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we in this country have confused education with the acquisition of knowledge and interpreted knowledge itself in a singularly narrow & illiberal sense. To give the student knowledge is necessary, but it is still more necessary to build up in him the power of using his knowledge. It would hardly be a good technical education for a carpenter to be taught how to fell trees so as to provide himself with wood & never to learn how to prepare tables, chairs & cabinets or even what tools were necessary for his craft. Yet this is precisely what our system of education does. It trains the memory and provides the student with a store of facts & secondhand ideas. The memory is the woodcutter's axe and the store he acquires is the wood he has cut down in his course of tree felling. When he has done this, the University says to him "We now declare you a Bachelor of Carpentry; we have given you a good & sharp axe and a fair nucleus of wood to begin with. Go on, my son, the world is full of forests and provided the Forest Officer does not object you can cut down trees & provide yourself with wood to your heart's content." Now the student who goes forth thus equipped, may become a great timber-merchant but unless he is an exceptional genius he will never be even a moderate carpenter. Or to return from the simile to the fact, the graduate from our colleges may be a good clerk, a decent *vakil* or a tolerable medical practitioner, but unless he is an especial genius, he will never be a great administrator or a great lawyer or an eminent medical specialist. These eminences have to be filled up mainly by Europeans. If an Indian wishes to rise to them, he has to travel thousands of miles over the sea in order to breathe an atmosphere of liberal knowledge, original science and sound culture. And even then he seldom succeeds, because his lungs are too debilitated to take in a good long breath of that atmosphere.

The first fundamental mistake has been, therefore, to confine ourselves to the training of the storing faculty memory and the storage of facts and to neglect the training of the three great manipulating faculties, viz. the power of reasoning, the power of comparison and differentiation and the power of expression. These powers are present to a certain extent in all men above the