

"I have at present two girls' schools in my charge. One of these was founded by a Hindu gentleman now passed away, the other I have founded together with Mr. Norendra Nath Sen, one of the leaders of reform in India. Female education is one of the most important questions of the day, for on it will greatly depend the future existence of the race. The work, however, is critical, for there is danger that in the process of building up, one may overthrow fine structures already built. It is therefore our great endeavor to leave intact all that which has built up the fine fibres of womanhood in the Indian race. We take care to instruct the little girls in their own religion and to uphold before them ideals of that lofty womanhood that sends down its message through every page of Indian history; we do not interfere with their caste, we only try to add to their spiritual natures a scientific education such as is given in Western schools, fitting them to be stronger pillars of the society to which they belong. The little Bengali girls are very able, they have fine responsive brains and are tender and affectionate. We have further opened a Zanana class where instruction is given to married girls. This is a new departure, but by this medium we are reaching young women who have outgrown their school age and who may no more be seen in public.

"When the time will come that India's women will be educated to meet the requirements of the times, then will the fine spirit that animates the race be better understood, not only by a few as it is to-day, but by the world in general; then will India again take her place among the foremost nations of the world and will be better able to exercise the spiritual influence that it is her mission to spread over the earth."

THE PRINCE PRIEST.

Jinawarawansa, the brother of the king of Siam, is a monk of a Buddhist order. He is incumbent of the famous temple at Kotahena and is known as the "Prince Priest." Although a conservative Buddhist in faith, he is very progressive in his methods and has incorporated educational opportunities with the temple system.

On the occasion of a recent visit of the Governor of Ceylon and his wife to the temple of Kotahena and the temple school, the Prince Priest delivered an address portions of which are as follows:

"Until modern civilization was introduced into the East from the West, such an institution as a modern school was unknown to Oriental countries. Bartering knowledge for money was never dreamt of. Education was never paid for. Whoever was qualified by a life-long preparation to impart knowledge, gave it freely. The only requisite for a pupil was earnestness of which he was required to give proof. An education to the ancient meant a thorough complete education. But a smattering of it was regarded a most dangerous weapon—a two-edged sword. When the order of our Sangha arose, kings, princes, nobles, and wealthy men vied with one another in building temples and endowing them generously as gifts to the order, the members of which were public teachers in every sense of the word. Temples were public schools in ancient times.

"Bearing these historical facts in mind I propose to restore to this country if patriotic and broad-minded Ceylonese gentlemen, who can lay claim to being

the heirs to the most ancient civilization in the world will only lend me a helping hand—an institution which their ancestors had founded and maintained with conspicuous success more than two thousand years ago, I mean Free Temple Education. Some people who have but narrow ideas of Buddhism, and whose view of charity is limited to the Buddhists alone naturally object to secular temple schools and to education there being non-sectarian. This objection simply arises from the ignorance of the true spirit of the Master's teaching with regard to charity. Buddhist charity is universal, unlimited, and all-embracing. It never begins at home but rather abroad. We have here among the founders and supporters of this pioneer school which is intended to be an example to other temples to follow, Christians, Hindus, and Buddhists as regards creed, an Englishman (perhaps I should say an Irishman), Tamils, Cambodians, Chinese, Sinhalese, Burmese, and Siamese (labor only) as regards nationalities.

"Another project which should be mentioned is the proposed opening of a sister school for girls in the building which belongs to this temple.

"In the interest of free and non-sectarian education in which everybody can help, and in view of possible troubles that may arise in future and the necessity of providing means for overcoming present troubles, I would also suggest the formation of an association for the encouragement of a reformed temple education by those interested in the scheme and that a manager be appointed to manage this school. The title of the association explains its aim and scope, and I have but to explain the word "reformed" as meaning that education at temples should be modified to suit modern progress and to meet both the requirements of modern life and nature and condition of the people and country, and be eminently practical in its character giving an important place in its curriculum to agricultural and manual training, and that it should be treated as education pure and simple, secular and not religious, and that it should be open to all creeds, sects, and nationalities alike.

"If this scheme should be successfully carried out the public will be benefited by many hundreds of ready-built school edifices, spacious and airy, I mean the existing preaching halls of Buddhist temples which are only used for preaching once or twice a month and rarely, if ever, before 3 p. m., and many Up-country temples with rich endowments are now used as barns or stores only."

ACHALA, OUR FRONTISPIECE.

Achala, in Chinese *pu Tung* and in Japanese *Fudason*, means "irrefragable" or "unbendable" and represents a very significant figure in the Buddhist pantheon. It is a personification of that will-power which cannot be deflected from its purpose.

Achala is a virtue of which the Buddha himself was possessed when he determined to discover the root of evil in the world and to find the path of salvation. It is deemed indispensable to success of any kind whether in peace or war, but especially recommended to religious devotees, to men of earnestness and piety, to seekers of the Bodhi.

Seiso Hashimoto, a modern Japanese painter, has pictured this deity endowed with all the traditional features of his character. With a sword in