



Not for nothing is the country's service being taken up by groups of young sacrificers, hard as steel and yielding like the willow. Verily the spirit is moving the waters—and it is a high privilege and rare blessing to have been born in this generation.

—G. C. Bose.

## OUR MOTTO

प्रणिपातेन                      परिप्रश्नेन                      सेवया  
By Reverence :                      By Questioning :                      By Service :

To advance the cause of learning is the duty which our University lays upon us. She bears before us a standard inscribed "The Advancement of Learning". This inscription defines her aim. We may hope that in some degree it describes her achievement. At any rate it confronts us with our duty. We can justify our existence as a College only on the ground that we march under that standard, that we exist for the advancement of learning. Humbly do we take this ground, not as men who desire to vaunt themselves, but as men who are smitten with reproach before an ideal in whose presence their efforts stand ashamed. None the less, however, must we take it boldly, for it is only in the strength of a great creed manfully confessed that we can hope to achieve even the least portion of what must be our purpose. Here then, in the motto of our University, is described our aim : in what spirit, with what temper, by what means, must we strive to achieve it ?

### By Reverence

True learning has no greater foe than irreverence whether it be for ourselves, for our teachers, or for the Great Source of light and truth. Self-respect, docility, worshipful reverence for God, define the primary characteristic of the true seeker after knowledge. Such an one will have a high sense of his dignity as a human being, a belief in the value of the intellectual powers with which he is equipped, and in the power of the knowledge which it is his to acquire.

Youth should be awed, religiously possessed

With a conviction of the power that waits

On knowledge, when sincerely sought and prized.

But with self-respect must be combined docility, obedience to the teacher, reverence towards God. The seeker after knowledge will revere himself in lowliness, else will he obtain only the knowledge that puffeth up, and not the knowledge which edifieth.

“Where there is no reverence”, says a learned Rabbi, “there is no instruction.”

Knowledge is of things we see ;  
And yet we trust it comes from thee,  
A beam in darkness ; let it grow.  
Let knowledge grow from more to more  
But more of reverence in us dwell.

### By Questioning

The student is an enquirer, he learns by questioning. He will have nothing to do with the apathy which does not care to know, or the cynicism which thinks that there is nothing worth knowing and he will strive to rise above the prejudice which is content with its no-understanding or mis-understanding. He believes in the value of knowledge, and is energetic in his efforts to acquire it. His questioning takes at least two directions. He questions himself, seeking to know himself and the divine message which unfolds itself in him, to learn his own powers and his own limitations, to assimilate to himself what he learns by a strict mental discipline and a rigorous self-examination. He questions also the world outside him, the world of nature, the world of men, the world of books, being always eager and ready to learn with industry and honesty. He is always seeking, and never considers himself to have attained. He is mindful of the saying that a man is wise so long as he seeks after wisdom, but a fool when he conceits it to be mastered.

### By Service

Service denotes for the seeker both the spirit in which learning is to be sought and the end towards which it is to be directed. The true student must acquire the spirit of self-sacrifice, he learns by devotion to truth—he learns *by* Service. But he learns also *for* service. His aim is not selfish though he pays regard to his well-being. He is one who would re-echo the noble words of Francis Bacon which describe the end of knowledge: “But the greatest error of all the rest is the mistaking or misplacing of the last or furthest end of knowledge : for men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite ; sometimes to entertain their minds with variety and delight ; sometimes for ornament and

reputation ; and sometimes to enable them to victory of wit and contradiction ; and most times for lucre and profession ; and seldom sincerely to give a true account of their gift of reason, to the benefit and use of men : as if there were sought in knowledge a couch, whereupon to rest a searching and restless spirit, or a terrace, for a wandering and variable mind to walk up and down with a fair prospect ; or a tower of state, for a proud mind to rest itself upon ; or a fort or commanding ground, for strife and contention or a shop for profit and sale and not a *rich storehouse, for the glory of the Creator, and the relief of man's estate*'.

We desire, then, to be of those who seek knowledge by Reverence, by Questioning, and by Service. May our College life show at least some sign of the influence of this desire.

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