

The Educational Review

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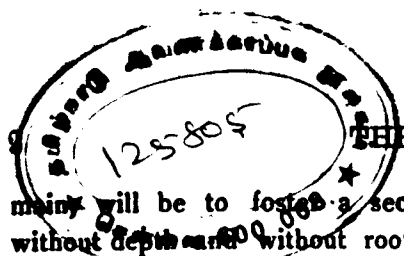
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mainly will be to foster a secular culture, without depth and without roots. To avert this danger of a sense of homelessness, of mongrelisation, it is necessary to emphasise the humanities, Literature and Philosophy, History and Politics, which connect us with the past. Edmund Burke it was who said, "People will not look forward to posterity who never look backward to their ancestors." We have now provision for the study up to the Honours standard in History, Politics and Economics, Telugu Language and Literature, Mathematics, Philosophy, Physics, Chemistry and Technology, with special reference to sugar industry.

Additional appointments of teachers in the different departments were made and the usual high standards were adopted.

It is not possible to refer in detail to the research work of our teachers. A full statement is appended to the Annual Report. A brief summary is attached to this.

SITES AND BUILDINGS.

The buildings of the Arts and Science and Technology Colleges are now ready for use. The Power House and the Workshop will be well equipped by the end of this month. All the Hostel blocks with the Warden's Quarters are expected to be ready by the end of the academic year.

We still lack a great hall for ceremonial and other occasions with the result that we are obliged to put up temporary structures. The need for residential quarters for the staff, a Library hall and a Union where social and corporate life could be developed is keen and urgent. We have taken the decisive first step and are confident that in due time with the help of friends the scheme will be brought to completion. A great deal of money will

be needed. We are not magicians to be able to build and run a University without expenditure. Our teaching side is well developed and will demand all our resources. It is difficult hereafter to make any savings from our recurring income.

It is not, however, the occasion to press our claims for financial aid. As a reference was made in the Report last year, to an application for the free assignment of the Engineering School site, I may mention that even our modest request for its assignment for half the cost, the other half being considered the usual half grant in such cases, was set aside. I do not suppose that the decision taken in a time of acute financial stress is by any means final.

AFFILIATED COLLEGES.

Since the inauguration of the University, many modifications have been made in the curricula of studies for the several examinations of the University. Further, there has been no general inspection of the colleges since 1917-1918. In these circumstances, a General Inspection Commission consisting of well-known authorities in the different subjects was sent out in January 1933 to inspect the affiliated colleges, to confer with the staff and managements and to advise them and the University in regard to the lines of further development. The Syndicate considered the report of the Commission in June last and we have since addressed the several colleges on the recommendations made by the Commission, which do not all involve expenditure of large sums of money.

VERNACULARISATION.

The Report on Vernacularisation deplored the lack of suitable text-books for the Intermediate classes. Steps are being taken to

have such text-books prepared in all non-language subjects by competent scholars.

PHYSICAL TRAINING.

There has been a marked advance in the sports activities of the several colleges in the area. The colleges at Berhampore, Vizagapatam, Cocanada, Rajahmundry (both Arts and Training), Masulipatam (Noble College), Parlakimedi and Guntur, have now on their staffs qualified Physical Instructors. The Managements of the Hindu Colleges, Masulipatam, V. R. College, Nellore, and the Maharajah's College, Vizianagram, have realised the importance of qualified instructors for the direction of the physical activities of their respective colleges and it is hoped that they will soon obtain sanction for the necessary appointments.

UNIVERSITY TRAINING CORPS.

On the last occasion it was mentioned that though the Government of India sanctioned the formation of the 13th Andhra Battalion (University Training Corps) as early as 1930, the whole scheme had to be put off on account of the unexpected financial stringency in 1931. Though the financial situation has altered somewhat for the better, our condition remains unaltered.

EXTENSION WORK.

With a view to bring the University and the general community into closer contact, we have, as usual, arranged a course of extension lectures to be delivered in different centres of the University (including some high school centres) on subjects of interest and urgency to the people.

SPECIAL LECTURES.

Dr. Rabindranath Tagore has kindly consented to give the first course of Lectures founded by Sir Alladi Krishnaswami this

week. Sir Tej Bahadur Sapru will give the second course in the summer of 1934.

MEDICAL EXAMINATIONS.

On the recommendation of the Faculty of Medicine, we have decided to conduct our own Medical Examinations from April 1934. We are grateful to the Madras University for their courtesy to us in conducting its medical examinations with those of ours on a conjoint basis till now.

DEBATING TEAM.

The representatives of our University Union had the privilege of participating in a Debate with the British Debating Team, which visited the University centres in our country in October last. We had an exciting time for two days. It is hoped that debates of this kind would bring together the students of the Indian and the British Universities and develop between them bonds of good-will and understanding.

PUBLICATIONS.

During the year, '*Kavitvatattvavichiramu*', the copy-rights of which have been generously transferred to this University by Mr. C. R. Reddy, our late Vice-Chancellor, has been published. Under the Bobbili Endowment we published this year two books, *vis*, '*History of Sanskrit Literature—Part I—Vedic Period*' in Telugu by Mr. M. Suryanarayana Sastri, Pandit, University College of Arts, and '*Andhra Mimamsa-nyayamuktavali*', a treatise in Telugu on "Purva Mimamsa" by Mr. K. Gopala-krishnamma, M.A., L.T., Lecturer in Oriental Languages, Government Arts College, Rajahmundry.

The descriptive catalogue of the Telugu Manuscripts in the Tanjore Palace Library mentioned in the last report is just published.

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ANDHRA UNIVERSITY CONVOCATION.

SPEECH BY THE VICE-CHANCELLOR.

It is a great pleasure for us, Mr. Chancellor, to have you with us again this year and to welcome you on behalf of us all. We assure you of our sincere thanks for your real interest in the welfare and progress of this University, which has been a great help to us in our hopes and endeavours.

We welcome the Pro-Chancellor, the Hon'ble the Rajah Saheb of Bobbili. We used his buildings for two years for our class purposes and gave them back this June, but he has placed us again under an obligation to him by permitting our students of Sugar Technology to work for three months every year in the newly built Sugar Factory at Bobbili. May I here express our grateful thanks to him for his generous help in this matter as well as in others?

Rao Bahadur C. V. S. Narasimha Raju Garu has also offered to help us by permitting our students of Sugar Technology to work in factories to be established by the Ettikoppaka Co-operative Industrial and Credit Society, Ltd. Our thanks are due to him for his kindness.

TEACHING.

If the University is to be a potent factor in national evolution, it should reflect and in

a sense, fashion the contemporary requirements, social and economic. Oxford and Cambridge produced clerics in the ages of faith, scholars and humanists in the period of the Renaissance, efficient administrators and directors of industry in modern times and specialists in all periods as by-products. To-day, in our country, it is increasingly felt that the purely literary type of education should be supplemented by the technological, if our graduates are to prove less barren and more useful to society. Those who were responsible for the Andhra University Act laid great stress on this aspect. Naturally, we have been thinking for some time of starting the Honours courses in Technology, but as we were anxious that our Technology students trained in a University should get a good grounding in the basic subjects of Mathematics, Physics and Chemistry, we first organized these latter courses, and this year, I am glad to say, we started Honours courses in Technology with special reference to sugar industry.

Though we may appear to lay a little more stress on the study of Sciences and Technology, we are aware of the danger of an exaggerated emphasis. To fasten on the scientific tradition and achievements in the

fill it with enthusiastic activity, with high endeavour and a quickened consciousness; to fill it with the desire of beauty and with love of service. You are now at the meridian of youth, "at the focus where the greatest number of vital forces unite in their purest energy." Yes, but you should strive to be thus always. "To burn always with this hard gem-like flame, to maintain this ecstasy, is success in life."

Let not then your fine sense of justice and right become blunted. Keep alive in you the fire of enthusiasm and continue to cherish the noble ideal that you must work for the suffering humanity. Do not allow your "wide love for living things" and "passion to heal pain" to diminish but nourish such sentiments and make them grow. Do not forget that you must stand for equality, break down the barriers between races and creeds, must sink all divisions of caste and colour, bring concord and harmony, where strife and suspicion exist. Carry into your active life the conviction that by co-operation and unity alone, you can achieve great purposes and the salvation of your country.

If thus your duty is to be on guard against your noble impulses being stifled, you must make every effort to fill your mind with worthy thoughts and ideas. Hitherto you have been in close spiritual contact with great teachers, deriving inspiration from their great thoughts; you have been in the company of other young men whose minds the passion to lead unselfish lives has dominated. But your University is now sending you forth to face the battle of life, where you will miss the counsel and guidance of men whose experience has been invaluable to you. You may have also to part from those young friends,

whose noble example has stirred in you great thoughts and kept you in the straight path of rectitude. But you have access, as you have had hitherto, to the rich treasures left by the thinkers of all ages. They are the permanent possession of all mankind. There "you may talk with queens and kings. . . . This eternal court is open to you, with its society, wide as the world, multitudinous as its days, the chosen and the mighty of every place and time." The object of true education is not merely to develop your intellect and your reasoning faculties, but to endow you with imaginative power, which is essential to the possession of a true moral nature. The virtue of compassion or fellow-feeling depends upon the extent of the power to understand the nature of others and to enter into their feelings. By reading great poetry, drama or fiction, is awakened, as Ruskin somewhere points out, this virtue of compassion, this sentiment of humanity. Moreover, not merely intellectual power but moral development of the highest order, is inseparable from great culture. Knowledge divorced from character brings you at best wealth and worldly advancement, but these alone are not the objects to attain which a man of culture should set himself to strive. I would therefore impress upon you to be in constant contact with those great teachers, who though dead, teach us through the great books they have left to posterity. Then again, in a world where the stream of thought continually flows on, it is essential that you should be expanding your knowledge and acquiring new ideas. Whether any particular new idea commends itself to you or not, you cannot doubt that the power of ideas is great. It is a single idea, that taking possession of the minds of men, has changed very often the course of the world's

history or produced revolutions. Above all, knowledge must be pursued for its own sake. You must not regard it merely as a means of earning a livelihood but you must aim at acquiring knowledge as an end in itself. The joyfulness of learning new truths, apart from any material advantage you derive, must prove sufficient incentive. And finally, the intellectual humility which true knowledge begets, is its most enduring gift, for the more a man knows, the more vividly he realises how much more he has yet to learn. The spirit of dogmatism, which is born of ignorance and which is an enemy to all progress, is then for ever banished.

I have been so far dwelling on the need of penetrating your life with the influence of high ideals; but you are passing from the life of the student to the larger life of a responsible citizen and mere resolving is not action, achieving is the great thing. In the carrying into effect of your principles, you are likely to meet with opposition but you must learn to be prepared to overcome obstacles. Here, I must entreat you to remember that on the observance of law and strict regard for discipline, depends your growth and from them must follow your ultimate success. Youth has been taught to regard itself as the avenger of wrongs; it acknowledges no authority but that of reason and cannot tolerate injustice or hypocrisy. But if you wish to serve well and effectually, you must uphold the sanctity of the law. Is not the observance of the law, for instance, a necessary condition of your growth and development? Supposing each of you acted according to his individual inclination, without regard to the common weal, is chaos not the necessary result? The plan of the whole universe shows that it is governed by unchangeable and inflexible laws. In no

department of life, can law be set at naught with impunity, for it is well to recall in this connection the definition of an artist by Ruskin. "An artist," he says, "is a person who has submitted to a law which it was painful to obey, that he may bestow a delight which it is gracious to bestow." Law is the foundation on which the structure of all society rests. In the most primitive stages of human development, as well as in the most advanced it is the law that binds the various components of society and keeps the men together as members of a larger group. The growing needs may bring into existence newer laws; the wider outlook which comes in the wake of civilisation, may lead to the liberalising of the law. But history does not furnish an instance of a nation of law-breakers, for it is the law that preserves and unifies a nation defines the human relationships and creates the bond between man and man. I do not assert the infallibility or perfection of any particular code of laws; for after all, laws are made by men for men and are not immutable till eternity. But as one who looks forward with rejoicing to the great future awaiting us all, I do entreat you to seek the fulfilment of our national destiny in the spirit of the law and not to stray into the wilderness of lawlessness. I particularly beseech you never to transgress the greatest, I think, of all laws, the law which is based on the sacredness of life, a law which was propounded by all time by one of the greatest teachers of the world, Guatama Siddharta. The marbles of Amara-vati adorn the museums of the world but the great doctrine of *Ahimsa* has become one of the fundamental tenets of Indian life. The nations of the West, after the recent orgy of killing, are awakening to this law, which they had so flagrantly transgressed in spite of the

Our thanks are due to Mr. P. P. S. Sastri, for his kindness in undertaking the work of supervision.

Last year we instituted three prizes of the value of Rs. 750 each for award to the best account in Telugu on (1) Every Day Science; (2) Public Health and Sanitation; and (3) the best Creative Work with contemporary Andhra life as its background and fixed the 31st of October 1933 as the last date for the receipt of the manuscripts. We have had a considerable response to our invitation. We hope to publish our decisions in regard to them early in March.

ENDOWMENTS AND GIFTS.

In accordance with the promise so generously made by the Rajah Saheb of Jeypore, he agreed to pay Rs. 50,000 for the expenses of the College of Science and Technology for the year 1933-34, of which we have received Rs. 40,000 already. Mr. Voruganti Somasundara Rao Pantulu transferred shares of the Vizianagram District Co-operative Banking Union, Ltd., of the face value of Rs. 700 towards the endowment of a Prize in his name. Dr. Birbal Sahni of Lucknow University, who was a member of our University Commission, sent us Rs. 1,000 for the founding of a Prize in his mother's name. Steps are being taken to realise the value of the properties bequeathed to the University by the late Mr. Veluri Purna Brahmananda Sastri of Rajahmundry. Dr. S. R. U. Savoor has kindly presented to our Library about 800 volumes of valuable mathematical and scientific books. Mr. I. Kotaiya Naidu, Tahsildar, has sent us a sum of Rs. 1,400 for the founding of a Medal in his daughter's name. We are grateful to these gentlemen for their assistance. But, if we want to build

a first class University, which will have for its natural result the remoulding of the mind of the country, we have to pay the price for it. We hope that our work will persuade those in power and position to help us with financial assistance in our great venture.

ANNEXURE

A BRIEF SUMMARY OF THE RESEARCH WORK OF THE UNIVERSITY TEACHERS.

Sir J. C. Coyaji is working on such live subjects as *Indian Banking*, *The Economics of Fascism* and *The League of Nations and its Critics*. Mr. S. Purushottam of the Mathematics Department has written an important paper on "Schlicht" functions with 'gaps.' Mr. P. T. Raju of the Philosophy Department is working on *Hegel and Sankara*, from the side of Logic. Mr. V. N. Subba Rao, Lecturer in English, published a small book on "*Shakespeare and the Problem of Evil*," which attracted much attention.

Mr. S. Bhagavantam, Reader in Physics, is engaged in investigating the special characters exhibited by the rotational Raman scattering in liquids as opposed to the case of gases, with a view to throw light on the important problem of the nature of the liquid state. Dr. I. Ramakrishna Rao of the Physics Department is continuing his work—the Nature of Solutions. He found out that while the oxy-acids dissociate progressively into their ions with addition of water, most of the other electrolytes including acids and salts are completely dissociated even at high concentrations. From his work on ice and water at different temperatures, it is clear that the number of triple, double and single molecules that exist in this substance could

be computed. Dr. T. R. Seshadri of the Chemistry Department is engaged in important chemical investigations on plant products and has written a paper on flower pigmentation, which marks a definite advance on our present knowledge of that subject. Mr. G. Gopala Rao of the Chemistry Department has collected further evidence in support of the photo-chemical view of the nitrification process in soils. The important role of sunlight which his researches indicate will

modify considerably our present views on the chemistry of soil processes. His results are in course of publication in "The Journal of Soil Science." In collaboration with Mr. Pandalai, the Research Scholar, Mr. Gopala Rao has evolved a rapid and accurate method for the estimation of nitrites. The paper embodying the result has been accepted for publication in the London Journal, *The Analyst*.

CONVOCATION ADDRESS.

BY THE HON. MR. JUSTICE M. VENKATASUBBA RAO.

LET me express my sense of profound gratitude to H. E. the Chancellor for the great honour he has conferred on me. I regard this as a high privilege, for nothing freshens the heart of man and rejuvenates his spirit more than his coming in contact with the buoyancy and hopefulness of youth. Do you realise that like yourselves I too dreamt noble dreams and was animated by the same lofty ideals? For, are not young minds carried along on the tide of idealism and is not youth the period of dreaming? There come moments in a man's life when he feels the urge to survey his past and reflect upon how much he has achieved, how far he has realised his dreams and how truly he has translated his principles into action. In the presence of the young men gathered here, who are descending from the heights of thought and of study into the arena of active life, I am overcome by a feeling of this kind. What this scrutiny of my past has revealed to my mind, it is needless to dwell upon, but that may enable me to some extent to guide you on the road on which you are now to enter, for let me assure you that the way is steep and hard.

Most of you, if not all, are now full of enthusiasm and noble thoughts, eager to strive after some great ideal, filled with the spirit of youth. And I am sure you realise that you are living in an age when "to be young is very heaven." But that is not enough because this is only the beginning. Your whole life is before you, a life full of temptations, difficulties and struggles. What really matters to yourselves, to your country and mankind, is what I may call the final account-taking at the end of your life. One's life is a "continuum" as well as an integral whole. Every period of life has its own value and setting; every action, its effect and significance. The melody of one's life can never be perfect, unless continuous efforts tend to keep the constituent notes from falling into discord or jarring one with the other. "A counted number of pulses only is given to us;" we are all, as Victor Hugo says, under sentence of death with a sort of indefinite reprieve. We have an interval and then we pass on. I say this, not to strike a note of pessimism but to exhort you not to waste a single moment of the interval but to

Sermon on the Mount. It will be a fateful day for India, when her young men believe that her cause will be best served by breaking this law, trying to emulate possibly the example of some of the war nations of Europe. I pray you not to follow that way, quite repugnant to our deepest convictions and alien to our culture and tradition. Do not stifle the message which through centuries, it has been India's pride to proclaim; do not betray the trust to which this ancient land was appointed; do not tarnish the fair name of the motherland by violence and killing.

There is a new spirit abroad; it has awakened a new sense of nationality; the heart of youth has been fired with a passion to revive the country's glory. But misguided zeal, which seeks through acts of thoughtless violence, the martyr's crown, is not what is required of a true patriot today. The ways of rendering useful service to regenerate the country are manifold and the opportunities to serve are infinite. You can enrich the great stream of national life by disinterested and disciplined service. By the great virtues you have acquired as a result of the University training—the rational faculty, the intense moral purpose, the balanced judgment—you can transform your enthusiasm into capacity for efficient and fruitful action.

As I have said, infinite are the forms of service you may render; it is needless for me to dilate on them. We are told that our Universities send out graduates by the hundred and by the thousand; but of the vast population of this great country you form a microscopic minority. Whether in the field of education or in the sphere of social or ameliorative work, or in regard to the problems connected with rural uplift, great and even unlimited

is the service you can render. What can be nobler for a young University man than to be engaged in the relieving of poverty, pain or sorrow? What more ennobling than to bring joy into the lives of his less endowed and less fortunate fellow-beings? What more inspiring than the reclaiming of human derelicts and transforming them into responsible citizens? I entreat you as members of the "Priesthood of Humanity," to start a network of social organisations and convert them into agencies of mercy.

Now I shall place before you—and I am confident I shall not have appealed in vain, as the Andhras are generous by nature and emotional in outlook—an idea and a programme embodying that idea, for your earnest consideration.

I refer to what is known as the University Settlement Movement in Great Britain. It was a direct outcome of the growth of the human spirit among the University graduates, a spirit which 'strained to reach beyond class distinctions, old habits, party lines and anything which hinders man from helping man.' It was the result also of a recognition that the old forms of patronising benevolence and superiority-ridden philanthropy had become effete and ineffectual. Thus it came about that a group of volunteer workers, men and women at the Universities with a desire as human beings to help human beings, evolved the idea that they might reside and work in settlements as neighbours of the lowly and the poor, that they might, without affecting the superiority of an ascetic life, form the friendships which are channels of all true service. The settlements in short express the desire on the part of "those who have to see, to know and to serve those who have not." Toynbee Hall, Oxford House and

Kingsley Hall are some of such settlements in London. The idea has spread considerably since its inception and the good that the settlements have done to the nation, by carrying light and healing and a nobler life and higher thoughts among those who have to dwell in the darker places, is incalculable.

This modification, if I may say so, of our Ashram ideal, is dynamic in its potentialities in a country like India, where the efforts of the State alone can never bring "sweetness and light" into the lives of the several millions steeped in darkness. There is alas, too much with us, of ignorance, poverty, suffering, prejudice and tyranny. There is work for the University young men and women, work of the highest order, which must result in the greatest good to the common weal. In larger towns, settlements of this kind may be opened with great advantage. I cannot think of a more effective mode of giving concrete form to the ideal of unselfish service. Graduates in all walks of life, be they lawyers or doctors, civil servants or merchants, can work in co-operation, "with their own bread to earn, with their own lives to enjoy, with their own sense of social debt," but banding together in a common effort to achieve a common aim. The scheme will also serve to foster the team-spirit, so essential for the success of such ventures but so little cultivated in our country.

There is another movement which must make a special appeal to the hundreds of women graduates whom our Universities are sending out. The Women's Institute Movement in Great Britain has effected a revolution in village life by disseminating knowledge among women, by improving their domestic technique, by developing in them a sense of citizenship and individual responsibility and by giving them a proper training for the exercise of the vote. The first institute in

Great Britain having been founded in 1915, the movement has grown with amazing rapidity, filling the rural districts with a network of institutes, now numbering about five thousand, with a membership of about three lakhs, forming the largest organised body of women in the world. The ideal of the institute is that all women of the village, rich or poor, learned or unlearned, should come together for mutual service, recognising no social or class distinctions. The movement has fostered among the village folk a sense of social service, thus opening up wider vistas to them. It has made the country life attractive, by adding to the comfort and the beauty of the home. In the revival of family handicrafts and village industries and in the development of home agriculture, the institutes have taken a prominent share. Let our educated women expand their sphere of action by founding similar institutes in India and thus share with the young University men the privilege of building up a great future. The Women's Institute Movement has been a most potent factor in Great Britain in the enriching of village life and there is no reason why our women with University training should not take an active part in the work of rural uplift so urgently needed in our country.

Then in the sphere of education, a special responsibility lies on you. There is a great need for an army of teachers—those that are animated by the ancient ideal of the Guru, choosing the high vocation, not for personal gain or material benefit, but on account of the opportunities it offers for devoted service. The teacher has the rare privilege of creating the citizens of to-morrow, of moulding their character and giving direction to their lives. Education is no longer regarded as a part of the equipment of the well-to-do alone; the notion has come to stay, that it is the natural heritage of every person, high or low. It is

not enough that the students should acquire some learning, they should be made cultured. "The entire object of true education is to make people not merely industrious, but to love industry—not merely learned but to love knowledge—not merely pure, but to love purity—not merely just, but hunger and thirst after justice." They should be taught the futility of knowledge when divorced from practice. You should make them realise that no lasting benefit can accrue, unless their learning is assimilated to life and serves as an inspiring faith. Above all, forget not the imperative duty devolving on you to live the life you exhort them to lead and put into effect the principles you proclaim.

In this connection I may refer to the great Boy Scout Movement, which provides a bond between the different races, develops the spirit of brotherhood and promotes an unselfish outlook. It has been justly termed "the Junior League of Nations," as the spirit it fosters must lead to the ending of war, for, are not the boys of to-day the citizens of to-morrow? To us, its usefulness lies in the fact, that it furnishes the means of converting abstract sentiment into concrete act, for I regard the divorce of ideal from action the bane of educated India. A scout, for instance, in the presence of distress, never pauses to give vent to his emotion; on the contrary he sets about forthwith rendering practical aid. Moreover scouting develops the particular tendencies of each individual and the hobby or the handicraft which a scout pursues, becomes later in life his trade. But for its success the movement depends on a continuous supply of efficient and skilled scout masters. Here is a wide field of action not only for the members of the teaching profession but for all educated men.

I have been dwelling on the importance of high ideals; but if you wish to build up sound traits of character, right ideals should be allied with right principles. Great ideals serve as a motive force in life but you cannot grow in moral stature, unless you steadfastly keep in view and apply to practical life, certain principles of conduct. Many of you, I am sure, are going to spend anxious thought on the question—what profession or calling shall we choose? But this, in my opinion, is not of fundamental importance. You will no doubt judge for yourselves for what functions you are especially fit, for what occupations you are individually qualified. In the choice of career, you should be guided by a true understanding of your aptitudes and capacities; otherwise wreck of life, disaster and ruin may follow. But your moral well-being consists not so much in the particular calling you may choose, as in the accomplishing of the ends of that calling. A notion that has been sanctified by tradition prevails and even persists that there is a gulf dividing the "learned professions" from what are known as callings or occupations. In the past, there might have been justification for this belief, but in relation to the present-day life, this notion is both futile and unsound. It is said that "professions derive their essential character from intelligence." True, the qualities required for success, for instance, at the bar, are first and foremost, rational faculty, power of analysis, quickness of grasp and clearness of vision. But commerce and industry are not what they used to be; those that guide the destinies of great commercial or industrial concerns are persons of the highest intellectual calibre. Kings and statesmen confer with them on matters of State policy; their advice is sought and help taken

in regard to trade and finance. Great intellectual qualities are no longer therefore the monopoly of those that pursue the "learned professions." Again, in the case of vocations or callings, it is supposed that there is no nobler end than the earning of a livelihood; whereas the purposes of a profession are said to be unselfish and altruistic; but there is no calling which may not be rendered noble by the worthy way in which it is followed and no profession that may not be degraded when the spirit is dead. Let there be then a re-assessment of social values; swell not the ranks of the professions already overcrowded; work for your own betterment and the advancement of your country, by devoting your talents, time, and energy to the building up of great commercial and industrial concerns. But I am afraid I am digressing from my main theme, for my purpose is to deal with the things of the mind and not with the material side of life. I wish you then to regulate your whole lives by adherence to some great principles. Cultivate a high sense of duty and in the achieving of your ends, seek not fame or praise but the approval of your conscience. Bear in mind that hard work, concentration and thoroughness are essential for real success. Remember that while self-reverence and independence ennoble your nature, servility and sycophancy degrade and corrupt it. In this connection, let the following lines of Wordsworth serve as an inspiration:—

Who if he rise to station of command,
Rises by open means; and there will stand
On honourable terms, or else retire.

Again, if the purpose of your education is not to be frustrated, it is your bounden duty that you should be receptive to new truths and new ideas "despite the havoc they may

make of old and cherished beliefs." Above all, yours must be a religion of deeds, not of words; for if thoughts are not translated into practice, you unconsciously form a habit of insincerity and your sentiments and feelings will lose their worth and be found to be unreal and ineffective. You must first use your logical power and faculty of discernment, to decide what is proper and when the decision is taken, you must hold to it with courage and honesty and make it shape your conduct.

A great fight lies before you if your desire is not to be satisfied with a mere contemplation in tranquility of India's past greatness—oblivious of its present woeful state. I refer to the fight against the tyranny of custom and traditional authority—the fight for Progress and Freedom. "The despotism of custom is everywhere the standing hindrance to human achievement," says Mill and history bears out his statement. To bow to authority and custom is an index of absolute intellectual poverty. Certainly you are not going to stultify yourselves and succumb to the incubus of the past.

There is a heresy widely current that the Hindu race has always been a slave to custom and authority. Though it may be true to an extent, of the unlettered masses and of particular dark periods in its history, I emphatically deny its truth when applied to the Hindu intellect of the past. Such slavish submission and confession of intellectual bankruptcy are opposed to the genius of the Hindu race. To take for example, two great spheres of human achievement in the realm of ideas—Religion and Law—what do we find? It is a matter of supreme astonishment to the world how our master-intellects in successive ages have built up remarkable

systems of divergent religious philosophy,—Sankara, Ramanuja, Madhwa—though every one of them professed to start with the same original texts from the Vedas, the Upanishads and the Gita. The intellectual freedom of our thinkers knew no bounds. Though a few of them like the Buddha and Mahavira disregarded texts altogether, most of them, without affecting the sanctity of the ancient texts, made rapid advances, with the result that what to us in historical perspective appears to be revolutionary, was accepted as orthodox. The difference was only in the manner, but the progressive growth and development of thought went on in unbroken continuity.

In law, witness how the various schools grew up, each radically differing from the other in certain respects, though the same original Smritis are called in aid to support the divergent views. You will learn, some of you at any rate, how the claims of the individual were recognised by Jimutavahana in his *Dayabaga* by a big step, abolishing the rule of survivorship. No doubt the original texts retained their place on the pedestal, but progress was not hampered. Textual authority and the weight of custom were never in the way of advancing thought.

“A people, it appears, may be progressive for a certain length of time and then stop; when does it stop? When it ceases to possess individuality.” Unfortunately there did come however a time when our progress stopped. We are still not out of the state of intellectual atrophy. We are emerging out of it, thanks to men like Ram Mohan Roy, and speaking in the Andhra Desa, I cannot but refer to the late Veerasalingham Pantulu also. It is for you to remove effectively the obstacles of custom and authority and to make

the highway to progress free and easy. It is for you to prove that the Indian intellect has not become moribund or bankrupt.

It is a part of Nature's economy that evils and defects in societies work out their own destruction and removal. The Time Spirit, the influence of environment, the clash of cultures, all these factors are comprised in it. But you have your part too in the great work of reparation; it consists in putting forth your individual conscious effort to help the universal forces working their way to perfection. It would do no credit to you if the world improves itself in spite of your inert passivity. What really matters to you is the realisation of your highest self in active co-operation with the World Force.

So far, I have dwelt on some of the obligations and duties which you share with graduates of other Universities. But as *alumni* of the Andhra University you have a further task. This University is at the beginning of its history. It has had a glorious inception and has been very fortunate in securing the services of two illustrious scholars as its Vice-Chancellors—Mr. C. R. Reddy, who I earnestly hope will still come out to place his distinguished talents at the disposal of the country, and Sir S. Radhakrishnan, universally acknowledged as an apostle of culture, who is happily with you. Two persons, however, cannot build up a tradition. It lies with you and young men like you who pass out of the portals of this University into the world, year after year, to build up a magnificent past for the future generations. The real greatness of a University is gauged not so much by the learning it imparts within its four walls as by the true and noble conduct in after-life of the young men who have had

the benefit of its education. I am confident, therefore, that you will never act in any way unworthy of the lofty ideals which inspire and must always sustain this University.

While on the subject of the building up of the University, I must make an earnest appeal to those on whom this University has special claims; I refer to the wealthy citizens of Andhradesa—members of the landed aristocracy, merchant princes and magnates of industry. The gift of wealth is really in the nature of a trust; a more worthy object on which wealth can be expended I cannot imagine. You have read of our ancient kings having endowed the Universities at Taxila and Nalanda. You also know that the two great Universities of Oxford and Cambridge

are what they are to-day, because of the munificence of successive generations of the charitable rich. I cannot therefore sufficiently extol the conduct of the Maharaja of Jeypore who has made a most generous promise of donation to this University, which I am sure, will serve both as a precedent and an inspiration.

Finally, let me congratulate you on the degrees you have earned, rather on the possession of the sterling qualities of which the degrees are but the symbols. Let me wish that by following the path of rectitude, you will meet with success in life. Remember always that our country has a glorious past, which must inspire you to noble deeds worthy of that past.

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BY SIR P. S. SIVASWAMY AIYAR, K.C.S.I., C.I.E., LL.D.

I DEEM it a great honour and privilege to be called upon to deliver the usual address to the graduates on this occasion. I feel that I owe this opportunity to my friendship with your distinguished Vice-Chancellor rather than to any qualification of my own, of the deficiencies of which I am all too painfully conscious.

Let me first offer my cordial felicitations to the graduates of the year on the attainment of the degrees to which they have been admitted by the University to-day. Unlike the regulations of the Madras University which prescribe that the address should exhort the graduates to conduct themselves suitably unto the position to which they have attained, your regulations impose no restrictions as to the topics to be dealt with. But they are wise in imposing the requirement of brevity. The increase in the number of Universities in India has enormously added to the difficulty of finding anything new to say in a Convocation Address. I will therefore confine myself to a few topics which strike me as of importance at the present time and I will draw your attention to certain aspects which appear to me worthy of consideration.

The first question which occurs to one's mind is whether the Universities in India have fulfilled the expectations which have been entertained of them and if they have not fully come up to the mark, whether the failure is due to causes which are within their control, and by what means it may be possible to remedy the defects. Criticism of the work of the Universities implies no disparagement of the valuable work they have accomplished in

the past. The recent growth in the number of Universities which have been established in response to popular demands is evidence of the appreciation by the country of the work of the Universities. Considering the size of the population of the different provinces of India, it is not an extravagant demand that each province should have a University of its own, so that University education may be made more easily available and better adapted to regional requirements. In view of financial limitations it has sometimes been suggested that Universities would be well advised to avoid an overlapping of subjects of instruction and adopt a co-ordinated scheme of teaching. This policy has obvious limitations. While particular provinces may afford special facilities for teaching and research in particular subjects, or may be interested in the provision of teaching and research in subjects connected with their natural resources or industrial development, it would be neither desirable nor expedient to exclude provision for teaching in those subjects which are ordinarily comprised in a course of liberal education in the arts and sciences. The growth of provincial autonomy is sure to intensify the demand of each province for as complete and self-contained a University as possible. In the case of subjects of research in which the whole of India may be interested and in which the provision of adequate facilities may be too heavy a strain upon the resources of single provinces, central research institutions maintained, as at present, by the Central Government would be necessary and desirable. The problem is somewhat differ-

ent in the case of the United Provinces which have the unique distinction in India of possessing five Universities of which all but one are of the residential type. The interests of efficiency require a restriction in the number of under-graduates who can be admitted to a residential University. This consideration and the demand for educated leadership which is bound to increase under a democratic form of government amply justify the existence of your Universities. A democratic form of government calls not merely for educated leadership, but also for educated citizenship. In the words of Mr. Lowell, the eminent President of the Harvard University, "It is important for the country that as many of its citizens as possible should be highly educated and possess the largeness of view that comes from familiarity with what men have done and thought and what men are doing and thinking, what our complex civilisation has become and how it came to pass. Much of this may have no direct application to earning one's daily bread. It belongs to the region of imponderables which, however, largely determine what a man is and what a nation will be." My observations are, however, subject to qualification. Of the many students who now resort to our Universities a goodly number are unfit, by want of capacity, to profit by a course of University education and it is desirable that in their own interests they should be turned off to some technical or vocational course better suited to their aptitudes.

Far more important than an addition to the number of Universities is the improvement in the quality and efficiency of the Universities. It was the opinion of the Lytton Committee that students should be able to obtain in this country the best education that any Indian can require and that, whatever its constitution, no Government should be satisfied until the Universities of India are staffed

with the teachers, and equipped with the material, necessary to ensure such a high standard of education. The fictitious value attached by the Government to foreign degrees as a preferential passport to employment has too often induced numbers of young Indian students to flock to the Universities in Britain and waste the substance of their family means. The extension of knowledge by means of original research is a most important function of Universities. It was pointed out by the Calcutta University Commission that the functions of teaching and research should not be separated, that the great majority of the teachers of the University should be men engaged in the conduct of research and that the students must also be researchers in the wide sense of men using all their powers in the search for truth, and should be inspired to use their powers in this way and receive training in the use of them. The business of the University teacher is to show them how to acquire knowledge for themselves and do independent work. To enable the Universities to discharge this duty it is essential that the professors should be relieved of a considerable part of the burden of teaching and allowed a sufficient amount of leisure and provided with facilities to carry on their investigations. The successful performance of this function depends upon the personality of the teachers and involves the strengthening of the teaching staff and the provision by the Government of ample aids and opportunities for continuous and fruitful research. How far the Lucknow University has been able to provide and secure the necessary conditions for the advancement of knowledge, I am not acquainted with. It is only recently that the Universities in India and the Government have become alive to the vital need for the encouragement of research. Owing to the initiative and persistent efforts of its great Vice-Chancellor, Sir Asutosh

Mukherjee, the patriotism and generosity of its citizens and the pressure that was successfully applied to the Government, the University of Calcutta has been able to organise a comprehensive scheme of post-graduate studies and research work and has made notable contributions to knowledge. The other Universities in India have not been equally fortunate. We in Madras have made provision for ten research studentships and four research fellowships to be annually awarded and held for periods of two years and one year respectively, liable to extension for a further period of one year. You in Lucknow have made provision for seven fellowships every year tenable for a period of twenty-one months. Though the period of research studentship may be adequate for the training of post-graduate students in the methods of research work, the tenure of a fellowship is not long enough for fruitful results, especially in scientific subjects. People in India feel sore that the importance of scientific research in the Universities for the development of industrial enterprise and the promotion of the well-being of the nation has not been adequately recognised by the Government in the past. They compare the progress made by Germany since 1810 and by Japan since 1872 and consider that if the British Government in India had been equally broad-minded and liberal in the aid given to Universities, this country also might have made greater progress in the field of education and industrial development. The achievements of these countries lead us to hope that with more liberal and judicious expenditure the Universities in India would also be able to play a great and worthy part in the regeneration of this country. The constitutional reforms which

have been adumbrated propose to confer a larger measure of responsibility and initiative in the field of education. One of the tests which must be applied to the adequacy of the reforms is whether they will give sufficient freedom to develop our national resources and will place sufficient funds for the purpose at the disposal of the legislatures. So far as we can see, there seems to be no near prospect of increasing the pecuniary resources of the Government for nation-building purposes like education, unless the Government is willing to effect a retrenchment in military expenditure by a bold policy of Indianisation of the army. Reduction of the heavy burden of military expenditure, avoidance of additional taxation and the release of funds for nation-building purposes are worthy of the attention of our rulers as a means of securing peaceful progress and averting the danger of discontent and insurrection which it is one of the objects of military policy to guard against. Let us, however, hope that with the new spirit of nationalism surging in the veins of the people, their representatives will be able to plan and carry out a comprehensive scheme of education, including the full development of the Universities, and that their energies will not be engrossed by the struggle for constitutional reforms. In connection with this subject of research, I should like to remind you of the appeal recently made by Sir C. V. Raman for the employment of some of the German professors who have been turned out of their country under the Nazi regime for no fault of their own. I trust that wherever indigenous talent of equal competence may not be available, the Universities in India will seize the opportunity of utilizing the services of eminent foreign professors who have distinguished themselves by their original work

and are capable of kindling a love of research in the minds of their students and that no narrow-minded considerations of false patriotism will stand in the way.

While the research function of the University should be regarded as vital in the interests of the country, it is not possible to expect the generality of the graduates to devote themselves to research work in after-life. All that can be, and should be, expected is that they should acquire the elements of liberal culture, the desire and capacity to add to their stock of knowledge and a lively sense of their responsibilities as citizens. The traditional learning of the country in the ancient Sastras and literature was in times gone by sought after by our people from a love of knowledge for its own sake and for the distinction of scholarship. Economic conditions have undergone a great change and the poverty of our students and their struggle for existence prevent them from pursuing knowledge solely for its own sake and with the same disinterested ardour. There is no good in blaming them for having an eye on the worldly advantages of education. Nevertheless the love of knowledge must even in their own interests appeal to them and the success of the University must be judged by the extent to which it has succeeded in moulding the intellectual tastes and habits of its *alumni* and by their attainments, character and culture. That a large number of our graduates do attain to these standards I am ready to concede. But I have grave doubts whether this can be affirmed of the average products of our Universities. Education implies not merely the reading or understanding of the prescribed text-books, but the habit of reading for oneself, the training of the intellect in reasoning and judgment and the possession of a certain store of knowledge

and information on matters essential for the converse and conduct of life. It may be that the acquisition of useful information and general knowledge is a process largely to be gone through in the secondary school stage; but it cannot be said that the University has no responsibility in the matter, or that it is creditable to a University to set its hall-mark upon graduates who are devoid of any information or knowledge upon matters of general interest. To give an illustration, I may refer to the woeful ignorance of geography displayed by many graduates. A few years ago I happened to take part in the *Viva Voce* examination at Delhi of candidates for the Indian Civil Service. I asked a candidate what the shortest route was from Delhi to Australia and his reply was that he would first go from Delhi to London, from London to St. Petersburg and thence to Australia. Several candidates were unable to name even the provinces of India or their capitals. Many of the students have not acquired even the habit of consulting a dictionary. The narrow range of their intellectual interests can be judged from the quality of the books and journals they read. A University education which has failed to kindle among its under-graduates a desire for wide reading and a thirst for knowledge has so far failed of its purpose. So also should I consider the University to have failed in the discharge of its functions, if it has not imbued its students with the elements of liberal culture. What are the tests of culture? It implies not merely the manners and qualities of a gentleman which have been so beautifully described in a famous passage by Cardinal Newman, but also a spirit of intellectual curiosity, an interest in the world around us, a wide outlook on life, wide sympathies, the cultivation

of the æsthetic sense and a right appreciation of human values. I might enlarge the conception of culture still further by including a love of intellectual honesty and the habit of forming a balanced judgment after a careful examination of the different sides of any question that may arise for consideration. I have no intention of making any invidious comparison between the old and the new generation to the disadvantage of the latter and I have tried to avoid the besetting tendency of aged people to praise by-gone times and depreciate the present. I cannot, however, help feeling that the average graduate falls far short of the ideal I have set forth. What the causes of this state of things may be and what steps should be taken to remedy the defects are matters for investigation by the University authorities. It may be that the fault lies in the inefficiency of the staff and teaching of the secondary schools, in the courses of study prescribed for them, in the large range of choice among a number of optional subjects, in the encouragement of too early specialisation in the University courses, in the facilities offered for an Honours degree by merely requiring the further continuance of studies in a subject already selected for specialisation in the secondary school course, in the artificial value attached to Honours degrees even of the third class for purposes of employment, in the burden imposed upon the students by instruction through the medium of a foreign tongue, in the system of examinations conducted on mechanical lines by an army of examiners, in the system of moderation of marks designed to correct the inequalities of marking and the vagaries of examiners, in the distractions of politics or in the undue distractions of games. We in Madras have been making frequent

experiments with our school and University courses. The School Final course which was intended to eliminate the stamp of success or failure upon school students and allow them a wide latitude of choice of subjects was found unsuitable for the purposes of the University. The domination of University requirements over school courses has re-asserted itself and our School Final course is now practically as extensive as the old Matriculation course. We have endeavoured to secure a decent standard of knowledge by stiffening our curricula and the complaint just now is that the curriculum in Elementary Science is much too stiff. Whether, among other remedies, the length of the school or University course should be extended, whether it is possible to adopt the tutorial system or what other remedies should be adopted are matters of a technical character for the consideration of educational experts. For a parallel to the defects of our educational system we must go not to Germany or France, but to England and the United States of America. In an essay recently published by him, Lord Eustace Percy, the ex-Minister of Education in England, expressed the opinion that the University students did not know how to read for themselves and that many undergraduates did not come to the University to read for a degree, but to be lectured into one. He thinks that the system of elective courses for degrees and especially for the Honours examinations has promoted a tendency to too early specialisation even in the secondary school stage and has exercised a deleterious influence on the attainment of a reasonable standard of general education both in the schools and in the colleges. Sir Michael Sadler wrote some years ago that the English secondary schools were much less exacting

than the German and much more tolerant of cheerful and healthy-minded ignorance. In a symposium on higher education in America published in 1930, President Lowell of Harvard stated that freshmen in American colleges were not sufficiently prepared for work of a University character and that most colleges with Honours courses began them only after the first two years. He was also of opinion that there was too much foundation for the criticism that American undergraduates did not take their education seriously and that with them it was secondary to social and athletic interests. Another American professor was of opinion that the failure of the American colleges, especially in the matter of arousing intellectual, artistic and cultural interest on the part of any except the very exceptional student was so patently obvious and so notoriously known and commonly admitted, that it seemed rather absurd seriously to raise the question at all. While no efforts for improvement of our educational institutions should be relaxed, our feelings of disappointment and dissatisfaction may be mitigated by the discovery of similar deficiencies and evils in other countries.

Graduates of the year, if I have laid stress upon the necessity of cultivating the habits of study and sound judgment and of taking a wide interest in the affairs of the world, it is because I feel that your lot is cast in a time of great upheaval of ideas in the political, economic and social spheres giving rise to problems of great complexity, when the countries of the world have been brought into close connection and movements and policies in any country quickly produce reactions in others. Faith in established forms of government has given place to constitutional

experiments. The dangers of international conflicts and the spectre of war haunt the imaginations of men. The principle of self-restraint is being displaced by the doctrine of freedom of development. The foundations of family life and property on which the structure of society is based are being undermined and attacked. The spirit of social revolution is in the air and economic class-wars are looming in the horizon. All sorts and descriptions of remedies offered by national leaders for economic or political rehabilitation or for racial purity or national regeneration are being swallowed with avidity by peoples in the slough of despondency. The responsibilities of citizens will be far heavier than at any previous epoch in the history of the world. It is the duty of every citizen to form his own considered opinion and to contribute to the formation of sound public opinion and sober and informed judgments on public questions. Issues of compelling interest will arise and you will have to decide between a multitude of conflicting views and counsels. Let me give an illustration or two of the complexity of the questions now engaging public attention. There is immense diversity of opinion as to the causes of the unprecedented economic depression through which the world is now passing and from which no country has been able to escape. Some are disposed to ascribe it to the credit and currency policies which have been followed by the different countries, some to fiscal policies, some to the legacy of the Great War in the shape of reparations and war-debts, some to the evils of over-production and yet others to the desire of nations for economic self-sufficiency. The World Economic Conference which was recently summoned to discover a solution was unable to

discover any basis of agreement and broke up in failure. The people of each country have to decide what is best in the interests of their own country and of the world in general. Whether the interests of individual nations and of the rest of the world will eventually coincide or not, a conflict of interests is too often apparent and no nation is prepared to adopt a policy likely to injure its own immediate interests. Take again the questions raised by the Disarmament Conference which has been sitting for a considerable time, but does not seem to be approaching towards a solution. Is it possible for the countries of the world completely to disarm themselves and abolish their armies, navies and air forces? Is it likely that the mutual fear and distrust of the nations will completely disappear in the near future? These sentiments have their roots in age-long traditions, instincts, prejudices, antipathies, racial and national, love of power and commercial greed. Is it possible to effect a sudden and radical transformation of human nature? It has often been urged that the peoples of the world must give up their national outlook and acquire an international mind. However highly desirable may be the ideal of the citizens of every country thinking in international terms and owing allegiance only to an international State, it is unfortunately too Utopian to be realised in any conceivably near future. This implies no desire for relaxation or disparagement of the efforts made in this direction by the League of Nations. It is, however, necessary for us to remember that in all the talk about the international co-ordination of economic policy there has been no adequate recognition of the claims of Eastern nations to the full development of their resources and

potentialities. Schemes for the United States of Europe or for an international regime too often postulate the partition and exploitation of backward continents and races.

In a work published some years ago the poet-philosopher of India denounced the evils of nationalism with the fervour of a prophet and with all the eloquence of which he is a master. If I may humbly differ from him, I would venture to point out that it does not follow that because nationalism of an aggressive, predatory or exploiting type has been developed by the nations of the West, it is bad also for this country which he described as the land of no nations. Defensive nationalism, especially in countries which are geographically destined to be a unity, but have not been consolidated into a homogeneous entity, require to be fostered by every possible means calculated to achieve solidarity. Abstract ideals of conduct have to be adapted to the circumstances of individual nations. That the militarism of Western countries has led to wars of aggression is no reason for holding that a country which has been emasculated and become unable to defend itself should not aim at the ideal of self-sufficiency for defence, but lead a parasitical existence. How deep the decay of military spirit in this country has gone may be judged from the difficulties experienced in recruitment to the urban military infantry, the formation of which was, after great pressure, sanctioned by the Government of India a few years ago. Whether the experiment in certain other provinces has proved as unsuccessful as in Madras I do not know. I cannot help regarding it as a blot on the character of our educated young men that they have failed adequately to respond to

attempts made to infuse a patriotic spirit of self-defence under conditions which were assimilated as nearly as possible to those obtaining in the Indian Auxiliary Force.

I will now turn to another sphere of life in which you will be called upon to discharge the active duties of citizenship. The constitutional reforms now on the anvil have been the subject of endless discussion. Whether the final shape in which they will emerge will prove acceptable and satisfactory to the country at large is more than I know. Will the safeguards and restrictions have the effect of transferring a substance of responsibility or a mere semblance of it? We have been authoritatively informed that Dominion Status is not the next step, nor even the next but one. This is not the time or place to enter into any controversial questions of politics. But whatever the immediate outcome of the reform proposals, there can be no doubt that sooner or later you will in proper time be called upon to participate in the public life of the country. Political, economic and social questions of great importance are bound to arise and claim your attention. You will have wider opportunities for public service than we have had and you must bring to the discharge of your task all your talents, energies and zeal for the public good. Here I wish to draw your attention to two great evils which have recently crept into the public life of this country, even though I may run the risk of being accused of indiscretion. The first evil to which I wish to refer is the spirit of communalism which has grown so rapidly and widely within the last twenty years and which some of us believe has received no check from the Government. Almost every matter of public policy or administration is looked at from the point of view of advantage to this community or that and not of advantage to the country

as a whole. The spirit of communalism has intensified mutual distrust, created ill-will among communities, interfered with efficiency of administration and blocked our political and constitutional progress. At one time I was disposed to think that it was due to religious differences and to fanaticism and superstition which are the result of want of education. I have since had reason to modify my view and I believe that the educated classes are even more responsible for the discord between the two major communities than their uneducated brethren. I was delighted to read a speech the other day by His Excellency the acting Governor appealing to the new generation of graduates to cure the evil which he admitted the older generation to which he belonged had been unable to remedy. How it is possible to eradicate the evil so long as the system of communal electorates is maintained or thrust upon unwilling divisions of society is more than I can understand. May I, however, humbly reiterate the advice given by the Nawab of Chhattari to strangle the hydra of communalism?

The other evil to which I wish to draw your attention is the growth of bribery of voters in elections to the legislatures and to local bodies. I am of course better acquainted with the conditions in my own province than with the conditions in others. But from all that I have heard from my friends, things do not seem to be any better in other provinces. In the Madras Presidency a contested seat in the Legislative Council cannot be secured at a cost of less than Rs. 10,000 and it has been known to run up even to Rs. 50,000. In the case of elections to District Boards the election of a President is believed in some cases to have cost several

thousands of rupees. It was said to have cost Rs. 60,000 in one instance and a lakh and a half in another. It may be thought that in referring to these scandals I am doing a disservice to the country by supplying ammunition to the enemies of constitutional reform. But I would invite them to read the political history of their own country and of their self-governing colonies and of America. Corruption was largely prevalent in England till the enactment of the Corrupt Practices Act of 1883. It prevails to this day in several of the United States of America and in Canada. In none of these countries was the prevalence of corruption ever urged as an argument against responsible government. The passing of stringent legislative measures alone will not avail to put down the evil. Nor is it possible to rely upon action by the defeated candidates, for, where both parties have been guilty of bribery neither party can afford to throw stones at the other and a charge against one may recoil in successful recrimination. Vigilant public opinion and a fearless and independent press are likely to accomplish better results. The experiment has been tried in America of forming a Good Citizen's Club, the object of which is to watch the elections and bring to light corrupt practices on the part of candidates and their agents. The performance of this duty will often expose its members to the risk of legal proceedings for defamation. That the youth of this country have not been wanting in enthusiasm for public service or a spirit of self-sacrifice has been abundantly manifested in recent years by the alacrity with which they have flung themselves into the Civil Disobedience movement which they considered to be likely to redound to the advantage of the nation. The purity of political life is essential to good government

and especially so in the democratic regime which is about to be inaugurated. May I appeal to the graduates who are passing out of the University to band themselves together and work for the extirpation of the evil by carrying on a purity campaign, regardless of the sacrifices which in the beginning of the movement it may involve? Let me assure you that notwithstanding the apathy and timidity of the older generation, there are large numbers of people who will sympathise with you and even support you in such endeavour in leading what may now appear to be a forlorn hope in the battle against corruption. History abounds in examples of the success which attends the efforts of well-organised and determined minorities against great odds. Whatever may be our final verdict on the merits or demerits of the Fascist movement in Italy, such success as it has attained in reforming the administration and in promoting the development of Italy is due not merely to the inspiring and controlling genius of Signor Mussolini, but to the boundless enthusiasm which has been brought to its service by the youth of Italy.

Another important duty which lies before you as citizens is the formation of political parties on sound national lines as opposed to the communal or personal lines on which most of them have now been based. That sound party organisations are indispensable to the conduct of parliamentary government is a common-place. But I should like to dwell upon certain advantages which point to the imperative necessity of forming them without loss of time. The successful working of a democratic constitution requires the selection of suitable candidates for the legislatures, the education of the electorate and a watchful interest in the proceedings of the legislatures. The vast increase in the number of voters in each constituency due

to the extension of the franchise and the unwieldy size of the electoral areas render it impossible for the candidates to see the electors and come in personal contact with them to explain their policies or give an account of the manner in which the legislature has discharged its responsibilities. The employment of a large number of agents to perform these duties at the personal expense of the candidate necessarily involves a heavy expenditure of money which is bound severely to strain the resources of the candidates. It is only by the formation of elaborate party organisations with numerous local branches all over the country that it will be possible to educate the electors or to canvass for their votes and reduce the burdens which would otherwise fall upon the candidates. When the legislatures have been elected, it will be necessary to keep a watch on their proceedings to ensure that they do not abuse their powers or encroach upon the just rights and liberties of the people or act in a manner detrimental to public interests. The volume of business which comes before the legislatures has been growing and is bound to increase much further under the reforms, and though their proceedings may be fully reported in the press, it is impossible for a large majority of citizens to follow the proceedings closely from day to day and maintain that vigilance which is needed for the proper working of these bodies. It is desirable that the party organisations should maintain committees or officials who will be able to devote their time to diligent study of the proceedings of the legislatures and take the necessary action to inform the electorate of all important measures coming up for discussion and decision before the legislatures. Much of the work that I have indicated may be considered to be the legitimate function of the public press which is endeavouring to discharge its duties to the

best of its ability. But it is desirable that the efforts of the press to inform and educate the public should be vigorously reinforced by party organisation. Recent experience has shown that it is possible to rush through the legislature proposals involving the most serious encroachments on private rights or even the confiscation of property without adequate notice and without giving the country and the classes affected sufficient time for the consideration of the proposals and their bearings or for appealing to public opinion. The purity of political life, the rectitude of the legislatures and their subserviency to the public good are objects which it is the duty of every citizen to promote.

Let me now turn to one or two questions which may possess greater personal interest to the new graduates. Except the small minority who can afford to enter upon post-graduate courses, the majority will be confronted with the question of securing employment. A great majority of graduates are not likely to be conscious of any special aptitude for any particular calling. Even apart from the present acute problem of unemployment due to the world-wide economic depression and other causes, great difficulties have to be encountered in securing suitable and congenial employment. As remarked by Lord Haldane, the ideal career is one in which we can be greatest according to the limits of our capacities. In the case of the large majority of our educated young men, their careers are determined by chance or necessity and seldom by choice; and even in cases where it depends upon their choice, they or those who may be interested in them may act under a delusion as to their capacity. How to avoid the tragedy of a misfit is a problem which has been recently engaging attention in England and America and questions of natural aptitude are undergoing investigation. It was recently

stated by Dr. C. S. Myers, the Principal of the National Institute of Industrial Psychology, that the development of vocational guidance had been undertaken by the Institute, that for over ten years the staff of the Institute had been evolving procedures for testing vocational fitness and that they had made detailed studies of the requirements of a wide range of possible occupations from which a choice must be made. He claims that the investigations have been followed by a large measure of success and that while among those who rejected the advice of the Institute the numbers of successes and failures were about equal, the successes were nine times as many as the failures among those who followed the advice of the Institute. In the United States there has been a tremendous development of what is there called personnel procedure for the discovery of personal aptitudes. But even after the personal aptitude of a candidate for employment has been discovered, he has to overcome great difficulties in the search for suitable jobs. The placement of a graduate in some appropriate employment has come to be recognised as an official function of the colleges and Universities in America. In the Columbia University of New York there are appointment committees whose business is to assist competent graduates of the University to obtain suitable permanent employment. There are appointment boards in the Universities of London and Cambridge which assist graduates in obtaining appointments. So far as I am aware the Universities in India have not recognised any obligation for the vocational guidance of their *alumni* or to place them in suitable employment. I hope that this youthful University may be able to lead the way in the establishment of an appointment board and a chair of Vocational Psychology.

My remarks about the difficulty of choosing a career do not apply to those of you who have taken degrees in courses leading to the liberal professions and have practically made up your minds as to your future calling. Whatever may be the calling or occupation which you may adopt by your own choice or as a matter of fortune, your careers will be followed by the University with its warmest wishes for your success in life. Success must not be interpreted merely in terms of wealth. The desire for a competence which will save you from the cares and worries of a depressing struggle for existence is a natural and a legitimate ambition. But let it be equally the object of your ambition not to seek success by any unworthy means which will bring a blush to your cheeks or reproach to your *alma mater*. A life that is centred merely upon the acquisition of wealth and pursues no higher ends than the satisfaction of personal wants cannot be said to be really successful. The question of questions for all of us is what is the purpose of our life. It was observed by William James that everyone has a philosophy and that the most interesting and important thing is the way in which it determines the perspective in one's world. It is our more or less dumb sense of what life honestly and deeply means. It is only partly got from books and it is our individual way of just seeing and feeling the total push and pressure of the cosmos. We hear in these days a great deal about the planning of the economics of the State. There is no end of plans for five years and ten years, or longer or shorter periods, of the activities of the State. Is it not at least as important that we should form plans of our own life not of a too rigid or inflexible character, and endeavour to live according to our plans? It may be said that accidents play a predominant part in

determining our occupations and that there is little scope for the planning of our lives. But it is all the more essential that we should regulate our lives in accordance with a rational and wise plan. There is no occupation in life that does not leave some intervals of leisure at our disposal and the wise use of that leisure should be one of our aims. The monotony or the drudgery of the daily routine of work that falls to the lot of most of us renders it essential for true happiness that we should have interests and aims which will take us out of the narrow range of personal interests and call for the exercise of our instincts of altruism, of our intellectual faculties and of our aesthetic sensibility. The mere joys of animal existence do not make life worth living. It is not the quantity of life that matters, but its quality. The pleasure of social service and the enjoyment of natural scenery, artistic and intellectual creations contribute to the happiness of our life. It is the spirit of idealism, that can change the colour of our drab round of existence and

enable us to inhale the poetry of life. Youth is the period of idealism in our lives and it has been justly said that disinterested desire for the welfare of others and the desire to make the world a better place to live in is a flame which burns brightly, even fiercely, in youth, is doused with the cold waters of disillusion and disappointment, flickers uncertainly for a time and then goes out. That you have imbibed a love of knowledge, culture and high ideals by your education in the University is our belief. That you may cherish your high ideals and your generous enthusiasm undimmed by the trials and disappointments of life and strive to follow these ideals and bring credit to your *alma mater* is our fervent wish and prayer. Let integrity, excellence and wisdom be your motto, integrity in the largest sense of the word, excellence in the quality of your achievements and wisdom in the ordering of your lives and in your outlook upon the world. May God speed you in your voyage on the sea of life on which you have now been launched!

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XL-4

THE MESSAGE OF MATTHEW ARNOLD AND ITS SIGNIFICANCE FOR INDIA.

BY MR. P. R. SRINIVASAN, B.A. (HONS.),
Guntur.

(Concluded from Page 843 of Vol. XXXIX).

V

TRUTH was therefore the master-passion of M. Arnold. In the words of a writer, "the supreme end of his thought was to get below all shams, show and artificiality until he reached the solid foundation of fact." This intense love of truth explains his hostility towards all kinds of outworn customs and conventions, all kinds of meaningless social usages and practices. He vehemently condemned not only the blind worship of custom but also the mechanical observance of a certain routine. He deprecated the tendency to mechanise everything and to rule out completely the factor of intelligence and personality. The charge that he brought against the Englishmen of the time was that they did not care for truth, that they were lacking in intelligence and that they were the slaves of custom and routine. "The Englishman," he says, in his Irish Essays, "is the man of routine. He has his formula, his catchword which saves him from thinking and which he is always ready to apply. He is apt to take as the rule of things what is customary." M. Arnold taught men that to conform mechanically to custom and routine was to ignore truth, nay, to commit an outrage on it. He called upon men to revolt against the tyranny of custom and usage, to fight against the demon of superstition and ignorance and "to make reason and the will of God prevail." He warned men against the grave danger of allowing "the

clear stream of reason to lose its way into the dreary desert sand of dead habit." He wanted men to be governed not by certain customary notions and ideas but by the dictates of reason. M. Arnold's call to throw off the tyranny of custom and routine is a call which has a special significance for our country. It is a fact, admitted by all, that the greatest obstacle in the way of our national progress is the existence of customs and institutions that have outlived their usefulness and are not consonant with modern ideas. We have got accustomed to moving along certain fixed grooves and are reluctant to leave our old moorings or deviate from the beaten path. Our society has thus become ensconced behind old beliefs and institutions, all hardened with time and opposed to the spirit of reason and justice. The future of the country depends very much on our emancipating ourselves from the thralldom to custom and usage and reconstructing our society in the light of modern ideas. It is essential to the progress of our country that we should give up the habit of blind acquiescence and acceptance and should develop the power of thinking freely and probing boldly the foundations of right and wrong. It is only by applying the search-light of reason to all the existing beliefs, customs and institutions that we can succeed in bringing about the social renovation of our country.

VI

M. Arnold, animated by this strong passion for truth, condemned with equal vehemence

fanaticism and misguided enthusiasm of all kinds. Fanaticism and prejudice were the worst foes of truth and therefore M. Arnold waged an unceasing war against them. He knew fully well that men were liable to be led away by passion and carried off their balance by unbridled enthusiasm. A person's view of truth might easily become blurred or even warped by fancies, misconceptions, prepossessions and prejudices. If a person, however, is to find his true life and pursue the right path, then he must never allow himself to be led astray by wrong notions or be swayed merely by enthusiasm or passion. He must not be at the mercy of wrong ideas or the victim of fanatical notions. He must, on the other hand, be guided by right notions of justice and reason, and must free himself completely from 'the chains of illusion' and 'the blinkers of prejudice.' The love of truth made M. Arnold, in the words of Lord Morley, 'the enemy of thick-sighted prejudices and moveless conventions.' Swinburne pointed to the central idea in the teaching of M. Arnold when he credited him with this one most loyal and liberal service to his countrymen. "He has striven to purge them of the pestilence of provincial thought and tradition, of blind theory and brute opinion,—of all that hereditary policy of prejudice which substitutes self-esteem for self-culture, self-worship for self-knowledge—which clogs and encrusts all powers and all motions of the mind with a hard husk of mechanical conceit." M. Arnold's hostility towards the Puritans of the seventeenth century was the outcome of his hatred of fanaticism and prejudice. The criticism he levelled against them was that they pinned their faith to certain doctrines and ideas and adhered to them without caring to convince them-

selves that they were true and worthy of belief. They had no clear perception of truth, even though they were inspired by a powerful moral enthusiasm. They were, as M. Arnold himself put it, 'fanatics of the what and the neglectors of the why.' They concerned themselves only with certain things and not with the reasons underlying them. M. Arnold wanted all men to concern themselves with the why of things, and thus acquire a right basis for systematic and intelligent action. It is only a clear knowledge of truth that can guide a man into the right path and make him move in the right direction. If, therefore, the energy and enthusiasm of a man are to be directed into useful channels of activity and manifest themselves in well-regulated and well-disciplined action, then he must be equipped with knowledge and be free from all misconceptions and prejudices. M. Arnold was ever alive to the dangers that might issue out of misguided enthusiasm and ill-regulated public spirit and exhorted men to shield themselves against these dangers by developing the power of lucidity—the power of right judgment, "the power of seeing things as they are," the power of seeing them uncoloured by prepossession of any kind. This lucidity will enable a man to have a clear grasp of truth and to be unbiassed in his outlook on life. The value of this virtue of lucidity for India at the present day cannot be over-estimated. If the patriotism and enthusiasm of the young men in our country are to find an outlet in constructive action and are not to be wasted, then they must be well ordered and well-governed, diverted into the proper channels and canalised to certain clear issues. We must realise that, if we want to serve our country and society

effectively and intelligently, then we must have well-balanced minds and the power of studying questions and problems dispassionately and clearly!

VII

'To be natural, to find out our true life, not to be at the mercy of prejudices and false ideals—that is the secret of life'—says A. C. Benson, in one of his books, and these words embody also M. Arnold's own conceptions of an ideal life. According to M. Arnold, the most important thing for an individual was to come as near as possible to the firm intelligible law of things and make it possible for himself to pursue the right course and move towards the right goal. He wanted men to devote themselves to the search after truth and consecrate their lives to the cause of upholding it. Men should neither follow the rut of custom and tradition nor become the slaves of false ideas and ideals. They must, on the other hand, have clear notions of justice and truth and must be inspired and guided by them in all the activities of their lives. The life of a man must be shaped by his real convictions and opinions and must never degenerate into a mechanical conformity to dead routine. The conduct of a man must be determined not by the lifeless force of custom but by the living force of his own personality. A man must give free play to his intelligence and personality and make them the motive-springs of his action. M. Arnold condemned the depressing conformity to type, the slavish adherence to a pattern which leads to the obliteration of personality. He was rightly severe on men who merely followed certain social customs and practices, and lived humdrum and conventional lives, unredeemed by anything great, brilliant or distinctive.

A society in which life everywhere is of the same pattern, follows more or less an identical course, and presents the same features, is bound to be very unlovely and unattractive and will certainly fill one with disgust. The charge that M. Arnold brought against the middle class Puritans of the eighteenth century was that they were governed by certain accepted notions and, therefore, 'created a type of life and manners, condemned by its immense ennui.' They were steady and respectable but characterised by an intellectual poverty which made their lives so disgusting. M. Arnold wanted men not to be mere gentlemen, not merely to conform to social conventions and usages, but, on the other hand, to be great heroes and champions of noble causes. He wanted every individual to have an enthusiasm for ideas, to be inspired by really worthy ideals and lofty aims. He wanted every person to be an idealist in his own sphere, to have the courage of his convictions, and to shape his life to noble ends. M. Arnold taught men that real greatness was the manifestation of the heroic in man in different forms and exhorted them to stand up and fight for truth and justice. He called upon men not to be 'dumb, driven cattle,' but to be great martyrs to truth and justice. 'A man of moral force,' says a writer, 'is he who, seeing a thing to be right, essential and claiming his allegiance, stands for it as for the truth, unheeding any consequence.' M. Arnold also wanted men to have this moral force which would make them live and die for their convictions and principles. Blake has said somewhere that no man can be great, unless he is an artist, meaning thereby that human life ought to be inspired and moulded by certain great convictions and opinions. M. Arnold, it will be seen, also shared this view of human greatness.

VIII

Human life should be governed not merely by the law of truth but also by the law of beauty. M. Arnold was the apostle of light as well as beauty. Beauty was to him as important as truth. It was one of the great human values, and its pursuit therefore was as essential as the pursuit of truth. The rise of a purely material civilisation had made men utilitarian in their outlook on life and the growth of industrialism had even led to a kind of reaction against beauty, a violent contempt for it. Philistinism reigned supreme in society, and vulgarity and unashamed ugliness were in evidence everywhere. M. Arnold deplored this drabness and coarseness associated with the industrial movement of the time. He found people vulgar and coarse in their thoughts, tastes and behaviour, and became convinced, as he said in one of his letters, "that the need for beauty was a real and a rapidly growing need in man." The word beauty, as used by M. Arnold, stood for refinement, delicacy and dignity in the matter of sentiment, taste and behaviour. It stood for culture and was opposed to everything vulgar, coarse and gross. Love of beauty therefore meant desire of a higher quality of life, a taste for the higher pleasures of life. M. Arnold exhorted men to cultivate this sense of beauty and to seek in every department of life for 'what was tasteful, lovely and becoming.' As G. W. E. Russel puts it, "He taught us to love beauty supremely, to ensue it, to be on the look-out for it; and, when we found it,—when we found what really and without convention satisfied our sense of beauty—to adore it, and, as far as we could, to imitate it. He taught us to shun and eschew what was hideous, to make war upon it, to be on our guard against its

contaminating influence. M. Arnold was thus the unsparing critic of all that was gross, vulgar, coarse in character, sight or sound, and the advocate of refinement, dignity and delicacy. From first to last he was protesting against hideousness, rawness, vulgarity, and common-place; craving for sweetness, light, beauty, colour, instead of the bitterness, ugliness, the gloom and the drab which pervaded such large portions of English life." M. Arnold endeavoured to bring home to men the importance of developing a feeling for beauty and expressing it in all their activities. This aesthetic sense ought to so permeate a man as to colour his whole life and give it a distinct charm. A man can display his sense of beauty in everything that he does, and can, in that way, make a fine art of everything. 'Religion,' says Selincourt, 'is the effort so to live that our lives themselves may be a poem. It is our life that we create offering it with such ray of colour.' M. Arnold exhorted men to order their lives in accordance with an ideal of beauty, and make them colourful and attractive. The charge that he brought against the middle classes of the eighteenth century clearly reveals his view that a sense of beauty ought to be one of the basic factors in human life. "As a consequence of the neglect of the elements of beauty and manners, their lives became hard, rigid and colourless." The love of beauty on which M. Arnold laid such great stress is one of the great needs of modern India. It is a powerful social remedy, essential to the progress of every society. It will fill a man with a disgust for everything crude and vulgar in social life and thus make him set his face against barbarous customs and practices. It cannot be denied that there are to-day customs and practices re-

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ADDRESS BY MR. CHIMANLAL J. SHAH, M.A.,
Chairman, Reception Committee.

"A generation educated in fearless freedom will have wider and bolder hopes than are possible to us, who still have to struggle with the superstitious fears that lie in wait for us below the level of consciousness. Not we, but the free men and women whom we shall create, must see the new world, first in their hopes, and then at last in the full splendour of reality."

—BERTRAND RUSSELL.

I DEEM it a singular privilege conferred upon me to welcome you all to this Conference though I must confess to a great diffidence in the pleasant task that has been allotted to me. It is really a great pleasure to receive and welcome so many people who are engaged in an aspect of life which is at once vitalising and ennobling.

You, who virtually and substantially represent the intelligentsia of the people, who have upon your shoulders the great responsibility of passing on the torch of knowledge, undimmed and if possible greatly increased in luminosity, you who have as your heritage the noblest and the best that the mind of man has conceived since the dawn of civilisation—you are gathered here to discuss problems that affect immediately your own profession, and ultimately the welfare and progress of the nation.

The task that lies before you is by no means light. A spirit of holiday feeling may at first reign but to a serious consideration of the problem of education must be brought a mind fresh and unbiassed, an energy concentrated and rightly devoted, a desire to

seek truth fearlessly in its many facets and above all, a close co-operation amongst all concerned.

I, therefore, extend to you a cordial welcome, though, in a sense, I am a stranger to this place. But I suffer from no strangeness, whatsoever, simply because the atmosphere is so homely and everything is so friendly. I am a stranger in a double sense. My abode is unfortunately not in this State of ours, nor am I in any way connected with the profession you follow. Always I have served the role of a student whose one big ambition was to encompass the knowledge which the sweet and motherly lady teachers exhibited to me in the early days of school life and later to imbibe the mysterious truths which the learned professors preached to me during my adolescence.

This almost pristine admiration for the teacher has not been diminished by my contact with the rough and tumble of life. To me, the teacher is the foremost of the country's leaders. In his hands lies the destiny of knowledge, and the future of the race. To his fashioning, the mind of a people is shaped. He is the guide, philosopher and friend of the student. What he thinks to-day, the people at large adopt to-morrow. His opinion is translated and transmuted to become the collective opinion of the country.

If the teacher infuses into his pupils the idea that the one and only aim of life is to earn a living; if the teacher by precept or example idolises worldly success; if the

teacher suggests that there is nothing more desirable than the enjoyment of the many pleasures that the so-called civilization has devised; if the teacher teaches only of things material and intellectual and neglects the moral side—then indeed he will fall foul of his noble profession. The first duty of the teacher is to get rid of the notion that life is an illusion. Omar Khayyam's philosophy was meant for no particular age or culture; the Epicureans and the Hedonists though they attract a large following, are out of touch with reality. This reality is harsh, painful, crude and exacting. Experience rubs off the gilt of romance, expectation, delight. Modern culture is scientific in method, rationalistic in spirit and utilitarian in purpose. What makes life beautiful and covetable is the cherishing of an ideal—a good, noble ideal of conduct and purpose.

We are living in an ever-changing world. Nothing seems to be of permanent value. Changes are occurring all about us almost every moment—changes in ideals and in the outlook on life. Intelligent vigilance is required of us. Constant revision and rectification of ideals are necessary for progress. You yourselves know how modern methods of education differ from those of the old days. As society advances, as relationships become more complex, as forms of Government and customs and modes alter, the teacher discerns with his superior courage, insight and wisdom, the principle that ought to guide men; he is able to focus contemporary wants and to interpret them rightly and judiciously. And no matter how inconvenient the moment or inopportune the time, he has to translate the new ideals into his own life, sometimes even at the risk of social or intellectual ostracism, unswervingly and courageously.

XL—5

I am afraid I have assumed the role of a preacher and moralised on the privileged position of the teacher. But I have been led to this by an unshakable belief that the nation is what the teacher makes it. Of course this means a certain amount of freedom to the teacher which unfortunately is not his lot always to have. We know how revolutions in Italy, Spain, Russia and recently in Germany have gagged the mouths of teachers. Happily, the enlightened ruler of this State, our beloved Maharaja, has given the supreme evidence of his political sagacity by allowing complete freedom of speech—the perfect and yet the simplest test of a good government that is alive to the needs and interests of the people. Of his great devotion to duty and his particular attention in educational affairs I need hardly tell you. I can personally testify to it. And you who are more in touch with things and happenings here and who have enjoyed the benefits of his immense interest in education need hardly be reminded of it.

It is indeed a great thing that you should have the special attention of the ruler, for it means that you have the opportunity for experimentation in a line that is eminently suitable for change—both in the method of teaching and the material to be taught.

I should be certainly trespassing were I to venture upon suggestions and I should perhaps lay myself open to the charge of ignorance. But I hope you will allow me to declare that in none of the social sciences have convention and tradition played so devastating a role as in pedagogy. To break away from the fetters of fossilised social customs is to endanger respect for religion, for most of the social regulations have their origin in ancient religious beliefs. But there

the aesthetic sense of man. If our young men are fully imbued with this aesthetic sense, then they will certainly recoil from all these and unfurl the standard of revolt against them. A feeling for beauty can therefore combat effectively very many social evils that have their origin in a lack of aesthetic sense and the cultivation of that feeling is therefore of supreme importance for our country.

IX

M. Arnold was over and above all the apostle of sweetness. His love of sweetness was closely allied to his love of reason as evident from the fact that he always associated the one with the other. 'Sweetness and Light', 'sweet reasonableness', these are phrases which we come across very often in the pages of M. Arnold. A person disposed to be reasonable, will also be inclined to be sweet-tempered and pleasant-mannered. The word sweetness, as used by M. Arnold, was very comprehensive in its significance. It included the virtues of courtesy and amiability, toleration and consideration for others, love and brotherliness. Negatively, it stood for freedom from asperity, fanaticism and hatred. M. Arnold, in preaching the gospel of sweetness, came forward as the advocate of harmony and good-will. "He held the olive in his hand. His words were full of peace." He taught men to be courteous and sympathetic in their dealings with others and tried to impress on them the truth that courtesy was the real source of the strength of a society. 'Courtesy,' he observes in the Irish Essays, 'is necessary to cement society.' 'The greatest thing,' he says, in one of his letters, 'is to speak without a particle of vice, malice or rancour.' The same idea finds expression in a different form in another

letter where he says that everything turns on one's exercising the power of persuasion and charm. M. Arnold wanted societies and nations also to be animated by the feeling of love and sympathy. He exhorted nations to desist from warring with one another, to give up all their dissensions and quarrels, to realise their essential oneness and live at peace with one another. The words of St. Peter "Be of one mind, united in feeling" quoted by him in one of his books, best embody the ideal which he wanted all nations to keep before themselves. He vehemently condemned the spirit of dissent which characterised the Puritan Dissenters of the time, because he was convinced that it was the most dangerous obstacle in the way of national progress. A society, distracted by strifes and jealousies, can never move forward to its goal but will certainly go to the wall. M. Arnold, as was customary with him, sought to express this truth in scriptural language, and quoted the words of St. James: "Where bitter envying and strife are, is confusion and evil work." An atmosphere of harmony and good-will is an essential condition of national progress. This is a truth which India, torn by communal dissensions of all kinds, blinded by racial hatred and caste jealousy, and divided by internal quarrels and dissensions, must realise and understand in all its significance if she wants to develop and progress. 'Who has power to liberate us so long as we are turned round and round in the whirlpool of caste and religious conflict?' asks the poet-philosopher, Rabindranath Tagore. The future of the country depends on the creation of a new atmosphere of peace and harmony in the country. M. Arnold's gospel of peace is the gospel which can bring about the salvation of this country.

X

While M. Arnold had a great enthusiasm for ideas and a profound respect for idealists, he was at the same time opposed to the revolutionary spirit. In the sphere of action, he was an advocate of moderation and was always for compromise and adjustment. He believed in slow and gradual reform, and in acting with caution and deliberation. He therefore never sympathised with the mania of political idealists and visionaries for giving an immediate practical application to their ideas and for overthrowing and revolutionising the existing social order. "Ideas," he wisely observes in one of his essays, "cannot be too much prized in and for themselves, cannot be too much lived with; but to transport them abruptly into the world of politics and practice, violently to revolutionise the world to their bidding—that is quite another thing." M. Arnold was very vehement in his condemnation of Jacobinism.

"Violent indignation with the past," he says in *Culture and Anarchy*, "abstract systems of renovation applied wholesale, a new doctrine drawn up in black and white for elaborating down to the very smallest details a rational society for the future—these are the ways of Jacobinism." These were the ways which he never could countenance or advocate. M. Arnold was thus, like one of his great heroes, Lord Falkland of the seventeenth century, "a born constitutionalist, a hater of 'exorbitances' of all kinds." He had the true historic sense and was therefore alive to the dignity of tradition and the value of continuity in national life. In politics, he was the disciple and follower of Edmund Burke. No one will say that the danger of the revolutionary spirit is not in evidence in our country. The message of M. Arnold, the advocate of moderation, is therefore the message which our country needs to-day.

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is no such fear in uprooting outworn and petrified systems of teaching and an earthquake in methods of inculcating knowledge is a calamity that is devoutly to be wished for, because it partakes of the grace of a surgical operation which, though painful and disconcerting, is yet fruitful of good results.

As a student of economics, I could not let this opportunity pass without commenting on what is admittedly a disturbing situation. A teacher is one of the most useful members of society and yet his remuneration is almost an insult to his education, his capabilities and his social status. But bravely, altruistically and almost philosophically he goes on, as the poet says, "the world forgetting, by the world forgot."

PRESIDENTIAL ADDRESS

BY MR. N. K. DIKSHIT, B.A., M.C.P. (LONDON)

I CORDIALLY thank you for the honour you have done to me in asking me to preside over the deliberations of your Conference. The occasion affords me the opportunity of renewing my acquaintance with you and forming new friendships. There is besides the likelihood of my being able to learn something from you who are engaged in a great and noble work.

I characterize your work as great, because, the practical aim of education is man-making, I call it noble because education, briefly, is the leading of human souls to what is best and making of what is best out of them! These two objects are obtainable together and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others.

And lest I forget, I must hasten to express our deep sense of appreciation of the courtesy and solicitude of Mr. N. K. Dikshit, who is so generously gracing the occasion with his presence. To introduce him to you is to undertake a superfluous task, as his great achievements in the educational history of the State are so well-known to you.

And now before we pass on to the serious work of the Conference, I should like once again to extend a very warm and hearty welcome to you all. I hope you will enjoy yourselves and at the same time come to grips with the realities of the educational problems of our State and leave the Conference having engraven indelible letters on the milestone of progress of the life of our people.

As school masters, you perhaps hardly require to be told that the school is a social organism. It is a world in miniature. Those who come into this small world seeking your help and guidance, directly or indirectly, do so more or less for being successful in the battle of life.

All human problems find their fundamental solution in education. Lack of education is at the root of many evils. Education may not be a panacea for all evils to which mankind is subject; but those who believe in its efficacy as a cure of them are not a few in number. That may be possibly one of the reasons why H. H. the Maharaja Sahib has accepted the responsibility to educate the people as far as it lies within his powers, not directly of course, but through his agents in

this matter. I mean the members of the Education Department in general and through teachers in particular.

I am conscious of the fact that as agents and servants of the State you are not free, untrammelled. Apart from the rules and regulations of the Department which require that a prescribed syllabus should be gone through and that possibly in a prescribed manner, there are other factors more telling in their effect which reduce your freedom to a minimum. The children that flock to your school come from homes, good, bad, and indifferent. Over their heredity you have absolutely no control. Their surroundings during the five or six hours that they remain in school every day are more or less fixed. You as schoolmasters could but make very slight alterations in their environment.

The forces that make men and women are heredity, environment and will. Education is not a fourth elemental force; but it does its work in co-operation with these three. Education, through public opinion, influences, and may come to control, in some measure, the force of heredity; it is itself a part of the physical and social environment: it helps in the formation of Will. By consciously directing, through education and otherwise, these forces, we hope to be able to turn out and evolve men and women fitted to perform their respective duties in life as good and effective citizens, if not the true supermen of our modern dreams or the ideal people of Plato's Republic to boot.

Now recognising the fact that nature, family, social intercourse, the tendencies manifested in the spirit of the times, the political and ecclesiastical constitution of the society as also its economic condition, all

affect the education of the child partly without any consciousness of the end in view and partly in a designedly systematic way. One may question and rightly so what, if any, independent scope of work is left to the teachers. It may be freely admitted that the scope is of course limited and, measured by the liberty of the teacher, his performance is not likely to be great.

The teacher however is familiar with the fact that our ideals are framed not according to the measure of achievements but according to the measure of our thoughts. If his ideal of education is dictated by what he is able to do for his pupils, it would not soar very high; except in those rare moments when his heart is gladdened by some visible token that the seed he has been sowing is not bad and that it has not fallen on the wayside or on stony ground. Such joyous moments may be few and far between; but the knowledge, that where there is no hope there can be no endeavour, sustains the teacher in his work. He believes in the perfectibility of man and this faith leads him on to harder tasks. Like the mason in some mediæval abbey, he is day by day rearing a structure that, when completed, will express a noble ideal. A wise teacher sets out on his professional life with a definite purpose behind his work, with some fitting conception of his function in the school.

A careful examination of the ideals that prevailed at different periods and among different peoples will easily enable the teacher to formulate in his own mind the guiding principles of his work in life. Great value attaches to a clear perception of ideals for as the poet says "An ignorance of means may minister to greatness, but an ignorance of aims makes it impossible to be great at all."

History teaches us that there are some common features as regards training among the savage and civilized people. The Zulu boys going on hunting expeditions had to guard themselves against wild animals and human enemies. They learnt the arts of surprise in attack and concealment in defence, during the probationary period. If they come back safe they have proved their manhood; if they failed to return the tribe was not the poorer for the loss. The drastic discipline weeded out the weaklings and secured a satisfactory standard of efficiency. This view of nurture as a preparation for life is implicit in several systems of education.

The cultured nations of Rome and Greece practised infanticide probably from the same motives, to get rid of the unfit and the defective. Plato recommends the removal of all imperfect children to some mysterious and unknown hiding place, so that the physical standard of the race may be kept unimpaired.

Greece fell from her high estate through the devastation of malaria while Rome paid the penalty of wasting the flower of its manhood on distant battle-fields leaving the less fit to make the nation.

In Sparta you find the scheme corresponding, in a large measure, to the scheme of Plato which made the State supreme, the individual and the family both being sacrificed to it. In Athens on the other hand stress was laid on the free expansion of the individual, on the harmonious development of the mind and the body of each citizen. Sparta and Rome regarded education as teaching duties; Athens regarded it as making for the growth of the superman. This antithesis runs through modern education and should be noted by the teacher.

The urgency of the physical drill, the feeding of the children and school medical inspection became apparent as the result of the discoveries made during the recruiting for the South African War. These were supposed to be remedial and preventive measures to check the physical degeneration of the nation.

The Russo-Japanese War, with its fascinating pictures of Japanese patriotism, taught the value of self-sacrifice and of the subordination of the individual to the general welfare. The phrase "each for all" embodies a great lesson; but so does its complement "all for each" which implies the obligation of the community to give play to the growth of the individual. The Athenian ideal was that education should be suitable to a free man living in a free State.

During the Middle Ages education became mainly a discipline, demanding the subordination of the individual to the requirements of a life beyond the graves. The free expression of a personality became inconsistent with the idea of authority in education. From this idea of authority in education coupled with the notion that there is virtue in effort merely because it puts a constraint on nature, the cause of education has suffered heavily; to the people, however, in those days, the ascetic ideal looked very fascinating. The Renaissance was a vigorous protest against the cramping influences of mediævalism. It taught the joy of life, the delights of literature and art, the glories of freedom and the value of the individual. It emphasised the importance of individuality and religion. The great contribution of Protestantism to educational progress was its advocacy of schools for the people.

Comenius advocated the knowledge of things as against those who put their trust in language. The antithesis has developed into the modern warfare between scientific and literary subjects. Locke and Rousseau originated that study of the child which has so wonderfully developed now, while Pestalozzi gave a new impetus to the course of popular education as a means of social reform.

Ladies and Gentlemen, you and I have been living in stirring times. When we see the claims of the Harijan to a status of equality with the rest of Indians being fully recognized though not granted, when in recognition of the rights of womanhood, social legislation is so openly asked for, when His Highness' Government has actually placed the Hindu wife on a footing of equality with her husband as regards divorce, when Britain has promised political equality to us with the citizens of the British Commonwealth of Nations and when steps are being taken to grant us dominion status, we are convinced that the days when the policeman's baton and the Gurkha's kukari inspired terror are about to be over. In spite of occasional hindrances in our onward march which in their train bring gloomy thoughts we refuse to be discouraged and feel inclined to cry out with Wordsworth among the French in the glorious days of the Revolution:—

"Bliss was it in that dawn to be alive,
But to be young was very Heaven."

A silent and comparatively a bloodless revolution has been taking place in our midst and men have begun to feel, because of their wider outlook on life and deeper insight, that the welfare of the community does not mean merely the welfare of the upper ten, the *Dwija* only, or of the human beings who are

actually living but of those who are to live hereafter. The Brahmin has no doubt lost his sanctity and supremacy; but along with that the idea of the divine right of kings also has disappeared. Belief in the indefeasible authority of princes is evidently inconsistent with what has happened in Indore and Alwar and Junagad. That kings and princes derive their power from the people is a maxim not unknown to many. Privileged classes and vested interests have begun to feel nervous at the demand from all quarters for equal opportunity.

In these changing circumstances your schools can ill-afford to remain unchanged. The present system of secondary education was given to France by Napoleon who had no room in his empire for independence of character. He wanted officers for his army trained to look above them for orders, and prepared for obedience. The French secondary schools accordingly worked in such a way as to kill effectually all initiative, all independence and all variety of character in their pupils.

The modern system of schools in Germany practically dates from the battle of Jena. It was felt by the king and his people that only by a better and more comprehensive system of schools could the regeneration of the State be effected. With patient industry and untiring zeal the Government persevered in the work with the result that Germany possesses a system of secondary schools which is the admiration of the pedagogic world.

It is up to you as school masters to think out and suggest what changes, if any, are necessary in the present training system to bring about the development of self-consciousness, of self-control, of right judgment

and will in your pupils. How to equip the coming generation with the power and means of reconstructing the society in consonance with the requirements of the new age which has already dawned on us with its altered conditions of thought and life is the problem before us.

Germany solved her problem in her own way by carefully building up four types of secondary schools. (1) The gymnasium, (2) the real gymnasium, (3) the overrealschule and (4) the realschule. Of these the first is the classical secondary school, the curriculum whereof includes both Greek and Latin; the second type includes Latin but not Greek in its curriculum. It teaches English and French and devotes more time to science. The overrealschule makes no provision for teaching either Latin or Greek but devotes much time to French, Mathematics, German, History and Geography and English. The basis of instruction in all the three types of schools is linguistic. All of them have courses of study covering a period of nine years. The last type of school called the real school has a six years' course only. It is very similar to the overrealschule as far as its curriculum is concerned. It is from the real schools that the future officers of the German commercial and mercantile army come. This was how the German people during the nineteenth century equipped and prepared themselves through the system of training for competition in the commercial struggles of the twentieth century.

Pupils who complete the course in the gymnasium enjoy privileges which are valuable, with the result that almost all the clever boys flock to this classical school. The in-

ferior minds as a rule are found in the real schools.

Modern life, with its diversified needs, requires varied systems of training. The variety of type in the Prussian secondary schools which has arisen in response to the many diverse interests, supplies the special needs of different classes of that society. But nothing is an unmixed good or an unmixed evil in this God's world. The silvery moon has her dark spots and the dark cloud is not without its silver lining. The Prussian system, admirable as it is, has its own drawbacks, in so far as it tends to perpetuate and indeed to accentuate the existing changes in society. The solidarity of curriculum, which is so essential to the efficiency of the school as a training field for life, is also impaired by the diversity of aim.

The age of admission to the secondary school is nine years. Between the ages of six and nine German boys generally attend a preparatory school which is attached to the secondary school.

The medium of instruction in all the schools is the mother-tongue. The Germans have long ceased stamping their children like coins and adorning them with foreign inscriptions. Their desire is to bring up young Germans with a national spirit and not Greeks and Romans. Besides making the mother-tongue the foundation of the studies in the different types of schools, in questions of history, geography and legend the national ideal is so carefully inculcated that the finished product of the school has a true German ring about him.

The school houses are generally built on the class room and corridor system. They are plain substantial structures devoid of any un-

necessary ornament. Besides the class rooms there is usually the assembly hall which provides sitting accommodation for about five hundred boys. The decoration of this room is invariably of an ornate yet chaste character. On the walls are seen marble tablets containing the names of the boys who died for their country in 1870-71 on the field of battle. All the care of the masters, all the love of the boys is centred in this hall. It is the ambition of the growing lad in Germany to have his name carved on the tablets of his own school, by doing a great deed on the battle-field of war or life.

Whatever you want to put in the life of a nation put it in its schools is a German aphorism: but it is now followed with zest and care by the Russians also. Education is so much the concern of the Russian people now, that their school council may even include the caretakers. Practically every child there has now the opportunity to avail himself of the highest education for which his native capacity fits him. Him of course includes her. Education is everywhere correlated with working life. Boys have to work in factories or farms with which their schools are linked up. The purpose is in no sense vocational. Nor is it the exploitation of child labour. Harrison's little pamphlet entitled "The Broad Highway of Soviet Education" gives a graphic account of how the Russian children were trained up by correlating instruction with work. He saw babies behaving as members of a community, taking their turn at social tasks, such as laying the table. In a room were a building corner with large wooden bricks, a soldier's corner, for girls as well as boys, with toy hats, guns and pictures, carpenters' benches with real tools, a nature corner, an art corner and so on and so forth.

Public education begins between the ages of three and eight and in a majority of cases ends at the age of fifteen. Aptitudes of pupils are watched. Records of their work are kept and scrutinized by a trained psychologist who is also responsible for their mental well-being. Progress is tested terminally by records of work done and supplemented by committee recommendations which take into account the social activities of the pupils. On this basis, scholarships and diplomas are awarded.

No boy or girl after the completion of this course goes straight into industry as a wage-earner. The majority spend two or three years in a factory apprentice school where the course is half-general, half practical. There is a wide range of social and athletic activities. "Fitness for work and defence" is a popular slogan. "The educational system is a microcosm of the Soviet Universe, exemplifying the fundamental unity of purpose which dominates all State activity."

The Soviet system is yet in the making. Its efficacy has yet to be tested. But the glorious achievements of the German people are well-known. One is apt to believe they are largely, if not entirely, due to the scheme of study. I say no. The schemes of study cannot do it; curriculum and method cannot do it. The most perfect method, the finest and most inspiring subject-matter are dead things in themselves. Still less can State control and supervision accomplish it. It is the personality of the teacher that does it. It is the teacher inspired by his work who knows how to awaken in the human mind the innate desire for whatsoever is true and good and beautiful.

The study of the different types of schools makes it abundantly clear that the one single sort of secondary school that we have, is inadequate either to meet our present needs

or to provide for our future requirements. To remedy the defect, it has been suggested to provide education somewhat on the lines of an English Public School. Nobody denies that the Public Schools have achieved great things. But I hope you will not misunderstand me when I say that they have not been an unqualified success. They have certainly enabled the sons of the well-to-do and the influential to while away their time in school learning little of practical use. Not that I call them useless. Far from it, they are no good for us. Life is dependent on work and we with our limited resources should learn to correlate learning with industry and agriculture. The need of us Indians is cheap and plentiful education. No costly and exclusive education such as is imparted in the Public Schools will suit us. It is apt to turn out snobs. A Public School training may teach the privileged few to keep their position in tact, safe from the inroads of the common people. Let us not forget that we are on the eve of great democratic changes. At any rate that is what the Britishers have been telling us. If that be a fact I would call it unwise to have Public Schools of the type of Eton, Winchester and Harrow and Rugby started in our midst. The greatest need of the hour is to educate the masses and educate so as to enable them to appreciate the present position and be ready in the service of our beloved country.

I said, Ladies and Gentlemen, that our need was popular and cheap education. I repeat it because perhaps the most tragic aspect of the Census returns is the appalling illiteracy among Indians. Literacy in our country, after nearly 150 years of British rule stands at the low figure of 8%. Of course

there has been a slight increase during the decade between 1921 and 1931. Baroda has obviously shown better progress. Thirty years back Baroda stood pretty low down the list, compared with British India; but Baroda takes the fourth place now, only Burma, Travancore and Cochin being above her. The high literacy figure of the Burmans is mainly due to the presence of monasteries in most of the villages which actively help to spread education among the masses. Little credit is due to Government measures in securing this high percentage in Burma.

On the contrary in Baroda territories, it is the Government or rather His Highness the Maharaja Saheb himself, that deserves to be thanked for the progress. If Baroda has not got her own University, it is not because there is no desire to have an independent scheme of education, complete from the Kindergarten right up to the University, which could work more in consonance with the tradition of our race, employing, as surely it should do, no foreign medium of instruction.

The wisdom of what has been done and what remains to be done in Baroda will easily be perceived by those who care to know the remarks the late Sir Gooroodas Banerjee made on a different occasion. He laid down his famous dictum that in education we should not "sacrifice our surface in order to secure height, and that we should aim not only at raising the height but also at broadening the base of our educational fabric, so that while the gifted few will receive the highest training, the bulk of the less gifted but earnest seekers after knowledge may have every facility afforded to them for deriving the benefits of higher education." The

truth contained in this sage remark remains yet unappreciated.

We may not be able to gauge all consequences of universal education but if we could we should surely welcome them. I would prefer knowledge to ignorance, light to darkness. I am afraid neither of the wastage in our educational efforts nor of the increase in the percentage of passes in the University Examinations. I fail to appreciate the attitude of mind which views with alarm either the one or the other or both. I have little interest in the increase in percentage, of either failures or passes, so long as the educated get the right sort of training. I am anxious to see that our deficiencies are no longer there. I do not want more knowledge, but knowledge that is better assimilated. Knowledge is valuable only in so far as it is translated into action. Unusable knowledge is like the dust that hangs about the brain.

True it is that some of the many deficiencies noticeable in the work of our schools are, in a measure, made up by the Scout organisation, and if games in Baroda are not so well organized as in England, we may draw some consolation from the fact that our Scout masters and gymnasium teachers are doing useful work. The University Training Corps will give us better qualified men to do this work in future.

I would have our school work linked up with agriculture and industry better than have games. Better organised play at bottom is not very much different, psychologically or physiologically from work. Play is the antithesis of drudgery; between play and drudgery comes work. The only difference between play and work is that of spontaneous as

opposed to purposeful action. Is it not better to get work from an animal rather than let him scamper about in the fields?

It has been hinted that acquisition of knowledge, though good, is of secondary importance; character is better; but a combination of character and intellect is the best ideal and is of the highest value. Regard should be paid to the fact that future predominance of a nation is more intimately dependent upon the virility of its manhood, and its physical stamina than on mere intellectual attainments. What the country badly wants at present is organisation, resourcefulness, and trained intellect. If you succeed in implanting in your pupils an aptitude for self-education I should regard your work as worthy of unqualified praise.

The State in Baroda has done something in this direction. But it may not be possible for the State to do everything requisite for success. Its resources are not inexhaustible. The education budget has been criticised for its tendency to rise; expenditure in various branches of administration is also on the increase. Simultaneously with this increase of expenditure in all departments there is a possibility of decrease in the revenue. At such a critical time, I would suggest a move for rational organisation of our charities, restriction on the expenditure on timber, brick and mortar and a united effort on the part of the teachers and the students to educate the people during the holidays. Agriculture and industry, trade and sanitation cannot be improved without education, and without literacy, education cannot be carried far enough. Let our students, teachers and other qualified persons exert themselves to spread education by all means in their power. Months of leisure, if spent in such a way, will be twice blessed. Those who teach will

know more of the people who live in obscure villages while those who learn will have new interests developed in them.

Remember that at best we are a nation yet in the making. The unification of our people into the great Hindi nation and the realization of a federated Hind, full of life and vigour, could be appreciably accelerated by the adoption of a common Indian tongue. It is the duty of every right-minded Indian to set his face against the claim of conflicting tongues and recognize the importance of Hindustani in the process of nation-building, to put it to all legitimate use in right good earnest. That is how the varied population of Chicago increasing every year by an incessant tide of immigration, is transformed and made into good Americans with surprising success. What Chicago has achieved through English, we surely can accomplish more easily by the adoption of Hindi as a medium of communication. The fundamental unity of our country, based on its geographical position and her cultural history, will greatly facilitate your task of nation building.

Progress in education is at the basis of national advancement. Commercial prosperity, industrial greatness, and social efficiency, follow in the wake of a sound system of education. Abundance of wealth in a certain section of the community or large material resources count for nothing without sound training.

The resources of Government as of everybody else are limited. The education as at present given in our schools is not considered satisfactory. Is it not high time for some of us, who know that life is more than meat and the body more than raiment, to attempt at starting new dependent institutions where the right sort of education could be imparted and that with greater freedom? If Tilak and Agarkar could organise the Deccan Edu-

cation Society and Shah could achieve something in the field of education by having the Sarvjanik Society established in Surat, why could not our young enthusiastic men start schools similarly in other important towns where growing lads may be trained up to think in terms of the nation and to be ready to sacrifice themselves if and when the national welfare demands it.

My task is done, but before I resume my seat I shall ask you, who are working not for school but for life to remember that even the most disinterested work is not without its difficulties and that your activities however innocent are apt to be misunderstood. Should the calamities of mortal life disturb you in your glorious work, bear in mind the immortal words of the poet-philosopher, "That the procession of our fate, however sad or disturbed, is ordered by a Being of infinite benevolence and power whose everlasting purposes embrace all accidents converting them to good."

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THE TEACHER AS AN ARTIST.*

BY MR. C. D. PATEL, B. A.

THE outlook and tendency of our present-day activities seem to be ignoring or even undermining an important aspect of affairs. We are too much taken up with the means and methods and technique of things; the spirit of science with its demonstrativeness, its weddedness to apparatus and its impatience for frigid generalisations is upon us; the balance between the external materialisation and the inner urge is missed by our premature efforts after organisation. The ideal of a barren uniformity has displaced that of a living unity in diversity; and the possibility of a central poise that can unerringly guide us in any situation rarely enters our head—if it does—that seems to be a thing to be learned by so many formulae, or a thing to be picked up from so many sources rather than the out-flowing of a growing consciousness within.

Now I will not—indeed, I cannot—deny the importance of the scientific view of things. I am rather most willing to appreciate the possible services of that view, provided it is correlated with, and complemented by, its counterpart view. Unless we do that, unless we accept both views and thereby correct and fulfil them, the integrality of truth would be hurt, our search for perfection would be shorn of its full amplitude, and our application of principles doomed to perpetual incompetence. If I choose, therefore, to speak a little disparagingly of the scientific view of things, it is not because I find anything inherently wrong in it, but because we have swung a little too far in that direction, and it

is time, I should think, to return more vigorously to the complementary view.

And what is that complementary view—that counterpart aspect of things? It is the aspect of things as life, as growth, as some irrepressible consciousness that seeks to liberate itself, a consciousness capable of acting on its own initiative, and capable of reacting upon any impact from without; a consciousness which, if sufficiently trimmed and nurtured and exercised, might over-ride every obstacle to its growth, and even educe out strength from the very deadlocks and shackles that might confront or hem it in. It is only because this consciousness is at the root of all phenomena that our observations and analyses have any room for play, that our generalisations and demonstrations have any variety or validity, that our attempts at organisation or regulation do at all succeed.

Now, certainly, we cannot be so pessimistic as to believe that those who have taken up teaching as their vocation are any the more devoid of that life than those who have taken up others. No, let us rather confidently acclaim that there is life, in one and all, no matter how the degree and the line of its unfoldment might differ with different people. And if there is the least iota of life in any, then, surely, it must be pressing for growth, for expansion, for a wider and freer and richer life. The teacher, living in this sense, however inexperienced he might be and however crude in his methods he might appear in the beginning, is, nevertheless, making for progress—progress for himself, and progress at large.

* A Paper read at the Baroda Secondary Teachers' Conference, 1933.

It is precisely here that external guidance may either be a help or a hindrance to his growth. It can be a help in that it may aid the growing life within, the feeling of its way, by offering tentative nuclei or else by fencing it from violent extremes; it can likewise be a hindrance in that it may thwart the budding life by inelastic pressure or by continuing to fence when the need for fencing is quite outgrown.

Here then arises a problem. External impacts we cannot hope to escape from in the educational world any more than in our work-a-day world; nay, we might rather welcome the impacts, for they stimulate the spirit latent within us, by challenging it, frictioning with it, wrestling with it, and we can ill-afford to let go these valuable services. But when external impacts proceed, not unconsciously as in ordinary life, but extremely consciously from authorities, and authorities that certainly aspire for real progress and devise their schemes and codes with the best of intentions, then I say, it becomes a different matter; for, if they are not sure that they are truly helping by their measures, then indeed they can be sure that they might be hindering, perverting, even vitiating, and thereby defeating their own intentions. Rather, it becomes the more obligatory upon them to see that their least measure is calculated to bring about the maximum of help and the minimum of hindrance; it would be best if there were none of the latter; but that indeed would be too sanguine to hope in our present passage from imperfection to perfection.

Now, how to adapt measures to that objective is the question. Surely, the solution cannot be arrived at by any mathematical or mechanical dodge; to understand and meet

the needs of a host of growing teachers, each on different rungs of ascension, and yet to regulate on common principles seem indeed to be incompatible opposites, impossible to effectuate even with the most intricate machinery and the most favourable means. But if we cannot arrive at a neat and finished solution like that—it would be a miracle if we could—we might, however, not give up the baffling case in despair; we can yet proceed the other way, the real way, the way of the life-aspect of things. We can build up in that spirit a series of sincere efforts towards our objective, a series that might one day integrate into a full-fledged solution, none the less miraculous.

And that spirit will mean for the authorities that they will look upon the teacher not as an inert mass to be galvanised every now and then, not as a cogged wheel in some implacable machine, that can be instantly replaced by another should it fail to move as moved, not as a helpless mechanic fit only to carry out instructions, orders and what not, but as a living personality, as a soul whose law is growth, as a conscious being who can bring his own self under mastery and thereby grow a true master of his art. And the teacher, on his part, will look upon his work not as something to earn just a living by, not as a piece of hopeless and insipid task imposed upon him, not as something that can be shuffled through in the class room and shelved up abroad, but as a labour of love, as something innate to his nature, as a sacred trust to which he feels religiously called upon to consecrate the best of his energies. In a word, the teacher will be installed and honoured as an artist, and the spirit of the artist will be kindled and enshrined within the teacher's heart,

Surely, this will mean no easy affair for the teacher; for, like the true artist, he will have to learn to identify his self with any work that he takes up; he will have to go on adjusting the focus and the pitch of his consciousness to every varying situation; he will continually have to outgrow his rapidly stratifying self. All the threads of his being will have to be woven into acts of a single and harmonious pattern of earnestness, self-forgetfulness, loving serviceableness; and all his movements will be but shades and reflections of an imaginative sympathy radiating from his heart in all directions, upon all subjects, in all environment. He will respect the laws of the material to be dealt with—living or non-living—study them coolly and searchingly, by observation and analysis; but will act upon the material warmly and sympathetically, by imagination and synthesis. He will equip himself increasingly with all accessories that might help him in his work;—for which artist can ignore even the most material plane?—but he will not get tied down to accessories; he will acquaint himself with the technique of his art as he feels the need from within, but will not sacrifice his initiative to technique,—rather, he will go on evolving a technique of his own, will perhaps set up new standards and create fresh openings for technique; he will be ready always to receive suggestions from all quarters, but what he will take in, he will truly assimilate, and turn to account, not leave it a mere accretion or a hampering weight.

If, thus, the responsibilities of the teacher-artist are so far-reaching and overwhelming, his joys, too, will be equally grand and all-

absorbing. He will have the joy of growth, the joy of initiative, the joy of discovery, the joy of a happy perspective born of the poise attained through imaginative sympathy.

If, like the musician, he finds it difficult at first to bring attunement between himself and his material, he will taste the joys, too, of an inner music that he will set up in his atmosphere. If, like the sculptor or the painter, he finds his patience and resourcefulness tried to their snapping-point, he will have the joys, too, of creating exquisite pieces of art, each finished and perfect in its own scale. And if he finds no end to his labour—for no artist ever rested content with his achievements, if he finds one triumph acquired only to lead up to another still higher,—then, too, he will feel a rare and inexplicable joy sustaining his heart, brimming out from himself unto all that are open, and transmuting them with its alchemic touch.

I wonder if all of us are prepared to undergo such a radical change—for it is a change of our total outlook, a change in our whole set of values, a change in all the aspects and bearings of our present mode of life. But if we aspire to do something worth while and not merely fritter away energy in pursuing blind lanes and alleys, if we mean sincerely to do away with the grossness, feebleness and cynicism prevalent at present, then, the way is clear enough for us; and I should indeed wonder the more, if there were not a few amongst us, who would be feeling an urgency for a change of this kind, and who would at least think over the issues involved in my venturesome thesis.

DISCIPLINED LIFE.

BY PRINCIPAL M. K. CHAKRAVARTI, M.A.,

Beawar.

THE word "Discipline" is not a favourite word with young people. Even some grown-up people in these days do not like the look of it and are suspicious of its motives. The word is perhaps too reminiscent of coercion and chastisement of the school master's rod. Yet it need not be so, for the Latin word "Disciplina" from which "Discipline" is derived has no such sense. It means the regulated life of a disciple or student, corresponding to our *Brahmacharya*. True discipline is a rule of life designed to fulfil a definite purpose, and cannot be replaced by a system of mere culture or self-expression, as some suppose. It is the process of approximation to and realisation of, a clearly conceived ideal or pattern of life, rather than an adventure into the unknown possibilities of perfection.

Unfortunately all rules and checks by which discipline is enforced are obnoxious to the spirit of youth, for they seem to interfere with their freedom to do what they like. Thomas Hardy, in one of his novels, refers to the impatience of youthful dancers of the presence of the walls of the ball-room, which seem to them to be an uncalled for obstacle to their freedom of whirling into eternal space! Such is the unreason of the youthful mind. It forgets that the walls are necessary, even that very moment, among other things, to keep the delightful couples warm from the cold winds of night. They do not know that "Nuns fret not at their convent's narrow room. And hermits are contented with their cells. In truth the prison unto which we doom ourselves no prison is."

Youth is apt to strain at the leash, and to resent all suggestion of restraint and moderation. Here is the root of most of our troubles. We have to reckon with this fact all through life. This unruly instinct need not be interpreted as the healthy instinct of freedom in man. Some anthropologists would rather suggest that it is no more than a strain of the original brute in our nature, the strain of the restless ape. The ancients who could not find in the history of man's origin, as they knew it, an explanation for this impatience of control, this wilfulness of the natural man, invented the theory of the 'original sin.' It is the business of education and culture to cure us of this original taint, whether due to sin or not—this touch of old Adam in us. For, if we followed our natural bent in doing whatever we liked, the existence of society would be impossible. Society is based upon mutual sacrifice and curtailment of individual freedom—the willing or unwilling surrender of some of our desires and wishes to a power greater than ourselves, not only to secure the enjoyment of the rest but also in order that we may become greater than ourselves.

A great stage was reached in the evolution of man's life when he first saw the necessity of ordering the objects of the external world in conformity with a pre-conceived idea or plan. The idea of discipline is contained in that very act of arranging things in a certain order; and it is not difficult to imagine that man gradually introduced this love of order into his own life and actions.

Scientists advance a paradox that it is the hand of man that shaped his intellect. It

seems that not only the work of man developed his intellect but that the sense of order and discipline in the world outside developed the sense of order and discipline within; in other words, the hand of man fashioned his whole moral and intellectual life. We can imagine that after thousands of years of mere brute life the hand first brought into existence and the mind perceived a sense of order, perhaps by accident, in the things brought together by man for his livelihood or pleasure. Probably it happened in the course of selecting stones for killing animals. The primitive man perceived the greater usefulness of sharp stones than of blunt ones, and began to select and collect them. The idea of fashioning things for use probably arose from the act of sharpening stones by chipping them or grinding them against bigger stones. The necessity and practice of keeping the implements and articles of food, etc., in a certain order in the primitive cave led to certain habits. The seed of discipline was probably thus sown in the mind of the primitive man. Man gradually, but very slowly, understood the value of disciplining his own mind, will and actions. And when the family came into existence, the father realised the duty of shaping the mind and governing the will of his children in order to bring them up in a certain way. Nature supplied him with useful hints here as elsewhere. He observed that if it was desired to prevent the water of a river from losing itself in sands and bogs, and to collect it in one place, it could be done by taking certain order with the river, *e.g.*, by deepening the bed or raising a dam across it. Similarly, but at a much later stage of man's evolution, he observed that the excessive flowering of trees might be prevented, and the trees brought to bear fruit, by taking certain measures with them, *e.g.*, by cutting rings in the bark or lopping off some branches.

In a similar way, man discovered the importance of taking certain measures of discipline and check with the young wild animals he had caught in the jungle in order to tame them. Even when they were fully tamed and domesticated, he observed that it was necessary to place the yoke on the neck of his team of bullocks, and the bit in the mouth of his horse, in order to control and take service from them. In this way man discovered the value of rule and discipline in the outside world, and as he became more and more aware of the existence of another world within him, he followed the line of correspondence between the two and applied to the world within the hints derived from the world without. The 'curb' of the horse is the fundamental and eternal symbol of discipline, as the 'coulter' or ploughshare is of culture. They are permanent objective types inherent in our conception of education which no amount of progress in man's ideas shall ever change. Every conception of discipline and culture as applied to human life inevitably calls up the underlying image of the curb and the coulter. Compare the image in the Upanishad of the chariot to which the whole apparatus of man's mind is likened:—

आत्मानं रथिनं विद्धि शरीरं रथमेव च ।

इन्द्रियाणि हयान् विद्धि मनः प्रग्रह एव च ॥

The charioteer, the soldier, the chariot, the reins and every other item of the picture is based upon the root idea of the curb of the horse.

So, in the light of the experience of the value of control exercised on plants, animals and forces of nature, the parent and the teacher saw the need of administering appropriate checks to the wanton and wilful child, the child bubbling over with animal spirits, or bursting with exuberance of energy, or impatient of control, or showing wicked tendencies, so that their energy, physical and mental, might be preserved and devel-

oped, and their instincts led out and guided into fruitful channels. This discipline might sometimes resemble the seasoning of timber, the tempering of steel or the churning of milk, in so far as it straightens what is crooked or liable to warp, and gives hardness and toughness to what is soft or fragile, and separates the essential from the non-essential. Sometimes, the process of discipline perhaps resembles the potter's wheel in giving shape to the stubborn will and in impressing figures upon the mind that are to become permanent. Whatever the analogy, the discipline was always used to bind the mind and will in many directions in order to make it free in the desired one. Its practical object was to prevent waste, to conserve energy, to direct, strengthen and refine the natural powers of man, physical, mental and moral.

As discipline was now recognised as a definite power, it was also discovered to be an indispensable factor of progress, collective and individual. This recognition marks the beginning of social progress, for no collective effort of man, from a game of football to the march of an army corps, is feasible without requisite discipline. Its value is recognised in every walk of life and its principles are followed in every form of administration. The laws of the State enforced by executive authority or through the law courts constitute the largest collective discipline in a country. Its methods are well-known; but they fall outside the scope and purpose of the present theme. We are more or less familiar with the methods of military discipline, jail discipline, labour discipline and other forms of discipline. In each of these cases, the rule of discipline is enforced by appropriate punishment, graded according to the degree of delinquency. But punishment is the only sanction for these forms of discipline. Of all kinds of collective discipline that of the army and the navy is

acknowledged to be the most rigid and that of the school most elastic. The school master need not feel shame for this difference for it is inherent in the very purpose and spirit of the two kinds of discipline. In military or naval discipline, the individual man is practically ignored, while in school discipline he is taken as the unit for the purpose of education. The objects aimed at are also widely different. In the army and navy it is to attain the maximum effectiveness, the effectiveness of a Maxim gun, so to say, by treating the men not as individuals but as parts of a machine, easy to handle and terrible in execution. The whole regiment must act as one man. No human values are taken into consideration; men are known by their numbers and treated like the pieces upon a chess-board in the great game of war. In fact, both the object and the effect is to dehumanise the soldier—the cannon fodder of the Germans—and mechanise and standardise him by the operation of the deadly uniform steam-roller of army discipline. The ideal is well-expressed by the poet:

" 'Tis not theirs to reason why,
Theirs but to do and die."

Military discipline is probably the earliest of the systems of specialised, collective discipline invented by man. Its tremendous success in its own sphere led man to extend its operations to other fields of mass action, mass production and team work.

Large scale discipline was introduced into the large scale labour of thousands of men engaged upon a plantation or in a mine or in building operations. If we analyse the forms of punishment by which the super-imposed systems of discipline like labour and jail discipline are enforced, we shall find at bottom one common motive, namely, fear, the lowest of motives. Even in military discipline, the appeal is as much as to the natural horror of

man for death or his dislike for pain in all its shapes: bodily pain, pecuniary loss, discomfort, shame, loneliness, etc., as to the reason or higher sense of duty and responsibility.

So much about discipline that is enforced upon others. Let us now consider the discipline which is observed by one's own self; in other words, self-discipline. Its other name is self-control, about which the poet says:

" Self-reverence, self-knowledge and self-control
These alone lead life to sovereign power."

Herbert Spencer says that the aim of discipline is to produce self-governing men and not men to be governed by others. It is both a duty and a privilege of the grown-up man to govern himself. This is the true 'man's estate.' The object of home discipline and school discipline is to prepare youth for this high status by inculcating the habit of self-discipline, the highest collective expression of which is national discipline.

NATIONAL DISCIPLINE.

Modern people do not worry themselves much about systematic moral or spiritual discipline. The old instruments of collective discipline in these matters, *e.g.*, religion and social custom, have been more or less discarded by them as mediæval or antiquated. But every great nation of the West has a system of national discipline which distinguishes it from the others. A foreigner cannot fail to notice the distinctive quality of national discipline in the European country he is visiting. That is why Indians visiting England come back with a new sense of national discipline. It is to be noticed in the streets, in the shops, at church, at the railway stations, in the public halls and assemblies, in the homes and the schools—in

fact, everywhere, because it pervades the whole life of the people. It is an atmosphere of order, respect for law, life and property; respect for the rights of others, and a silent activeness. The people's habits 'fall in' automatically like soldiers on the parade ground. There is speed but no hurry; there is activity but no noise. The rule of the road, the rule of queue before the theatre gates and railway booking-office, the silent measured steps of the pedestrians in the streets—all suggest a well-lubricated easy-moving machine. This is the outcome of the discipline of generations of men and women who have consciously sought to eliminate friction and dirt from life and actions, for friction is waste of energy and dirt clogs the wheel of progress. The result is that to-day the habit of discipline has become unconscious and almost instinctive in the English mind. Another English national characteristic to be noticed by the traveller is that every man minds his own business, yet is ready to shoulder responsibility and serve the State whenever there is an occasion, not in the conscript spirit of certain nations, but in the volunteer spirit of free-born Englishmen. A third characteristic the foreigner might notice is the ingrained submission of the people to the will and opinion of the majority, which forms the foundation of their democratic corporate life. A high sense of duty and a cheerful sporting spirit are two other well-known English qualities.

Every free country has its distinctive features of national discipline, differentiated by historical, geographical and ethnological causes. But the point to be noted is that these qualities are not, as indeed they cannot be, fostered by legislation. Long habit be-

comes tradition and acquires the force of unwritten law. The more free the people are the less need they have of external written laws. Every piece of social legislation, like every penal clause of municipal bye-law, is in a sense a proof that the innate sense of responsibility of the people has been found unequal to the task. What national discipline in a free country seeks to achieve is to eliminate compulsion from as large a sphere of life as possible, in other words, to make the people self-governing in every sense. Many agencies were pressed into the service of the State to promote this high standard of national discipline in England. The press reflecting as well as moulding public opinion; the law courts by their administration of even-handed justice; the State and municipal laws by enforcing judicious compulsion; the sports and games by fostering a healthy sense of co-operation and rivalry, the army and the navy by disciplining the habits, emotions and the movements of the people; and last but not least, the schools and the Universities by creating a scientific outlook and fostering a breadth of vision—have all contributed in their different ways to this wonderful national discipline of England. Every nation, even India, can create by conscious methods and determined practice what England achieved, perhaps unconsciously—a system of nationwide discipline.

HOME DISCIPLINE.

So much about collective discipline. But no collective discipline of a high type is possible if the people are not individually disciplined in their private lives. In a very real sense, the individual is the backbone of society. If individual discipline may be represented as a pyramid it will be seen that its base is laid in the discipline of

the home and the school and its apex crowned by spiritual discipline. In its first stage, this individual discipline is very much in the hands of parents and teachers, and in its last stage, it is exercised, if I may say so, by God Himself, in the shape of the discipline of Love. All the intervening space, embracing the whole adult life of man, belongs to self-discipline. Imposed discipline is only a preparatory stage for self-discipline. But individual discipline is a plant of slow growth. Nature fortunately teaches us a valuable secret: "Bend the twig and you bend the tree." That is a hint that the right time of using force to form children's habits is infancy and boyhood. In fact the best school for discipline is the home, just as the best diet for infants is the mother's milk. It is here that the operation of discipline is least perceived, because it is enforced by personal love and attention rather than by impersonal rule. The child learns most by imitation; therefore this discipline has mostly to be exercised through example. Correction is only an auxiliary to example. It is in the home that the best habits are formed, and the right sympathies founded if they are formed and founded in a person at all. The education of the mother would, in the light of this fact, appear to be the most obvious of the duties of the State.

Next comes the school. The child's mind is still plastic and impressions are easily formed. The school has an additional advantage over the home in that it brings the child in touch with a wider world, as his school-mates are drawn from different families and different strata of society.

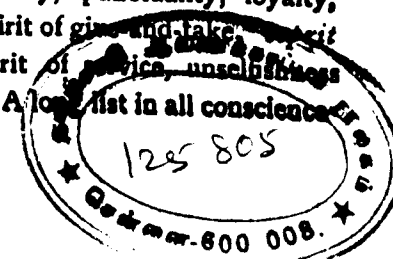
The child begins to adjust himself to others, his angularities get rubbed off, his nature is rounded; and he begins to see the

other fellow's point of view which is a great advantage in life. Here is the true beginning of social life. The work of discipline begun in the home, continued and re-inforced in the school is carried on through the corporate life of the hostel and the school societies, and reaches its climax, from the social point of view, in the national life already described. The hostel-life cultivates the social habits, the boy learns not to trample on another's toes, to respect another's feelings and opinions; in short, the wild child of nature begins to be the moral and social man. The duty of the teacher is to help this process by his power of understanding the child's mind and his peculiar point of view, by the power of sympathy and moral influence that the teacher can personally bring to bear upon the child, and by using gentle force, compulsion or show of compulsion, to turn him to the right path and keep him there. This is the meaning of school discipline so far as it can be exercised by the teacher.

The martinet and the pedant have really no place in the economy of school-life. They are pitiable misfits. Some headmasters of the old type have won cheap glory as disciplinarians for their capacity of using the cane with a will. One can picture one of this type going about cane in hand or worse still in his heart 'like a raging lion seeking whom he may devour.' Happily, the species is becoming extinct. The rod has already become a discredited weapon, and, thanks to the better understanding of the principles of education, headmasters now understand their duties better; yet one too often notices in the so-called efficient headmaster the up-turned eye, the severe mien, and the tight-set lips of the drill sergeant. Firmness is good; but kindness is better. The ideal

headmaster is he who can harmonise the two. The master key to success in this high enterprise is love which will win the boys' confidence and lead them to open their hearts to their teachers as to their best friends. All else is secondary. The fine book, the black mark, the birch-rod, are but coarse adjuncts of discipline which need be brought into play only when the fine edge of personal influence, moral pressure, precept and example has failed to do its work. I have said when moral influence fails, but it need not fail except for want of patience and faith in its efficacy. Most acts of whipping in the schools are confessions of failure on the part of the teachers. That such forms of punishment are at times unavoidable is due to a number of causes: firstly, lack of understanding of the boys, secondly, absence of co-operation between the home and the school, thirdly, lack of time, opportunity or inclination of the teacher to pay individual attention to the students. It is admitted that even under the very best conditions of school-life, whipping or lighter corporal punishment may be necessary to correct a boy, who is after all a young brute; and that sometimes only corporal punishment would, for all practical purposes, meet the requirements of the case. But ideally speaking, it should never be forgotten that to strike a boy is to treat him on the level of the brute.

It may be asked what qualities of character can be best developed in boys at school. The simple answer would be love of order, methodical habits, sense of duty, respect for law, obedience, sense of responsibility, sense of honour, regularity, punctuality, loyalty, common sense, spirit of giving and taking, *esprit de corps*, the spirit of service, unselfishness and truthfulness. A long list in all conscience.



yet one hopes not an impossible list. The discipline of the class-room, the drill-ground, the scouting camp, the playing-field and the hostel dormitory may all be made to contribute to the development of all these qualities.

Discipline does not attempt to do the impossible, nor is it its business to speculate or experiment with human life. It does not run after mere novelty or variety, but seeks to get the best out of life by fulfilling the highest law in every field of human endeavour. This is not to say that there is no progress in the methods of discipline. On the contrary, the more we study human psychology the more our ideas of discipline are bound to advance. The methods of yesterday are being repeatedly superseded. Yet the object endures—the sharpening of what is blunt, the strengthening of what is weak and the refining of what is coarse, in our being.

Rightly discerned, all life is discipline. The ancient Hindus understood this very well, and that is why they conceived and formulated the most comprehensive system of discipline known in history—the famous four *Ashrams* or stages of life. The monastic discipline of the early Christian church, the discipline of chivalry in mediæval Europe, the chivalrous code of Bushido of Japan, the military discipline of the Spartan youth, and the cultural discipline of the ancient Greece—were all partial in their application to life, because they dealt with one or two, at best three, sides of life, but not all life like the comprehensive Hindu system of discipline.

However we may differ from that ancient ideal as regards the stages, we cannot deny the importance of a simultaneous discipline of all the faculties of our body, mind and spirit. None of these we inherit in a pure or developed condition. If there is a gold mine

in human nature, as doubtlessly there is, its gold requires infinitely greater refinement than natural gold. Everyone of the moral factors of our entity is in a crude state, and, what is more, conceals within itself hereditary tendencies and characteristics, many of which are positively harmful, unhealthy, immoral and downright earthly. It is no wonder, therefore, that man has to wage life-long war against himself on account of these inherited tendencies, which are further reinforced by experience of and contact with the world.

Our Shastras say, जन्मना जायते शुद्धः संस्काराद् विज उच्यते. "We are all unregenerate by birth, by purification alone do we become twice-born, that is, elect." This purification does not mean a single ceremony; it means a course of regulated life of self-chastening and self-refinement. Our scriptures lay down elaborate rules and commandments for the Brahmacharin, the total object of which is the subduing of the body, mind and heart of the child to the rule of a higher law than nature; so that the body may be an obedient and efficient servant of the soul; the mind a clear mirror of truth; and the soul a flute for the master to play upon, or as Browning pictures it in his *Rabbi Ben Esra*—a glorious wine cup fit for the Master's lips.

This comprehensive system of discipline naturally falls into four divisions corresponding to the four main phases of our life.

PHYSICAL DISCIPLINE.

"Know ye not that your body is a temple and the spirit of God dwelleth in you?" Thus said Christ to his disciples. Who knowing this can neglect, defile, or weaken his body? The great Hindu physician, Charaka, says at the beginning of his celebrated treatise, शरीरमाद्यं सङ्गं धर्मसाधनम्—"the body is the first amongst the coefficients of a virtuous life." The chief aim of physical dis-

cipline is to make the body not only healthy and strong but also to inure it to hardship, hot and cold, hunger and thirst. These last mentioned objects are apt to be overlooked by people who seek comfort in life. But comfort is not a fruit that grows on the tree of discipline. Comfort is the twin-sister of indolence, and the brother of indolence is death. They were 'littered at one birth' as Milton might have said. It is the business of discipline to fight against the forces of death by banishing indolence from body, will and mind. Our ideal is to make the body a shaft, strong, hardy and supple, for the spear-head of the soul: a strong elastic bow from which the soul may shoot its arrows of light straight and far. This is the high ideal, which but few can reach. Yet it is possible for every one of us to take all the service we require from this 'Brother Ass,' as St. Francis of Assisi called the body, by dealing with him wisely.

MENTAL DISCIPLINE.

Last year, Mr. Bernard Shaw paid a great tribute to Mahatma Gandhi by calling him the most clear-headed man in India. Those who know the story of Gandhi's life are aware that he was not distinguished for his intellectual powers in his youth. He was just as muddle-headed a young man as were most of us. What is it then that has earned for him this tremendous compliment of one of the most clear-headed, if a little crotchety, thinkers of the world? If we dip into the pages of Gandhi's autobiography we shall find that it is discipline. Thinking for himself and drawing his own conclusions, instead of accepting them at second hand, seems to be the secret of the wonderful clarity of his mind. He thinks a great deal, not in a confused way like most of us, but along certain definite lines and according to certain principles. His wonderful faith in God which has given, poise, direction, weight and coherence to his

life, may also have acted as a sort of intellectual nucleus around which his thoughts have automatically crystallised, with the result that we find a crystalline quality in everything that flows from his mind—thought, speech and writing.

Whatever the secret of Gandhi's mental clearness may be, the necessity of some sort of mental discipline is unquestionable. Nothing is more quick and mobile than the mind. It is not only the poet's mind that "doth glance from heaven to earth, from earth to heaven," as Shakespeare has said, but the mind of the most ordinary man also can put the girdle round the earth in half the twinkling of an eye. The diffusive power of the mind is as great as its speed. Concentration must, therefore, be the first step in mental discipline. The natural mind of man, like the natural body is gross, lazy, heavy and opaque. The ancient Rishis understood the secret of the graded fineness of the mind of man, as witness the words of the *Gita*:

इन्द्रियाणि परान्याहु रिन्द्रियेभ्यः परं मनः ।
मनसोऽपि परा बुद्धि र्यो बुद्धेः परतस्तु सः ॥

The inertia of the mind, even of the lower mind *मनस* has to be removed by exercise. And, since it is prone to error and illusion, accuracy of observation and inference has to be acquired. Loose thinking has to be banished and balance sedulously cultivated. Educationists have, in all ages, recommended the study of certain subjects like Logic and Mathematics on account of their great disciplinary value for the mind. Scientific study is also known to give precision to thought and expression.

Objective study, as distinguished from mere literary presentation of ideas, has a great disciplinary value for the mind and sense. That is the reason why certain kinds of manual training are considered to be helpful in training the mind, the eye and the

hands. Natural prejudices and inherited superstitions have to be combated; and various kinds of mental aberration, like the four-fold idols of Bacon, have to be corrected and made allowance for.

One great obstacle to mental discipline is intellectual dishonesty, which has many forms, the commonest of which is committing things to memory without understanding and accepting facts and opinions without criticism and proof. This is mainly due to mental laziness. Another great species of mental dishonesty is the willingness to accept and believe what suits, in other words, the making the wish father of the thought. Most posterior thinking whether in religion, politics or legal advocacy is vitiated by this desire to interpret things in the way that is pleasant or profitable to the arguer. This dangerous habit follows us into the affairs of our daily life, and we cannot be too much on our guard against it. It is only by long practice and independent thinking that one can hope to make one's mind a pliant instrument for the acquisition of knowledge and a perfect mirror for the reflection of truth.

Mental discipline also includes the discipline of the imagination which is necessary for all forward apprehension of truth and artistic creation. It is a great power and servant, like the Genius of the Lamp of the 'Arabian Nights,' but is very impatient of control. It is constantly transgressing the bounds and limits you seek to impose upon it; it will take you to places where you do not want to go; it will not rest anywhere, but wander about like vapour on a windy morning—the most elusive and volatile element of the mind. Yet it must be brought under certain discipline by the poet and the artist in order to make it gather for them

the whispers of the stars, the colours of the angel's wings, the fragrance of the asphodels of Elysium, the breath of the last year's snow, and the outlines of the next century's dream.

All the arts of man are the fruits of intense discipline. Hazlitt, in one of his essays, professes wonder at the training of the eye and the hands of the Indian juggler. It is but a matter of mechanical skill, as he himself recognises.

The higher we go up the scale of the arts, the greater and finer discipline we find exercised by the artist. The free voice of man has to put on itself many chains before it becomes music, and so with the other great arts and accomplishments. The discipline of rhythm is the soul of dance, music, and poetry. They are all gifts of practice; only, to some success comes early, and to others late, or perhaps not at all. There is no 'unbought grace' of mind or heart; every grace except perhaps the divine has to be paid for in terms of the pains of acquisition; and what appears to be nature's gift is the result of a process which we do not understand—perhaps hereditary influence, or perhaps as we Hindus believe, the fruit of the discipline in a former life.

MORAL DISCIPLINE.

If physical discipline means the development of the powers of the body to resist nature, moral discipline means similar development of the power of the will to resist evil. There is a modern tendency to belittle the value of moral checks. The study of psychology had led some people to propound the dilemma that either moral checks are useless or they are unnecessary.

But Burke said in a famous passage: "Society cannot exist unless a controlling

power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without." Moral discipline aims at making this controlling power grow within us individually. It is not difficult to see that although society may perhaps somehow get on with its system of government by force, its war-and-peace-and-war-again, as it has hitherto got on, the individual man is sure to come to grief, or at least remain woefully imperfect, without self-control. For, although fear of the law may keep him out of the bounds of crime, no public opinion would keep him from sinning, knowing that it is so easy to commit sin in secret—even in the secret of one's heart. Our unaided conscience cannot protect us from evil. God or no God, it is universally agreed that vice stands in the way of the higher life of man. It bars further progress.

That is why self-control is considered to be the mother of all virtues. One who has passed through the discipline of self-control in his youth runs fewer risks of having a fall in his manhood. He is practically immune, if there is immunity in such matters. Moral discipline is the soul's struggle with an enemy, and even if the struggle may sometimes seem to be hopeless, when we think of the strength of the 'monsters of the deep' of human nature, yet habits of self-control and self-restraint formed early in life will go a long way to ensure success.

Ruskin included the training of the emotions in his comprehensive scheme of education, and very rightly, for it is these that form three parts of life, the intellect hardly supplying one-fourth. But this fact is little realised in our system of school education. In the field of the emotions, discipline has sometimes to strike the *via media* between

the two extremes and at other times make its choice between the two alternatives. Emotionalism is certainly to be curbed, but not at the cost of the beautiful emotions of the heart. Pity and sympathy are instinctive in the child; they are to be purged, developed and strengthened, without making him a sickly tearful child. These soft qualities of the heart have to be made firm by the operation of the sense of justice. The right sentiment has to be encouraged as surely as sentimentalism is to be condemned. The mean and the two extremes of all virtues have to be clearly distinguished by the parent or the teacher of the boy. According to the ancient Greeks, virtue consisted in following the middle path and avoiding both the extremes. 'No excess' was their motto. Moral education will therefore require constant watchfulness over the ward on the part of the guardian or preceptor.

The first principle of social discipline is to inculcate a sense of responsibility, for as we live in society we are responsible for all that we do and are, to one another and for one another. No man may say "Am I my brother's keeper?" and escape responsibility. Moral discipline is in a large sense a part of social discipline; for, if we think deeply, there is hardly any morality except in relation to society. We have constantly to keep in view the welfare and safety of the society of which we are members. This idea is at the root of our sense of duty.

Duty and discipline go together and one implies the other. Discipline is the pioneer and path-maker for the chariot of duty. The poet says of Duty:—

"The flowers laugh before thee in their beds,"

But could they laugh if discipline had not gone before breaking the stones, levelling the ground and laying out the flower-beds? Duty certainly gives dignity, purpose and meaning to our life; but the *conception* of duty would be futile and unproductive, did not the *habit* of discipline back it and make it fruitful. The finest flowers of culture would not blossom in our life if the drudge of discipline had not done the necessary spade-work. How often in life we hang back from our clearly visualised duty because our will or body is not ready to support us: in other words, is not sufficiently disciplined? How often the agonised cry goes up from the human soul: 'O Lord, my spirit is willing, but alas my flesh is weak!' *i.e.*, not fit to bear the strain that duty seeks to impose upon it! If duty pre-supposes discipline, discipline in its turn implies duty, and points to a higher goal for man than the satisfaction of immediate want, gratification of present desire or exploitation of obvious advantages. Higher discipline implies faith in reaching a hand through time "to catch the far-off interest of tears."

The history of man's moral progress is the history of the gradual grinding down process of the mill of discipline from coarse to fine, and from fine to finer. Its first long chapter, at least in one great region of the world, was closed when on Mt. Sinai, Moses received the tables of the ten commandments. It was not so much a delivery of goods to Moses, as a discovery and realisation by him. They in their turn crystallised the moral consciousness of the people and constituted a system of discipline which the people observed for a thousand years. They did their work very well—they made the Jews a law-abiding, god-fearing people. The fear of the Lord did its

work of disciplining man; but much yet remained to be done. The old discipline had not penetrated the spirit. People's conception of virtue and vice was only legal and therefore superficial. Then came Christ with his Sermon on the Mount, and turned the search-light inward. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

"But I say unto you, that whoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Again, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you."

The second chapter of man's spiritual history was now closed and a third opened, with a new code of discipline—the discipline of self-examination and love. But the question remained how to love your enemies as brothers, unless you first loved the common Father, from whom alone that relationship derives its meaning? This brings us to the last phase of discipline—spiritual discipline.

SPIRITUAL DISCIPLINE.

Moral discipline, in its higher stages, merges imperceptibly into the region of the spirit. There is no well-defined boundary line between the two; yet we can conceive moral discipline as the preparation of the soul for its journey "through the long gorge to the far light"—the light of love. Patience is the traveller's staff and faith the lamp to support and guide the soul on its journey. Job is the shining emblem and type of this kind of traveller in the Bible—the man who stands four square amidst the storm of life, for his patience is inexhaustible. "The Lord

gave, the Lord has taken away; blessed be the Lord"—that was his response to loss and sorrow.

But this resignation does not come easily to man. Many and various are the hardships and austerities that man through the ages has imposed upon himself to attain the complete submission of the will to God, such as we find in Job. To think of the countless methods employed by man all over the world, to discipline the mind by mortifying the flesh is to be filled with amazement and horror. Most of these methods may be considered misdirected and superfluous; but the wisdom of "rising on stepping-stones of their dead selves to higher things" is still acknowledged. To think of the long travail of the human spirit, the eternal wrestling with the Ego, even after evil has been conquered; with doubt and fear—is perhaps to despair of final success. Yet the undaunted spirit of man has not despaired, but by discipline attained such complete resignation to His will that he has found it possible to look without wincing in the face of Death and embrace him like a brother. It may be that the ultimate 'peace of God' is the gift of divine grace; but we cannot hope that it will ever be given to the unchastened spirit.

Sorrow and suffering are regarded as amongst the instruments of this discipline. Certain qualities of the soul are hidden like the fragrance of frankincense, and it requires the fire of sorrow to bring them forth. Sorrow, therefore, is not an evil; it is really part of our discipline.

This is the common lesson that all great men have taught us. Nothing has a greater humbling and chastening effect on life than sorrow; nothing a more mellowing and maturing influence than time and experience. Wordsworth truly says:

"The clouds that gather round the setting sun
Do take a sober colouring from an eye
That hath kept watch o'er man's mortality."

Indeed life is a great discipline. R. L. Stevenson says somewhere that to have lived

is to have seen service, and that a man who has lived long has, by that very token, earned his rest and pension like a soldier who has served his time. Whether he will do it or not, life has disillusioned him, humbled him, softened his heart and, unless he is totally unteachable, made a philosopher of him.

Man never attains true freedom, the freedom of the soul, by disowning or rebelling against the earthly duties and the bonds of discipline, but by acknowledging smilingly their authority and then by working and paying his way up through them he fulfils their purpose and fulfils himself.

But love is the finale of this long drama of the soul's struggle. At last the struggle ceases. It is hushed in peace, and in place of the tension and strain of discipline the soul relaxes and expands in the ineffable ease of Divine Love. It is as if the dazzling red riot of the sun-set sky has lost itself in the silver shower of soft moon-light. The weary soul is scarcely aware when the day of one life ceased and the night of another began; rather when she fell asleep in the one world and awoke in the other; for she is in the same presence that she has been all her life, only fuller and brighter. Her lord has put the crown of glory upon her head and she is content. "Life and death like East and West have mixed to broaden into boundless day."

Love says St. Paul is the fulfilment of all law; it is the one solvent of all duties. When it dawns in the heart of man, even in its low earthly level, the soul accepts unconscious discipline. Love is a perpetual exercise in unselfishness, for that is its nature. The higher it rises the wider will its light shine out, just as a lamp placed on high illumines the whole room. Finally, when this mortal love has been consecrated to the Eternal Lover, like a flower plucked from the garden of earthly life and offered on the altar of the deity, its fragrance fills the world and is never quenched. The brute of the earth is at last transformed by discipline into an angel of heaven.

MASS EDUCATION IN INDIA.

BY MR. K. R. SRINIVASA IYENGAR, M.A.,

Belgaum.

Continued from page 830, Vol. XXIX.

II. WHAT IS OUR GOAL?

THERE can be no two answers to this question: our goal is universal adult education in the minima of knowledge in physical, vocational, cultural and social spheres. Everyone will agree that the successful functioning of modern democracies is, to a very great extent, dependent on the level of knowledge attained by the masses. Adverting to conditions in India, Lord Lawrence observed as early as 1868: "Among the sources of difficulty in our administration and of possible danger to the stability of our Government there are few so serious as the ignorance of the people." India is on the royal road to responsible self-government, perhaps too sluggardly moving towards its destination, but anyhow unquestionably, and the widening of franchise incident to reforms, when not made concurrent with the spread of the minimum of knowledge, will be fraught with serious consequences for the future. In an oligarchy or aristocracy or theocracy or any other of those systems of governance which involves the rule of the minority over the majority, the condition precedent to successful government may not be universal adult or mass education. But inasmuch as in theory and a great deal in practice every citizen in a republic or in one of our twentieth century limited monarchies has a voice in the government of the country and to however infinitesimal an extent shapes its policy and governs its actions, it would be a tragedy if the people

were uneducated in the elementary matters of civics. The present-day world is organised with such elaborate and mystifying complexity that the fall of a bank in Los Angeles or the suicide of a Swedish industrialist agitates international business and sends its ripple of perturbation to the least known village in Surat. A single false step taken unawares by a prominent statesman enjoying the spell of office with the consent of the people, plunges the world into a war and its concomitants of savage destruction and untold anguish. There are problems, national and international, political, economic and religious, about which the humblest voter is asked to record his opinion in times of emergency. Protection or free-trade, gold standard or no, the New Prayer-Book or the time-honoured one, Independent Burma or Burma federated with India, national prohibition or only temperance,—these are problems which Pundits could expatiate upon in massive volumes bespattered with incredible foot-notes and disingenuous statistics. And yet it is the mass mind that finally decides how it shall be. Rightly or wrongly the world has gone past the idea (may be, it is only a temporary aberration) of the few ruling over the many; and the political philosophy that meets with the widest acceptance, (notwithstanding the Mussolinis and Pilsudskis and Stalins and Hitlers of the day) is that the supreme validity for government is the acquiescence of the mass mind. The mass mind as representing the integration

of millions of individual adult minds may dodder and fumble, halt and trip on the path; but that is better than the stereotyped movements it may be subjected to by the machinations of a superior Robot, call him Dictator, King or Consul. In the world to be, the peaks of eminence will be fewer and fewer but the average stature will be higher than at any other period in human history. The masses will rise up, will have to be raised up, and the geniuses must bow down to commune in terms of strict equality and cordiality with the mass mind. The very basis of healthy government in the future will be the existence of an intelligent electorate. There can be no doubt that the seed-time of progress will have to be utilised in giving to the masses the minimum of education which under modern conditions they do absolutely need.

EDUCATION AND HAPPINESS.

The necessity of education is not merely public, but can be private as well. Education of the true sort can both humanize and spiritualise the beast in man. This essentially personal aspect of the utility and necessity of education was stressed by His Majesty King George V in his reply to the Calcutta University Address: "It is my wish, too, that the houses of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train; a higher level of thought, of comfort, and of health. It is through education that my wish will be fulfilled." It is of course understood that only that education which is rooted in the consciousness of the people can be productive of any tangible or lasting good. Once that is conceded, there indeed seems to be no limit to the waves and varieties of happiness that may impinge on and fascinate those who

have tasted the pierrian spring. The humblest of us has in him or her latent the capacity for art appreciation, the passion of communing with the fugitive beauties of nature, the urge to sing of things and ideas yet unattempted in prose or rhyme, or to play the meek Samaritan or the sister of mercy in times of woe and depression. Education may kill superstition and forms of traditional obscurity and cruelty. Not in legislative enactments like the Sarda Bill, but in universal healthy education—that way—real progress lies. Education will teach the masses the virtues of tolerance and economy, of temperance and co-operation, may be, also of birth-control and eugenics. A culture that will be a rounded compound of physical fitness, mental agility and efficiency, emotional sympathy and pity, and social constructive sense and accommodating temper—such a new culture will be erected on the foundation of universal adult education. Modern scientists and industrialists have done much to harness the imprisoned forces of nature to subserve man's convenience and happiness. The instruments of our material civilization require infinite care and tact in their handling. The locomotives, from the hand-cart to the aeroplane, which have bridged fabulous distances and linked far-flung empires; the minor amenities of life—the radio, the cinema, the cheap press,—that make life regain its rosy lustre after a whole day's unremittent toil; the economic checks against accident and ill-luck in the shape of insurances of every colour; the eugenic adjustments fulfilled by the contraceptives and the other psychological and psycho-analytic treatments to overcome the invidious influences of repressed complexes that can wreck married family life with diabolical

finality—instruments like these and so many others require skilled hands for proper manipulation and direction, and a true mass education, even if it may not teach everything, will put in the hands of the adult all that may be enough to enable him to seek help at the proper quarter when the hour of need comes. Civilization is no provincial or national thing; each individual must tap the barrels of inspirational achievement stored up in every part of the world to discipline himself to realizing the best in his life; civilization, indeed, as Professor A. R. Wadia remarked, is a co-operative adventure. Each is heir to the world's heritage. And education ought to explain what this heritage is and how one is to enjoy its distilled munificences. Education is the one authentic passport to the Kingdom of Happiness.

AIMS OF MASS EDUCATION.

The aims of mass education do not differ fundamentally from the aims of higher education. All education naturally has certain basic aims. In the first place, education aims at building up character. Character is a strangely misunderstood and variously defined term. For our purpose here it may be described as the shadow of an individual's past life and a forecast of his or her future life. Character is in a way the amalgam of repressed complexes, brought together and moulded by the stress of external life and the tumult of existence. Though the ingredients will be always there, the precise shape and constitution it may acquire will depend upon the environment. A healthy atmosphere of education is congenial to growth and fruition and arrangement along normal lines.

In the second place, education aims at instilling the genius for correct judgment in the minds of the pupils, young and old. The

capacity to distinguish between black and white, right and wrong, good and bad is certainly a type of genius and the best teachers ought to be able to fulfil this second important aim of education. Every moment the adult is faced with the eternal alternatives: shall I do this or not? Shall it be thus or that other way? Doing this, will I be saved or damned? The adult is called upon to make raid on the armoury of his or her knowledge every time he or she is beset with such doubts and the decision has to be arrived at with no further sanction than that of one's own judgment. The Tensor Calculus or the Quantum Theory or the phonology of Anglo-Saxon will be worthless in such contingencies and quite a different type of knowledge alone can help the adult in his or her extremity. The minimum of mass education must include in its aims the fostering of an almost infallible power of judgment.

In the third place, education should discipline the pupil (boy or adult, it does not matter) into thought and train him or her to express thoughts and ideas clearly and cogently. Language, said Carlyle, is the greatest of God-given gifts and education should see that this rare gift does not run to perverted waste as in people like Caliban and other cursers but is perfected as the greatest bond of sympathy and understanding, a sort of ether permeating the whole of humanity and making all feel and act as one.

Transcending these three objectives of education are others which, unlike the above, consider the individual in relation to society or community. Education inevitably increases social well-being and minimises the evils of unhealthy competitions and crude practices in material and spiritual affairs. The community develops balance and beauty and

yet the individuals are left free to distil out the essence of life. The wood is admirable in its elaborately knit unity; but the trees are vitally alive too, and each has its epic and its message. Right education ensures an apt equipoise of centrifugal and centripetal tendencies in the individual. Man and woman are taught to be aggressive, independent and self-reliant, original and unique, and at the same time to repress certain aspects of their ego and so to be submissive and co-operating and humble in the larger interests of progress. The claims of the individual, the home, the church, the State and the greater brotherhood of man are correlated and made to contribute to the maximum happiness of all. Even so high is the sacredness of mass education.

TYPES OF MASS EDUCATION.

The term, mass education, can mean one of two things. It may mean the education of the adult population of a country not originally educated in childhood and boyhood. Or it may mean the education of the adult population in the elements of civics and the secrets of healthy and happy life in addition to the bare literacy and perhaps vocational training acquired as children. The movement for both these types of mass education has been much in evidence in the Western countries since the beginning of the present century. In countries like France, America and England, the problem that faces the educationist is mainly to devise a machinery that would bring the blessings of the latter type of education to the masses. For, in those and other Western countries bare literacy is more or less universal. All that is needed is to give men and women, already engaged in particular professions, a course of "continuing education" that would train them in the duties and responsibilities of citizenship and

open their eyes to arts and sciences. In a word, "continuing education," as the American educationists make it out, aims at adding salt and savour to life which, with primary and vocational education alone could just maintain itself, dully and almost purposelessly.

In India, the problem is far more complex. Firstly, there are the millions of boys and girls of school-going age who have not yet been persuaded or compelled to study in state schools and receive a course of primary education in the Three R's and the rudiments of hygiene, rural science and civics. It is estimated that out of about forty million children in India only eight or nine million are actually at school, made up of a third of all the boys and one-thirteenth of all the girls. Our first task must be directed to see that at least all the children are educated properly to make the future world safe for normal and sensible government.

Secondly, there are those, also to be counted in their millions, who have had their ineffectual schooling in childhood but since then have completely relapsed into illiteracy. In most cases it may not be very difficult to reawaken in them interest in education and to foster the culture and knowledge of our time. But the older they are the more entangled in family life they become and will be less in a position to afford time to study. But the problem of educating them all has got to be tackled anyhow.

Thirdly, there are about two hundred and fifty million adult Indians who never went to a school and who have never worried about education. They are the real 'masses' of India. They include most of the agricultural farmers and the industrial labourers of the

day. They are miserably poor, unconscionably ignorant and addicted to drink, superstition, crude practices and false beliefs. The reclaiming of these men and women who make the bulk of the Indian population to the paths of sanity, education and progress is the most staggering problem before the educationists and patriots. The difficulties on the way of a solution are almost insuperable and the problem in its exact scale and ominousness has faced the educationists of no other country in the world. Foreign expedients and remedies and processes may all be studied with profit; but a mere copy of the same will not meet the situation in India. The way to future national salvation lies in differentiating the agencies of mass education for the three classes of people described above and then in integrating intelligently the results on the urgent issue of individual happiness, human progress and national solidarity and efficiency.

THE URGENCY FOR MASS EDUCATION IN INDIA.

Three factors make universal adult education for India not merely desirable and in a way necessary but positively a matter of the utmost urgency. First, the example of France, Russia, and to a lesser extent China, before the terrible revolutions in those countries broke up the whole fabric of society and uprooted long-established dynasties, should be an object lesson to us. The big gulf that separated culturally, economically and politically the intelligentsia from the working classes was in no small measure responsible for the colossal volume of resentment that in the end exploded as the revolution and scattered the ingredients of misery, terror and chaos. In India, too, there is at present a fundamental estrangement between the edu-

cated classes and the uneducated population. The uppishness of the former has evoked the disgust and distrust of the masses. Unless this dangerous gulf is bridged by means of universal adult education, it is only a question of a decade or two, perhaps even less, and India will witness the horrors of a violent revolution. When the masses are kept in ignorance indefinitely, the situation, even now dismally moribund, will develop into a regular gun-powder magazine and the forces of destruction will be let loose at the beck and call of an adroit leader of the proletarians who will assume power, but later exercise it to the detriment of all classes of people and against progress generally.

Second, it needs no emphasising here that without the education of the parent, the education of the child is well-nigh an impossibility. The surest way of attracting to our schools the forty million children of school-going age is to make their parents realize to a certainty the efficacy and necessity of education. And to do this latter is itself to educate the parents. If the parents are not educated, the children will neither learn nor will be encouraged by the parents to learn; if the children are not educated, the citizens of to-morrow will be as ignorant as those of to-day and their own children will be similarly averse to education; and thus the vicious circle will spin itself *ad infinitum*. That is why in California and other places parental education is made an active branch of the State Department of Adult Education.

Third, there is such loud talk of social and political reforms in India; but universal education is almost the *sine quo non* of social equality and political independence. I do not say that before universal education is actually accomplished, social progress cannot

be enforced by legislation or that we should not aspire and try to govern our own country. What I mean is that the ideal can be realized only with the advent of universal mass education. Till then the many will continue to be ruled by the few and social progress will continue to be clogged by reaction, ignorance and superstition. Education, in fact, is the rallying point for the social reformer, the political agitator and the religious evangelist. Mind, that is the highest emergent according to Professor Alexander, is the sole possession of man and that must be organized and sensitised and purified. Mind must be made to think and comprehend and formulate things. Once that is accomplished—and nothing less is the aim of education—man will undoubtedly have come to his heritage.

* THE QUADRUPLE BASIS OF MASS EDUCATION.

Mass education should embrace physical education, vocational education, cultural education and social education. *Physical education* aims at instructing the masses in the latent view-points affecting matters of personal health and hygiene. Cleanliness is next to godliness; a healthy body develops a healthy mind; sane eugenics are of the essence of progress from the primitive to the super-man. The masses are to be made to accept these principles and to translate them into action. Sex life, its implications, its perils and its possibilities are roundly to be explained also. How essential it is to keep the virility of the race yet ascendant must be impressed upon the masses. In a word, intelligent physical education should be made to ensure that the coming generations of Indians shall be strong, virile and normal.

The precise boundaries of *vocational education* cannot be so easily defined. By far the vast majority of adults receive no regular vocation or tuition at present. They just pick up knowledge as a matter of course and become adepts in their vocations by constant practice. The farmers, the factory workers, casual manual labourers, mere clerks, even brick-layers and blacksmiths—they all come under this category. Useful tips in making their professions yield a richer return or in lightening the labour may be offered to them by the agencies of adult education. New methods of cultivation, new appliances, fresh intelligence on manures or marketing or storing—such items of knowledge will do incalculable good to the adults actually engaged in the agricultural professions. On the other hand, there is a small minority of professionals made up partly of doctors, teachers, auditors, actuaries, lawyers and the like so-called learned professions. These latter have necessarily to undergo a special course after a bit of collegiate education, and therefore their education does not properly come within the purview of mass education.

Cultural education is a vague term also. It is undeniable though that it includes a study of the arts and the cultivation of an aesthetic taste. Literature, history, philosophy, archaeology, and allied subjects generally contribute towards the assimilation of a fair culture. It is not enough that the body is healthy and the bank account quite respectable; the human soul, feeding on intuition, imagination and emotion, should not be starved out but must be chastened and trained to see the Infinite and Absolute everywhere and to feel uplifted, high in heart. Literature,

music and philosophy are agencies that admirably give us glimpses of the Great Beyond and even of the earth, reveal mysteries that mostly lie hid from view. I need not labour this point further.

Lastly, *social education*, which may be conveniently defined as that aspect of education which fits men and women for successful group membership, comes in handy to forge an essential unity amidst the fascinating diversity of the individuals making a community. These groups are of all kinds and of all sizes. There are the spiritual groups—the Hindus, the Parsis, the Buddhists, the Muhammadans, the Protestants and Catholics, the Sikhs et cetera. There are the small

associate groups—the clubs, the societies, the villages, the trade unions, the guilds—and the bigger federated groups called by the names of states, cities, commonwealths, empires, and the League of Nations. Membership in any of these groups entails particular responsibilities and assures specific benefits and rights. One's claims to two or three different groups at one and the same time—say a conflict between one's duty to one's church and duty to one's State—may puzzle one's wits inordinately. In all such cases the individual's judgment is the supreme and final validity for action. And social education trains the individual to exercise his judgment both promptly and properly.

(To be concluded).

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LIGHT, solar or celestial, has always come from the East, and, in the words of Professor Tyndall, it will come from the East in time to come. Whether the twain meet or not the vision of the East has been the vision of the West. And it is a special dispensation of Providence that the East is the privileged mother of all world religions and still more significant is the supreme fact that all the prophets of the East are unanimous in their message. The Gospel of the East is essentially one as East is one. From the very morning of history down to the modern age, an eternal succession of prophets and apostles have appeared in the different countries of the East and lived and talked the one message—the message of the spirituality of life and the livinity of man. This is the greatest contribution of the East to the world at large.

What interposes between the East and the West is the two-headed octopus, imperialism and capitalism. The West, with its sackful slogans of nationalism and rationalism, has made man the cog-wheel and God, the State machine. Maimed and mutilated of one eye, hand or leg, she is today on the verge of cosmic defeatism and disillusionment, Russian communism, British imperialism or American capitalism is a religion like that of the French Revolution with the god of economic determinism and Marx or Napoleon as its prophets. The Western motto that economic solidarity is the ultimate panacea for all national or international troubles is not true, has been sufficiently justified by the modern crisis. Something else is needed which the East alone

can contribute. Hellenism and Romanism and their child, Europeanism, in the words of R. W. Livingstone, can give no more to us than beauty, liberty, directness, humanism, sanity and many-sidedness. The original vision of the West, according to the Book of the Holy Grail, was the same as that of the East to see life as a spiritual adventure whose goal is fellowship of all men through God. Ancient Greece had also the vision of "one who is Good above all good and Beautiful above all beauty." "East and West have touched and passed each other in the twilight of mysticism and neo-platonism of Alexandria before the tribal vultures fall on the ripened corn-fields of Roman peace and Eastern skies are stabbed with the scimitar of Islam."¹ But the spiritual vision of the West has been obscured totally by the worldly vision of Mammon. If the West ignores its original vision and squanders the inheritance of the East, it will vanish as the Mastodon, leaving the bones of its civilization strewn along the Hudson, the Thames and the Seine. Rome, Egypt, Babylon, Assyria, Greece and her contemporaries, where are they now? Gone in the night of destruction and chaos! The world is green with their graves, graves of cities founded in jungles, empires that have sunk to grass-grown tumuli. The past of the East is a living past not sunk with Babylon nor crumbled with Chaldea nor embalmed with Egypt with the shadows of her hidden tombs. "The values of the East and West," says L. Adams Beck,² "do not clash. They are supplementary and interchangeable; and it will be well for the world when it is

fully realised and there is free circulation of thought. The fate of a nation is her soul. Her literature is her intellect. Nations who do not meet on these grounds cannot understand each other and understanding is the most vital need of the present day."

The world is out of gear today and the Boastful Iron Messiah of Moscow cannot save her without the co-operation of the East. And in order to save itself from imminent ruin, the West must use the mirror of antiquity and learn to foresee the rise and fall of empires. For, to go forward, we must go back and learn from the past the lessons that apply to the future. The West is perfect in her outer life which the East must learn from her and the West in order to balance her outer life must learn the ideals of inner life from the East. When the inner life is destroyed at its very source the world of human brotherhood is nothing but a hollow shell whose reverberating contacts sound the knell of its racial doom. All the teaching of the East from India to China is the teaching of comprehension and synthesis. The greater comprehends the lesser which it has engendered. The way of the East is the way of the Christ and the Buddha Lao-tze and Confucius, Mohamed and Mahavir, Sankara and Krishna, Rama and Chaitanya, Zoroaster and Nanak—the way of the universal spirit. The way of the West is the way of the self of things as they appear to be, the way of Lenin and Stalin, Kaiser and Caesar, Bismarck and Napoleon and the Tower of Babel which is building in Moscow, the way of materialism and mechanism without the vital urge of God whose name is love.

The insurgent and adventurous spirit of the West engaged in reaching out, exploring and

colonizing, trading and empire building, had no time for leisure. It is now high time that the Mammon mind of the West and the Eurasian mind of the modern East, both in the brink of immediate collapse, should listen to the appeal of the ancient East still ringing in silence and solitude, in the orchard of wisdom and maturity. The tragedy of the West lies in the fact that it makes average men a Robot herding with its fellows in the jingle of factory and tenement, in the speedy pursuit of the creation of pleasures making life artificial and external like a machine, and society a market place or Armageddon. The danger of modern civilization is the danger of everydayism, of world acceptance not of the world that is but that appears to be. And the religion of the machine civilization to make the dollar a god, routine a religion, to worship Him with our clothes, our habits, to bring before His shrine the offering of our business hours, our conventional sabbaths, our social pursuits and pet indulgences. Nervous strain, muscular tension and electric speed and activity are their *mantra*, for the West is totally unprepared for the coming of the leisure-state. No leisure and recreation, but leisure for life is not the motto of the idler and the dilettante dreamer not the privilege of the few but a necessity of life for all. The cult of newspaper pedestalism and the stage has for the West become a temporary shelter from the draughts of doom and the bleak levels of oblivion.

Prof. John Dewey,³ the social philosopher of America, beautifully handles and humanises the philosophy of life and emphasises the ideals of leisure which are, according to him, moral necessities of life. Stillness of mind is the *summum bonum* of leisure, for in stillness lies the true freedom and power of life.

Listen to the heavenly voice speaking to Job: "Be still." Christian mystic, Hindu Sanyasi, Buddhist Bhikkhu, Muhammadan Sufi, Chinese sage, Alexandrian gnostic, Hebrew Rabbi and Zoroastrian and Persian Magi have preached the gospel of stillness which Prof. William James⁴ calls "relaxation of mind." For, in the stillness which is the rest of the soul from earthly encounter and the clamouring insistence on human affairs, insight and intuition are born. Intuition does not come haphazardly, but is the result of profound contemplation. You must unseal the spiritual forces within us that are struggling for an outlet by reducing a bit the rush and bustle of outer life. By entering into ourselves we may contact with the divinity within, the superabundant, overflowing, ever freshly springing-up of love, of one which is the symbol of God himself.

Throughout the East, wisdom has anticipated death by learning to live in the Eternal Now. This is the true meaning of rest. For the rest of the sage as Chuang Tzu, the Chinese philosopher, points out, is not what the world calls rest. His rest is the result of a calm state of the mind. He compares the mind of the sage with stillness which gives the accuracy of the water level. "And if water derives its level from stillness how much more the stillness of mind! The mind of the sage being in repose becomes the mirror of the universe, the spectrum of all creation." Sir J. A. Thomson, in an address before the British Association, once confessed that during his life-time devoted to original research, the solution of his most difficult problems had come to him when he had emptied his mind of all problems and let it remain vacant. For the great thoughts to rise out of the subliminal self over the threshold of consciousness, it is necessary that not only there should be a vacant mind but

a sub-conscious mind. Thus if you would know life in all its aspects, in its activities, in its wholeness, you must rest in death which to us, moderners, who still make our appearance in the world of time and space, means suspension of Becoming, and the entering into the state of Being. There we are raised to a mental plane of ecstasy in a perfect union with the Absolute which is compatible with the work in the world and the same is the mystic's 'peace that passeth understanding.' This is Buddhist *Nirvana* and Hindu *Samadhi*.⁵ This is expressed by Jalaluddin Rumi,⁶ the greatest Persian mystic, in this way: "At morning time a moon appeared in the sky and descended from the sky and gazed on me like a falcon which snatches the bird at the time of hunting. That moon snatched me up and coursed over the sky; when I looked at myself I saw myself no more because in that moon my body became by grace even as soul. When I travelled in soul, I saw nought save the moon, till the secret of the Eternal theophany was revealed. The nine spheres of heaven were all merged in the moon. The vessel of my being was completely hidden in the sea. The sea broke into waves and again wisdom arose, and east abroad a voice, so it happened, and thus it befell."

The disease of the West is the eye disease of ophthalmia. The dust and grit of industrial processes have set up inflammation and growth of a film. And the first professor to call in is not the professor of poetry, nor the art-master but the medical officers of spiritual health, the world teachers. They saw also the bodily beauty and enhanced it following the law of eurythmics. They cleaned it from dirt and pollution and bade it stand forth as the shining symbol of the spirit that informed it. Their last way to propose man to the recognition of

himself is the identification of himself with a Cosmic Law. The Western mania for the urbanisation of society and standardisation of life are not conducive to inner progress, for life is an evolution and society a growth. In order to renew and replenish them you must increase emphasis on self-development of the individual which alone can maintain a collective progress. The wisdom of the East is to make room within oneself to pass from the narrow world of Becoming to the infinite universe of Being 'where there is nothing that I am not and nothing that is not I.'

One transcendent gift of the East to the world is the apple of Eden that has ripened to the fall. This mellow fruit of long experience and slow maturity is offered to the Westerner who has never been within and whose race memory is but remotely connected with paradise. It is the challenge of the serener aspect of Being to the turbid and aimless powers of Doing: What are you doing? Where are you going? And those who have accepted the challenge and eaten of the apple will see the world through different eyes. All that is most intelligent and sensitive in modern criticism and modern review is beginning to apprehend and take note of the subtle change in the attitude of the West towards the East. "The Utopian project of the Messiahs of Mammon and the Alpine stokes to bind the nation on economy or political uniformity" says E. W. Stratford⁶ "is a day dream unless the anti-Christ super-men of the machine age accept the discovery of the East that spiritual bonds are stronger than those of forced interest and that is one of the untold possibilities for the healing of nations without which there is no salvation for the world."

From time immemorial the oriental soul has

been creative and contemplative and has grown through progressive revelation. Dr. Kenneth Saunders⁷ sums up the soul of India which is the very source of oriental spirituality as follows "This then is India's priceless gift to humanity, a belief that unseen and intangible values are stronger and more real than the things of sense and to this her philosophy with its unshaken conviction that there is one behind the Many, One alone permanently real bears witness."

The genius of the East is essentially spiritual and the final goal of the ideals of the East at the end of life lived to the full is in the words of Plato "always the life of inactivity, of inward stillness, of solitude and aloofness in which the 'world forgetting by the world forgot' he finds his heaven in the lonely contemplation of the Good." "Find them, cultivate them, anchor yourself to their strength alone and decay and death can have no meaning for you."⁸

The vision of the East is to build a cosmopolis on earth with a central cathedral on the portals of which will be engraved "There is no religion higher than Truth." In that central shrine, the East and the West will meet in common worship. The East is not likely to listen to the siren call of the hedonist any more than it will heed the academic prunes and prisms of the humanist. For our whole attention is concentrated on the sound of the waves of Western progress breaking against the immemorial barriers of national self-sufficiency and spiritual aloofness. The East counsels retirement from the strife and strain of material progress as far as practicable in order that we may fight the battle of spiritual progress more energetically and efficaciously, holding with the Buddha

that one may conquer a thousand men in battle but he who conquers himself is the greatest victor.

India of great past and of still greater future is the home of the wisdom of the East, is the dove-cot of the spirit of the East. India and consequently the East of the future will be established not in the crafts and schemes of her political parties but in the faith which "kindles men's hearts a flame of undying song." And faith which the Rishis of the Vedas and seers of the Upanishads and the prophet of Islam and the Christ of Gallilee have all realised, needs the nurture of solitude and self-discipline before the hour of revelation dawns. For the builders of the East of tomorrow the first essentials of a true creative activity are in the words of Rabindranath Chattopadhyaya "each moment when we feel alone in this great world of rush and riot, is as a jewelled stepping stone which leads into the House of Quiet. Within it dwells the ancient seers, beyond unreal griefs and cares, beyond unreal smiles and tears, beyond the need of chant and prayer."

Politics, education and all things that matter were based upon religion in the ancient East. And religion is not a routine either of psalms and prayers or observances or obedience to any will but that of God within, for true religion is a life lived fully from the individual centre to the cosmic circumference. "It lies", says Okakura,⁹ "in that vibration of peace that beats in every heart, that harmony that brings together emperor and peasant, that sublime intuition of Oneness which commands all sympathy, all courtesy to be its fruits. These things are the secret energy of the thought, the science, the poetry and the art of Asia. Torn from their tradition, India made barren of that religious life which is the

essence, for her nationality would become worshippers of the means, the false and the new."

The vision of India to be is more clear in the prophetic lines of the greatest of her poets, Rabindranath Tagore.¹⁰ "I seated her upon a car of triumph and drove her from end to end of the earth, conquered hearts, bowed down at her feet and shouts of applause rang in the sky. Pride shone in her eyes for a moment, then it was dimmed in tears. "I have no joy in conquest" she cried, the woman in sorrow. I asked her "Tell me whom do you seek." She only said "I wait for him of the unknown name." Days passed by and she cries "When will my Beloved come, whom I know not and he to me known for ever."

"Wider interpretations of the lessons conveyed by history is the need of the nations" says J. S. Hoyland.¹¹ "World history should be studied as the life history of humanity and national history as the record of a particular contribution to the welfare of mankind as a whole." The West as well as the modern East must learn the lessons of history of the ancient East and put into practice in individual as well as collective life. The forces of indiscipline are led loose. Youth, whether in the new-born nationalisms of the East or the new made democracies of the West, is clamouring to come to its own. Without training, without sense of responsibility, without patience, without vision beyond a vague image of national and economic liberty which draws those who follow into the desert, the blind crowd presses on. National freedom, economic independence is not so much an ideal as a necessity. For the world needs a free and self-governing India or China when

they will be more capable of making unique contribution to the building of the cosmopolis and unity in diversity of the human race. The ancient East can make the greatest contribution to the unification of humanity in the real world of religion and establish the universal brotherhood of man.

Once more the wise men of the East will set out to follow a star shining over the cradle of a new-born child. Gandhi and Aurobinda, Ramakrishna and Vivekananda are the first pioneers no doubt. And they will bring with them the precious gift for which the world has waited overlong: from India the vision of Being that in the middle of change and impermanence wears in life; from China the gifts of the art of living which comprehends all the arts in one; from Japan

the gifts of self-control, individual and national, and the awakening of the creative conscience which beats us, despise, nothing that is old and reject nothing that is new. *Hari Om.*

- 1 "The Vision of Asia" by L. Cranmar Byng.
- 2 "The Story of Oriental Philosophy" by L. Adams Beck.
- 3 "Experience and Nature" by John Dewey.
- 4 "Talks to Teachers" by Prof. William James.
- 5 "Persian Mystics" by F. Hadland Davies.
- 6 "History of British Civilization" by Esme Wingfield Strutford.
- 7 "The Heritage of Asia" by Dr. Kenneth Saunders.
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OUR SYSTEM OF EDUCATION—WHAT IT IS AND WHAT IT OUGHT TO BE.

BY MR. S. VASUDEVAN, M.A.,
Mysore.

A CAREFUL study of the present system of education in the light of modern thought will reveal many of its defects, some of which are indeed serious. Let us study some of the glaring drawbacks.

Firstly, it is dogmatic in its character. Everything is accepted by the pupil on the teacher's authority; and what is worse, if a student makes bold to question a statement of the teacher's, more often than not, he receives a good snubbing. The pupils are now made passive recipients of ready-made knowledge. The dangers of this sort of indoctrination are obvious. The children grow to be docile, always depending on others' decisions. Other people should think for them and arrive at conclusions. This sort of intellectual authoritarianism has died a natural death, and modern thought increasingly bases itself upon internal authority rather than on external one. So "Look, think and judge for yourself" should be the watchword, instead of "Listen and take it from me." In this connection, it may also be pointed out that our pupils lack the attitude of critical-mindedness. For instance, we often see our pupils taking everything in print for gospel truth. We should encourage the boys to criticize the statements in print rather than to accept them blindly. The enquiry as to the whys of things, the questioning attitude and the critical faculty in our pupils should be developed.

Secondly, there is a big gap now existing between education and life which has to be

bridged over. There is absolutely no connection between what the child is found interested in outside the school, and what he is taught at school. So, we have to create an artificial atmosphere in the class-room, and force the child through the curriculum, whether he likes it or not. It is high time, we evolved a curriculum with due consideration to what the child will participate in whole-heartedly. This will ensure the willing co-operation of the child in the education and everything can be taught in a "Play Way." Our present system of education is not suited to the special needs of our children. If education is accepted to be a preparation for life, we should find out what the child must know in order to discharge his duties effectively as a citizen. But we are at present so fond of subject-matter as such that we forget to see whether it is really useful in real life. We should stop mere imparting of subject-matter, but should present life situations to the child and make him tackle them. We should teach nothing unless and until the child feels the distinct need for it in tackling the situation successfully. There are certain worth while habits and attitudes which cannot be developed by the mere forcing of subject-matter. Take for instance, kindness. This cannot be developed in the pupils by talks on kindness. We should organize such situations in the life of the child at school as call forth the quality of kindness. Besides, subject-matter as such has no use except when seen in relation to life-situations. Dr. Kilpatrick even goes to the extent of

defining subject-matter as "ways of behaving." The emphasis should be laid on conduct rather than on information for its own sake. If this is done, we shall not find graduates not knowing how to behave in society.

That the present system of education is too much dominated by examinations is another defect. As a matter of fact, our education is examination-ridden. The "examination tyrant" holds full sway in the field of education, so much so that only those things which are most amenable to examination are taught in the class-room. We neglect certain important items of knowledge for the simple reason that they cannot be examined in. "The examination no doubt tends to intensify one of the greatest evils—that of starving the child's activities, of making him helpless, apathetic and inert." Thirdly, the effect of the present system of examination on the examinee is a well-known enervation of mind and an almost incurable superficiality. Finally, examinations "tend to paralyse the powers of exposition." For, in the examination room, the pupils are asked to explain things to the examiner who is already well-informed upon the topic. Thus they convey it in the briefest possible form which will not be understood by one who is new to the subject. So, our examinees are found in every-day life not able to express themselves clearly to those who are not acquainted with what they have to say. In short, the examination system has carefully trained them in the art of unintelligibility. There is another domination over the course of studies in the different grades of education. Elementary schools are dominated by the high schools, and the high schools in their turn are expect-

ed to meet the demands of the University. This sort of domination must be removed, sooner or later. The elementary school and the high school must be separate entities by themselves.

Our education, as carried on at present, does not allow for individual differences. We teach the class as a whole, thereby assuming that all are of the same mental calibre. Really we meet with a heterogeneous group of pupils with social distinctions, differences in culture, back-ground and intelligence. True education must take into account these individual variations.

The present system of education is out of date. As a matter of fact, it has undergone little change in the past few decades. We now seem to believe in a static unchanging world. We believe that we must at all events know what our fathers or our grand-fathers before us knew. Our times are changing and these changes make new demands on education. So, our education must correspondingly change. But, unfortunately, our curriculum is not flexible enough to meet the demands of a changing civilization.

Though our country is essentially agricultural, the course of study does not have an agricultural back-ground. What is worse is that there is a notion among most of us that once we get ourselves educated, we must despise all manual labour. In the interests of the country, this contempt for manual labour must be wiped out from the minds of our pupils. Our children must be made to realise that tilling the soil is as much worth trying as writing a piece of poetry.

The pity of it is that we still go on with the present system, its serious defects notwithstanding.

REVIEWS AND NOTICES.

JUNIOR FRENCH POETRY—COMPILED BY F. M. FORREST—ILLUSTRATED BY MARGARET LEE THOMPSON—J. M. DENT & SONS—Price 1s.

This is a daintily got-up book of French poetic selections for the very young. Sixty-eight little poetic pieces (printed in attractively bold type), five fine full-page illustrations, phonetic transcriptions (in the I. P. A. notation) of the first fifty-four pieces, and a vocabulary of the more difficult words make up the contents of this pleasant little manual. The poems are very easy ones, being mostly old folk-songs and extracts from simple French poems that would readily appeal to the *petits*. The inclusion of phonetic transcriptions would help the teacher in guiding the young ones in the reading and the recitation of the poems. A great deal of the charm of all poetry depends upon its being read aloud or recited. The need for the correct phonetic evaluation of poems being so great, it was very wise on the part of the compiler to have included phonetic transcriptions in a scientific script.

AFRICA—A GEOGRAPHY NOTE-BOOK: BY S. J. B. WHYBROW, B.Sc. (ECON.), LONDON. (J. M. DENT AND SONS, LTD., LONDON).

The book is useful as a map-study of geography. The aim is to show facts in map or diagram form. The notes are concise and clear and the tables as well as maps are very useful.

SANSKRIT-TAMIL DICTIONARY (BRAHMA-SAHITYA LIBRARY PUBLICATION SERIES, No. 4)—COMPILED BY N. E. VENKATESA SARMA—PUBLISHED BY N. E. DURAI-SWAMI AIYANGAR, KUTTAMBAKKAM POST, via. POONAMALLEE.—PP. 118—Price Rs. 2-8-0.

This Dictionary is intended to be useful to those who seek to learn easily the meanings of Sanskrit words and roots in Tamil. The Sanskrit words are given in bold Devanagari type with their *lakshanas* indicated by symbols in smaller type and are followed by their Tamil meanings and an indication of the great works in which they most prominently occur with the appropriate significance. The roots are made clear and the preface gives a list of the symbols and their meanings. It is certainly an improvement, as is claimed, upon the previous Sanskrit-Tamil Dictionary with the words printed in Grantha characters which was not only very elaborate, but contained elaborate and diverse meanings of words and their special scientific and other connotations and was besides priced perhaps a little bit too high for the reader of average means. This book contains a number of words not included in the previous publication and their roots, antitheses, implied significance and other features that should be studied by the scholar. Its quarto form may be felt as an inconvenience by some, but its value and moderate price make it a good help for all Tamil students of Sanskrit. We strongly recommend the book to all pupils in our secondary schools, who take Sanskrit as their second language.

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THE EDUCATIONAL REVIEW.

The offering of prizes may not be the best means of drawing out poetical genius, but the recent decision of His Majesty the King to offer a gold medal and a silver medal each year for poetry in the English language published in volume form within the Empire by British citizens will be welcomed by all lovers of literature. The following Committee has been appointed by the King to act as judges: Mr. John Masefield (Poet-Laureate), Chairman, Mr. Laurence Binyon, Mr. Walter de la Mare, Prof. Gilbert Murray, and Mr. Y.A. Richards, M.A. A small Sub-Committee will also be appointed abroad to recommend books from India, the Dominions and the colonies. It is purposed to award the medals towards the end of each year, for works published during the preceding year. The first awards will be made in 1934 for work published during 1933. A special feature of the awards will be that they will be given only to those who are below thirty-five years of age and usually to the first or second book of verse. There is too much of the desire in the world to honour those who are already well-known and the King has set an example in exhibiting this wish to encourage those who are still young and who can be expected to benefit by such prizes. The Committee is naturally empowered to withhold any recommendation for the medals in any year in which they consider the work submitted is not of sufficiently high standard. All communications in this regard should be addressed to the Poet-Laureate in England.

We are not surprised that the dissatisfaction with educational conditions in Bengal, expressed in different quarters, has culminated in the convening of an Educational Conference by His Excellency the Governor of the Province. The Conference was attended by some of the most eminent representa-

tives of education in Bengal, including two ex-Vice-Chancellors of the University, Sir Jadunath Sarkar and Dr. W.S. Urquhart. Considerable dissatisfaction was expressed at the poor standards of the examinations in the province as is evidenced by the poor success of candidates from Bengal in all recent competitive examinations. It was resolved that Secondary Education in Bengal should be entrusted to a separate Statutory Board and the present dual control between the Education Department and the University should come to an end. The absence of a technical bias in education, the admission of a large number of students into college classes who are really not fit for University education, the elaborateness of University constitutions which prevent teachers from devoting themselves to their legitimate work—such were among the subjects which were discussed at the Conference. We hope that as the result of the deliberations of this Conference, an impetus will be given to the progress of education in Bengal and it will not be said any longer that the examinations in the province very often represent the lowest academic standards in this country.

We regret very much to notice that there has been trouble at the Indian Institute of Science in Bangalore. It is surprising that the members of the staff should not be pursuing their work in peace and harmony and there should be parties among the teachers based on

provincial considerations. If press reports are to be believed, there are two sections among the staff, the members from Bengal and Bombay forming one group and those who belong to South India forming another. Provincial jealousies are as bad as communal bickerings and at least a Temple of Science should be free from such unpleasantness. There should be no feeling of creed, colour or race, in an institution devoted to the pursuit of Science, otherwise, there is not much chance of the institution making a reputation for itself in the intellectual world of to-day. The Indian Institute of Science enjoys the great advantage to-day of having a high-souled and patriotic Indian at its head and if the presence of such an eminent and enthusiastic scientist as Sir C. V. Raman will not make the staff work in co-operation, there is great danger for the future. We hope wiser counsels will prevail and the work of the institution will not be allowed to suffer from such petty quarrels so discreditable to men of science more than to others.

It is a widely prevalent error in many quarters that elementary education is more necessary to this country than higher education. In the course of his recent Convocation Address to the Patna University, Dr. Paranjpye did well in attacking this popular fallacy. There is no conflict between the two, as is often imagined, even in the matter of financial patronage. While it is absolutely essential that the

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Education in
Bengal.

educational policy of a State should aim at the universal spread of literacy, it is also essential that there should be adequate training in a country for cultured leadership. Mere literacy can be of little value if there are not outstanding individuals in the country who can be expected to guide popular opinion and lead it to channels of usefulness. It would therefore be a fatal mistake, if people fall into the trap of the enemies of the country who apparently feel that the presence of a large number of highly educated people may be a matter of some inconvenience. Intellectual illumination in the higher sphere, is as much a matter of serious concern to the nation as the spread of elementary education among the masses. You will otherwise be successful only in producing a tree which will show no sign of flower or fruit. The educational system must be broad-based, but its culmination is in the production of a few individuals capable of being leaders in every sphere of national activity.

We offer our hearty congratulations to the University of the Punjab on the occasion of its Golden Jubilee. Founded in 1882, the University has now existed for more than fifty years and has just celebrated its Golden Jubilee, the ceremony having been delayed by more than one year owing to various circumstances. The recent appointment of a University Enquiry Committee might have spread a wrong belief in the minds of the public that

something was seriously wrong with the affairs of the University. The publication of the University Enquiry Committee's report must have convinced the public that it was not so. The University had not kept pace with recent University legislation all over India and communal bitterness which exists in a particularly aggressive form in the Punjab had also invaded the atmosphere of the University and caused havoc in many directions. The Punjab University has much good work to its credit including valuable teaching by the University itself in Arts and in Science. We are very pleased to find that the Jubilee Memorial will take the form of a building for the University Union. It is already the centre of much useful social life at the University and the possession of a home for itself should go a long way to enhance its importance.

It will be remembered that there was a visit of English school boys to India during the winter of 1930-31. The visit was a great success in enabling the students to obtain personal knowledge of the conditions of an important part of the Empire. It is proposed to send another batch of British public school-boys to India for tour in the month of January. The object of the tour is to give the boys an opportunity to acquire some first-hand knowledge from varied countries within the British Empire. The party is to arrive on the 18th January and has a little over two months at its disposal. We regret it has had to omit South

Tour of English School Boys.

India and Burma from its programme. The knowledge which they can gain is of course bound to be cursory but there is no denying the fact that it will give a splendid opportunity for some considered impressions of the different sides of the Indian life. We hope these young representatives of England will learn a little of the history, natural and artificial beauty, vast resources in institutions and the administration of this land and will also understand to sympathise with the life, works, ideals and recreations of the millions of its people.

In the course of his recent Convocation Address at the University of the Punjab, Sir Shadi Lal made some striking remarks regarding the educational system of this country and the present unrest and discontent. He had no hesitation in attributing much of the present trouble to economic causes and he suggested that it was for the statesmen to do all they could to neutralise the potentiality of political crimes by dealing constructively with the root causes of the political discontent. Besides pleading for the reorganisation of the present system of University education, he was anxious that fresh occupations should be found for the graduates of the Universities and they should get fresh outlets for their energies. It was the duty of the State to give serious consideration to the economic development of the country which may lead to the establishment of new industries providing employments for our graduates.

He also stressed the need of imparting education through the medium of the vernacular. Sir Shadi Lal has been very actively associated with the educational affairs of the Punjab for the last several decades and his words deserve special consideration.

We congratulate the authorities of the Andhra University on their having been able to establish a College of Technology. His Excellency the Governor of Madras inaugurated the institution the other day at the last Convocation of the University at which a thoughtful address was delivered by the Honourable Mr. Justice Venkata Subba Rao. We are glad to learn that the donation promised by the Maharaja of Jeypore of a lakh of rupees per year has been placed on a permanent footing by the execution of a trust deed in accordance with which the amount will be paid every year by the state. The conditions accompanying this trust are such that they cannot be objected to by the University in any manner. We hope that the establishment of this new institution will mark a new era of progress in the history of the University and will be welcomed by the area which the Andhra University seeks to serve.

We congratulate all those concerned with the recent All-India Educational Conference on the success which has attended their efforts. There were a fairly good

All-India Educational Conference, Karachi.

number of delegates from various parts of India and the proceedings were conducted by the President, Nawab Sir Syed Ross Masood, though he could be present for only the opening day and the actual sessions were presided over by Principal P. Seshadri. In the course of his interesting Presidential Address, Nawab Sir Ross Masood pleaded strongly for the employment of vernaculars as media of instruction. He was naturally for avoiding making Indian education a mere copy of the models of foreign countries. He was also anxious that more liberal provision should be made for technical education in all stages of educational progress. The Conference had the advantage of having as the Chairman of the Reception Committee, the Mayor of the city, Mr. Jamshedji Nasserwanji, who took considerable interest in the proceedings of the Conference and had ideas of his own regarding educational matters. An important development in the history of the Conference is the alteration of the designation of the All-India Teachers' Federation into the All-India Federation of Educational Associations, a title which will perhaps furnish a wider basis for all those interested in educational development to come together on a common platform. South India was represented very ably at the Conference by Prof. S. K. Yegnanarayana Iyer, the President of the South India Teachers' Union.

We confess to a sense of disappointment with the contents of the Convocation Address delivered by Sir Tej Bahadur Sapru on Indian Universities. Sir Tej Bahadur Sapru at the recent annual function for the conferring of degrees at the University of Allahabad. It was conceived in a most pessimistic vein and was not calculated to rouse any enthusiasm in the minds of his young hearers. He was apparently under the wrong impression that the purpose of University education was to enable young men to earn their livelihood. He thought that Universities in India were not much of a success, because there were a large number of the educated unemployed. His anxiety for making education a matter of bread and butter was so great that he wondered whether there was any benefit in the production of a large number of men of culture by the Universities of India. It is surprising that Sir Tej Bahadur is not able to realise that the value of culture cannot be judged by its money-getting power and Universities cannot be failures merely because the social and economic values of to-day do not find it possible to give adequate material recognition to those who are educated in our Universities. Economic distress is bad enough for a country, but there is nothing more fatal to a country and its ultimate future than the absence of an intellectual and cultural life.

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The Educational Review

A MONTHLY RECORD FOR INDIA

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JANUARY 1934.

[No. 1.]

ANDHRA UNIVERSITY CONVOCATION.

SPEECH BY THE VICE-CHANCELLOR.

It is a great pleasure for us, Mr. Chancellor, to have you with us again this year and to welcome you on behalf of us all. We assure you of our sincere thanks for your real interest in the welfare and progress of this University, which has been a great help to us in our hopes and endeavours.

We welcome the Pro-Chancellor, the Hon'ble the Rajah Saheb of Bobbili. We used his buildings for two years for our class purposes and gave them back this June, but he has placed us again under an obligation to him by permitting our students of Sugar Technology to work for three months every year in the newly built Sugar Factory at Bobbili. May I here express our grateful thanks to him for his generous help in this matter as well as in others?

Rao Bahadur C. V. S. Narasimha Raju Garu has also offered to help us by permitting our students of Sugar Technology to work in factories to be established by the Ettikoppaka Co-operative Industrial and Credit Society, Ltd. Our thanks are due to him for his kindness.

TEACHING.

If the University is to be a potent factor in national evolution, it should reflect and in

a sense, fashion the contemporary requirements, social and economic. Oxford and Cambridge produced clerics in the ages of faith, scholars and humanists in the period of the Renaissance, efficient administrators and directors of industry in modern times and specialists in all periods as by-products. To-day, in our country, it is increasingly felt that the purely literary type of education should be supplemented by the technological, if our graduates are to prove less barren and more useful to society. Those who were responsible for the Andhra University Act laid great stress on this aspect. Naturally, we have been thinking for some time of starting the Honours courses in Technology, but as we were anxious that our Technology students trained in a University should get a good grounding in the basic subjects of Mathematics, Physics and Chemistry, we first organized these latter courses, and this year, I am glad to say, we started Honours courses in Technology with special reference to sugar industry.

Though we may appear to lay a little more stress on the study of Sciences and Technology, we are aware of the danger of an exaggerated emphasis. To fasten on the scientific tradition and achievements in the

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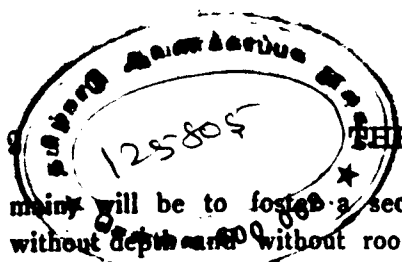
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main will be to foster a secular culture, without depth and without roots. To avert this danger of a sense of homelessness, of mongrelisation, it is necessary to emphasise the humanities, Literature and Philosophy, History and Politics, which connect us with the past. Edmund Burke it was who said, "People will not look forward to posterity who never look backward to their ancestors." We have now provision for the study up to the Honours standard in History, Politics and Economics, Telugu Language and Literature, Mathematics, Philosophy, Physics, Chemistry and Technology, with special reference to sugar industry.

Additional appointments of teachers in the different departments were made and the usual high standards were adopted.

It is not possible to refer in detail to the research work of our teachers. A full statement is appended to the Annual Report. A brief summary is attached to this.

SITES AND BUILDINGS.

The buildings of the Arts and Science and Technology Colleges are now ready for use. The Power House and the Workshop will be well equipped by the end of this month. All the Hostel blocks with the Warden's Quarters are expected to be ready by the end of the academic year.

We still lack a great hall for ceremonial and other occasions with the result that we are obliged to put up temporary structures. The need for residential quarters for the staff, a Library hall and a Union where social and corporate life could be developed is keen and urgent. We have taken the decisive first step and are confident that in due time with the help of friends the scheme will be brought to completion. A great deal of money will

be needed. We are not magicians to be able to build and run a University without expenditure. Our teaching side is well developed and will demand all our resources. It is difficult hereafter to make any savings from our recurring income.

It is not, however, the occasion to press our claims for financial aid. As a reference was made in the Report last year, to an application for the free assignment of the Engineering School site, I may mention that even our modest request for its assignment for half the cost, the other half being considered the usual half grant in such cases, was set aside. I do not suppose that the decision taken in a time of acute financial stress is by any means final.

AFFILIATED COLLEGES.

Since the inauguration of the University, many modifications have been made in the curricula of studies for the several examinations of the University. Further, there has been no general inspection of the colleges since 1917-1918. In these circumstances, a General Inspection Commission consisting of well-known authorities in the different subjects was sent out in January 1933 to inspect the affiliated colleges, to confer with the staff and managements and to advise them and the University in regard to the lines of further development. The Syndicate considered the report of the Commission in June last and we have since addressed the several colleges on the recommendations made by the Commission, which do not all involve expenditure of large sums of money.

VERNACULARISATION.

The Report on Vernacularisation deplored the lack of suitable text-books for the Intermediate classes. Steps are being taken to

have such text-books prepared in all non-language subjects by competent scholars.

PHYSICAL TRAINING.

There has been a marked advance in the sports activities of the several colleges in the area. The colleges at Berhampore, Vizagapatam, Cocanada, Rajahmundry (both Arts and Training), Masulipatam (Noble College), Parlakimedi and Guntur, have now on their staffs qualified Physical Instructors. The Managements of the Hindu Colleges, Masulipatam, V. R. College, Nellore, and the Maharajah's College, Vizianagram, have realised the importance of qualified instructors for the direction of the physical activities of their respective colleges and it is hoped that they will soon obtain sanction for the necessary appointments.

UNIVERSITY TRAINING CORPS.

On the last occasion it was mentioned that though the Government of India sanctioned the formation of the 13th Andhra Battalion (University Training Corps) as early as 1930, the whole scheme had to be put off on account of the unexpected financial stringency in 1931. Though the financial situation has altered somewhat for the better, our condition remains unaltered.

EXTENSION WORK.

With a view to bring the University and the general community into closer contact, we have, as usual, arranged a course of extension lectures to be delivered in different centres of the University (including some high school centres) on subjects of interest and urgency to the people.

SPECIAL LECTURES.

Dr. Rabindranath Tagore has kindly consented to give the first course of Lectures founded by Sir Alladi Krishnaswami this

week. Sir Tej Bahadur Sapru will give the second course in the summer of 1934.

MEDICAL EXAMINATIONS.

On the recommendation of the Faculty of Medicine, we have decided to conduct our own Medical Examinations from April 1934. We are grateful to the Madras University for their courtesy to us in conducting its medical examinations with those of ours on a conjoint basis till now.

DEBATING TEAM.

The representatives of our University Union had the privilege of participating in a Debate with the British Debating Team, which visited the University centres in our country in October last. We had an exciting time for two days. It is hoped that debates of this kind would bring together the students of the Indian and the British Universities and develop between them bonds of good-will and understanding.

PUBLICATIONS.

During the year, '*Kavitvatattvavichiramu*', the copy-rights of which have been generously transferred to this University by Mr. C. R. Reddy, our late Vice-Chancellor, has been published. Under the Bobbili Endowment we published this year two books, viz, '*History of Sanskrit Literature—Part I—Vedic Period*' in Telugu by Mr. M. Suryanarayana Sastri, Pandit, University College of Arts, and '*Andhra Mimamsa nyayamuktavali*', a treatise in Telugu on "Purva Mimamsa" by Mr. K. Gopalakrishnamma, M.A., L.T., Lecturer in Oriental Languages, Government Arts College, Rajahmundry.

The descriptive catalogue of the Telugu Manuscripts in the Tanjore Palace Library mentioned in the last report is just published.

Our thanks are due to Mr. P. P. S. Sastri, for his kindness in undertaking the work of supervision.

Last year we instituted three prizes of the value of Rs. 750 each for award to the best account in Telugu on (1) Every Day Science; (2) Public Health and Sanitation; and (3) the best Creative Work with contemporary Andhra life as its background and fixed the 31st of October 1933 as the last date for the receipt of the manuscripts. We have had a considerable response to our invitation. We hope to publish our decisions in regard to them early in March.

ENDOWMENTS AND GIFTS.

In accordance with the promise so generously made by the Rajah Saheb of Jeypore, he agreed to pay Rs. 50,000 for the expenses of the College of Science and Technology for the year 1933-34, of which we have received Rs. 40,000 already. Mr. Voruganti Somasundara Rao Pantulu transferred shares of the Vizianagram District Co-operative Banking Union, Ltd., of the face value of Rs. 700 towards the endowment of a Prize in his name. Dr. Birbal Sahni of Lucknow University, who was a member of our University Commission, sent us Rs. 1,000 for the founding of a Prize in his mother's name. Steps are being taken to realise the value of the properties bequeathed to the University by the late Mr. Veluri Purna Brahmananda Sastri of Rajahmundry. Dr. S. R. U. Savoor has kindly presented to our Library about 800 volumes of valuable mathematical and scientific books. Mr. I. Kotaiya Naidu, Tahsildar, has sent us a sum of Rs. 1,400 for the founding of a Medal in his daughter's name. We are grateful to these gentlemen for their assistance. But, if we want to build

a first class University, which will have for its natural result the remoulding of the mind of the country, we have to pay the price for it. We hope that our work will persuade those in power and position to help us with financial assistance in our great venture.

ANNEXURE

A BRIEF SUMMARY OF THE RESEARCH WORK OF THE UNIVERSITY TEACHERS.

Sir J. C. Coyaji is working on such live subjects as *Indian Banking*, *The Economics of Fascism* and *The League of Nations and its Critics*. Mr. S. Purushottam of the Mathematics Department has written an important paper on "Schlicht" functions with 'gaps.' Mr. P. T. Raju of the Philosophy Department is working on *Hegel and Sankara*, from the side of Logic. Mr. V. N. Subba Rao, Lecturer in English, published a small book on "*Shakespeare and the Problem of Evil*," which attracted much attention.

Mr. S. Bhagavantam, Reader in Physics, is engaged in investigating the special characters exhibited by the rotational Raman scattering in liquids as opposed to the case of gases, with a view to throw light on the important problem of the nature of the liquid state. Dr. I. Ramakrishna Rao of the Physics Department is continuing his work—the Nature of Solutions. He found out that while the oxy-acids dissociate progressively into their ions with addition of water, most of the other electrolytes including acids and salts are completely dissociated even at high concentrations. From his work on ice and water at different temperatures, it is clear that the number of triple, double and single molecules that exist in this substance could

be computed. Dr. T. R. Seshadri of the Chemistry Department is engaged in important chemical investigations on plant products and has written a paper on flower pigmentation, which marks a definite advance on our present knowledge of that subject. Mr. G. Gopala Rao of the Chemistry Department has collected further evidence in support of the photo-chemical view of the nitrification process in soils. The important role of sunlight which his researches indicate will

modify considerably our present views on the chemistry of soil processes. His results are in course of publication in "The Journal of Soil Science." In collaboration with Mr. Pandalai, the Research Scholar, Mr. Gopala Rao has evolved a rapid and accurate method for the estimation of nitrites. The paper embodying the result has been accepted for publication in the London Journal, *The Analyst*.

CONVOCATION ADDRESS.

BY THE HON. MR. JUSTICE M. VENKATASUBBA RAO.

LET me express my sense of profound gratitude to H. E. the Chancellor for the great honour he has conferred on me. I regard this as a high privilege, for nothing freshens the heart of man and rejuvenates his spirit more than his coming in contact with the buoyancy and hopefulness of youth. Do you realise that like yourselves I too dreamt noble dreams and was animated by the same lofty ideals? For, are not young minds carried along on the tide of idealism and is not youth the period of dreaming? There come moments in a man's life when he feels the urge to survey his past and reflect upon how much he has achieved, how far he has realised his dreams and how truly he has translated his principles into action. In the presence of the young men gathered here, who are descending from the heights of thought and of study into the arena of active life, I am overcome by a feeling of this kind. What this scrutiny of my past has revealed to my mind, it is needless to dwell upon, but that may enable me to some extent to guide you on the road on which you are now to enter, for let me assure you that the way is steep and hard.

Most of you, if not all, are now full of enthusiasm and noble thoughts, eager to strive after some great ideal, filled with the spirit of youth. And I am sure you realise that you are living in an age when "to be young is very heaven." But that is not enough because this is only the beginning. Your whole life is before you, a life full of temptations, difficulties and struggles. What really matters to yourselves, to your country and mankind, is what I may call the final account-taking at the end of your life. One's life is a "continuum" as well as an integral whole. Every period of life has its own value and setting; every action, its effect and significance. The melody of one's life can never be perfect, unless continuous efforts tend to keep the constituent notes from falling into discord or jarring one with the other. "A counted number of pulses only is given to us;" we are all, as Victor Hugo says, under sentence of death with a sort of indefinite reprieve. We have an interval and then we pass on. I say this, not to strike a note of pessimism but to exhort you not to waste a single moment of the interval but to

fill it with enthusiastic activity, with high endeavour and a quickened consciousness; to fill it with the desire of beauty and with love of service. You are now at the meridian of youth, "at the focus where the greatest number of vital forces unite in their purest energy." Yes, but you should strive to be thus always. "To burn always with this hard gem-like flame, to maintain this ecstasy, is success in life."

Let not then your fine sense of justice and right become blunted. Keep alive in you the fire of enthusiasm and continue to cherish the noble ideal that you must work for the suffering humanity. Do not allow your "wide love for living things" and "passion to heal pain" to diminish but nourish such sentiments and make them grow. Do not forget that you must stand for equality, break down the barriers between races and creeds, must sink all divisions of caste and colour, bring concord and harmony, where strife and suspicion exist. Carry into your active life the conviction that by co-operation and unity alone, you can achieve great purposes and the salvation of your country.

If thus your duty is to be on guard against your noble impulses being stifled, you must make every effort to fill your mind with worthy thoughts and ideas. Hitherto you have been in close spiritual contact with great teachers, deriving inspiration from their great thoughts; you have been in the company of other young men whose minds the passion to lead unselfish lives has dominated. But your University is now sending you forth to face the battle of life, where you will miss the counsel and guidance of men whose experience has been invaluable to you. You may have also to part from those young friends,

whose noble example has stirred in you great thoughts and kept you in the straight path of rectitude. But you have access, as you have had hitherto, to the rich treasures left by the thinkers of all ages. They are the permanent possession of all mankind. There "you may talk with queens and kings. . . . This eternal court is open to you, with its society, wide as the world, multitudinous as its days, the chosen and the mighty of every place and time." The object of true education is not merely to develop your intellect and your reasoning faculties, but to endow you with imaginative power, which is essential to the possession of a true moral nature. The virtue of compassion or fellow-feeling depends upon the extent of the power to understand the nature of others and to enter into their feelings. By reading great poetry, drama or fiction, is awakened, as Ruskin somewhere points out, this virtue of compassion, this sentiment of humanity. Moreover, not merely intellectual power but moral development of the highest order, is inseparable from great culture. Knowledge divorced from character brings you at best wealth and worldly advancement, but these alone are not the objects to attain which a man of culture should set himself to strive. I would therefore impress upon you to be in constant contact with those great teachers, who though dead, teach us through the great books they have left to posterity. Then again, in a world where the stream of thought continually flows on, it is essential that you should be expanding your knowledge and acquiring new ideas. Whether any particular new idea commends itself to you or not, you cannot doubt that the power of ideas is great. It is a single idea, that taking possession of the minds of men, has changed very often the course of the world's

history or produced revolutions. Above all, knowledge must be pursued for its own sake. You must not regard it merely as a means of earning a livelihood but you must aim at acquiring knowledge as an end in itself. The joyfulness of learning new truths, apart from any material advantage you derive, must prove sufficient incentive. And finally, the intellectual humility which true knowledge begets, is its most enduring gift, for the more a man knows, the more vividly he realises how much more he has yet to learn. The spirit of dogmatism, which is born of ignorance and which is an enemy to all progress, is then for ever banished.

I have been so far dwelling on the need of penetrating your life with the influence of high ideals; but you are passing from the life of the student to the larger life of a responsible citizen and mere resolving is not action, achieving is the great thing. In the carrying into effect of your principles, you are likely to meet with opposition but you must learn to be prepared to overcome obstacles. Here, I must entreat you to remember that on the observance of law and strict regard for discipline, depends your growth and from them must follow your ultimate success. Youth has been taught to regard itself as the avenger of wrongs; it acknowledges no authority but that of reason and cannot tolerate injustice or hypocrisy. But if you wish to serve well and effectually, you must uphold the sanctity of the law. Is not the observance of the law, for instance, a necessary condition of your growth and development? Supposing each of you acted according to his individual inclination, without regard to the common weal, is chaos not the necessary result? The plan of the whole universe shows that it is governed by unchangeable and inflexible laws. In no

department of life, can law be set at naught with impunity, for it is well to recall in this connection the definition of an artist by Ruskin. "An artist," he says, "is a person who has submitted to a law which it was painful to obey, that he may bestow a delight which it is gracious to bestow." Law is the foundation on which the structure of all society rests. In the most primitive stages of human development, as well as in the most advanced it is the law that binds the various components of society and keeps the men together as members of a larger group. The growing needs may bring into existence newer laws; the wider outlook which comes in the wake of civilisation, may lead to the liberalising of the law. But history does not furnish an instance of a nation of law-breakers, for it is the law that preserves and unifies a nation defines the human relationships and creates the bond between man and man. I do not assert the infallibility or perfection of any particular code of laws; for after all, laws are made by men for men and are not immutable till eternity. But as one who looks forward with rejoicing to the great future awaiting us all, I do entreat you to seek the fulfilment of our national destiny in the spirit of the law and not to stray into the wilderness of lawlessness. I particularly beseech you never to transgress the greatest, I think, of all laws, the law which is based on the sacredness of life, a law which was propounded by all time by one of the greatest teachers of the world, Guatama Siddharta. The marbles of Amara-vati adorn the museums of the world but the great doctrine of *Ahimsa* has become one of the fundamental tenets of Indian life. The nations of the West, after the recent orgy of killing, are awakening to this law, which they had so flagrantly transgressed in spite of the

Sermon on the Mount. It will be a fateful day for India, when her young men believe that her cause will be best served by breaking this law, trying to emulate possibly the example of some of the war nations of Europe. I pray you not to follow that way, quite repugnant to our deepest convictions and alien to our culture and tradition. Do not stifle the message which through centuries, it has been India's pride to proclaim; do not betray the trust to which this ancient land was appointed; do not tarnish the fair name of the motherland by violence and killing.

There is a new spirit abroad; it has awakened a new sense of nationality; the heart of youth has been fired with a passion to revive the country's glory. But misguided zeal, which seeks through acts of thoughtless violence, the martyr's crown, is not what is required of a true patriot today. The ways of rendering useful service to regenerate the country are manifold and the opportunities to serve are infinite. You can enrich the great stream of national life by disinterested and disciplined service. By the great virtues you have acquired as a result of the University training—the rational faculty, the intense moral purpose, the balanced judgment—you can transform your enthusiasm into capacity for efficient and fruitful action.

As I have said, infinite are the forms of service you may render; it is needless for me to dilate on them. We are told that our Universities send out graduates by the hundred and by the thousand; but of the vast population of this great country you form a microscopic minority. Whether in the field of education or in the sphere of social or ameliorative work, or in regard to the problems connected with rural uplift, great and even unlimited

is the service you can render. What can be nobler for a young University man than to be engaged in the relieving of poverty, pain or sorrow? What more ennobling than to bring joy into the lives of his less endowed and less fortunate fellow-beings? What more inspiring than the reclaiming of human derelicts and transforming them into responsible citizens? I entreat you as members of the "Priesthood of Humanity," to start a network of social organisations and convert them into agencies of mercy.

Now I shall place before you—and I am confident I shall not have appealed in vain, as the Andhras are generous by nature and emotional in outlook—an idea and a programme embodying that idea, for your earnest consideration.

I refer to what is known as the University Settlement Movement in Great Britain. It was a direct outcome of the growth of the human spirit among the University graduates, a spirit which 'strained to reach beyond class distinctions, old habits, party lines and anything which hinders man from helping man.' It was the result also of a recognition that the old forms of patronising benevolence and superiority-ridden philanthropy had become effete and ineffectual. Thus it came about that a group of volunteer workers, men and women at the Universities with a desire as human beings to help human beings, evolved the idea that they might reside and work in settlements as neighbours of the lowly and the poor, that they might, without affecting the superiority of an ascetic life, form the friendships which are channels of all true service. The settlements in short express the desire on the part of "those who have to see, to know and to serve those who have not." Toynbee Hall, Oxford House and

Kingsley Hall are some of such settlements in London. The idea has spread considerably since its inception and the good that the settlements have done to the nation, by carrying light and healing and a nobler life and higher thoughts among those who have to dwell in the darker places, is incalculable.

This modification, if I may say so, of our Ashram ideal, is dynamic in its potentialities in a country like India, where the efforts of the State alone can never bring "sweetness and light" into the lives of the several millions steeped in darkness. There is alas, too much with us, of ignorance, poverty, suffering, prejudice and tyranny. There is work for the University young men and women, work of the highest order, which must result in the greatest good to the common weal. In larger towns, settlements of this kind may be opened with great advantage. I cannot think of a more effective mode of giving concrete form to the ideal of unselfish service. Graduates in all walks of life, be they lawyers or doctors, civil servants or merchants, can work in co-operation, "with their own bread to earn, with their own lives to enjoy, with their own sense of social debt," but banding together in a common effort to achieve a common aim. The scheme will also serve to foster the team-spirit, so essential for the success of such ventures but so little cultivated in our country.

There is another movement which must make a special appeal to the hundreds of women graduates whom our Universities are sending out. The Women's Institute Movement in Great Britain has effected a revolution in village life by disseminating knowledge among women, by improving their domestic technique, by developing in them a sense of citizenship and individual responsibility and by giving them a proper training for the exercise of the vote. The first institute in

Great Britain having been founded in 1915, the movement has grown with amazing rapidity, filling the rural districts with a network of institutes, now numbering about five thousand, with a membership of about three lakhs, forming the largest organised body of women in the world. The ideal of the institute is that all women of the village, rich or poor, learned or unlearned, should come together for mutual service, recognising no social or class distinctions. The movement has fostered among the village folk a sense of social service, thus opening up wider vistas to them. It has made the country life attractive, by adding to the comfort and the beauty of the home. In the revival of family handicrafts and village industries and in the development of home agriculture, the institutes have taken a prominent share. Let our educated women expand their sphere of action by founding similar institutes in India and thus share with the young University men the privilege of building up a great future. The Women's Institute Movement has been a most potent factor in Great Britain in the enriching of village life and there is no reason why our women with University training should not take an active part in the work of rural uplift so urgently needed in our country.

Then in the sphere of education, a special responsibility lies on you. There is a great need for an army of teachers—those that are animated by the ancient ideal of the Guru, choosing the high vocation, not for personal gain or material benefit, but on account of the opportunities it offers for devoted service. The teacher has the rare privilege of creating the citizens of to-morrow, of moulding their character and giving direction to their lives. Education is no longer regarded as a part of the equipment of the well-to-do alone; the notion has come to stay, that it is the natural heritage of every person, high or low. It is

not enough that the students should acquire some learning, they should be made cultured. "The entire object of true education is to make people not merely industrious, but to love industry—not merely learned but to love knowledge—not merely pure, but to love purity—not merely just, but hunger and thirst after justice." They should be taught the futility of knowledge when divorced from practice. You should make them realise that no lasting benefit can accrue, unless their learning is assimilated to life and serves as an inspiring faith. Above all, forget not the imperative duty devolving on you to live the life you exhort them to lead and put into effect the principles you proclaim.

In this connection I may refer to the great Boy Scout Movement, which provides a bond between the different races, develops the spirit of brotherhood and promotes an unselfish outlook. It has been justly termed "the Junior League of Nations," as the spirit it fosters must lead to the ending of war, for, are not the boys of to-day the citizens of to-morrow? To us, its usefulness lies in the fact, that it furnishes the means of converting abstract sentiment into concrete act, for I regard the divorce of ideal from action the bane of educated India. A scout, for instance, in the presence of distress, never pauses to give vent to his emotion; on the contrary he sets about forthwith rendering practical aid. Moreover scouting develops the particular tendencies of each individual and the hobby or the handicraft which a scout pursues, becomes later in life his trade. But for its success the movement depends on a continuous supply of efficient and skilled scout masters. Here is a wide field of action not only for the members of the teaching profession but for all educated men.

I have been dwelling on the importance of high ideals; but if you wish to build up sound traits of character, right ideals should be allied with right principles. Great ideals serve as a motive force in life but you cannot grow in moral stature, unless you steadfastly keep in view and apply to practical life, certain principles of conduct. Many of you, I am sure, are going to spend anxious thought on the question—what profession or calling shall we choose? But this, in my opinion, is not of fundamental importance. You will no doubt judge for yourselves for what functions you are especially fit, for what occupations you are individually qualified. In the choice of career, you should be guided by a true understanding of your aptitudes and capacities; otherwise wreck of life, disaster and ruin may follow. But your moral well-being consists not so much in the particular calling you may choose, as in the accomplishing of the ends of that calling. A notion that has been sanctified by tradition prevails and even persists that there is a gulf dividing the "learned professions" from what are known as callings or occupations. In the past, there might have been justification for this belief, but in relation to the present-day life, this notion is both futile and unsound. It is said that "professions derive their essential character from intelligence." True, the qualities required for success, for instance, at the bar, are first and foremost, rational faculty, power of analysis, quickness of grasp and clearness of vision. But commerce and industry are not what they used to be; those that guide the destinies of great commercial or industrial concerns are persons of the highest intellectual calibre. Kings and statesmen confer with them on matters of State policy; their advice is sought and help taken

in regard to trade and finance. Great intellectual qualities are no longer therefore the monopoly of those that pursue the "learned professions." Again, in the case of vocations or callings, it is supposed that there is no nobler end than the earning of a livelihood; whereas the purposes of a profession are said to be unselfish and altruistic; but there is no calling which may not be rendered noble by the worthy way in which it is followed and no profession that may not be degraded when the spirit is dead. Let there be then a re-assessment of social values; swell not the ranks of the professions already overcrowded; work for your own betterment and the advancement of your country, by devoting your talents, time, and energy to the building up of great commercial and industrial concerns. But I am afraid I am digressing from my main theme, for my purpose is to deal with the things of the mind and not with the material side of life. I wish you then to regulate your whole lives by adherence to some great principles. Cultivate a high sense of duty and in the achieving of your ends, seek not fame or praise but the approval of your conscience. Bear in mind that hard work, concentration and thoroughness are essential for real success. Remember that while self-reverence and independence ennoble your nature, servility and sycophancy degrade and corrupt it. In this connection, let the following lines of Wordsworth serve as an inspiration:—

Who if he rise to station of command,
Rises by open means; and there will stand
On honourable terms, or else retire.

Again, if the purpose of your education is not to be frustrated, it is your bounden duty that you should be receptive to new truths and new ideas "despite the havoc they may

make of old and cherished beliefs." Above all, yours must be a religion of deeds, not of words; for if thoughts are not translated into practice, you unconsciously form a habit of insincerity and your sentiments and feelings will lose their worth and be found to be unreal and ineffective. You must first use your logical power and faculty of discernment, to decide what is proper and when the decision is taken, you must hold to it with courage and honesty and make it shape your conduct.

A great fight lies before you if your desire is not to be satisfied with a mere contemplation in tranquility of India's past greatness—oblivious of its present woeful state. I refer to the fight against the tyranny of custom and traditional authority—the fight for Progress and Freedom. "The despotism of custom is everywhere the standing hindrance to human achievement," says Mill and history bears out his statement. To bow to authority and custom is an index of absolute intellectual poverty. Certainly you are not going to stultify yourselves and succumb to the incubus of the past.

There is a heresy widely current that the Hindu race has always been a slave to custom and authority. Though it may be true to an extent, of the unlettered masses and of particular dark periods in its history, I emphatically deny its truth when applied to the Hindu intellect of the past. Such slavish submission and confession of intellectual bankruptcy are opposed to the genius of the Hindu race. To take for example, two great spheres of human achievement in the realm of ideas—Religion and Law—what do we find? It is a matter of supreme astonishment to the world how our master-intellects in successive ages have built up remarkable

systems of divergent religious philosophy,—Sankara, Ramanuja, Madhwa—though every one of them professed to start with the same original texts from the Vedas, the Upanishads and the Gita. The intellectual freedom of our thinkers knew no bounds. Though a few of them like the Buddha and Mahavira disregarded texts altogether, most of them, without affecting the sanctity of the ancient texts, made rapid advances, with the result that what to us in historical perspective appears to be revolutionary, was accepted as orthodox. The difference was only in the manner, but the progressive growth and development of thought went on in unbroken continuity.

In law, witness how the various schools grew up, each radically differing from the other in certain respects, though the same original Smritis are called in aid to support the divergent views. You will learn, some of you at any rate, how the claims of the individual were recognised by Jimutavahana in his *Dayabaga* by a big step, abolishing the rule of survivorship. No doubt the original texts retained their place on the pedestal, but progress was not hampered. Textual authority and the weight of custom were never in the way of advancing thought.

"A people, it appears, may be progressive for a certain length of time and then stop; when does it stop? When it ceases to possess individuality." Unfortunately there did come however a time when our progress stopped. We are still not out of the state of intellectual atrophy. We are emerging out of it, thanks to men like Ram Mohan Roy, and speaking in the Andhra Desa, I cannot but refer to the late Veerasalingham Pantulu also. It is for you to remove effectively the obstacles of custom and authority and to make

the highway to progress free and easy. It is for you to prove that the Indian intellect has not become moribund or bankrupt.

It is a part of Nature's economy that evils and defects in societies work out their own destruction and removal. The Time Spirit, the influence of environment, the clash of cultures, all these factors are comprised in it. But you have your part too in the great work of reparation; it consists in putting forth your individual conscious effort to help the universal forces working their way to perfection. It would do no credit to you if the world improves itself in spite of your inert passivity. What really matters to you is the realisation of your highest self in active co-operation with the World Force.

So far, I have dwelt on some of the obligations and duties which you share with graduates of other Universities. But as *alumni* of the Andhra University you have a further task. This University is at the beginning of its history. It has had a glorious inception and has been very fortunate in securing the services of two illustrious scholars as its Vice-Chancellors—Mr. C. R. Reddy, who I earnestly hope will still come out to place his distinguished talents at the disposal of the country, and Sir S. Radhakrishnan, universally acknowledged as an apostle of culture, who is happily with you. Two persons, however, cannot build up a tradition. It lies with you and young men like you who pass out of the portals of this University into the world, year after year, to build up a magnificent past for the future generations. The real greatness of a University is gauged not so much by the learning it imparts within its four walls as by the true and noble conduct in after-life of the young men who have had

the benefit of its education. I am confident, therefore, that you will never act in any way unworthy of the lofty ideals which inspire and must always sustain this University.

While on the subject of the building up of the University, I must make an earnest appeal to those on whom this University has special claims; I refer to the wealthy citizens of Andhradesa—members of the landed aristocracy, merchant princes and magnates of industry. The gift of wealth is really in the nature of a trust; a more worthy object on which wealth can be expended I cannot imagine. You have read of our ancient kings having endowed the Universities at Taxila and Nalanda. You also know that the two great Universities of Oxford and Cambridge

are what they are to-day, because of the munificence of successive generations of the charitable rich. I cannot therefore sufficiently extol the conduct of the Maharaja of Jeypore who has made a most generous promise of donation to this University, which I am sure, will serve both as a precedent and an inspiration.

Finally, let me congratulate you on the degrees you have earned, rather on the possession of the sterling qualities of which the degrees are but the symbols. Let me wish that by following the path of rectitude, you will meet with success in life. Remember always that our country has a glorious past, which must inspire you to noble deeds worthy of that past.

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BY SIR P. S. SIVASWAMY AIYAR, K.C.S.I., C.I.E., LL.D.

I DEEM it a great honour and privilege to be called upon to deliver the usual address to the graduates on this occasion. I feel that I owe this opportunity to my friendship with your distinguished Vice-Chancellor rather than to any qualification of my own, of the deficiencies of which I am all too painfully conscious.

Let me first offer my cordial felicitations to the graduates of the year on the attainment of the degrees to which they have been admitted by the University to-day. Unlike the regulations of the Madras University which prescribe that the address should exhort the graduates to conduct themselves suitably unto the position to which they have attained, your regulations impose no restrictions as to the topics to be dealt with. But they are wise in imposing the requirement of brevity. The increase in the number of Universities in India has enormously added to the difficulty of finding anything new to say in a Convocation Address. I will therefore confine myself to a few topics which strike me as of importance at the present time and I will draw your attention to certain aspects which appear to me worthy of consideration.

The first question which occurs to one's mind is whether the Universities in India have fulfilled the expectations which have been entertained of them and if they have not fully come up to the mark, whether the failure is due to causes which are within their control, and by what means it may be possible to remedy the defects. Criticism of the work of the Universities implies no disparagement of the valuable work they have accomplished in

the past. The recent growth in the number of Universities which have been established in response to popular demands is evidence of the appreciation by the country of the work of the Universities. Considering the size of the population of the different provinces of India, it is not an extravagant demand that each province should have a University of its own, so that University education may be made more easily available and better adapted to regional requirements. In view of financial limitations it has sometimes been suggested that Universities would be well advised to avoid an overlapping of subjects of instruction and adopt a co-ordinated scheme of teaching. This policy has obvious limitations. While particular provinces may afford special facilities for teaching and research in particular subjects, or may be interested in the provision of teaching and research in subjects connected with their natural resources or industrial development, it would be neither desirable nor expedient to exclude provision for teaching in those subjects which are ordinarily comprised in a course of liberal education in the arts and sciences. The growth of provincial autonomy is sure to intensify the demand of each province for as complete and self-contained a University as possible. In the case of subjects of research in which the whole of India may be interested and in which the provision of adequate facilities may be too heavy a strain upon the resources of single provinces, central research institutions maintained, as at present, by the Central Government would be necessary and desirable. The problem is somewhat differ-

ent in the case of the United Provinces which have the unique distinction in India of possessing five Universities of which all but one are of the residential type. The interests of efficiency require a restriction in the number of under-graduates who can be admitted to a residential University. This consideration and the demand for educated leadership which is bound to increase under a democratic form of government amply justify the existence of your Universities. A democratic form of government calls not merely for educated leadership, but also for educated citizenship. In the words of Mr. Lowell, the eminent President of the Harvard University, "It is important for the country that as many of its citizens as possible should be highly educated and possess the largeness of view that comes from familiarity with what men have done and thought and what men are doing and thinking, what our complex civilisation has become and how it came to pass. Much of this may have no direct application to earning one's daily bread. It belongs to the region of imponderables which, however, largely determine what a man is and what a nation will be." My observations are, however, subject to qualification. Of the many students who now resort to our Universities a goodly number are unfit, by want of capacity, to profit by a course of University education and it is desirable that in their own interests they should be turned off to some technical or vocational course better suited to their aptitudes.

Far more important than an addition to the number of Universities is the improvement in the quality and efficiency of the Universities. It was the opinion of the Lytton Committee that students should be able to obtain in this country the best education that any Indian can require and that, whatever its constitution, no Government should be satisfied until the Universities of India are staffed

with the teachers, and equipped with the material, necessary to ensure such a high standard of education. The fictitious value attached by the Government to foreign degrees as a preferential passport to employment has too often induced numbers of young Indian students to flock to the Universities in Britain and waste the substance of their family means. The extension of knowledge by means of original research is a most important function of Universities. It was pointed out by the Calcutta University Commission that the functions of teaching and research should not be separated, that the great majority of the teachers of the University should be men engaged in the conduct of research and that the students must also be researchers in the wide sense of men using all their powers in the search for truth, and should be inspired to use their powers in this way and receive training in the use of them. The business of the University teacher is to show them how to acquire knowledge for themselves and do independent work. To enable the Universities to discharge this duty it is essential that the professors should be relieved of a considerable part of the burden of teaching and allowed a sufficient amount of leisure and provided with facilities to carry on their investigations. The successful performance of this function depends upon the personality of the teachers and involves the strengthening of the teaching staff and the provision by the Government of ample aids and opportunities for continuous and fruitful research. How far the Lucknow University has been able to provide and secure the necessary conditions for the advancement of knowledge, I am not acquainted with. It is only recently that the Universities in India and the Government have become alive to the vital need for the encouragement of research. Owing to the initiative and persistent efforts of its great Vice-Chancellor, Sir Asutosh

Mukherjee, the patriotism and generosity of its citizens and the pressure that was successfully applied to the Government, the University of Calcutta has been able to organise a comprehensive scheme of post-graduate studies and research work and has made notable contributions to knowledge. The other Universities in India have not been equally fortunate. We in Madras have made provision for ten research studentships and four research fellowships to be annually awarded and held for periods of two years and one year respectively, liable to extension for a further period of one year. You in Lucknow have made provision for seven fellowships every year tenable for a period of twenty-one months. Though the period of research studentship may be adequate for the training of post-graduate students in the methods of research work, the tenure of a fellowship is not long enough for fruitful results, especially in scientific subjects. People in India feel sore that the importance of scientific research in the Universities for the development of industrial enterprise and the promotion of the well-being of the nation has not been adequately recognised by the Government in the past. They compare the progress made by Germany since 1810 and by Japan since 1872 and consider that if the British Government in India had been equally broad-minded and liberal in the aid given to Universities, this country also might have made greater progress in the field of education and industrial development. The achievements of these countries lead us to hope that with more liberal and judicious expenditure the Universities in India would also be able to play a great and worthy part in the regeneration of this country. The constitutional reforms which

have been adumbrated propose to confer a larger measure of responsibility and initiative in the field of education. One of the tests which must be applied to the adequacy of the reforms is whether they will give sufficient freedom to develop our national resources and will place sufficient funds for the purpose at the disposal of the legislatures. So far as we can see, there seems to be no near prospect of increasing the pecuniary resources of the Government for nation-building purposes like education, unless the Government is willing to effect a retrenchment in military expenditure by a bold policy of Indianisation of the army. Reduction of the heavy burden of military expenditure, avoidance of additional taxation and the release of funds for nation-building purposes are worthy of the attention of our rulers as a means of securing peaceful progress and averting the danger of discontent and insurrection which it is one of the objects of military policy to guard against. Let us, however, hope that with the new spirit of nationalism surging in the veins of the people, their representatives will be able to plan and carry out a comprehensive scheme of education, including the full development of the Universities, and that their energies will not be engrossed by the struggle for constitutional reforms. In connection with this subject of research, I should like to remind you of the appeal recently made by Sir C. V. Raman for the employment of some of the German professors who have been turned out of their country under the Nazi regime for no fault of their own. I trust that wherever indigenous talent of equal competence may not be available, the Universities in India will seize the opportunity of utilizing the services of eminent foreign professors who have distinguished themselves by their original work

and are capable of kindling a love of research in the minds of their students and that no narrow-minded considerations of false patriotism will stand in the way.

While the research function of the University should be regarded as vital in the interests of the country, it is not possible to expect the generality of the graduates to devote themselves to research work in after-life. All that can be, and should be, expected is that they should acquire the elements of liberal culture, the desire and capacity to add to their stock of knowledge and a lively sense of their responsibilities as citizens. The traditional learning of the country in the ancient Sastras and literature was in times gone by sought after by our people from a love of knowledge for its own sake and for the distinction of scholarship. Economic conditions have undergone a great change and the poverty of our students and their struggle for existence prevent them from pursuing knowledge solely for its own sake and with the same disinterested ardour. There is no good in blaming them for having an eye on the worldly advantages of education. Nevertheless the love of knowledge must even in their own interests appeal to them and the success of the University must be judged by the extent to which it has succeeded in moulding the intellectual tastes and habits of its *alumni* and by their attainments, character and culture. That a large number of our graduates do attain to these standards I am ready to concede. But I have grave doubts whether this can be affirmed of the average products of our Universities. Education implies not merely the reading or understanding of the prescribed text-books, but the habit of reading for oneself, the training of the intellect in reasoning and judgment and the possession of a certain store of knowledge

and information on matters essential for the converse and conduct of life. It may be that the acquisition of useful information and general knowledge is a process largely to be gone through in the secondary school stage; but it cannot be said that the University has no responsibility in the matter, or that it is creditable to a University to set its hall-mark upon graduates who are devoid of any information or knowledge upon matters of general interest. To give an illustration, I may refer to the woeful ignorance of geography displayed by many graduates. A few years ago I happened to take part in the *Viva Voce* examination at Delhi of candidates for the Indian Civil Service. I asked a candidate what the shortest route was from Delhi to Australia and his reply was that he would first go from Delhi to London, from London to St. Petersburg and thence to Australia. Several candidates were unable to name even the provinces of India or their capitals. Many of the students have not acquired even the habit of consulting a dictionary. The narrow range of their intellectual interests can be judged from the quality of the books and journals they read. A University education which has failed to kindle among its under-graduates a desire for wide reading and a thirst for knowledge has so far failed of its purpose. So also should I consider the University to have failed in the discharge of its functions, if it has not imbued its students with the elements of liberal culture. What are the tests of culture? It implies not merely the manners and qualities of a gentleman which have been so beautifully described in a famous passage by Cardinal Newman, but also a spirit of intellectual curiosity, an interest in the world around us, a wide outlook on life, wide sympathies, the cultivation

of the æsthetic sense and a right appreciation of human values. I might enlarge the conception of culture still further by including a love of intellectual honesty and the habit of forming a balanced judgment after a careful examination of the different sides of any question that may arise for consideration. I have no intention of making any invidious comparison between the old and the new generation to the disadvantage of the latter and I have tried to avoid the besetting tendency of aged people to praise by-gone times and depreciate the present. I cannot, however, help feeling that the average graduate falls far short of the ideal I have set forth. What the causes of this state of things may be and what steps should be taken to remedy the defects are matters for investigation by the University authorities. It may be that the fault lies in the inefficiency of the staff and teaching of the secondary schools, in the courses of study prescribed for them, in the large range of choice among a number of optional subjects, in the encouragement of too early specialisation in the University courses, in the facilities offered for an Honours degree by merely requiring the further continuance of studies in a subject already selected for specialisation in the secondary school course, in the artificial value attached to Honours degrees even of the third class for purposes of employment, in the burden imposed upon the students by instruction through the medium of a foreign tongue, in the system of examinations conducted on mechanical lines by an army of examiners, in the system of moderation of marks designed to correct the inequalities of marking and the vagaries of examiners, in the distractions of politics or in the undue distractions of games. We in Madras have been making frequent

experiments with our school and University courses. The School Final course which was intended to eliminate the stamp of success or failure upon school students and allow them a wide latitude of choice of subjects was found unsuitable for the purposes of the University. The domination of University requirements over school courses has re-asserted itself and our School Final course is now practically as extensive as the old Matriculation course. We have endeavoured to secure a decent standard of knowledge by stiffening our curricula and the complaint just now is that the curriculum in Elementary Science is much too stiff. Whether, among other remedies, the length of the school or University course should be extended, whether it is possible to adopt the tutorial system or what other remedies should be adopted are matters of a technical character for the consideration of educational experts. For a parallel to the defects of our educational system we must go not to Germany or France, but to England and the United States of America. In an essay recently published by him, Lord Eustace Percy, the ex-Minister of Education in England, expressed the opinion that the University students did not know how to read for themselves and that many undergraduates did not come to the University to read for a degree, but to be lectured into one. He thinks that the system of elective courses for degrees and especially for the Honours examinations has promoted a tendency to too early specialisation even in the secondary school stage and has exercised a deleterious influence on the attainment of a reasonable standard of general education both in the schools and in the colleges. Sir Michael Sadler wrote some years ago that the English secondary schools were much less exacting

than the German and much more tolerant of cheerful and healthy-minded ignorance. In a symposium on higher education in America published in 1930, President Lowell of Harvard stated that freshmen in American colleges were not sufficiently prepared for work of a University character and that most colleges with Honours courses began them only after the first two years. He was also of opinion that there was too much foundation for the criticism that American undergraduates did not take their education seriously and that with them it was secondary to social and athletic interests. Another American professor was of opinion that the failure of the American colleges, especially in the matter of arousing intellectual, artistic and cultural interest on the part of any except the very exceptional student was so patently obvious and so notoriously known and commonly admitted, that it seemed rather absurd seriously to raise the question at all. While no efforts for improvement of our educational institutions should be relaxed, our feelings of disappointment and dissatisfaction may be mitigated by the discovery of similar deficiencies and evils in other countries.

Graduates of the year, if I have laid stress upon the necessity of cultivating the habits of study and sound judgment and of taking a wide interest in the affairs of the world, it is because I feel that your lot is cast in a time of great upheaval of ideas in the political, economic and social spheres giving rise to problems of great complexity, when the countries of the world have been brought into close connection and movements and policies in any country quickly produce reactions in others. Faith in established forms of government has given place to constitutional

experiments. The dangers of international conflicts and the spectre of war haunt the imaginations of men. The principle of self-restraint is being displaced by the doctrine of freedom of development. The foundations of family life and property on which the structure of society is based are being undermined and attacked. The spirit of social revolution is in the air and economic class-wars are looming in the horizon. All sorts and descriptions of remedies offered by national leaders for economic or political rehabilitation or for racial purity or national regeneration are being swallowed with avidity by peoples in the slough of despondency. The responsibilities of citizens will be far heavier than at any previous epoch in the history of the world. It is the duty of every citizen to form his own considered opinion and to contribute to the formation of sound public opinion and sober and informed judgments on public questions. Issues of compelling interest will arise and you will have to decide between a multitude of conflicting views and counsels. Let me give an illustration or two of the complexity of the questions now engaging public attention. There is immense diversity of opinion as to the causes of the unprecedented economic depression through which the world is now passing and from which no country has been able to escape. Some are disposed to ascribe it to the credit and currency policies which have been followed by the different countries, some to fiscal policies, some to the legacy of the Great War in the shape of reparations and war-debts, some to the evils of over-production and yet others to the desire of nations for economic self-sufficiency. The World Economic Conference which was recently summoned to discover a solution was unable to

discover any basis of agreement and broke up in failure. The people of each country have to decide what is best in the interests of their own country and of the world in general. Whether the interests of individual nations and of the rest of the world will eventually coincide or not, a conflict of interests is too often apparent and no nation is prepared to adopt a policy likely to injure its own immediate interests. Take again the questions raised by the Disarmament Conference which has been sitting for a considerable time, but does not seem to be approaching towards a solution. Is it possible for the countries of the world completely to disarm themselves and abolish their armies, navies and air forces? Is it likely that the mutual fear and distrust of the nations will completely disappear in the near future? These sentiments have their roots in age-long traditions, instincts, prejudices, antipathies, racial and national, love of power and commercial greed. Is it possible to effect a sudden and radical transformation of human nature? It has often been urged that the peoples of the world must give up their national outlook and acquire an international mind. However highly desirable may be the ideal of the citizens of every country thinking in international terms and owing allegiance only to an international State, it is unfortunately too Utopian to be realised in any conceivably near future. This implies no desire for relaxation or disparagement of the efforts made in this direction by the League of Nations. It is, however, necessary for us to remember that in all the talk about the international co-ordination of economic policy there has been no adequate recognition of the claims of Eastern nations to the full development of their resources and

potentialities. Schemes for the United States of Europe or for an international regime too often postulate the partition and exploitation of backward continents and races.

In a work published some years ago the post-philosopher of India denounced the evils of nationalism with the fervour of a prophet and with all the eloquence of which he is a master. If I may humbly differ from him, I would venture to point out that it does not follow that because nationalism of an aggressive, predatory or exploiting type has been developed by the nations of the West, it is bad also for this country which he described as the land of no nations. Defensive nationalism, especially in countries which are geographically destined to be a unity, but have not been consolidated into a homogeneous entity, require to be fostered by every possible means calculated to achieve solidarity. Abstract ideals of conduct have to be adapted to the circumstances of individual nations. That the militarism of Western countries has led to wars of aggression is no reason for holding that a country which has been emasculated and become unable to defend itself should not aim at the ideal of self-sufficiency for defence, but lead a parasitical existence. How deep the decay of military spirit in this country has gone may be judged from the difficulties experienced in recruitment to the urban military infantry, the formation of which was, after great pressure, sanctioned by the Government of India a few years ago. Whether the experiment in certain other provinces has proved as unsuccessful as in Madras I do not know. I cannot help regarding it as a blot on the character of our educated young men that they have failed adequately to respond to

attempts made to infuse a patriotic spirit of self-defence under conditions which were assimilated as nearly as possible to those obtaining in the Indian Auxiliary Force.

I will now turn to another sphere of life in which you will be called upon to discharge the active duties of citizenship. The constitutional reforms now on the anvil have been the subject of endless discussion. Whether the final shape in which they will emerge will prove acceptable and satisfactory to the country at large is more than I know. Will the safeguards and restrictions have the effect of transferring a substance of responsibility or a mere semblance of it? We have been authoritatively informed that Dominion Status is not the next step, nor even the next but one. This is not the time or place to enter into any controversial questions of politics. But whatever the immediate outcome of the reform proposals, there can be no doubt that sooner or later you will in proper time be called upon to participate in the public life of the country. Political, economic and social questions of great importance are bound to arise and claim your attention. You will have wider opportunities for public service than we have had and you must bring to the discharge of your task all your talents, energies and zeal for the public good. Here I wish to draw your attention to two great evils which have recently crept into the public life of this country, even though I may run the risk of being accused of indiscretion. The first evil to which I wish to refer is the spirit of communalism which has grown so rapidly and widely within the last twenty years and which some of us believe has received no check from the Government. Almost every matter of public policy or administration is looked at from the point of view of advantage to this community or that and not of advantage to the country

as a whole. The spirit of communalism has intensified mutual distrust, created ill-will among communities, interfered with efficiency of administration and blocked our political and constitutional progress. At one time I was disposed to think that it was due to religious differences and to fanaticism and superstition which are the result of want of education. I have since had reason to modify my view and I believe that the educated classes are even more responsible for the discord between the two major communities than their uneducated brethren. I was delighted to read a speech the other day by His Excellency the acting Governor appealing to the new generation of graduates to cure the evil which he admitted the older generation to which he belonged had been unable to remedy. How it is possible to eradicate the evil so long as the system of communal electorates is maintained or thrust upon unwilling divisions of society is more than I can understand. May I, however, humbly reiterate the advice given by the Nawab of Chhattari to strangle the hydra of communalism?

The other evil to which I wish to draw your attention is the growth of bribery of voters in elections to the legislatures and to local bodies. I am of course better acquainted with the conditions in my own province than with the conditions in others. But from all that I have heard from my friends, things do not seem to be any better in other provinces. In the Madras Presidency a contested seat in the Legislative Council cannot be secured at a cost of less than Rs. 10,000 and it has been known to run up even to Rs. 50,000. In the case of elections to District Boards the election of a President is believed in some cases to have cost several

thousands of rupees. It was said to have cost Rs. 60,000 in one instance and a lakh and a half in another. It may be thought that in referring to these scandals I am doing a disservice to the country by supplying ammunition to the enemies of constitutional reform. But I would invite them to read the political history of their own country and of their self-governing colonies and of America. Corruption was largely prevalent in England till the enactment of the Corrupt Practices Act of 1883. It prevails to this day in several of the United States of America and in Canada. In none of these countries was the prevalence of corruption ever urged as an argument against responsible government. The passing of stringent legislative measures alone will not avail to put down the evil. Nor is it possible to rely upon action by the defeated candidates, for, where both parties have been guilty of bribery neither party can afford to throw stones at the other and a charge against one may recoil in successful recrimination. Vigilant public opinion and a fearless and independent press are likely to accomplish better results. The experiment has been tried in America of forming a Good Citizen's Club, the object of which is to watch the elections and bring to light corrupt practices on the part of candidates and their agents. The performance of this duty will often expose its members to the risk of legal proceedings for defamation. That the youth of this country have not been wanting in enthusiasm for public service or a spirit of self-sacrifice has been abundantly manifested in recent years by the alacrity with which they have flung themselves into the Civil Disobedience movement which they considered to be likely to redound to the advantage of the nation. The purity of political life is essential to good government

and especially so in the democratic regime which is about to be inaugurated. May I appeal to the graduates who are passing out of the University to band themselves together and work for the extirpation of the evil by carrying on a purity campaign, regardless of the sacrifices which in the beginning of the movement it may involve? Let me assure you that notwithstanding the apathy and timidity of the older generation, there are large numbers of people who will sympathise with you and even support you in such endeavour in leading what may now appear to be a forlorn hope in the battle against corruption. History abounds in examples of the success which attends the efforts of well-organised and determined minorities against great odds. Whatever may be our final verdict on the merits or demerits of the Fascist movement in Italy, such success as it has attained in reforming the administration and in promoting the development of Italy is due not merely to the inspiring and controlling genius of Signor Mussolini, but to the boundless enthusiasm which has been brought to its service by the youth of Italy.

Another important duty which lies before you as citizens is the formation of political parties on sound national lines as opposed to the communal or personal lines on which most of them have now been based. That sound party organisations are indispensable to the conduct of parliamentary government is a common-place. But I should like to dwell upon certain advantages which point to the imperative necessity of forming them without loss of time. The successful working of a democratic constitution requires the selection of suitable candidates for the legislatures, the education of the electorate and a watchful interest in the proceedings of the legislatures. The vast increase in the number of voters in each constituency due

to the extension of the franchise and the unwieldy size of the electoral areas render it impossible for the candidates to see the electors and come in personal contact with them to explain their policies or give an account of the manner in which the legislature has discharged its responsibilities. The employment of a large number of agents to perform these duties at the personal expense of the candidate necessarily involves a heavy expenditure of money which is bound severely to strain the resources of the candidates. It is only by the formation of elaborate party organisations with numerous local branches all over the country that it will be possible to educate the electors or to canvass for their votes and reduce the burdens which would otherwise fall upon the candidates. When the legislatures have been elected, it will be necessary to keep a watch on their proceedings to ensure that they do not abuse their powers or encroach upon the just rights and liberties of the people or act in a manner detrimental to public interests. The volume of business which comes before the legislatures has been growing and is bound to increase much further under the reforms, and though their proceedings may be fully reported in the press, it is impossible for a large majority of citizens to follow the proceedings closely from day to day and maintain that vigilance which is needed for the proper working of these bodies. It is desirable that the party organisations should maintain committees or officials who will be able to devote their time to diligent study of the proceedings of the legislatures and take the necessary action to inform the electorate of all important measures coming up for discussion and decision before the legislatures. Much of the work that I have indicated may be considered to be the legitimate function of the public press which is endeavouring to discharge its duties to the

best of its ability. But it is desirable that the efforts of the press to inform and educate the public should be vigorously reinforced by party organisation. Recent experience has shown that it is possible to rush through the legislature proposals involving the most serious encroachments on private rights or even the confiscation of property without adequate notice and without giving the country and the classes affected sufficient time for the consideration of the proposals and their bearings or for appealing to public opinion. The purity of political life, the rectitude of the legislatures and their subserviency to the public good are objects which it is the duty of every citizen to promote.

Let me now turn to one or two questions which may possess greater personal interest to the new graduates. Except the small minority who can afford to enter upon post-graduate courses, the majority will be confronted with the question of securing employment. A great majority of graduates are not likely to be conscious of any special aptitude for any particular calling. Even apart from the present acute problem of unemployment due to the world-wide economic depression and other causes, great difficulties have to be encountered in securing suitable and congenial employment. As remarked by Lord Haldane, the ideal career is one in which we can be greatest according to the limits of our capacities. In the case of the large majority of our educated young men, their careers are determined by chance or necessity and seldom by choice; and even in cases where it depends upon their choice, they or those who may be interested in them may act under a delusion as to their capacity. How to avoid the tragedy of a misfit is a problem which has been recently engaging attention in England and America and questions of natural aptitude are undergoing investigation. It was recently

stated by Dr. C. S. Myers, the Principal of the National Institute of Industrial Psychology, that the development of vocational guidance had been undertaken by the Institute, that for over ten years the staff of the Institute had been evolving procedures for testing vocational fitness and that they had made detailed studies of the requirements of a wide range of possible occupations from which a choice must be made. He claims that the investigations have been followed by a large measure of success and that while among those who rejected the advice of the Institute the numbers of successes and failures were about equal, the successes were nine times as many as the failures among those who followed the advice of the Institute. In the United States there has been a tremendous development of what is there called personnel procedure for the discovery of personal aptitudes. But even after the personal aptitude of a candidate for employment has been discovered, he has to overcome great difficulties in the search for suitable jobs. The placement of a graduate in some appropriate employment has come to be recognised as an official function of the colleges and Universities in America. In the Columbia University of New York there are appointment committees whose business is to assist competent graduates of the University to obtain suitable permanent employment. There are appointment boards in the Universities of London and Cambridge which assist graduates in obtaining appointments. So far as I am aware the Universities in India have not recognised any obligation for the vocational guidance of their *alumni* or to place them in suitable employment. I hope that this youthful University may be able to lead the way in the establishment of an appointment board and a chair of Vocational Psychology.

My remarks about the difficulty of choosing a career do not apply to those of you who have taken degrees in courses leading to the liberal professions and have practically made up your minds as to your future calling. Whatever may be the calling or occupation which you may adopt by your own choice or as a matter of fortune, your careers will be followed by the University with its warmest wishes for your success in life. Success must not be interpreted merely in terms of wealth. The desire for a competence which will save you from the cares and worries of a depressing struggle for existence is a natural and a legitimate ambition. But let it be equally the object of your ambition not to seek success by any unworthy means which will bring a blush to your cheeks or reproach to your *alma mater*. A life that is centred merely upon the acquisition of wealth and pursues no higher ends than the satisfaction of personal wants cannot be said to be really successful. The question of questions for all of us is what is the purpose of our life. It was observed by William James that everyone has a philosophy and that the most interesting and important thing is the way in which it determines the perspective in one's world. It is our more or less dumb sense of what life honestly and deeply means. It is only partly got from books and it is our individual way of just seeing and feeling the total push and pressure of the cosmos. We hear in these days a great deal about the planning of the economics of the State. There is no end of plans for five years and ten years, or longer or shorter periods, of the activities of the State. Is it not at least as important that we should form plans of our own life not of a too rigid or inflexible character, and endeavour to live according to our plans? It may be said that accidents play a predominant part in

determining our occupations and that there is little scope for the planning of our lives. But it is all the more essential that we should regulate our lives in accordance with a rational and wise plan. There is no occupation in life that does not leave some intervals of leisure at our disposal and the wise use of that leisure should be one of our aims. The monotony or the drudgery of the daily routine of work that falls to the lot of most of us renders it essential for true happiness that we should have interests and aims which will take us out of the narrow range of personal interests and call for the exercise of our instincts of altruism, of our intellectual faculties and of our aesthetic sensibility. The mere joys of animal existence do not make life worth living. It is not the quantity of life that matters, but its quality. The pleasure of social service and the enjoyment of natural scenery, artistic and intellectual creations contribute to the happiness of our life. It is the spirit of idealism, that can change the colour of our drab round of existence and

enable us to inhale the poetry of life. Youth is the period of idealism in our lives and it has been justly said that disinterested desire for the welfare of others and the desire to make the world a better place to live in is a flame which burns brightly, even fiercely, in youth, is doused with the cold waters of disillusion and disappointment, flickers uncertainly for a time and then goes out. That you have imbibed a love of knowledge, culture and high ideals by your education in the University is our belief. That you may cherish your high ideals and your generous enthusiasm undimmed by the trials and disappointments of life and strive to follow these ideals and bring credit to your *alma mater* is our fervent wish and prayer. Let integrity, excellence and wisdom be your motto, integrity in the largest sense of the word, excellence in the quality of your achievements and wisdom in the ordering of your lives and in your outlook upon the world. May God speed you in your voyage on the sea of life on which you have now been launched!

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XL-4

THE MESSAGE OF MATTHEW ARNOLD AND ITS SIGNIFICANCE FOR INDIA.

BY MR. P. R. SRINIVASAN, B.A. (HONS.),
Guntur.

(Concluded from Page 843 of Vol. XXXIX).

V

TRUTH was therefore the master-passion of M. Arnold. In the words of a writer, "the supreme end of his thought was to get below all shams, show and artificiality until he reached the solid foundation of fact." This intense love of truth explains his hostility towards all kinds of outworn customs and conventions, all kinds of meaningless social usages and practices. He vehemently condemned not only the blind worship of custom but also the mechanical observance of a certain routine. He deprecated the tendency to mechanise everything and to rule out completely the factor of intelligence and personality. The charge that he brought against the Englishmen of the time was that they did not care for truth, that they were lacking in intelligence and that they were the slaves of custom and routine. "The Englishman," he says, in his Irish Essays, "is the man of routine. He has his formula, his catchword which saves him from thinking and which he is always ready to apply. He is apt to take as the rule of things what is customary." M. Arnold taught men that to conform mechanically to custom and routine was to ignore truth, nay, to commit an outrage on it. He called upon men to revolt against the tyranny of custom and usage, to fight against the demon of superstition and ignorance and "to make reason and the will of God prevail." He warned men against the grave danger of allowing "the

clear stream of reason to lose its way into the dreary desert sand of dead habit." He wanted men to be governed not by certain customary notions and ideas but by the dictates of reason. M. Arnold's call to throw off the tyranny of custom and routine is a call which has a special significance for our country. It is a fact, admitted by all, that the greatest obstacle in the way of our national progress is the existence of customs and institutions that have outlived their usefulness and are not consonant with modern ideas. We have got accustomed to moving along certain fixed grooves and are reluctant to leave our old moorings or deviate from the beaten path. Our society has thus become ensconced behind old beliefs and institutions, all hardened with time and opposed to the spirit of reason and justice. The future of the country depends very much on our emancipating ourselves from the thralldom to custom and usage and reconstructing our society in the light of modern ideas. It is essential to the progress of our country that we should give up the habit of blind acquiescence and acceptance and should develop the power of thinking freely and probing boldly the foundations of right and wrong. It is only by applying the search-light of reason to all the existing beliefs, customs and institutions that we can succeed in bringing about the social renovation of our country.

VI

M. Arnold, animated by this strong passion for truth, condemned with equal vehemence

fanaticism and misguided enthusiasm of all kinds. Fanaticism and prejudice were the worst foes of truth and therefore M. Arnold waged an unceasing war against them. He knew fully well that men were liable to be led away by passion and carried off their balance by unbridled enthusiasm. A person's view of truth might easily become blurred or even warped by fancies, misconceptions, prepossessions and prejudices. If a person, however, is to find his true, life and pursue the right path, then he must never allow himself to be led astray by wrong notions or be swayed merely by enthusiasm or passion. He must not be at the mercy of wrong ideas or the victim of fanatical notions. He must, on the other hand, be guided by right notions of justice and reason, and must free himself completely from 'the chains of illusion' and 'the blinkers of prejudice.' The love of truth made M. Arnold, in the words of Lord Morley, 'the enemy of thick-sighted prejudices and moveless conventions.' Swinburne pointed to the central idea in the teaching of M. Arnold when he credited him with this one most loyal and liberal service to his countrymen. "He has striven to purge them of the pestilence of provincial thought and tradition, of blind theory and brute opinion,—of all that hereditary policy of prejudice which substitutes self-esteem for self-culture, self-worship for self-knowledge—which clogs and encrusts all powers and all motions of the mind with a hard husk of mechanical conceit." M. Arnold's hostility towards the Puritans of the seventeenth century was the outcome of his hatred of fanaticism and prejudice. The criticism he levelled against them was that they pinned their faith to certain doctrines and ideas and adhered to them without caring to convince them-

selves that they were true and worthy of belief. They had no clear perception of truth, even though they were inspired by a powerful moral enthusiasm. They were, as M. Arnold himself put it, 'fanatics of the what and the neglectors of the why.' They concerned themselves only with certain things and not with the reasons underlying them. M. Arnold wanted all men to concern themselves with the why of things, and thus acquire a right basis for systematic and intelligent action. It is only a clear knowledge of truth that can guide a man into the right path and make him move in the right direction. If, therefore, the energy and enthusiasm of a man are to be directed into useful channels of activity and manifest themselves in well-regulated and well-disciplined action, then he must be equipped with knowledge and be free from all misconceptions and prejudices. M. Arnold was ever alive to the dangers that might issue out of misguided enthusiasm and ill-regulated public spirit and exhorted men to shield themselves against these dangers by developing the power of lucidity—the power of right judgment, "the power of seeing things as they are," the power of seeing them uncoloured by prepossession of any kind. This lucidity will enable a man to have a clear grasp of truth and to be unbiassed in his outlook on life. The value of this virtue of lucidity for India at the present day cannot be over-estimated. If the patriotism and enthusiasm of the young men in our country are to find an outlet in constructive action and are not to be wasted, then they must be well ordered and well-governed, diverted into the proper channels and canalised to certain clear issues. We must realise that, if we want to serve our country and society

effectively and intelligently, then we must have well-balanced minds and the power of studying questions and problems dispassionately and clearly!

VII

'To be natural, to find out our true life, not to be at the mercy of prejudices and false ideals—that is the secret of life'—says A. C. Benson, in one of his books, and these words embody also M. Arnold's own conceptions of an ideal life. According to M. Arnold, the most important thing for an individual was to come as near as possible to the firm intelligible law of things and make it possible for himself to pursue the right course and move towards the right goal. He wanted men to devote themselves to the search after truth and consecrate their lives to the cause of upholding it. Men should neither follow the rut of custom and tradition nor become the slaves of false ideas and ideals. They must, on the other hand, have clear notions of justice and truth and must be inspired and guided by them in all the activities of their lives. The life of a man must be shaped by his real convictions and opinions and must never degenerate into a mechanical conformity to dead routine. The conduct of a man must be determined not by the lifeless force of custom but by the living force of his own personality. A man must give free play to his intelligence and personality and make them the motive-springs of his action. M. Arnold condemned the depressing conformity to type, the slavish adherence to a pattern which leads to the obliteration of personality. He was rightly severe on men who merely followed certain social customs and practices, and lived humdrum and conventional lives, unredeemed by anything great, brilliant or distinctive.

A society in which life everywhere is of the same pattern, follows more or less an identical course, and presents the same features, is bound to be very unlovely and unattractive and will certainly fill one with disgust. The charge that M. Arnold brought against the middle class Puritans of the eighteenth century was that they were governed by certain accepted notions and, therefore, 'created a type of life and manners, condemned by its immense ennui.' They were steady and respectable but characterised by an intellectual poverty which made their lives so disgusting. M. Arnold wanted men not to be mere gentlemen, not merely to conform to social conventions and usages, but, on the other hand, to be great heroes and champions of noble causes. He wanted every individual to have an enthusiasm for ideas, to be inspired by really worthy ideals and lofty aims. He wanted every person to be an idealist in his own sphere, to have the courage of his convictions, and to shape his life to noble ends. M. Arnold taught men that real greatness was the manifestation of the heroic in man in different forms and exhorted them to stand up and fight for truth and justice. He called upon men not to be 'dumb, driven cattle,' but to be great martyrs to truth and justice. 'A man of moral force,' says a writer, 'is he who, seeing a thing to be right, essential and claiming his allegiance, stands for it as for the truth, unheeding any consequence.' M. Arnold also wanted men to have this moral force which would make them live and die for their convictions and principles. Blake has said somewhere that no man can be great, unless he is an artist, meaning thereby that human life ought to be inspired and moulded by certain great convictions and opinions. M. Arnold, it will be seen, also shared this view of human greatness.

VIII

Human life should be governed not merely by the law of truth but also by the law of beauty. M. Arnold was the apostle of light as well as beauty. Beauty was to him as important as truth. It was one of the great human values, and its pursuit therefore was as essential as the pursuit of truth. The rise of a purely material civilisation had made men utilitarian in their outlook on life and the growth of industrialism had even led to a kind of reaction against beauty, a violent contempt for it. Philistinism reigned supreme in society, and vulgarity and unashamed ugliness were in evidence everywhere. M. Arnold deplored this drabness and coarseness associated with the industrial movement of the time. He found people vulgar and coarse in their thoughts, tastes and behaviour, and became convinced, as he said in one of his letters, "that the need for beauty was a real and a rapidly growing need in man." The word beauty, as used by M. Arnold, stood for refinement, delicacy and dignity in the matter of sentiment, taste and behaviour. It stood for culture and was opposed to everything vulgar, coarse and gross. Love of beauty therefore meant desire of a higher quality of life, a taste for the higher pleasures of life. M. Arnold exhorted men to cultivate this sense of beauty and to seek in every department of life for 'what was tasteful, lovely and becoming.' As G. W. E. Russel puts it, "He taught us to love beauty supremely, to ensue it, to be on the look-out for it; and, when we found it,—when we found what really and without convention satisfied our sense of beauty—to adore it, and, as far as we could, to imitate it. He taught us to shun and eschew what was hideous, to make war upon it, to be on our guard against its

contaminating influence. M. Arnold was thus the unsparing critic of all that was gross, vulgar, coarse in character, sight or sound, and the advocate of refinement, dignity and delicacy. From first to last he was protesting against hideousness, rawness, vulgarity, and common-place; craving for sweetness, light, beauty, colour, instead of the bitterness, ugliness, the gloom and the drab which pervaded such large portions of English life." M. Arnold endeavoured to bring home to men the importance of developing a feeling for beauty and expressing it in all their activities. This aesthetic sense ought to so permeate a man as to colour his whole life and give it a distinct charm. A man can display his sense of beauty in everything that he does, and can, in that way, make a fine art of everything. 'Religion,' says Selincourt, 'is the effort so to live that our lives themselves may be a poem. It is our life that we create offering it with such ray of colour.' M. Arnold exhorted men to order their lives in accordance with an ideal of beauty, and make them colourful and attractive. The charge that he brought against the middle classes of the eighteenth century clearly reveals his view that a sense of beauty ought to be one of the basic factors in human life. "As a consequence of the neglect of the elements of beauty and manners, their lives became hard, rigid and colourless." The love of beauty on which M. Arnold laid such great stress is one of the great needs of modern India. It is a powerful social remedy, essential to the progress of every society. It will fill a man with a disgust for everything crude and vulgar in social life and thus make him set his face against barbarous customs and practices of all kinds. It cannot be denied that there are in India to-day customs and practices repugnant to

SEVENTH BARODA SECONDARY TEACHERS' CONFERENCE.

ADDRESS BY MR. CHIMANLAL J. SHAH, M.A.,
Chairman, Reception Committee.

"A generation educated in fearless freedom will have wider and bolder hopes than are possible to us, who still have to struggle with the superstitious fears that lie in wait for us below the level of consciousness. Not we, but the free men and women whom we shall create, must see the new world, first in their hopes, and then at last in the full splendour of reality."

—BERTRAND RUSSELL.

I DEEM it a singular privilege conferred upon me to welcome you all to this Conference though I must confess to a great diffidence in the pleasant task that has been allotted to me. It is really a great pleasure to receive and welcome so many people who are engaged in an aspect of life which is at once vitalising and ennobling.

You, who virtually and substantially represent the intelligentsia of the people, who have upon your shoulders the great responsibility of passing on the torch of knowledge, undimmed and if possible greatly increased in luminosity, you who have as your heritage the noblest and the best that the mind of man has conceived since the dawn of civilisation—you are gathered here to discuss problems that affect immediately your own profession, and ultimately the welfare and progress of the nation.

The task that lies before you is by no means light. A spirit of holiday feeling may at first reign but to a serious consideration of the problem of education must be brought a mind fresh and unbiassed, an energy concentrated and rightly devoted, a desire to

seek truth fearlessly in its many facets and above all, a close co-operation amongst all concerned.

I, therefore, extend to you a cordial welcome, though, in a sense, I am a stranger to this place. But I suffer from no strangeness, whatsoever, simply because the atmosphere is so homely and everything is so friendly. I am a stranger in a double sense. My abode is unfortunately not in this State of ours, nor am I in any way connected with the profession you follow. Always I have served the role of a student whose one big ambition was to encompass the knowledge which the sweet and motherly lady teachers exhibited to me in the early days of school life and later to imbibe the mysterious truths which the learned professors preached to me during my adolescence.

This almost pristine admiration for the teacher has not been diminished by my contact with the rough and tumble of life. To me, the teacher is the foremost of the country's leaders. In his hands lies the destiny of knowledge, and the future of the race. To his fashioning, the mind of a people is shaped. He is the guide, philosopher and friend of the student. What he thinks to-day, the people at large adopt to-morrow. His opinion is translated and transmuted to become the collective opinion of the country.

If the teacher infuses into his pupils the idea that the one and only aim of life is to earn a living; if the teacher by precept or example idolises worldly success; if the

teacher suggests that there is nothing more desirable than the enjoyment of the many pleasures that the so-called civilization has devised; if the teacher teaches only of things material and intellectual and neglects the moral side—then indeed he will fall foul of his noble profession. The first duty of the teacher is to get rid of the notion that life is an illusion. Omar Khayyam's philosophy was meant for no particular age or culture; the Epicureans and the Hedonists though they attract a large following, are out of touch with reality. This reality is harsh, painful, crude and exacting. Experience rubs off the gilt of romance, expectation, delight. Modern culture is scientific in method, rationalistic in spirit and utilitarian in purpose. What makes life beautiful and covetable is the cherishing of an ideal—a good, noble ideal of conduct and purpose.

We are living in an ever-changing world. Nothing seems to be of permanent value. Changes are occurring all about us almost every moment—changes in ideals and in the outlook on life. Intelligent vigilance is required of us. Constant revision and rectification of ideals are necessary for progress. You yourselves know how modern methods of education differ from those of the old days. As society advances, as relationships become more complex, as forms of Government and customs and modes alter, the teacher discerns with his superior courage, insight and wisdom, the principle that ought to guide men; he is able to focus contemporary wants and to interpret them rightly and judiciously. And no matter how inconvenient the moment or inopportune the time, he has to translate the new ideals into his own life, sometimes even at the risk of social or intellectual ostracism, unswervingly and courageously.

XL—5

I am afraid I have assumed the role of a preacher and moralised on the privileged position of the teacher. But I have been led to this by an unshakable belief that the nation is what the teacher makes it. Of course this means a certain amount of freedom to the teacher which unfortunately is not his lot always to have. We know how revolutions in Italy, Spain, Russia and recently in Germany have gagged the mouths of teachers. Happily, the enlightened ruler of this State, our beloved Maharaja, has given the supreme evidence of his political sagacity by allowing complete freedom of speech—the perfect and yet the simplest test of a good government that is alive to the needs and interests of the people. Of his great devotion to duty and his particular attention in educational affairs I need hardly tell you. I can personally testify to it. And you who are more in touch with things and happenings here and who have enjoyed the benefits of his immense interest in education need hardly be reminded of it.

It is indeed a great thing that you should have the special attention of the ruler, for it means that you have the opportunity for experimentation in a line that is eminently suitable for change—both in the method of teaching and the material to be taught.

I should be certainly trespassing were I to venture upon suggestions and I should perhaps lay myself open to the charge of ignorance. But I hope you will allow me to declare that in none of the social sciences have convention and tradition played so devastating a role as in pedagogy. To break away from the fetters of fossilised social customs is to endanger respect for religion, for most of the social regulations have their origin in ancient religious beliefs. But there

the aesthetic sense of man. If our young men are fully imbued with this aesthetic sense, then they will certainly recoil from all these and unfurl the standard of revolt against them. A feeling for beauty can therefore combat effectively very many social evils that have their origin in a lack of aesthetic sense and the cultivation of that feeling is therefore of supreme importance for our country.

IX

M. Arnold was over and above all the apostle of sweetness. His love of sweetness was closely allied to his love of reason as evident from the fact that he always associated the one with the other. 'Sweetness and Light', 'sweet reasonableness', these are phrases which we come across very often in the pages of M. Arnold. A person disposed to be reasonable, will also be inclined to be sweet-tempered and pleasant-mannered. The word sweetness, as used by M. Arnold, was very comprehensive in its significance. It included the virtues of courtesy and amiability, toleration and consideration for others, love and brotherliness. Negatively, it stood for freedom from asperity, fanaticism and hatred. M. Arnold, in preaching the gospel of sweetness, came forward as the advocate of harmony and good-will. "He held the olive in his hand. His words were full of peace." He taught men to be courteous and sympathetic in their dealings with others and tried to impress on them the truth that courtesy was the real source of the strength of a society. 'Courtesy,' he observes in the Irish Essays, 'is necessary to cement society.' 'The greatest thing,' he says, in one of his letters, 'is to speak without a particle of vice, malice or rancour.' The same idea finds expression in a different form in another

letter where he says that everything turns on one's exercising the power of persuasion and charm. M. Arnold wanted societies and nations also to be animated by the feeling of love and sympathy. He exhorted nations to desist from warring with one another, to give up all their dissensions and quarrels, to realise their essential oneness and live at peace with one another. The words of St. Peter "Be of one mind, united in feeling" quoted by him in one of his books, best embody the ideal which he wanted all nations to keep before themselves. He vehemently condemned the spirit of dissent which characterised the Puritan Dissenters of the time, because he was convinced that it was the most dangerous obstacle in the way of national progress. A society, distracted by strifes and jealousies, can never move forward to its goal but will certainly go to the wall. M. Arnold, as was customary with him, sought to express this truth in scriptural language, and quoted the words of St. James: "Where bitter envying and strife are, is confusion and evil work." An atmosphere of harmony and good-will is an essential condition of national progress. This is a truth which India, torn by communal dissensions of all kinds, blinded by racial hatred and caste jealousy, and divided by internal quarrels and dissensions, must realise and understand in all its significance if she wants to develop and progress. 'Who has power to liberate us so long as we are turned round and round in the whirlpool of caste and religious conflict?' asks the poet-philosopher, Rabindranath Tagore. The future of the country depends on the creation of a new atmosphere of peace and harmony in the country. M. Arnold's gospel of peace is the gospel which can bring about the salvation of this country.

X

While M. Arnold had a great enthusiasm for ideas and a profound respect for idealists, he was at the same time opposed to the revolutionary spirit. In the sphere of action, he was an advocate of moderation and was always for compromise and adjustment. He believed in slow and gradual reform, and in acting with caution and deliberation. He therefore never sympathised with the mania of political idealists and visionaries for giving an immediate practical application to their ideas and for overthrowing and revolutionising the existing social order. "Ideas," he wisely observes in one of his essays, "cannot be too much prized in and for themselves, cannot be too much lived with; but to transport them abruptly into the world of politics and practice, violently to revolutionise the world to their bidding—that is quite another thing." M. Arnold was very vehement in his condemnation of Jacobinism.

"Violent indignation with the past," he says in *Culture and Anarchy*, "abstract systems of renovation applied wholesale, a new doctrine drawn up in black and white for elaborating down to the very smallest details a rational society for the future—these are the ways of Jacobinism." These were the ways which he never could countenance or advocate. M. Arnold was thus, like one of his great heroes, Lord Falkland of the seventeenth century, "a born constitutionalist, a hater of 'exorbitances' of all kinds." He had the true historic sense and was therefore alive to the dignity of tradition and the value of continuity in national life. In politics, he was the disciple and follower of Edmund Burke. No one will say that the danger of the revolutionary spirit is not in evidence in our country. The message of M. Arnold, the advocate of moderation, is therefore the message which our country needs to-day.

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is no such fear in uprooting outworn and petrified systems of teaching and an earthquake in methods of inculcating knowledge is a calamity that is devoutly to be wished for, because it partakes of the grace of a surgical operation which, though painful and disconcerting, is yet fruitful of good results.

As a student of economics, I could not let this opportunity pass without commenting on what is admittedly a disturbing situation. A teacher is one of the most useful members of society and yet his remuneration is almost an insult to his education, his capabilities and his social status. But bravely, altruistically and almost philosophically he goes on, as the poet says, "the world forgetting, by the world forgot."

PRESIDENTIAL ADDRESS

BY MR. N. K. DIKSHIT, B.A., M.C.P. (LONDON)

I CORDIALLY thank you for the honour you have done to me in asking me to preside over the deliberations of your Conference. The occasion affords me the opportunity of renewing my acquaintance with you and forming new friendships. There is besides the likelihood of my being able to learn something from you who are engaged in a great and noble work.

I characterize your work as great, because, the practical aim of education is man-making, I call it noble because education, briefly, is the leading of human souls to what is best and making of what is best out of them! These two objects are obtainable together and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others.

And lest I forget, I must hasten to express our deep sense of appreciation of the courtesy and solicitude of Mr. N. K. Dikshit, who is so generously gracing the occasion with his presence. To introduce him to you is to undertake a superfluous task, as his great achievements in the educational history of the State are so well-known to you.

And now before we pass on to the serious work of the Conference, I should like once again to extend a very warm and hearty welcome to you all. I hope you will enjoy yourselves and at the same time come to grips with the realities of the educational problems of our State and leave the Conference having engraven indelible letters on the milestone of progress of the life of our people.

As school masters, you perhaps hardly require to be told that the school is a social organism. It is a world in miniature. Those who come into this small world seeking your help and guidance, directly or indirectly, do so more or less for being successful in the battle of life.

All human problems find their fundamental solution in education. Lack of education is at the root of many evils. Education may not be a panacea for all evils to which mankind is subject; but those who believe in its efficacy as a cure of them are not a few in number. That may be possibly one of the reasons why H. H. the Maharaja Sahib has accepted the responsibility to educate the people as far as it lies within his powers, not directly of course, but through his agents in

this matter. I mean the members of the Education Department in general and through teachers in particular.

I am conscious of the fact that as agents and servants of the State you are not free, untrammelled. Apart from the rules and regulations of the Department which require that a prescribed syllabus should be gone through and that possibly in a prescribed manner, there are other factors more telling in their effect which reduce your freedom to a minimum. The children that flock to your school come from homes, good, bad, and indifferent. Over their heredity you have absolutely no control. Their surroundings during the five or six hours that they remain in school every day are more or less fixed. You as schoolmasters could but make very slight alterations in their environment.

The forces that make men and women are heredity, environment and will. Education is not a fourth elemental force; but it does its work in co-operation with these three. Education, through public opinion, influences, and may come to control, in some measure, the force of heredity; it is itself a part of the physical and social environment: it helps in the formation of Will. By consciously directing, through education and otherwise, these forces, we hope to be able to turn out and evolve men and women fitted to perform their respective duties in life as good and effective citizens, if not the true supermen of our modern dreams or the ideal people of Plato's Republic to boot.

Now recognising the fact that nature, family, social intercourse, the tendencies manifested in the spirit of the times, the political and ecclesiastical constitution of the society as also its economic condition, all

affect the education of the child partly without any consciousness of the end in view and partly in a designedly systematic way. One may question and rightly so what, if any, independent scope of work is left to the teachers. It may be freely admitted that the scope is of course limited and, measured by the liberty of the teacher, his performance is not likely to be great.

The teacher however is familiar with the fact that our ideals are framed not according to the measure of achievements but according to the measure of our thoughts. If his ideal of education is dictated by what he is able to do for his pupils, it would not soar very high; except in those rare moments when his heart is gladdened by some visible token that the seed he has been sowing is not bad and that it has not fallen on the wayside or on stony ground. Such joyous moments may be few and far between; but the knowledge, that where there is no hope there can be no endeavour, sustains the teacher in his work. He believes in the perfectibility of man and this faith leads him on to harder tasks. Like the mason in some mediæval abbey, he is day by day rearing a structure that, when completed, will express a noble ideal. A wise teacher sets out on his professional life with a definite purpose behind his work, with some fitting conception of his function in the school.

A careful examination of the ideals that prevailed at different periods and among different peoples will easily enable the teacher to formulate in his own mind the guiding principles of his work in life. Great value attaches to a clear perception of ideals for as the poet says "An ignorance of means may minister to greatness, but an ignorance of aims makes it impossible to be great at all."

History teaches us that there are some common features as regards training among the savage and civilized people. The Zulu boys going on hunting expeditions had to guard themselves against wild animals and human enemies. They learnt the arts of surprise in attack and concealment in defence, during the probationary period. If they come back safe they have proved their manhood; if they failed to return the tribe was not the poorer for the loss. The drastic discipline weeded out the weaklings and secured a satisfactory standard of efficiency. This view of nurture as a preparation for life is implicit in several systems of education.

The cultured nations of Rome and Greece practised infanticide probably from the same motives, to get rid of the unfit and the defective. Plato recommends the removal of all imperfect children to some mysterious and unknown hiding place, so that the physical standard of the race may be kept unimpaired.

Greece fell from her high estate through the devastation of malaria while Rome paid the penalty of wasting the flower of its manhood on distant battle-fields leaving the less fit to make the nation.

In Sparta you find the scheme corresponding, in a large measure, to the scheme of Plato which made the State supreme, the individual and the family both being sacrificed to it. In Athens on the other hand stress was laid on the free expansion of the individual, on the harmonious development of the mind and the body of each citizen. Sparta and Rome regarded education as teaching duties; Athens regarded it as making for the growth of the superman. This antithesis runs through modern education and should be noted by the teacher.

The urgency of the physical drill, the feeding of the children and school medical inspection became apparent as the result of the discoveries made during the recruiting for the South African War. These were supposed to be remedial and preventive measures to check the physical degeneration of the nation.

The Russo-Japanese War, with its fascinating pictures of Japanese patriotism, taught the value of self-sacrifice and of the subordination of the individual to the general welfare. The phrase "each for all" embodies a great lesson; but so does its complement "all for each" which implies the obligation of the community to give play to the growth of the individual. The Athenian ideal was that education should be suitable to a free man living in a free State.

During the Middle Ages education became mainly a discipline, demanding the subordination of the individual to the requirements of a life beyond the graves. The free expression of a personality became inconsistent with the idea of authority in education. From this idea of authority in education coupled with the notion that there is virtue in effort merely because it puts a constraint on nature, the cause of education has suffered heavily; to the people, however, in those days, the ascetic ideal looked very fascinating. The Renaissance was a vigorous protest against the cramping influences of mediævalism. It taught the joy of life, the delights of literature and art, the glories of freedom and the value of the individual. It emphasised the importance of individuality and religion. The great contribution of Protestantism to educational progress was its advocacy of schools for the people.

Comenius advocated the knowledge of things as against those who put their trust in language. The antithesis has developed into the modern warfare between scientific and literary subjects. Locke and Rousseau originated that study of the child which has so wonderfully developed now, while Pestalozzi gave a new impetus to the course of popular education as a means of social reform.

Ladies and Gentlemen, you and I have been living in stirring times. When we see the claims of the Harijan to a status of equality with the rest of Indians being fully recognized though not granted, when in recognition of the rights of womanhood, social legislation is so openly asked for, when His Highness' Government has actually placed the Hindu wife on a footing of equality with her husband as regards divorce, when Britain has promised political equality to us with the citizens of the British Commonwealth of Nations and when steps are being taken to grant us dominion status, we are convinced that the days when the policeman's baton and the Gurkha's kukari inspired terror are about to be over. In spite of occasional hindrances in our onward march which in their train bring gloomy thoughts we refuse to be discouraged and feel inclined to cry out with Wordsworth among the French in the glorious days of the Revolution:—

"Bliss was it in that dawn to be alive,
But to be young was very Heaven."

A silent and comparatively a bloodless revolution has been taking place in our midst and men have begun to feel, because of their wider outlook on life and deeper insight, that the welfare of the community does not mean merely the welfare of the upper ten, the *Dwija* only, or of the human beings who are

actually living but of those who are to live hereafter. The Brahmin has no doubt lost his sanctity and supremacy; but along with that the idea of the divine right of kings also has disappeared. Belief in the indefeasible authority of princes is evidently inconsistent with what has happened in Indore and Alwar and Junagad. That kings and princes derive their power from the people is a maxim not unknown to many. Privileged classes and vested interests have begun to feel nervous at the demand from all quarters for equal opportunity.

In these changing circumstances your schools can ill-afford to remain unchanged. The present system of secondary education was given to France by Napoleon who had no room in his empire for independence of character. He wanted officers for his army trained to look above them for orders, and prepared for obedience. The French secondary schools accordingly worked in such a way as to kill effectually all initiative, all independence and all variety of character in their pupils.

The modern system of schools in Germany practically dates from the battle of Jena. It was felt by the king and his people that only by a better and more comprehensive system of schools could the regeneration of the State be effected. With patient industry and untiring zeal the Government persevered in the work with the result that Germany possesses a system of secondary schools which is the admiration of the pedagogic world.

It is up to you as school masters to think out and suggest what changes, if any, are necessary in the present training system to bring about the development of self-consciousness, of self-control, of right judgment

and will in your pupils. How to equip the coming generation with the power and means of reconstructing the society in consonance with the requirements of the new age which has already dawned on us with its altered conditions of thought and life is the problem before us.

Germany solved her problem in her own way by carefully building up four types of secondary schools. (1) The gymnasium, (2) the real gymnasium, (3) the overrealschule and (4) the realschule. Of these the first is the classical secondary school, the curriculum whereof includes both Greek and Latin; the second type includes Latin but not Greek in its curriculum. It teaches English and French and devotes more time to science. The overrealschule makes no provision for teaching either Latin or Greek but devotes much time to French, Mathematics, German, History and Geography and English. The basis of instruction in all the three types of schools is linguistic. All of them have courses of study covering a period of nine years. The last type of school called the real school has a six years' course only. It is very similar to the overrealschule as far as its curriculum is concerned. It is from the real schools that the future officers of the German commercial and mercantile army come. This was how the German people during the nineteenth century equipped and prepared themselves through the system of training for competition in the commercial struggles of the twentieth century.

Pupils who complete the course in the gymnasium enjoy privileges which are valuable, with the result that almost all the clever boys flock to this classical school. The in-

ferior minds as a rule are found in the real schools.

Modern life, with its diversified needs, requires varied systems of training. The variety of type in the Prussian secondary schools which has arisen in response to the many diverse interests, supplies the special needs of different classes of that society. But nothing is an unmixed good or an unmixed evil in this God's world. The silvery moon has her dark spots and the dark cloud is not without its silver lining. The Prussian system, admirable as it is, has its own drawbacks, in so far as it tends to perpetuate and indeed to accentuate the existing changes in society. The solidarity of curriculum, which is so essential to the efficiency of the school as a training field for life, is also impaired by the diversity of aim.

The age of admission to the secondary school is nine years. Between the ages of six and nine German boys generally attend a preparatory school which is attached to the secondary school.

The medium of instruction in all the schools is the mother-tongue. The Germans have long ceased stamping their children like coins and adorning them with foreign inscriptions. Their desire is to bring up young Germans with a national spirit and not Greeks and Romans. Besides making the mother-tongue the foundation of the studies in the different types of schools, in questions of history, geography and legend the national ideal is so carefully inculcated that the finished product of the school has a true German ring about him.

The school houses are generally built on the class room and corridor system. They are plain substantial structures devoid of any un-

necessary ornament. Besides the class rooms there is usually the assembly hall which provides sitting accommodation for about five hundred boys. The decoration of this room is invariably of an ornate yet chaste character. On the walls are seen marble tablets containing the names of the boys who died for their country in 1870-71 on the field of battle. All the care of the masters, all the love of the boys is centred in this hall. It is the ambition of the growing lad in Germany to have his name carved on the tablets of his own school, by doing a great deed on the battle-field of war or life.

Whatever you want to put in the life of a nation put it in its schools is a German aphorism: but it is now followed with zest and care by the Russians also. Education is so much the concern of the Russian people now, that their school council may even include the caretakers. Practically every child there has now the opportunity to avail himself of the highest education for which his native capacity fits him. Him of course includes her. Education is everywhere correlated with working life. Boys have to work in factories or farms with which their schools are linked up. The purpose is in no sense vocational. Nor is it the exploitation of child labour. Harrison's little pamphlet entitled "The Broad Highway of Soviet Education" gives a graphic account of how the Russian children were trained up by correlating instruction with work. He saw babies behaving as members of a community, taking their turn at social tasks, such as laying the table. In a room were a building corner with large wooden bricks, a soldier's corner, for girls as well as boys, with toy hats, guns and pictures, carpenters' benches with real tools, a nature corner, an art corner and so on and so forth,

Public education begins between the ages of three and eight and in a majority of cases ends at the age of fifteen. Aptitudes of pupils are watched. Records of their work are kept and scrutinized by a trained psychologist who is also responsible for their mental well-being. Progress is tested terminally by records of work done and supplemented by committee recommendations which take into account the social activities of the pupils. On this basis, scholarships and diplomas are awarded.

No boy or girl after the completion of this course goes straight into industry as a wage-earner. The majority spend two or three years in a factory apprentice school where the course is half-general, half practical. There is a wide range of social and athletic activities. "Fitness for work and defence" is a popular slogan. "The educational system is a microcosm of the Soviet Universe, exemplifying the fundamental unity of purpose which dominates all State activity."

The Soviet system is yet in the making. Its efficacy has yet to be tested. But the glorious achievements of the German people are well-known. One is apt to believe they are largely, if not entirely, due to the scheme of study. I say no. The schemes of study cannot do it; curriculum and method cannot do it. The most perfect method, the finest and most inspiring subject-matter are dead things in themselves. Still less can State control and supervision accomplish it. It is the personality of the teacher that does it. It is the teacher inspired by his work who knows how to awaken in the human mind the innate desire for whatsoever is true and good and beautiful.

The study of the different types of schools makes it abundantly clear that the one single sort of secondary school that we have, is inadequate either to meet our present needs

or to provide for our future requirements. To remedy the defect, it has been suggested to provide education somewhat on the lines of an English Public School. Nobody denies that the Public Schools have achieved great things. But I hope you will not misunderstand me when I say that they have not been an unqualified success. They have certainly enabled the sons of the well-to-do and the influential to while away their time in school learning little of practical use. Not that I call them useless. Far from it, they are no good for us. Life is dependent on work and we with our limited resources should learn to correlate learning with industry and agriculture. The need of us Indians is cheap and plentiful education. No costly and exclusive education such as is imparted in the Public Schools will suit us. It is apt to turn out snobs. A Public School training may teach the privileged few to keep their position in tact, safe from the inroads of the common people. Let us not forget that we are on the eve of great democratic changes. At any rate that is what the Britishers have been telling us. If that be a fact I would call it unwise to have Public Schools of the type of Eton, Winchester and Harrow and Rugby started in our midst. The greatest need of the hour is to educate the masses and educate so as to enable them to appreciate the present position and be ready in the service of our beloved country.

I said, Ladies and Gentlemen, that our need was popular and cheap education. I repeat it because perhaps the most tragic aspect of the Census returns is the appalling illiteracy among Indians. Literacy in our country, after nearly 150 years of British rule stands at the low figure of 8%. Of course

there has been a slight increase during the decade between 1921 and 1931. Baroda has obviously shown better progress. Thirty years back Baroda stood pretty low down the list, compared with British India; but Baroda takes the fourth place now, only Burma, Travancore and Cochin being above her. The high literacy figure of the Burmans is mainly due to the presence of monasteries in most of the villages which actively help to spread education among the masses. Little credit is due to Government measures in securing this high percentage in Burma.

On the contrary in Baroda territories, it is the Government or rather His Highness the Maharaja Saheb himself, that deserves to be thanked for the progress. If Baroda has not got her own University, it is not because there is no desire to have an independent scheme of education, complete from the Kindergarten right up to the University, which could work more in consonance with the tradition of our race, employing, as surely it should do, no foreign medium of instruction.

The wisdom of what has been done and what remains to be done in Baroda will easily be perceived by those who care to know the remarks the late Sir Gooroodas Banerjee made on a different occasion. He laid down his famous dictum that in education we should not "sacrifice our surface in order to secure height, and that we should aim not only at raising the height but also at broadening the base of our educational fabric, so that while the gifted few will receive the highest training, the bulk of the less gifted but earnest seekers after knowledge may have every facility afforded to them for deriving the benefits of higher education." The

truth contained in this sage remark remains yet unappreciated.

We may not be able to gauge all consequences of universal education but if we could we should surely welcome them. I would prefer knowledge to ignorance, light to darkness. I am afraid neither of the waste in our educational efforts nor of the increase in the percentage of passes in the University Examinations. I fail to appreciate the attitude of mind which views with alarm either the one or the other or both. I have little interest in the increase in percentage, of either failures or passes, so long as the educated get the right sort of training. I am anxious to see that our deficiencies are no longer there. I do not want more knowledge, but knowledge that is better assimilated. Knowledge is valuable only in so far as it is translated into action. Unusable knowledge is like the dust that hangs about the brain.

True it is that some of the many deficiencies noticeable in the work of our schools are, in a measure, made up by the Scout organisation, and if games in Baroda are not so well organized as in England, we may draw some consolation from the fact that our Scout masters and gymnasium teachers are doing useful work. The University Training Corps will give us better qualified men to do this work in future.

I would have our school work linked up with agriculture and industry better than have games. Better organised play at bottom is not very much different, psychologically or physiologically from work. Play is the antithesis of drudgery; between play and drudgery comes work. The only difference between play and work is that of spontaneous as

opposed to purposeful action. Is it not better to get work from an animal rather than let him scamper about in the fields?

It has been hinted that acquisition of knowledge, though good, is of secondary importance; character is better; but a combination of character and intellect is the best ideal and is of the highest value. Regard should be paid to the fact that future predominance of a nation is more intimately dependent upon the virility of its manhood, and its physical stamina than on mere intellectual attainments. What the country badly wants at present is organisation, resourcefulness, and trained intellect. If you succeed in implanting in your pupils an aptitude for self-education I should regard your work as worthy of unqualified praise.

The State in Baroda has done something in this direction. But it may not be possible for the State to do everything requisite for success. Its resources are not inexhaustible. The education budget has been criticised for its tendency to rise; expenditure in various branches of administration is also on the increase. Simultaneously with this increase of expenditure in all departments there is a possibility of decrease in the revenue. At such a critical time, I would suggest a move for rational organisation of our charities, restriction on the expenditure on timber, brick and mortar and a united effort on the part of the teachers and the students to educate the people during the holidays. Agriculture and industry, trade and sanitation cannot be improved without education, and without literacy, education cannot be carried far enough. Let our students, teachers and other qualified persons exert themselves to spread education by all means in their power. Months of leisure, if spent in such a way, will be twice blessed. Those who teach will

know more of the people who live in obscure villages while those who learn will have new interests developed in them.

Remember that at best we are a nation yet in the making. The unification of our people into the great Hindi nation and the realization of a federated Hind, full of life and vigour, could be appreciably accelerated by the adoption of a common Indian tongue. It is the duty of every right-minded Indian to set his face against the claim of conflicting tongues and recognize the importance of Hindustani in the process of nation-building, to put it to all legitimate use in right good earnest. That is how the varied population of Chicago increasing every year by an incessant tide of immigration, is transformed and made into good Americans with surprising success. What Chicago has achieved through English, we surely can accomplish more easily by the adoption of Hindi as a medium of communication. The fundamental unity of our country, based on its geographical position and her cultural history, will greatly facilitate your task of nation building.

Progress in education is at the basis of national advancement. Commercial prosperity, industrial greatness, and social efficiency, follow in the wake of a sound system of education. Abundance of wealth in a certain section of the community or large material resources count for nothing without sound training.

The resources of Government as of everybody else are limited. The education as at present given in our schools is not considered satisfactory. Is it not high time for some of us, who know that life is more than meat and the body more than raiment, to attempt at starting new dependent institutions where the right sort of education could be imparted and that with greater freedom? If Tilak and Agarkar could organise the Deccan Edu-

cation Society and Shah could achieve something in the field of education by having the Sarvjanik Society established in Surat, why could not our young enthusiastic men start schools similarly in other important towns where growing lads may be trained up to think in terms of the nation and to be ready to sacrifice themselves if and when the national welfare demands it.

My task is done, but before I resume my seat I shall ask you, who are working not for school but for life to remember that even the most disinterested work is not without its difficulties and that your activities however innocent are apt to be misunderstood. Should the calamities of mortal life disturb you in your glorious work, bear in mind the immortal words of the poet-philosopher, "That the procession of our fate, however sad or disturbed, is ordered by a Being of infinite benevolence and power whose everlasting purposes embrace all accidents converting them to good."

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THE TEACHER AS AN ARTIST.*

BY MR. C. D. PATEL, B. A.

THE outlook and tendency of our present-day activities seem to be ignoring or even undermining an important aspect of affairs. We are too much taken up with the means and methods and technique of things; the spirit of science with its demonstrativeness, its weddedness to apparatus and its impatience for frigid generalisations is upon us; the balance between the external materialisation and the inner urge is missed by our premature efforts after organisation. The ideal of a barren uniformity has displaced that of a living unity in diversity; and the possibility of a central poise that can unerringly guide us in any situation rarely enters our head—if it does—that seems to be a thing to be learned by so many formulae, or a thing to be picked up from so many sources rather than the out-flowing of a growing consciousness within.

Now I will not—indeed, I cannot—deny the importance of the scientific view of things. I am rather most willing to appreciate the possible services of that view, provided it is correlated with, and complemented by, its counterpart view. Unless we do that, unless we accept both views and thereby correct and fulfil them, the integrality of truth would be hurt, our search for perfection would be shorn of its full amplitude, and our application of principles doomed to perpetual incompetence. If I choose, therefore, to speak a little disparagingly of the scientific view of things, it is not because I find anything inherently wrong in it, but because we have swung a little too far in that direction, and it

is time, I should think, to return more vigorously to the complementary view.

And what is that complementary view—that counterpart aspect of things? It is the aspect of things as life, as growth, as some irrepressible consciousness that seeks to liberate itself, a consciousness capable of acting on its own initiative, and capable of reacting upon any impact from without; a consciousness which, if sufficiently trimmed and nurtured and exercised, might over-ride every obstacle to its growth, and even educe out strength from the very deadlocks and shackles that might confront or hem it in. It is only because this consciousness is at the root of all phenomena that our observations and analyses have any room for play, that our generalisations and demonstrations have any variety or validity, that our attempts at organisation or regulation do at all succeed.

Now, certainly, we cannot be so pessimistic as to believe that those who have taken up teaching as their vocation are any the more devoid of that life than those who have taken up others. No, let us rather confidently acclaim that there is life, in one and all, no matter how the degree and the line of its unfoldment might differ with different people. And if there is the least iota of life in any, then, surely, it must be pressing for growth, for expansion, for a wider and freer and richer life. The teacher, living in this sense, however inexperienced he might be and however crude in his methods he might appear in the beginning, is, nevertheless, making for progress—progress for himself, and progress at large.

* A Paper read at the Baroda Secondary Teachers' Conference, 1933.

It is precisely here that external guidance may either be a help or a hindrance to his growth. It can be a help in that it may aid the growing life within, the feeling of its way, by offering tentative nuclei or else by fencing it from violent extremes; it can likewise be a hindrance in that it may thwart the budding life by inelastic pressure or by continuing to fence when the need for fencing is quite out-grown.

Here then arises a problem. External impacts we cannot hope to escape from in the educational world any more than in our work-a-day world; nay, we might rather welcome the impacts, for they stimulate the spirit latent within us, by challenging it, frictioning with it, wrestling with it, and we can ill-afford to let go these valuable services. But when external impacts proceed, not inconsciently as in ordinary life, but extremely consciently from authorities, and authorities that certainly aspire for real progress and devise their schemes and codes with the best of intentions, then I say, it becomes a different matter; for, if they are not sure that they are truly helping by their measures, then indeed they can be sure that they might be hindering, perverting, even vitiating, and thereby defeating their own intentions. Rather, it becomes the more obligatory upon them to see that their least measure is calculated to bring about the maximum of help and the minimum of hindrance; it would be best if there were none of the latter; but that indeed would be too sanguine to hope in our present passage from imperfection to perfection.

Now, how to adapt measures to that objective is the question. Surely, the solution cannot be arrived at by any mathematical or mechanical dodge; to understand and meet

the needs of a host of growing teachers, each on different rungs of ascension, and yet to regulate on common principles seem indeed to be incompatible opposites, impossible to effectuate even with the most intricate machinery and the most favourable means. But if we cannot arrive at a neat and finished solution like that—it would be a miracle if we could—we might, however, not give up the baffling case in despair; we can yet proceed the other way, the real way, the way of the life-aspect of things. We can build up in that spirit a series of sincere efforts towards our objective, a series that might one day integrate into a full-fledged solution, none the less miraculous.

And that spirit will mean for the authorities that they will look upon the teacher not as an inert mass to be galvanised every now and then, not as a cogged wheel in some implacable machine, that can be instantly replaced by another should it fail to move as moved, not as a helpless mechanic fit only to carry out instructions, orders and what not, but as a living personality, as a soul whose law is growth, as a conscious being who can bring his own self under mastery and thereby grow a true master of his art. And the teacher, on his part, will look upon his work not as something to earn just a living by, not as a piece of hopeless and insipid task imposed upon him, not as something that can be shuffled through in the class room and shelved up abroad, but as a labour of love, as something innate to his nature, as a sacred trust to which he feels religiously called upon to consecrate the best of his energies. In a word, the teacher will be installed and honoured as an artist, and the spirit of the artist will be kindled and enshrined within the teacher's heart,

Surely, this will mean no easy affair for the teacher; for, like the true artist, he will have to learn to identify his self with any work that he takes up; he will have to go on adjusting the focus and the pitch of his consciousness to every varying situation; he will continually have to outgrow his rapidly stratifying self. All the threads of his being will have to be woven into acts of a single and harmonious pattern of earnestness, self-forgetfulness, loving serviceableness; and all his movements will be but shades and reflections of an imaginative sympathy radiating from his heart in all directions, upon all subjects, in all environment. He will respect the laws of the material to be dealt with—living or non-living—study them coolly and searchingly, by observation and analysis; but will act upon the material warmly and sympathetically, by imagination and synthesis. He will equip himself increasingly with all accessories that might help him in his work;—for which artist can ignore even the most material plane?—but he will not get tied down to accessories; he will acquaint himself with the technique of his art as he feels the need from within, but will not sacrifice his initiative to technique,—rather, he will go on evolving a technique of his own, will perhaps set up new standards and create fresh openings for technique; he will be ready always to receive suggestions from all quarters, but what he will take in, he will truly assimilate, and turn to account, not leave it a mere accretion or a hampering weight.

If, thus, the responsibilities of the teacher-artist are so far-reaching and overwhelming, his joys, too, will be equally grand and all-

absorbing. He will have the joy of growth, the joy of initiative, the joy of discovery, the joy of a happy perspective born of the poise attained through imaginative sympathy.

If, like the musician, he finds it difficult at first to bring attunement between himself and his material, he will taste the joys, too, of an inner music that he will set up in his atmosphere. If, like the sculptor or the painter, he finds his patience and resourcefulness tried to their snapping-point, he will have the joys, too, of creating exquisite pieces of art, each finished and perfect in its own scale. And if he finds no end to his labour—for no artist ever rested content with his achievements, if he finds one triumph acquired only to lead up to another still higher,—then, too, he will feel a rare and inexplicable joy sustaining his heart, brimming out from himself unto all that are open, and transmuting them with its alchemic touch.

I wonder if all of us are prepared to undergo such a radical change—for it is a change of our total outlook, a change in our whole set of values, a change in all the aspects and bearings of our present mode of life. But if we aspire to do something worth while and not merely fritter away energy in pursuing blind lanes and alleys, if we mean sincerely to do away with the grossness, feebleness and cynicism prevalent at present, then, the way is clear enough for us; and I should indeed wonder the more, if there were not a few amongst us, who would be feeling an urgency for a change of this kind, and who would at least think over the issues involved in my venturesome thesis.

oped, and their instincts led out and guided into fruitful channels. This discipline might sometimes resemble the seasoning of timber, the tempering of steel or the churning of milk, in so far as it straightens what is crooked or liable to warp, and gives hardness and toughness to what is soft or fragile, and separates the essential from the non-essential. Sometimes, the process of discipline perhaps resembles the potter's wheel in giving shape to the stubborn will and in impressing figures upon the mind that are to become permanent. Whatever the analogy, the discipline was always used to bind the mind and will in many directions in order to make it free in the desired one. Its practical object was to prevent waste, to conserve energy, to direct, strengthen and refine the natural powers of man, physical, mental and moral.

As discipline was now recognised as a definite power, it was also discovered to be an indispensable factor of progress, collective and individual. This recognition marks the beginning of social progress, for no collective effort of man, from a game of football to the march of an army corps, is feasible without requisite discipline. Its value is recognised in every walk of life and its principles are followed in every form of administration. The laws of the State enforced by executive authority or through the law courts constitute the largest collective discipline in a country. Its methods are well-known; but they fall outside the scope and purpose of the present theme. We are more or less familiar with the methods of military discipline, jail discipline, labour discipline and other forms of discipline. In each of these cases, the rule of discipline is enforced by appropriate punishment, graded according to the degree of delinquency. But punishment is the only sanction for these forms of discipline. Of all kinds of collective discipline that of the army and the navy is

acknowledged to be the most rigid and that of the school most elastic. The school master need not feel shame for this difference for it is inherent in the very purpose and spirit of the two kinds of discipline. In military or naval discipline, the individual man is practically ignored, while in school discipline he is taken as the unit for the purpose of education. The objects aimed at are also widely different. In the army and navy it is to attain the maximum effectiveness, the effectiveness of a Maxim gun, so to say, by treating the men not as individuals but as parts of a machine, easy to handle and terrible in execution. The whole regiment must act as one man. No human values are taken into consideration; men are known by their numbers and treated like the pieces upon a chess-board in the great game of war. In fact, both the object and the effect is to dehumanise the soldier—the cannon fodder of the Germans—and mechanise and standardise him by the operation of the deadly uniform steam-roller of army discipline. The ideal is well-expressed by the poet:

" 'Tis not theirs to reason why.
Theirs but to do and die."

Military discipline is probably the earliest of the systems of specialised, collective discipline invented by man. Its tremendous success in its own sphere led man to extend its operations to other fields of mass action, mass production and team work.

Large scale discipline was introduced into the large scale labour of thousands of men engaged upon a plantation or in a mine or in building operations. If we analyse the forms of punishment by which the super-imposed systems of discipline like labour and jail discipline are enforced, we shall find at bottom one common motive, namely, fear, the lowest of motives. Even in military discipline, the appeal is as much as to the natural horror of

man for death or his dislike for pain in all its shapes: bodily pain, pecuniary loss, discomfort, shame, loneliness, etc., as to the reason or higher sense of duty and responsibility.

So much about discipline that is enforced upon others. Let us now consider the discipline which is observed by one's own self; in other words, self-discipline. Its other name is self-control, about which the poet says:

" Self-reverence, self-knowledge and self-control
These alone lead life to sovereign power."

Herbert Spencer says that the aim of discipline is to produce self-governing men and not men to be governed by others. It is both a duty and a privilege of the grown-up man to govern himself. This is the true 'man's estate.' The object of home discipline and school discipline is to prepare youth for this high status by inculcating the habit of self-discipline, the highest collective expression of which is national discipline.

NATIONAL DISCIPLINE.

Modern people do not worry themselves much about systematic moral or spiritual discipline. The old instruments of collective discipline in these matters, *e.g.*, religion and social custom, have been more or less discarded by them as mediæval or antiquated. But every great nation of the West has a system of national discipline which distinguishes it from the others. A foreigner cannot fail to notice the distinctive quality of national discipline in the European country he is visiting. That is why Indians visiting England come back with a new sense of national discipline. It is to be noticed in the streets, in the shops, at church, at the railway stations, in the public halls and assemblies, in the homes and the schools—in

fact, everywhere, because it pervades the whole life of the people. It is an atmosphere of order, respect for law, life and property; respect for the rights of others, and a silent activeness. The people's habits 'fall in' automatically like soldiers on the parade ground. There is speed but no hurry; there is activity but no noise. The rule of the road, the rule of queue before the theatre gates and railway booking-office, the silent measured steps of the pedestrians in the streets—all suggest a well-lubricated easy-moving machine. This is the outcome of the discipline of generations of men and women who have consciously sought to eliminate friction and dirt from life and actions, for friction is waste of energy and dirt clogs the wheel of progress. The result is that to-day the habit of discipline has become unconscious and almost instinctive in the English mind. Another English national characteristic to be noticed by the traveller is that every man minds his own business, yet is ready to shoulder responsibility and serve the State whenever there is an occasion, not in the conscript spirit of certain nations, but in the volunteer spirit of free-born Englishmen. A third characteristic the foreigner might notice is the ingrained submission of the people to the will and opinion of the majority, which forms the foundation of their democratic corporate life. A high sense of duty and a cheerful sporting spirit are two other well-known English qualities.

Every free country has its distinctive features of national discipline, differentiated by historical, geographical and ethnological causes. But the point to be noted is that these qualities are not, as indeed they cannot be, fostered by legislation. Long habit be-

DISCIPLINED LIFE.

BY PRINCIPAL M. K. CHAKRAVARTI, M.A.,

Beawar.

THE word "Discipline" is not a favourite word with young people. Even some grown-up people in these days do not like the look of it and are suspicious of its motives. The word is perhaps too reminiscent of coercion and chastisement of the school master's rod. Yet it need not be so, for the Latin word "Disciplina" from which "Discipline" is derived has no such sense. It means the regulated life of a disciple or student, corresponding to our *Brahmacharya*. True discipline is a rule of life designed to fulfil a definite purpose, and cannot be replaced by a system of mere culture or self-expression, as some suppose. It is the process of approximation to and realisation of, a clearly conceived ideal or pattern of life, rather than an adventure into the unknown possibilities of perfection.

Unfortunately all rules and checks by which discipline is enforced are obnoxious to the spirit of youth, for they seem to interfere with their freedom to do what they like. Thomas Hardy, in one of his novels, refers to the impatience of youthful dancers of the presence of the walls of the ball-room, which seem to them to be an uncalled for obstacle to their freedom of whirling into eternal space! Such is the unreason of the youthful mind. It forgets that the walls are necessary, even that very moment, among other things, to keep the delightful couples warm from the cold winds of night. They do not know that "Nuns fret not at their convent's narrow room. And hermits are contented with their cells. In truth the prison unto which we doom ourselves no prison is."

Youth is apt to strain at the leash, and to resent all suggestion of restraint and moderation. Here is the root of most of our troubles. We have to reckon with this fact all through life. This unruly instinct need not be interpreted as the healthy instinct of freedom in man. Some anthropologists would rather suggest that it is no more than a strain of the original brute in our nature, the strain of the restless ape. The ancients who could not find in the history of man's origin, as they knew it, an explanation for this impatience of control, this wilfulness of the natural man, invented the theory of the 'original sin.' It is the business of education and culture to cure us of this original taint, whether due to sin or not—this touch of old Adam in us. For, if we followed our natural bent in doing whatever we liked, the existence of society would be impossible. Society is based upon mutual sacrifice and curtailment of individual freedom—the willing or unwilling surrender of some of our desires and wishes to a power greater than ourselves, not only to secure the enjoyment of the rest but also in order that we may become greater than ourselves.

A great stage was reached in the evolution of man's life when he first saw the necessity of ordering the objects of the external world in conformity with a pre-conceived idea or plan. The idea of discipline is contained in that very act of arranging things in a certain order; and it is not difficult to imagine that man gradually introduced this love of order into his own life and actions.

Scientists advance a paradox that it is the hand of man that shaped his intellect, It

seems that not only the work of man developed his intellect but that the sense of order and discipline in the world outside developed the sense of order and discipline within; in other words, the hand of man fashioned his whole moral and intellectual life. We can imagine that after thousands of years of mere brute life the hand first brought into existence and the mind perceived a sense of order, perhaps by accident, in the things brought together by man for his livelihood or pleasure. Probably it happened in the course of selecting stones for killing animals. The primitive man perceived the greater usefulness of sharp stones than of blunt ones, and began to select and collect them. The idea of fashioning things for use probably arose from the act of sharpening stones by chipping them or grinding them against bigger stones. The necessity and practice of keeping the implements and articles of food, etc., in a certain order in the primitive cave led to certain habits. The seed of discipline was probably thus sown in the mind of the primitive man. Man gradually, but very slowly, understood the value of disciplining his own mind, will and actions. And when the family came into existence, the father realised the duty of shaping the mind and governing the will of his children in order to bring them up in a certain way. Nature supplied him with useful hints here as elsewhere. He observed that if it was desired to prevent the water of a river from losing itself in sands and bogs, and to collect it in one place, it could be done by taking certain order with the river, *e.g.*, by deepening the bed or raising a dam across it. Similarly, but at a much later stage of man's evolution, he observed that the excessive flowering of trees might be prevented, and the trees brought to bear fruit, by taking certain measures with them, *e.g.*, by cutting rings in the bark or lopping off some branches.

In a similar way, man discovered the importance of taking certain measures of discipline and check with the young wild animals he had caught in the jungle in order to tame them. Even when they were fully tamed and domesticated, he observed that it was necessary to place the yoke on the neck of his team of bullocks, and the bit in the mouth of his horse, in order to control and take service from them. In this way man discovered the value of rule and discipline in the outside world, and as he became more and more aware of the existence of another world within him, he followed the line of correspondence between the two and applied to the world within the hints derived from the world without. The 'curb' of the horse is the fundamental and eternal symbol of discipline, as the 'coulter' or ploughshare is of culture. They are permanent objective types inherent in our conception of education which no amount of progress in man's ideas shall ever change. Every conception of discipline and culture as applied to human life inevitably calls up the underlying image of the curb and the coulter. Compare the image in the Upanishad of the chariot to which the whole apparatus of man's mind is likened:—

आत्मानं रथिनं विद्धि शरीरं रथमेव च ।

इन्द्रियाणि हयान् विद्धि मनः प्रग्रह एव च ॥

The charioteer, the soldier, the chariot, the reins and every other item of the picture is based upon the root idea of the curb of the horse.

So, in the light of the experience of the value of control exercised on plants, animals and forces of nature, the parent and the teacher saw the need of administering appropriate checks to the wanton and wilful child, the child bubbling over with animal spirits, or bursting with exuberance of energy, or impatient of control, or showing wicked tendencies, so that their energy, physical and mental, might be preserved and devel-

comes tradition and acquires the force of unwritten law. The more free the people are the less need they have of external written laws. Every piece of social legislation, like every penal clause of municipal bye-law, is in a sense a proof that the innate sense of responsibility of the people has been found unequal to the task. What national discipline in a free country seeks to achieve is to eliminate compulsion from as large a sphere of life as possible, in other words, to make the people self-governing in every sense. Many agencies were pressed into the service of the State to promote this high standard of national discipline in England. The press reflecting as well as moulding public opinion; the law courts by their administration of even-handed justice; the State and municipal laws by enforcing judicious compulsion; the sports and games by fostering a healthy sense of co-operation and rivalry, the army and the navy by disciplining the habits, emotions and the movements of the people; and last but not least, the schools and the Universities by creating a scientific outlook and fostering a breadth of vision—have all contributed in their different ways to this wonderful national discipline of England. Every nation, even India, can create by conscious methods and determined practice what England achieved, perhaps unconsciously—a system of nationwide discipline.

HOME DISCIPLINE.

So much about collective discipline. But no collective discipline of a high type is possible if the people are not individually disciplined in their private lives. In a very real sense, the individual is the backbone of society. If individual discipline may be represented as a pyramid it will be seen that its base is laid in the discipline of

the home and the school and its apex crowned by spiritual discipline. In its first stage, this individual discipline is very much in the hands of parents and teachers, and in its last stage, it is exercised, if I may say so, by God Himself, in the shape of the discipline of Love. All the intervening space, embracing the whole adult life of man, belongs to self-discipline. Imposed discipline is only a preparatory stage for self-discipline. But individual discipline is a plant of slow growth. Nature fortunately teaches us a valuable secret: "Bend the twig and you bend the tree." That is a hint that the right time of using force to form children's habits is infancy and boyhood. In fact the best school for discipline is the home, just as the best diet for infants is the mother's milk. It is here that the operation of discipline is least perceived, because it is enforced by personal love and attention rather than by impersonal rule. The child learns most by imitation; therefore this discipline has mostly to be exercised through example. Correction is only an auxiliary to example. It is in the home that the best habits are formed, and the right sympathies founded if they are formed and founded in a person at all. The education of the mother would, in the light of this fact, appear to be the most obvious of the duties of the State.

Next comes the school. The child's mind is still plastic and impressions are easily formed. The school has an additional advantage over the home in that it brings the child in touch with a wider world, as his school-mates are drawn from different families and different strata of society.

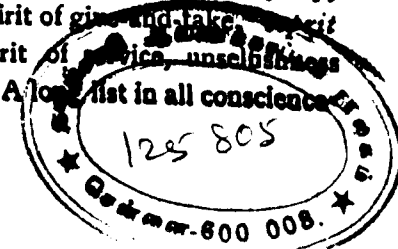
The child begins to adjust himself to others, his angularities get rubbed off, his nature is rounded; and he begins to see the

other fellow's point of view which is a great advantage in life. Here is the true beginning of social life. The work of discipline begun in the home, continued and re-inforced in the school is carried on through the corporate life of the hostel and the school societies, and reaches its climax, from the social point of view, in the national life already described. The hostel-life cultivates the social habits, the boy learns not to trample on another's toes, to respect another's feelings and opinions; in short, the wild child of nature begins to be the moral and social man. The duty of the teacher is to help this process by his power of understanding the child's mind and his peculiar point of view, by the power of sympathy and moral influence that the teacher can personally bring to bear upon the child, and by using gentle force, compulsion or show of compulsion, to turn him to the right path and keep him there. This is the meaning of school discipline so far as it can be exercised by the teacher.

The martinet and the pedant have really no place in the economy of school-life. They are pitiable misfits. Some headmasters of the old type have won cheap glory as disciplinarians for their capacity of using the cane with a will. One can picture one of this type going about cane in hand or worse still in his heart 'like a raging lion seeking whom he may devour.' Happily, the species is becoming extinct. The rod has already become a discredited weapon, and, thanks to the better understanding of the principles of education, headmasters now understand their duties better; yet one too often notices in the so-called efficient headmaster the up-turned eye, the severe mien, and the tight-set lips of the drill sergeant. Firmness is good; but kindness is better. The ideal

headmaster is he who can harmonise the two. The master key to success in this high enterprise is love which will win the boys' confidence and lead them to open their hearts to their teachers as to their best friends. All else is secondary. The fine book, the black mark, the birch-rod, are but coarse adjuncts of discipline which need be brought into play only when the fine edge of personal influence, moral pressure, precept and example has failed to do its work. I have said when moral influence fails, but it need not fail except for want of patience and faith in its efficacy. Most acts of whipping in the schools are confessions of failure on the part of the teachers. That such forms of punishment are at times unavoidable is due to a number of causes: firstly, lack of understanding of the boys, secondly, absence of co-operation between the home and the school, thirdly, lack of time, opportunity or inclination of the teacher to pay individual attention to the students. It is admitted that even under the very best conditions of school-life, whipping or lighter corporal punishment may be necessary to correct a boy, who is after all a young brute; and that sometimes only corporal punishment would, for all practical purposes, meet the requirements of the case. But ideally speaking, it should never be forgotten that to strike a boy is to treat him on the level of the brute.

It may be asked what qualities of character can be best developed in boys at school. The simple answer would be love of order, methodical habits, sense of duty, respect for law, obedience, sense of responsibility, sense of honour, regularity, punctuality, loyalty, common sense, spirit of give and take, *esprit de corps*, the spirit of service, unselfishness and truthfulness. A long list in all conscience.



yet one hopes not an impossible list. The discipline of the class-room, the drill-ground, the scouting camp, the playing-field and the hostel dormitory may all be made to contribute to the development of all these qualities.

Discipline does not attempt to do the impossible, nor is it its business to speculate or experiment with human life. It does not run after mere novelty or variety, but seeks to get the best out of life by fulfilling the highest law in every field of human endeavour. This is not to say that there is no progress in the methods of discipline. On the contrary, the more we study human psychology the more our ideas of discipline are bound to advance. The methods of yesterday are being repeatedly superseded. Yet the object endures—the sharpening of what is blunt, the strengthening of what is weak and the refining of what is coarse, in our being.

Rightly discerned, all life is discipline. The ancient Hindus understood this very well, and that is why they conceived and formulated the most comprehensive system of discipline known in history—the famous four *Ashrams* or stages of life. The monastic discipline of the early Christian church, the discipline of chivalry in mediæval Europe, the chivalrous code of Bushido of Japan, the military discipline of the Spartan youth, and the cultural discipline of the ancient Greece—were all partial in their application to life, because they dealt with one or two, at best three, sides of life, but not all life like the comprehensive Hindu system of discipline.

However we may differ from that ancient ideal as regards the stages, we cannot deny the importance of a simultaneous discipline of all the faculties of our body, mind and spirit. None of these we inherit in a pure or developed condition. If there is a gold mine

in human nature, as doubtlessly there is, its gold requires infinitely greater refinement than natural gold. Everyone of the moral factors of our entity is in a crude state, and, what is more, conceals within itself hereditary tendencies and characteristics, many of which are positively harmful, unhealthy, immoral and downright earthly. It is no wonder, therefore, that man has to wage life-long war against himself on account of these inherited tendencies, which are further reinforced by experience of and contact with the world.

Our Shastras say, जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते. "We are all unregenerate by birth, by purification alone do we become twice-born, that is, elect." This purification does not mean a single ceremony; it means a course of regulated life of self-chastening and self-refinement. Our scriptures lay down elaborate rules and commandments for the Brahmacharin, the total object of which is the subduing of the body, mind and heart of the child to the rule of a higher law than nature; so that the body may be an obedient and efficient servant of the soul; the mind a clear mirror of truth; and the soul a flute for the master to play upon, or as Browning pictures it in his *Rabbi Ben Esra*—a glorious wine cup fit for the Master's lips.

This comprehensive system of discipline naturally falls into four divisions corresponding to the four main phases of our life.

PHYSICAL DISCIPLINE.

"Know ye not that your body is a temple and the spirit of God dwelleth in you?" Thus said Christ to his disciples. Who knowing this can neglect, defile, or weaken his body? The great Hindu physician, Charaka, says at the beginning of his celebrated treatise, शरीरमाद्यं खलु धर्मसाधनम्—"the body is the first amongst the coefficients of a virtuous life." The chief aim of physical dis-

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cipline is to make the body not only healthy and strong but also to inure it to hardship, hot and cold, hunger and thirst. These last mentioned objects are apt to be overlooked by people who seek comfort in life. But comfort is not a fruit that grows on the tree of discipline. Comfort is the twin-sister of indolence, and the brother of indolence is death. They were 'littered at one birth' as Milton might have said. It is the business of discipline to fight against the forces of death by banishing indolence from body, will and mind. Our ideal is to make the body a shaft, strong, hardy and supple, for the spear-head of the soul: a strong elastic bow from which the soul may shoot its arrows of light straight and far. This is the high ideal, which but few can reach. Yet it is possible for every one of us to take all the service we require from this 'Brother Ass,' as St. Francis of Assisi called the body, by dealing with him wisely.

MENTAL DISCIPLINE.

Last year, Mr. Bernard Shaw paid a great tribute to Mahatma Gandhi by calling him the most clear-headed man in India. Those who know the story of Gandhi's life are aware that he was not distinguished for his intellectual powers in his youth. He was just as muddle-headed a young man as were most of us. What is it then that has earned for him this tremendous compliment of one of the most clear-headed, if a little crotchety, thinkers of the world? If we dip into the pages of Gandhi's autobiography we shall find that it is discipline. Thinking for himself and drawing his own conclusions, instead of accepting them at second hand, seems to be the secret of the wonderful clarity of his mind. He thinks a great deal, not in a confused way like most of us, but along certain definite lines and according to certain principles. His wonderful faith in God which has given, poise, direction, weight and coherence to his

life, may also have acted as a sort of intellectual nucleus around which his thoughts have automatically crystallised, with the result that we find a crystalline quality in everything that flows from his mind—thought, speech and writing.

Whatever the secret of Gandhi's mental clearness may be, the necessity of some sort of mental discipline is unquestionable. Nothing is more quick and mobile than the mind. It is not only the poet's mind that "doth glance from heaven to earth, from earth to heaven," as Shakespeare has said, but the mind of the most ordinary man also can put the girdle round the earth in half the twinkling of an eye. The diffusive power of the mind is as great as its speed. Concentration must, therefore, be the first step in mental discipline. The natural mind of man, like the natural body is gross, lazy, heavy and opaque. The ancient Rishis understood the secret of the graded fineness of the mind of man, as witness the words of the *Gita*:

इन्द्रियाणि परान्याहु रिन्द्रियेभ्यः परं मनः ।
मनसोऽपि परा बुद्धि र्यो बुद्धेः परतस्तु सः ॥

The inertia of the mind, even of the lower mind *मनस* has to be removed by exercise. And, since it is prone to error and illusion, accuracy of observation and inference has to be acquired. Loose thinking has to be banished and balance sedulously cultivated. Educationists have, in all ages, recommended the study of certain subjects like Logic and Mathematics on account of their great disciplinary value for the mind. Scientific study is also known to give precision to thought and expression.

Objective study, as distinguished from mere literary presentation of ideas, has a great disciplinary value for the mind and sense. That is the reason why certain kinds of manual training are considered to be helpful in training the mind, the eye and the

hands. Natural prejudices and inherited superstitions have to be combated; and various kinds of mental aberration, like the four-fold idols of Bacon, have to be corrected and made allowance for.

One great obstacle to mental discipline is intellectual dishonesty, which has many forms, the commonest of which is committing things to memory without understanding and accepting facts and opinions without criticism and proof. This is mainly due to mental laziness. Another great species of mental dishonesty is the willingness to accept and believe what suits, in other words, the making the wish father of the thought. Most posterior thinking whether in religion, politics or legal advocacy is vitiated by this desire to interpret things in the way that is pleasant or profitable to the arguer. This dangerous habit follows us into the affairs of our daily life, and we cannot be too much on our guard against it. It is only by long practice and independent thinking that one can hope to make one's mind a pliant instrument for the acquisition of knowledge and a perfect mirror for the reflection of truth.

Mental discipline also includes the discipline of the imagination which is necessary for all forward apprehension of truth and artistic creation. It is a great power and servant, like the Genius of the Lamp of the 'Arabian Nights,' but is very impatient of control. It is constantly transgressing the bounds and limits you seek to impose upon it; it will take you to places where you do not want to go; it will not rest anywhere, but wander about like vapour on a windy morning—the most elusive and volatile element of the mind. Yet it must be brought under certain discipline by the poet and the artist in order to make it gather for them

the whispers of the stars, the colours of the angel's wings, the fragrance of the asphodels of Elysium, the breath of the last year's snow, and the outlines of the next century's dream.

All the arts of man are the fruits of intense discipline. Hazlitt, in one of his essays, professes wonder at the training of the eye and the hands of the Indian juggler. It is but a matter of mechanical skill, as he himself recognises.

The higher we go up the scale of the arts, the greater and finer discipline we find exercised by the artist. The free voice of man has to put on itself many chains before it becomes music, and so with the other great arts and accomplishments. The discipline of rhythm is the soul of dance, music, and poetry. They are all gifts of practice; only, to some success comes early, and to others late, or perhaps not at all. There is no 'unbought grace' of mind or heart; every grace except perhaps the divine has to be paid for in terms of the pains of acquisition; and what appears to be nature's gift is the result of a process which we do not understand—perhaps hereditary influence, or perhaps as we Hindus believe, the fruit of the discipline in a former life.

MORAL DISCIPLINE.

If physical discipline means the development of the powers of the body to resist nature, moral discipline means similar development of the power of the will to resist evil. There is a modern tendency to belittle the value of moral checks. The study of psychology had led some people to propound the dilemma that either moral checks are useless or they are unnecessary.

But Burke said in a famous passage: "Society cannot exist unless a controlling

power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without." Moral discipline aims at making this controlling power grow within us individually. It is not difficult to see that although society may perhaps somehow get on with its system of government by force, its war-and-peace-and-war-again, as it has hitherto got on, the individual man is sure to come to grief, or at least remain woefully imperfect, without self-control. For, although fear of the law may keep him out of the bounds of crime, no public opinion would keep him from sinning, knowing that it is so easy to commit sin in secret—even in the secret of one's heart. Our unaided conscience cannot protect us from evil. God or no God, it is universally agreed that vice stands in the way of the higher life of man. It bars further progress.

That is why self-control is considered to be the mother of all virtues. One who has passed through the discipline of self-control in his youth runs fewer risks of having a fall in his manhood. He is practically immune, if there is immunity in such matters. Moral discipline is the soul's struggle with an enemy, and even if the struggle may sometimes seem to be hopeless, when we think of the strength of the 'monsters of the deep' of human nature, yet habits of self-control and self-restraint formed early in life will go a long way to ensure success.

Ruskin included the training of the emotions in his comprehensive scheme of education, and very rightly, for it is these that form three parts of life, the intellect hardly supplying one-fourth. But this fact is little realised in our system of school education. In the field of the emotions, discipline has sometimes to strike the *via media* between

the two extremes and at other times make its choice between the two alternatives. Emotionalism is certainly to be curbed, but not at the cost of the beautiful emotions of the heart. Pity and sympathy are instinctive in the child; they are to be purged, developed and strengthened, without making him a sickly tearful child. These soft qualities of the heart have to be made firm by the operation of the sense of justice. The right sentiment has to be encouraged as surely as sentimentalism is to be condemned. The mean and the two extremes of all virtues have to be clearly distinguished by the parent or the teacher of the boy. According to the ancient Greeks, virtue consisted in following the middle path and avoiding both the extremes. 'No excess' was their motto. Moral education will therefore require constant watchfulness over the ward on the part of the guardian or preceptor.

The first principle of social discipline is to inculcate a sense of responsibility, for as we live in society we are responsible for all that we do and are, to one another and for one another. No man may say "Am I my brother's keeper?" and escape responsibility. Moral discipline is in a large sense a part of social discipline; for, if we think deeply, there is hardly any morality except in relation to society. We have constantly to keep in view the welfare and safety of the society of which we are members. This idea is at the root of our sense of duty.

Duty and discipline go together and one implies the other. Discipline is the pioneer and path-maker for the chariot of duty. The poet says of Duty:—

"The flowers laugh before thee in their beds."

But could they laugh if discipline had not gone before breaking the stones, levelling the ground and laying out the flower-beds? Duty certainly gives dignity, purpose and meaning to our life; but the *conception* of duty would be futile and unproductive, did not the *habit* of discipline back it and make it fruitful. The finest flowers of culture would not blossom in our life if the drudge of discipline had not done the necessary spade-work. How often in life we hang back from our clearly visualised duty because our will or body is not ready to support us: in other words, is not sufficiently disciplined? How often the agonised cry goes up from the human soul: 'O Lord, my spirit is willing, but alas my flesh is weak!' *i.e.*, not fit to bear the strain that duty seeks to impose upon it! If duty pre-supposes discipline, discipline in its turn implies duty, and points to a higher goal for man than the satisfaction of immediate want, gratification of present desire or exploitation of obvious advantages. Higher discipline implies faith in reaching a hand through time "to catch the far-off interest of tears."

The history of man's moral progress is the history of the gradual grinding down process of the mill of discipline from coarse to fine, and from fine to finer. Its first long chapter, at least in one great region of the world, was closed when on Mt. Sinai, Moses received the tables of the ten commandments. It was not so much a delivery of goods to Moses, as a discovery and realisation by him. They in their turn crystallised the moral consciousness of the people and constituted a system of discipline which the people observed for a thousand years. They did their work very well—they made the Jews a law-abiding, god-fearing people. The fear of the Lord did its

work of disciplining man; but much yet remained to be done. The old discipline had not penetrated the spirit. People's conception of virtue and vice was only legal and therefore superficial. Then came Christ with his Sermon on the Mount, and turned the search-light inward. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery."

"But I say unto you, that whoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Again, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you."

The second chapter of man's spiritual history was now closed and a third opened, with a new code of discipline—the discipline of self-examination and love. But the question remained how to love your enemies as brothers, unless you first loved the common Father, from whom alone that relationship derives its meaning? This brings us to the last phase of discipline—spiritual discipline.

SPIRITUAL DISCIPLINE.

Moral discipline, in its higher stages, merges imperceptibly into the region of the spirit. There is no well-defined boundary line between the two; yet we can conceive moral discipline as the preparation of the soul for its journey "through the long gorge to the far light"—the light of love. Patience is the traveller's staff and faith the lamp to support and guide the soul on its journey. Job is the shining emblem and type of this kind of traveller in the Bible—the man who stands four square amidst the storm of life, for his patience is inexhaustible. "The Lord

gave, the Lord has taken away; blessed be the Lord"—that was his response to loss and sorrow.

But this resignation does not come easily to man. Many and various are the hardships and austerities that man through the ages has imposed upon himself to attain the complete submission of the will to God, such as we find in Job. To think of the countless methods employed by man all over the world, to discipline the mind by mortifying the flesh is to be filled with amazement and horror. Most of these methods may be considered misdirected and superfluous; but the wisdom of "rising on stepping-stones of their dead selves to higher things" is still acknowledged. To think of the long travail of the human spirit, the eternal wrestling with the Ego, even after evil has been conquered; with doubt and fear—is perhaps to despair of final success. Yet the undaunted spirit of man has not despaired, but by discipline attained such complete resignation to His will that he has found it possible to look without wincing in the face of Death and embrace him like a brother. It may be that the ultimate 'peace of God' is the gift of divine grace; but we cannot hope that it will ever be given to the unchastened spirit.

Sorrow and suffering are regarded as amongst the instruments of this discipline. Certain qualities of the soul are hidden like the fragrance of frankincense, and it requires the fire of sorrow to bring them forth. Sorrow, therefore, is not an evil; it is really part of our discipline.

This is the common lesson that all great men have taught us. Nothing has a greater humbling and chastening effect on life than sorrow; nothing a more mellowing and maturing influence than time and experience. Wordsworth truly says:

"The clouds that gather round the setting sun
Do take a sober colouring from an eye
That hath kept watch o'er man's mortality."

Indeed life is a great discipline. R. L. Stevenson says somewhere that to have lived

is to have seen service, and that a man who has lived long has, by that very token, earned his rest and pension like a soldier who has served his time. Whether he will do it or not, life has disillusioned him, humbled him, softened his heart and, unless he is totally unteachable, made a philosopher of him.

Man never attains true freedom, the freedom of the soul, by disowning or rebelling against the earthly duties and the bonds of discipline, but by acknowledging smilingly their authority and then by working and paying his way up through them he fulfils their purpose and fulfils himself.

But love is the finale of this long drama of the soul's struggle. At last the struggle ceases. It is hushed in peace, and in place of the tension and strain of discipline the soul relaxes and expands in the ineffable ease of Divine Love. It is as if the dazzling red riot of the sun-set sky has lost itself in the silver shower of soft moon-light. The weary soul is scarcely aware when the day of one life ceases and the night of another began; rather when she fell asleep in the one world and awoke in the other; for she is in the same presence that she has been all her life; only fuller and brighter. Her lord has put the crown of glory upon her head and she is content. "Life and death like East and West have mixed to broaden into boundless day."

Love says St. Paul is the fulfilment of all law; it is the one solvent of all duties. When it dawns in the heart of man, even in its low earthly level, the soul accepts unconscious discipline. Love is a perpetual exercise in unselfishness, for that is its nature. The higher it rises the wider will its light shine out, just as a lamp placed on high illumines the whole room. Finally, when this mortal love has been consecrated to the Eternal Lover, like a flower plucked from the garden of earthly life and offered on the altar of the deity, its fragrance fills the world and is never quenched. The brute of the earth is at last transformed by discipline into an angel of heaven.

MASS EDUCATION IN INDIA.

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II. WHAT IS OUR GOAL?

THERE can be no two answers to this question: our goal is universal adult education in the minima of knowledge in physical, vocational, cultural and social spheres. Everyone will agree that the successful functioning of modern democracies is, to a very great extent, dependent on the level of knowledge attained by the masses. Adverting to conditions in India, Lord Lawrence observed as early as 1868: "Among the sources of difficulty in our administration and of possible danger to the stability of our Government there are few so serious as the ignorance of the people." India is on the royal road to responsible self-government, perhaps too sluggardly moving towards its destination, but anyhow unquestionably, and the widening of franchise incident to reforms, when not made concurrent with the spread of the minimum of knowledge, will be fraught with serious consequences for the future. In an oligarchy or aristocracy or theocracy or any other of those systems of governance which involves the rule of the minority over the majority, the condition precedent to successful government may not be universal adult or mass education. But inasmuch as in theory and a great deal in practice every citizen in a republic or in one of our twentieth century limited monarchies has a voice in the government of the country and to however infinitesimal an extent shapes its policy and governs its actions, it would be a tragedy if the people

were uneducated in the elementary matters of civics. The present-day world is organised with such elaborate and mystifying complexity that the fall of a bank in Los Angeles or the suicide of a Swedish industrialist agitates international business and sends its ripple of perturbation to the least known village in Surat. A single false step taken unawares by a prominent statesman enjoying the spell of office with the consent of the people, plunges the world into a war and its concomitants of savage destruction and untold anguish. There are problems, national and international, political, economic and religious, about which the humblest voter is asked to record his opinion in times of emergency. Protection or free-trade, gold standard or no, the New Prayer-Book or the time-honoured one, Independent Burma or Burma federated with India, national prohibition or only temperance,—these are problems which Pundits could expatiate upon in massive volumes bespattered with incredible foot-notes and disingenuous statistics. And yet it is the mass mind that finally decides how it shall be. Rightly or wrongly the world has gone past the idea (may be, it is only a temporary aberration) of the few ruling over the many; and the political philosophy that meets with the widest acceptance, (notwithstanding the Mussolinis and Pilsudskis and Stalins and Hitlers of the day) is that the supreme validity for government is the acquiescence of the mass mind. The mass mind as representing the integration

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of millions of individual adult minds may dodder and fumble, halt and trip on the path; but that is better than the stereotyped movements it may be subjected to by the machinations of a superior Robot, call him Dictator, King or Consul. In the world to be, the peaks of eminence will be fewer and fewer but the average stature will be higher than at any other period in human history. The masses will rise up, will have to be raised up, and the geniuses must bow down to commune in terms of strict equality and cordiality with the mass mind. The very basis of healthy government in the future will be the existence of an intelligent electorate. There can be no doubt that the seed-time of progress will have to be utilised in giving to the masses the minimum of education which under modern conditions they do absolutely need.

EDUCATION AND HAPPINESS.

The necessity of education is not merely public, but can be private as well. Education of the true sort can both humanize and spiritualise the beast in man. This essentially personal aspect of the utility and necessity of education was stressed by His Majesty King George V in his reply to the Calcutta University Address: "It is my wish, too, that the houses of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train; a higher level of thought, of comfort, and of health. It is through education that my wish will be fulfilled." It is of course understood that only that education which is rooted in the consciousness of the people can be productive of any tangible or lasting good. Once that is conceded, there indeed seems to be no limit to the waves and varieties of happiness that may impinge on and fascinate those who

have tasted the pierrian spring. The humblest of us has in him or her latent the capacity for art appreciation, the passion of communing with the fugitive beauties of nature, the urge to sing of things and ideas yet unattempted in prose or rhyme, or to play the meek Samaritan or the sister of mercy in times of woe and depression. Education may kill superstition and forms of traditional obscurity and cruelty. Not in legislative enactments like the Sarda Bill, but in universal healthy education—that way—real progress lies. Education will teach the masses the virtues of tolerance and economy, of temperance and co-operation, may be, also of birth-control and eugenics. A culture that will be a rounded compound of physical fitness, mental agility and efficiency, emotional sympathy and pity, and social constructive sense and accommodating temper—such a new culture will be erected on the foundation of universal adult education. Modern scientists and industrialists have done much to harness the imprisoned forces of nature to subserve man's convenience and happiness. The instruments of our material civilization require infinite care and tact in their handling. The locomotives, from the hand-cart to the aeroplane, which have bridged fabulous distances and linked far-flung empires; the minor amenities of life—the radio, the cinema, the cheap press,—that make life regain its rosy lustre after a whole day's unremittent toil; the economic checks against accident and ill-luck in the shape of insurances of every colour; the eugenic adjustments fulfilled by the contraceptives and the other psychological and psycho-analytic treatments to overcome the invidious influences of repressed complexes that can wreck married family life with diabolical

finality—instruments like these and so many others require skilled hands for proper manipulation and direction, and a true mass education, even if it may not teach everything, will put in the hands of the adult all that may be enough to enable him to seek help at the proper quarter when the hour of need comes. Civilization is no provincial or national thing; each individual must tap the barrels of inspirational achievement stored up in every part of the world to discipline himself to realizing the best in his life; civilization, indeed, as Professor A. R. Wadia remarked, is a co-operative adventure. Each is heir to the world's heritage. And education ought to explain what this heritage is and how one is to enjoy its distilled munificences. Education is the one authentic passport to the Kingdom of Happiness.

AIMS OF MASS EDUCATION.

The aims of mass education do not differ fundamentally from the aims of higher education. All education naturally has certain basic aims. In the first place, education aims at building up character. Character is a strangely misunderstood and variously defined term. For our purpose here it may be described as the shadow of an individual's past life and a forecast of his or her future life. Character is in a way the amalgam of repressed complexes, brought together and moulded by the stress of external life and the tumult of existence. Though the ingredients will be always there, the precise shape and constitution it may acquire will depend upon the environment. A healthy atmosphere of education is congenial to growth and fruition and arrangement along normal lines.

In the second place, education aims at instilling the genius for correct judgment in the minds of the pupils, young and old. The

capacity to distinguish between black and white, right and wrong, good and bad is certainly a type of genius and the best teachers ought to be able to fulfil this second important aim of education. Every moment the adult is faced with the eternal alternatives: shall I do this or not? Shall it be thus or that other way? Doing this, will I be saved or damned? The adult is called upon to make raid on the armoury of his or her knowledge every time he or she is beset with such doubts and the decision has to be arrived at with no further sanction than that of one's own judgment. The Tensor Calculus or the Quantum Theory or the phonology of Anglo-Saxon will be worthless in such contingencies and quite a different type of knowledge alone can help the adult in his or her extremity. The minimum of mass education must include in its aims the fostering of an almost infallible power of judgment.

In the third place, education should discipline the pupil (boy or adult, it does not matter) into thought and train him or her to express thoughts and ideas clearly and cogently. Language, said Carlyle, is the greatest of God-given gifts and education should see that this rare gift does not run to perverted waste as in people like Caliban and other cursers but is perfected as the greatest bond of sympathy and understanding, a sort of ether permeating the whole of humanity and making all feel and act as one.

Transcending these three objectives of education are others which, unlike the above, consider the individual in relation to society or community. Education inevitably increases social well-being and minimises the evils of unhealthy competitions and crude practices in material and spiritual affairs. The community develops balance and beauty and

yet the individuals are left free to distil out the essence of life. The wood is admirable in its elaborately knit unity; but the trees are vitally alive too, and each has its epic and its message. Right education ensures an apt equipoise of centrifugal and centripetal tendencies in the individual. Man and woman are taught to be aggressive, independent and self-reliant, original and unique, and at the same time to repress certain aspects of their ego and so to be submissive and co-operating and humble in the larger interests of progress. The claims of the individual, the home, the church, the State and the greater brotherhood of man are correlated and made to contribute to the maximum happiness of all. Even so high is the sacredness of mass education.

TYPES OF MASS EDUCATION.

The term, mass education, can mean one of two things. It may mean the education of the adult population of a country not originally educated in childhood and boyhood. Or it may mean the education of the adult population in the elements of civics and the secrets of healthy and happy life in addition to the bare literacy and perhaps vocational training acquired as children. The movement for both these types of mass education has been much in evidence in the Western countries since the beginning of the present century. In countries like France, America and England, the problem that faces the educationist is mainly to devise a machinery that would bring the blessings of the latter type of education to the masses. For, in those and other Western countries bare literacy is more or less universal. All that is needed is to give men and women, already engaged in particular professions, a course of "continuing education" that would train them in the duties and responsibilities of citizenship and

open their eyes to arts and sciences. In a word, "continuing education," as the American educationists make it out, aims at adding salt and savour to life which, with primary and vocational education alone could just maintain itself, dully and almost purposelessly.

In India, the problem is far more complex. Firstly, there are the millions of boys and girls of school-going age who have not yet been persuaded or compelled to study in state schools and receive a course of primary education in the Three R's and the rudiments of hygiene, rural science and civics. It is estimated that out of about forty million children in India only eight or nine million are actually at school, made up of a third of all the boys and one-thirteenth of all the girls. Our first task must be directed to see that at least all the children are educated properly to make the future world safe for normal and sensible government.

Secondly, there are those, also to be counted in their millions, who have had their ineffectual schooling in childhood but since then have completely relapsed into illiteracy. In most cases it may not be very difficult to reawaken in them interest in education and to foster the culture and knowledge of our time. But the older they are the more entangled in family life they become and will be less in a position to afford time to study. But the problem of educating them all has got to be tackled anyhow.

Thirdly, there are about two hundred and fifty million adult Indians who never went to a school and who have never worried about education. They are the real 'masses' of India. They include most of the agricultural farmers and the industrial labourers of the

day. They are miserably poor, unconscionably ignorant and addicted to drink, superstition, crude practices and false beliefs. The reclaiming of these men and women who make the bulk of the Indian population to the paths of sanity, education and progress is the most staggering problem before the educationists and patriots. The difficulties on the way of a solution are almost insuperable and the problem in its exact scale and ominousness has faced the educationists of no other country in the world. Foreign expedients and remedies and processes may all be studied with profit; but a mere copy of the same will not meet the situation in India. The way to future national salvation lies in differentiating the agencies of mass education for the three classes of people described above and then in integrating intelligently the results on the urgent issue of individual happiness, human progress and national solidarity and efficiency.

THE URGENCY FOR MASS EDUCATION IN INDIA.

Three factors make universal adult education for India not merely desirable and in a way necessary but positively a matter of the utmost urgency. First, the example of France, Russia, and to a lesser extent China, before the terrible revolutions in those countries broke up the whole fabric of society and uprooted long-established dynasties, should be an object lesson to us. The big gulf that separated culturally, economically and politically the intelligentsia from the working classes was in no small measure responsible for the colossal volume of resentment that in the end exploded as the revolution and scattered the ingredients of misery, terror and chaos. In India, too, there is at present a fundamental estrangement between the edu-

cated classes and the uneducated population. The uppishness of the former has evoked the disgust and distrust of the masses. Unless this dangerous gulf is bridged by means of universal adult education, it is only a question of a decade or two, perhaps even less, and India will witness the horrors of a violent revolution. When the masses are kept in ignorance indefinitely, the situation, even now dismally moribund, will develop into a regular gun-powder magazine and the forces of destruction will be let loose at the beck and call of an adroit leader of the proletarians who will assume power, but later exercise it to the detriment of all classes of people and against progress generally.

Second, it needs no emphasising here that without the education of the parent, the education of the child is well-nigh an impossibility. The surest way of attracting to our schools the forty million children of school-going age is to make their parents realize to a certainty the efficacy and necessity of education. And to do this latter is itself to educate the parents. If the parents are not educated, the children will neither learn nor will be encouraged by the parents to learn; if the children are not educated, the citizens of to-morrow will be as ignorant as those of to-day and their own children will be similarly averse to education; and thus the vicious circle will spin itself *ad infinitum*. That is why in California and other places parental education is made an active branch of the State Department of Adult Education.

Third, there is such loud talk of social and political reforms in India; but universal education is almost the *sine quo non* of social equality and political independence. I do not say that before universal education is actually accomplished, social progress cannot

be enforced by legislation or that we should not aspire and try to govern our own country. What I mean is that the ideal can be realized only with the advent of universal mass education. Till then the many will continue to be ruled by the few and social progress will continue to be clogged by reaction, ignorance and superstition. Education, in fact, is the rallying point for the social reformer, the political agitator and the religious evangelist. Mind, that is the highest emergent according to Professor Alexander, is the sole possession of man and that must be organized and sensitised and purified. Mind must be made to think and comprehend and formulate things. Once that is accomplished—and nothing less is the aim of education—man will undoubtedly have come to his heritage.

* THE QUADRUPLE BASIS OF MASS EDUCATION.

Mass education should embrace physical education, vocational education, cultural education and social education. *Physical education* aims at instructing the masses in the latent view-points affecting matters of personal health and hygiene. Cleanliness is next to godliness; a healthy body develops a healthy mind; sane eugenics are of the essence of progress from the primitive to the super-man. The masses are to be made to accept these principles and to translate them into action. Sex life, its implications, its perils and its possibilities are roundly to be explained also. How essential it is to keep the virility of the race yet ascendant must be impressed upon the masses. In a word, intelligent physical education should be made to ensure that the coming generations of Indians shall be strong, virile and normal.

The precise boundaries of *vocational education* cannot be so easily defined. By far the vast majority of adults receive no regular vocation or tuition at present. They just pick up knowledge as a matter of course and become adepts in their vocations by constant practice. The farmers, the factory workers, casual manual labourers, mere clerks, even brick-layers and blacksmiths—they all come under this category. Useful tips in making their professions yield a richer return or in lightening the labour may be offered to them by the agencies of adult education. New methods of cultivation, new appliances, fresh intelligence on manures or marketing or storing—such items of knowledge will do incalculable good to the adults actually engaged in the agricultural professions. On the other hand, there is a small minority of professionals made up partly of doctors, teachers, auditors, actuaries, lawyers and the like so-called learned professions. These latter have necessarily to undergo a special course after a bit of collegiate education, and therefore their education does not properly come within the purview of mass education.

Cultural education is a vague term also. It is undeniable though that it includes a study of the arts and the cultivation of an aesthetic taste. Literature, history, philosophy, archaeology, and allied subjects generally contribute towards the assimilation of a fair culture. It is not enough that the body is healthy and the bank account quite respectable; the human soul, feeding on intuition, imagination and emotion, should not be starved out but must be chastened and trained to see the Infinite and Absolute everywhere and to feel uplifted, high in heart. Literature,

music and philosophy are agencies that admirably give us glimpses of the Great Beyond and even of the earth, reveal mysteries that mostly lie hid from view. I need not labour this point further.

Lastly, *social education*, which may be conveniently defined as that aspect of education which fits men and women for successful group membership, comes in handy to forge an essential unity amidst the fascinating diversity of the individuals making a community. These groups are of all kinds and of all sizes. There are the spiritual groups—the Hindus, the Parsis, the Buddhists, the Muhammadans, the Protestants and Catholics, the Sikhs et cetera. There are the small

(To be concluded).

associate groups—the clubs, the societies, the villages, the trade unions, the guilds—and the bigger federated groups called by the names of states, cities, commonwealths, empires, and the League of Nations. Membership in any of these groups entails particular responsibilities and assures specific benefits and rights. One's claims to two or three different groups at one and the same time—say a conflict between one's duty to one's church and duty to one's State—may puzzle one's wits inordinately. In all such cases the individual's judgment is the supreme and final validity for action. And social education trains the individual to exercise his judgment both promptly and properly.

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THE VISION OF THE EAST.

BY SWAMI JAGADISWARANANDA,

Mysore.

LIGHT, solar or celestial, has always come from the East, and, in the words of Professor Tyndall, it will come from the East in time to come. Whether the twain meet or not the vision of the East has been the vision of the West. And it is a special dispensation of Providence that the East is the privileged mother of all world religions and still more significant is the supreme fact that all the prophets of the East are unanimous in their message. The Gospel of the East is essentially one as East is one. From the very morning of history down to the modern age, an eternal succession of prophets and apostles have appeared in the different countries of the East and lived and talked the one message—the message of the spirituality of life and the divinity of man. This is the greatest contribution of the East to the world at large.

What interposes between the East and the West is the two-headed octopus, imperialism and capitalism. The West, with its sackful slogans of nationalism and rationalism, has made man the cog-wheel and God, the State machine. Maimed and mutilated of one eye, hand or leg, she is today on the verge of cosmic defeatism and disillusionment, Russian communism, British imperialism or American capitalism is a religion like that of the French Revolution with the god of economic determinism and Marx or Napoleon as its prophets. The Western motto that economic solidarity is the ultimate panacea for all national or international troubles is not true, has been sufficiently justified by the modern crisis. Something else is needed which the East alone

can contribute. Hellenism and Romanism and their child, Europeanism, in the words of R. W. Livingstone, can give no more to us than beauty, liberty, directness, humanism, sanity and many-sidedness. The original vision of the West, according to the Book of the Holy Grail, was the same as that of the East to see life as a spiritual adventure whose goal is fellowship of all men through God. Ancient Greece had also the vision of "one who is Good above all good and Beautiful above all beauty." "East and West have touched and passed each other in the twilight of mysticism and neo-platonism of Alexandria before the tribal vultures fall on the ripened corn-fields of Roman peace and Eastern skies are stabbed with the scimitar of Islam."¹ But the spiritual vision of the West has been obscured totally by the worldly vision of Mammon. If the West ignores its original vision and squanders the inheritance of the East, it will vanish as the Mastodon, leaving the bones of its civilization strewn along the Hudson, the Thames and the Seine. Rome, Egypt, Babylon, Assyria, Greece and her contemporaries, where are they now? Gone in the night of destruction and chaos! The world is green with their graves, graves of cities founded in jungles, empires that have sunk to grass-grown tumuli. The past of the East is a living past not sunk with Babylon nor crumbled with Chaldea nor embalmed with Egypt with the shadows of her hidden tombs. "The values of the East and West," says L. Adams Beck,² "do not clash. They are supplementary and interchangeable; and it will be well for the world when it is

fully realised and there is free circulation of thought. The fate of a nation is her soul. Her literature is her intellect. Nations who do not meet on these grounds cannot understand each other and understanding is the most vital need of the present day."

The world is out of gear today and the Boastful Iron Messiah of Moscow cannot save her without the co-operation of the East. And in order to save itself from imminent ruin, the West must use the mirror of antiquity and learn to foresee the rise and fall of empires. For, to go forward, we must go back and learn from the past the lessons that apply to the future. The West is perfect in her outer life which the East must learn from her and the West in order to balance her outer life must learn the ideals of inner life from the East. When the inner life is destroyed at its very source the world of human brotherhood is nothing but a hollow shell whose reverberating contacts sound the knell of its racial doom. All the teaching of the East from India to China is the teaching of comprehension and synthesis. The greater comprehends the lesser which it has engendered. The way of the East is the way of the Christ and the Buddha Laotze and Confucius, Mohamed and Mahavir, Sankara and Krishna, Rama and Chaitanya, Zoroaster and Nanak—the way of the universal spirit. The way of the West is the way of the self of things as they appear to be, the way of Lenin and Stalin, Kaiser and Caesar, Bismarck and Napoleon and the Tower of Babel which is building in Moscow, the way of materialism and mechanism without the vital urge of God whose name is love.

The insurgent and adventurous spirit of the West engaged in reaching out, exploring and

colonizing, trading and empire building, had no time for leisure. It is now high time that the Mammon mind of the West and the Eurasian mind of the modern East, both in the brink of immediate collapse, should listen to the appeal of the ancient East still ringing in silence and solitude, in the orchard of wisdom and maturity. The tragedy of the West lies in the fact that it makes average men a Robot herding with its fellows in the jingle of factory and tenement, in the speedy pursuit of the creation of pleasures making life artificial and external like a machine, and society a market place or Armageddon. The danger of modern civilization is the danger of everydayism, of world acceptance not of the world that is but that appears to be. And the religion of the machine civilization to make the dollar a god, routine a religion, to worship Him with our clothes, our habits, to bring before His shrine the offering of our business hours, our conventional sabbaths, our social pursuits and pet indulgences. Nervous strain, muscular tension and electric speed and activity are their *mantra*, for the West is totally unprepared for the coming of the leisure-state. No leisure and recreation, but leisure for life is not the motto of the idler and the dilettante dreamer not the privilege of the few but a necessity of life for all. The cult of newspaper pedestalism and the stage has for the West become a temporary shelter from the draughts of doom and the bleak levels of oblivion.

Prof. John Dewey,³ the social philosopher of America, beautifully handles and humanises the philosophy of life and emphasises the ideals of leisure which are, according to him, moral necessities of life. Stillness of mind is the *summum bonum* of leisure, for in stillness lies the true freedom and power of life.

Listen to the heavenly voice speaking to Job: "Be still." Christian mystic, Hindu Sanyasi, Buddhist Bhikku, Muhammadan Sufi, Chinese sage, Alexandrian gnostic, Hebrew Rabbi and Zoroastrian and Persian Magi have preached the gospel of stillness which Prof. William James⁴ calls "relaxation of mind." For, in the stillness which is the rest of the soul from earthly encounter and the clamouring insistence on human affairs, insight and intuition are born. Intuition does not come haphazardly, but is the result of profound contemplation. You must unseal the spiritual forces within us that are struggling for an outlet by reducing a bit the rush and bustle of outer life. By entering into ourselves we may contact with the divinity within, the superabundant, overflowing, ever freshly springing-up of love, of one which is the symbol of God himself.

Throughout the East, wisdom has anticipated death by learning to live in the Eternal Now. This is the true meaning of rest. For the rest of the sage as Chuang Tzu, the Chinese philosopher, points out, is not what the world calls rest. His rest is the result of a calm state of the mind. He compares the mind of the sage with stillness which gives the accuracy of the water level. "And if water derives its level from stillness how much more the stillness of mind! The mind of the sage being in repose becomes the mirror of the universe, the spectrum of all creation." Sir J. A. Thomson, in an address before the British Association, once confessed that during his life-time devoted to original research, the solution of his most difficult problems had come to him when he had emptied his mind of all problems and let it remain vacant. For the great thoughts to rise out of the subliminal self over the threshold of consciousness, it is necessary that not only there should be a vacant mind but

a sub-conscious mind. Thus if you would know life in all its aspects, in its activities, in its wholeness, you must rest in death which to us, moderners, who still make our appearance in the world of time and space, means suspension of Becoming, and the entering into the state of Being. There we are raised to a mental plane of ecstasy in a perfect union with the Absolute which is compatible with the work in the world and the same is the mystic's 'peace that passeth understanding.' This is Buddhist *Nirvana* and Hindu *Samadhi*. This is expressed by Jalaluddin Rumi,⁵ the greatest Persian mystic, in this way: "At morning time a moon appeared in the sky and descended from the sky and gazed on me like a falcon which snatches the bird at the time of hunting. That moon snatched me up and coursed over the sky; when I looked at myself I saw myself no more because in that moon my body became by grace even as soul. When I travelled in soul, I saw nought save the moon, till the secret of the Eternal theophany was revealed. The nine spheres of heaven were all merged in the moon. The vessel of my being was completely hidden in the sea. The sea broke into waves and again wisdom arose, and east abroad a voice, so it happened, and thus it befell."

The disease of the West is the eye disease of ophthalmia. The dust and grit of industrial processes have set up inflammation and growth of a film. And the first professor to call in is not the professor of poetry, nor the art-master but the medical officers of spiritual health, the world teachers. They saw also the bodily beauty and enhanced it following the law of eurythmics. They cleaned it from dirt and pollution and bade it stand forth as the shining symbol of the spirit that informed it. Their last way to propose man to the recognition of

himself is the identification of himself with a Cosmic Law. The Western mania for the urbanisation of society and standardisation of life are not conducive to inner progress, for life is an evolution and society a growth. In order to renew and replenish them you must increase emphasis on self-development of the individual which alone can maintain a collective progress. The wisdom of the East is to make room within oneself to pass from the narrow world of Becoming to the infinite universe of Being 'where there is nothing that I am not and nothing that is not I.'

One transcendent gift of the East to the world is the apple of Eden that has ripened to the fall. This mellow fruit of long experience and slow maturity is offered to the Westerner who has never been within and whose race memory is but remotely connected with paradise. It is the challenge of the serener aspect of Being to the turbid and aimless powers of Doing: What are you doing? Where are you going? And those who have accepted the challenge and eaten of the apple will see the world through different eyes. All that is most intelligent and sensitive in modern criticism and modern review is beginning to apprehend and take note of the subtle change in the attitude of the West towards the East. "The Utopian project of the Messiahs of Mammon and the Alpine stakes to bind the nation on economy or political uniformity" says E. W. Strutford⁶ "is a day dream unless the anti-Christ super-men of the machine age accept the discovery of the East that spiritual bonds are stronger than those of forced interest and that is one of the untold possibilities for the healing of nations without which there is no salvation for the world."

From time immemorial the oriental soul has

been creative and contemplative and has grown through progressive revelation. Dr. Kenneth Saunders⁷ sums up the soul of India which is the very source of oriental spirituality as follows "This then is India's priceless gift to humanity, a belief that unseen and intangible values are stronger and more real than the things of sense and to this her philosophy with its unshaken conviction that there is one behind the Many, One alone permanently real bears witness."

The genius of the East is essentially spiritual and the final goal of the ideals of the East at the end of life lived to the full is in the words of Plato "always the life of inactivity, of inward stillness, of solitude and aloofness in which the 'world forgetting by the world forgot' he finds his heaven in the lonely contemplation of the Good." "Find them, cultivate them, anchor yourself to their strength alone and decay and death can have no meaning for you."⁸

The vision of the East is to build a cosmopolis on earth with a central cathedral on the portals of which will be engraved "There is no religion higher than Truth." In that central shrine, the East and the West will meet in common worship. The East is not likely to listen to the siren call of the hedonist any more than it will heed the academic prunes and prisms of the humanist. For our whole attention is concentrated on the sound of the waves of Western progress breaking against the immemorial barriers of national self-sufficiency and spiritual aloofness. The East counsels retirement from the strife and strain of material progress as far as practicable in order that we may fight the battle of spiritual progress more energetically and efficaciously, holding with the Buddha

that one may conquer a thousand men in battle but he who conquers himself is the greatest victor.

India of great past and of still greater future is the home of the wisdom of the East, is the dove-cot of the spirit of the East. India and consequently the East of the future will be established not in the crafts and schemes of her political parties but in the faith which "kindles men's hearts a flame of undying song." And faith which the Rishis of the Vedas and seers of the Upanishads and the prophet of Islam and the Christ of Gallilee have all realised, needs the nurture of solitude and self-discipline before the hour of revelation dawns. For the builders of the East of tomorrow the first essentials of a true creative activity are in the words of Rabindranath Chattopadhyaya "each moment when we feel alone in this great world of rush and riot, is as a jewelled stepping stone which leads into the House of Quiet. Within it dwells the ancient seers, beyond unreal griefs and cares, beyond unreal smiles and tears, beyond the need of chant and prayer."

Politics, education and all things that matter were based upon religion in the ancient East. And religion is not a routine either of psalms and prayers or observances or obedience to any will but that of God within, for true religion is a life lived fully from the individual centre to the cosmic circumference. "It lies", says Okakura,⁹ "in that vibration of peace that beats in every heart, that harmony that brings together emperor and peasant, that sublime intuition of Oneness which commands all sympathy, all courtesy to be its fruits. These things are the secret energy of the thought, the science, the poetry and the art of Asia. Torn from their tradition, India made barren of that religious life which is the

essence, for her nationality would become worshippers of the means, the false and the new."

The vision of India to be is more clear in the prophetic lines of the greatest of her poets, Rabindranath Tagore.¹⁰ "I seated her upon a car of triumph and drove her from end to end of the earth, conquered hearts, bowed down at her feet and shouts of applause rang in the sky. Pride shone in her eyes for a moment, then it was dimmed in tears. "I have no joy in conquest" she cried, the woman in sorrow. I asked her "Tell me whom do you seek." She only said "I wait for him of the unknown name." Days passed by and she cries "When will my Beloved come, whom I know not and he to me known for ever."

"Wider interpretations of the lessons conveyed by history is the need of the nations" says J. S. Hoyland.¹¹ "World history should be studied as the life history of humanity and national history as the record of a particular contribution to the welfare of mankind as a whole." The West as well as the modern East must learn the lessons of history of the ancient East and put into practice in individual as well as collective life. The forces of indiscipline are led loose. Youth, whether in the new-born nationalisms of the East or the new made democracies of the West, is clamouring to come to its own. Without training, without sense of responsibility, without patience, without vision beyond a vague image of national and economic liberty which draws those who follow into the desert, the blind crowd presses on. National freedom, economic independence is not so much an ideal as a necessity. For the world needs a free and self-governing India or China when

they will be more capable of making unique contribution to the building of the cosmopolis and unity in diversity of the human race. The ancient East can make the greatest contribution to the unification of humanity in the real world of religion and establish the universal brotherhood of man.

Once more the wise men of the East will set out to follow a star shining over the cradle of a new-born child. Gandhi and Arobinda, Ramakrishna and Vivekananda are the first pioneers no doubt. And they will bring with them the precious gift for which the world has waited overlong: from India the vision of Being that in the middle of change and impermanence wears in life; from China the gifts of the art of living which comprehends all the arts in one; from Japan

the gifts of self-control, individual and national, and the awakening of the creative conscience which beats us, despise, nothing that is old and reject nothing that is new. *Hari Om.*

- 1 "The Vision of Asia" by L. Cranmar Byng.
- 2 "The Story of Oriental Philosophy" by L. Adams Beck.
- 3 "Experience and Nature" by John Dewey.
- 4 "Talks to Teachers" by Prof. William James.
- 5 "Persian Mystics" by F. Hadland Davies.
- 6 "History of British Civilization" by Esme Wingfield Strutford.
- 7 "The Heritage of Asia" by Dr. Kenneth Saunders.
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OUR SYSTEM OF EDUCATION—WHAT IT IS AND WHAT IT OUGHT TO BE.

By MR. S. VASUDEVAN, M.A.,

Mysore.

A CAREFUL study of the present system of education in the light of modern thought will reveal many of its defects, some of which are indeed serious. Let us study some of the glaring drawbacks.

Firstly, it is dogmatic in its character. Everything is accepted by the pupil on the teacher's authority; and what is worse, if a student makes bold to question a statement of the teacher's, more often than not, he receives a good snubbing. The pupils are now made passive recipients of ready-made knowledge. The dangers of this sort of indoctrination are obvious. The children grow to be docile, always depending on others' decisions. Other people should think for them and arrive at conclusions. This sort of intellectual authoritarianism has died a natural death, and modern thought increasingly bases itself upon internal authority rather than on external one. So "Look, think and judge for yourself" should be the watchword, instead of "Listen and take it from me." In this connection, it may also be pointed out that our pupils lack the attitude of critical-mindedness. For instance, we often see our pupils taking everything in print for gospel truth. We should encourage the boys to criticize the statements in print rather than to accept them blindly. The enquiry as to the whys of things, the questioning attitude and the critical faculty in our pupils should be developed.

Secondly, there is a big gap now existing between education and life which has to be

bridged over. There is absolutely no connection between what the child is found interested in outside the school, and what he is taught at school. So, we have to create an artificial atmosphere in the class-room, and force the child through the curriculum, whether he likes it or not. It is high time, we evolved a curriculum with due consideration to what the child will participate in whole-heartedly. This will ensure the willing co-operation of the child in the education and everything can be taught in a "Play Way." Our present system of education is not suited to the special needs of our children. If education is accepted to be a preparation for life, we should find out what the child must know in order to discharge his duties effectively as a citizen. But we are at present so fond of subject-matter as such that we forget to see whether it is really useful in real life. We should stop mere imparting of subject-matter, but should present life situations to the child and make him tackle them. We should teach nothing unless and until the child feels the distinct need for it in tackling the situation successfully. There are certain worth while habits and attitudes which cannot be developed by the mere forcing of subject-matter. Take for instance, kindness. This cannot be developed in the pupils by talks on kindness. We should organize such situations in the life of the child at school as call forth the quality of kindness. Besides, subject-matter as such has no use except when seen in relation to life-situations. Dr. Kilpatrick even goes to the extent of

defining subject-matter as "ways of behaving." The emphasis should be laid on conduct rather than on information for its own sake. If this is done, we shall not find graduates not knowing how to behave in society.

That the present system of education is too much dominated by examinations is another defect. As a matter of fact, our education is examination-ridden. The "examination tyrant" holds full sway in the field of education, so much so that only those things which are most amenable to examination are taught in the class-room. We neglect certain important items of knowledge for the simple reason that they cannot be examined in. "The examination no doubt tends to intensify one of the greatest evils—that of starving the child's activities, of making him helpless, apathetic and inert." Thirdly, the effect of the present system of examination on the examinee is a well-known enervation of mind and an almost incurable superficiality. Finally, examinations "tend to paralyse the powers of exposition." For, in the examination room, the pupils are asked to explain things to the examiner who is already well-informed upon the topic. Thus they convey it in the briefest possible form which will not be understood by one who is new to the subject. So, our examinees are found in every-day life not able to express themselves clearly to those who are not acquainted with what they have to say. In short, the examination system has carefully trained them in the art of unintelligibility. There is another domination over the course of studies in the different grades of education. Elementary schools are dominated by the high schools, and the high schools in their turn are expect-

ed to meet the demands of the University. This sort of domination must be removed, sooner or later. The elementary school and the high school must be separate entities by themselves.

Our education, as carried on at present, does not allow for individual differences. We teach the class as a whole, thereby assuming that all are of the same mental calibre. Really we meet with a heterogeneous group of pupils with social distinctions, differences in culture, back-ground and intelligence. True education must take into account these individual variations.

The present system of education is out of date. As a matter of fact, it has undergone little change in the past few decades. We now seem to believe in a static unchanging world. We believe that we must at all events know what our fathers or our grand-fathers before us knew. Our times are changing and these changes make new demands on education. So, our education must correspondingly change. But, unfortunately, our curriculum is not flexible enough to meet the demands of a changing civilization.

Though our country is essentially agricultural, the course of study does not have an agricultural back-ground. What is worse is that there is a notion among most of us that once we get ourselves educated, we must despise all manual labour. In the interests of the country, this contempt for manual labour must be wiped out from the minds of our pupils. Our children must be made to realise that tilling the soil is as much worth trying as writing a piece of poetry.

The pity of it is that we still go on with the present system, its serious defects notwithstanding.

REVIEWS AND NOTICES.

JUNIOR FRENCH POETRY—COMPILED BY F. M. FORREST—ILLUSTRATED BY MARGARET LEE THOMPSON—J. M. DENT & SONS—Price 1s.

This is a daintily got-up book of French poetic selections for the very young. Sixty-eight little poetic pieces (printed in attractively bold type), five fine full-page illustrations, phonetic transcriptions (in the I. P. A. notation) of the first fifty-four pieces, and a vocabulary of the more difficult words make up the contents of this pleasant little manual. The poems are very easy ones, being mostly old folk-songs and extracts from simple French poems that would readily appeal to the *petits*. The inclusion of phonetic transcriptions would help the teacher in guiding the young ones in the reading and the recitation of the poems. A great deal of the charm of all poetry depends upon its being read aloud or recited. The need for the correct phonetic evaluation of poems being so great, it was very wise on the part of the compiler to have included phonetic transcriptions in a scientific script.

AFRICA—A GEOGRAPHY NOTE-BOOK: BY S. J. B. WHYBROW, B.Sc. (ECON.), LONDON. (J. M. DENT AND SONS, LTD., LONDON).

The book is useful as a map-study of geography. The aim is to show facts in map or diagram form. The notes are concise and clear and the tables as well as maps are very useful.

SANSKRIT-TAMIL DICTIONARY (BRAHMA-SAHITYA LIBRARY PUBLICATION SERIES, NO. 4)—COMPILED BY N. E. VENKATESA SARMA—PUBLISHED BY N. E. DURAI-SWAMI AIYANGAR, KUTTAMBAKKAM POST, via. POONAMALLEE.—PP. 118—Price Rs. 2-8-0.

This Dictionary is intended to be useful to those who seek to learn easily the meanings of Sanskrit words and roots in Tamil. The Sanskrit words are given in bold Devanagari type with their *lakshanas* indicated by symbols in smaller type and are followed by their Tamil meanings and an indication of the great works in which they most prominently occur with the appropriate significance. The roots are made clear and the preface gives a list of the symbols and their meanings. It is certainly an improvement, as is claimed, upon the previous Sanskrit-Tamil Dictionary with the words printed in Grantha characters which was not only very elaborate, but contained elaborate and diverse meanings of words and their special scientific and other connotations and was besides priced perhaps a little bit too high for the reader of average means. This book contains a number of words not included in the previous publication and their roots, antitheses, implied significance and other features that should be studied by the scholar. Its quarto form may be felt as an inconvenience by some, but its value and moderate price make it a good help for all Tamil students of Sanskrit. We strongly recommend the book to all pupils in our secondary schools, who take Sanskrit as their second language.

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THE EDUCATIONAL REVIEW.

The offering of prizes may not be the best means of drawing out poetical genius, but the recent decision of His Majesty the King to offer a gold medal and a silver medal each year for poetry in the English language published in volume form within the Empire by British citizens will be welcomed by all lovers of literature. The following Committee has been appointed by the King to act as judges: Mr. John Masefield (Poet-Laureate), Chairman, Mr. Laurence Binyon, Mr. Walter de la Mare, Prof. Gilbert Murray, and Mr. Y.A. Richards, M.A. A small Sub-Committee will also be appointed abroad to recommend books from India, the Dominions and the colonies. It is purposed to award the medals towards the end of each year, for works published during the preceding year. The first awards will be made in 1934 for work published during 1933. A special feature of the awards will be that they will be given only to those who are below thirty-five years of age and usually to the first or second book of verse. There is too much of the desire in the world to honour those who are already well-known and the King has set an example in exhibiting this wish to encourage those who are still young and who can be expected to benefit by such prizes. The Committee is naturally empowered to withhold any recommendation for the medals in any year in which they consider the work submitted is not of sufficiently high standard. All communications in this regard should be addressed to the Poet-Laureate in England.

We are not surprised that the dissatisfaction with educational conditions in Bengal, expressed in different quarters, has culminated in the convening of an Educational Conference by His Excellency the Governor of the Province. The Conference was attended by some of the most eminent representa-

tives of education in Bengal, including two ex-Vice-Chancellors of the University, Sir Jadunath Sarkar and Dr. W. S. Urquhart. Considerable dissatisfaction was expressed at the poor standards of the examinations in the province as is evidenced by the poor success of candidates from Bengal in all recent competitive examinations. It was resolved that Secondary Education in Bengal should be entrusted to a separate Statutory Board and the present dual control between the Education Department and the University should come to an end. The absence of a technical bias in education, the admission of a large number of students into college classes who are really not fit for University education, the elaborateness of University constitutions which prevent teachers from devoting themselves to their legitimate work—such were among the subjects which were discussed at the Conference. We hope that as the result of the deliberations of this Conference, an impetus will be given to the progress of education in Bengal and it will not be said any longer that the examinations in the province very often represent the lowest academic standards in this country.

We regret very much to notice that there has been trouble at the Indian Institute of Science in Bangalore. It is surprising that the members of the staff should not be pursuing their work in peace and harmony and there should be parties among the teachers based on

provincial considerations. If press reports are to be believed, there are two sections among the staff, the members from Bengal and Bombay forming one group and those who belong to South India forming another. Provincial jealousies are as bad as communal bickerings and at least a Temple of Science should be free from such unpleasantness. There should be no feeling of creed, colour or race, in an institution devoted to the pursuit of Science, otherwise, there is not much chance of the institution making a reputation for itself in the intellectual world of to-day. The Indian Institute of Science enjoys the great advantage to-day of having a high-souled and patriotic Indian at its head and if the presence of such an eminent and enthusiastic scientist as Sir C. V. Raman will not make the staff work in co-operation, there is great danger for the future. We hope wiser counsels will prevail and the work of the institution will not be allowed to suffer from such petty quarrels so discreditable to men of science more than to others.

It is a widely prevalent error in many quarters that elementary education is more necessary to this country than higher education. In the course of his recent Convocation Address to the Patna University, Dr. Paranjpye did well in attacking this popular fallacy. There is no conflict between the two, as is often imagined, even in the matter of financial patronage. While it is absolutely essential that the

Indian Institute
of Science.

Education in
Bengal.

Elementary vs.
Higher Education.

educational policy of a State should aim at the universal spread of literacy, it is also essential that there should be adequate training in a country for cultured leadership. Mere literacy can be of little value if there are not outstanding individuals in the country who can be expected to guide popular opinion and lead it to channels of usefulness. It would therefore be a fatal mistake, if people fall into the trap of the enemies of the country who apparently feel that the presence of a large number of highly educated people may be a matter of some inconvenience. Intellectual illumination in the higher sphere, is as much a matter of serious concern to the nation as the spread of elementary education among the masses. You will otherwise be successful only in producing a tree which will show no sign of flower or fruit. The educational system must be broad-based, but its culmination is in the production of a few individuals capable of being leaders in every sphere of national activity.

We offer our hearty congratulations to the University of the Punjab on the occasion of its Golden Jubilee. Founded in 1882, the University has now existed for more than fifty years and has just celebrated its Golden Jubilee, the ceremony having been delayed by more than one year owing to various circumstances. The recent appointment of a University Enquiry Committee might have spread a wrong belief in the minds of the public that

something was seriously wrong with the affairs of the University. The publication of the University Enquiry Committee's report must have convinced the public that it was not so. The University had not kept pace with recent University legislation all over India and communal bitterness which exists in a particularly aggressive form in the Punjab had also invaded the atmosphere of the University and caused havoc in many directions. The Punjab University has much good work to its credit including valuable teaching by the University itself in Arts and in Science. We are very pleased to find that the Jubilee Memorial will take the form of a building for the University Union. It is already the centre of much useful social life at the University and the possession of a home for itself should go a long way to enhance its importance.

It will be remembered that there was a visit of English school boys to India during the winter of 1930-31. The visit was a great success in enabling the students to obtain personal knowledge of the conditions of an important part of the Empire. It is proposed to send another batch of British public school-boys to India for tour in the month of January. The object of the tour is to give the boys an opportunity to acquire some first-hand knowledge from varied countries within the British Empire. The party is to arrive on the 18th January and has a little over two months at its disposal. We regret it has had to omit South

Tour of English
School Boys.

India and Burma from its programme. The knowledge which they can gain is of course bound to be cursory but there is no denying the fact that it will give a splendid opportunity for some considered impressions of the different sides of the Indian life. We hope these young representatives of England will learn a little of the history, natural and artificial beauty, vast resources in institutions and the administration of this land and will also understand to sympathise with the life, works, ideals and recreations of the millions of its people.

In the course of his recent Convocation Address at the University of the Punjab, Sir Shadi Lal on Education. Shadi Lal made some

striking remarks regarding the educational system of this country and the present unrest and discontent. He had no hesitation in attributing much of the present trouble to economic causes and he suggested that it was for the statesmen to do all they could to neutralise the potentiality of political crimes by dealing constructively with the root causes of the political discontent. Besides pleading for the reorganisation of the present system of University education, he was anxious that fresh occupations should be found for the graduates of the Universities and they should get fresh outlets for their energies. It was the duty of the State to give serious consideration to the economic development of the country which may lead to the establishment of new industries providing employments for our graduates.

He also stressed the need of imparting education through the medium of the vernacular. Sir Shadi Lal has been very actively associated with the educational affairs of the Punjab for the last several decades and his words deserve special consideration.

We congratulate the authorities of the Andhra University on their having been able to establish a College of

Technology. His Excellency the Governor of Madras inaugurated the institution the other day at the last Convocation of the University at which a thoughtful address was delivered by the Honourable Mr. Justice Venkata Subba Rao. We are glad to learn that the donation promised by the Maharaja of Jeypore of a lakh of rupees per year has been placed on a permanent footing by the execution of a trust deed in accordance with which the amount will be paid every year by the state. The conditions accompanying this trust are such that they cannot be objected to by the University in any manner. We hope that the establishment of this new institution will mark a new era of progress in the history of the University and will be welcomed by the area which the Andhra University seeks to serve.

We congratulate all those concerned with the recent All-India Educational Conference on the success which has attended their efforts. There were a fairly good

All-India Educa-
tional Conference,
Karachi.

number of delegates from various parts of India and the proceedings were conducted by the President, Nawab Sir Syed Ross Masood, though he could be present for only the opening day and the actual sessions were presided over by Principal P. Seshadri. In the course of his interesting Presidential Address, Nawab Sir Ross Masood pleaded strongly for the employment of vernaculars as media of instruction. He was naturally for avoiding making Indian education a mere copy of the models of foreign countries. He was also anxious that more liberal provision should be made for technical education in all stages of educational progress. The Conference had the advantage of having as the Chairman of the Reception Committee, the Mayor of the city, Mr. Jamshedji Nasserwanji, who took considerable interest in the proceedings of the Conference and had ideas of his own regarding educational matters. An important development in the history of the Conference is the alteration of the designation of the All-India Teachers' Federation into the All-India Federation of Educational Associations, a title which will perhaps furnish a wider basis for all those interested in educational development to come together on a common platform. South India was represented very ably at the Conference by Prof. S. K. Yegnanarayana Iyer, the President of the South India Teachers' Union.

We confess to a sense of disappointment with the contents of the Convocation Address delivered by Sir Tej Bahadur Sapru at the recent annual function for the conferring of degrees at the University of Allahabad. It was conceived in a most pessimistic vein and was not calculated to rouse any enthusiasm in the minds of his young hearers. He was apparently under the wrong impression that the purpose of University education was to enable young men to earn their livelihood. He thought that Universities in India were not much of a success, because there were a large number of the educated unemployed. His anxiety for making education a matter of bread and butter was so great that he wondered whether there was any benefit in the production of a large number of men of culture by the Universities of India. It is surprising that Sir Tej Bahadur is not able to realise that the value of culture cannot be judged by its money-getting power and Universities cannot be failures merely because the social and economic values of to-day do not find it possible to give adequate material recognition to those who are educated in our Universities. Economic distress is bad enough for a country, but there is nothing more fatal to a country and its ultimate future than the absence of an intellectual and cultural life.

Sir Tej Bahadur
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