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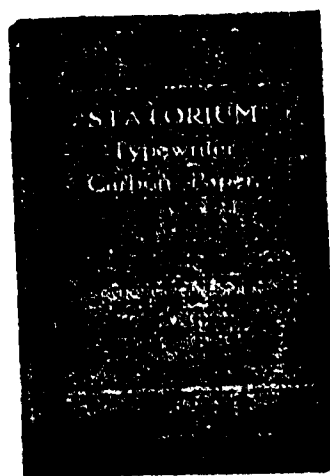


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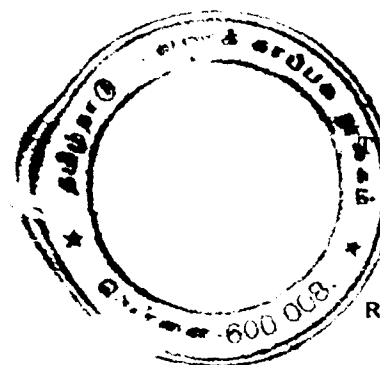
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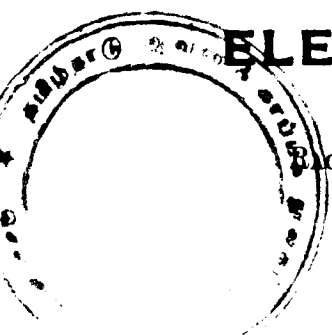
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VOL. XXXVI.]

DECEMBER 1930.

[No. 12.]

UNIVERSITY OF MYSORE— CONVOCATION ADDRESS

By

Dr. S. RADHAKRISHNAN, M. A., D. LITT.

LET me express to Your Highness and the University authorities my sense of the great honour that you have done me by inviting me to address this Convocation. I value the honour for more reasons than one. It gives me a welcome opportunity to renew old friendships and talk to the students of Mysore whom I learned to love during the few years I was privileged to be a teacher of this University, nearly a decade back. I am deeply thankful to Your Highness for the great courtesy.

Graduates of the Mysore University, for those of you who are bidding farewell to the University and are about to take your share in the life of the bigger world, this is a most eventful moment. The habits of thought

and the interests of mind developed in you during the years spent within the walls of this University, will be tested by life, and the soundness of your University training will be judged by the way in which you are able to stand the test. You have hitherto lived the life of a student and I hope that you will not allow that life to terminate with change of scene or of occupation.

KNOWLEDGE AND CULTURE.

What is it to belong to a University? It is said, with truth, that the function of a University is to prepare the young to take their place in human society. It must provide its members with the knowledge and skill necessary to make them efficient citizens. But is the whole duty of man exhausted by the acquisition of knowledge and professional training? Is a University only an institution for higher learning, a factory which turns out clerks and technicians able to run the machi-

nery of the State? Mere knowledge which gratifies curiosity is different from culture which refines personality. Culture is not remembering a mass of curious details about the dates of birth of the great heroes of the world or the interesting names of the fastest ships which cross the Atlantic or entertaining odds and ends gathered from the latest *Who's Who*. A well-known institution of this country has for its motto *sā vidyā yā vimuktaye*; that is, knowledge which is designed for salvation, for the development of the soul's best. Such an idea is not merely an Indian idiosyncrasy. Plato said long ago that the culture of the soul is "the first and fairest thing that the best of men can ever have." According to Goethe, the object of education is to form tastes and not simply to communicate knowledge. A man's culture is not to be judged by the amount of tabulated information which he has at his command, but by the quality of mind which he brings to bear on the facts of life. Education is not cramming the mind with a host of technical details, putting sight as it were into blind eyes. The eye of the soul is never blind; only its gaze may be turned to the false and the fleeting. Too often the vision may be dragged downwards by the "leaden weights" of pride and prejudice, of passion and desire. The function of the teacher is not to add to the "leaden weights" but remove them and liberate the soul from the encumbrances so that it may follow its native impulse to soar upwards. The student at a University does not merely learn something but becomes something by being exposed in the most elastic period of his life, to transforming influences, such as the constant clash of mind with mind, the interchange of ideas, the testing of opinions and the growth of knowledge of human

nature. A University is a fellowship of spirits, a society of seekers of truth who believe that there are things in life of vastly greater import than wealth and comfort, necessary as these are. It affirms that the pursuit of ideas and inspirations is greater than the race for power and glory. To belong to a University is to share this way of looking at things and feeling about them, to acquire this largeness of view which can assuage the asperities of life. Culture is born of meditation on the best that has been said and thought on the intimate problems of life, in the University which is a retreat from the crowded world, for solitude and study. A man into whose soul there has passed in some small measure the soul of great literature and art, philosophy and religion, will find a significance in life that would otherwise be hidden from him. He will develop an inner grace of nature, a tendency of the soul which makes him live in constant and confident communion with the unseen, even when tormented by earthly passions.

Culture is the transformation of one's being, the alteration of the psychology of man. It is thinking with one's whole mind and body. It is making one's entire organism, sense and sensibility, mind and understanding, thrill with the idea. Donne's beautiful lines about the blushing girl describe the oneness of the human being:—

Her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought
That one might almost say her body thought.

—Donne's *Poems*, BULLEN, Vol. II, p. 135.

"Her body thought." The whole organism can think and thrill. Man is not to be mistaken for a merely intellectual being. The ideas framed by our intellect must sink into the sub-soil of our life and leaven our whole

nature, conscious and unconscious. Only then does the word, the thought, become flesh. That we can grow wise without effort, is a soothing dream. Wisdom comes through austere meditation, through the inward travail of the spirit. The dreams and the suggestions that flit before us must possess us, transform us, recreate us. Light must become life. There is a legend that ghosts do not speak until they drink blood; even so, our noble dreams do not become facts of life except through the blood of our hearts. Culture is what produces the sweetness of temper, sanity of mind and strength of spirit.

SCIENCE AND CULTURE.

To avoid misunderstanding, I may say that cultural value is not a special quality of 'arts' subjects. The spirit and the method in which a subject is taught determine its cultural value and not the nature of the subject itself. One of the early writers on education, a certain Richard Recorde, writes in *The Castle of Learning* (1556) that astronomy should be an essential part of education, for, it will moderate human pride and self-importance and fill the mind with a sense of the majesty of God. A century later, Descartes said to one who approached him for advice about the daily conduct of life: "Begin every day by meditating for a few minutes on the majesty of God as displayed by the mighty works of His creation." We cannot scan the heights and sound the depths of the universe without being impressed by the profound mystery of it all. The latest writings of Jeans and Eddington breathe a spirit of intellectual modesty. Some of the essential elements of culture, desire for accurate knowledge and intellectual sincerity, are fostered by scientific studies. The duty of truth-seeking demands of us surrender of prejudices and sacrifice of

sympathies as dear to one as life itself. The obligation of intellectual sincerity is something which no University student can escape from. Truth or repose, it has been said, you may take what you please, you never can have both. Safety first cannot be the maxim of a University. In a country like ours, the need for scientific studies is much greater than the most modern of us may think. If we are to battle with ignorance and suffering, we must be up-to-date in our methods of fight. Science has done more for the emancipation of the masses than the wisdom of the sages. It is erroneous to assume that happiness is enjoyed only by those who are desperately poor. It is idle to pretend that poverty is better than wealth, malnutrition than nutrition, foul air than fresh air. Simplicity is not the same as squalor. Again, we have a tendency to use words without weighing their meanings. Science will help to free us from the tyranny of words, by taking us to things themselves. The triumphs of science which have enabled mankind to establish civilisation over chaos declare the majesty of the human spirit quite as much as artistic achievements.

THE NEED FOR PHILOSOPHY.

While I am second to none in my appreciation of the value of science, pure and applied, for our country, it is essential to combine with its study a synoptic view of the whole. The effort and the concentration necessary to master even a small part of the sphere of knowledge are so great that no one can master the whole of it. Every student of a University should, however, know in a general way the things that give value, meaning and dignity to human life, the arts and pursuits that give man his vocation in this planet. A University fails of its purpose, if it does not in some small measure help us to gain an ample

outlook on the realm that surrounds us, the realm of nature with its wondrous order, the realm of human experience with its vast tracts of human history and the aspirations of men who have made them memorable, the realm of the unseen to which, in the course of ages, new and ampler meanings have been steadily opening out. A mind at peace with itself is one of the essential ingredients of a happy life and a University course is not complete if it does not afford its members scope to put their mental house in order and arrive at some knowledge of themselves and their place in the universe. In a well-known school of technology in the United States, there is a compulsory course on metaphysics for all its students. Dr. McTaggart of Cambridge used to give weekly lectures on the general problems of philosophy, open to the members of the University.

SOCIAL AIMS.

The passion for political freedom is running high. But, like everything else, freedom is won from within and not given from without. The country we love is not a geographical area but a spiritual possession. Until we identify ourselves with it through mind, heart and will, wisdom, love and service, sanity, sweetness and strength, our country is bound to be in its present intolerable condition. The forces we have to contend against are more within our borders. Our lack of ordinary human interest in communities other than our own, our unthinking adoption of practices and prohibitions, our social tyranny which makes cowards or automata of most of us, our religious fanaticism, are wrongs which require immediate attention. The advancement of social understanding and the promotion of the spirit of service and sacrifice are ideals

which a University must think worthy of its high calling. Ability to co-operate with others is the true test of education, among individuals as well as communities, and it is possible only with sweetness and humanity. If we are to assist human beings in sorrow to bear the anguish they are called upon to endure, we have to approach them with feeling and sympathy, with love and understanding. The great majority of altruistic-minded people feel satisfied about themselves, when they become members of social reform associations or subscribe to the funds of fellowship clubs. But man reveals himself to man in love and sympathy and not in answer to questionnaires or in mental clinics. The human soul yearns for warm love and is repelled by cold curiosity. If we go through a day with calm and serenity, understanding the hearts of men and women we come across, instead of working up statistics at office desks or distributing pamphlets in public meetings, we will effectively help the betterment of the social order. Reconstruction of the world will follow if we undertake the less exciting but more exacting task of reconstructing oneself by purifying the passions and humanising the self.

SANITY.

Your University has been for you a very inefficient guide if it has not disturbed your more or less blind faith, if it has not developed the mood of reflective inquiry. In our country, however fast we may try to efface them, the traces of antiquity are all about us. The earth's surface is not raw but subtly moulded by old time. No nation can grow if it has not its roots in the past. We cannot start an entirely new civilization; we might as well try to build a new tree. We have to work within the general limits imposed by the past, which

no power on earth can undo. The spirit of the past can be gathered from the history of the people. If we go to Indian History in order to learn and not inflict on her own petty prejudices, we find there not a fixed programme, but a continuing spirit. The creative tradition, the living past, is like a seed that grows and not like a log of wood. We are not obliged to bless every stage and example of it. It is a waste of time to revive the forms of ancient life in the modern world. If Maun were read for practical guidance to-day, it were better for us that Maun had not been born. The scriptures of an earlier age cannot answer the problems of our time. We must not hesitate to extract the vital principles of universal value from what is strictly local and temporary. Absorbing the lessons of centuries, we must accept the intimations that are reaching us still. The great representatives of Indian culture were men of mobility and ceaseless adventure and we are not loyal to their spirit if we mark time in a world of perpetual movement by sitting still and chanting ancient hymns. We cannot command the Sun to stand still in the plains of Hindusthan. Searching the scriptures while the storm is blowing, half ruined the country. "What my fathers did is good enough for me," is the maxim of the decadent; no man can be his own ancestor is the principle of the progressive. Our primary duty to-day is to face facts as we find them even though they may hurt our national pride, and remember in dealing with them the principal truths of all religions, which are, roughly speaking, to be the universality of spirit, the inviolability of personality, the fact of fellowship, the duty of service and the power of sacrifice.

Culture is not culture if it does not produce the type of mind which will never assist

intellectual or social tyranny. The cultured ones are the free spirits of the world. Humanism has been the fundamental assumption of Indian culture. The world is one family. The ideal sage of ancient India is one who exclaims: "While there is a soul in prison, I am not free; while there is an enslaved community, I belong to it."

INDIA, THE WORLD'S LABORATORY.

While humanism has been the essential keynote of Indian culture, nationalism seems to be the most potent force in our time. It is not India that originally propounded the maxim: "My country, right or wrong," or produced the psychology that one's country is always right. The tremendous urge of the nationalist movement is the direct result of Western influence. Our young men trained in the history of Western nations and taught for years that nothing is more precious than freedom, that freedom is not only necessary but more essential than anything else, seem to have learnt the lesson. We cannot expect them to read the stories of Thermopylae and Salamis without emotion. We cannot construe the march of Garibaldi from Palermo to Naples as a walking exercise round the fort. At a time of life when impressions are freely received and assimilated, when the world has brought no disappointment to love or frustration to endeavour, when the appeal of idealism is intense and the gates of the future seem wide open, our young men and women read the history of the freedom movement in the West. It is not a matter for surprise that their imagination is thrilled and aspiration kindled. They discover that the civilisation of the ancient Hindus and the Greeks developed in an atmosphere of freedom. It is no accident that progress in knowledge and

scientific activity in modern Europe coincides exactly with the centuries which have marked a loosening of the grip of authority on the mind of man. When the human mind is enslaved by tyranny of any kind, we have a dark age. Contact with the West has roused in us the sense of pride and self-respect and contributed largely to the Indian Renaissance. The two currents, the Eastern and the Western, the Asiatic and the European, emphasising as they do, though not exclusively, inward security and outward efficiency have met face to face in India. Nowhere else do we find such close contact and interchange between the two systems. As a result of this process which is still in progress, we may be able to reach principles more comprehensive in their scope and able to meet the complex needs of modern life.

INDO-BRITISH FRIENDSHIP.

The Indo-British association may be the outer expression of the ultimate synthesis between the East and the West. If the British Empire becomes transformed into a political system based on voluntary association, a federation of free communities where law established by consent is supreme, a smaller league of nations effective for world peace, it can only be on a basis of good-will and equality. A firm political connection secured by common interests, a sound economic interchange and mutual industrial helpfulness on healthy lines, a new cultural relationship between two most important sections of humanity, Europe and Asia, in which they could exchange all that is vital and valuable as equal members of the human household, a close partnership in the building of a new and rich culture for the life of a nobler humanity, is an ideal worth striving for. But smaller minds interpret the British connection in a

more sordid way. If empire means markets for the central power, men, money and munitions for planting the flag in the extremes of the world, if it means the massing of troops in a variety of colours against similar groupings on battle fronts, if it means the exploitation of the weak and the backward, such an empire is a vulgarity, a reaction, a danger to the peace of the world. If the larger objective prevails, if good-will and sympathy govern Indo-British relations, the empire will become more enduring. The bonds of friendship are a defence more solid than soldiers and machine guns.

THE ROUND TABLE CONFERENCE.

The eyes of the world are now fixed on the Round Table Conference which is to meet soon in St. James' Palace in London. If the delegates meet in the mood of shareholders anxious for their dividends, there is little hope of any right settlement. India is not a subject to be administered but a nation seeking its soul. For the Indian mind, ideas are more potent than facts even though the ideas may be illusions. The Indian thinks and feels in terms of national pride and self-respect. He stresses the shame of subjection and the lines of sorrow which even the best Indians bear in their faces. While the British seem to exaggerate the demands of security, the Indians emphasise the right to liberty. Security and liberty do not always coincide. Are we to have the maximum freedom consistent with the minimum safety or minimum freedom with the maximum safety? That is the problem. No heavier task than that which awaits the British is ever likely to fall on it. If one course is fraught with risk, the other is fraught with greater risk. While conflicts of interest can be composed by reason and

argument, conflicts of passions produce fear and suspicion, which make all peaceful solutions difficult. The problem can be solved only by that sympathetic understanding of another's point of view and by that true statesmanship, which steadily looking to the future avoids stressing the obstacles which loom so large in the path of the mere politician whose eye and whose ear are on the ground only one step in advance of his feet. Many of us who wish well for peace and freedom hope fervently that Great Britain will rise to the height of its vast opportunities, take occasion by the hand and make the bounds of freedom wider yet.

CONCLUSION.

(Graduates of the University, it is a privilege to be alive to-day. History is being made before your eyes. Everything is on the move. Nothing is settled. You will live to see changes, political and social, greater than any

which have taken place in our country within living memory. It is the duty of intellectuals to give an informed and decisive lead to the people. It is no use adopting an attitude of laziness on the comfortable view that institutions are not made but grow, and difficulties which seem too thorny for timid fingers to touch will settle themselves by being left alone. If we leave society to reform itself, the whirlwind will come on us. It is your duty to plan and build wisely. Remember in all your activities the central principle of all good life

Śrūyatām dharmasarvasvam
śrutvā caivādvādyatām
Ātmanah pratikūṭani
pareṣām na samācaret.

It is my earnest wish that the sons and daughters of this University may increase in virtue, learning and numbers, and go forth into the world equipped with knowledge, filled with culture, servants of the Ideal. Farewell.

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AGRA UNIVERSITY— CONVOCATION ADDRESS.

By

Sir ROSS BARKER, K. C. I. E., C.B.,

President, Public Service Commission, India.

I NEED hardly say how highly I appreciate the honour of being invited to deliver the Convocation Address of Agra University. Agra is a place endeared to the whole world by its beauty and its history. It is memorable for many things, but addressing a gathering of the members of the University, I like best to associate it with the great name of Akbar. So much was the city his, that at one time it was commonly known as Akbarabad or the city of Akbar. Here he lived a great part of his life and here he was buried. He was a great emperor and a great patron of learning. He was a lover of tolerance and in his pursuit of wisdom, he was impatient of the controversies which divided class, race and creed. It would be well that something of his spirit should infuse the University of this city. Nothing could have rejoiced him more than to find in his old home so large a body of men devoted to the study of learning. We all know how tongue-tied he proved to be when he attempted to expound his religion from the Mosque at Fatehpur Sikri. I cannot help thinking that if he occupied my place to-day, his diffidence would have vanished and he would have addressed you with a wisdom and an eloquence to which I cannot aspire.

A journalist recently wrote that a person who is called upon to deliver a Convocation Address to outgoing graduates of a University, needs all the sympathy that one has to spare; and I demand your sympathy not only because you know so much more about everything than I do about anything, but also

because it is so difficult for the navigator of a Convocation Address to steer a course between the Scylla of the platitudinous and the Charybdis of the controversial.

There is however one matter in which I hope to enlist your agreement. I am a profound believer in the qualities of the Indian under-graduate of the present day, both mental and moral. I have in the last few years seen many hundreds of Indian under-graduates and graduates, and I have been greatly impressed by their capacities. Of course in any large number of men there are the good and the bad. Among the bulk, however, the industry, grit and perseverance shown in acquiring knowledge, often amidst great difficulties and obstacles, which the student of the West has seldom to encounter, have won my unfeigned admiration. And this is not all. During those years, in the office which I hold, it has been necessary on many occasions to inflict on the students, who come before us, the keenest disappointments and sometimes to give effect to decisions which may seem harsh. The conduct of examinations is a difficult matter, and I know that occasions may arise when an examination does not seem quite fair, or a candidate feels doubtful whether full credit has been given to him for his answers. No one knows better than I do how bitter some of these accidents may be, and how disastrous is the effect they may have on the future career of a student. Nothing has delighted me more than the temper in which Indian students endure adversity. I cannot remember that during all these years an Indian in the moment of severe disappointment has said or written anything which was rude, bad tempered or intemperate. They have been invariably good-humoured and courteous, and whether

we have done right or wrong they have been willing to credit us with the desire to do our best. There is no better test of a man's character than the way in which he stands disappointment and in this respect the Indian student stands very high.

I regard this matter of the Indian student as of vital importance to the future welfare of India, because it is only Indians of the highest character, moral and intellectual, who will be equal to the greater responsibilities which constitutional changes must cast upon Indians at no distant date. India must look to the Universities for its future statesmen, and everything depends on the power of the Universities to constitute themselves nurseries of statesmen who will lead India to a happy and prosperous future. It is for this reason that I am devoting the greater part of my address to-day to a discussion of those ideals the pursuit of which may make a University a beneficent force in the life of the country. Perhaps I need hardly apologize, if I base my address chiefly on an experience of the Universities of the West, because they have for the most part existed as many decades as the Indian Universities have existed years, and the true influence of an institution can only be studied by surveying its history over a long course of years. I am aware of course that I am addressing an affiliating University with colleges scattered over a wide area and, if I speak of the ideals of Universities and appear to disregard the colleges, I will only say that I do it for purposes of brevity, and to avoid repetition, will say now that the aims of a college should be identical with the aims of the University of which it is a component part.

I must first however congratulate the young men who, on the completion of their

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University career or of a stage in their University career, have to-day received degrees in many branches of learning. I wish them heartily success in any career on which they may embark, and I hope that their proficiency will redound not only to their own benefit but to that of India. To use the words of Milton, I hope you will all go out of the University enflamed with the study of learning and the admiration of virtue, stirred up with high hopes of living to be brave men and worthy patriots, dear to God and famous to all ages. I would have you remember that in a wider sense your education is only just beginning. You are like apprentices who have collected the tools of your craft. You will be judged by the way in which you use them in after-life, and as you are judged, the University which has equipped you, will be judged.

In a Convocation such as this and in a new University, we see degrees conferred with all the ancient ceremonial, the strange titles such as Bachelor, Master and Doctor, and the antique robes which have distinguished the conferment of degrees and the solemn acts of the Universities of the West for some seven centuries. At first sight it might seem inappropriate and even incongruous to introduce into an oriental country with traditions so different from the pageantry of Europe, but I believe the founders of Universities in India acted wisely in this matter. The identity of forms and ceremonies is a symbol of the catholic character of Universities and betokens the brotherhood which should unite men of learning throughout the world. The University of Oxford is probably not less different from the University of Paris than it is from the University of Agra. Each Uni-

versity develops its own characteristics and its own corporate type, but shares with other Universities a unity of purpose in its devotion to scholarship and wisdom. The European Universities found their origin in a nucleus of persons devoted to the pursuit of learning, and as their learning became known, those who cared for the higher studies flocked to them to be taught. The birth of a University was almost unconscious, and though it is often possible to fix a date at which a University attained a corporate existence and was recognised by Royal Charter, it was generally the case that long before this event it was a seat of unrecognised and unincorporated learning. In the middle ages scholars gathered at a University from all parts of Europe. They were often incredibly poor, uncouth and ragged. They were fiercely contentious, undisciplined and riotous. Within the University itself, nation set itself against nation, religious against secular, one school of philosophy against another in a strife which did not stop short of physical violence; and the scholars only achieved a common purpose in their resistance to a common foe, whether it were the townsmen of the town in which their University was placed, citizens whom they regarded with the same antipathy as the Bolshevik bestows on the bourgeoisie, some great ecclesiastic who claimed to exercise jurisdiction over them or even the king himself. One thing however may be said in their favour and that is that for the most part they pursued learning for no material ends. They were inspired by a desire to acquire wisdom and the records of those days are full of accounts of men who spent almost their whole lives wandering from University to University in Europe in the search for that scholar who could teach them most.

It is equally true to-day that a University falls short of its ideal if it is not primarily a place of learning. It is not a factory for the manufacture of degrees, and though teaching must occupy a prominent place in its functions, it is necessary that it should number among its members those who follow learning for its own sake and not for the titles which it carries with it. The material rewards of learning in this and in nearly all countries are small. The man who devotes his life to scholarship seldom rises to place or power, to material wealth or even to a widespread fame. He has some of the characteristics of the hermit in that the inner life is more to him than the outside world. He aspires to the cultivation of his own mind rather than to a mastery over the minds of others, and this aspiration towards self-perfection, irrespective of its external advantages, is a quality which is even more familiar to Oriental philosophy than it is to the Western world. The learned man however differs from the hermit by the fact that he is relieved from all reproach of selfishness in that he imparts his wisdom to others and so sweetens not only his own life but the life of his pupils who fall beneath his influence. It is however essential that a University, if it is to take its place on an equal footing with the other Universities of the world, should afford ample scope to those whose main mission in life is study and scholarship rather than class-room teaching. Learning is constantly progressive and it is the business of Universities to be in the van of progress. If the entire energies of your ablest men are absorbed by the business of imparting text book knowledge and preparing the young for degrees, it is inevitable that scholarship should stagnate and progress end. It is for this reason that I was glad to see that Canon Davies in his speech at the First Con-

vocation of this University said that he would never be satisfied until research had a recognised place in Agra. It was a realisation of the same truth which led Sir Asbutoosh Mukerji to devote his energies to the development of higher studies in the University of Calcutta possibly at some sacrifice in other directions.

In an age, the chief passions of which are sport, speed and machinery, it may be asked by some what useful purpose the scholar achieves in the scheme of things. It is true that there are some learned men whose learning has a material value. They tell us how to make two ears of corn grow where one grew before, or they produce some miracle of ingenuity in the realm of science, but it is not to those I refer, but to those whose studies are devoted to non-utilitarian ends, such as philosophy, history and languages. Such men never fly from England to Australia; they show no great proficiency at games and they do nothing to win the admiration of the masses. I think I gave the answer earlier when I said they sweeten life. Of itself it is a good thing in the midst of the crowd's ignoble strife to contemplate those who are not striving. The scholar's life in its perfection is as much a work of art as a beautiful picture or a piece of sculpture. It is good for the soul to contemplate; and if we cannot withdraw ourselves from the struggle for existence with its unpleasant necessities and its often sordid ambitions, it is a refreshment to our spirits to realize that there are men to whom those things are as nothing and that there is a greater prize in life than mere material success. Apart from this the immediate influence of the scholar on those around him is great by example and inspires in his associates an admiration for things

which are of good repute and even the inclination to pursue them.

In fact, the civilisation of a country may in no small degree be judged by the attitude it adopts towards men of learning. In the nineteenth century, Germany outstripped other nations in its admiration for learning and was in the forefront not only in the measures it took for the education of the masses but also in the facilities it afforded to its learned men to devote themselves to the higher studies. The Professor in Germany was rather like a brilliantly endowed younger brother in a family of robust, boisterous and athletic elders. He was regarded with a certain pity as a man not fitted for the rough and tumble of life, with great tenderness and with an immense admiration. He lived humbly and modestly and was poorly paid, but Germany knew what it owed to him, and the poor Professor was enriched by the knowledge that he was the pride of his country and that his reputation was European. He did much to spiritualize a nation whose rather too abundant virility is apt to produce qualities which are the reverse of admirable. The French, in whose temperament, a passion for glory is always at war with the sternest practicality regarded the man of learning as mainly an instrument of instruction; and in the higher realms of scholarship they have always been attracted rather by wit and brilliance of expression than by profundity. The United States patronize (and I use the word deliberately) learning on a very large scale. They are not a people whose mind naturally runs to scholarship, and there are many indications that in some parts of the States the purpose of a University is regarded as purely utilitarian. The University is however one of many aspects of life on this planet,

and in that aspect, as in all others, the United States have made up their minds to lick creation. One of the favourite methods by which the American millionaire pays ransom for gains which the proletariat are apt to regard as ill-gotten, is to endow or add to the endowment of a University. Enormous sums are lavished for this purpose and the buildings and surroundings of some of the American Universities are beginning to rival in beauty and dignity the buildings of the older Universities of Europe. They have succeeded in doing also something which is much more difficult and which represents one of the most valuable achievements of a University. They have created an atmosphere and tradition of their own so that the American business man looks back on his University with the affection due to an Alma Mater. Possibly it may be said that the Americans have committed the cardinal mistake, a mistake not unknown in this country, of lavishing too much money on buildings and too little on men. The University teacher in America is badly paid; and in a country where undue reverence is paid to wealth, he suffers in prestige from that cause. America with its devotion to commerce and its pursuit of prosperity is apt to look down on learning as an occupation for lesser men who should be encouraged and patronized but not imitated. The aims of the University are apt to be perverted by ideas of big business and their outlook is too utilitarian. This however is only true of some, and the more famous Universities of America can challenge comparison with the best Universities of Europe.

The English attitude to Universities is curious. The English are, above all other people, reputed to run to type, to be lovers of the ordinary, to distrust enthusiasm and to

suspect originality. Yet in spite of these characteristics they have managed to turn out more extraordinary men with a greater variety of characteristics than any people in the world; and by extraordinary I do not necessarily mean men of extraordinary gifts. I mean men out of the ordinary. It can scarcely be said that the English are great lovers or admirers of learning. The last thing the ordinary father would desire for his son is that he should become a professor; the high brow is suspect; and if a man possesses learning he would do well to conceal it in ordinary society since it is the tradition of the English to conceal their best qualities. Thus the Universities in England might have been expected in England to meet with a certain measure of neglect. Soon however the average Englishman made the surprising discovery that the Universities for whose learning he had but little use somehow managed to produce exactly the type of Englishman he most admired. There was something in the atmosphere of the place, in the quiet of its immemorial buildings, in the aggregation of learned men leading celibate lives (as they were then required to do), in the assembly of generous youth from all parts of the kingdom, in the maintenance of hoary traditions, something quite intangible but very definite, which worked on the spirits of its students and sent them out into the world well fitted to take their place in the life of their nation. If the Universities taught but badly in those days, they did at least unconsciously instil a love for beauty, a respect for tradition, a spirit of moderation and a wide outlook which have been of incalculable value in building up the national character. This development was not without its evils. The influx of the wealthy or moderately wealthy

created difficulties for the poor student who had been the backbone of the Universities in the Middle Ages. Among the wealthy came many who had no desire or intention to devote themselves seriously to the studies of the place, and the teachers were no longer anxious to teach since students did not desire to learn. Gibbon has told us in language perhaps too unmeasured and general, of the decline of the University of Oxford in the eighteenth century and it was not till the beginning of the nineteenth, that its studies were reformed and modelled to the stern pattern of the examination system. If however the Universities decayed in learning, they did not decay in the humanities, and their gain was a gain to the general social life of the country. One of the great missions of a University is to instil into the minds of those, who may one day be our governors, those qualities which may enable them to govern rightly. They should learn in the University to have a respect for law and civil liberties, since it is on law and civil liberties that we depend for our civilisation. They should acquire patience, moderation and a sense of proportion. They should respect and learn to understand the opinions and feelings of others, and be unwilling to attribute evil or interested motives to those with whom they are in disagreement. They should nourish an undying passion for liberty and truth, and a hatred for injustice and humbug, and above all they ought to cultivate that quality which should be the distinguishing characteristic of the University and which Matthew Arnold described as sweet reasonableness.

Then I should like to draw your attention to the connection between learning and beauty. There are many kinds of beauty, both external and internal, and of those

which belong to the soul of men, the most outstanding are the beauty of wisdom and the beauty of holiness. It is a remarkable thing that the most beautiful external manifestations of man's handiwork are the outcome of these two internal beauties. The most lovely buildings are schools and colleges devoted to the study of wisdom, and mosques, temples and churches devoted to the pursuit of holiness. In architecture the palaces of kings may be gorgeous and splendid, courts of justice stately and sombre, government offices prodigal and magnificent; but they seldom achieve real beauty and are not comparable in this respect with edifices devoted to religion and learning. It is not easy to understand to what this association between external and internal beauty is due. To take as an illustration the University of Oxford. It is the growth of many centuries, it is the work of numberless architects, it seems to have been devised on no coherent plan and it has been built to the orders of men who had no special skill in architecture and generally no ample funds to lavish on buildings. Somehow nevertheless its many builders have achieved something which is complete in itself, a unity almost perfect in all its parts. It embodies the spirit of the place and in turn it keeps that spirit alive. We can only believe that beauty in the mind insensibly, but necessarily, communicates itself to external objects, and that the loveliness of the Universities in England and America is, to use the words of the catechism, an outward and visible sign of an inward and spiritual grace.

Now the result of all this is that to many Englishmen scattered all over the world and engaged in very diverse occupations, the University and the years they spent there,

mean more than almost anything else in life. It represents an inspiration, a memory of good and a bond of fellowship. This feeling is often not expressed but it reveals itself in unsuspected directions. That great man, Lord Birkenhead, was regarded as a statesman, a keen, ambitious and practical man and a great controversialist. Few would regard him as an idealist or as one inspired with a spirit of reverence. Yet nothing could exceed his lifelong devotion to the University in which he was educated, and in the last conversation I had with him, this great political warrior told me that there was nothing which would please him better than to spend his last years in his old College at Oxford.

I now come to India, the Universities of which are modern, not the growth of centuries but the creation of statute, not the spontaneous outcome of the Indian genius but importations from outside, constructed on a western pattern.

Time has not mellowed their walls or enshrined their traditions. They have been evolved rather hurriedly to meet a cry ever increasing and more insistent for University education. The resources available have seldom been sufficient to do all that is required of them and ultimate ideals must often be sacrificed to immediate and pressing needs. They have no ample endowments and are dependent for existence on external support. The numbers of students who have flocked to their gates have threatened to outstrip the abilities of their teachers to deal with them and in many Universities (I do not know whether it is so in Agra) it has become necessary to sacrifice that close personal contact between teacher and taught which is the foundation stone of good University teaching. In many Universities (and again I do not know whether it is so in Agra) the teachers are too few and they are underpaid. A University must suffer in its teaching if its teachers are not given abundant leisure for the prosecution of their studies, and while it is impossible to pay teachers very high salaries, it is important to remember that the acquisition of culture is expensive and that the University teacher should be in a position

to acquire in reason the books which he needs and to enrich his mind by travel.

These difficulties and inconveniences mean little more than that the newly founded Universities of India have not yet had time to adapt themselves completely to the environment in which they exist or to cope with the immense demands which are made upon them. It matters little that the ideal is not attained, provided that it is followed. What would be fatal, would be to abandon the struggle, to be content with something less than the ideal, and sacrificing the true University spirit allow a University to sink into a mere degree giving machine, the efficiency of which is judged by the prodigality of its output. I have little fear that in the long run this will happen. There are enough Indians imbued with the spirit of true wisdom and conscious of the tremendous mission, which Universities must perform in the national life, to overcome the temporary difficulties which beset Universities and to steer their policy in the right course, so that the University in India will become primarily a place for the cultivation of spiritual and mental well being and not a place for the advancement of material interests.

I hope I have not conveyed the impression that I desire an Indian University to become exactly like a Western University. That is far from my idea. It has a different civilisation and culture behind it and it should develop in a very different way producing its own atmosphere. In fact it will succeed precisely in so far as it becomes an embodiment of all that is best in the national life and not a mere replica of Western institutions. The ideal one does set before an Indian University is that it should be a place where sound learning flourishes, that it should be dignified and beautiful in its external surroundings and its inner life, that it should be able by its atmosphere and traditions to win the affection and gratitude of its pupils and that the good influences it imparts to its students should permeate through them to a wider circle and inure to the good of India as a whole.

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SOME PERSONALITIES

By

Principal P. SESHADRI, M.A.,
Sanatana Dharma College, Cawnpore.

THE secret of personality will perhaps never find clear and adequate explanation, but it is everybody's experience that he has inspiring memories of distinguished men he has met in the course of his life. Sometimes it may be a mere look or a passing interview unremembered by the great man, but a delightful experience for the young person. It is not surprising, for instance, that Browning wrote in the *Memorabilia*:

"Ah, did you once see Shelley plain,
And did he stop and speak to you?
And did you speak to him again?"

Sometimes, it is more intimate contact amounting to various degrees of acquaintance and friendship, but in all cases the influence is of the same kind, particularly ennobling to one who has caught the inspiration. Unfortunate indeed is the man who has never been impressed by the greatness of at least a few personalities in the course of his life's long journey.

Among the distinguished personalities I have met in life, I am inclined to give a very valuable position to the late Sir Ashutosh Mukherjee, to whom the cause of higher education in India and particularly in Bengal owes so much. There is no need to speak here of his splendid services to the University of Calcutta, his burning patriotism, his generous recognition of talent in every quarter and his great success as lawyer and judge. But it is to the variety and profundity of his academic learning to which I like to pay a tribute on this occasion. His learning was truly amazing and the best University

scholar could discuss things with him on any subject with pleasure, if not even with profit. Literature, History, Philosophy, Science, there was no subject which he did not seem to understand and on which he could not talk with knowledge and distinction.

I have pleasant recollections of taking him out on evening drives in Benares, during one of the Puja vacations, he used to be fond of spending in that ancient city and it was then that I discovered how really encyclopædic was his knowledge. I had occasion to speak one day of the Portuguese epic on India, the *Lusiad* of Camoens, but he knew all about it, and he could enter into a detailed discussion of the relative merits of its English translations by Mickle and Burton. Our conversation then turned on local history and the campaigns of Warren Hastings in Benares and its neighbourhood, but he knew all about them too, including even the Hindi folklore on the subject. We touched on contemporary English poetry and he was quite prepared to discuss the claims of various writers who would deserve inclusion in a list on the subject. I made enquiries regarding the various texts of the *Ordinances of Manu* and he was prepared to enlighten me regarding every detail concerning the ancient work. I can claim to have met some learned scholars in my life, but I should have no hesitation in saying that the most versatile of them was the late Sir Ashutosh.

Sir Michael Sadler, the well-known educationist, who presided over the Calcutta University Commission, at one time Vice-Chancellor of the University of Leeds and at present Master of the University College, Oxford, is another personality whom I would like to mention in similar terms of praise. It was when he came to Benares in connection

with his work on the Calcutta University Commission that I had opportunities of meeting him, not merely in the formal relations of office, but also in more familiar personal contact. His intellectual charity, grasp of fundamental issues relating to any question and impartial detachment of mind when conducting a discussion, were things which I admired much when I saw him talk to a meeting of the Professors of the Central Hindu College I had convened to meet him. At this distance of time, when nearly fifteen years have passed, I can recall the three issues propounded by him to us that morning: How are we to reconcile the claims of democratic control with educational efficiency? How shall we make religious education a success in the face of the onslaughts on spiritual faith made by modern science? What are the practical steps by which University instruction can be imparted through the mother-tongue in India? There was no befogging of the mind; no learned talk without point and no indefiniteness of speech of any kind. It is no wonder, discussion then became a delight and we parted, if not with unanimous opinions on the problems suggested, at least with the satisfaction that we knew what it was we were talking about.

But one is impressed by the sweetness of his personality, more than even by his outstanding intellectual qualities. He is the embodiment of good manners and in spite of a touch of Victorian pomp and stateliness about his ways, he has a cordiality of spirit which wins everybody over to him. I spent another morning with him gliding down the entire length of the river in Benares in a pretty boat belonging to His Highness the

Maharajah of Benares, surveying the ghats and talking of all things under the sun, and I cannot think of many other persons with whom conversation has been so edifying. We walked along the narrow lanes near the temple of Vishwanath and I can remember to this day the touching manner in which he stood aside, hat in hand, his head bent low in reverence, as a corpse passed us being borne along for cremation in the Ganges.

At least to show that even chance meetings can sometimes leave a lasting impression, I should mention the famous French statesman, who has passed away this year, George Clemenceau, the Tiger of France, whom I met at a public function in the course of his Indian tour. The mere appearance of great men is sometimes an indication of their eminence, and it was pre-eminently so in the case of Clemenceau. He looked a huge broad-shouldered giant, though not particularly tall, and as he looked at you through his bushy eye-brows and shook you vigorously by the hand, you had no hesitation in thinking that you were face to face with one of the great men of the world. His eighty years and the strenuous labours through which he had passed during the Great War had not dimmed the light of his personality, and it was an unforgettable experience to have exchanged even a few words with him. He had just finished visiting one of the Indian States, where he had gone for sport, and as he told me that he had enjoyed his Indian tour immensely, I recollected his remark that tiger-hunting in India was not so dangerous as politics in France! His faultlessly correct English accent, in spite of his being a Frenchman, was another attractive feature about him,

When I was still in my twenties in the South as Principal of a Second-grade College in the Madras Presidency, I had occasion to meet His Highness the Gaekwar of Baroda for the first time at Ootacamund, an experience repeated on many later occasions in various parts of India. His Highness was then in the fresh vigour of his powers, and it was a pleasure to watch the working of his keen and active mind. I have very rarely seen such intellectual vigilance, such alertness of understanding and above all such insatiable desire to learn about things. He had put no less than fifty questions in about half an hour, and it was not easy to do justice to the delicacies placed on the table with any

attention to the enquiries addressed almost every minute. He has always had a wonderful catholicity of mind and spirit and it is easy to say that even if he had not been a ruler, he should have been a distinguished personality.

This list is by no means exhaustive, but it is hoped that enough has been said to show that contact with persons of this type is among the most interesting experiences of life, provided one has the valuable quality of looking for the good in others and respecting eminence wherever it may be found. In any case, there can be nobler virtue to be held up before the youth of any country.

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ART, RELIGION AND LIFE.

By

Mr. P. K. SESHADRI Aiyangar B.A., B.L.,
Vakil, Chingleput.

THE vision of beauty has been the theme of all art. It is purposive, and attempts to visualise beauty in sensuous imagery, which is the only vehicle to convey human thoughts, feelings, emotions, hopes and fears. It fulfils itself by its suggestiveness and not merely by its expression. It satisfies by the thought it stimulates more than by what it unfolds. In its totality, it does not consist merely in, and is not exhausted by, what it brings to the knowledge of the senses. The limitations of art are rigorous and well-defined and a true work of art can only approximate to the beauty that lies behind its setting. Creative art is by its very nature but a partial revelation of the creative force which in its unfolding is trying to express its full possibilities. This is just the way and fashion of the one infinite spirit which ever and for ever creates but does not exhaust itself in its revelations, because it is immeasurably greater than its manifestation. Art is therefore after all "an imitation of that perfect spontaneity" where intuited reality lives freely in the fulness of its expression. It is an effort to imprison beauty in the actual pictures of life. "It is an attempt to put in a clear symbol a power which exists in the unseen world embodied in that particular form."

"Artistic beauty is higher than the beauty of nature. For the beauty of art is beauty born—and born again—of the spirit. And as the spirit and its products stand higher than nature and its phenomena by so much the beauty that resides in art is superior to

the beauty of nature." The ideal of beauty is not that picture of loveliness where no more is meant than meets the eye. Artistic expression which is a mere formal sense of the agreement of a content with its external form is not a vision of beauty which is a joy for ever. It is not alone the mould of fashion and the glass of form that denote art truly but it is the irresistible bubbling up of an intellectual wonder, a spiritual exaltation beneath the setting, and below the surface of that form that constitutes art's true essence. When art ceases to have the inward urge of the spirit, and when it is no longer inspired by an exalted imagination, which is for ever free in its own domain, art degenerates into a form of loveliness where man is curbed and cribbed and chained to any "tree that grows on the ground." For, when man holds his back towards the light and his face towards the objects which it illumines, he rejoices in them without knowing whence came the illuminating light that is beauty, truth and joy. Love which is of nature born holds the lover captive and destroys the beloved. An artist who is ever in bondage to loveliness reminds us of the invisible worm which by its "dark secret love" destroys the life of the budding rose. Beauty which is of the spirit has no "silken net" to catch its votaries nor a "golden cage" to shut them up. The artist who revels in the beauty of the spirit is free, ever free, and is endowed with prolific creativeness. Beauty is the spiritual essence, the inner core of things, the Antaryamin Brahman of the Vedantist, the underlying unity that binds the multiform diversity.

"Beauty is the eternal spouse of the wisdom of God

And angel of his presence through all creation

Fashioning her new love realm in the mind of man."—ROBERT BRIDGES.

We see in this singularly suggestive definition the concept of Sakthi as the creative and sustaining power of God as disclosed to us in the various Siva and Sakthi Agamas.

Tolstoy, who took 15 years to think and express his view on art, referring to the definitions of art as the manifestation of some mysterious idea of beauty or God, has characterised it as "fantastic," "unfortunate" and founded on nothing. The chief ground of his attack was that it is indefinite and precludes all attempt at definition owing to its comprehensiveness embracing, as he says, "Philosophy, religion and life itself." Hence he discarded that theory of art which prided itself as the expounder of this metaphysical concept of beauty. He has defined art as a "human activity consisting in this, that one man consciously by means of external signs hands on to others feelings he has lived through and that others are infested by those feelings and experience them." As I shall try to show at the end of this discourse, Tolstoy's definition of art emphasises the bye-product of an artistic life whose prime motive is to reveal in necessarily imperfect form the concept of beauty, truth and goodness, three identical names for the one spiritual aspect of perfection. It is therefore for this reason that Tolstoy's theory of art is deficient in comprehensiveness and unattractive as it eliminates the grandest purpose of art as the revealer of spiritual concepts of beauty and goodness.

Again, according to Tolstoy, perfect art is that which has a moral content and a

beautiful expression and arises out of a sincere feeling of the artist towards his work. But in the grander concept of art whose sole purpose is to ennoble and elevate the soul, beauty is its content, suggestiveness is the expression and a sincere feeling is its inspiration. You will see that a moral content is involved in the beauty content, because divinity transcends all ideas of morality and includes them.

If beauty in expression means, as Tolstoy meant, correspondence of form with content, then it lacks the ennobling quality of suggesting more than it expresses. Therefore I feel that for definiteness and clearness Tolstoy has sacrificed the soul-stirring and elevating content whose very claim to acceptance is its indefiniteness. Do you not feel that the nobler and more elevating art is in the attempt to imprison metaphysical beauty in the actual pictures of life than in letting in a moral content within a beautiful expression? The latter is involved in the former and the former does not exclude the latter.

The ideal beauty of the artist exists everywhere. "The universe is crammed with it. Wherever the telescope ranges it discovers beauty, and wherever the microscope lets us see the minute and infinitesimal, there too, we find surpassing beauty. The world is an amazing storehouse and conservatory of beauty." It is responsive, and lays itself open to discovery, if we rejoice at it and feel that it came from Him. As St. Augustine has said, "In so far as it is from Him it is good and sweet. But it will justly become bitter if loved apart from Him, because any of the things which He has made, if for the love of them we desert Him, is loved

unjustly." In the presence of that beauty everlasting all bondages "prove the fetters of a dream." Tukaram had said: "I have seen my own death with my eyes. The result is incomprehensible rapture. The three worlds are filled with joy and I have enjoyed as the soul of all. By sense of individuality I was confined to one place and by its abandonment I have become all reaching." This is the vision of the Beauty that he saw which is the incomprehensible rapturous joy that underlies creation. It is therefore for that reason I think that the poet of the Celtic Renaissance sang "Joy is God and God is Joy," and in his realm "there is no law, nor rule, nor have hands held a weary tool, nor change nor death but only kind and merry breath."

An artist is he who has such a vision of beauty and which he attempts to portray. He is one who thinks and feels before he portrays, and after all the best expression is not the truest in the spirit. A yogic concentration is a condition precedent to genuine art. Looking at the matter from the point of view of psychological aesthetics, "the word beautiful implies the satisfaction derived from the contemplation not of things but of aspects and such satisfaction undoubtedly involves intense complex and reiterative mental activities and has an undeniable power for happiness and hence for spiritual refreshment."* "Within ourselves there is a continual movement outwards from feelings towards thoughts, then to action from the inner to

the outer, from the vague to the definite, from the emotional to the practical, from the world of dreams to the world of actual things and what we call reality." In a state of self-surrender the artist gets filled with the vision of beauty which is the joy supreme. "O, Master poet, I have sat down at thy feet. Only let me make my life simple and straight, like a flute of reed for thee to fill with music." This is the state of attainment of artistic excellence and then comes the stage of concretisation of the spiritual essence.

Art therefore thrives best in the thoughts, feelings and emotions of its votaries and gets diluted and becomes insipid in its descent into form. Tolstoy describes art as "the spiritual organ of human life" and states that it arises out of the "artist's" inner need to express a feeling that has accumulated just as for a mother sexual conception arises out of love." When the artist has reached the fulness and comprehensiveness of vision, he pours out as large and variegated concepts of the spirit as would satisfy the manifold varieties of human intelligence and fancy. The true artist betrays himself easily to the responsiveness of intellectual comradeship in just the same intensity and clearness of the critic of art.

God is the truest and the best artist. He is the ground-work of all art and the inner ruler hiding Himself behind the concrete background of His own making. By a ceaseless play of His creative energy, He evolves the cosmic manifold and hides Himself in the infinite varieties of His manifestation. He responds to the appeals of His devotees in the way and manner of their feelings. He is in His very essence common to all and special to each. In Him alone art finds its supreme unity of content and form neither losing

* Compare Robert Bridges' *Testament of Beauty* :—

For what were pleasure if never contemplation
gave

A spiritual significance to objects of sense
Nor in thought's atmosphere poetic vision
arose?

itself into the other but both existing in harmonious union. God typifies the essential transcendency of spirit and immanantism in the cosmos existing for ever as one indivisible entity. All opposites are reconciled in Him. Heaven and hell, knowledge and ignorance, good and evil, truth and error, subject and object, beauty and loveliness dance in pairs to the tunes of celestial music, each vanishing into its opposite, and getting dissolved in His inseparable oneness.* The One without a Second is both the limitless and inexhaustible source of all activities functioning from beyond and outside of the universe, and at the same time is all pervasive in the cosmic variety; and the joy of life is where man tries to comprehend the spirit of both these distinct but inseparable aspects. God is like an ocean with a deep expanse of water lying unruffled underneath and the waves rolling on the surface. While man is filled with this vision of beauty, he exclaims "I have known in my body the sport of the universe. I have escaped from the errors of this world. The inward and the outward are become as one sky, the infinite and the finite are united. I am drunken with the sight of this all." When these opposites are "woven fine" they are "a clothing for the soul divine." To reach the great Artist, to breathe the atmosphere of His presence, to lose one's self in His lustre and to join in the "sport of one bliss" is the goal of all endeavour.

The interest to mankind is not merely in the final deliverance but in the process leading up to it. The Advaita Vedanta of Sankara taught the way of deliverance as

* Compare the Stoic dictum that "what is evil in the part is good in the whole" and also the Spinozistic formula that the whole is greater than the sum of all its parts.

consisting in a higher intuition. It refuses to take note of the visible universe by calling it Maya or illusion and turns away from it in its search after the real.* But this was only one phase of India's struggle for freedom in the spirit. Even here one learned author has stated it as his definite opinion that the Advaita philosophy treats of nature as "a *parartha*, a means for the realisation of the final goal or end; for it gives rise to the idea of something which lies at its source and which also lies as its final goal to which it is moving." It is said in the *Anugita* that "spirit uses nature as a lamp with which it enters the darkness." Speaking of the Sankhya system, A. B. Keith says: "Spirit joins forces with nature in order that nature may be revealed to the spirit and that spirit may obtain freedom from its connection with nature. . . . The essential conception is that from unconscious nature there is developed for the sake of the spirit a whole universe." This spiritual elation and response to nature is man's generic mark, says the late Poet Laureate of England and this aspect in its more popular rendering really emphasises the words of another poet who said:

"The smoke ascends to heaven as highly from
the cottage hearth,
As from the haughtiest palace
He whose soul
Ponders this true equality may walk
The fields of earth with gratitude and hope."

The two conflicting ideas of response and repulsion to nature exist in fact and any scheme of life should note it and proceed to give a true philosophy of life. Eastern

* But why this quarrel and dissatisfaction of man with nature? The answer has been given in the "Testament of Beauty." It is because it "springeth of a vision which beareth assurance of the diviner principle implicit in life."

thought has therefore taken in these data from the open book of life and evolved a philosophy of action by drawing freely from the sacrificial mysticism of the Vedas and stating that man truly surpasses himself by a great sacrifice, i.e., by plunging himself completely into the "illusion" of separation and letting himself go in the world of name and form egged on by his intellectual discernment which is the seed of all differentiation and the guide to the edge of the abyss. Then "the reconciliation is effected. The long process of differentiation comes to an end and reintegration takes place." In the words of Tagore: "I dive down into the depth of the ocean of forms hoping to gain the perfect pearl of the formless."

A truly artistic life has been lived in the flesh with remarkable results all over the world. Where the deepest metaphysical conclusions have been commandeered to formulate rules of Dharma and conduct in life as leading to the goal of all endeavour, there we see life lived at its best. The life thus moulded in the forms of the spirit has been lived and demonstrated in the clearest possible terms. It is a truly artistic life where its outward expressions and experiences are making approaches to the winged life of the spirit. Divergences between the ideal and the real serve only as incentives to further effort. Man is like

"The eagle that doth gaze upon the sun
Fears the small fire that plays about the fen"

and so do not charge him by saying that his theories do not reflect his practical being. The ebullitions of man's active life must always arise out of his desire to surpass himself and reach God. He must transcend

himself at every moment of his becoming. In this raging tumult of life's journey through time and space to the spirit which is the source of all time and space is involved a tremendous and unparalleled amount of activity in breadth and intensity. In man the zest for life should be fed on in an ever-increasing ascent by a settled ceaseless activity to see his ideal in all its fulness. Not finding it in any one part of the diverse phenomena, he shuns all its particular expressions. This process of attraction and repulsion to things in nature makes man a mighty hero attempting to reach the heaven by a rapid march through the earth with an energy and enthusiasm

"That round the circle of the world would fly
And search through the corners of the sky."

Hence life should spread itself out and attempt to be exhaustive in its discriminating restlessness. To comprehend beauty in all its wholeness requires a mind cosmopolitan in comprehensiveness and preternatural in quality. This state of mind and condition of activity which are essential for the grasp of the true and the beautiful "call for a spirit with prodigious tentacles so to speak to clutch it." Life is often apt to drift and not made noble and worth living when it is bereft of the inward urge of the spirit. An ideal state of dreamy abstraction where God pours out His wisdom in sleep should be wedded in indissoluble union with restless effort and regulated action. The state of celestial anarchy where man breathes freedom in the spirit and evolves a philosophy of action should urge him to set in the thought "for me alone is the task and for others its reward." Be humble to God but naughty to man and act

"With honest triumphant pride
And this is the cause that Jesus died
He did not die with Christian ease
Asking pardon of his enemies."

In this onward march and progress, the activity of man should not degenerate into alternating positions of recoil and rally, charge and rout, and triumph and despair and thus bring about stult and stagnation.

"To the enamoured soul
Evil is irrelevant and will be brushed aside
Rather it is as with art, wherein special beauty
Springeth of obstacles that have been overcome,
And to graces transformed; so too the lover
in life
Will make obstructions serve, and from all
resistance
Gain strength; His reconciliation with suffering
is eased
By fellow suffering, and in pride of his calling
Good warriorship welcometh the challenge of
death."

There ought to be a purposive and calculated ascent to the divine and this demands as a condition precedent to its attainment a mind at peace with all the world "Like a lamp in a windless place that does not flicker." For verily "love is born in stillness. You must make a void and let love flood in from its infinite source."

Man has no need to be in a hurry. The whole universe has been created to enable the spirit to get deliverance, and eternal cycles of time have been evolved for the stricken soul to emancipate itself from its rounds of birth and death. In a life thus led there are not "the dark nights" of the soul, interrupting the ecstatic moments of the mystic nor undulating approaches to the lord of light that is immortality.

Unmoved man moves on till he reaches the edge of the precipice, and gazes towards the

spiritual horizon, and in the end surrenders himself to the lord.

"Having obtained me great souled men do not come into rebirth, the fleeting abode of misery; for they have reached the highest perfection."

Man has always been in want for more, ever more. He has been yearning for some unattained desire, some unsatisfied ambition and for some unrealised ideal. "It is this presence within us of something inexhaustible which makes us desire more and more and it is for this infinite possibility in us that we never feel satisfied with our actual thoughts and deeds." An attitude of mind which determines his communion with the unseen power behind him always settles for man his scheme of life here below. Each has his own religion which defines to him the ever-shifting limit of his vision and makes him live up to it in the world of flesh. Religion therefore is a state of mind and a condition of activity which each individual adopts for himself. It is neither purely subjective idealism nor purely objective realism. Within its range it seeks not to divorce the ideal from the real in two separate divergent lines.

"Lofty thoughts
In act embodied, my deliverance wrought"
is the final judgment of the truly religious man who conceives the spirit beyond the phenomena and builds his temple for its worship. For, in truth, "the temple of the spirit is the structure of matter." A truly religious man has the vision of an artist. He idealises his attitude to external life and is ever active in reproducing his finished outline. He calls forth his spirit as his guide, friend and philosopher at every moment of his struggle with the external world and

tries to live a life of harmonious union which is at peace with the earth below and the heaven above. It is not a mental attitude which it settles for itself once for all, nor does it chalk out a life of action to hold good for all times. Religion is not a fixed dogma nor a beaten path of activity. Nor is it a fluid content unknown to its votary and incapable of being taken in, to body forth its objective activity. It is the force which drags to shortness the long chain that fetters the mind to the wings of the unknown bird. Matthew Arnold says: "Not a having and a resting but a growing and a becoming is the character of perfection as culture conceives it; and here too it coincides with religion." And again art coincides with religion by its serving as a means of progress towards perfection. But for its divine ordinance man will live a double contradicted life; one in the spirit and another in the flesh, neither reconciling itself to the other. It is the one string which binds in holy union a soulless body and a bodiless soul. But for its transfiguring touch, life would be a long weary march towards destruction. It alone makes an unsatisfied longing "hopefully, endurable or even pleasurable and exalting," and this is brought about "through its mystery of a relationship with perfect beings understood by each individual soul in its own way." In the inimitable words of Keats religion consists

"In that which becks
Our ready mind to fellowship divine
A fellowship with essence; till we shine
Full alchemised and free of space."

Religion in its widest sense of the term means a communion with a higher and unseen power which gives to life—"the most effectual means of stilling the storm of the passions."

"The unbodied joy" of the heavens rains down its rapturous torrents over the miseries of man at the bidding of religion. Religion refines everything that is coarse. It helps in the transformation of the human into the divine. "Religion teaches man the holy art of deep dissimulation" which is "the only defence an honest man has left," for, at religion's earnest call man is ever practising the art of being other than himself. "The tendency to extend our world in ideal directions, to leave the attained for the greater unattained, to see the unwon area lying beyond the limits and fringes of all our conquests is an inevitable trait in beings like us, and it is the supreme mark of our dignity, as it is also a clear intimation of our alliance with a spiritual universe in and around us. 'What is the ground of this uneasiness of ours, of this old discontent,' says Emerson, in *The Over Soul*: 'What is the universal sense of want and ignorance but the fine innuendo by which the soul makes its enormous claim!'" A deep religious feeling does not equate aesthetic delight with mere sense satisfaction. With the armoury of religion, man hugs the eternal spirit or Brahman which "bursts forth or breaks forth whether in the shape of thought and word or in the shape of creative power or physical force."

The practice of religion has been founded on life and its experiences. In the gradual progress of the religious life man has always been contracting the activity of his little self and making correspondingly larger approaches to the higher or universal self. This evolution into the higher life succeeded more assuredly by a process of impersonalisation, i.e., taking more freely from the larger self and expressing it on the canvas of life's activities. In this process of divine movement

from precedent to precedent, the artistic sense has gradually become widened by an upward urge of a deeper and broader vision. At this stage man becomes a type of the universal rather than his own little individual self. The same progression marks the advance of a race in its collective march to the goal.

Art thrives best where it is the handmaid of religion. Where art is confined to the outward expression of the man with a low stage of religious life, then you have nothing more left to appreciate of that art than its finish, technique or refinement. There is not in such expressions any awakening of a sympathetic inwardness in the artistic sense of the critic. The artist who revels in what he conceives to be the ideal, namely, "Art for art's sake" fails to see that it is not the love of art that produces works of artistic excellence but the love of life, greater life, urged on by a creative activity of the spirit. Tolstoy says that art is not that which pleases, or that which amuses or that which offers a solace to the ills of life. Art is according to him "a great matter and its destiny is to transmit from the realm of reason to the realm of feeling the truth that well-being for men consists in their being united together and to set up in the place of the existing reign of force, that Kingdom of God—that is of love—which we all recognize to be the highest aim of human life." In the words of Robert Bridges, the function of Art is "to create new forms of beauty and awaken new ideas that advance the spirit in the life of reason to the wisdom of God." At its lower plane, art is patterned on the surface of life where tumultuous and rebellious passions alone mark man's activity and where he basks in the sunshine of mere imitative nature. Where man slips out of the bounds

of flesh and form and lives in the ever-widening and eternal region of the spirit, he produces works of art which are creative and not merely imitative. The history of the development of art is much the same as the narrative of the progressive religious life. It is therefore that William Blake has identified art and religion and sang "Israel delivered from Egypt, is art delivered from Nature and imitation?"

In a state of true religious exaltation "the highest truth can be lived, can be seen, but can only be partially stated." The true artist alone grasps the truth and sees the vision, but at the same time cannot fully express it in any shape or form owing to the fundamental distinction between the creator and the created or between the spirit and nature.

In India artistic expression has always kept pace with the changes in the religious spirit. Art in this view has not been the result of any effort at portrayal of individual experiences, but of the general religious sense. It won its place in the categories of civilised existence by its attempt at portraiture of the spirit behind and beyond all phenomena. The calm repose beehind the wonderful Buddhasculptures expresses best the Buddhist void or nirvana that is merely a negation of all mundane miseries but has no positive content. Look again at the "Dance of Siva" which has gained its exalted position in the panorama of creative art not because it satisfies the test of the hedonist but because it is an expression of a very high order of the concept of the creative spirit in the full flow of its creative activity. As Dr. Annie Besant has said, true art should not be judged "by the canon of human beauty but by its fulness of symbolism of the verities of the unseen world," because artistic expression at its best

is not the result of natural observation but of visualisation.

Now in all that has been said above, an attempt is made to show that an artistic life is synonymous with a religious life. A religious man in the way we conceive of him is artistic to his finger tips, and an artistic life has its real foundation in the depths of religious experience. It might be objected that in this scheme of life the predominant motive is individual deliverance, in other words, the advancement of self-hood described by Robert Bridges as one of the two "animal instincts in the birth-right of man." It might further be said that we have not laid any special emphasis on the laws of charity, universal brotherhood, forgiveness, ahimsa and other finer virtues that make for the higher and diviner life. But these are the unconscious accretions to an artistic and religious life whose aim is the advance of the self in the life of reason to the wisdom of God. This view is based upon very good reason; for reason replies

"This question is wrongly asked. Who is it that potteth

This question into my mouth, and biddeth me answer him ?

I who have never doubted of my authority
Who am the consciousness of things judging for themselves

Have I not learnt that self-hood is fundamental
And universal in all individual Being ?
And that through mother-hood it came in animals
To altruistic feeling, and thenceafter in men
Rose to spiritual affection ? What then am I
In my consciousness of self but very consciousness
Of spiritual affection up grown to life in me ?
Truly inscrutable and dark is the wisdom of God
But no man cometh unto wisdom but by me."

Is this conception of the progress of the animal instinct of self-hood into the divine and universal self-hood so grandly conceived and expressed by Robert Bridges in his 'Testament of Beauty' a new peep into the problem of the unknown ? Certainly not. Thousands of years ago, Yajñavalkya in the *Bṛahadaranyaka Upanishad* has developed his most famous theory of self-love (*Ātma Kāina*) whereby the egotistic and lower form

of the animal instinct of self-hood ascends by the practice of the religious or artistic life into the self-hood of God. As Dr. Baur has put it : "Yajñavalkya seems to have maintained that self-love lies at the foundation, is the spring of all love. Love is therefore in its nature egotistic. It begins with the love of self (with the instinct of self-preservation) and reaches a termination in the love of self that is of God (Brahman)." So that self-hood is a God-given gift to man and individual deliverance seems as if it were God ordained.

The next question is how does this doctrine of individual deliverance advance the common welfare, the ennoblement of mankind in general, the purging of evil and the enthronement of righteousness and soul-force ; how does this doctrine of self-love help in the diffusion of sweetness and light over the atmosphere of humanity ?

The answer is very clear and simple. The impulse to perfection which is the prime characteristic of the artistic or of the religious life and which is the prime incentive to live the life of reason so as to get into the wisdom of God is capable of diffusing itself into the feelings of mankind. In the words of Tolstoy : "The artist if a real artist has by his work transmitted to others the feeling he experienced. If a work is a good work of art, then the feeling expressed by the artist—be it moral or immoral—transmits itself to other people. If it is transmitted to others, then they feel it and all interpretations are at an end."

The artistic and the religious man in his evolution into the higher life lets fall from his ascent rich perfumes of genuine feelings, spiritual elations, irrepressible ebullitions of sweetness and light and inexpressible joys which pervade the whole atmosphere and help in the collective march of humanity to its goal. Therein lies the secret of the power of art and religion to transcend the limit of personality and to become all-pervasive in the wide region of human action.

SKANDAGUPTA'S SUCCESSORS AND THE DECLINE OF THE GUPTA EMPIRE.

(Cir. 467 to 606 A.D.)

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WE have seen in the last chapter how, on the death of Skandagupta Kramāditya in 467 A.D., there came to the Magadha throne a succession of three sovereigns—Puragupta, Narasimhagupta and Kumāragupta II—whose reigns did not exceed the total duration of a decade, and whose virtues or abilities would hardly have enabled them to sustain the imperial dignity for the simple reason that all of them did not live up to the age when they could have displayed them. It was a circumstance which naturally served to irritate the hostile spirit of the enemies of the empire, internal and external. One general feature of these reigns, therefore, is that their coins show progressive degeneracy and lack of variety. They struck gold coins of the Archer type only ; and even these show deterioration in execution and design. There was a decline not only in gold currency but the silver one ; and except in regard to a single monarch, Buddhagupta, it was the rivals or successors of the Guptas that imitated the example of the earlier Gupta mints.

PURAGUPTA.

The events of the short reign of Puragupta are very obscure. Coins with the name Pura¹ have been found and these are even more debased than those of Skandagupta. They however show by their legends that Puragupta had the title of Śrī Vikramah or Vikramāditya². Allan identifies

¹ See Allan's Catalogue, p. 134, and references to plates given therein. The legend *pura* has a crescent above it.

² *Ibid.*

the Vikramāditya of Ayōdhya, the father of Bālāditya and patron of Vasubandhu and Buddhism, with Puragupta ; but this is very doubtful.³ From certain rare coins which bear the legend Prakāśāditya⁴ and in which the king appears on horseback slaying a lion, thus combining the horseman and the lion types, it has been surmised that Puragupta, with whom Prakāśāditya has been identified by some, (e.g., Hoernle and Vincent Smith), made a bold attempt to restore the purity of the coinage and raise the weight of the pure gold in the Suvarṇa to 121 grains, equal in value to the Augustan Auri and superior in value to the Gupta and Kushān coins. But we do not know how far the identification of Puragupta with Prakāśāditya is correct⁵. First, the coins which bear clearly the legend *pura* are, as has been already said, highly debased. Secondly, the Prakāśāditya coins are supposed to show the letter *ku*⁶, indicating a name like Kumāragupta, who might be one of the later kings of that name. In any case, some time about 470 A.D. we may presume, Puragupta was succeeded by Narasimhagupta, his son by queen Mahādēvi Śrī Vatsa Devi.⁷ All that we can be sure of regarding Prakāśāditya is that he was one of the Gupta princes of this obscure period⁸.

¹ *Ibid.*, Introduction, para. 57.

² *Ibid.*, p. 135. The obverse has the legend विजित्य वसुधां दिवं जयति ।

³ *Ibid.*, Introduction, para. 58.

⁴ Raychaudri's 'Political History,' 2nd Edition, p. 363.

⁵ This is clear from the Bhitari seal.

⁶ This is evident from the Prakāśāditya coins having been found at Bharsar together with those of the Gupta monarchs from Samudragupta to Skandagupta. He could not have been much later than the last of these. The Bharsar hoard was first published in J. A. S. B., 1852, pp. 390—400. In J. R. A. S., 1909, pp. 135—6, Hoernle attributes Prakāśāditya coins to Yaśovarman, but it is not accepted by others.

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NARASIMHAGUPTA (470? to 473 A.D.).

With regard to Narasimhagupta it has to be noted that some writers have identified him with a certain Bālāditya, king of Magadha, who is referred to by Hiuen Tsang as the opponent of the Hun Mihirakula. But there are difficulties in this identification. As Mr. Hemchandra Raychaudri observes¹ "It has been overlooked that Hiuen Tsang's Bālāditya was the immediate successor of Tathāgatagupta who was himself the immediate successor of Budha Gupta" while Narasimha's parentage and place in succession was quite different. Again, according to the Chinese pilgrim, Bālāditya's son and successor was Vajra, but Narasimha's son's name was, we know, Kumāragupta II. Further, it is now recognized that Mihirakula began his career, as will be shown presently, about A.D. 502, thirty years after the death of Narasimha. It is obvious therefore that the Bālāditya of the Chinese tradition is a later individual. Narasimhagupta's queen was Mahā-lakshmi Dēvi; and it was her son Kumāragupta II that came to the throne in 473 A.D. The latter was, as has been already said, probably a child at the time of his accession.

KUMARAGUPTA II (473—476 A.D.).

During the three years' rule of Kumāragupta II, the already-weakened Gupta power was growing still weaker. Three or four records of his have been thus far discovered. One of them is on a silver seal found² at Bhitari in Ghazipur District. The second is an interesting inscription, dated in G. E. 154 and 157 (A. D. 473 and 476),

¹ 'Political History,' 2nd Edition, pp. 363—364. The elaborate discussion of Allan requires substantial revision.

² This has been edited by V. A. Smith and Hoernle in J. A. S. B. (Vol. 58), 1889, with a plate. The record is not dated.

on some¹ Buddhist images discovered at Sārṇāth in 1915. It refers to Kumāragupta, as well as Buddhagupta, indicating thereby the latter's advent to the throne after the former. "Kumāragupta II," says Vincent Smith,² "must have been very young when he came to the throne, and cannot have reigned for more than a year or two in view of the fact that a prince named Buddhagupta is acknowledged in a Sārṇāth inscription as the reigning sovereign in A.D. 476. The dominions of Kumāragupta II, like those of his father and grandfather, were evidently restricted to the eastern province of the empire of his earlier ancestors." This dictum is confirmed by another epigraph, the Khoh Copper Plate charter issued by the Parivrājaka Mahārāja Hastin in G. E. 156³ (A.D. 476), which omits the king's name. Khoh is a small village three miles to the south-west of Uchahara, the capital of the Native State of Nagandh in Bhagalkand. The inscription says that this Parivrājaka chief, who begins his grant with an invocation to Śiva, granted the village of Vasuntarashandika to Gōpasvāmin and other Brahmins on Kārttika—Śukla 3 of G. E. 156, Mahāvaiśākha samvatsara.

BUDDHAGUPTA (477 to 493 A.D.)

The immediate successor of Kumāragupta II was, as we have already seen, Buddhagupta⁴,

¹ For this see Report of the Archaeological Survey, Northern Circle, for 1914—5, pp. 8, 14, and 15. In the 'Dacca Review' of May-June 1920, Mr. R. G. Basak has differed from the interpretation given in the text, in regard to the identity of Kumāragupta II with the Sārṇāth king. But he is not supported generally. His view involves two parallel Gupta lines for which there is no sufficient warrant.

² 'Early History of India,' 4th edition, p. 330.

³ The plates are now in the Lucknow Museum.

⁴ From the fact that Hiuen Tsang mentions a Buddhagupta (Fo-to-kio-to), son of Śakraditya,

though the exact relationship between them is not known. Alone amongst the later Guptas, this sovereign issued silver coins which show that he exercised power over Malwa. From the fact that the coins, unlike the inscriptions, have not been found further north, Mr. R. D. Banerji¹ argues that Buddhagupta was originally the Governor of the province of Malwa under Skandagupta; that he probably retained this post under his successors (Puragupta, Narasimhagupta and Kumāragupta II); and that later on he probably overthrew the last of these monarchs and re-united the disaffected provinces of the Gupta empire under his sway. Whatever might be the case with regard to the first of these statements, there can be no question about the truth of the second; for the evidences are clear enough to show that Buddhagupta was able to revive the imperial power of the early Guptas. An inscription at Eran² (Irinika) in Sagar District, Central Provinces, dated in 494, shows that his sway over Malwa was continuously exercised throughout the reign. It says that, in the reign of Buddhagupta, his feudatory, Mahārāja Surasmichandra, was in charge of the country between the Kālīndī (Jumna) and the Narmadā; that in G. E. 165 (A.D. 494) Ashāḍha-Śukla 12,

Mr. Raychaudri would make Buddhagupta the youngest son of Kumāragupta I who was also known as Mahāndrāditya. The chain of arguments can hardly, it seems to me, be accepted, in spite of the plausible statement: "If Fo-to-kio-to is identical with Budha Gupta and his father Śakraditya with Mahāndrāditya (Kumāragupta I), we understand why Fa Hien, who visited India in the time of Chandragupta II, father of Kumāragupta I Mahāndrāditya, is silent about the buildings at Nālanda constructed by Śakraditya and Budha Gupta about which Hiuen Tsang (7th century A.D.) speaks so much."

¹ 'Annals of the Bhandarkar Institute,' Vol. I.

² Fleet's 'Gupta Inscriptions' No. 19, p. 88 ff. It was discovered in 1838.

Thursday, a column dedicated to Janārḍana, was erected, for the religious merit of their parents, by Mahārāja Matṛvishṇu and his younger brother Dhānyavishṇu. Mātṛvishṇu is panegyricised as a famous and victorious prince and as a Brahman saint. He was a follower of the Maitrāyanīya-Śākhā, the grandson of Varuṇavishṇu, great-grandson of Indravishṇu, and son of Hari-Vishṇu. The record ends with a prayer for the welfare of all headed by Brahmins and cows. The Sārṇāth image inscription,¹ proves Buddhagupta's hold over Benares province. Moreover some copper plates discovered at Dinajpūr² and recording two grants of his reign show that his dominions included Bengal. From all these we have to infer that, during his long and nearly twenty years' rule, Buddhagupta restored much of the imperial prestige of his line.

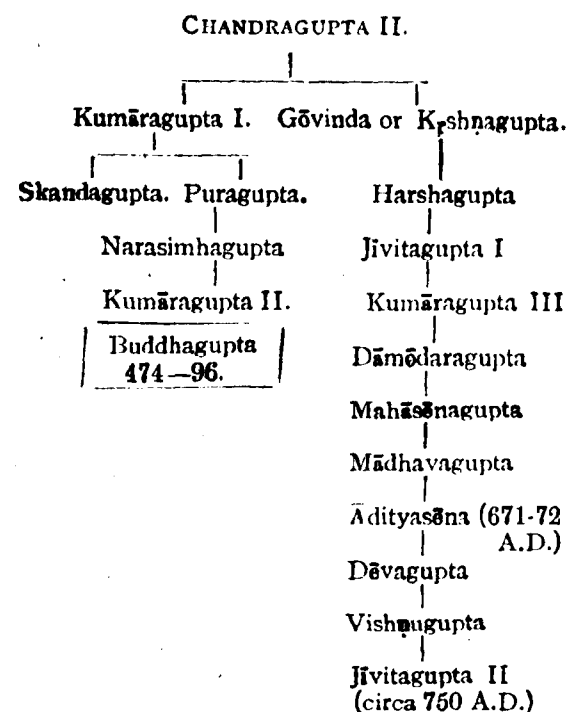
BUDDHAGUPTA'S SUCCESSORS (496—510 A.D.).

We do not exactly know who were the actual successors of Buddhagupta. It has been suggested that, if Hiuen Tsang's Fo-to-kio-to was Buddhagupta, then he must have been, according to the illustrious pilgrim, succeeded by a Tathāgatagupta and he in his turn by Bālāditya who was engaged in a deadly war with the Hun Mikirakula, about which he gives much detail. In this case, Tathāgatagupta and Bālāditya would have had a continuous rule from 496 to beyond 502 A.D. when Mikirakula was, according to the latest authorities, in power. But affairs do not seem to have been so simple. Coins and inscriptions refer to a plethora of Gupta names like Jaya, Ghaṭo (Ghaṭōtkacha), Yaśōgupta, Viśṇugupta, Chandrāditya, Dvādaśāditya and above all Bhānugupta whom we find ruling over Malwa in A.D. 510. It is very difficult to say what were the mutual relations of these and

¹ See ante, p. 625 (foot-note).

² Ep. Ind., Vol. XV, p. 113 ff.

what relations they bore to the main line in Magadha, concerning which two inscriptions* have revealed a continuous line of ten kings down to Jivitagupta II who belonged to the middle of the 8th century A.D. The first of these ten successive monarchs Gōvinda or Kṛshṇa Gupta has been identified by Dr. Bloch as the brother of Kumāragupta I and the younger son of Chandragupta II. As a result of this we are able to construct this genealogical tree connecting the earlier and later Guptas:—



The historic information available regarding the sovereigns of this line is very meagre. The

* These were discovered at Apshād, 15 miles to the north-east of Newada, the headquarters of a sub-division in Gaya district, and at Deo-Barnark, a village about 25 miles to the south-west of Arrah in Shahbad district, Bihar. The former of these belonged to Adityasāna (671—672 A.D.) and the latter to Jivitagupta II, Aditya's grandson and the last Gupta figure about whom we have any knowledge.

first three are simply eulogised in general terms as victorious over enemies and no specific achievements are allotted to them. Perhaps we have to infer from this that during their times the declining Gupta empire was exposed to the distractions of civil war and that, as a result of it, different parts of it came into the hands of the different chiefs whose coins have been found. There was, in other words, an informal partition of the empire, the main line being confined to East Magadha. We may attribute this period of distraction and confusion to the 15 years which elapsed from the death of Buddhagupta to the advent of Bhānugupta in Malwa in 510 A.D. Harshagupta and Jivitagupta I might be placed in the same period but for a few years more, when the latter was succeeded by Kumāragupta III. It has been suggested that Hiuen Tsang's Bālāditya might be the same as Bhānugupta; but it is a mere suggestion and not based on evidence. The coins of the several kings have aroused a lot of speculative literature with no definite, tangible result as to their exact position and date. One thing is certain, namely, that these coins do not only indicate the growing weakness of the chiefs of the period but the transfer of their power to surrounding powers which, as a result of their decline, were cropping up, and which we have now to rapidly survey.

BUDDHISTIC ACTIVITY.

The account of the Chinese pilgrim as well as the epigraphical literature of this period of confusion seems to indicate a comparative revival of Buddhist activity in this period. An inscription has been found on a Buddha's image at the village of Deoriya¹ on the Humna (Allahabad District) and records its installation by a

¹ For this inscription and bibliography in connection with it, see Fleet's 'Gupta Inscriptions,' pp. 271-2.

mendicant named Bōdhivarman. Another¹, discovered at Kasia, on the pedestal of a colossal statue of the Buddha, records its gift by the Mahāvihārasvāmin Haribala. A third² epigraph on a pillar at Sanchi records its gift by another Vihārasvāmin Rudra. An inscription³ on the pedestal of a sandstone image of the Buddha in the Imperial Museum, Calcutta, again, records its gift by a Sākyabhikṣu Dharmadāsa. A stone epigraph at Sārnāth, again⁴, now in the Calcutta Imperial Museum, records the chiselling of three scenes from the Buddha's life by a mendicant named Harigupta. None of these records are dated; nor do they allude to the contemporary Gupta sovereigns.

CAUSES OF THE DECLINE OF THE GUPTA EMPIRE.

The Gupta Empire declined both for external and internal reasons. Amongst the external reasons must perhaps be first mentioned the encroachment of the Vākāṭakas of the Dakkan. King Harisēna of that dynasty who ruled from about 500 to 530 A.D. is stated in an inscription at Ajanta to have defeated the kingdoms of Kuntala (i.e., the Kadamba), Avānti, Kalinga, Trikāṭa, Lāṭa and Andhra. Now the conquest of Malwa by the Hun Toramāṇa took place in 500 A.D. If Harisēna conquered Malwa, it probably took place before 500 A.D. In this case we have to take that the Hun asserted himself in Malwa after expelling the Vākāṭaka monarch who had come to possess the province probably a year or two earlier. At the same time it may be that Harisēna's victory over Malwa was about 15 to

20 years later, between the time of Bhānugupta and the rise of Yaśodharman and the final expulsion of the Huns from the province. The same remarks apply to the province of Lāṭa. As we have got no records of the Traikūṭas in the sixth century, it is quite probable that Harisēna put an end to that dynasty about 500 A.D. and, as a result of this, was able to penetrate into Lāṭa. Harisēna's conquest of Kōsala perhaps means that he also put an end to the dynasty of Śarabhapura. The Eran inscription of Bhānugupta, dated 510-511, mentions a fight in which he was allied with the king of Kōsala. Perhaps we have to infer from this that Harisēna defeated both these monarchs, as a result of which he gained possession of both Malwa and Kōsala. Harisēna's alleged victory over Kalinga and Kōsala was perhaps due to his successful interference in the struggle between Indra of the Kalinga dynasty and the Indra of the Vishnukūṇḍins. All these events seem to go to show that in the first half of the sixth century, just at the time when the provinces of Malwa and the Punjab came to be subject to the victorious possession of the Hūṇas, the Vākāṭakas made an abortive attempt at establishing an empire extending beyond their old frontiers. The attempt seems to have been only the bright burning of a flame just before its extinction. For we have to infer that, shortly after, the Vākāṭaka dynasty ceased to exist for reasons of which we have no clue. In any case the conflict between the Guptas and the Vākāṭakas in the beginning of the sixth century was one of the causes of the Gupta decline.

THE INVASION OF THE HUNS.

The second* external cause of the Gupta decline was the invasion of the Huns who, by 500

¹ Kasia is 34 miles east of Gorakpur in the United Provinces. For the inscription, see Fleet's 'Gupta Inscriptions,' pp. 272-73.

² See *Ibid.*, pp. 279-80.

³ *Ibid.*, pp. 280-81.

⁴ *Ibid.*, p. 281.

* A full and comprehensive history of the Huns is available in Dr. J. M. Modi's 'Asiatic Papers,' Part II (1917), pp. 293-349. After the

A.D., had formed themselves into a gigantic power extending over considerable areas of Europe and Asia. We have already seen how, in the time of Skandagupta and his immediate successors, they gave no small trouble to the Gupta arms. Now, by about 500 A.D., a great Hun chief named Toramāṇa invaded India and made himself master of the Punjab, Malwa and Central India. The inroads which Skandagupta and others had checked with success now overwhelmed the land in a comprehensive sweep:

war of King Kobad (499—531) with the Ephthalite Huns between 503 and 513 the Hun trouble did not threaten Persia. In 557 Noshirwan took an offensive into the Hun country and completely put an end to the danger to Persia. Curiously enough, it was just in the interval when Persia was free from the Hun peril that India was dislocated by it.

and the Gupta empire was deprived for ever of its western provinces. From the fact that Buddhagupta's feudatory in Malwa, Dhānyavishṇu, was later on a vassal of Toramāṇa, we have to infer that the Hun occupation of Malwa was either in the face of Buddhagupta or, more probably, in the period of weakness which followed his death. The struggle between the invaders and the frontier garrisons would have been titanic in earlier days, but in the last few years of the fifth century, there was no single powerful monarch, probably, who could take the field in person and engage himself in the serious prosecution of the war. The result was, the invaders were able to penetrate the very heart of the empire, secure from the retaliation of the calamities they must have inflicted in the first flush of their victories.

(To be continued.)

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TIMON OF ATHENS.

By

Mr. M. V. RAJAMANI, B.A.

THIS is a play of double authorship. In writing this play, Shakespeare in all probability collaborated with one George Wilkins, an inn-keeper in the Parish of St. Sepulchre, as well as a dramatist and actor. At this inn as famous as the 'Mermaid' would Shakespeare visit Mary Mountjoy and Stephen Bellot, and perhaps this is the reason why Wilkins, a comparatively third-rate writer, was promoted to the high honour of collaborating with the greatest dramatist of the world and all times. George Wilkins was about thirty-six years of age during the time of the Bellot-Mountjoy case, and he was the author of the 'Miseries of Enforced Marriage' played at the Globe. He, in all probability, had done for the theatres a good deal of back-work of a very minor character. He was at least a decade junior to Shakespeare when he collaborated with him.

There is no external evidence which helps to determine the date at which Shakespeare wrote the play, but it is certain that it belongs to the epoch of *Macbeth* and *Lear*, probably later than these two great tragedies and earlier than *Pericles*. The two Roman plays "Antony and Cleopatra" and "Coriolanus" may also be later productions, and if we assign the date of *Timon of Athens* as 1607, we may not be far wrong. This was not printed till the Folio of 1623. Even here the text of the play is exceedingly corrupt, neither divided into acts nor scenes.

To catalogue all scenes, sections, speeches and lines written by Shakespeare apart from those written by George Wilkins is a very difficult and altogether a very unprofit-

able task. The major portion of the speeches of *Timon* are of Shakespearean composition and that part which was the outcome of Wilkins was comparatively speaking unimportant. Yet several critics of eminence have remarked that George Wilkins was a highly capable playwright, at times, a brilliant writer even. There are two views existing on this subject. The one is that Shakespeare wrote all the scenes and passages in which *Timon* appears. In fine the *Timon* sketch was written by Shakespeare and later additions to it were made subsequently. The other view is that advocated by Delius. He says that since the whole play has got a general coherence, it is completely of Shakespearean composition. It is only the former view that has been widely accepted. As regards the historic period described in the play, we may say that 414 B.C. was the year of the disgrace and sentence of death pronounced on Alcibiades.

The sources whence the materials for the drama have been gathered are Plutarch's "Life of Antony," Painter's "Palace of Pleasure" and Lucian's Dialogue "Timon of the Misanthrope." Plutarch in his "Life of Mark Antony" tells that Antony after the battle of Actium lived for a while all alone on the seashore resolving to imitate *Timon*. Upon that hint, Plutarch introduced into his "Life of Antony" a short account of *Timon*. It has been thought that this may have caught Shakespeare's attention when he drew from the "Life of Antony" in Plutarch, so that *Timon of Athens* was taken as the subject of a play. There is also one anecdote of *Timon* in Plutarch's "Life of Alcibiades".

But *Timon the Misanthrope* was a well-known theme for story-tellers in the time of

Shakespeare. The twenty-eighth novel in the first volume of Painter's "Palace of Pleasure"—taken from Plutarch's "Life of Mark Antony"—was "of strange and beastly nature of Timon of Athens enemy to mankind with his death, burial and epitaph." In an old play called "Jack Drum's Entertainments or Pasquil and Katherine," printed in 1601, there is the line "come I'll be as sociable as Timon of Athens"; and there is ascribed to about the same date an academic comedy on Timon which was extant only in manuscript until it came into the possession of Mr. Dyce and was given by him to be printed for the original Shakespeare Society in 1642. As that old play contains an allusion to Ben Jonson's "Everyman Out of His Humour" its date cannot be earlier than 1599. It resembles Shakespeare's play only in having a Steward Flavius (in the old play Laohes) who seeks to restrain his master in the days of lavish waste and holds by him when all is lost. In the opinion of Mr. Dyce this old play was intended for an academic audience and there are no grounds sufficient to prove that Shakespeare went through or perused it.

Lucian's Dialogue "Timon or the Misanthrope" was not then translated into English. This may be raised as an objection for our counting Lucian as a source from which Shakespeare drew forth his materials for his drama. Though Lucian's Dialogue was not translated into English there were Latin and French translations in existence. There can be little doubt that Shakespeare consulted Lucian, for, as indicated by a German writer, there must have been a French or an Italian text open before the English dramatists (Shakespeare and George Wilkins) from the use of the term "solidares" for the coins offered to Flaminius by Lucullus.

The plot of the play is simple enough. "Timon, a wealthy Lord of Athens, finds his chief delight in showering costly gifts upon his friends. They soon learn that if they want anything, they have only to present a small offering to Timon to have it repaid hundred-fold. In vain his steward Flavius warns him that he is living far beyond his means. He will not listen at first and then when he does he insists that as he had helped his friends so his friends will help him whenever need arises. At last the inevitable crash comes and he is a beggar. He then sends to his friends expecting that they will relieve his need. It is, however, the inevitable result. In his distress they know him not and he who had lavished his all on them cannot from them get even a meal. He therefore leaves everything and retires to the woods to live on roots and to rail against the falsehood of his fellows and the cruelty of nature."

In the forest, at the place where he sought to retire, when he dug for roots, he got an enormous treasure which he no more spent to enrich his parasites, but on the soldiers of Alcibiades who were marching on Athens to destroy it. He refused the invitation of his Senators to command the Athenian army against Alcibiades and before the latter could pick him up, after bringing Athens to her knees, "the misanthrope lay dead and forgotten beside the hungry lip of the ever-restless sea."

This play is often said to be a play of contrasts. First of all the misanthropy of Timon is contrasted with the misanthropy of Apemantus, the curish philosopher. Secondly, Timon's attitude towards those who have wronged him is contrasted with the bearing and conduct of Alcibiades.

Ingratitude, says Masfield, is one of the commonest forms of treachery. It destroys one's generosity of mind. It creates in man the bitter and destructive quality of misanthropy or the destroying passion of revenge. In Timon, a man of imagination, and no man of action like Alcibiades, the ingratitude of the fair weather friends takes the form of a bitter and destructive quality of misanthropy. In Alcibiades, the soldier and warrior, the ingratitude of the State and the Senate towards him rouses a destroying passion in him for revenge. Like Timon, Alcibiades too had known the misery caused by ingratitude, but instead of breaking the heart over the matter he proceeded to teach his native land a lesson in the ethics of gratitude which she was never to forget.

To the characterisation of Alcibiades as a man of coarse texture without any ideality, Professor Dowden remarks that Alcibiades who is of an active, practical, unideal temperament is not able to discover wisdom in the suffering of evils which by opposing a man may end. Though possessed of none of the nobleness of Timon, Alcibiades possesses one virtue, that of perceiving such facts as lie within the range of his observation.

The rich Lord Timon living a life of luxury of an extreme type reflects his own thoughts into others. He is of opinion that the people in the world are as generous-minded as himself and his idea of the world was one of universal generosity. His nobility of thought and mind never allowed him to penetrate into the 'sanctum sanctorum' of his satellites' mind. There was not even a tinge of suspicion raised in his mind as to the character of his summer friends. Even when his honest steward, Flavius, warns him that

he is spending much beyond his means, Lord Timon would not listen to him but merely say:

"If I would broach the vessels of my love,
And try the argument of hearts by borrowing
Men and men's fortunes could I frankly use
As I can bid thee speak."

The distribution of gifts among his friends was to him a hobby more or less in which he indulged to a questionable degree. Had his parents or guardians taught him the rule that the golden mean in all things alike as regards the regulation of our own conduct towards ourselves or towards our neighbours is the only way to ensure a happy life and a peaceful death, Timon's disastrous end might have been averted. Instead of that he had been taught that personal gratification at all costs is the sole highway to happiness and he treads it with impulsive enthusiasm. He thinks that the careless nonchalant throwing of princely gifts at the feet of friends is an evidence of true affection, and he expects to get in proportion as he gave to these fair-weather friends. Out of this pleasant illusion he wakes when his creditors Varro, Isidore, and such others press in and when his so-called friends, Lucius, Lucullus, Sempronius and others, who really desert Timon in his hour of need, refuse to furnish him with enough money. Timon then only finds the world as it is and sees in it baseness, selfishness and ingratitude. And he passes violently over from his ~~tax~~ philanthropy to a bitter misanthropy. Ventidius, even he who was rescued from the prison by the nobility and the generosity of Lord Timon, deserts him when he is in a position to help his benefactor. Lucullus, one of those who had been benefited by Timon's culpable generosity and one whom Timon approached now for money, says to the latter's servant Flaminius: "Here's three solidares for thee!"

Good boy, wink at me and say thou saw'st me not. Fare thee well." Such a depravity in man, Timon did not expect and if only he was aware of the existence of such baseness in this mundane world, he would have been rather over-parsimonious than being over-generous. The true nobility of Lord Timon is exhibited in his treatment of the ungrateful cur Ventidius. When his servant approached Timon with the news that Ventidius was looked up for the non-payment of five talents, he promises to free him from the prison and adds:

"Tis not enough to help the feeble up
But to support him after."

This is true magnanimity and nothing else. Not being content with rescuing a friend from his sad plight, Timon proposes to support him afterwards too. This same magnanimity of thought how can we find in the heart of Ventidius, a black-hearted flatterer, a goodly apple rotten at the heart? But yet he calls him "noble Ventidius" simply because he was devoid of that capacity to understand men and things as they lie, as Alcibiades was able to discern. The sudden falsification of a long existing idea in his heart of hearts, that men would be as generous as himself, was a sudden shock to him from which he never recovered. He, never like Alcibiades, who like a buckskin that would fit either foot, can never adjust himself to the circumstance. He cannot like Alcibiades set about righting the wrongs which he has suffered but only rage and then die.

Flavius, the honest steward of Timon, is a noble picture of a thoroughly faithful and trustworthy servant. He considers the prestige of his master as his own. When the inevitable crash comes to Timon, he feels it as though it has come to him, and without turning round and quitting his service, offers, nay, begs to be allowed, to serve his master as his steward. Flavius is one of those rare

creations who deem it their duty to do good to others.

Apemantus is a keenly satiric sketch of a hater of mankind without reason. He hates mankind simply because it pays him. He would even flatter men if flattering paid him better. He more or less serves as a foil to Timon. The other satellites and parasites of Timon are very fine satiric portraiture. Lucullus, Lucius, Ventidius and other such ungrateful curs who preyed upon the wealth of the noble Lord Timon with such rapacity that he was reduced to pauperdom, have been sketched with subtle and biting sarcasm. If, as is probable, they were sketched by the inn-keeper and collaborator with Shakespeare, George Wilkins, they speak well of his considerable powers of satire.

Though "Timon of Athens" is the least read of Shakespeare's plays, it was the production of a period when some of his greatest tragedies like *Hamlet*, *Macbeth*, *Othello* and *Lea* were produced. Shakespeare did not write this play with any half-hearted interest. During this period of his life, Shakespeare's mind was occupied with so many queries like "In what manner should one receive the injuries done to us by our fellow-men? How shall we fortify our inward self from chaos amidst the evils of the world, etc.?" In this play, we see in Timon one way in which a man makes his response to the injuries of life; he may turn upon the world in a fruitless and suicidal rage. As Professor Dowden says: "Shakespeare was interested in the history of Timon, not merely as a dramatic study, and merely for the sake of moral edification, but because he recognised in the Athenian misanthrope one whom he has known, an intimate acquaintance the Timon of Shakespeare's own breast."

To peruse this play is a painful task indeed, since it is not relieved by the presence of beauty or human worth except such worth as Timon's steward, Flavius, possesses and this his master blinded by his fierce misanthropy could not discern.

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By

Mr. P. V. SUBBA RAO, B.A. (Nat.),

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(Anantapur).

IT has been universally acknowledged that the life of the school should be more interesting and instructive than it is at present, and every effort is being made to realise this aim. In the West, much more than it is in the East, and especially in Europe, great importance is attached to school excursions which form a regular part of the school curriculum. Another facility is the low railway fares that are allowed to students. The excursions are generally intended to give first-hand knowledge of the neighbouring countries.

GENERAL VALUE.

1. The most effective appeal to the sense of reality is of course through reality itself. Hence excursions are praised for reality which they impart to Geography, History, Nature-study and other subjects.

2. They are valued also for the open-air exercises which they afford, for the initiative and freedom, for the opportunity they create for social training.

SPECIAL VALUE:

1. They lend an air of interest, romance to otherwise dull and colourless surroundings.

2. They make the history of the nation more vivid.

3. They remove the pupils' thoughts from the present to the contemplation of the ages that are passed.

XXXVI—93

MUSEUMS.

Another effective appeal to the sense of reality is by visiting museums containing the actual relics of different ages and countries. Some of the famous museums of the world are the National Museum in Munich, the British Museum in London, and the Northern Museum in Stockholm. Stockholm has in addition an out-door museum which has an enclosure of 70 acres showing Sweden in miniature. It shows hills, valleys, brooks, ponds, woods, fields and pastures, flora and fauna. What is more interesting is that actual dwellings from different districts and different periods, with their actual furnishings and with attendance, dress in the costumes of the districts and periods represented are seen. They illustrate possibilities far more inviting than those with which most teachers of history must be content. Further more the school can itself be made a repository of local antiquities.

DIALOGUE AND DRAMATIZATION.

Without acting the exercises in history the knowledge, is vague unorganised and ill-assimilated. One device which the teacher can employ to work with the children's activities is dramatization. This is the same as making them learn by doing. The value of dramatization lies in the demand that it makes on, and the scope which it gives for, self-expression and spontaneous efforts.

VALUE OF DRAMATIZATION.

1. It stimulates the historical imagination. The pupils visualise the scenes of history which are necessary for dramatization.

2. It improves the children's freedom of self-expression.

3. It gives greater definiteness of knowledge.

4. It affords facility to test their knowledge.

In dramatization, which is of two kinds, namely, extemporaneous or unprepared or impromptu, and prepared or ready-made, the play should be generally the children's own. A ready-made play does not afford the pupils the same opportunity for self-expression, for selection and arrangement of facts. It does not give ample opportunities for the teacher to correct misconceptions.

In the earliest stage the personal experience of the pupils is so limited that they cannot understand the meaning of political conditions. The value of dramatization in this stage lies mainly in the realization of historical figures in little heroic or epic plays. Scenes from the life of a great hero may be produced in this manner. The play should almost be impromptu (not ready-made). Spontaneity is their most important characteristic for the most part. For young children, acting is the far more natural form of expression than writing or oral narration. The incidents which the children are expected to dramatise must have been presented by the teacher in a dramatic form. The manner and voice of the teacher during story-telling should be dramatic. The pictures illustrating the story should be dramatic in character. It is necessary that the children should have acquired in the oral part of the lesson sufficient knowledge to enable them to visualise clearly the incidents related.

In the case of older children, much of the value of the dramatic method consists in the training of the faculties of construction and selection for acting the life and exploits of the great hero, say, Sivaji. The teacher will carefully watch and criticise and refer the pupils

to books of information about costumes, armour, etc.

In the third stage, the pupils' minds become ready for facts. The teacher can refer them to original sources helping them in the choice of dramatization. A great mass of matter which is social, constitutional and political, is suitable for dramatization. Such debates can be arranged on subjects like impeachment and trial of Warren Hastings. Extemporaneous acting may be employed at frequent intervals for cases of revision throughout the year. Soon after the oral presentation is over, a special period may be set apart for acting.

OUT-DOOR AND PRACTICAL WORK.

In order to enable the child to gather information about the various interesting things connected with life in general and in order that the child may satisfy his instinct of curiosity by observing and knowing things first-hand, visits to places of historical importance and buildings, visits to woods, hills, streams, noting direction, etc., there alone, all by himself, measuring desks, rooms, cupboards for making planks, modelling in sand, clay, after duly observing the various natural phenomena in the outside world, these and things of a similar nature will enable the child to enlarge his narrow circle of the horizon from the cradle to the home, then to the garden, to the several streets with their shops, carts coming and going, flowers, trees and birds, insects, the weather, the beautiful moon and stars. His irrepressible curiosity leads him to some problems, and he questions his elders "why."

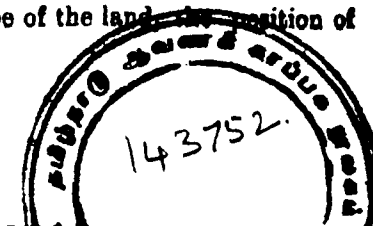
Without these visits the study of either local history or local geography will be useless, but before such excursions are undertaken, it is essential that the teacher should

tell his pupils what they are going to see and what its importance is. We must make them familiar with local traditions. When work with higher classes is involved, the teacher should make the necessary arrangement to enable the pupils to get access to these records. Under the guidance of the teacher the pupils should examine the records and learn for themselves directly the facts connected with local history. The teacher should make a careful selection of such records and place them in the hands of the pupils for study. Anything belonging to a former age, whether it be a flint, an arrow, or a suit of armour (these being things observed by the pupils in the course of their historical excursion) brings the past nearer to the present and gives reality to the people of long ago. Such historical remains may be classified by the teacher either as relics or as places of interest. This kind of work could often make the history lesson far more interesting and instructive to the pupils than an inebriated narration of historical events. The things gathered by the pupils in the course of the excursion should be placed in a museum specially made for the purpose. Coins may be gathered by the pupils and preserved in the museum. These supply us much information about the history of royal houses in different parts of the country. These coins throw light on the extent of the empires of the various kings of old, the state of their religion, and the highest point that the Gandara School of Architecture reached. Vasudeva's coins contain the images of Siva and his Bull. From this we infer that the later Kushan kings were becoming Hindus. In the Gupta period, Samudragupta's coins display his skill in music and warfare. Coins belonging to different periods may be collect-

ed by the teachers, and a good collection of coins may be made by the pupils for the school-museum.

The teaching of geography cannot be interesting if it is not geography by observation. Sight, touch and hearing teach the child the first rudiments of space relations. Hence the importance of organising geographical excursions. This early instruction through personal experience and direct observation is the most vivid and real geography. It furnishes the concrete basis upon which the less tangible geography of regions beyond the reach of human experience must rest. This includes the study of land and water-forms (lakes, rivers, etc.), hills, valleys, brooks, rocks, soil, scenery and natural phenomena. By observation first, and by imagination next, the way-side stream is expanded into a mighty river, the local hills become the Himalayas or the Alps, the ordinary simple relations with the shop and the store become manufacturing and international commerce. Hence the need of real observation and personal experience is seen clearly in excursions. From his personal observations during organised excursions, the child makes simple generalisations which he applies deductively to new cases. Thus field-lessons or open-air lessons are the ideal method of studying environment in its various aspects. These excursions, visits to historic places of interest are under right conditions delightful, proper, as they develop the exploring instinct of the child.

Questions and directions by the teacher should guide the observation and reasoning. The pupils should be made to observe where there are great heights, ridges, depressions or valleys, the slope of the land, the position of



plains, tablelands. The preliminary work required for a knowledge of these facts should have been done by the teachers as well as the pupils before they start out on their excursion. Let the pupils be then taken out on an excursion to the neighbouring country-side to note and observe the elevations, depressions, ridges and valleys. The teachers must encourage them to make use of a sand heap in the play-ground to represent in solid form their notions of hills, gaps and valleys. They ought to have an exercise in measuring lengths and heights. The pupils must be able to imagine the shape of the country they see, must study the sky, air, earth and water, colour, shape and size of clouds, glory of the rising and setting sun, rainbows and other topics. The pupils must be trained to observe carefully, and lessons must be developed on observations. Pupils must be made to have Nature Calendars in which some records should be made. They must be explained how to record sun-rise, sun-set, etc., according to the tabular form. Pupils must be made to record on Nature Calendars observations about the sun, moon and clouds according to tabular forms. The lesson on seasons should be begun a month beforehand by the pupils making preliminary observations of the sun's altitude at noon with shadow-stick. Teach the pupils that the heat of a place is measured by a thermometer. Explain the readings.

Many natural objects such as minerals, different kinds of rocks, *i.e.*, slabs, sandstones, sedimentary rocks, ores, should be collected for study. Various physical phenomena such as the action of frost, water, and friction in wearing down rocks and deposit, evaporation should be shown in the classroom as specimens or experiments. Thus the field lesson renders the subject concrete and

provides opportunity for studying the earth features on the imposing scale of nature. Book-study cannot impress size, distance and magnificence like field-study. The duration and fatigue of one walk will impress distance better than the use of map, scale and verbal description. The grandeur and beauty of the local environment can only be fully appreciated and enjoyed by actually experiencing it.

We have seen from the foregoing facts that school excursions quicken and maintain the observational powers and the interest of pupils and develop an intelligent love of nature. The out-door life is conducive to the love of nature, and excursions mean greater freedom for pupils for out-door observation, and somewhat independent exercise of their powers. If they are not kept within proper control, they easily abuse this freedom. The tendency of children is to scatter and to go in search of unprofitable things, such as chasing butterflies and so on. Each excursion therefore must be projected for some special purpose. Before starting, the chief line of effort should be pointed out. Otherwise the attention of pupils gets too diffused (scattered) and distracted to be useful, for, there is much to see out of doors. The teacher should go over the ground beforehand and have his mind made up as to the particular things to which attention should chiefly be drawn. At times on the excursions the pupils must be called together for concentrated attention and may then be allowed to scatter out for specimens desired. The teacher should now and then ascertain whether right lines are being followed. When boys are called together, entries of what they had observed and sketches might conveniently be made in their note-books. The teacher should

see that each member of the class is fully occupied during the excursion. The association of map, plan and section is absolutely necessary in all the journeys. They should be constructed and studied by each pupil.

BENEFITS THAT COULD BE DERIVED FROM SCHOOL EXCURSIONS.

Having learnt something about school excursions, historical and geographical, let us briefly sum up the benefits that these excursions give us.

(1) In the first place, social spirit and companionship between the pupils and teacher are more easily cultivated upon excursions than in the class-room.

(2) Excursions enable the teacher properly to estimate the powers of the pupils.

(3) The teacher will have opportunities to teach his pupils a regard for all living things.

(4) Excursions lend themselves for the cultivation of the two kinds of observation, which nature-study demands: close and intensive observation which is that kind of attention that is needed in the analytic study of one important object, and absorption in this object to the exclusion of the many, receptive observation, which is spread out and in which our eyes remain wide open, and our attention receptive of a great variety of objects.

(5) Though excursions are undertaken with some central and controlling object for study there is scope for gathering a large variety of the most valuable experience.

(6) Specimens may be gathered for several later lessons in the class-room.

(7) Pupils are introduced to the world around them and to the teaching of inter-functioning of man and his natural surroundings.

There should at least be four excursions in the year, the same ground should be traversed in each of these four excursions and the varying aspects of nature noted. The ground to be traversed should be carefully chosen. It should not be of great extent, but it should, if possible, be of varied character. Too many children should not be present. One teacher may take about 20 children with him. If two teachers are present, the number may be increased to thirty. Each pupil should take with him on an excursion a *pocket-book*, a *pencil*, a *pen-knife*, and a *pocket-lens*. A few *books*, *tins* and *bottles* should also be taken for the proper carrying out of specimens, but excursions should not become too stereotyped, and the actual and original observations by children must receive recognition. The pupils must be taught to see things for themselves and by themselves, and this is most difficult to develop. Any average child can see what he is told to see, and excursion fails of its purpose if it does not develop in pupils the power of making original observations. It is a mistake to set on an excursion with no definite aim in mind, and to give to each pupil written or printed instructions telling what objects to look for and where they may be found, is equally a mistake. It is therefore the duty of the teacher to find some happy mean between these two extremes.

The specimens brought by the students should be inspected, arranged, classified and preserved. The teacher should not be indifferent to the things brought by the pupils as it is a direct discouragement to children from the right aim. The pupils should work out the subject directly from the specimens themselves, and in every case the excursion should precede the lesson.

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TEACHERS' PLACE IN SOCIETY.**SOME SUGGESTIONS FOR ITS DUE
RECOGNITION.**

By

Mr. K. N. ANANTAPADMANABHA AYYAR,
M.A., L.T.,*Teachers' College, Saidapet.*

The Problem stated:—It is indeed an irony of fate that the teacher who is admittedly the torch of knowledge, who adorns 'the noblest of professions' as they put it, is generally a neglected figure in society. When a young person introduces himself as a teacher, people around nod their heads as if to say: "Oh, you too have adopted this sorry trade!"

If this were the attitude of the illiterate or the ignorant, one could understand it. But as a matter of fact, they, though without any knowledge or appreciation of the teacher's function and perhaps prompted merely by some sort of superstitious reverence, treat him with some respect; and therein they do the right thing, even as many insects, tutored only by nature and guided purely by instinct, accomplish things which puzzle the human intellect. It is however the cream of society that looks askance at the teacher, the enlightened section that forms and shapes social opinion—and therein lies the pathos of it!

Our duty:—It is the duty of every member of society to investigate the reasons for this deplorable state of affairs, for it is only by eradicating them that society may be properly moulded, developed and refined by the beneficent influences of the teacher. A little reflection will convince any dispassionate thinker that when a society is neglecting the teachers, it is verily committing suicide. The problem of 'the teacher in society' is thus one of far-reaching importance.

The main cause:—The main cause is evidently the low financial status of the vast majority of teachers. Indeed every other cause is directly or indirectly traceable to this. Even in the most favourable circumstances, the teacher's profession is comparatively ill-paid. His work is real, but he is quite unassuming; and in a world which cares mainly, if not exclusively, for spectacular displays, he is often unnoticed. The lawyer argues a very complicated case and by the ingenuity of his arguments wins for his client enormous sums and estates. He gets a good round sum as his fee and he cheerfully drives a motor car. The doctor too puts money into his pocket and he too drives a motor car. But the teacher's case is different. He toils silently, unpretentiously, unostentatiously; but his work, if equally substantial, is not a tithe so glaring. So he fails to make himself felt by others and his cry is often a cry in the wilderness.

The vicious circle:—It is this deficiency that begets others. In a company himself and his kind are clad in faded coats, while others stand and strut in tip-top fashion. If perchance he ventures an opinion, it is at once cried down. Even in the realm of education, where the teacher, on account of daily contact and personal experience, is easily the best authority, others with a patronising smile try to make him out a booby. No wonder he looks awkward and prefers to pass unnoticed. To the extent he shrinks in modesty, to that extent others ignore his claims and even his very existence. Thus things proceed in a vicious circle, to the detriment alike of teachers and the rest of society.

The above statements may appear to be a little too exaggerated; but barring some

noble exceptions who, by their luck and ability, have succeeded in impressing society with their opulence and influence, I hope the picture is not over-drawn.

The remedy :—What is the remedy? It is usual to stress the need of the sympathy of the Government in the matter of raising the status of the teacher. While everywhere the Government can do a good deal towards ameliorating the lot of teachers, the teacher's own part in the matter cannot be ignored. It is idle for him to think that others will strive for his uplift. He must avail himself of the facilities and resources that he can possibly command and create for himself a status, if he does not find one.

Assets and liabilities :—It will readily be granted that teachers generally are well-informed in their subjects, as they are compelled by the very nature of their work to be ceaselessly studying. That they have within their limits—and who is limitless excepting God Himself?—the power of clear thinking will not easily be denied. Imagination they do not lack. Without these three assets, who can possibly discharge the functions of a teacher? What they however lack is, if I may venture to say so without wounding the feelings of my brethren, initiative and enthusiasm. The lack of initiative on their part is largely due to diffidence and mistaken modesty. They always wait for a new thing to be done by others, really far less capable than themselves but more assertive and enterprising.

More of creative work :—Otherwise, it is impossible to say why so little of creative work is being done by teachers in India to-day. Of course, I exclude those glorious exceptions that by their light and learning

have won and are strenuously working to win for themselves and the profession a dignified place in society. But exceptions merely prove that rule. We have a rich philosophy and literature of our own. In the realm of poetry, lyric, epic or dramatic, we have priceless treasures. Why should not teachers, individually and collectively, endeavour to examine and appreciate them in a critical spirit and give them, wherever possible, a modern garb? This is one way of interpreting the East to the West, and is the legitimate domain of teachers. There need be no apprehension that such endeavours may go unheeded. When even comparatively inferior works of this type written by those whose outlook on life is entirely different from ours and who, consequently, make colossal blunders in their interpretation, are so eagerly welcomed by the reading public in all the world's genuine efforts to bring out the true spirit of India by those who have been breathing that spirit from their very birth could never fail to obtain wide recognition.

On a lower plane :—The question of textbooks used by our students in schools and colleges may also be briefly noticed in passing, as that reveals another channel where teachers might usefully work to better themselves and others. It may be at once admitted to the credit of Indian teachers that many books written by them are now-a-days used in schools. But it is an undeniable fact that the bulk of standard works on different subjects that are placed in the hands of our pupils and students, and that they are taught to look upon with reverence and regard—may be with sufficient reason—are those written directly for students in other countries, to conform to their syllabuses and mainly with their tastes, aptitudes and environments in

view. And it is a matter of practical experience how even the best of us find it extremely difficult to adapt them to our conditions and needs. Thus here is another problem that challenges our initiative, abilities and attainments, a vast field the exploration of which cannot but result in a substantial addition to the worker's purse and fame.

The Leader and Legislator :—But success will always be in proportion to the teachers' attainments. They must be decidedly high and unexceptionable. The teacher must study far, wide and deep; he must always learn from men and things, from books and nature. Instead of being a recluse in his study he must come out into the open air and impress society with the fact that he is a source of light indispensable to it. Then will society rate him high and think of him reverentially. Then will the teacher enjoy the proud privilege of being the leader and legislator of society.

The Society's obligations :—The society has in its turn grave obligations to the teacher. It must encourage him, for as the proverb goes 'Nothing succeeds like success.' It must never tolerate a body of teachers always groaning in need and despair. Social opinion can do a great deal in keeping up the status of the teacher and making his life really enjoyable. His work is tremendous and arduous; and so society should see to it that his place of honour is duly recognised. It must satisfy itself that it does its utmost, agitating wherever necessary, to see that the teacher lives a decent and happy life, with plenty of scope and leisure for self-education and for the enlightenment of others.

Thus the teacher and the rest of society are evidently inter-dependent for progress. The present state of discontent on each side must go. Each must discharge its obligations quite unstintingly, and if a question arises as to which side must make the first advance, I would unhesitatingly answer 'THE TEACHER.'

DR. E. P. METCALFE, D.Sc. (Lond.),
Vice-Chancellor of the Mysore University.

By Mr. K. NARAYANASWAMI IYER,
Journalist, Bangalore City.

TO the traditional gift of the Scot, Dr. Metcalfe inherits an interest for educational development from his father, the late Mr. E. P. Metcalfe, who is still remembered as the pioneer of higher education in the Andhradesa.

With the impending retirement of Mr. John Cook, it was felt difficult to find for him a fit successor. The Central College, Bangalore, was famous for the Science education that it imparted within its portals, throughout India. Great anxiety was, therefore, evinced in the selection of a proper person to succeed Dr. Cook. Sir William Ramsay's selection of Mr. (now Dr.) E. P. Metcalfe in 1908 has been amply justified by subsequent events.

Under the University Act of 1904 a Commission was appointed by the Madras University and its recommendations, *inter alia*, revolutionised the course of science instruction in the country. One result of it, so far as the Mysore State was concerned, was the construction, at a considerable cost, of two blocks of buildings for Physics and Chemistry on either side of the original building which formed the nucleus of the whole institution. Adequate equipment followed as a matter of course. Experimental work for purposes of demonstration became a reality. Thus with the change in the system of teaching occurred a change in the preparation of the students for laboratory work. The Central College which, during the time of Dr. Cook, was regarded as the most important institution imparting science instruction under the University of Madras continued to maintain that

reputation under Dr. Metcalfe. The ever-increasing flow of students for science courses in the Central College is the making of himself and his excellent staff.

It was due to the remarkable foresight, patient labour, intrepid courage, unrivalled enthusiasm and unflinching advocacy of that patriotic Mysorean Sir M. Visvesvaraya that the colleges in Mysore and in Bangalore till then affiliated to the Madras University were converted to form the foundation of the present University of Mysore.

As His Highness the Maharaja of Mysore, the first Chancellor of the Benares Hindu University, said at its Convocation on the 17th January 1919:—"Indian Universities will be judged by two standards; firstly, by their contribution to discovery, invention and expansion of the field of science and art; and, secondly, by the number and quality of the men whom they send forth for the genuine devotion of the good of India and to the service of their fellow-countrymen of all classes and ranks, irrespective of caste or creed." Or as His Excellency Lord Irvin in the course of a characteristic reply, when the Mysore University conferred upon him on the 29th July 1927, an honorary degree of Doctor of Science, said "A University implied that their *alumni* learnt to think things out for themselves; test them in the great laboratory of truth; and allot to each its proper place in their scheme of life; to show in their culture and their character the twin lamp of all that is best in University training; and that they were determined to extend the frontiers of their knowledge and to repay the debt they owed to the University by using to the best advantage the lessons it had taught them."

Thus it may be said that post-graduate work and research carried on in a University will mark its contribution. So far as the Central College is concerned, it has had the unique distinction of witnessing, in Dr. Metcalfe's time, a steady stream of research papers flowing from every department of it. His work under Sir William Ramsay found adequate expression in his early investigations on the physical properties of pure gases and his spectroscopic researches. Dr. Metcalfe contributed many papers on the optical and electrical properties of gases and vapours before he left England. In his research work at the Central College, Dr. Usher, Mr. Venkatanaranappa and Mr. (now Rao Bahadur) Venkatesachar were associated with Mr. Metcalfe at various times. It is impossible to say what exactly was the work done by these individually. It is said that Dr. Usher and Dr. Metcalfe had also conducted several investigations as the result of which some patents were taken. The most important original work conducted by Dr. Metcalfe in association with Rao Bahadur B. Venkatesachar (Professor of Physics and Principal, Central College), resulted in a remarkable discovery of the selective absorption of light by electrically luminiscent mercury vapour which fitted in extraordinarily with the new theories of the production of spectra that were then being developed. This discovery has gained more than an Indian reputation to the Central College and has marked it out as the leading School of Research in this line in India.

The Professor at the Laboratory has been turned into an administrator as Vice-Chancellor of the Mysore University in succession to Rajatantra Pravina Dr. Sir Brajendranath Seal, a powerful and dynamic persona-

CHITTOOR DISTRICT TEACHERS' GUILD.

THE annual Conference opened on the 8th November 1930, at 8-20 A.M. with a prayer, and the Welcome Address by Mr. J. Daniel, Secretary of the Guild. Mr. A.S.P. Ayyar, M.A. (Oxon.), I.C.S., opened the Conference, in an eloquent and forceful address. Among other things, he dwelt on the condition of teachers to-day and in the past, their ideals and the necessity for consolidating their forces of strength. While in the past the teachers were financially as poor, they enjoyed greater State patronage and support. The esteem for the profession was great. His message for the teachers was "Eat well, play well and work well." The second and the third are dependent on the first. As regards consolidation of the profession, he was of opinion that unless there was better strength, greater unity, their voices could not be heard. His illustrations were profuse. A stray party in a forest shouted in despair and no attention was paid to it but when a fire was lighted, that acted as the alarm and the party was rescued. It was in that forceful manner that the teachers should agitate.

Mr. N. Subramania Iyer's first lecture was on the syllabus issued by the authorities for the remodelled S. S. L. C. course, under A Group—Geography. Miss A. B. Van Doren, Principal of the local Sherman Memorial Girls' School, presided.

He began by explaining the idea underlying the latest syllabus, how it starts from the three simple southern continents producing raw materials and gradually passes on to the more complex N. America where industries on a large scale have been introduced. Some of the lessons learnt on the first three continents

lity. The encyclopaedic range and the volcanic activity which characterised Sir Brajendranath's great work for nearly a decade in Mysore have left an enduring impression in every field of her educational life. He has transformed our old educational ideals; introduced a new vigour and infused a new spirit into the work of the University; brought about a norm of his own to judge the achievements of the University and added considerably to the prestige of Mysore throughout India. Sir Brajendranath's constitutional doctrines have received world-wide recognition. It is, therefore, no ordinary thing to get into the shoes of such a man. And Dr. Metcalfe knows it.

As Professor and then as Principal, students have found Dr. Metcalfe ever-sympathetic and helpful. As a man, his friends are always obliged to him for his friendly and courteous behaviour; and all coming into contact with him know him to be frank and outspoken and capable of sound advice in many matters.

His academic distinctions include the Fellowship of the University College, London; the Doctorate of Science of the London University and the Fellowship of the Institute of Physics, London.

There is every reason to believe that the Mysore University will continue to grow and become more and more prosperous under Dr. Metcalfe's stewardship.

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(Australia, Africa and S. America) are applied to the last. Some of the climatic conditions of Australia are found in S. Africa, while those of South Africa were like those of India. He reiterated over and over again that all geography should be studied from the home geography point of view. "Internationalism was generally recognised in geography, while Nationalism was still the ruling idea in history."

In the Fifth form, we get to an outline of more complex lands, Eurasia, with our own country and the country of our rulers and the lands of industries. So with the Fifth form course, students ought to have got an outline of world geography.

The Sixth form stage was where all the knowledge collected in Forms I to V was to be revised, examined and systematised; principles are deduced from the concrete particulars. 'We gather up all the threads together and weave.'

Next, he indicated what was considered important in each of the continents and how the teachers' work might be simplified by the use of maps and making the boys observe and deduce. He also showed how the portion can be finished within the prescribed time.

He regretted that the most recent syllabus was in many ways inferior to the original one as the introduction was absent. He concluded by hoping that in the course of half-a-dozen years more, there was sure to be a demand from the teachers themselves for the original syllabus to be given the place it deserved.

'Recent Methods in the Teaching of Geography' was the subject of the second discourse by Mr. N. Subramania Iyer. Mr. V. Ramaswami Iyer, M.A., Retired Dy. Collector, presided.

The lecturer introduced his subject by emphasising the fact that new geography was different from the old. While the old school paid attention to facts and phenomena, modern geography was a rational and human science, built upon the other natural sciences. Therefore the methods had to be revised to suit the changed outlook.

The modern method much in vogue is the regional method by which the world is studied in units, each having its own special features influencing man. In this method, it was always the best policy to begin with the home region and proceed to more distant and more complex regions. "Like charity, geography study begins at home." Appreciation of the natural phenomena at home leads to such an appreciation of phenomena abroad. It was also pointed out how it can be applied to every stage of study, primary and secondary, because urban geography was closely connected with and dependent on rural geography. Excursions were necessary, though not to distant places, but to places nearer at home with no cost. The Americans, he said, were ahead in this respect. He said that practical work was very important and necessary—drawing, interpretation, reading and filling of maps and correlation with the other subjects of study. There are also quantitative studies such as graphs, isotherms, isobars and 'rainfall pillars.' Diagrams, pictures, slides and films were also valuable aids in the teaching of the subject in its modern aspect.

SCHOOL LIBRARIES.

Mr. P. K. Rama Iyengar, B.A., L.T., Headmaster, Board Middle School, Pakala, read a paper on "School Libraries and how to improve them". After dealing with the

importance of libraries to school education and the defects in them at present, he pointed out that in the West, people had realised the necessity of libraries as workshops for all classes of people to acquire the knowledge required for them. They are meant, there, not only for the scholarly and the rich, but also for the commercial men, the sick and even the blind. He next dwelt on certain principles to be observed in the management of libraries—(1) books should be used as often as possible, (2) every section of the population must have its books, (3) good and speedy system for distribution, (4) it is a growing organism. He concluded by observing how teachers can do much to make the libraries in the schools really useful to all concerned.

SOUTH INDIA TEACHERS' UNION.

The lecturer, Mr. M. S. Sabhesa Iyer, M.A., of the Madras Christian College, spoke on the S. I. T. Union and the need for solidarity. He agreed that teaching was a learned profession but the features of other learned professions were absent in it. First, there was no expertness. While medical and legal opinions were accepted as expert decisions, teachers' opinions were not so taken and very few teachers are willing to assert themselves to form an opinion. This was evident in two cases, in relation to the questions of vernacularisation and examinations. Secondly, there was no cohesion, no solidarity in the profession. The S. I. T. U. Journal has won a tardy recognition and only 600 out of 3,000 teacher-voters voted for the S. I. T. U. candidate in the recent Legislative Council elections. He also referred to the absence of hopefulness and the low position of teachers in the body-politic. Mr. C. Venkataramana Iyer, B.A., B.L., who presided, remarked that

while the lawyers had to be up-to-date, the teachers had no such pressing obligation.

ADULT EDUCATION.

Mr. M. C. Seshachalam read his paper on "Adult Education." He pointed out that the supreme statesman in a country is public opinion and that adult education is helpful in its formation. Modern education is meant to produce experts but adult education is for the masses. No uniformity of curriculum is needed. There was a warm discussion in which several took part.

ANDHRA S. S. L. C. REFORM.

Mr. A. S. Venkataraman led the discussion. He put before the House the main issues, whether the abolition of 'C' Group subjects was advisable and if they were retained, whether "A" Group subjects could be lightened. The proposal to transfer Algebra and Geometry to A Group was also criticised. Referring to the rules, he maintained that a lower minimum of 25 per cent. in each of the Group subjects was unnecessary. The anomaly of separate minima for Madras University and Andhra University area students was also examined. A discussion followed and the case for the abolition of C Group proved stronger. Mr. Sabhesa Iyer, who presided, expressed the opinion that there could be no finality in a matter of that kind.

MAGIC LANTERN LECTURES.

A lecture was delivered on 'Life at Home and Abroad' by Mr. N. Subramania Iyer, with slides, Mr. A. S. P. Ayyar presiding. Subsequently, a talk on "Plant Life" with slides was given by Mr. M. S. Sabhesa Iyer. Both lectures were highly interesting and enjoyable.

RESOLUTIONS PASSED.

(1) That the managements of schools be requested to meet the T. A. and D. A. of

members attending the District Teachers' Guild meetings.

(2) That teacher-candidates might be allowed to sit for M.A. examination in private as hitherto.

(3) That fee concessions be extended to children of teachers employed in Secondary Schools.

(4) This Guild congratulates the Hon. Diwan Bahadur B. Munisami Naidu Garu, B.A., B.L., M.L.C., on his elevation to the office of Chief Minister to the Govt. of Madras.

OFFICE-BEARERS.

The following office-bearers were elected for the year.

Mr. J. Daniel, President.

Mr. M. Sitarama Rao, Vice-President.

Mr. A. S. Venkataraman, Secretary.

Mr. K. Natesa Iyer, Treasurer.

CONCLUSION.

The Conference came to a close with a hearty vote of thanks proposed by Mr. K. Natesa Iyer to the lecturers, to the show-rooms ably put up by Mr. K. Jogiah (Longmans Green & Co.), to Mr. N. Venkataraman (Macmillan & Co.), to Mr. R. Srinivasan (Oxford University Press), and to the Headmaster, Board High School, Chittoor.

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S. M. S. VIDYASALA, KARAIKUDI. A PRIZE-GIVING FUNCTION.

This year's Prize-giving in the S. M. S. High School, Karaikudi, was held on 7-11-30. The Collector of Ramnad, Mr. H. S. Shield, who was to have presided, could not reach the place owing to the difficulties caused by the breaches on the road. His place was kindly taken by the local Income-Tax Officer, Mr. K. Govindan Nair, B.A., B.L. The function was attended by a large audience of ladies and gentlemen, who assembled in the well-decorated school-hall.

The prize-giving coincided in this school as usual with the celebration of the School-President's Birthday. The Headmaster in a short speech congratulated the President, Rao Bahadur Av. Pl. Chidambaram Chettiar, on his birthday, after recounting his services to the school and the cause of education in general. This was followed by a varied, interesting and well-appreciated programme of songs, recitations, and scenes enacted by pupils. The School Annual Report, which was next read by the Headmaster, Mr. N. S. Venkatarama Ayyar, was one of very fair progress on all lines of school activity.

After distributing the prizes, the Chairman, Mr. Govindan Nair, made a speech in which he first offered his felicitations to Rao Bahadur Chidambaram Chettiar on his birthday, and next congratulated the Headmaster and staff on the good results of their work. He said that, in his opinion, High Schools rendered greater national service than did the Universities, and the multiplication of the latter was not so much a need of the day as that of High and Elementary Schools. He wished that more boys of the Nagarattar community studied in schools, since a knowledge of English and of other useful subjects imparted there would make them more efficient citizens. After votes of thanks and cheers to the Emperor, the function came to a close with the school-choir singing the National Anthem.

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KEPLER TERCENTENARY.

Three centuries back, this day of the year saw the last hours of a remarkable genius, who distilled his famous laws of planetary motion from the mass of observations recorded by his benefactor Tycho Brahe and thus prepared the ground for the discovery of the epoch making Theory of Gravitation by the master-mind of Sir Isaac Newton. It is said that death came to John Kepler in the form of a fever contracted in a tiresome horse-journey of 250 miles, which penury drove him to undertake in his 59th year to collect the arrears of pay due to him from the Court at Batisbon. The optimism that motivated his undaunted pursuit of truth found expression in his *Harmonices Mundi* in which he announced his famous laws in 1619, with the unusual preface, "I write a book to be read, whether by the present or future ages, it matters not. It can wait for a reader for a century, if God Himself waited six thousand years for an observer of His works." His conscious identification with astronomical studies is evidenced by the epitaph that he wrote for himself:

Of old I measured the heavens; now I measure
earth's shades;

My mind was of the heavens; my body's shade
lies low.

In addition to his marvellous achievements in Astronomy, he had some definite contributions to make in Algebra, Geometry and Optics. He popularised the use of logarithms in Europe, brought the technical terms *focus* and *inertia* into use and is said to have been the first to use the *Principle of Continuity* in Geometry. He was also the first to formulate the theory of the telescope. The intimate terms in which he moved with the intellectual celebrities of his days is illustrated by the following letter that Galileo wrote to him: "Oh! my dear Kepler, how I wish that we could have one hearty laugh together! Here, at Padua, is the principal Professor of Philosophy whom I

have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly!"

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THE WRENS, BY KATE SEXTY (ILLUSTRATED.) (W. & R. CHAMBERS, LTD.) Pp. 88. Price: Paper, 6d.; Cloth, 9d.

This little book presents all the details about the life of the little bird in story form, calculated to be most palatable to children in schools. The pictures are all well made. There is given at the end of the book a pretty letter written by a couple of children to their parents in India, describing the bird. There are also exercises suggested. The only repulsive part of the book is the brown-coloured paper cover which has been adopted. A better colour might have been chosen. The book forms No. 194 of Chambers's Additional Readers.

PRIDE AND PREJUDICE—A PLAY IN FOUR ACTS—ADAPTED FROM JANE AUSTEN'S NOVEL, BY ANNE JOHNSON-JONES. (MACMILLAN & CO., LTD.) Pp. 79. Price 9d.

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WITH THE AUSTRALIAN ABORIGINES, BY E. GRANT WATSON, B.A., WITH ILLUSTRATIONS, BY H. W. WHANSLAW. (GEORGE PHILIP & SON, LTD.) Pp. 71.

This is a very interesting book about Australian bush-life. It is full of most valuable information conveyed in a very agreeable manner. The writer

combines a real scientific interest with a very human interest—the bush-life is described with remarkable insight and sympathy. The reader will learn of some very strange things which characterise the bush-life and he will not lay down the book till he reads to the end. The book is valuable not only to children but to all readers in the world, for to everyone such anthropological information as is found in the book should naturally prove welcome.

EVERY BOY'S BOOK OF LETTERS, BY H. MARTIN, M.A. (K. & J. COOPER). Pp. 332.

The book must have been the result of great labour. There is in this book a very comprehensive study of the needs of letter-writing in life, and letter-writing is so essentially a matter of composition. We do not know if composition classes within school hours will allow of much scope to use a book of this kind, but we have no doubt that it will prove useful as a reference book for those who stop with their school course in general education and enter life. A separate section prepared by a business man tells all about business letters. An index at the end makes the book fully "live."

ACTIVE ENGLISH READERS—READER III—BY H. MARTIN, M.A. (K. & J. COOPER). Pp. 184.

We welcome this book of a very attractive series, other numbers of which we have already noticed in these pages. As usual the prose lessons have been specially prepared from the material of all the most famous varied story-lore of the world. There are dramatised forms of the stories at the end of the lessons which will prove useful for practical work. Interspersed among the prose lessons are well-worn poems of the English language. The wood-cuts again are very attractive.

CHAMBERS'S STEPPING STONES TO ENGLISH (BOOKS I, II & III), BY ARTHUR STAMP. Price 10d. each.

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the qualities of a good text-book. The short poems and stories are such as would kindle the imagination of school children, and satisfy their needs in point of grammar or diction. "Making an Igloo," by Ballantyne, is an interesting description of the construction of Eskimo houses. "The Pied Piper" is an extract from the beautiful poem of Browning; while stories like "Jack and the Beanstalk" are selections from the world's best fairy tales. In Book III, "The Game of Yes and No" from Dickens's "A Christmas Carol," "Eppie's Escape" from George Elliot's "Silas Marner," "A Crusader's Hat" from "Talisman," and "A Song Habitation" from "The Vicar of Wakefield," are some of the most attractive selections. Each lesson, besides being an interesting narration, includes also exercises for the intelligent study of a given passage and for the development of the powers of faultless composition. As a language study, Book II comprises a clear treatment of nouns and pronouns, verbs and their tenses, etc., while Book III deals with the more complicated relations of the several parts of speech, of adverbs, prepositions and conjunctions. The former book is intended for children aged 9 to 10, the latter for those between 10 and 11. We, however, think that the age-limit should be slightly raised if the books were prescribed for Indian students.

SAINT NAMMĀLVAR'S TIRUVĀYMOLI (WITH SANSKRIT METRICAL VERSION AND KANNADA COMMENTARY), BY PROF. M. T. NARASIMHENGAR, MALLSWARAM, BANGALORE. Price 12 rs. per part.

Saint Nammālvār's *Tiruvāymoli*—consisting of 1102 stanzas—is so well-known in Tamil devotional literature as a masterpiece poetical work of high literary and poetical value; and the famous Tamil poet Kambar-Kavi has himself praised the great author of *Tiruvāymoli* in his work called *Śatakōpar-antādi*. The saint is noted for his deep love and devotion towards God, and has even made himself a damsel to be wedded to God

alone in this holy poem. The poem is divided into ten centums, and each centum is sub-divided into ten decades; and every decade is devoted to a particular chosen theme. We find in the Poem (1) excellent descriptions of sacred centres in India, (2) Devout prayers towards the divine Avatars, (3) the author's Love-Songs—all addressed to God alone, and several other topics of abiding interest to scholars and devotees. The saintly author is highly honoured and adorned (irrespective of his paratage and caste in his early life) because of his divine wisdom secured by divine grace alone. Poet Madhura Kavi sat under his holy feet when he was merged in deep meditations and learnt the sacred poems composed by him and revealed them to the world. Such is the traditional account about the author Nammālvār, whom Madhura-Kavi has praised in his poem *Kaṇṇinun-Śiruttāmbu*.

All the 1102 stanzas of *Tiruvāymoli* have been rendered into beautiful, melodious and simple Sanskrit metre, by Prof. M. T. Narasimha Iyengar and the verses are highly praised by Pandits and scholars of eminence—whose opinions have been published in brief by the learned translator. He has also written an elaborate Kannada commentary on this holy poem; and this commentary is based on the several Tamil commentaries called—the *Six-Thousand*, the *Nine-Thousand*, the *Twelve-Thousand*, the *Twenty-four Thousand* and the *Thirty-six Thousand*—all being together called BHAGAVAD-VISHAYAM, already published in ten volumes in Madras. The Kannada country, being ignorant of Tamil, will find the Kannada commentary a great boon and will highly appreciate the simple and excellent style in which the Tamil commentaries have been condensed by the author. It is hoped that the literary world will duly encourage and patronise these publications; and that the Mysore Government and His Highness the Maharaja of Mysore will extend their patronage towards this grand Kannada series (in ten parts) by their liberal donations and patronage.

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The Educational Review.

Presiding over the recent celebration of the Founder's Day at Our Universities. the Annamalai University, Sir M. Visweswarayya addressed himself to the offering of some suggestions for the improvement of our Universities. He complained that our Universities produced thinkers more than workers and was anxious that the time had come for them to concentrate on technological education. For the next fifteen years or more, or at all events till more funds are available, he suggested that Indian Universities should concern themselves with three things: Technology, Commerce and Popular Lectures on Nation-Building. There is a good deal of point in this advice of Sir Visweswarayya though it is perhaps not quite practicable at least in all its literalness. Fifteen years represent half a generation and it is unthinkable that our students should be deprived of the benefits of higher education during that period except in the Faculties of Technology and Commerce. Sir Viswes-

warayya's advice may however be taken as urging the supreme importance of Technology and Commerce in the present circumstances of our country. Military and Naval Science were other subjects which he commended to the attention of Indian Universities. A beginning has already been made regarding the former in some of the Universities of North India and we hope the movement will spread further. As soon as adequate facilities are secured for the training and admission of Indians in the army, attention must be directed to the training of Indians in the navy. Sir Visweswarayya cannot however be unaware of the fact that the mere imparting of education in these technical branches is not enough, without facilities for their use in the appropriate careers. One of the tragedies of Indian education and life is the presence of a large number of people who have been trained in various technical branches of study, but who are not able to find any opportunities for employing their qualifications in active work. We have seen technical experts of various kinds going

about the whole country unable to find appointments or opportunities for industrial work.

We gladly give publicity to the following appeal which has been issued in favour of Santiniketan by a number of well-known men of letters in England. Rabindranath has laboured hard for the maintenance of his educational institute at Santiniketan giving his own resources to it and it is time the enlightened public of the world came forward to support it:

"The recent visit to this country of the poet Rabindranath Tagore has been welcomed by all who value sympathetic and cultural relations between East and West. He is himself the most distinguished representative of Indian culture in the literature of our day and his life-work—the founding of the International University at Santiniketan—has been an embodiment of the desire which he expressed some years ago "that the mind of India should join its forces to the great movement of mind which is in the present-day world." Of the University he says: "We invite students and scholars from different parts of the world to an Indian University, to meet there our own students and scholars in a spirit of collaboration.

We are sure that there are many who, like ourselves, feel that a debt of gratitude is owing to him and would be glad of an opportunity to express this in a practical way by helping the work of the University.

With this object a fund is being raised to which all well-wishers of the work done at Santiniketan are invited to contribute. It is hoped that the fund may be completed before the poet returns to India. Contributions should be sent to the Hon. Treasurer, R. O. Mennell, Woden Law, Kenley, Surrey."

Among the signatories to the appeal are Sir Michael Sadler, Laurence Housman, Evelyn Underhill and the present Poet-Laureate, Mr. John Masefield. One of the fundamental ideas of the Research Institute at Santiniketan is to combine the culture of the West with that of the East, and it is therefore fitting that the West as well as the East should contribute to its finances.

In the course of the Convocation Address delivered recently to the Agra University, Sir Ross Barker took occasion to survey University ideals current at present in various parts of the world. Referring to the spirit fostered by Germany in the nineteenth century, Sir Ross said:

The Professor in Germany was rather like a brilliantly-endowed younger brother in a family of robust, boisterous and athletic elders. He was regarded with a certain pity as a man not fitted for the rough and tumble of life, with great tenderness and with an immense admiration. He lived humbly and modestly and was poorly paid, but Germany knew what it owed to him, and the poor Professor was enriched by the knowledge that he was the pride of his country and that his reputation was European. He did much to spiritualize a nation whose rather too abundant virility is apt to produce qualities which are the reverse of admirable.

The ambition of the French has not been in the direction of profundity so much as in the direction of freshness and brilliance. Passing on to America, he rightly complained that though the American millionaire had *patronised* learning a good deal, he was apt to look down upon learning as an occupation

for lesser men who should be encouraged and patronised but not imitated. Stating the ideals of the modern Universities of England, he thought that they taught "patience, moderation and a sense of proportion. They should respect and learn to understand the opinions and feelings of others and be unwilling to attribute evil or interested motives to those with whom they are in disagreement. They should nourish an undying passion for liberty and truth and a hatred for injustice and humbug, and above all they ought to cultivate that quality which should be the distinguishing characteristic of the University and which Matthew Arnold described as sweet reasonableness." Coming to Indian Universities, he drew attention to the most serious evils, the absence of endowments, the overcrowding of colleges and what is more important, the poor salaries paid to teachers. "A University must suffer in its teaching if its teachers are not given abundant leisure for the prosecution of their studies and while it is impossible to pay teachers very high salaries, it is important to remember that the acquisition of culture is expensive and that the University teacher should be in a position to acquire in reason the books which he needs and to enrich his mind by travel." We wish these words are kept in mind by those who are very eager to criticise the efforts made by teachers to improve their material conditions. As we have said repeatedly, the improvement is essential in the interests of education itself more than even in the interests of the individuals concerned.

The Special Committee appointed by the All-India Women's Education Fund Association, to consider the question of establishing

A Central Training Institute for Women. A Central Training Institute for Women in India, has published a report which is worth the serious attention of all educationists. It is intended that the college should be an institution of a new type, with a research bureau for the study of the problems of the Indian child, and it will be interesting to watch the efforts of our women to solve the numerous problems of the child's education in India. The aims of the Central Training Institute are stated to be:—

(1) To find out what the best education may be for Indian children of all classes, types and temperaments, by means of a Psychological Research Bureau and an Experimental School;

(2) To bring about such re-orientation of education that the child itself shall be of primary importance and the curricula of secondary importance;

(3) To foster in the women of India a scientific attitude towards the problems of life and living conditions and train them to give purposeful value to the use of Science and Art in fulfilment of their self-realisation in home and country;

(4) To apply the knowledge obtained from the Research Bureau, the Experimental School and Home Science Training to an understanding of rural consciousness and to develop a scheme of rural education;

(5) To provide teachers in the new method.

It is proposed to locate the Institute at the Imperial capital. English will be the medium of instruction for the present, though sufficient attention will be paid to Indian vernaculars also. The Institute will thus have several branches, a Research Bureau, an Experimental School, special facilities for Home Science Training, experiments in rural education and a section for training teachers. We wish the enterprise all success.

The following is the tentative programme for the ensuing All-Asia Educational Conference to be held in Benares during the ensuing Christmas :—

December 26, 11 A.M.—General Conference: (i) Welcome Address by (1) the President of the All-India Federation of Teachers' Associations; (2) His Highness the Maharaja of Benares; (3) the Vice-Chancellor of the Hindu University. (ii) Inaugural Address by the President of the Conference. (iii) Messages from various countries. 1-30 P.M.—Lunch Interval; 2-30 P.M.—Opening of the All-India Exhibition; 4 P.M.—Garden Party; 5-30 P.M.—Public Lecture; 8-30 P.M.—Musical Concert.

December 27, 11 A.M.—Group Conferences; (1) Illiteracy; (2) Library service; (3) Character, Moral and Religious Education; 1-30 P.M.—Lunch Interval; 2-30 P.M.—Group Conference; (1) Primary Education; (2) Health, Hygiene and Physical Culture; (3) Parental Co-operation; 4 P.M.—Garden Party; 6 P.M.—Public Lecture; 9 P.M.—Cinema Show.

December 28, 11 A.M.—Group Conference; (1) Kindergarten and Montessori Systems; (2) Rural Education; (3) Teachers' Training; 1-30 P.M.—Lunch Interval; 2-30 P.M.—Group Conference; (1) Adult Education; (2) Teachers'

Associations; (3) University Education; 4 P.M.—Delegates' Assembly (Business Session); 6 P.M.—Public Lecture; 9 P.M.—Dinner.

December 29, 11 A.M.—Secondary Education (Group Conference); 1-30 P.M.—Lunch Interval; 2-30 P.M.—Women's Education (Group Conference); 4 P.M.—Delegates' Assembly (Business Session); 5 P.M.—Garden Party; 6 P.M.—Public Lecture; 9 P.M.—A Hindi Drama.

December 30, 11 A.M.—General Conference (Resolutions); 1-30 P.M.—Lunch Interval; 2-30 P.M.—General Conference (Resolutions and Farewell speeches); 4 P.M.—Garden Party; 5-30 P.M.—Public Lecture.

December 31, Excursion to Sarnath.

His Highness the Maharajah of Benares, who has always taken much interest in matters educational, will open the Conference, while the Exhibition will be opened by Mr. A. H. Mackenzie, the Acting Commissioner of Education with the Government of India. The local Reception Committee has been busy making the necessary arrangements, and we trust the Conference will be a great success.

It was a striking address which Sir Jadunath Sarkar delivered at the recent Convocation of the University of Allahabad. He started with a definition of the true University spirit:

"What then, are the distinctive marks that a University can give to the minds of its sons more easily and more effectively than boundless private study and ceaseless lonely meditation can do? They are two, namely, catholicity and reasonableness, or in other words, universality

of outlook as opposed to the spirit of self-centred exclusiveness or narrow local allegiances and the habit of bringing everything to the eternal test of reason in opposition to the popular outcries and delusions of the hour. A University has failed in its special task if it has not stamped with these qualities the minds of those who will represent it in the world. By its fruit alone will our educational tree be judged."

Besides pleading for universalism, Sir Jadunath asked for placing reason above emotion which should be the highest endeavour of all University teachers. We think the appeal is particularly opportune during these times in India. He was able to enforce the lesson of universalism also by an appeal to history.

We offer our welcome to M.R.Ry. Dewan Bahadur S. Kumaraswami Reddiar, the new Minister of Education for Madras. Mr. Reddiar has served a long term in the Council, and he possesses administrative experience of many years as President of the Tinnevely District Board and Secretary of the Hindu College Committee. It will behove Mr. Reddiar to signalise the coming back of the Justice party into power, driving out the so-called Independents, by putting an end to the evil traditions established and carried on by Dr. Subbaroyan. It was felt generally that the Justice party, in its worst days, was never so high-handed as the last Ministry in stifling the claims of senior members in the service for promo-

tion, on purely communal grounds. It is well-known that His Excellency Sir Frederick Stanley has been solicitous about the interests of the members of the service, who have come up from below, by dint of steady and meritorious work. It will be lamentable if His Excellency's good example is not followed by the Education Minister. After all, what higher ideal could the Minister pursue than that of *efficiency* in the sacred realm of education?

Another unfair tendency in the last Ministry against which the present Minister should strongly set his face is the exaggerated value attached to British degrees and especially to those of Oxford and Cambridge. The mere possession of a degree from one of these Universities cannot weigh against the actual educational experience in practice gained by graduates of local Universities. There are plenty of instances of men who have returned from Oxford and Cambridge who have proved poor teachers and inefficient Inspectors of Schools. It is shameful that the department should fight shy of differentiating the men of real endowments for the profession from those who do not have them, by resorting to the vulgar division of Indian and foreign degrees. We only hope that such a shrewd man like Mr. Kumaraswami Reddiar, who had no occasion like Dr. Subbaroyan, to be specially beholden to a British University education, will not unfairly deal with members of the service who have not had the accident of possessing British or other foreign degrees.

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These strictures of Prof. Wodehouse are borne out by a high authority—Mr. Harold E. Palmer, late Lecturer in Spoken English, University College, London. He writes:—

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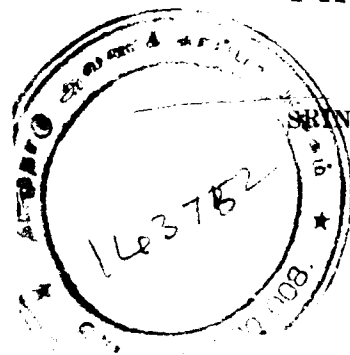
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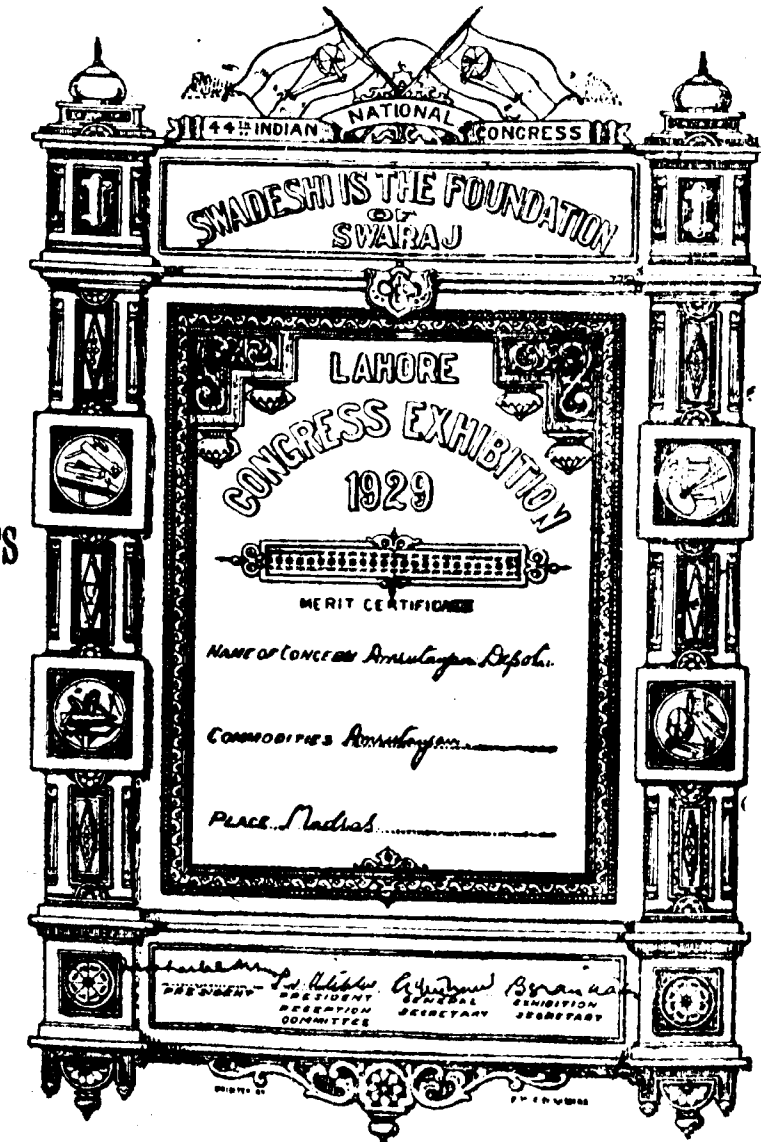
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