, an old member of the Theosophical Society. He was a graduate of Cambridge University, a Trinity College man, who took Honours in Mathematics and was singularly clear in his expositions. He worked as a Professor of Mathematics from 1902-1905 in the Central Hindu College. In 1905 he was appointed as Headmaster of Hindu High School Srinagar and when that school developed into the College, he was made the first Principal of that College. In 1909 Mr. Moore was offered the Principalship of Ananda College, Colombo and he left the Kashmir state service and joined the new post. After Moore, Mr. A.W. Collie was

was appointed as the Principal but he died soon and in 1910 Pandit Ikbalkishen Sharga, well-known and highly esteemed educationist of the U.P. was appointed as the Principal. Mr. Sharga was the author of some useful books on Philosophy. He was able to bring the College into good order, and to realize the hopes with which it was founded.

After Mr. Sharga joined as Principal the College revived its old rule which required the students to join in a short religious prayer before they went to their classes and began their daily-work. Speaking on the utility of religious education Mr. Sharga had said to the students of The Shri Pratap Hindu College, Srinagar "I think we are bound to introduce a religious element in your education in order to carry out the views and wishes of the founders of this College. And this ought to receive much attention; for the evils of a merely secular education are too obvious to be pointed out. We are, however, making a small beginning; perhaps later you are perhaps too young to understand the importance of this. But as you grow older you will realise the great truth that your success in life depends upon sound moral and religious principles, and that these principles ought to be learnt and taken to heart at an early age. ....... It is only by being true to your Dharma, by having faith in God and doing your duty in the right spirit, that you will, find real pleasure even in what are commonly called the good
things of this world; you will have a larger share of physical comforts, and will enjoy in a higher degree the esteem and affections". 1

Under Principal Sharga’s care the Shri Pratap Hindu College progressed in all directions. The College started a unanimously styled literary club. All the students had joined this club and most of them took a keen interest in its proceedings.

Religious instruction was an important element in the school curriculum, and one of the boys who joined the All India Religious Examination held in 1910 by the Board of Trustees of the Central Hindu College, Benares, headed the list of successful candidates and won the Vasanta Gold Medal, a mark of distinction of which the School was very proud. Annie Besant wrote on the success of the boy of the Shri Pratap Hindu College in her Central Hindu College Magazine "We are glad to announce that Kashmir has carried off the Vasanta Gold Medal and prize of valuable books in the all-India Religious Examination for Schools affiliated to the C.H.C. Pandit Shri Kanth Thussa, of the Shri Pratap Hindu Collegiate School, was the winner".2

Some further improvement in library, read-room, and addition in the staff and extension of the College building

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were brought out by the Principal Sharga.

But in 1913 when Benares Hindu University took over the charge of the C.H.C., the Shri Partap College was taken over by the Kashmir State Government from Annie Besant, and its management and organization became the sole business of the Kashmir Government after 1913.

4. **The University of India (1910)**

Annie Besant had a very systematic scheme before her about university education. She had made a deep consideration on the need for and the fundamental ideas of the Indian University system. In 1905 she had started discussing with her friends and the members of the C.H.C. trust, about the establishment of a national system of education, not opposed to, but standing apart from the government and the Christian Missionary systems alike.

In a letter, written to Hirendranath, Annie Besant's Calcutta friends, a trustee of the C.H.C. and legal adviser to the Board of Trust, which appeared in many Calcutta papers, she discussed the question of University education. Annie Besant wrote this letter in December, 1905 and her scheme took a final shape in 1910. In letter she wrote: "The needs of India are, among others, the development of a national spirit, an education founded on Indian Ideals and enriched, not dominated by the thought and culture of the West. This education on its literary side, should include the teaching of..."
Indian literature as primary, and of foreign literature as secondary; the teaching of Indian history as primary, and of foreign history as secondary; the teaching of Indian Philosophy as primary, and of foreign philosophy as secondary. On its scientific side, it should include the science of the science, especially in psychology and medicine, of the East, on its technical side it should embrace all the provision for the industrial life of the country — industrial chemistry, agriculture, crafts of every kind, engineering and mineralogy etc. etc., on its commercial side, sound training in commercial correspondence, shorthand, type-writing, book-keeping etc. etc. It should establish professorships and fellowships for the encouragement of Sanskrit and of Arabic learning and should give to these the position held in European Universities by Latin and Greek. It should have its chairs of Theology — Hindu, Musalman, Parsee and even Christian, since there are in India a few long-established Christian Communities.

She wrote further in elaborating her point "Universities based on these ideas, should be established in India. To begin with, the limits of the five present provinces might be accepted and one University might be formed in one, and then another in a second, and so on; later if need arise, a larger number may be established. These universities should each have a Senate composed of all its graduates of
a certain rank, and a Syndicate for administrative purposes. They should affiliate Colleges, denominational and undenomina-
tional. The scale of fees should be moderate and universal;
there should be no age limit for matriculation; each univer-
sity examination should represent a definite standard, the
same in each university, and students should pass freely from
one to another. Great freedom for experiment should be
allowed to recognized schools and affiliated colleges, and
variety in details with unity in essentials should be
sought.".1

In her letter Annie Besant gave an outline of her
ideas about a university, which she wanted to found. In her
university, though she was in favour of denominational colle-
ges, she wanted to have an Indian spirit, affiliating all
institutions without any distinction of religion, thus pre-
paring graduates and under-graduates for the life of the world,
in which men of all faith should co-operate for public ends.

In 1910 Annie Besant finalized her scheme of the
University of India. The Central Hindu College Magazine of
1st June 1910 published her scheme, which was her first
effort to reform the University education of India. The
Viceroy of India had expressed his approval of the petition
which was being submitted to the King Emperor through the
proper channels. The scheme itself, as the Magazine wrote,
is a historic landmark in Indian History of Education, both
on account of its provisions and on account of the distinguished list of members of the first Board of Trustees, which contained the names of representatives of all religions in India. We print below the essential parts of the historical document to indicate the principles of higher education which Annie Besant had evolved, and which were to be taken over into the later (1917) National University Scheme.

"To

The King's Most Excellent Majesty in Council,
The humble petition of the Undersigned inhabitants of India.

Sheweth as Follows:

1. That for some time past your petitioners have felt the need for and are desirous of establishing a new university in India, having a field of activity of a distinctive character from the existing universities, and possessing special features of its own; moreover your petitioners believe -- in accordance with the declarations of the Imperial Government on many occasions -- that higher education should more and more devolve on private and voluntary endeavours, thus lessening the burden on the State, and that the establishment of a University resting on such endeavours is absolutely necessary for unifying and rendering effective Indian initiative in educational matters.
"2. The most marked speciality of the proposed university will lie in the fact that it will affiliate no college in which religion and morality do not form an integral part of the education given; it will make no distinctions between religions, accepting equally Hindu, Buddhist, Parsi, Christian and Muhammadan, but it will not affiliate any purely secular institution. It will thus supply a gap in the educational system of India, and will draw together all the elements which regard the training of Youth in honour and virtue as the most essential part of education. It will be a nursery of good citizens instead of only a mint for hallmarking a certain standard of knowledge.

"3. The second important speciality will be placing in her first rank of Indian philosophy, history and literature, and seeking in these, and in the classical languages of India, the chief means of culture. While Western thought will be simply studied, Eastern thought will take the lead, and Western knowledge will be used to enrich, but not to distort or to cripple, the expanding national life.

"4. The third important speciality will be paying of special attention to manual and technical training, to science applied to agriculture and manufactures, and to Indian arts and crafts, so as to revive these now decaying industries, while bringing from the West all that can usefully be assimilated for the increasing of national
prosperity.

"5. Your petitioners desire that, in the beginning, the university of India shall be only an examining body like the Government Universities in India, and the well established Central Hindu College, Benares, has given permission to the proposed University to use its building for Examination and office purposes; they trust, however, that the University will later, become a teaching body, and fulfil the true ideal of University life, unknown at present in India, and for this they have made preparation in the powers asked for.

"6. Your petitioners believe that the interests of education in India will be greatly advanced by the proposed undertaking, and that the success of the said undertaking will be greatly promoted if it should seem fit to your Majesty by your Royal charter to incorporate and establish a University in India under the name of the University of India, with such powers as to your Majesty may seem proper for the purpose of carrying out the objects aforesaid.

"Your petitioners therefore most humbly pray that your Majesty may be graciously pleased in the exercise of your Royal prerogative, to grant a charter of Incorporation creating the University of India, and extending to it all the powers, privileges and provisions fully set forth in the accompanying draft charter, or such of them as to your Majesty may seem meet.
"II - The University shall have the powers following:

"1. To impart and promote the imparting of Education -- Literary, Artistic and Scientific, as well as Technical, Commercial and Professional -- on National lines and under National control, not in opposition to but standing apart from the Government system of collegiate Education -- attaching special importance to a knowledge of the country, its Literature, History and Philosophy, and designed to incorporate with the best Oriental ideals of life and thought, the best assimilable ideals of the West, and to inspire students with a genuine love for a real desire to serve the country.

"2. To promote and encourage the study chiefly of such branches of the Arts, Sciences, Industries and Commerce as are best calculated to develop the material resources of the country and to satisfy its pressing wants, including in Scientific Education generally a knowledge of the Scientific truths embodied in Oriental Learning, and in Medical Education, specially as knowledge of such scientific truths as are to be found in the Aurobindic and Hakimi systems.

"3. To found and affiliate National Colleges, such Colleges being institutions which recognise religion and ethics as integral parts of a true education, whether they teach these in the College or in denominational Hostels
Hereon follow a set seventeen more articles which we omit to record because they were not giving any special feature of the proposed university. These dealt only with the regular routine of University management such as Professors, Readers, Lecturers, examinations, honorary degrees, and affiliation of other universities and colleges.

The following persons were on the first Board of Trustees, most of whom attained eminent position in the life of India:

Annie Besant, Benares city; Sir S.Subramania Aiyar, K.C.I.E., Madras; Sir Narayana Chandravarkar, Bombay; Dr. Ashutosh Mukerji, Calcutta; Sir P.C. Chatterji, K.C.I.E. Lahore; Hon. S. Sinha, Bankipur; A. Hydari, Hyderabad (Deccan), Govinda Dasa, Benares; B. Cowasjee, Rangoon (Burma); Khan Bahadur N.D. Khandalvala, Poona; Sardar Pratap Singh, Kapurthala; Hirenramath Datta, Calcutta; D.B. Jayatilaka, Ceylon; Syed Hassan Imam, Bankipur; Mazharul Haq, Banipuri; Lala Sultan Singh, Delhi; Ganga Prasad Verma, Lucknow; Rai Bahadur Shyam Sunder Lal, C.I.E; Gwalior.

Annie Besant had drafted this scheme after a good deal of studying the Indian situations and conditions, but in 1911 many changes came in the position of public affairs.

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and when the Petition for a Royal Charter was ready for signature three chief Muslim supporters withdrew because Aligarh College was already fulfilling the functions asked for in the petition. Since then had come the formal demand for a University Charter from the Muslims and the Petition was drafted and presented through H.H. the Aga Khan. At the same time Pt. Madan Mohan Malaviya was also pressing the Government for a Hindu University at Benares.

Annie Besant was thinking very seriously "Is it desirable to send up to the Government three petitions for University Charters? May not such a procedure lead to a refusal of the whole?"\(^1\)

To bring about a union between two schemes those of Pt. Malaviya and her schemes, Annie Besant was forced to make certain modifications in her scheme, already before the crown.

So her scheme of 'the University of India could not mature in 1911 and she had to wait for some years more to implement her well-framed scheme by the formation of the Society for the Promotion of National Education which she started in 1918. We shall take up in detail her scheme of the National University in this Chapter, later on.

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\(^1\) Annie Besant: 'The University of India: Now the University of Benares', Supplement to 'The Central Hindu College Magazine', 1st May 1911, p.1.
5. The Theosophical Collegiate School, Benares (1913):

When, in 1913, Annie Besant handed over the C.H.C. to the authorities of the Benares Hindu University, she established at Benares a new Collegiate School, The Theosophical Collegiate School, with an object of imparting to its students an education which was to meet the requirements both of the spiritual and the worldly life.

Writing about the functions of the school Annie Besant said, "It will be the special endeavour of the School to awaken in its students a clear sense of their responsibilities as citizens of a world-wide Empire, training them to place the common citizenship above all party, provincial, or social, distinctions. The school will, therefore, strive to inculcate in each student: (i) a reverent spirit towards the essential features of his own ancestral faith, and a sympathetic comprehension of religions other than his own; (ii) a loyal devotion to the sovereign; and (iii) eagerness to fit himself to fit himself to contribute to the Welfare of his Motherland."¹ In order to teach these principles, by example as well as by precept, Annie Besant selected the members of the staff with full care so that men of high character may join her school as she regarded character more valuable and important for a teacher than even his academic distinction.

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She was very strict that no married student may be admitted to her school and nor later to the college. She had made it a strict rule that if any student married while studying as a student of the school or college had been required to leave the institution at once.

Special stress was laid on physical education; and every student was required to take regular physical exercise in the school playground after the ordinary work of the day was over. Special exercises were provided for such students as, under medical orders, were unable to play games.

All preparation for the next day's work was done during school hours. There was, therefore, no home task lessons nor private tutors.

Every student was required to undergo a periodical medical check up and the report was sent to the parents with treatments if the boy was a day boy.

Every student, whether, boarder or day boy, was required to wear the school uniform while in the school premises. The uniform was consisting of a dhoti or pyjamas and a long coat, white or dark blue according to the season, and a light blue safa was to be worn at such times as were prescribed by the school authorities. Arrangements for the uniform were to be made with the Headmaster at the time of the boy's admission.

No boy was admitted in the school as a student unless the Headmaster was satisfied as to the suitability of his
place of residence and guardian.

On July 7th, 1913 school was opened, with classes 5th, 6th, 7th and 8th, at Jnana Geha, Kamacha, Benares city.

The fees of the school were as follows:

<table>
<thead>
<tr>
<th>Class</th>
<th>Tuition fee per month</th>
<th>Admission fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>V</td>
<td>As./12/-</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>As./12/-</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>Rs.1/-</td>
<td>Rs.1/-</td>
</tr>
<tr>
<td>VIII</td>
<td>Rs.1/-</td>
<td></td>
</tr>
</tbody>
</table>

A small boarding house was opened close to the school premises with admission fee of Rs.5/- and monthly charges amounting to Rs.16/- including the cost of uniform.

Annie Besant, being the President of the Theosophical Educational Trust, had appointed the following staff of the School:

Hon. Principal: G.S. Arundale, M.A., LL.B. (Cantab)

Hon. Headmaster: P.K. Telang, M.A., LL.B.

Teachers: B. Sanjiva Rao, B.A. (Cantab)

D. Mool Chand, J.C.T.

M. Q. Kantikar, B.A.

Miss Herington.

The badge of the school was a silver five-pointed star on the school colour - bright blue.
This school directly came under the control of the Theosophical Educational Trust when it came to function properly.

6. Theosophical Educational Trust: (1915):

This trust was incorporated in April 1913 and took hold of all the schools which were previously affiliated to the C.H.C. Thus with its inception, twenty two schools came under its control for guidance. It was stronger in the branch of girls' as well as that of boys' education.

The objects for which the Trust was established were:

1. To establish schools and colleges which shall be open to students of every faith and in which religious instruction shall be an integral part of education.

2. To do all such things as are incidental or conducive to the carrying out of the above object.

The Governing body of the Theosophical Educational Trust had the following important persons:-

Annie Besent, President, Madras; A.Schwarz, Hon.Treasurer, Madras; Ernest Wood, Hon.Secretary, Madras; Sir S.Subramania Aiyar, Member, Madras; K.S. Chandrasekhare Aiyar, Bangalore; Khan Bahadur N.D. Khandalavala, Poona; G.Soabbiish Chetty, Madras; B.P. Wadia, Madras; G.S. Arundale, Madras; Francesca E. Arundale, Benares; C.Kofel, Madras, J.R. Aria, Madras; Aris Chandra Basi, Allahabad; Purnendu Narain Sinha, Bankipur;
A. Mahadeva Shastri, Madras; Hirrendranath Datta, Calcutta; L. Arathoon, Gwalior; C.S. Trilokekar, Madanapalle; Sarah E. Palmer, Benares; C. Jinarajadasa, Madras; A. Hydari, Hyderabad (Deccan).

With the inception of the Theosophical Educational Trust twenty-two schools were affiliated to the Theosophical Educational Trust in 1915. These schools were headed by the College at Madanapalle. Following this, a group of High Schools also joined the Trust, most of these schools were at Cawnpore, Benares, Proddutur, Bankipur and Bhavnagar, with others in preparation at Gaya and Palni and elsewhere. No one could deny the splendid work and spirit of those large schools, everyone of them endeavoured with success to embody the ideals of the Trust.

The girls schools were all cared for, mostly by European ladies, well qualified for the work. The Girls' College at Benares headed the list, and this was followed by large schools at Madura, Kumbhakonem, Coimbatore, Vayalpad and Gorakhpore.

In 1916, there were thirty-five schools and Colleges, some of which were completely managed by the Trust, while others were simply affiliated. In the latter case the Trust gave advice, guidance and such assistance as may be practical and desired in general management, without assuming financial responsibility of any kind.
Annie Besant had a special purpose when she founded the Theosophical Educational Trust. She wrote that this "Trust was founded to carry on the traditions of the Central Hindu College, Benares, where Englishmen and Indian worked together on equal terms, where love not fear controlled, where mutual courtesy and respect were the rule of life, where independence was wedded to good manners, where the Englishman was loved as much as the Indian, where patriotism walked hand in hand with loyalty...... This is the tradition the T.E. Trust embodies, and it is trying to revive all that was best in the old relations between Guru and pupil, in a form adapted to modern times".¹

The main work of the T.E. Trust had been mainly the management of Schools and colleges, and of Hostels attached to them, the encouragement of private efforts in the founding and management of educational institution, and propaganda on behalf of educational reform and ideals.

Here we shall discuss the college and schools, in details, which were under the T.E. Trust in order to understand the functioning of the Trust. The material about those colleges and schools had been extracted from the annual reports of the schools and colleges and also of the T.E. Trust.

1. **Madanapelle College and High School. (1915)**

   The College and School had classes from I to VI and Intermediate (junior and senior). In this institution each day's work began with morning prayer in the Annie Besant Hall, both School and College being assembled. After the usual prayer by a Hindu, a Christian and a Muhammadan, the Vande Mataram song was sung by all, with musical accompaniment. Each class closed its sitting on the evening with a prayer. One period a week in each class was devoted to religious instruction. The Sanatana Dharma Text-Books was used for Hindus, the Quran for Muhammadans, and the Universal Text-Book of Religions in general.

   Shorthand, Type-writing, Book-keeping, Commercial correspondence and Commercial Geography were taught in the High School department. Sanskrit was not a popular subject in this school.

   There were many associations in the School, the following were very popular: (i) The Teacher's Association; (ii) the Teacher's and Parents' League, (iii) the Young Men's Mutual Improvement Association, (a) Junior, (b) Senior; (iv) the Elocution Society; (v) the Boarders' Union, including an organization for bhajana, devotional music and singing; (vi) Historical association; (vii) the Tamil Sangham; (viii) the College Literary Union; (ix) the Andhra Association; (x) the Athletic Association; (xi) the Scout Troop; (xii) the Guards of Honour.
Writing on this institution Annie Besant says "While seeking to give full intellectual instruction to our students, we lay even more stress on the building of character, and of strong and healthy bodies. Hence we give religious and moral training to our boys, believing that morality needs a religious basis for its compelling power. We teach the boys the religion of their parents, for we consider that a boy should be instructed in his family faith, leaving to his maturity all controversial questions. We find that the training given enables us to dispense with punishment, while maintaining discipline".¹


The Madanapalle school was founded in 1888 by Mr. O. T. Sarma, a theosophist, and had been carried on since 1888 by Giri Rao, who was its headmaster up to 1917, who for more than twenty-two years, at great self-sacrifice, managed to support it. In 1911 Annie Besant sent Ernest Wood as superintendent and he built the laboratory, hall, dormitory etc., and since he became the Secretary of the I.E. Trust, he had managed to collect the money for the construction of the building of

the school.

2. The Theosophical Elementary School, Madanapalle,
Chittoor District, Madras Presidency:

This School was sufficiently furnished with pictures, maps, benches and black-boards. Carpentry and gardening had been introduced as special subjects in this school.

The school work began with a prayer from the Bhagavad Gita. Short sayings from the Gita were also painted on wooden boards, along with Telugu translations, and these sayings were to be explained daily to the boys. The Sanatana Dharma Catechism in Vernacular had been adopted as a text-book.

In 1915 this school had 165 students and the range of teaching was for infant class and standards I to IV.

3. The Olcott Panchama School, Madanpalle,
Chittoor District, Madras Presidency:

This school had twenty students in 1915. The School started every day its work with a prayer and the singing of Vande Mataram songs, and religious instruction was imparted by means of stories from the Ramayana and Mahabharata. National exercises and drill were taught, and occasional races were held.

One of the Chief features of the school was the instruction in shoe and sandal making which was introduced in Feb. 1915. The pupils took interest in this occupation, and it was expected that some of them might afterwards take it up
as their means of livelihood.

4. The Madanapalle Night School, Madanapalle,
   Chittoor District, Madras Presidency:

These were three schools, (1) Krishna Night School, Pappireddipalle. The number of the students in this school was 49, 45 boys and 4 girls, (ii) Raja Night School, Chipli. This school had 69 students -- 50 boys and 19 girls. (iii) The Vasanta Night School, Kamaipalle. This school had 50 boys and 12 girls.

In all these schools the total number of the students was 172 and the range of teaching was infant class and classes from I to IV.

All the three schools were provided with powerful Kitaen lamps, which were a great advantage in night schools. The religious teaching took chiefly the form of moral stories and lessons. In addition to reading, writing and arithmetic lessons were given in hygiene and sanitation; and other useful subjects, and arrangements were made for occasional magic lantern shows.

These three schools were the voluntary work of the students of the Madanapalle School and College, under the direction of M.R. Ry. D. Rajagopalacharier. These schools served as the examples of the social work with true education inspired in its pupils. Boys who in their youth learnt in this way the happiness of working for others were acquiring
true human knowledge and experience which would render them unselfish and useful citizens in their manhood.

5. The R.V.C. Higher Grade Elementary School, Veyalped, Chittoor District, Madras Presidency:

This school had 187 boys in 1915 and the range of teaching was infant classes and classes from I to VII.

The school work each day was begun with a suitable prayer followed by a moral lesson, and at the close the day's work was offered to God. The Santatan Dharma Catechism in Telugu and English was used as the foundation for religious instruction from Standard II to Standard VII. On festival days the pujas were explained rationally to the boys as far as possible.

Discipline was maintained in this school without violence or harshness, in accordance with Trust ideals. The occasional meetings of the teachers studied the problems of students with interest and tried to solve them in the light of educational philosophy of Annie Besant. There was a literary union, historical association and other movements, in which the teachers also took part. This school had arrangements for teaching the kindergarten subjects and gardening.

6. The N.P.R. Theosophical Girls' School, Veyalped, Chittoor District, Madras Presidency:

This school had 83 girl students and it had arrangement for teaching infant classes and up to IV class. The day was
begun with prayer and song in praise of Lakshmi and Saraswati. The Sanatan Dharma Catechism was used as the basis of religious teaching in the classes. Every Friday evening the girls assembled, performed puja to the Goddesses, and spent a happy evening in singing and worship.

7. The National High School, Proddutur, Cuddapah District, Madras Presidency:

This school had 334 students and teaching arrangements upto high school classes in 1915. For the teaching of Science and Commercial subjects, the School was satisfactorily equipped.

The day's work began with prayer in Sanskrit, Telugu and Urdu, some times followed by a short address by any member of the staff or an intelligent student. Hinduism was taught to Hindu boys and a separate class was held for the religious instruction of the Muhammadans. Every Saturday evening there was a Bhajana class conducted, and their mystic aspects explained...... The School atmosphere was predominantly religious.

The students were divided for convenience into two groups, Junior and Senior, and they took part in football, hockey, cricket, badminton, tennis and some national games.

A scout Troop had been formed, under Scout Master S. Ganapatia Aiyar, a teacher with experience of Scouting in Ceylon.
Proddatur, being one of the chief towns in Cuddapah district, and was much noted for its commercial importance. To satisfy the need for the training of young and ambitious youth eager for commercial training classes had been opened in Shorthand, Type-writing, Commercial Correspondence, Commercial Geography and Banking. This was only a beginning and the school hoped to have a fairly large number of other allied subjects taught to an increasing number of students. Arrangements were also made with a local press to allow some of the boys of the school to learn printing in their spare time.

There were two Literary Associations, Junior for Primary and middle classes, and Senior for High classes. There was also a History Association which met every Sunday to discuss and study the ancient and modern history of India.

A small magazine mainly conducted by the boys of the school, under the guidance of the teachers, had been started. It was a monthly, and was typed and cyclostyled by the students.

The patriotic period was an important feature of this institution. Great men and heroes of ancient India were being lectured upon weekly and for references the books on Ramayana and Mahabharta, written by Annie Besant, were generally used.

8. The Semnarra Free Sanskrit School, Bellary, Madras Presidency:

In this school there were only 32 students in 1915, (8
girls and 24 boys). The range of teaching was the elementary
classes I to IV and advanced classes I to II.

This was the only recognized advanced Sanskrit School
in the Ceded District. It was held in a very suitable build-
ing lent by the Theosophical Lodge. The Pandit, who taught
in that School, was well up in Kavyas, Alankara and Logic.
Religious teaching was given by means of Shlokas from the
Bhagavad Gita, which were recited daily. They were learnt by
heart in the lower classes and studied with word meanings in
the higher classes. A room was set apart, in which students
performed Bhajans every Saturday.

9. Dr. English's Panchama School, Nellore, Madras Presidency:

This small free school had 19 students and the range of
teaching was only the infant class and Standards I and II.
This school was taken up by the T.F. Trust in 1913. This
school had a building of its own. The Trust appointed A Subba
Row to take up the local management of the school on behalf of
the Trust. Soon the school was brought into good working con-
ditions by A. Subba Row.

10. The Shri Dandapani Secondary School, Palni, Madura
    Madras Presidency:

This school had 162 students in 1915. The school was
equipped well with maps and books and a much needed addition
had been made to the stock of science apparatus.
The school work opened with a prayer, and systematic religious instruction was given to each class on the lines of Sanatana Dharma text-books.

11. The Higher Elementary School, Tindivaram, Sout Arcot, Madras Presidency:

The school had 167 students in 1915, and the range of teaching was from class I to VII.

The school was working with prominent ideals of religion and service, and discipline was maintained as in all T.E. Trust schools without cruelty and arbitrary punishment.

The school work began and ended daily with prayers. Stories from the Aryamata Upakhyanam were explained to the higher classes once a week, and the Headmaster held a Sunday class for all, at which he read and explained Annie Besant's 'Story of the Great War'. Games were receiving a very fair share of attention. The badminton court was a good favourite in daily use.

There were two associations: The Masters' Association, which met every Saturday for mutual help and discussion, and the students Association, conducted entirely in Tamil, every Friday, for story telling, recitation, and papers on familiar subjects.

12. The Shri Minakshi Vidyaashala, Madura, Madras Presidency:

This school had 342 girl students and the teaching arrangements were from Infant class to the VI standards.
The school was well equipped and had a good library of 302 books. Religious teaching was systematic; standards V and VI used selections from the Mahabharata; Standard IV read the Ramayana and Vivekachandrika (moral stories); standard II used the Sanatana Dharma Catechism and Vetri Verkai (moral stories); while standard I had related to it the lives of such heroines as Damayanti, Dravpadi and Sita.

All the standards had Kummi and drill as well as Kalattam. Standards V and VI also had flag drill. In addition to sewing, drawing and music, girls learnt clay-modelling, mat making and gardening.

It was an excellent feature of the institution that 222 girls learnt Sanskrit.

13. Shri Saraswati Pathashala, Kumbhakonam, Madras Presidency:

This school had 175 students with classes from I to VII. The work of the day began with suitable sholakas and was closed with religious song. The Sanatana Dharma series, stories from the Puranas, Ramayana and Mahabharata were used in religious instruction, which had been systematic. All the classes had ten minutes drill every day, in addition to the weekly drill. Kummi and Kolattam were taught, and the young girls had action-songs and games combined. Want of suitable ground prevented the encouragement of out-door games. Kindergarten occupations, clay-modelling, leaf plaiting, needle-work and drawing were taught. 120 girls learnt Sanskrit.
14. **The Marva Gownder Theosophical Girls' School, Coimbatore, Madras Presidency:**

The school had 380 girl students and had arrangements for teaching from standards I to V.

The school was entirely free and, as all the other schools under the Trust, was open to students of any faith. Religious and moral stories in the faith of the pupil were taught. With a view to preparing the girls for their life, special attention was given to the training of character, particularly in its bearing upon the home life of the nation. Discipline and obedience were secured by love.

In addition to a thorough grounding in the elements of education in Tamil, the girls were taught needle-work, clay-modelling, plantain fibre, basket and fancy work, and in the three highest classes cooking, domestic economy and hygiene had been introduced. All the girls learnt music and there was daily musical drill with Kummi and Kolattum. English was taught to the three highest classes conversationally and by the direct method.

15. **The Hindu Girls' School, Lalgudi, Trichinopoly District, Madras Presidency:**

This school had 70 girl students and the teaching arrangements were from I to IV standards.

Religious teaching in this school took the form of lessons from the Elementary Text-Book of Sanatana Dharma, the
recital of Thirumurti stanzas and the short stories of devotees. The girls played kummi and kolattum and had kindergarten drill and marching with songs. The only manual instruction was in plain needle-work and woolen thread work.

16. The Panchama Free Schools, Madras:

These were five schools:

(i) The Olcott Free School, Adyar: In all 155 students: 19 girls and 132 boys.

(ii) The H.P.B. Free School, Kodambakkam: In all 76 students: 15 girls and 61 boys.

(iii) The Daedger Free School, Teynampet: In all 200 students: 78 girls and 122 boys.

(iv) The Tiruvalluvar Free School, Mysore:

This school had 83 students in all: 20 girls and 63 boys.

(v) The Annie Besant Free School, Krishnapet:

This school had 195 students: 47 girls and 148 boys.

The total number of students in all these five schools was 705 and the range of teaching was from Kindergarten to standards I to IV. Religious instruction was given in all the schools with the help of a Sanatana Dharma Catechism, compiled specially for the Olcott Panchama Free Schools and by moral stories. The school opened and closed with prayer. For the few Christian children there was a Christian teacher to instruct them in their own faith.
Indian games were played and different kinds of races were held occasionally. The girls played kolattum and kummi. The Olcott Panchama Free Schools were famous for their dramatisation of stories and the children took great pleasure in this form of acting. The school had manual and art training in drawing, brush-work, leaf work, modelling, gardening and sewing, both by hand and machine, for boys and girls.

A Teachers' Training class was held regularly in Damodar School, where there was a good library of 541 books and mostly related to the art and principles of education. The teachers of all these Free Schools had an association. Each school had a small museum and gardening implements and all were well but simply equipped.

Miss Kofel, Hon.Superintendent, Olcott Panchama Free Schools, Madras wrote: Altogether the work is going on finally well in the five schools. The Inspector's reports on all the subjects, manual and classical, are always very favourable, paper mache work, book-binding, gardening, sewing both for boys and girls (they are all taught together) by hand and by machine, also rattan plaiting, have been especially approved of by the Inspector of late, as they consider these occupations particularly suited and helpful in after life to our class of children. We try to do everything in as inexpensive a way as possible, with such materials as the pupils might easily get in their homes. In the dry sand on the ground the
first letters and drawings are formed; clay, as found in the nearest pond is modelled into the shape of various familiar objects; waste paper is utilised for the papier mache' work; with pieces of ordinary charcoal left over from their fires the children make their drawings on common white or brown paper; they are shown how to mix cheap coloured powders bought in the bazaar in such a way as to produce quite artistic effects in their brush-work; out of small samples received from some of the shops, they are taught how to make little pin cushions, bags, pen wipers and needle-books, while the larger pieces are transformed by them into many coloured coats and jackets, which they afterwards wear with great pride. In two of the schools where there are no mistresses sewing is taught by the masters, who had first to be taught themselves. The vegetables which the youngers have cultivated themselves in the school garden they take home with great glee, and many a one tries to turn on empty little patch of ground near his home into a flower garden.¹

17. The S.I.M. High School, Bangalore City, Mysore State:

In this school there were 202 boys and it had teaching arrangement for IV and V classes.

The School had become so popular thought it was started in 1915, a few months before when the report was

written of that school, though only two classes were opened more than 200 students had joined and nearly 200 more had been rejected for want of accommodation.

The day began in this school by morning assembly in the large hall, when after prayer, a few minutes were taken up by reading and explaining the news of the day. Every week classes were held in which the teacher narrated the lives of famous men, inventors, devotees, explorers, etc. In this way the boys had before their minds' eye great examples, according to which they might mould their lives, and they were reminded of their approaching manhood and inspired with noble, unselfish thoughts. Sanatana Dharma was systematically taught to the Hindus, and the self-sacrifice and devotion of the teachers was an ever-present lesson to the students.

18. The Shri Lakshmi Narasimha Dharma Pathshala, Banjore
   City, Mysore State:

This school had 358 students, and range of teaching of infant class, Kannada class I and II, English classes I and II, Forms I to III.

This institution was entirely free. There was also a neat free hostel. The tuition of the school brought the boys to the completion of their third form course, and every boy received regular training in the Industrial section, which included cabinet making, modelling, rattan-work and other
branches, for work in which the school possesses many diplomas and models. There were in all nearly three hundred boys receiving industrial education.

The physical and religious education of the boys was also being well attended to. Football and other games were popular, and badminton was very much liked by the students. There was systematic instruction in Sanatana Dharma. Classes in hygiene and sanitation would also become a prominent feature of the teaching.

The S.L.N. Debating Society, with its students Library of 600 volumes was a valuable feature of the social life. The students made good use of the library and magazines and papers, and were much benefitted by the meetings and by taking part in the organisation.

19. The Santana Dharma High School, Bhavanagar, Kathiawar:

In this school there were 585 students and the range of teaching was standards I to VII and University entrance examination.

There was morning prayer in each class, and religious instruction was given from standards I to VII, in standard I by means of simple stories, in standard II and III orally from the Ramayana, in standards IV and V from the Mahabharata special emphasis was laid on the essential points dealt with in Annie Besant's 'Shri Ramchandra' and the 'Story of the
Great War'), in standards VI and VII from the Bhagavad Gita. Other books of a general religious character were also read in the higher classes. In this subject two half hours weekly were arranged for each of the classes.

20. The Theosophical Girls' College, Benares City, United Province:

This College was founded in 1916 by the T.E. Trust with 7 girls students to provide Indian girls with the opportunity of continuing their education to the standard of the B.A. degree. In this respect it was a continuation of the Theosophical Collegiate School for girls, which had been doing excellent work for some years. The college was residential and offered to an Indian women the simple life, so characteristic of the ancient Hindu ideals, while the necessary privacy for study was given by each student having her own room or cubicle. Indian vegetarian food alone was provided. Students were prepared for the Intermediate and B.A. Examination of the Allahabad University; and were sent up as private students, pending the affiliation of the College to a University.

The subjects taught included English, History -- ancient and modern, Sanskrit, Philosophy, Economics and Mathematics. It was hoped that a course of Science would be provided. An elocation and debating club was one of the activities of the College.

As the College was founded by the T.E. Trust, religion
was recognized as an essential part of education. Lectures in comparative religion were delivered weekly, and students were exempted to attend unless their parents or guardians sent their objections in writing. No attempt was made to proselytise. Students were encouraged and given opportunities to conform to the regulations of their own form of faith. The College was entirely unsectarian and adherents of every religion were welcomed in it as teachers and students.

In 1916 the class rooms of the Theosophical Girls' School were used for this College also, but a new building and grounds adjacent to the Girls were made available later on.

21. The Theosophical Girls' School, Benares City:

In 1916 there were only 85 girls students in this school and education was given from preparatory class to matriculation.

The school was well housed in an excellent compound of its own, containing the school buildings and Vasantashrama, the hostel of both school and college.

The text-books of Sanatana Dharma were used for religious teaching in the higher classes. The lower classes were taught by means of religious stories. At the daily opening of the School some of the teachers took turns in telling a short story illustrating an ethical principle. Physical drill with violin and voice accompaniment was given.

The Vasantashrama continued its excellent work for the daughters of the Motherland under the capable management of Mrs. Sita Bai.
23. **The Theosophical Collegiate Boys School, Benares**

We have already discussed it in this Chapter in a brief way. This school was opened by the T.E. Trust. In 1916 this school had 216 boys and its range of teaching was from classes III to X.

The school ideals were in the following words of Annie Besant: "Be God-loving and man serving; be strong; be pure; be brave". The school had been able to strike a strong note of cheerfulness, among both teachers and boys, by the substitution of love and trust for fear and doubt. Some of the teachers were honorary; others received merely a subsistence allowance, and all were carefully selected, by Annie Besant, for their joy in the work as a mode of human service.

Religious instruction was given in the form of broad spiritual truth, free from any dogmas. School worker began with a common prayer, and two periods a week in each class were devoted respectively to the study of the fundamental principles of religion from the 'Universal Text-Book of Religions and Morals', and to the special characteristics of each student's religion. For the Hindu the 'Text-Book of Sanatana-Dharma, the Ramayana, the Mahabharatta, and selected Pauranic stories were used. Muhammadan and Christian boys were taught from their own faith. As in other Trust Schools where similar methods were followed, strong friendships were

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were being made between students of different faiths and castes, which would have their influence in later life. The emotions were also trained by a constant appeal to patriotism, a love of the Motherland, a study of the nation and its qualities and powers, and a strong desire to develop these powers for the benefit of the country, the Empire and humanity. Sixty-six students learnt Sanskrit in 1916.

Physical development was secured by games and drill. A scout-Troop was organized. It was a strict rule of the school that no married boy should be admitted.

Manual training was greatly emphasized. The younger boys were taught gardening, paper model-making and music. Frequent excursions were made to neighbouring places of interest. There were debating and dramatic societies also in the institution.

24. The Cawnpore Theosophical High School, Cawnpore, U.P.: In this school there were 245 boys in 1916 and the teaching arrangements for classes III to X (Matriculation) was available. The relationship between students and the staff was, in most cases, brotherly to a beautiful degree and instead of any kind of compulsion by force or fear, the teachers exercised loving sympathy, noble example, understanding of the young, which came from the knowledge of the Ancient wisdom on which the educational principles and methods were based. The prospectus of the school stated that the institution aimed at sending out into the world youngmen who would endeavour to
live up to the ideals of their religion, and would be loyal
and useful citizens of their Motherland. In that school, it
was easy to see something of young India growing up into noble
manhood.

After morning roll-call the whole school assembled for
prayers. First the 'Shanti Sahanavatu' was chanted by all
aloud together, then the Hindus, who were in majority, chanted
their own prayers to music, a Muhammadan boy chanted a prayer
of his own religion, and this was followed by a Zoroastrian
prayer, the three religions of the boys all being thus repre-
sented. Afterwards one of the teachers addressed the boys
for ten minutes on a special virtue or some other suitable sub-
jects. In class special religions were taught twice a week and
universal religion once. Theology took a minor place and
interest was centered round the lives of the great Teachers,
leaders and saints of the religions. In Hinduism the Ramayana,
the Mahabharata and the Sanatana Dharma Text-Books were used.
The boys of each religion had their own religious classes and
were taught by teachers belonging to their own faith, but in
the case of Universal Religion the boys were all taught toge-
ther, and thus the teachings they had received separately
were synthesized.

Drawing, painting, clay modelling, and music were taught.
There was a good library of English, Hindi and Urdu books.

The C.I.S. Debating Society was formed in three groups,
classes IX and X, classes VII and VIII, and classes V and VI.
A teacher was specially deputed to guide the debates if necessary, but full liberty of expression was encouraged.

There were many other activities of the School. It had a five 'Guard of Honour', the C.I.S. Brotherhood, Boy Scouting and C.T.S. Magazine.

25. The Theosophical Girls' School, Gorakhpore, U.P.

This school had 104 girl students in 1916, and the range of teaching was from preparatory class to IV class. There was no systematic religious instruction, but moral lessons were given to each class. School work began and ended with a prayer, and the Headmasters gave moral instruction with the aid of the Sanatana Dharma Catechism. Drill, drawing and sewing received much attention. Most of the girls were in the preparatory class, as they were withdrawn for early marriage before they could progress far in the school.


The number of students in this school was 590 boys and the range of teaching was from class I to matriculation.

The instruction was mainly in languages (including Sanskrit), Mathematics, History and Geography. Two hundred and fifty-five students had taken up Sanskrit.

Mr. Malliah was in charge of religious instruction, which was systematically carried on. The Sanatana Dharma Text-Books were used for the students. In addition the Headmaster, the
Head Moulvi, the Head Pandit and other teachers gave moral instruction lessons to boys of the different faiths.

There were the following school associations: (1) The Teachers' Association; (2) The debating club; (3) The Hindi Club; and (4) The Christian Club.

The above, mentioned and explained in brief, schools were affiliated by the T.E. Trust, for purpose of spreading the ideals of education, for which it was established. The general business of the Trust was carried on under the direction of the President, Annie Besant, from the Hon. Society, Ernest Wood's Office at the Headquarters of the Theosophical Society, Adyar, Madras.

The staff of the T.E. Trust has some Hon. Inspectors, Travelling representative and Assistant Secretary who had done much valuable work. But much work had been done locally by the staffs of the various schools to realize the aims the T.E. Trust stood for.

The Inspector, G.S. Arundale had visited and lectured at Cawnpore, Benares, Bombay and a number of other places and had supplied the press with a great number of articles which had done much to modify the views of Teachers and parents on the fundamental aims and methods of education.

On June 14, 1917, the T.E. Trust founded the Theosophical Fraternity in Education, with the following officers.
Patron: Annie Besant
President: George S. Arundale, MA., LL.B. (Cantab)
R.K. Kulkarni, M.A., LL.B.; Ernest Wood, Miss Bernice T. Banning
M.A., Ph.D. (Wisconsin), F. Kunz B.A. (Wisconsin) and C. Jinarajadasa
M.A. (Cantab).
Secretary: D. Gurumurti, M.A. (Hons).

The motto of the Fraternity was "Education as Service" and it aimed at drawing together in fellowship members of all other branches of the teaching profession who endeavoured to realize the ideal in their work, whatever might be the school of pedagogy whose method most attracted them. It endeavoured to realize their ideals in practical ways in the school by encouraging:

"1. Reverence for the child, individuality, and the belief that that individuality can best develop through a discipline that aims at freedom.

"2. Self-discipline and self-government, leading to increased individual and collective responsibility, and to an understanding of the place and function of the individual in the community and in national...... organization.

"3. The equal education of both sexes and the development of a system of co-education in which their mutual influence for good has free scope."
4. Vital religious teaching as a required part of the curriculum.

5. The elimination, as far as possible, of competitive individualism and the substitution of co-operative individualism.

6. To putting into practice of methods which embody sound ideals such as:

(a) The maintenance of discipline by love, and consequent-ly the abolition of corporal punishment and personal indigni-
ties.

(b) The training of the physical body, and of the emo-
tions as well as the mind, and the strengthening of spiritual tendencies by organized games, co-operative pursuits, manual and gymnastic arts, aesthetics, nature study that avoids cruelty, and along numerous other lines that may be indicated in due course.

(c) The establishment of surroundings of beauty and proportion, the maintenance of premises that are hygienic and the insistence upon scrupulous personal cleanliness in body and habits.¹

In furtherance of its aims the Fraternity endeavoured to give to the teachers: (i) Enthusiasm in an honourable and exalted profession; (ii) Encouragement in pioneer work; (iii) Aid in the creation of office and administration methods that

would help to bring about a high degree of co-operation between teachers, pupils and parents; (iv) The Promotion of international relation between teachers of various countries and between teachers and some advanced pupils, so that there might be a free inter-change of ideas for mutual understanding.

Thus the T.E. Trust had spread its boundaries not only to India but had also affiliated some schools of London and Ireland, and thus advocated the spirit of international relationship.
In her lecture on 15th December, 1916 Annie Besant discussed the necessity for a step forward towards National Education. She said "The chief educational want of India is colleges run on National lines and under National control, colleges which, like the Central Hindu College at Benares, should be wholly independent of Government while in no sense hostile to it, which should make it their one duty to train up pious, honourable, brave and cultured Indian gentlemen, loyal to their motherland..... To fulfil this duty, it is absolutely necessary that the boys should grow up, through their school and college life, in an atmosphere of pure and passionate patriotism, full of pride in their country, full of aspiration of her service. The high spirit of the boys must be trained and disciplined but never broken".  

To achieve these aims Annie Besant advocated her scheme of the National education. At its annual meeting, of the T.E. Trust, on December 27th, 1916 Annie Besant placed a resolution before the General body of the Trust which was unanimously passed with these words: "This meeting gives the President power to take steps to use the Trust as a nucleus

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for the proposed Board of National Education, the Trust
giving over its ownership and managements of institutions,
or retaining the same and continuing as a body within the
National Board, as may be found advisable or necessary.¹

Thus the T.E. Trust which was founded by Annie Besant and
had flourished under her constant care, passed on to become
the seed of a greater movement, as the Central Hindu College
had become a nucleus for the Benares Hindu University.

Annie Besant had a very clear idea about National
Education. She wrote: "What must our National Education be?
It must be controlled by Indians, shaped by Indians, carried
on by Indians. It must hold up Indian ideals of devotion,
wisdom and morality, and must be permeated by the Indian
religious spirit rather than fed on the letter of the creeds.
That spirit is spacious, tolerant, all-embracing, and recog-
nizes that man goes to God along many roads and that all the
Prophets come from Him.

"National Education must live in an atmosphere of
proved and glowing patriotism, and this atmosphere must be
kept sweet, fresh and bracing, by the study of Indian litera-
ture, Indian history, Indian triumphs in science, in art, in
politics, in war, in colonisation, in manufactures, in trade,
in commerce. The Arthashastra must be studied as well as the
Dharmashastra, science and politics as well as religion.

¹ Wood, Ernest: The Theosophical Educational Trust Report,
1917, p.6.
"National Education must not be separated from the Homes of the Nation. The ideals, the interests, the principles, the emotions of the one must be those of the other. For the Nation is built out of families, and the present opposition between the Home and the School must cease. The teachers in School and College must work in harmony with the teachers in the Home.

"National Education must meet the National temperament at every point, and develop the National character. India is not to become a lesser -- nor even a greater -- England, but to evolve into a mightier India. British ideals are good for Britain, but it is India's ideals that are good for India. We do not want echoes nor monotones; we want a choral melody of Nations, mirroring the varied qualities of Nature and of God."¹

When the Madras Government issued its G.O. 559, 1917 which deprived the whole School-and-College-going population of the instruction and advice hitherto given to them in political matters by the lectures of leading politicians of India and thus tried to cut them off entirely from the influence of the great men of their own country.

Annie Besant felt necessary to do something to save the youth of India from becoming either slaves or rebels and the wisest plan seemed to her to carry into execution a scheme,

¹ Annie Besant: "National Education" in National Education - a symposium, p.17.
which she discussed with some eminent people of India, to build up a system of National Education.

While writing on May 24, 1917 about her system of National education in a letter which was circulated to a number of well-known people, she wrote: "The whole system must outlive a complete scheme of National Education, from the infant to the finished graduate, with the necessary adjuncts of medical inspection, clinics, manual training, workshops etc. An effort will be made to adapt to Indian use the modern ideas of education, evolving the child's cultural faculties, shaping the education to the needs of the child, not the child to an iron system. In view of the special and immediate necessity for the industrial progress, special stress will be laid at first on the commercial, trade and agricultural side of education, with the applications of science to industry and agriculture, but the arts will not be forgotten, and a broad foundation will be laid on which culture may be built.

"Such an education is a crying need in this country, but the Government does nothing to start or encourage it. We need some of the best brains in commerce, manufactures, and applied science, and we propose to establish this education under the control of a Board of National Education, which will frame curricula, appoint examiners, conduct examinations,
and issue diplomas in the different branches studied in its schools, colleges and workshops. These diplomas will become valuable, if we set up a high standard and maintain it.

"It is proposed to teach all subjects in the school under the Board in the vernacular of the Province, teaching English as a compulsory second language. Religious instruction, according to the pupil's ancestral religion, will be given. The curricula will be framed by the Board, and we may be sure that it will place Indian interests in the forefront, and will make India the Centre of study, the study of other countries adjuncts instead of primaries". ¹

This was a huge task which Annie Besant wanted to take in hand. She believed it absolutely necessary to have national education for the building up of men of character out of the generation of youths and in her letter she begged for co-operation in her great task.

Annie Besant wrote her letter to 74 persons, only 41 had accepted it, one had promised all possible help and support but had not decided to join the Board.

In June 1917 Annie Besant submitted the draft memorandum of association to the Government. The draft has been recorded here in full:

1. Annie Besant: "The India that shall be", pp.218-19.
"In the matter of Act XXI of 1860 of the Act of the Viceroy and Governor-General of India in Council, being an Act for the Registration of Literary, Scientific and Charitable Societies

and

In the Matter of the Society for the Promotion of National Education.

Draft Memorandum of Association

1. The name of the Association is "The Society for the Promotion of National Education".

2. The objects for which the Society is established are:

   (i) To establish universities, colleges and schools, under National control, which shall be open on equal terms to students of every faith, and in which instruction in his or her faith shall be an integral part of education, unless the student be withdrawn therefrom by his parents or guardian;

   (ii) To establish institutions for research, and for medical, industrial, commercial, agricultural and other technical and vocational training, with dispensaries, hospitals, workshops, farms, and any other conveniences necessary for the same.

   (iii) To establish training colleges for teachers, libraries, Museums, clinics, Hostels, Gymnasia etc.;
(iv) To affiliate any educational institutions or organisations under Indian control, pursuing similar objects or any of them, on terms to be arranged between the governing body of the society or its Executive and the local committee.

(v) To do all such things as are incidental or conducive to the carrying out of the above objects.

3. The names of the persons who are the first members of the Governing Body are as follows:

**Madras Presidency:**

**Bengal Presidency:**

**Bombay Presidency:**
It seemed desirable to Annie Besant and the members of the governing body to establish a National University, so that degrees may be given. Raja of Muhammadabad suggested to fix the University in the South, at Madanapalle, where the T.E. Trust, which had joined the National Board, a valuable property having 3½ lakhs of land and buildings, Rs.60 thousands of furniture and apparatus, Rs.15 thousand in libraries, cash 80 thousands, making a total of more than 5 lakh of rupees.

The office bearers of the S.P.N.E. (The Society for the Promotion of National Education) were as under:

President: Sir Rash Behari Ghose
Vice-Presidents: Mr. Madhava Rao, C.I.E.
Syed Hasan Ima, Retired High Court Judge

Treasurer: Mr. Narottam Morarji, Merchant and Sheriff of Bombay.
Registrar: Mr. G.S. Arundale
Executive Committee:
Chairman: Annie Besant
Vice-Chairman: Hakim Ajmal Khan
Treasurer & Hon. Dewan Bahadur Justice Sadasiviar
Registrar: (Ex-officio)
Members: Kasturirangan Iyengar,
C.P. Ramaswami Aiyar, Harindranath Datta,
Chancellor: Sir Rabindra Nath Tagore
Pro-Chancellor: Sir Subramania Iyer
Vice-Chancellor: Sadasiva Iyer

In July 1917 the National Scheme of Education had started its planned work in number of colleges and schools throughout India. Annie Besant wrote her historical document the scheme of National Education which was implemented in all the colleges and schools which were started or affiliated by the Board of National Education.

While writing on the Principles of Education Annie Besant explained her viewpoint, by saying that: "The Principles of Education, in its natural basis in the human constitution, are permanent, while their applications must be local, adapted to the conditions of time and place. Hence while the Natural
Law of Education must be recognized, there should be freedom in experiment and flexibility in application so that we may discover the best methods available to us for the moment, and use them until we find better ones.¹

Annie Besant was confident that only by following the natural laws we can facilitate the evolution of the child into the adult and Education to her was a recognized science having very accurate methods and laws and "not a haphazard dragging up of youth consisting chiefly in forcing into them knowledge from outside' instead of helping them to unfold and utilize the capacities they have brought with them into the world".²

To Annie Besant man was a spiritual being, manifesting in the external world as Intelligence, Emotion and Activity. So she believed that Education of the Young must help the inspiring life to unfold itself, and must train the organs of intelligence, Emotion and Activity, so education must be religious, mental, moral and physical. She declared "Any so-called education which omits any one of these four (religious, mental, moral and physical) departments of human nature is imperfect and unscientific and its outcome will be a human being deficient in one or more groups of capacities on

² Ibid. p.1.
the balanced evolution of which the extent of his usefulness to Society depends." ¹

Annie Besant used the word "society" only to explain the fact that Education, did not mean to her, the training of an isolated individual, but of an individual living within the social order, the happiness of which depended on the recognition by every one that he was not an isolated but an interdependent being. Hence, to Annie Besant, Education was to consider the youth as the embryonic citizen, with social duties and social responsibilities, seeing him in relation to his environment -- the Home, the school and college. Annie Besant was confident that Education was to train every individual to feel himself as a part of his country, with his duties and responsibilities to the Motherland. She wrote that each child "learns to serve the Motherland in the Home, the School, the College as a foundation of, and as a preparation for...... The wider and fuller service, as a man or woman, in the larger world". ²

Annie Besant's plan for national education determined to lay the greatest stress on vocational education, after a broad, general course had been duly undergone. She divided the evolution of the individual into three natural periods of each, ending at the ages of 7, 14, and 21. She planned

1. Ibid. p.1.
2. Ibid. p.2.
that till 14 years of age, general instruction with the mother tongue as the medium of instruction and English as a second language should be taught. From 14 years of age, specialized preparation for citizenship must start, while affording the necessary facilities to those, who desired to pursue a more or less purely Arts course, the Society principally existed to feed Indian industries with men and women trained from youth upwards to practical experience in industrial science and in the science of industry -- whether commerce, teaching, agriculture, manual or of any other kind.

Annie Besant contacted some business luminaries to consult about the needs of the merchants and businessmen, as she hoped to plan her scheme of education in such a way that it must be able to supply Indian merchants and businessmen competent subordinates and assistants and hoped also to stimulate research in all the departments of India's material life.

At the very first meeting at Calcutta in December 1917, the Board of National Education had passed the following Resolution:

"In view of the fact the special stress will be laid on practical training, in the educational institutions under the control of the Society for the Promotion of National Education.

Resolved that the Board hereby directs the Executive
Committee to make a special appeal to the heads of Indian business firms throughout the country to support the promotion of National Education:

(i) by making financial contribution to the Society
(ii) by providing openings for students who successfully pass out of the National Institutions under the control of the Society.¹

Annie Besant gave some good suggestions by which Indian businessmen could help the Society for the Promotion of National Education. Her suggestions were:

1. Business firms and industrial businessmen can subscribe and denote for the type of vocational schools or colleges with which the business is most intimately concerned. Commercial schools -- knowledge of business principles and methods, shorthand, typing. Agricultural Schools, trade schools of all kinds. Business firms have the duty of supporting a National System of Education. .......

2. Scholarship and prizes might be given to stimulate pupils in the direction of such students as need special attention from the point of view of the Nation's material welfare. Landlords do well to give agricultural scholarships....... similar commercial scholarships might be given to encourage trained clerkships in the lower branches....... special schools and colleges for engineering etc.

3. **Apprenticeships**: A few firms in India have already introduced the apprenticeship system, and there can be no doubt that the success of the educational scheme of the society, based largely as it is on the industrial need of the country, depends upon the willingness of Indian firms throughout the country to give openings to the Society's vocationally trained pupils.

4. **The system of Industrial Fellowships for Research Work**:

Arrangements might be made by business firms with research students of the National University, whereby the firm would agree to endow a fellowship for a definite number of years, or condition that for a stated period any inventions, or the results of any researches, should be at the disposal of the firm for its own purposes....."¹

Annie Besant made a detailed scheme in providing education in all levels. In the next chapter we shall try to see some important contribution of her scheme to the Indian Education. Here it is sufficient to say that she made a very detailed programme of National Education, suited to the Indian conditions. She established some important colleges in India with the first National University at Madanapalle in Madras Presidency. In order to make the movement speedy Agricultural College was opened at Adyar, Commercial College at Kilpauk and

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Training College also at Kilpauk, Madras in 1918.

In the Arts College Annie Besant took Professorship of Political Science. Her lectures on Political Science have been published in two values entitled "Lectures on Political Science" which clearly give an insight into her ability in handling the subject.

The scheme of National Education became very popular throughout India but within four years its decline also started. Due to lack of funds many good teachers, who had joined the scheme, began to leave it.

In 1914 Annie Besant had joined the active politics, demanding "Home-Rule for India" she edited two papers, The Commonwealth and New India, joined Congress, was elected as the President of the Indian National Congress in 1917. Thus she began to take more interest in the political situations. She went to England to contact the members of the Parliament for the cause of Home Rule, she took part in the great agitation against the Rowlatt Bills. Her adhesion to the active politics did not give her sufficient time to take a full care of her scheme of National education. Moreover her overwork, failing health and approaching old age could not allow her to take up many different interests at one time. With the result that the National Education movement began to fail and in 1921 the position of all the institutions was very deplorable and she began to close down or reaffiliate.
them with her old T.E. Trust.

We do not find any inferiority in her any of the scheme of education. All the schemes were well planned and nicely worked out. But, to quote the words of G.B. Shaw "Mrs. Besant is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual; she always came into a movement with a bound, and was preaching the new faith before the astonished spectators had the least suspicion that the old one was shaken". ¹

It would be right to say that Annie Besant's swift nature was the main cause which did not allow her to complete any one scheme up to the end. The influence of her personal nature can be very clearly perceived in her schemes -- educational, social and political. She made schemes and shifted them to others to materialize them. In her educational schemes she could not find good, devoted, sincere associates and thus schemes failed, one after the other, though their influence.