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The Presidency College Magazine

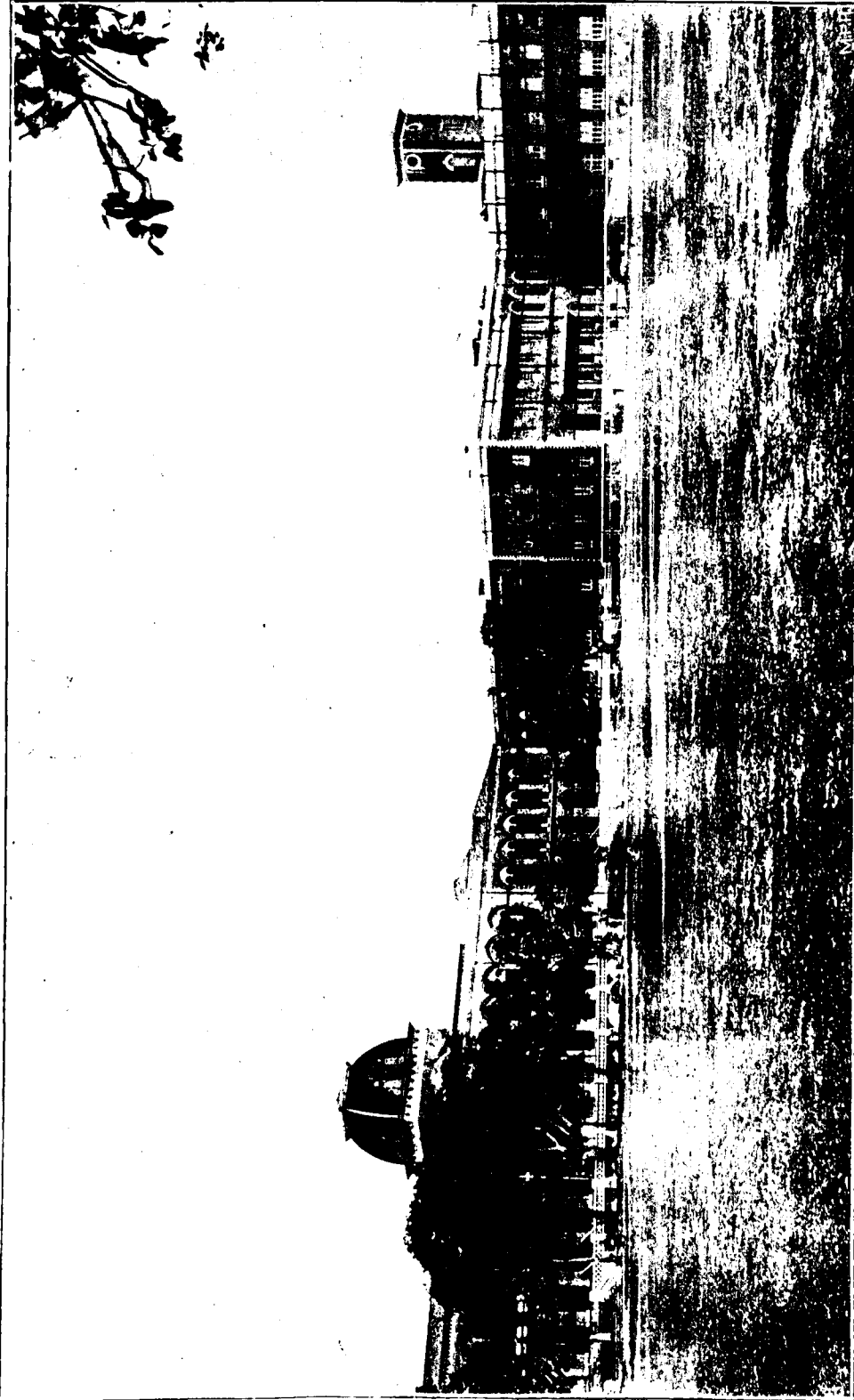
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The Presidency College Magazine.

Editor.—S. E. RENGANADHAN, M.A.

Associate Editors.—S. K. CHETTUR AND S. Y. KRISHNASWAMI.

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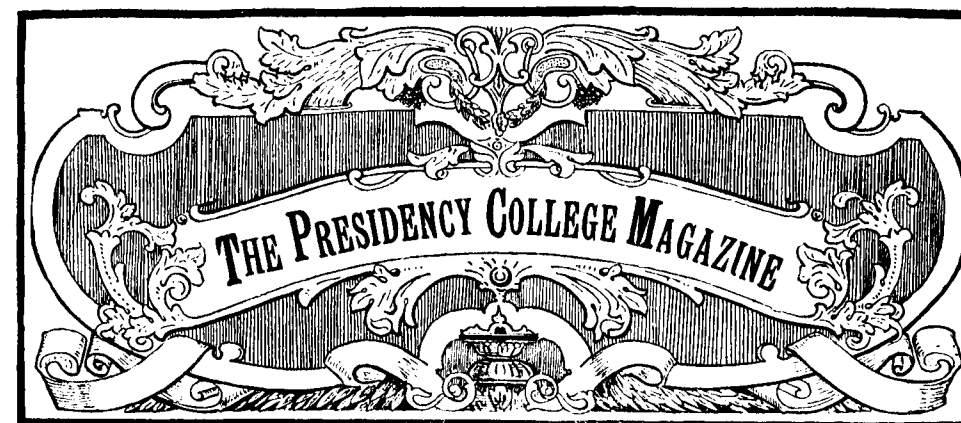
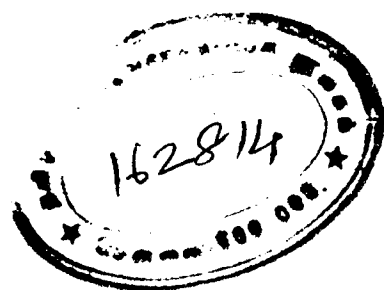
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Contributions to the Magazine from the Members of the Staff and the past and present students of the College will always be gladly received by the Editor.

All communications should be addressed to the Editor, "Presidency College Magazine," Madras.



Vol. I

AUGUST, 1924

No. 3

History of the Presidency College

I

The establishment of the High School of the Madras University in 1841.

When Lord Elphinstone succeeded to the Governorship of the Madras Presidency, one of the questions calling for his early consideration was a comprehensive plan for the development of education, drawn up by a body known as "the Committee for Native Education". This Committee was appointed by Government in 1836, to take the place of "the Committee of Public Instruction", appointed in 1826 in accordance with Sir Thomas Munro's views. The Native Education Committee consisted of five members, with a Member of Council as President. "The propositions of the new Committee were comprehensive. They involved, first, the immediate establishment of four English schools, to be located in convenient parts of Black Town, Triplicane, and St. Thomé; second, the establishment of a Normal class for training teachers, as early as practicable, in connexion with the best school at the Presidency, whether a Government school or otherwise; third, the establishment of a College, as soon as the materials for such an institution were to be procured, and the engagement of a well-qualified person to lecture at the College and teach the Normal class, as well as to exercise a general superintendence over all the Presidency schools; fourth, the award of premiums to the teachers of the best-conducted schools." These proposals did not commend themselves to Lord Elphinstone, who considered them to be not in harmony with the principal

recommendations urged on the attention of the Madras Government by the Supreme Government and the General Committee at Calcutta. The main points insisted on by the Supreme Government were:—

"1st. The discontinuance of the system of frittering away the sums allowed for educational purposes upon mere elementary schools, and upon eleemosynary scholars.

"2nd. The establishment of a collegiate institution at the Presidency upon the plan of the Hindu College at Calcutta.

"3rd. The encouragement of Indian co-operation and confidence, by joining the most influential and respectable Indians with Europeans in the management of the institution."

"It appears to me," continues Lord Elphinstone, "that all these essential points have been more or less overlooked by the Committee appointed on the 18th of May, 1836. Their attention appears to have been almost entirely confined to one point, *viz.*, the establishment of a Normal school or class.

"It is plain that this proposition falls far short of the views of the Supreme Government and of the recommendations of the General Committee, if indeed it is not directly opposed to them. The latter doubt the advantage of even two English seminaries at Madras, and advocate a single Collegiate Institution as the best means of affording facilities of liberal education to the community, and of supplying properly qualified native masters for other schools."

Lord Elphinstone expressed the further opinion that the Committee for Native Education had entirely overlooked "the manifest expediency and necessity of carrying the influential portion of the natives along with them".

Proceeding next to his own proposals, which he deemed to be in accordance with the views of the Supreme Government and of the General Committee at Calcutta, Lord Elphinstone embodied them in the following resolutions which he trusted would be acceptable to the other members of Government:—

1st. That it is expedient that a Central Collegiate Institution or University should be established at Madras.

2nd. The Madras University to consist of two principal departments, a College for the higher branches of Literature, Philosophy, and Science; and a High School for the cultivation of English Literature and of the Vernacular languages of India, and the elementary departments of Philosophy and Science.

3rd. The Governing Body to be denominated the President and Governors.

4th. The College department to be placed under a Principal and Professors. The High School under a Head Master and Tutors.

5th. Members of all creeds and sects shall be admissible; consistently with which primary object, care shall be taken to avoid whatever may tend to violate or offend the religious feeling of any class.

6th. It shall form no part of the design of this Institution to inculcate doctrine of religious faith, or to supply books with any such view.

7th. No pupils shall be admissible in any department but such as are able to read and write the English language intelligibly.

8th. Pupils shall pay according to such rates as may be hereafter established by the President and Governors.

9th. Should any sums be hereafter bestowed upon the Institution for the purposes of endowing Scholarships in the High School or Studentships in the college, the students and scholars appointed to them shall be admitted in such manner as may be determined by the President and Governors.

10th. The first President and Governors shall be appointed by the Governor in Council. There shall be fourteen Governors, (seven of whom shall be Hindus or Mohamadans), besides the President. The appointment of the President and six of the Governors shall rest permanently with the Governor in Council.

11th. Vacancies shall be effected by any continued absence from the limits of Madras for the space of two years, or by departure for England, or for any permanent residence in any other Presidency, or by resignation addressed to the Secretary, or by removal under order of the Governor in Council.

12th. Every donor to the amount of 5,000 rupees shall, if and while resident within the limits of Madras, become a life Governor, and if not resident in Madras, shall have power to appoint a Governor who is so resident (subject to the confirmation of the Governor in Council) to hold on the same terms as the other Governors. But in all cases of persons so becoming life Governors, the Governor in Council may appoint a Governor who is not an Indian in case such life Governor, or his appointee be an Indian, and the remaining Governors may elect an Indian Governor in case such life Governor or his appointee be not an Indian.

13th. The President and Governors shall frame general rules for conducting the current affairs of the Institution and they shall meet not less than once per month, five forming a quorum.

14th. In all questions to be decided by vote, the President shall have a casting vote.

15th. The first business to be done at all meetings when the President shall happen to be absent, shall be to appoint a Chairman, who shall possess a casting vote.

16th. All Rules and Regulations to be made by the President and Governors shall be confirmed within six months by the Governor in Council, in default of which they shall be considered thereafter as annulled.

17th. The Governor in Council shall have power to remove not only any President or Governor, but also all persons holding any office or appointment whatever in the Institution. The President and Governors shall have power to remove all persons holding any office or appointment under them in the Institution.

18th. In case the Governor in Council shall hereafter appoint any Board of Public Instruction, the members thereof shall be visitors of this Institution, and shall have power to call for all papers and information. They shall also elect the eight Governors who are not nominated by the Governor in Council.

19th. The President and Governors shall make one Annual Report to be furnished to the Governor in Council, or to the Board of Public Instruction, as the Governor in Council shall direct; which Report shall contain an account of Receipts and Disbursements, a list of Donors and Subscribers and a general statement of their Proceedings and of the progress of the Institution.

The Resolutions of Lord Elphinstone, which were afterwards known as the 'Fundamental Rules,' were approved by the Members of Council, and received the sanction of Government in January 1840. The following gentlemen were appointed the first President and Governors of the Madras University:

President.

GEORGE NORTON, Esq.

Governors.

Nasser-ul-Mulk.	Hyder Jung Bahadur.
Arumugum Mudaliyar.	Narasinga Rau.
Chocapah Chetti.	J. Ouchterlony, Esq.
Surgeon James Cuddy.	Raghava Charriyar.
Colonel Cullen.	Lieutenant-Colonel Sim.
J. Dent, Esq.	Srinivasa Pillai.
Walter Elliot, Esq.	Lieutenant-Colonel Walpole.

The Order appointing the University Board also contained a resolution "that the Education Committee appointed in 1836 be informed that it is the intention of Government for the present to undertake the general superintendence of the system of education which it has resolved to support, and that they be accordingly relieved from the charge of the Seminary now attached to the College". It was also ordered that the President and Governors of the University should transfer to the new High School such members of the staff and establishment of the Seminary or Central School of the College of Fort St. George, as it might seem to them expedient to transfer, and that the pupils of the Seminary should

be allowed to continue their studies at the new institution. "In this manner," so runs the Order, "the present Seminary will be absorbed in the new High School".

The first meeting of the University Board was held on the 8th February, 1840. At first the meetings were held at irregular intervals, but it was afterwards resolved to meet on the first Saturday of each month at the school house.

The President and Governors lost no time in seeking to obtain a competent Headmaster and superior Assistants. At first it was thought that these might be procured from Calcutta. But for the post of Headmaster it was finally resolved to get a gentleman from England, and Mr. Mountstuart Elphinstone was requested to select a suitable person on a salary of Rs. 700 a month.

Mr. Mountstuart Elphinstone's choice fell on Mr. E. B. Powell. Mr. Powell arrived in Bombay on the 10th September, 1840, and after a stay of about five weeks there, travelled by boat to Mangalore, and thence to Madras by dawk, arriving on the 24th November; the journey from Bombay to Madras occupying about four weeks. Meanwhile the Board had appointed Mr. Cooper, from the Hoogly College, Calcutta, to carry on the duties of Headmaster temporarily, on a salary of Rs. 400 a month.

The General Police Office in Pantheon Road (now the Presidency Magistrate's Court) was leased as a schoolhouse, from Mr. Emmanuel Bilderbeck, executor to the estate of the late Mr. John D'Monte, at a monthly rental of fifty pagodas, to begin from 1st May, 1840. It having been resolved to open a Preparatory School, under the patronage of the Governors of the University, a building in Egmore known as Edinburgh House was rented for the purpose, and orders were issued for the opening of the school on the 15th October, 1840; the temporary Headmaster and the staff of the High School, the opening of which had been deferred, being requested to give their services to the Preparatory School. As its name indicates, this school was intended solely to prepare pupils for admission to the High School. None were to be admitted but such as were between the ages of six and twelve years, and a fee of two rupees a month was to be levied from each pupil. The University Board did not hold itself responsible for the finances of the Preparatory School, which it was hoped would be supported by fees and voluntary contributions, supplemented by grants from the University. The locality not proving suitable, the Preparatory School was removed to Popham's Broadway in 1841. At the end of 1842 it was closed, and the pupils transferred to Pacheappah's School.

On the 15th October, 1840, the teachers of the Central School, whose services it was deemed expedient to engage, were formally transferred to the University, as well as the books, stationery, and furniture.

Meanwhile steps were being taken for the formal opening of the High School of the University as early as possible after the arrival of Mr. Powell, and the following notification was ordered to be published in the *Fort St. George Gazette*.

"It is hereby notified that it is intended to open the High School of the Madras University at D'Monte's House in the Pantheon Road (the Old Police Office), on or about 1st February next.

"The course of instruction to be followed at the above Institution comprises English literature, the Vernacular languages of India, and the Elementary Departments of Philosophy and Science.

"No pupils will be admitted but such as are above the age of twelve, and are able to read and write the English language intelligibly. Members of all creeds and sects are admissible. Applications for titles of admission to be made, until further notice, at the School House, daily (Sundays excepted) from 10 A.M. to 12 noon.

"School Fees, four rupees per mensem, payable in advance.

"Due notice will be given of the particular day that may be fixed upon for the opening of the Institution.

"By order of the President and Governors of the Madras University."

The opening of the Madras University took place on Wednesday morning, the 14th April, 1841 at the College Hall. His Lordship the Governor came, attended by all his staff, and was shortly followed by His Highness the Nawab, who, upon his arrival, was received by a guard of honour and the usual salute. His Lordship presided in the chair and there were present, His Highness the Nawab of the Carnatic and suite, the Honourable Mr. Bird, Member of Council, the Honourable Sir Edward Gambier, Major-General Sir Robert Dick, Mr. Chamier, Provisional Member of Council, the President and Governors of the Institution, and the principal members of society at the Presidency, both European and Indian. The numerous attendance of the latter testified to the interest taken by them in an undertaking so well calculated to promote their interests, and to raise their whole community in the intellectual scale. It is estimated that there were not less than 1,200 to 1,500 persons present in the College Hall, which presented probably the most numerous and respectable assemblage of the native population ever witnessed in Madras.

As soon as the Governor and the company had taken their places Mr. Norton, addressing Lord Elphinstone, requested that the fundamental rules might be read, which was done accordingly by Mr. White, one of the Masters of the High School, in English, and by Munshis Ghulam Dustagir and Mahalingiah, in Hindustani and Tamil.

The fundamental rules having been read, the Secretary read the following address from the President and Governors.

MY LORD ELPHINSTONE,

The President and Governors, appointed by your Lordship in Council for the purpose of forming and governing a Central Collegiate Institution or University in Madras, avail themselves of the occasion of this opening of that establishment, at which ceremony your Lordship is pleased to preside, to communicate the steps they have taken, under the instructions of Government, towards this object.

In pursuing the important task they have undertaken, this Board has been implicitly guided in all their proceedings by the Minute of your Lordship, and the fundamental rules of the proposed Institution, which have been prescribed for their observance. But the Board are, at the same time, induced to state that their own judgments, confirmed by such experience and reflection as the first year of their labours has afforded, encourage them to form every hope of success in their undertaking by following out the instructions they have thus received.

The Scheme of this Institution, if not altogether new in its character, appears to be of a much more comprehensive nature than has ever been attempted under this Government. And, although it has many features in common with some scholastic Institutions founded in the other Presidencies, yet it possesses some which are peculiar to itself, and aims at practical results which surpass in extent any yet contemplated by the Government of India.

Its chief distinguishing features are:—that it calls forth, and mainly depends upon, the co-operation of the superior classes of the native community, and that, accordingly, the Governors are composed of an equal number of natives and of British-born subjects; that it is to be maintained, but in a partial degree, from the Government funds, and not at all from the charitable contributions of the public; that it is directed to the supply of a thorough measure of education in the higher and most useful departments of science and literature; and that, therefore, although it excludes no class or quality of the people, yet it obviously concerns most that order of the native public who have the means and leisure to profit by such instruction. The great practical results looked for are:—the supply of a due proportion of our native fellow-subjects to serve their country in all the offices of the State; the capacitating them to attain a just share in the administration of its affairs; the qualification of others to engage in the more liberal departments of active life; and the cultivation of those faculties in others which may render them ornaments or benefactors to their native lands.

If the Board have not miscalculated the object, or over-estimated the importance, of the undertaking in which they are employed, it will account for all their attention having been hitherto directed merely to preliminary arrangements. As yet there never has existed in this Presidency any scholastic foundation by Government that has deserved the name. There lives not a native within these territories who has advanced beyond the threshold of science, or the rudiments of literature. No body of native scholars has ever been trained to enter upon that career of education which is to qualify them for the higher duties of life in an enlightened nation, and which it is the province of an University, in its proper sense, to impart. Useful, and eminently praiseworthy, as have been those efforts of beneficent individuals, or of societies, to spread by means of charitable contributions the light of instruction among the native population, yet the success of such exertions has been mainly confined to the lower orders, and the fruits chiefly apparent in the improved capacity and morality of those occupied in the inferior stations of life.

The address to your Lordship, signed by nearly 70,000 of the more intelligent natives residing in various parts of the Presidency, and the earnest language of that document, claiming at the hands of Government some extensive public measure for the advancement of native education, induce the Board to trust that a spirit is awakened among the influential members of the native community to appreciate the noble liberality of a Government which seeks to rule by the union and co-operation of the whole body of the people, and desires to hold out the same means of qualification, and, thereby, the same political and social advantages, to all classes. But if there be a spirit among them to appreciate such principles in the Government it is only now first that a trial has to be made how far the native public will unite, for their own incalculable benefit, in giving effect to them.

But although the force of these considerations has necessarily limited the labours of the Board hitherto the organization of plans and the preparation of competent means, yet in all their practical measures, trivial as they appear in themselves, they have been mindful of the comprehensive quality, and the contemplated ends, of the Institution they are engaged in forming. They have endeavoured to lay foundations commensurate with the nature of the eventual superstructure. Keeping those great objects in view which have been displayed to them in the instructions of Government, they have refrained from any deviation from them for the sake of an early but delusive success in opening the Institution upon an inadequate system. The magnitude of the undertaking, in its final results, has impressed the Board with a conviction that their progress must be very gradual and very slow; but that every step of their advance in the right path is a better accomplishment of their duty, than their utmost speed in a less promising direction.

The first care of the Board, in accordance with the instructions of Government, has been the establishment of that department of the University denominated the High School. Much consideration was given to the choice of an appropriate building for this purpose. It was found that no premises belonging to Government (or indeed any other) were so well adapted, in point of situation and capabilities, as those formerly occupied as the General Police Office, but owned by a private proprietor. The Board, therefore, at once secured this building by taking it on lease for three years. The central position of these premises, the quality of accommodation, and the extent of ground, combine to answer all the requirements of the establishment during this period; and there is every facility by addition or alteration of rendering them equal to any further accommodation which the success of the Institution may suggest. Upon that success will of course depend the scale of any further structure comprising as well the collegiate as the scholastic divisions of the foundation; and it may be that such success will hereafter warrant the erection of an edifice of an extent and magnificence proportionate to the design of the Institution. In the meantime, it may be observed, that the present premises are by no means ill-calculated to form the site and portion of a more extended building.

It has been a subject of still more anxious consideration with the Board how to secure the services of a highly qualified Head Master of the school.

The Board esteem it most fortunate for themselves and more so for the native public, that they were enabled to repose themselves on the judgment of that great friend to India, and, as such, a great supporter of the cause of native education, the

Honorable Mountstuart Elphinstone. Your Lordship will have anticipated that the Board's appeal for this distinguished gentleman's assistance was not made in vain. Through his selection the Board have engaged the services of Mr. Eyre Burton Powell. This gentleman comes recommended, not only by the unreserved approval of Mr. Elphinstone, which in itself would be more than sufficient, but also by testimonials from eminent and learned characters in England and Scotland. His scholastic attainments are stamped by the highest grade of honour awarded by the University of Cambridge in conferring the degree of Bachelor of Arts.

The pecuniary payment fixed to be contributed by all the pupils of the High School is Four Rupees per month. This is a sum little proportionate to the quality of the education proposed to be afforded and the prospects it holds out; and probably to the means of many who may have recourse to it. A great burden of expenditure will still be left for Government to support. The amount, however, has been resolved on after much discussion, in which the native members of the Board have taken a prominent part. In commencing to act on those only sound principles of diffusing education of the quality contemplated, and among that portion of the native community for whom it is most appropriate, the Board have had to consider, not so much the pecuniary circumstances of the people, as their inadequate appreciation hitherto of the advantages arising from a superior education. Moreover, the Board has been impressed with the policy of affording to those even of slender means the opportunity of aiming at a meritorious distinction in life; who may thereby apply by their example the most prominent of all inducements to the worthier members of the native public to emulate such success, and to feel perhaps some shame at their inferiority. But should the sense of the native public themselves suggest hereafter any increase on this moderate amount of payment, it may be presumed that the munificence of Government will keep pace with the liberal feeling of the community, in conferring extended efficiency and splendour on the Institution now founded; and will know no other limit to such public expenditure than the benefit of the public at large.

Under the arrangements thus made the Board have admitted 67 pupils to the High School, who have been classed according to their attainments by the Head Master. In communication also with that gentleman and with Mr. Cooper, they have drawn out the scheme of instruction and course of school discipline, and decided on the books which are to be for the present in use.

Having thus completed all the preparations for bringing this elementary department of the Institution into a state of efficiency, they have come to the resolution of opening the Institution under the presiding auspices of your Lordship, its founder.

There are still many subjects of detail occupying the attention of the Board; but which, though of a preliminary nature, require to be proceeded upon with cautious deliberation. They have not yet framed general rules for conducting the affairs of the Institution. They have not yet completely regulated the scheme for public examinations, rewards, and honours; nor have they finally settled that career of instruction, both moral and literary, which may appear best to fulfil the ends of the Institution. On most of these points the Board feel the need of being informed through the experience and attainments of others, and are disposed to avoid hasty conclusions in matters new to their reflection. These are subjects upon which they

may better enter, with some detail, in those annual reports of their proceedings, and of the state and progress of the Institution, which are called for by the fundamental rules.

Neither have the Board yet attempted any organization of the Collegiate division of the University. Such an attempt would be obviously premature. It must necessarily await that progress in literature in the High School or other similar foundations in the Presidency, which alone can qualify youths to enter on scientific and philosophical studies with effect. It is to this period when Collegiate classes have been efficiently established under the governance of a Principal and Professors, that the consideration must be postponed of University statutes to be framed, and of diplomas and degrees to be conferred. In the meantime their attention has not been wholly withdrawn from these elevated aims of the Institution. They are desirous of forming at an early period a Medical department, and a department of Civil Engineering in the University, as promising the most immediate practical results; and in these departments it is surmised that qualified students might even already be found within the precincts of the Presidency.

The time may yet be distant when the cultivation not only of literature, but of the liberal arts and sciences, and of the various branches of philosophy, may flourish within this empire in a degree proportionate with its resources and the capacities of the people. But the era of its commencement cannot be too early. The Board feel a pride, and (as they trust) all the requisite zeal, in undertaking the important duty assigned to them by your Lordship's Government of laying these first foundations of an Institution destined, under providence, to perpetuate, through the intellectual advancement of the people, the liberality and benefits of the English dominion over this country. They are conscious that their first efforts must be partial and their success very gradual, so long as a general ignorance darkens the face of the land. In the just feeling and the co-operation of the higher orders of the native community they look for the most effectual, if not the only effectual support; to their intelligence, as testified in their late address, they make their constant appeal. The light must touch the mountain tops, before it can pierce to the levels and depths. In the necessity of that co-operation the Board fully recognize the justice of the observation expressed in your Lordship's minute, "that the plan of the Madras University is purposely traced on an extended scale; that by so doing" your Lordship hopes "to stimulate the exertions of the natives, and raise their views to a level with these designs."

(To be continued)



Names

The subject of names like a modern graduate suffers woeful neglect. It is not understood that names are one of those few things in the world that cling to the possessor from the cradle to the grave and choosing a name either for one's works or for one's children is more difficult than it might seem. Shakespeare wrote excellent plays, it is true, but was at a loss to name them. 'As You Like It' and 'What You Will' are honest confessions of his utter inability to impart appropriate titles for his plays. But with children, the case is different. Authors, generally, bestow no thought upon titles until the book itself has been written. But there are parents who bestow ample thought upon naming prospective children. The first discord that breaks up the conjugal felicity of a home is, of course, a new baby. The father insists upon naming his child after one of his ancestors and the mother is in no way less insistent. Sundry quarrels and tears on the part of the feminine party are the result. A compromise often terminates the quarrel, the husband perhaps, administering consolation unto his vanquished partner in the shape of copious promises to leave the naming of their next child entirely to her.

Carlyle's views on this subject are as curious as interesting. "Not only all science" he says somewhere, "but poetry itself is no other, if thou consider it, than a right naming—call one a thief and he will steal." Clarity is a virtue conspicuous in Carlyle by its absence and here particularly so. Whether he held that science is nothing but a proper nomenclature of names or whether he laboured under the blissful delusion that the importance of a substance like phosphorous lies not in its properties but in its being called phosphorous and not cucumber or Mesopotamia, I do not profess to comprehend. But the statement 'call one a thief and he will steal' recalls incidents that at once prove the absence of truth in it. I remember how one Professor in a fit of professorial indignation branded his pupils as 'a set of distilled donkeys.' According to Carlyle they must have set about braying instantly. But trusting my auricular organs I know they fell to no such infelicitous job. So this statement of Carlyle is wrong. I thank God for it. For, consider the danger this world would run into if the statement of Carlyle were to be absolutely true. To err being human, and anger being a cheap commodity, there would be more

"Owls and asses, monkeys, dogs and apes" than an honest soul can suffer the existence of.

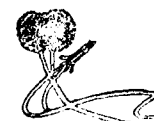
Ancient names were ponderously long and their pronunciation was a sort of linguistic gymnastics. One Emperor, we are told, desiring, proba-

bly, to awaken in his enemies and subjects a fearful consciousness of his own mighty importance possessed a name so long that three heralds had to go on proclaiming his arrival half an hour or so before he actually put in his appearance, one beginning where the other had ended out of sheer physical exhaustion. This seems a colossal exaggeration, but long names have not entirely disappeared yet from among us.

Alagasingarathachari or Lakshmanaperumalpillai are strange contrasts to the crowded consonantal solidity of monosyllabic Anglo-Saxon names, like Judd, or Wragg, or Bull. There is a fashion in names as in hats or neckties. It is now the vogue to modify an Indian name so as to give it a foreign sound and look or to curtail it to the slenderest proportions. Varadarajan is metamorphosed into Warden, Devarayan reappears as D. Ryan, and our old friend Ramaswamy masquerades as Ramsay.

Pseudonyms are interesting. It is pleasant to let the imagination play upon the vain efforts and misleading conjectures made by the periwigged gentlemen and powdered ladies of Queen Anne's reign to identify Isaac Bikerstaff with this literary entity or that, yet all in the presence of laughing Richard Steele. Scott, when a toast was proposed to the author of *Waverley*, conveniently promised to convey the same to him. Modern writers adopt peculiar pseudonyms. 'Politicus', 'Historicus', 'Voxpopuli' and 'Pro Bono Publico' are usually the names assumed by that large body of anonymous newspaper correspondents who suffer from the *cacæthes scribendi*. 'Fountain pen', 'Walking stick', 'Spectacle' and other such pseudonyms are common. 'Bot', 'Coniard', 'Pax', 'Alpha' and 'Omicron' and such apparently meaningless pseudonyms are not rare. A.B.C., X.Y.Z., R.B.K., and such others find favour with a few. The rarer sort is a pseudonym appropriate to our own hot and thirsty climate. I am sure nobody, not even my very intimate friends can discover my person as the author of this article, when I adopt the hitherto unadopted pseudonym.

"SODA AND ICE".



Creative Unity



Rabindranath Tagore is thoroughly representative of the Indian Renaissance. The sub-conscious ideas and aspirations in the mind of awakened India find their articulate expression in him. He exhibits fully how far his motherland is proud of her past, dissatisfied with the present and hopeful of the future. He is fully conscious of India's mission and with his trumpet-call he reminds her to discharge it to the glory of herself and to the benefit of the whole world.

In him we find the same sense of revolt against the vulgar utilitarianism of the modern world which characterised Ruskin in the last century—a western prophet of the religion of Beauty.

"Creative Unity" is a collection of essays and discourses on diverse topics but all having one underlying idea of the "One in me which is creative". "The Poet's Religion" is given the place of honour. It is a religion directly apprehended, not resting on a system of metaphysics. We get glimpses of it in the songs of a Keats or a Shelley. The etherial atmosphere filled with the music of the nightingale and the skylark is the poet's place of worship, because it is there that his soul vibrates in tune with the Infinite. Unlike the dogmatic religion where all questions are definitely answered, the poet's religion "never undertakes to lead anybody, anywhere, to any solid conclusion; yet it reveals endless spheres of light because it has no walls round itself." That such an intimate communion with the Infinite the poet is privileged to have is due to the fact that he as an artist, has in him the creative principle which is akin to the ultimate reality whose essence is creative as well. It is because of the realisation of this kinship that he finds his abiding faith in the belief that "Beauty is truth and truth beauty—that is all, ye know on earth, and all ye need to know."

He reiterates the principle of the creative ideal in the next essay also where he speaks about the technique of Indian Poetics. The essence of art must be creative, only then the endless rhythms of the universe will strike our own heart's strings and produce music. "Therefore it is we feel that this world is a creation; that in its centre there is a living idea which reveals itself in eternal symphony, played on innumerable instruments, all keeping perfect time."

The poet's thoughts on the Religion of Beauty are followed by his musings on the Religion of the Forest. He points out how the forest is

inter-twined with the culture of ancient India. The Upanishads, the glorious crystallisation of an ancient wisdom had their origin in *tapovanās*. Our precious possession in the form of Indian Philosophy was first preached by the forest dwellers of ancient India. The ideal of the forest life permeates the heart of our classical literature. We find it in the dramas of Kalidasa as well as in the epic of Valmiki. Sakuntala as well as Sita express the best part of their life in the midst of forest scenery. Tagore makes a pointed distinction between the East and West in this respect. Though we have forest scenes in *Cymbeline*, *As You Like It* and *the Tempest*, still Shakespeare leaves human personality distinct and isolated from nature. It is only in the East that man and nature meet in the bosom of the higher universal. He considers the two eminent Indian sages Vasishta and Visvamitra typical of the spirit of the East and of the West—the former Brahmarshi standing for peace and meditation and the latter Rajarshi standing for self-assertion and freedom. “Those two sages symbolize in themselves the two guiding spirits of civilization. Can it be true that they shall never be reconciled? If so, can ever the age of peace and co-operation dawn upon the human world?” The poet does not leave us in doubt. Just as Ramachandra who had the privilege of being tutored both by Vasishta and Visvamitra it would be the privilege of future India to imbibe in itself both the ideals of civilization and offer to the world a new message of hope and peace which would be the result of the harmonious blending of the two. “When they join hands, all the fire and fight are changed into the smile of flowers and the songs of birds.”

Next he begins to speak about a popular religious sect of Bengal. ‘A sect almost exclusively confined to that lower section of society where the light of modern education hardly finds an entrance, where wealth and respectability shun its utter indigence.’ Wandering minstrels belonging to this sect go about singing religious songs, “Where shall I meet him the Man of my Heart?” It is no surprise to us that the society that produced a Chaitanya should have lower strata reverberating with divine love songs. Whatever be the genesis of love in the human race, there is no doubt that it has been taken as the highest symbol of spiritual communion both in the East as well as in the West. The Song of Solomon, the Ideal of the Madonna and the story of the Bhagavata—all eminently illustrate this aspect of religious experience. That love is the foundation of religion is borne out by the great religions of the world. The love-song of the unlettered Baul minstrel is but the counterpart of Buddha's message of love. And in this breathing of one's soul into the universal in this religious *epi-psychidion*, Tagore finds the highest religious truth.

Next we have some frank utterances about the East and West, the Ideal of the Nation, Woman and Home.

Emphatically contradicting the Jingo-poet of England, Tagore says that the most significant fact of modern days is this: “The West has met the East,” what is the immediate effect of this communion? “The wriggling tentacles of a cold-blooded utilitarianism, with which the West has grasped the easily yielding succulent portions of the East are causing pain and indignation throughout the Eastern countries”. The poet realises the deplorable fact that the dominant collective idea in the Western countries is purely economic and not creative. ‘The world is offered by Providence to the West. She will destroy it, if she does not use it for a great creation of man.’ ‘In Indian History, the meeting of the Mussulman and the Hindu produced Akbar, the object of whose dream was the unification of hearts and ideals.’ But the meeting of the East and the West has not produced so far any such hopeful result. The poet is pained to see how Western civilization raised on industrial and economic foundations has reduced the nations of the West almost to a *state of Nature*, each warring with every other. This scrambling for wealth and power must be replaced by the ideal of spiritual unity, before humanity can emerge out of the slough of despondency. The West has one magnificent gift whose worth and importance have not been fully realized—the gift of science. At least in science we have an institution far transcending the iron walls of petty nationalism. If this ideal of truth is made to unite with the consciousness of spiritual unity which is the special message of the East, then we shall have the promise of a better civilization.

The same results are obtained by his critical search-lights on “The Modern Age”. This time it is a bit of introspection of the poet. He laments how easily modern India succumbed to the industrial civilisation of the West. “In the beginning there was the spirit of the Shop which uttered through its megaphone, ‘Let there be the Office’ and there was Calcutta.” This is the Genesis of Calcutta—the symbol of commercialised India. The spirit of competition has taken possession of our land. The same scramble for power is found in its feverish activity everywhere. Industrialism has affected Indian society. We speak now of the force of labour and the force of capital. We think in terms of mills and machines and man comes in the bargain only as a subsidiary factor. Is India going to imitate the West and walk the whole length to perdition or is she going to cry “halt” sufficiently early and reclaim man from the trammels of industrialism, proclaiming in unequivocal terms the message of eternal verity that though science and commerce can give us power, still the realization of the spiritual unity of man alone can give us peace?

One who has the ideal of unified humanity which knows no distinction of Hebrew or Gentile is not likely to feel at ease with the narrow nation-

alism of Modern Europe. Even in Europe, before the war, cultured persons like Lord Acton protested against the ideal of competitive nationalism and hoped for a higher international ideal. But the cry then was in the wilderness. Even Modern Europe chastened by the sufferings of the great war does not present a more inviting spectacle to our poet. Nationalism evokes in his heart the same reaction which patriotism evoked in Dr. Johnson. But instead of ending with barren cynicism he consoles himself by the idea of bettered condition in the future.

The poet's ideas of the place of woman in society are significant as well as interesting. Here again he laments the deplorable fact that home life is fast disintegrating in the West. Hotels are being erected on the ruins of homes. He fears that this contagion is spreading in our land also. Indian society has been resting on the strong foundation of home life.

"True womanliness is regarded in our country as the saintliness of love. It is not merely praised here but literally worshipped and she who is gifted with it is called *devi* as one revealing in herself Woman the Divine." In this true ideal of the Woman the poet seeks the remedy for the utilitarian standard. For is not womanhood associated with suffering and pain of birth travails? Has not womanhood on that account, raised the dignity of the creative principle of the universe? The principle of love which is in the heart of womanhood transmutes all these sufferings and sorrow into a crown of light.

One who longs for the blending of the two ideals of the East and the West does not remain merely in the region of the dreamer. He has organised an eastern university for, as he says, "The first step towards realization is to create opportunities for revealing the different peoples to one another. This can never be done in those fields where the exploiting utilitarian spirit is supreme. We must find some meeting ground where there can be no question of conflicting interests. One of such places is the University where we can work together in a common pursuit of truth, share together our common heritage, and realize that artists in all parts of the world have created forms of beauty, scientists discovered the secrets of the universe, philosophers solved the problems of existence, saints made the truths of the spiritual world organic in their own lives, not merely for some particular race to which they belonged but for all mankind." Such a meeting ground he has actually provided in Shanti Niketan. Long live Visva Bharati—an Eastern University.

A.C.



This Battered Caravanserai

Omar Khayyam



What a battered caravanserai is this room of mine! Like Shakespeare's trash of a purse, it was P-'s, "it is mine and has been slave to many" or shall I say with old Khayyam, that "Sultan after Sultan with his pomp, abode here his hour or two and went his way"?

But what a word is Sultan! How expansive! How it distends the imagination and fills the vast waste of the world with a wild profusion of barbaric pearl and gold, the magnificence of oriental state, the grandeur, the bejewelled splendour of an eastern court! No! Here is no luxurious ottoman, deep cushioned, with long heavy-plaited silken tassels hanging down, spread over with skins of leopards and tigers and bedecked at the back and sides with stiff silver brocade, close woven arabesque, cloth of gold! Not even Chippendale furniture to gaze on, to feast the eyes and feed the artistic sense of man with, but straight stiff commonplace sticks and staves varnished brown and inclining at all angles of discomfort! The very walls are bare and blank, without so much as a single picture to provide even the homely Whistlerian background, indeed blank and bare to an irritating extent as vengeance, as it were, on me for my passionate love of colour!

But what I most dislike about these grey walls is not so much their bareness as their barrenness! barrenness as of the poet Gray with his rascality forgiven and perhaps too at this cooling distance of time clean forgotten.

Walls have ears. So have asses. Why were they not endowed with tongues the rather, like trees for instance, or Sir Andrew Aguecheek or Cardinal Mezzofanti? In one language or in many or in a leash of them, tossed and jumbled together, shaken and shuffled and mixed up like this metaphor they could, rolling back the tide of time, tell us long tales of long forgotten days:—of the jargon, the pleasantries of the builders and brick-layers, who laying brick upon chunam and chunam upon brick, raised these walls of my Temple of Peace, as a part of our Temple of Learning, without having started any secret pact of masons, such as helped to build the Temple of Jerusalem literal and metaphorical: of any Jonson-like builder who worked with a trowel in one hand and an open volume of Virgil, or Valmiki or Kamban in the other: of the pomp and circumstance, the festoons and buntings that waved in the wind and fluttered, when in the act of handing over the completed building to the college authorities, departmental jargon was stuttered and stammered out: and when it came

to be used as a lecture hall, of the first lesson taught there, whether it was a song that touched the heart, a fable that exploited truth, or merely the mystery of mathematics expounded and the mystification of metaphysics confused and worse confounded: and lastly, since its division and separation into a Professor's room, of the studies and speculations of its inmates, whether Greek the language of the gods coming down in "the surge and thunder of the Odyssey" or matters mostly frivolous, a theatrical make-up, a dinner party, the very nothingness of life!

These walls hoard and hold their secret and so one turns rather in disgust from the dead and dumb brick-and-mortar handiwork of man to the revels and terrors and glories, "the light and sound and darkness" of the sea.

K.

QUEEN VASHTI *

For one half year the wondering multitude
Had gazed on Babylonian pomp, displayed
In Shushan, revelled on marble pavement, laid
With costly stones; then from mere lassitude

Languished. Ahasuerus, in plentitude
Of power and pride, for a new wonder, bade
Come forth his peerless queen. Earth ne'er had
A lovelier, of prouder birth or attitude

Majestic. The messengers did flatter her.
But She, Queen Vashti, proud as Cleopatra
With instinct true, disdained the vulgar show,
Defied the King and sated swinish rout,
Trode on dethronement and the senseless shout,
For ever proud, majestic evermore!

* *Vile Book of Esther, Chapter I.*



The Thumb of Fate

A Short Story



"Astrologers," said the cynical young man in the first-class compartment, stretching his legs luxuriously, "are either knaves or fools!" Having delivered this scathing dictum with nonchalant ease, he lit a cigarette and glanced inquiringly at the sage, old Forest Officer in the opposite corner.

The double-engined mail train was puffing its laborious way up a steep gradient of the Palghat Gap. The embankment sides fell away sharply into tangled undergrowth, but beyond the expanse of forest to the left stretched the clear-cut craggy hills bounding the pass, the wet of the recent rain showing like silver on the gleaming, sunlit rock. The pace of the train, slow though it was, compared favourably with the motion of a long, white cloud which nestled the nearest mountain-top, about a hundred feet below the summit. The sage addressed was at the moment too much absorbed in contemplating the scenery (in anticipation of a future climbing or shooting expedition) to reply immediately. Meanwhile, the scrubby plain between the track and the hill in question showed here and there the palisade of an isolated group of huts, the sight of which seemed to suggest to the forester an adequate answer to the young man's unspoken question.

"See those huts?" said he briefly, pointing with his pipe, "I remember an accident in this very district, in a village very similiar to that. And, my young friend, one of your condemned astrologers foretold every detail of it," concluded he, with quiet challenge in his tones.

The young man settled down to listen with evident interest. The forester had already proved his powers as a *raconteur* in the short journey down from Calicut.

"You were wrong," continued the sage placidly, "all astrologers are not knaves or fools. The one I referred to certainly wasn't either. He was as far from being a quack as I am from the Amir-ship of Afghanistan. He had a lengthy name which I don't remember now, but he was evidently a power in his village. I can't easily forget how I couldn't get even a single coolie to cut wood on the Government reserves for a whole week, just because he told them those days were inauspicious both for man and beast. Sure enough, a sudden cyclone seemed to justify his words, but it was poor Kambu's fate that established his reputation beyond a doubt.

"You know how hardy these mountain-races are. Kambu was a splendid specimen. Not mere muscle-bound might—far from it—a graceful, tall young fellow, straight as a rod and lithe as a panther. Good-looking too, and radiant with health and energy. He was by far the best wood-cutter,

forester, and guide in our circle. Well, Kambu came across the right girl in a neighbouring village, and wanted to get married. So he had the horoscopes taken by the astrologer. The comparing of the fates of the young couple, you know, is the most important preliminary to a Hindu engagement. And in one moment, the astrologer blotted out Kambu's happiness. He told him that he had only a fortnight more to live, and added picturesquely that *he would die by his own hand . . .* "

"Poor beggar! And how did he take this prediction of suicide?" asked the young man with great sympathy, thinking of the young lady in Madras to whom he was engaged.

"Oh, he took it very well, considering that it was almost a verdict of certain death for him. The astrologer, after the usual manner of his trade, hinted the very faintest chance of escape from the impending catastrophe, and accepted the usual fee for a sacrifice to win over the conveniently placable gods . . . "

"That was knavish, wasn't it?" queried the young man.

"No, it was business," replied the sage. "It was his legitimate profit. But Kambu had fourteen days to live. On the tenth day came the expected tragedy. He was up a tree, cutting wood much as usual—though every stroke of his axe seemed to ring with the refrain of 'Four days more'. All the same, his mind was far away with the girl whom he was so soon to lose. So it was not unnatural that his axe should slip and fall into the scrub at the foot of the tree. He was down soon enough and groping for it with his hands, when the natural thing again happened—"

"What?" asked the young man breathlessly.

"A snake struck at his left hand, and got him fairly on the thumb. He'd just time to see that it was the most venomous of its kind—a cobra *de Capello* in fact—and that he had one to two minutes to live. At the same moment, his right hand lighted on the axe. You can guess what he did?"

"What, kill the cobra?"

"No, that had vanished already. He just weighed the chances in a flash, rested his thumb against the tree-trunk, and like the brave man that he was, chopped off the thumb clean, before the poison could work fully."

The young man clapped his hands enthusiastically. "And so he cheated the Fates and the astrologer?"

"Yes, but wait a bit. The pain was just agonising, and he was feeling faint as a result of the little poison that had entered his system already. He had hardly time to stanch the wound somewhat with some medicinal leaves, growing ready to his hand, before he fell swooning."

"Ah, I see," said the young man cynically. "The cobra came back—*finis coronat opus*—to finish him off and justify the prophet?"

"How did you guess?" asked the sage with fine sarcasm. "Now don't you try to be funny. Nothing half so melodramatic happened. The other woodmen found him there, took him to the village, and in a day or two he was on his legs again, quite recovered, the only trace of his adventure being the bandaged stump of his thumb, which was slowly healing."

"But what about the astrologer's yarn? Were the gods really placated?"

"You are far too hasty, my friend. A fortnight is *fourteen* days. Kambu returned to his job—his right hand was still intact—to cut wood. On the fourth day after his accident, he was at work, high in the very same tree, where the adventure of the cobra had befallen him. When he descended for his brief, midday meal, he observed a something bluish-red half-hid in a heap of leaves."

"Another cobra?" drawled the young man.

"No, no, he picked it up with extraordinary interest, because *it was his severed thumb*. . . He looked at it with mingled feelings. On the one hand, its severance had saved his life, on the other, he had lost a vital finger. Then the temptation was too strong for him—"

"What temptation?"

"Why, to see his hand in all its original perfection of form again. Unwrapping the bandage, he fitted the missing thumb on, and viewed the re-completed grace of his shapely hand. And two minutes later, *he naturally fell down dead*."

"What?" shouted the young man, jumping from his seat. "Why, where, how?"

"Don't you realise his folly?" returned the sage equably. "He had unconsciously re-introduced into his body the poison teeming in that severed thumb."

It was the Thumb of Fate . . . Through that fateful contact, he died by his own hand, exactly as the astrologer predicted—"

"That astrologer was a fool," burst in the young man, with some heat.

"Your reasons?" returned the sage, maintaining his own composure by an effort.

"None but a fool would profess to know so much of the future and not save good old Kambu's life," riposted the cynical young man, feelingly.

"A prophet is not God," was the unanswerable retort of the sage, and the engines acquiescently snorted their whistles from ahead.

S.K.C.

1954

G. R. Chandran Esquire stepped briskly out of the Tobacconists' in Loane Square and hailed a taxi. He got an anna-edition of the Madras Mail from an automatic paper vendor (a new and startling Japanese invention) and threw himself into the taxi with the brief direction—the 15'3 club.

'Right, Sir' growled the chaffeur, who was evidently an Afghan or Baluchee and the car tore down the beautiful rubberlaid road at a terrific pace.

Once inside the car Chandran gave free vent to the irritability of his temper. He was evidently much annoyed. Only that morning he had got a radio from Hongkong that the Company in which he had enormous shares was on the brink of ruin owing to the keen competition of the Siamese in the 'manufacture' of oriental antiquities and curios (which had a good market in the West). Also, his publisher had written to him that his new volume of verse—*Shadows and Whispers*—was not available for the season. But a more immediate and pressing trouble weighed upon his mind. His housemaid had gone to Kodaikanal for the week end and the thought of having to look after his unmanageable, little three-year old girl exasperated him. He found her to be a dirty, stupid, impossible little jade, the very child whom last evening he had dandled and petted and kissed a thousand times and called by a hundred endearing names.

This evening he would not be able to stay long at his club, he had to abandon his usual round of golf, he could not sip his evening cup of tea in the peaceful quiet of his club-garden but had to superintend the cleaning and scrubbing and feeding of this little child—all because Mrs. Lalitha Chandran was an M.L.C. All because his darling wife had to attend a special session of the Legislative Council—the thought was unendurable.

Mrs. Lalitha Chandran of the 'Varsity days' was a genuine blue stocking. She did not believe in the theory that marriage was a sacrament. She considered it on the other hand an intellectual and friendly partnership in life. That was the mental reservation with which she had married him after a brief courtship during the last weeks of their term at the 'Varsity'. A casual introduction, an invitation to tea, some strolls on the marina and an occasional peep at the Pictures had ended with a visit to the Registrar.

The car drew up at the kerb. Chandran lit one of his special Havanas as he got up the steps and walked into the club. The hall porter came up and informed him that he was wanted urgently over the phone.

The telephone bell was ringing in a shrill, impatient, irritating way that would get on the nerves of any civilized man. Chandran clutched the receiver frantic with rage and shouted over the wire "Hulloa, who are you?" A sweet feminine voice purred. "Is it you, dear? I just wanted to ring up and tell you that I won't be home till late this evening. It may be 11-30 or 12. An important bill in connection with divorce is under discussion. So don't worry, old boy, but remember to go home early and take care of the kiddie. Don't be idling away in your curious little club." Chandran, bursting with indignation banged the receiver on the stand and turned to go, but the bell rang again. It was Lalitha again—quite natural—which woman can avoid an after thought or a post scriptum—and she only wanted to tell him that the kind Mr. C. K. Aianger had promised to escort her home after the sitting was over and he need not therefore trouble about sending the car.

This was the limit. The devil in him was fairly up—and he did not hesitate to give his wife a bit of his mind about women-councillors and women's duties to their husbands and children and so forth. But Chandran knew that his words were ineffectual—he could not assert his authority when his wife was standing at the other end of a long telephone wire. But he fairly collapsed when at the end of a declaration, a sweet voice came from the other end of the 'phone. "But really, my dear, you speak like a woman of the twenties. You should know that this is 1954—not 1924—you should absorb the spirit of the times."

"Nineteen fifty four be hanged" muttered Chandran and fairly rushed out of the room.

THE DREAMER.

THE COUNTERFEIT

Because the shadows of our sins are laid
Upon Life's beauty with the blot of Pain,
I swore that I would weave a glad refrain
To comfort all sad hearts by Sin unmade,
Or chill Remorse. I fashioned unafraid,
With scent of blossoms and the sound of rain,
The ideal Grace, when from her inmost fane
Beauty arose, tear-dimmed, and sobbing said:

'Because I lingered with them day by day,
Men spurn'd me common from their wonted sight;
Their eyes were dry: now, when their tears betray
My seal within their souls for their delight,
Why wouldst thou take my sovereignty away
With this rich counterfeit, in my despite?'

S. K. C.



The Honourable the Rajah of Panagal



The Honourable the Rajah of Panagal is descended from an ancient Khshatriya family long domiciled in South India. His ancestors were Valmas, who claimed their descent from Padmanayaka or the Sun God, and who were among the earliest Khshatriyas to come down to the south as "soldiers of fortune" and settle in the Telugu country. The ancestors of most of the Valma Chiefs such as the Maharajahs of Bobbili, Venkatagiri, and Pithapuram, were feudal lords under the Hindu Kings of Warangal ruling over different parts of the country. The ancestors of Rajah Ramarayaningar occupied the fort of Panagallu in the Deccan and were holding sway in that part of the country. After the overthrow of the Hindu Kingdom, the main branch of the family migrated towards the south. The family however had its own vicissitudes later on, and lost most of its possessions towards the end of the 18th century. But the Rajah's grandfather acquired interests in the Nellore and North Arcot districts. His father improved the ancestral estate and added considerably to it. It was in his time that our hero's elder brother conceived the happy and laudable idea of establishing near Kalahasti the village Panagallu named after the original home of the family. It is on the Western bank of the Swarnamukhi river surrounded by a number of thriving agricultural villages, and it is here that the Hon'ble the Rajah has established an agricultural school for the benefit of the sons of the cultivating ryots.

Rajah Ramarayaningar was born in 1866. In his boy-hood he was like the other members of his family, taught Telugu and Sanskrit. He showed a great aptitude for learning and soon became proficient in both these languages. His strength of will which nothing could daunt was manifest even in his boyhood. Happening to come in contact with some English educated boys of his own age, he was filled with a desire to study that tongue also. Then with the permission of his father he set out for the then far off and out of the way place, Madras. This really meant a good deal of self-denying on the part of one of his aristocratic birth and leanings. After a few months of private study he joined the Triplicane Hindu High School in the latter part of 1882. He found no difficulty in winning his way to the top of his class. He soon won the good opinion of all his teachers and fellow students both by his intellectual qualities and by his winning manners. Four years later he passed the Matriculation Examination taking a high place in the First Class. He then joined the Presidency College where he soon became a favourite with his professors. He graduated in 1893 taking Advanced Chemistry as his optional subject. In 1899 he passed



THE HON'BLE THE RAJAH OF PANAGAL.

the M.A. degree Examination in Philology and Dravidian Languages (with Telugu Advanced) having in the meantime completed the B.L. course in the Law College.

It will not be too much to attribute the greatness achieved in later times by the Rajah to the character of the training he received and the type of professors he came in contact with in the Presidency College at this early and impressionable period of his life. The Presidency College in the early eighties of the last century inspired a certain awe in the minds of people which we of later days can have no idea of. Aristocratic in the highest and best sense of the expression, the college has always stood for whatever is best in culture, character and education. Then even more than to-day, the compliment of being the best type of a Presidency College man meant praise of the highest and most comprehensive character. The collegiate and extra-collegiate activities, the dignity, the discipline, the great and powerful tradition that had already grown round this institution served to mould and enlarge the mind, making the graduates of the college not scholars merely, but gentlemen also; men who would make of their learning no dead and dry matter of knowledge but utilise it for the best purposes of social life, moral culture and political advancement; men who carried refinement, grace, and elegance into the affairs of everyday life, exalted and ennobled everything they set themselves to do and carried about them the atmosphere of their *alma mater* in their largeness of vision and thought; men who in short have made successful statesmen, administrators and politicians—the pride of their college and their country.

Born and brought up in an aristocratic home and surroundings, the Rajah easily adapted himself to the new environments of college life, felt himself most at home in the quiet and dignified society of the college staff and students; lived the strenuous life of the college, at one of the brightest and best periods of its history. The Principal was the late lamented Dr. Duncan of Herbert Spencer fame and father of the present Principal; the Professor of English was the veteran educationist, Mr. James Bourdillon Bilderbeck and last not least the Professor of Chemistry was the redoubtable Dr. Wilson. Add to these the influence of that versatile genius Professor Ranganatha Mudaliar whose power of intellect was keenly felt far beyond the limits of the Mathematics classes and you have an array of great intellects, who have counted for much in the history of the college, who have contributed not a little to its present position and prestige, men who have done national service of a very high order. Even to have come casually in contact with them, would have meant a liberal education; to have sat at their feet, learnt the great lesson of their lives, caught the accent not so much of their speech as of their character meant a valuable asset spelling success in any walk of life.

The Rajah looks back oftenest and with the greatest pride on the days that he spent in the college and it may be truly said he has lived up to the best traditions of the Institution. The result of it all has been that the Rajah is the master of an unfailing courtesy which goes hand in hand with great strength of will, tenacity of purpose and sternness of mind. During the four years of the trying and difficult period of his public life in the exalted station of a Minister of the people he has drawn consolation, hope and strength from the example of his great teachers and, while carrying the most difficult measures through the local Legislative Council, has preserved an enviable coolness of temper and clearness of head.

The successful career sketched below is thus the proud achievement of our college, an example that may not be without its inspiration for the younger generation.

His services in the cause of higher education as Chief Examiner to the University in Telugu and as a member of the Senate were considerable. No just cause has ever failed for want of his warm advocacy and the topic of national importance, the improvement of vernacular studies, has always found in him a strenuous champion. His very generous and patriotic gift of a large endowment for the publication of scientific works in Telugu speaks for itself.

His first training in public life beyond the limited range of the University was in the District Board of North Arcot where he acquitted himself so admirably that his services were appreciated by Government at the time of Queen Victoria's Golden Jubilee in the award of a Certificate of Honour, and at the time of the coronation of King George V in the award of a gold medal.

The next step in public life was taken when in 1912 he was returned to the Imperial Legislative Council by the Landholders and Zamindars of Southern India. His work in that sphere was of such a character that Lord Hardinge more than once selected him for special compliment. In 1915 he was elected President of the Third Andhra Conference and the brilliant address he delivered is full of fire and patriotism marked also by good sense and sober judgment. When Sir P. Theagaraya Chettiar and Dr. Nair started the Non-Brahmin Movement, the Rajah was one of the earliest to give them his staunch help and support. He was one of those who went to England and gave valuable evidence before the Joint Parliamentary Committee for Indian Reforms, on behalf of the Zamindars and Landholders of Southern India. Later he was elected to the reformed Legislative Council and Lord Willingdon very discriminately entrusted him with the onerous duties of Minister for Local Self-Government.

In that capacity he has been the pioneer in South India in starting many medical institutions for the benefit of the destitute and the needy

with the funds diverted into these channels from where they were previously ill-spent. Here he had to use his pruning knife of retrenchment with the utmost caution and care. He opened a Medical College at Vizagapatam, and a Medical School at Madras for the exclusive benefit of women. So of his work in the Medical Department it is possible to say at this stage that in this Presidency the long-standing want of full medical equipment has been largely met. He has been responsible for a thorough re-organization of the Public Health Department—a re-organization which has resulted in increasing the efficiency of the work turned out by that department, as also in enlarging the scope of Government activities on behalf of the welfare of the people.

In the field of politics he has been consistently fighting for the cause of the depressed and backward classes. An aristocrat of aristocrats he is also a thorough democrat. His enthusiasm and sympathy for the common people have been very evident, and his influence has always been thrown in on the side of the masses as distinguished from the classes. He has been trying to Indianise the Services, and has been mainly instrumental in appointing many Indians to the Indian Medical Service. Again the recent provincialisation of the Municipal Health Officers in this Presidency is a further step in the same direction. Believing as he always did in the provision of equal opportunities for all communities, he has taken a notable part in making it possible for all classes and communities of people to have their rightful share of representation in the public services. As head of the department of Local Self-Government, he has given an impetus to the uplift of the depressed classes by nominating their members freely to the Local Bodies and by associating them in other ways as well with the work of Local Self-Governing Bodies.

Even greater is the service which he has rendered in the direction of placing matters connected with Hindu Religious Endowments on a proper basis. For a long time there has been a clamour in the province from all sections of public opinion for a statutory measure of radical reform in connection with those Endowments originally intended for the maintenance of temples and mutts by old time benefactors. Corruption and litigation had demoralized and despoiled these Endowments and it was primarily with a view to putting an end to these evils that the Minister framed his Hindu Religious Endowments Bill.

The successful way in which, under his able guidance, the Reforms have been worked in this Presidency is one of the main reasons on which is based the demand for full provincial autonomy. And this statement is sure to be borne out by the following pronouncement of Lord Willingdon in the course of his address before the prorogation of the first session of the second Legislative Council. "And to-day I wish to express my warmest

congratulations to you all and my deep sense of satisfaction that when I return to England I can truly say that the members of the Legislature in Madras, whatever untoward happenings may have occurred in the Legislative Councils elsewhere, have steadily administered the work of our Council on sound constitutional lines and can render a good account of their stewardship since the advent of the Reforms. Let me add that this is largely due to the spirit of friendly co-operation and goodwill which has always existed between officials and non-officials in this Council for which I am sincerely thankful to all concerned. I should like very particularly to express my grateful thanks to my Hon'ble Colleagues both of the Reserved and the Transferred side of my Cabinet for the loyal and zealous manner in which they have supported me in bearing the heavy burden of the administration and to assure the Hon'ble members of this Council that we are still 'a happy family', whatever certain people may say, a state of things which, I hope, may always continue whatever changes may take place in the future in the constitution of the Madras Cabinet." And so deeply impressed was he with the political acumen and statesmanship displayed by his ministers that he has openly expressed the view that if any province was fit to-day for complete provincial autonomy, that province was Madras.

The Rajah Sahib received the hereditary title of the Rajah of Panagal in 1923 in recognition of his services as Chief Minister.

The Rajah is a staunch supporter of the Andhra movement; but he has always on his lips the admonition that we should be Indians first and then only Andhras.

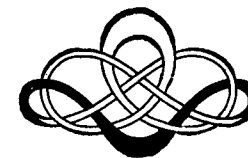
In public as in private life he is always calm, and dignified. Moderate and cautious by nature and temperament he presents his case in such an attractive manner that he easily wins support for himself. He neither lacks confidence in his position nor the ability to convince others of his position. He is a subtle critic whose eye penetrates far into things which are not visible to most men. "The interests of both countries", said the Rajah Sahib in the course of a recent speech at Vizagapatam, "are so intermixed that neither of them could afford to risk the good will of the other. Without being a part of the British Empire, India will have to experience generations of anarchy and bloodshed; without India, as part of the Empire, the Great British Empire will have to shed its greatness. It follows therefore that every well-wisher of either country should take all available opportunities to promote better feelings between the two races. One of the ways of bringing about a better feeling between the Indians and the Europeans is by either readily recognising merit wherever it exists in the other".

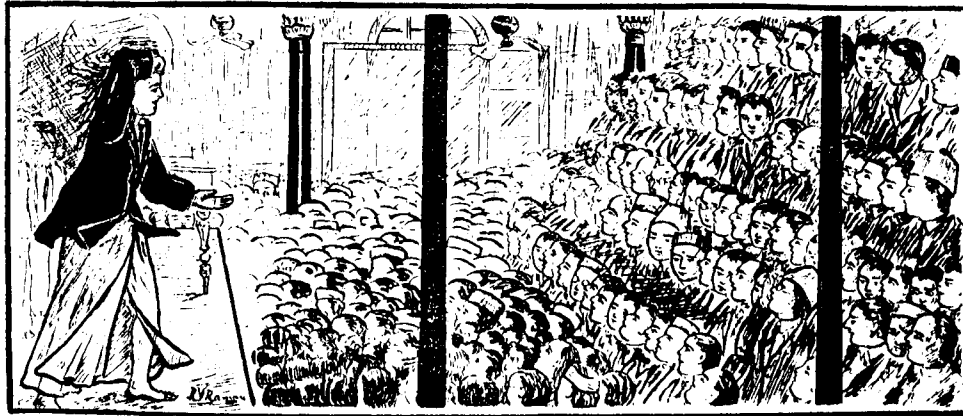
He has very high ideals of Education, Co-operation, Social Reform and Philanthropy. He does not however stop with precepts; for he has

succeeded in translating his ideals into practice in many ways. He has always been interesting himself in the spread of education and in the improvement of the condition of the depressed classes. He has established a secondary school and a poor house at Kalahasty. Then, interesting himself in agriculture and industries in his part of the country, he has established a free school and a hostel for agriculturists and artizans. He has strongly advocated adequate provision being made for rural education in agriculture; manufacture of cheap manure; cattle breeding; and agricultural loans at specially low rates of interest. He has introduced smaller industries into rural areas to give agriculturists employment during the non-agricultural season, and has thus done his best to combat the menacing problem of Indian Pauperism. He has at his own cost made many endowments. One of these is to the University of Madras for the encouragement of scientific publications in Telugu. As recently as the year before last when he presided over our College Day celebrations he gave a handsome donation for the institution of a gold medal, in the name of Dr. Wilson who had been his old Professor. And in the course of last year he presented the busts of their Imperial Majesties King George V and Queen Mary to the Local Council and to Queen Mary's College respectively. He is a staunch supporter of the movement for the education of women. He has rightly traced much of the evils and distress which now exist in this land to ignorance and illiteracy, and therefore he is a strong advocate of mass education; and this, he believes, should be done only through the medium of the vernaculars. He is a firm believer in the movement for the establishment of Co-operative Societies in every town and village to make society a living power, by organising labour on a co-operative basis.

He has most of the qualities that go to the making of a true statesman, and history will assuredly place him in the line of the great administrators of Southern India.

L. V.





College Societies

THE UNION SOCIETY ELECTIONS

"We dressed; we smiled; we conquered."

A group of freshers to the College, on that memorable Friday in July, were watching with a wondering eye, the noise and bustle that was going on ceaselessly. To them, it was almost meaningless; they were at a loss to know why people should go so mad as to thrust themselves forth for jobs, which in the institutions they had just left, were thrust upon indifferent, if not unwilling shoulders. We, however, took the opportunity to remind them solemnly of the dignity of our College, and of ourselves too to some extent, and asked them not to forget that the Secretaryship of the P.C.U.S. meant nothing less than the pleasure of shaking hands with the big men in the city. We took no pains to answer the query of a shrewd one among them, whether such an acquaintance would be long enduring; but calmly gave each one of them a slip of printed paper, bearing a name that has since become famous in the College. One of the young men seemed to be very much impressed with what we told him; and we have seen him of late, elegantly dressed strutting like a gay cock and trying to catch the eye of people, especially of the inhabitants of THE TWO ROOMS in the College; for he has been told, we understand, that this silent, yet powerful battalion numbering over forty, could make or mar the fortune of a candidate. But that is a digression. We wish the young lad success in his enterprise, and bid him good-bye for the present.

Scarcely had we left this group, when it was met by a short little man bearing a placard across his back. Any David Copperfield among the readers need not get frightened at such a thing; for it indicated nothing of the canine tendencies of the bearer, but simply demanded a vote for his candidate. We were all anxiety itself to see what the little group

will take into its head to do; and were not relieved with the answer, 'O yes'. These young folk had learnt an admirable deal in such a short time; and moreover, they had been really told by a candidate himself that election promises need not be kept,—meaning, of course, promises made to all others except himself. We doubt whether he ever had an idea of what its effect would be on the electorate; but the evening brought back to our mind, in a strange manner, the words of the poet,

O wad some Power the giftie gie us,
To see ourselves as ithers see us!

We rushed past the long corridors and at the bottom of the stairs, where a vast congregation had gathered (perhaps to pray to God to keep cool the heads of the candidates and their over-zealous canvassers) we were greeted with a shower of printed slips. We smiled and ascended the stairs, where we saw prescribed on the walls a recipe for the 'Union Cock-tail'—

'Into six spicy debates, beat five honeyed propositions; throw in nine lectures and stir; add business meetings to taste'.

We were wondering what on earth all this could mean; but the secret lay in the last line, where we were asked to vote for the only man who could mix it well. While offering our congratulations to him for his success at the polls, we would like to remind him of his promises, and would like to lay special emphasis on 'spicy debates' and 'stirring lectures.' Side by side we saw two dumb, picturesque, trumpeteers loudly blowing the praises of 'the popular representative and best friend', and inviting us to vote for him. In numerous other places, names and placards and the like of them smiled at us and made us smile.

The hour came on, for the commencement of polling. We wish the sun had been more merciful on that day; the candidates and their agents could have been spared the intense scorching. The worry and anxiety, the loss of appetite and lack of time to take food, added to the grim pleasure of a sun-bath, perhaps reminded them of the old saying, 'No gains without pains'. But the courage and the capacity for suffering of our candidates and their agents deserve admiration. While cursing internally the authorities who had arranged the polling to be held in the open sun, contrary to all established tradition, they put on a fair face and some borrowed caps and hats, others covered their heads with handkerchiefs and the shrewdest occasionally went into the shade, whence they could see who voted for whom. It was also a precious sight to see the polling officers making hay while the sun shone, exercising their authority in full, while it lasted.

There are certain occasions when our memory grows extraordinarily strong; such was the case that day with the candidate (and of course their agents), who would call out each student by name, if possible;

and in case they failed, would not hesitate to cry out, "Hullo, A's brother, B's son, (aside) whoever the devil you are, C, D . . . X, Y, Z, I don't very much care except to-day (openly) Come on, vote for . . my candidate, . . . for me!" And just then, another of the crew would pounce upon the unfortunate voter, and with a slight twist of the upper lip, "Whom are you going to vote for? Well, that is a good man, my particular friend, come and vote for him and myself also!" Some who had intended to give single votes were solemnly reminded that by not exercising their rights in full, they would be striking a death-blow at them. Did they clamour for rights? And when they got them, why not use them, lest they should be withdrawn mercilessly? The fresher was impressed; a new sense of responsibility dawned on him, to the utter disgust of his erstwhile favourite friend and candidate.

The excitement rose to fever-heat,—perhaps grew hotter than the mid-day heat—at about one o'clock. One can only imagine the feverish pulse of each candidate, when the silent battalion of forty came marching down, led chivalrously by a gallant among men, the foremost among knights. Bravo, Sir Knight! Happy for the grace so singularly shed on you from on high, singled out from among men, as the salt of the earth!! Weep ye! the despised and the disdained, that had not the charm of manner, to catch the eye of the damsels fair!!

By this time we had no difficulty in making out which of the candidates would top the polls. If he, who was a relic of King Arthur's Round Table of old, were not to win and win heavily, who on earth deserved better? However, we ceased to exercise our imagination, since the hour was not far off, when the fate of the candidates would be decided. Their attention also had begun to get distracted between the polling booth and the coffee-hotel. The soda-water man, who had opened a stall close by out of pity for them, and some love for his own pockets was cursed for his drinks, which had grown hot under the mid-day sun.

All eyes were turned anxiously towards the Returning Officer's room at 4 P.M. As to what happened there, we are not in a position to say. Two names were yelled forth from it at 5 P.M.—"R.R." and "S.R." Evidently they had won. The excitement subsided; and we came home glad at heart that nothing very much beyond verbal passages had occurred in the course of the day.

* * * * *

Like the Caesar, who came and saw and conquered, the secretaries, we understand now proudly say to themselves "We dressed, we smiled, and we conquered". It is a right pious pride of theirs, indeed; and let us hope that the popular representative and the man of ideas will prepare the 'Union Cock-tail'.

* * * * *

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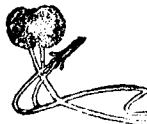
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Reminiscences



MR. H. J. ALLEN.

Mr. Allen was connected with the Presidency College for more than a quarter of a century. Some of the most eminent lawyers of Madras attended his lectures on Constitutional History and Political Science. At least a thousand graduates of the Madras University must have attended his classes. It will be of interest to the present as well as the old boys to recollect interesting anecdotes connected with him. His name always created among his students a sense of respectful fear, mingled with great admiration in the pre-Honours days. I well remember how in the old B.A. days, boys who did not belong to the history-classes stood at the corners of his class-room unnoticed and listened attentively to his lectures on political science. Before the construction of the new history wing—which has spoilt the beauty of the College, Mr. Allen used to take his classes in the present English Honours lecture room. He would come exactly at 12 quite unnoticed—his tennis shoes made absolutely no noise and he would change them only on those days when he had to attend the Senate or Syndicate meetings—and go on lecturing till 1-15. Extreme simplicity in dress was his characteristic. Except on ceremonial occasions, one failed to notice anything else than the white trousers and the grey alpaca coat, with a huge sun topee. His lectures were characteristic of extreme analytical capacity and lucidity of expression. He always kept his note-book in front but always used to exchange his glances between the note book and the wide sea. This became almost a habit—probably due to the desire to get out of the distraction caused in early days by the top-benchers. All his old students had nothing but admiration for the impressive way in which he delivered his lectures.

It must be admitted that he sincerely did not believe in research. He also little believed in the efficacy of council government. He had no faith in democracy. Once he wrote "I have put in a week of that heavy dissipation that belongs to our University system—a senate meeting that went on till 7-30 followed by a Convocation that went on till 7-45, followed next day by a Board of Studies that went on till 6-30. We had a two hours debate on the Intermediate at which all the old arguments and the old figures reappeared. It reminds one of a Roman procession in which the distinguished dead returned to life!"

He sincerely believed in efficiency and always insisted on his boys following his principle and keeping themselves always ready to take a

paper. Just before the examination season he wrote "I see that the examination is just off a month and can imagine what concentrated cramming is now going on in Madras. Has the price of midnight oil been raised in the bazaar?"

He used to lecture to us on Economics. Of course he always admitted that he was not an expert at it and never understood Marshall's big book, but he was quite useful for the examination and used to give us Theodore Morison's views on "The Drain". Some of us objected to his views. Sometime after I left College he wrote, "By the way, were you in Madras when the 'Emden' paid its visit and are you still of opinion that the British navy is unnecessary so far as India is concerned? I found its existence extremely comforting on my voyage out in the face of German submarines!"

There was a rumour that he was going to the Law College. He said, "That rumour has been accompanying me through my life in Madras and in fact it ought to be given one of the 'old age pensions' for which Mr. Lloyd George is so celebrated—that is, unless it now finally dies and is laid to its long rest by the appointment of Mr. Davies. As a matter of fact, I have never made the smallest effort to get away from the Presidency College and I look to finishing my official career, as I began, there."

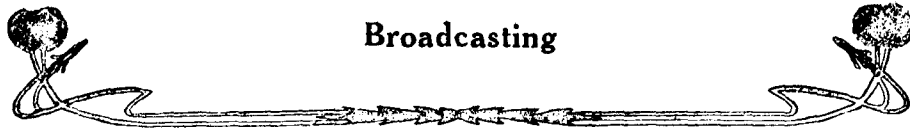
There were similar rumours that he tried for the post of the Director of Public Instruction but I do not believe that he ever tried for it. He wrote once, "You will have seen from the papers that the chance of the Directorship did not tempt me. I think I told you as much a year ago."

As a Principal, he was one of the most conscientious. You would always find him from 10 o'clock in the morning until 5 and on some days till 6 or 6-30. Assistant Professors going on a walk on the marina in the evening would yet find the Principal's room open. In July, 1921 he wrote, "This period of the year always carries me back to the Presidency College in a special way, as it marks the strenuous part of the Principal's lot—I picture Mr. Duncan starting the bullock bandy and hear the wheels creaking and groaning once again."

Mr. Allen will always be an example of patience, industry, honesty and conscientious work to the numerous students of his, occupying positions small and great and although he possessed political opinions different from those of the young Indians, he kept an open mind and always substantiated his statements by facts—though some of them were hard for us to swallow.

H.





Broadcasting

Before trying to explain anything about broadcasting or 'wireless telephony' by which the broadcasting is conducted I want to say this much to my readers. If you have been trying to learn 'wireless' from a book and your efforts have only resulted in your burdening your mind with a number of confusing technicalities, please do not get disheartened and give up the study in despair. Wireless telephony is only an interesting and useful branch of experimental physics and the best way to study it is to start experimenting with it. So long as you can apply plenty of common sense and guard yourself from developing the unpractical attitude of a mathematician you can go a long way with this most fascinating study.

As you all know, by broadcasting is meant the dissemination of news, music and such other items of general interest from a central station. Thus a public speaker on the marina may be said to broadcast his views over a limited area. For, any one who cares to listen and who is within the range of the voice of the speaker can follow the words of the speaker. The defects of such an elementary form of broadcasting are obvious. Even when he shouts at the top of his voice the speaker can reach only the limited few who have taken the pains to come and assemble within a radius of about 100 feet around him. If our object is to disseminate the news and music over a whole town or province, obviously we must think of some other arrangement. The simplest and most convenient of such arrangements has been found to be to use wireless telephony for the purpose.

That brings us on to the question, what is wireless telephony? Though it would not be practicable for me to enter into the technical details of this science in such a short article, still I might perhaps do well to explain the idea in a very popular and general way.

Some of you are at any rate familiar with the working of the common telephone. In this you have a sending apparatus and at a distance of a few miles a receiving apparatus, the two being connected together by a wire supported on a number of telegraphic poles. When any one speaks into the sending apparatus the sound waves of his voice cause corresponding variations in the electric current at the sending end of the wire. When these variations of current traverse through the receiving apparatus they get translated back into sound waves and one is able to hear the voice at the other end of the wire. In such an arrangement we use a wire to conduct the electric current from the sender to the receiver and only the man at the receiving end can hear what was spoken at the sending end. In wireless telephony, as the name implies, we dispense

with the connecting wire which is costly to put up and maintain in good order. We also make other alterations in the sending as well as the receiving apparatus with the result that the words spoken at the sending end can be received at the receiving station, though there is no direct electrical connection between the two. Further there is this important point to be noted. In the wireless telephone transmitter the words spoken into it, instead of getting converted into electric currents that reach the receiving station get converted into electric waves. These are waves in an all pervading medium called aether and the electric waves corresponding to the speech of the sender spread round the station in all directions like the circular waves one notices in a still pond of water when a stone is thrown into it.

The receiving station may be compared to a piece of wood floating on this ocean of aether and when these waves reach it the station gets agitated (electrically and not mechanically) and the portion of the electric waves received pass through a suitable set of receiving instruments which have the power of translating them back into sound. It must be noticed that other receiving stations all round will also be affected by these waves, since the waves from the sending station spread in all directions. So far as broadcasting is concerned this is an advantage and not a disadvantage. But such a spreading affects the strength of the wave considerably and it gets weaker and weaker as its distance from the sending station increases. But by using a powerful sending station the electric waves corresponding to the human voice can be made to reach comparatively great distances. Further, by using specially sensitive devices for receiving, even very faint waves can be detected. In fact our progress in this region has been so great that the wirelessing of speech across 10,000 miles is an accomplished fact to-day.

Perhaps an intelligent reader would want to know at this stage whether there would not be a confusion of so many voices if two or more stations are simultaneously talking? Yes, there would be to a very limited extent. The trouble is serious only when two powerful transmitting stations are working close by each other. Such a close location of two sending stations is never allowed. Even if they have to exist very near each other, one is compelled to be silent whenever the other is working and *vice versa*. Further, there are adjustments in the apparatus by which it can be made particularly sensitive to receive messages from any particular station at will. When this adjustment is made (technically called tuning) the extraneous noises from other stations are cut out as far as possible.

Thus having understood in a general way the working of wireless telephony on which modern broadcasting is based, let us proceed to examine the practical arrangements for broadcasting in a modern station, say, the one at London.

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There is a specially prepared sound proof room at the broadcasting station called the studio whose walls are specially lined with curtains and the floor heavily carpeted to deaden all extraneous noises and echoes. There is a tall stool in the middle of the room and on top of it there is a small drum like structure called the microphone. The electrical devices of the station are all hidden away elsewhere and are looked after constantly by expert physicists and electrical engineers. On the roof of the building one notices also a pair of tall masts which support a net work of copper wires. This is what is called the aerial wire connected at one end to the station below for radiating out into space the electric waves corresponding to the music or speech or any other sound made inside the studio. From the broadcasting station there are also special telephone lines to the microphones installed in many of the principal lecture halls and theatres in London. This arrangement enables the company to bring into their studio the music from theatres, etc., by ordinary wire telephony and then broadcast it wirelessly from the station. The broadcasting company operating the station publish in the papers several days in advance a programme of the items for any evening and it enables the listeners to pick and choose the particular items they like and they come to listen at their receiving apparatus only at those times.

The 'listener in' by which is meant any one who has erected in his house a small aerial and receiving set adjusted to receive the broadcasting station generally commences his activities a few minutes in advance so as to be in readiness to receive the items when the programme commences punctually at 5 P.M.

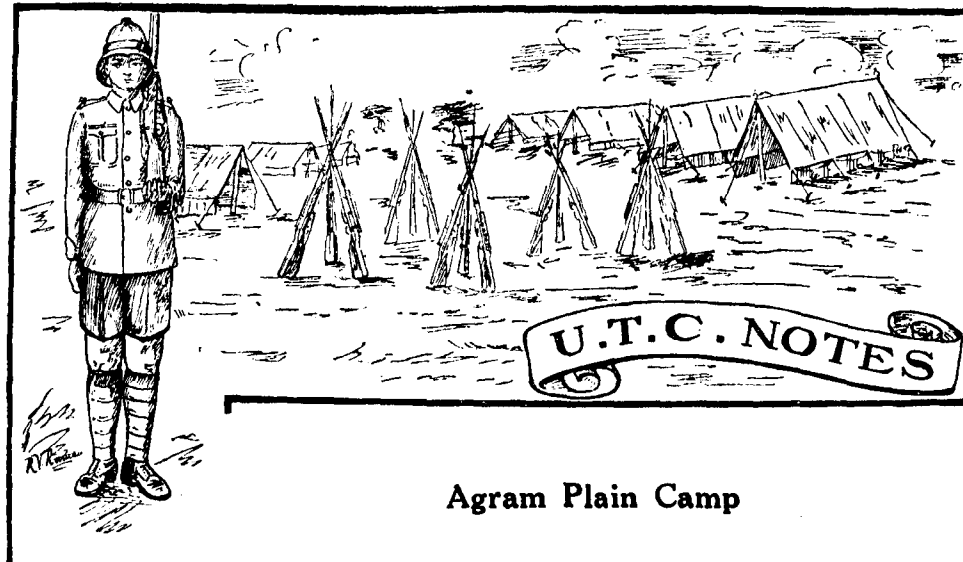
The programme opens with a talk to ladies (which the gentlemen also can hear) and some one specially arranged for the purpose comes into the studio and begins talking in front of the microphone the local gossip on all matters. It may be anything from the latest fashions in hats and gowns to a few practical hints for cooking Madras curry. It is often great fun to listen to this talk after tea. At 5.30 the topic changes over to children's stories, and some professional uncle or auntie specially selected for the purpose entertains the juvenile section of the listeners by reciting exciting stories to the microphone. Then at 7 one gets the news, market reports, and meteorological information. All these are read out aloud in the studio at a little distance from the microphone. At eight, music commences and the musicians and their instruments are arranged all around the microphone according to a definite plan. It is received in thousands of homes all over the country and people who can afford it do not care to hold a telephone to the ear to hear the music. They connect up instead a special apparatus called a loud speaker which magnifies the sound enormously and it shouts out the music or speech for everybody in a large hall to hear. People often dance to the music coming wirelessly and if it is a Sunday there is a parson called to preach a sermon

at the studio and thus those who have a wireless receiving set need not go to church to hear a sermon. Music and concerts continue up to a late hour and at 10 one gets the time signal by which everyone can set their clocks and watches right. Great men are at times specially invited to give lectures to the public from the studio and when necessary there are devices by which lectures and discourses delivered in other halls and theatres may also be broadcasted. The London station has at present a normal operating radius of about 70 miles and people within that area can enjoy the benefits of broadcasting for a moderate outlay of about Rs. 100. For people beyond that range, there are other broadcasting stations such as Cardiff, Birmingham, etc. On Saturday evenings after 11 P.M. an attempt is generally made to receive the similar wireless concerts broadcasted in Germany, France, America, etc. These, when suitably received, are broadcasted again from the London and other provincial stations.

Thus the programme is repeated with changes day after day and perhaps some of you are already beginning to enquire how the cost of all this apparently free entertainment to the public is met. Everyone before he can instal a receiving set at his house and listen to the broadcast programme is forced by the Government regulations to take out a license for which he has to pay 10 shillings per annum. Of this, half is kept by the Government and the other half given over to the Broadcasting Company which is a combine of a few of the principal wireless apparatus manufacturing companies in England. They have obtained the sole right from the Government to conduct this service and in addition to the five shillings per annum they get from every listener in, they get the profits out of an industry which has no rivals, and also charge a duty or tax of 10 per cent of the price of every apparatus used. To protect this new wireless industry which was started at a time of acute unemployment in England, the Government have given the English companies the sole monopoly of the market by an order prohibiting the entry into England of any foreign made wireless apparatus or its parts.

H. PARAMESWARAN.





Agram Plain Camp

The camp was held, as in the previous year, at Agram Plain, Bangalore, from the 21st May to the 5th June, 1924. But what a difference! In the first place, the weather was much more considerate to us this year, and but for one terrific dust-storm which came inopportunely and rather spoilt our Athletic Sports, and for a heavy down-pour or two, left us comparatively undisturbed. Then, the men's tents were less crowded this time, and we had charpoys to sleep on, though these were so fearfully and wonderfully made by a local contractor that they assumed curious geometric shapes after we had slept in them once or twice.

But the greatest innovation was in respect of the dining rooms, where we had tables and benches to sit and take our food, and our own senior N. C. O's had a mess all to themselves! The food was good and the canteen supplied us with all necessary extras at reasonable prices. No wonder, we were all very happy together and left camp with a wonderful "Kruschen feeling."

* * * *

Our daily routine of work was fairly heavy, but most of us who had attended the previous camp, settled down to our duties quite easily. Camp life, however, appealed to different people in different ways. There was a muscular Christian fresher, for instance, who summed up his impressions of it in the words of the following hymns:—

Reveille:—"Hark! a thrilling voice is sounding."

Breakfast:—"Meekly wait and Murrer not."

Company Office:—"When He Cometh."

Rifle Inspection:—"Go, Labour On."

Lecture:—"Here we suffer Grief and Pain."

Tiffin:—"What means the Eager Anxious Throng?"

Dismiss:—"Praise God from whom all blessings flow."

Out of Bounds:—"I was a Wandering Sheep."

Sick Parade:—"A very present Help in trouble."

Last Post:—"All is safely gathered in."

Lights Out:—"The day Thou gavest Lord is ended."

* * * *

The Athletic Sports were held under the presidency of Colonel Commandant Watson, and Mrs. Watson gave away the prizes. Our company did extremely well in several of the events, and Company Sergeant Major Veerasinghe carried off the handsome Championship Trophy for the best all round athlete. We won again the cup for the Cross Country Race, and it was pleasant to see Staff-Sergeant Whitney's face wreathed in smiles when the cup was presented to the Company.

One of the most exciting things in this year's camp was the tactical exercise with troops, known as the battle of Bangalore. The battalion was divided into a Right Half and a Left Half, the former being styled the Blue Army, and the latter the White Army.

The Blue Army attacking Bangalore had its advanced guard within a few furlongs of Agram Plain, and we of the White Army were ordered to defend the city. We took up an outpost line, on the top of a ridge, and getting into trenches awaited the attack of the invaders.

The White Army at first made a feint attack on their left, but the main body emerged from the casurina groves where they had taken cover, and rushed up the slope on the right. As soon as we spotted them, we blazed away at them as fast as we could click our triggers, and inflicted terrible damage on them. But the Blue Army rushed up absolutely unscathed, refusing to be killed. The question, whether they captured us, or whether we decimated them by an enfilading fire, has never been settled. Thus ended the famous but indecisive battle of Bangalore.

* * * *

The battalion was inspected in camp by Major-General J. Ponsonby, Commanding Madras District, and we heard that he was pleased with the general improvement throughout the battalion since last year's inspection. He also judged the competition for the Guard-mounting Cup, but alas, we did not have the luck of winning it. One consoling thought is that it was practically won for another Company by old boys of our own College. So we hope it is not beyond our reach. Better luck next time!

We picqueted the parade ground on the day of the King's Birthday Parade, and witnessed the march past of nearly two-thousand troops.

We were hoping to take part in the march past ourselves, but the preliminary practices of the *feu de joie*, instead of proving "a furious joy" threatened to end in serious grief. So the idea was abandoned. And it was just as well, for the hospital tent was already full. The attraction of the tent lay in the special diet which one could get there. One lucky beggar, we believe, had "chocolates, biscuits, fruit and milk" as his rations! We hope to have 'an appreciation of the situation,' the next time we are in camp.

* * * *

And so ended the camp. The amateur bandsmen ceased practising on their fearsome instruments, the hundred and odd puppy dogs in the lines stopped squealing and howling, and the shrill shouts of the staff sergeants, the marchings, the trench-diggings, and the boxing bouts all came to an end. There were countings and recountings of the equipment returned, raids on the office for railway warrants and road allowances, and then the men dispersed in batches to their homes, and the tents were struck.

Only Muniswamy, the god who dwells in the big peepal tree and is the guardian spirit of the place, remains to keep watch over the silent wind-swept plain of Agram till we camp there again. But something more remains. The pleasant associations, the spirit of comradeship, the hard training, and the splendid discipline of the life and work in camp—these remain an abiding possession for ever.

* * * *

We offer our heartiest congratulations to Corporal K. D. Bopayya of our Company on his selection as a cadet for Sandhurst. He is the first to be selected from the Madras University Training Corps, and we hope that many more will follow him. We wish him every success in his military career.

* * * *

The General was inspecting the battalion, and noticing a man wearing glasses, he stopped in front of him. Turning to the Officer Commanding the Company, he asked "Has he fired on the long range?" O.C. "Yes, Sir."

Then addressing the private he said "And have you passed the course, my man?"

Private, with great dignity and deliberation:—

"I have passed the B.A. Honours degree examination of the Madras University, Sir."

The General's remarks are unprintable.

Editorial Notes

The outstanding event in the Indian educational world since the last issue of this Magazine, was the conference of the Universities of India, held in Simla in May last, under the presidency of Sir Narasimha Sarma, the Minister of Education, Government of India. The conference was opened by His Excellency the Viceroy. We have not seen the official report of the proceedings yet, but from the accounts which have appeared in the press, we learn that over fifty delegates attended the conference from all the fifteen Indian Universities and that a large number of important subjects were discussed. Our own University was represented by the Vice-Chancellor, the Director of Public Instruction, the Hon'ble Mr. G. A. Natesan and Dewan Bahadur M. Ramachandra Rau, M.L.A.

Among the subjects dealt with by the conference were the mode of selection, conditions of service and salaries of University teachers, the starting of a common Provident Fund for Indian Universities, the adoption of a common standard for University examinations and degrees, the establishment of University bureaux in the place of the present Advisory Committees, the position of Indian vernaculars in University education, the University Training Corps and the admission of students of Indian Universities to King's commissions on the system adopted in British Universities. The conference recommended among other things, the formation of two important central bodies for all India. One was an Inter-University Board, consisting of a representative from each University, to meet at least once a year and discuss all matters of academic importance, to act as a bureau of information to assist in the co-ordination of University work, and to act as an appointments bureau for Indian Universities. The other was an Advisory Board for scientific research, consisting of the heads of the scientific departments of the Government of India and a representative of science nominated by each of the Indian Universities and the Indian Institute of Science, with power to co-opt representatives of other recognised institutes of science not affiliated to any University.

The aim of the conference was thus, generally, to link up the Universities in India more closely, to co-ordinate their work, to set up a fairly uniform standard of education, and to promote research both in the Universities and in scientific institutions unconnected with them. We believe that all this is to the good. We only hope that in any attempt

towards uniformity, there will be no lowering of the standard of University education. It is more than ever necessary in the present state of India that our Universities should be centres of the highest and best culture.

* * * *

The Conference discussed with Colonel Collins and Colonel Freeland, who represented the military authorities, the important question of the University Training Corps, and passed a number of resolutions in connection with it. We have no information regarding the progress of the movement in other provinces, but we are in a position to say that the University Training Corps has been decidedly popular in Madras and, according to expert military opinion, has reached a fairly high degree of efficiency. What is needed to make the movement a thorough success is a larger measure of recognition and encouragement by the University and College authorities. Military training in the Corps should be held as constituting a regular part of University education. Certificates should be awarded to those who pass certain tests, attendance at parades and camps should be recognised as equivalent to a certain proportion of the term attendance at a college, and larger grants should be made towards camps, sports, and regimental clubs. Unless the movement is properly organised and fitted into the scheme of University work, it is not likely to yield the best results.

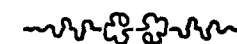
It may be that the authorities do not attach very much military value to the training obtained in the Corps itself, but this defect may be remedied, to a certain extent, by the formation of units of ex-university men of the Corps, so that the training may be continued even after the men have left the University. The whole question of the Indian Territorial Force, will be fully considered by General Shea's Indian Territorials Committee, of which Sir P. S. Sivaswamy Ayyar is a member, and we await the report of that Committee with much interest.

* * * *

The newly constituted Academic Council of the Madras University met for the first time early this month. Some members who had given notice of motions and amendments moved them in lengthy speeches, while, luckily for the time of the Council, some others did not move theirs at all. Still, the Council sat for two days and spent nearly eight hours in getting through the business before it. There was a good deal of discussion in regard to the appointment of Boards of Studies in the various departments of teaching, and it was a wise decision of the Council to ask the several Faculties to make recommendations regarding these appointments.

Three important Committees were appointed—one, to consider what changes, if any, are desirable in the regulations dealing with courses of study and examinations in Arts and Science, and in particular to consider the length and nature of the University degree courses, the second, to make proposals as to the best methods of using the funds that may be available for the encouragement of research by members of the University, and the third for considering and making proposals as to the best methods to be adopted for the encouragement of the study of oriental languages in general and the South Indian vernacular languages in particular. Other Committees were appointed to consider the questions of establishing a degree or degrees in Commerce and of introducing new courses in social studies, such as social psychology, anthropology and sociology.

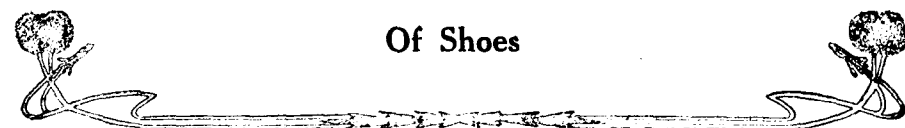
Thus an enormous amount of highly important work has been entrusted to these Committees. It is only to be hoped that when they make their final recommendations, the University will have sufficient funds at its disposal to provide for all the new courses of instruction and to encourage research in an adequate manner.



This, then, is yours: to build exultingly
 High, and yet more high,
 The knowledgeable towers above base wars
 And sinful surges reaching up to lay
 Dishonouring hands upon your work, and drag
 From their uprightness your desires to lag
 Among low places with a common gait.
 That so Man's mind, not conquer'd by his clay,
 May sit above his fate,
 Inhabiting the purpose of the stars,
 And trade with his Eternity.

Lascelles Abercrombie.





Of Shoes

"The time is come" the walrus said,
 "To talk of many things ;
 Of ships and shoes and sealing-wax
 Of cabbages and kings."—*Alice in Wonderland*.

O. Henry's '*Cabbages and Kings*' suggests if it does not provoke a talk on 'Ships and Shoes'. On shoes, at least, for ships are after all a kind of shoes devised for wading through or walking on water.

Boots and shoes and footwear of all kinds ! What a variety of shapes and sizes ! From baby's shoe buckled to the tune of one and two, with a leather strap and round button, to every swollen-headed critic's seven league boots of self-opinion ! From the dandified pomp shoes known as pumps, to the palmyra-leaf shoes common in sandy tracts ! From the broken shoe, worn out with service, discarded and thrown away on the road side to Rama's pair that sat enthroned at Nandigram !

History and tradition alike tell us of an infinite variety till the eyes reel, the brain swims and the pen drops from the hand !

The shoe of superstition flung at the married pair for good luck or the cast off horse-shoe nailed to the door-post ; the fairy slippers of Cinderella, glass and rag alternately, that would fit no other feet in the realm ; snow shoes for skating ; Hodge's hob-nail boot ; Atkin's marching boots, not to talk of boots that bear the names of Blücher and Wellington ! Grecian shoe, Roman sandal and Parisian clog, here is God's plenty ! Even Puss in boots may laugh at China women toddling about in cramping shoes.

But of slippers the funniest pair was old miser Abou Kassim's !

Old shoe or new, which costs the more, my economist friend ? Ponder and perpend.

Soled and heeled and patched a thousand times over, old Kassim's slippers were notorious and had become a byword for anything old, clumsy and obnoxious. At a public bath, he missed his pair and put on the Cadi's by mistake and was in consequence fined and imprisoned.

In a fit of anger Kassim threw his slippers into the Tigris. But some fishermen happened to haul them ashore and in deep disappointment and disgust flung them back into Kassim's house and broke his costly jars of rosewater.

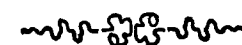
Kassim sought to bury the slippers in his backyard ; but an envious neighbour espying, gave information of his having come by a treasure-trove and the poor fellow was mulcted of a large sum of money to escape the clutches of the law.

This time Kassim resolved to carry his slippers far far away to get rid of them. He went far out of the city gates and flung the slippers into a lake which happened unfortunately to be the one which supplied the city of Baghdad with water. The city fountains went dry and there was tumult and confusion everywhere. The pipes were examined and the lake explored and the obstruction discovered to be Kassim's old slippers ! He was again arrested and heavily fined.

Kassim made up his mind finally to consign the offending pair of slippers to the flames, but finding them much sodden and wet, set them on the wall to dry. Puss happening to smell the slippers, moved them a little and down they fell on the roadside heavily on an old woman who was passing by and she swooned and fell.

Kassim was arrested again and fined ; but he begged the pair of slippers might be confiscated.

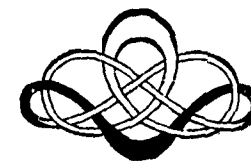
So an old pair of shoes, dear old Adam Smith, may cost far more than a whole shop of new ones !



The night has a thousand eyes,
 And the day but one ;
 Yet the light of the bright world dies
 With the dying sun.

The mind has a thousand eyes,
 And the heart but one :
 Yet the light of a whole life dies
 When love is done.

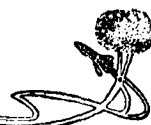
Francis William Bourdillon.





The Presidency College Day Fund

AN APPEAL



The College Day has been celebrated during the past few years and has afforded an excellent opportunity of bringing together past and present students and of keeping alive in the former their interest in the welfare of the College. These periodical gatherings, not only at the Presidency College but in other educational institutions, have promoted *esprit de corps* among the students, and strengthened the bonds of loyalty, and attachment to their 'Alma Mater,' which are so valuable a discipline for character and citizenship.

At a meeting of some of the old boys of the College held on the 16th January, 1924 under the presidency of the Principal, it was resolved that an appeal should be made to the past students, requesting them to contribute towards a fund which would place the College Day on a sound financial footing.

If a sum of Rs. 10,000 were collected and funded, the interest on that sum together with the usual contributions from the present students from year to year, would be sufficient to meet all the expenses connected with celebrating the Day—*viz.*—sports, cost of prizes, and a social gathering.

It is confidently expected that all the old students of the College will gladly avail themselves of this opportunity of establishing a link between themselves and the College. A good beginning was made at the meeting of the 16th instant when a sum of Rs. 700 was promised by those present. It is our request that this appeal should be generously and promptly responded to.

All remittances may be sent to Mr. H. S. Duncan, M.A., Principal, Presidency College, who will be *ex-officio* Treasurer of the Fund.

SIR P. S. SIVASWAMY AYYAR. K.C.S.I.
MR. T. V. SESHAGIRI AYYAR.
RAO BAHADUR T. NAMBERUMAL CHETTY.
THE HON'BLE MR. JUSTICE V. RAMESAM.
M.R.Ry., M. A. TIRUNARAYANACHARIAR.
DR. NATESA MUDALIAR.

MADRAS,
31st January, 1924.

List of Subscriptions

	Rs.
Sir P. Rajagopalachariar K.C.S.I. ...	200
The Hon. Mr. C. P. Ramaswamy Ayyar ...	200
Rao Bahadur T. Namberumal Chetty ...	150
Sir P. S. Sivaswamy Ayyar ...	100
Mr. T. V. Seshagiri Ayyar ...	100
Dr. Natesa Mudaliar ...	100
Mr. M. A. Tirunarayanachariar ...	100
„ T. Vasu ...	100
The Hon. Sir Annamalai Chettiar ...	50
Mr. C. Kunhiraman ...	50
„ S. Hanumantha Rao ...	50
„ T. Virabadhradu ...	50
Total ...	1,250



The returned candidate, in one of his flights of after-election eloquence, vehemently cried out "Friends, your connection with the Association is not over with the elections."

A tired voter, "Then why on earth did we elect you at all."

"Vote for the BEST MAN"—That was the placard, on seeing which, a waggish observer remarked "I wonder who the bridesmaid is."

* * * *

Election outfit

Get some kit,
Swank a bit,
Crow a lot,
Feed unsought.

(V. G. R.)





The acceptance of defeat with equanimity rarely characterises the morale of even the best teams. A team, however diverse be the elements of which it is composed, is after all very much like an individual, and is apt to lose its head beneath the agonising stress of impending disaster. No such hot-headedness, however, marked the strife in the M.C.C. tournament in which we were beaten by the Perambur Athletic Association by 3 goals to 1. The game, which was a re-play of the pointless drawn match a few days before, opened in a dull and lifeless way which more than justified the bare spaces in the spectators' galleries. A handful of college students was present, but as for any helpful encouragement, they might as well have not been there. Perambur scored first, despite the clearances of Nanjappa, Smith and Coombes, the latter of whom was however occasionally pulled up for "sticks". This galvanised the College forwards into a momentary activity, and they equalised through Chettur. Fired afresh by this, the College pressed with more vigour and would easily have enhanced the score by two more goals but for the unfortunate indiscretion of one of the referees, who twice hauled the Perambur backs up for some trifling irregularity exactly when our men had an open goal before them. On one occasion, the forward concerned protested against this obvious injustice by hitting the ball into an undefended net for the referee's benefit, *after* the latter had blown the whistle which saved our opponents. Perambur returned the compliment and notched a second point at the other end, Flory who was decidedly off-colour that day, letting in an easy ball.

Early in the second half, Perambur decided the game by scoring a third goal. Our forwards pressed continuously but to no purpose. In their favour it must be recorded that they played coolly right down to the finish with the able support of the halves and backs.

Lengthy comments would be out of place here. The team was without the valuable services of Uggappa, the enterprising centre-forward.

New blood, however, partly equalised for the loss of the old. Devayya, with a little more practice, should soon develop into a first-rate centre-half; Satur at left half needs to exert his weight a little more. Padmanabhan the new inside-right should indulge oftener in the healthy habit of *quick* short-passing to his colleagues.

Sports Clubs

CRICKET—*Capt.* K. M. Nanjappa.
Secy. N. V. Ramakrishna Reddy.

FOOT-BALL—*Capt.* V. R. Rajaratnam.
Secy. T. K. Veeraraghavan.

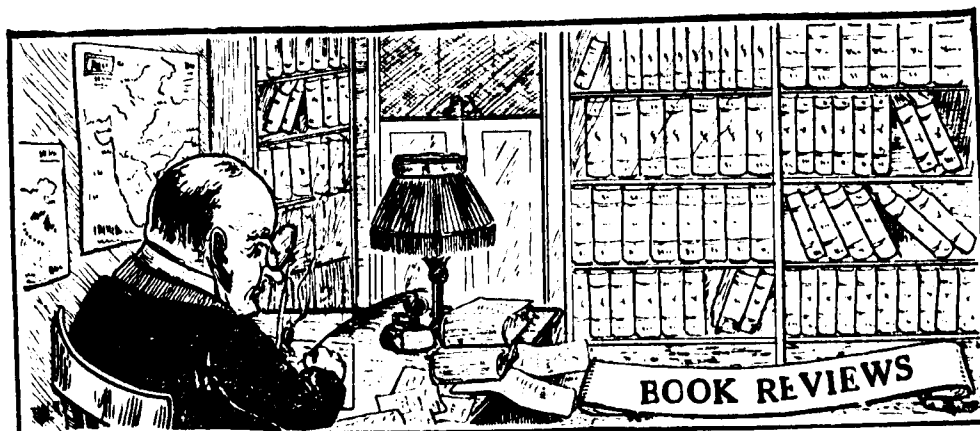
HOCKEY—*Capt.* Uggappa Shetty.
Secy. S. K. Chettur.

TENNIS—*Capt.* V. R. Rajagopalan.
Secy. C. S. V. Ramani.

Sports Secretary

Mr. C. K. Krishnaswamy, M. Sc.





THE CHILSWELL BOOK OF ENGLISH POETRY:—Chosen and arranged by the Poet Laureate. Longmans. Price 3s. 6d.

It is a sign of the times we live in, that the Poet Laureate instead of inditing complimentary odes or sonnets, dedicates from time to time some well-chosen volume of poetry to his Sovereign or his heir apparent. In so doing, he shows his personal regard and confers also a great benefit on the poetry-reading public at large. It was a rare delight to read THE SPIRIT OF MAN, an anthology in English and French. It was dedicated to H. M. the King. The new volume *The Chilswell Book of English Poetry* is to reach a wider audience composed mostly of the young and is fittingly dedicated to the Prince of Wales.

The Preface is characteristically crisp and sweet, essentially the prose of a poet. Prose is the logical guardian of truth. "Poetry with a more memorable form and a diction more musical is devoted to the high imaginative task of displaying the beauty, solemnity and mystery of man's life on earth."

It is gratifying to note that the poems follow each other not in the chronological or in the equally irrational alphabetical order, but in a sequence determined by a natural grouping which tends to make the volume pleasant and companionable. The very first is Scott's *Hunting song* 'Waken Lords and Ladies Gay' and that is fittingly an awakening of young readers of either sex to the glories of English Poetry. The next is the song from *Cymbeline* and the group goes winding on through many a flower of faultless poesy. About the end comes Emily Bronte's noble poem 'No Coward Soul Is Mine' and it is in excellent company with Raleigh's 'The Soul's Pilgrimage' and Brooke's 'Now God be Thank'd Who Has Match'd Us With His Hour.'

Selections such as these require no small effort of genius and the grouping raises editorial work to the level of an original production. The

volume may now be added to the *Oxford Book of English Verse*, Palgrave's *Golden Treasury of English Lyrics*, and Henley's *Selections of English Lyrics*, as an equally infallible touchstone of taste.

K.

INORGANIC CHEMISTRY.—By E. J. Holmyard:—Edward Arnold & Co., London—6s. 6d.

"Science is a method and not a collection of facts." The author has kept this idea foremost in writing the present book and seems to have achieved very considerable success. The subject has been treated, in such a way as to recognise that science is the greatest of the 'humanities' and difficult portions have been explained, as far as possible, by analogies from everyday life. To quote only one, out of several, Le Chatelier's Principle is explained thus,

"Suppose a man to have regulated his expenditure in such a way that his expenditure+income-tax=total income. We have here a "system in equilibrium." Let us now suppose that the Government apply a 'constraint' by increasing the rate of income-tax. A change will have to take place within the system tending to restore the equilibrium which has been upset. If the income is fixed, the expenditure will have to be lowered—"

References to biographical and historical facts are frequent and are reinforced by a number of interesting plates which include portraits of eminent chemists like John Dalton, Robert Boyle, J. L. GayLussac, Berzelius, Sir Humphrey Davy and Sir William Ramsay.

The book consists of two parts. Part I deals with theoretical chemistry including a chapter on recent progress in the structure of the atom, while Part II gives a detailed account of the elements and their compounds arranged in the order of the periodic classification.

The book can be heartily recommended to students taking chemistry for their subsidiary subject.

P. A. N.

MR. E. B. HAVELL'S 'A SHORT HISTORY OF INDIA FROM THE EARLIEST TIMES TO THE PRESENT DAY'. Messrs. Macmillan and Co., 1924.

Mr. Havell is well-known to scholars of Indian History as one of those few who have opened their eyes to a true appreciation of Indian art and architecture by his several works on the subject. The short book before us is primarily intended for the undergraduate and is perhaps an introduction to his larger work on 'The History of Aryan rule in India' already published by him a few years back. Choice illustrations, maps and chronological tables have been added to facilitate the study of the subject. It is gratifying to note that the author has devoted two chapters to the

evolution of Indian art. This is a right step in a new direction on which he may be congratulated. Mr. Havell rightly complains that the conventional method of writing history in compartments according to dynasties, kings, 'presidents' and empire-builders tends to obscure its essential facts. His aim in writing the book is not one of propaganda—pro-British or pro-Indian. He wants to indicate the very important place that India has filled in world-history. Considering the vast range of the subject and the period covered and the limitations of space, his attempt may be considered to be fairly successful. The publication of the book is in a sense timely, for the Madras University has recently included Indian history as an optional subject for even the Intermediate. Three potent factors have, in the opinion of Mr. Havell, moulded successively the destinies of India—the dynamics of the forest in the ancient, the dynamics of the steppe and desert in the mediaeval, and the dynamics of the sea in modern times. One great feature of the book is that it is almost free from the cynicism and prejudices of many a writer on Indian history and our undergraduates may be nurtured safely on its contents. Mr. Havell has a true insight into India's rich heritage and an accurate perspective of its long-drawn history. A few extracts will illustrate his view point. 'Caste laws were theoretically laws of spiritual eugenics designed to promote the evolution of a higher race.' 'The great temples of India were public institutions representing the collective energy of the state rather than monuments for kings' personal glorification.' 'Thought was under no restraint and before Moslem times, it was the thinker rather than the fighting man that ruled India'. 'The ancient Hindu polity was determined by a deeply considered plan of social life; the modern state has only been a splendid improvisation best adapted for keeping the balance among conflicting interests.'

Mr. Havell, it is refreshing to find, takes his own stand on several controversial questions—historic and modern, and expresses himself frankly. To mention a few examples. The puranic symbolism of the lotus and the trumpet-shaped *datura* flower gives us the key to the indigenous origin of Indian art'. Moslem architecture grew up gradually on Indian soil out of pre-Muhammadan traditions and was not derived from the so called Saracenic art of Arabia, Persia and Egypt'. 'The removal of the stifling dead weight placed on Indian art and craft remains as one of the future tasks of the reformed Councils of India'. Mr. Havell emphasizes the supreme importance of basing the economic policy of India on the resuscitation of her village life. 'The craftsman more than the politician holds the master-key of India's future'. He thinks it unfortunate that Macaulay should have caught the ears of Bentinck and that the advice of Brian Hodgson the most clear-minded educational thinker of

the time should have fallen on deaf ears. Mr. Havell laments that the strangest thing in the strange annals of British India is that a deeper knowledge of Indian culture is still a matter of personal inclination only; it never has been, even for Indians, an essential condition of preferment in public service.'

India is being drawn more and more into the vortex of the world for good and evil and may we hope with Mr. Havell that Western learning will nourish and protect India's grand inheritance, until the dharma revealed by the vedas shall be rewritten in the light of a newer revelation and become a Law of Righteousness for all the world.

A. V. V.

GLIMPSES OF BENGAL: (SIR RABINDRANATH TAGORE—MacMillan & Co., 1921.)

The quality and content of this little volume of selections from Sir Rabindranath's letters, written between 1885 and 1895, are only partially indicated by the title, for if they give us delightful glimpses of rural Bengal, they give us also as delightful glimpses of young Rabindranath himself. Most of the former are had through river and river-side sketches; indeed, through the various impressions recorded here, there runs a streak of flowing water like a thread of unity. An affluent young Tagore travels in his boat, winding down river and canal, passing villages, fields and groves on either bank, now and again touching shore and pausing to inspect an estate; and he looks out on the world with a pair of keen, observant eyes, and a mind already setting to the wisdom of the later Rabindranath. And his observations are written down and sent to correspondents.

The pen-pictures and narrations are entertaining in themselves apart from their obvious biographical interest. Nature is portrayed in intimate and sympathetic delineations, being conceived and realised everywhere as one with the spirit of man. Man himself, through the rural characters studied, is treated with a genial humour and a laughing tenderness. The postmaster with his yarns, talking "of the most impossible things in the gravest possible manner;" the village school-masters who waited on him and could not find half-a-dozen words to speak for an hour and a half; the village urchins near Shazadpur at play; the gipsies—these are examples from among a larger number that get fixed in our memory as part of our experience. Throughout, the depictions are illuminated by a most pleasing play of fancy and mood and word. Delicate and humorous *naiveté*, the surprise of the subtle simile, the *enjambement* of ordinarily remote ideas, reflective thought, quiet wit and quaint badinage, strewn all over with bits of shrewd wisdom, all blend into the individual note of a recognisable and

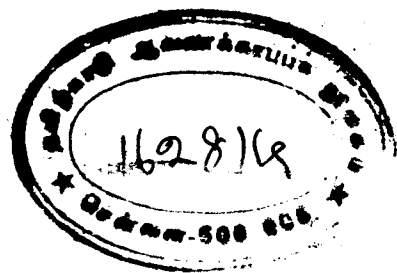
attractive personality. And the whole is pervaded by a simple, if also somewhat palpably proud earnestness and desire for truth.

The curious and admiring reader will also discover peepings of the mystic who was soon to come out in full revelation. Nor, perhaps, is it possible to resist the impression of a self-satisfied and even slightly pampered manner in the ambitious young Zamindar's outlook on the world: but that is a thing inevitable in an ambitious young Zamindar, even though he is shortly to become a mystic. However, we already hear in these early letters faint whisperings of the Message of the Forest; and on this comparatively narrow and specific canvas of epistolary expression, is painted (though in detached gleams) a large theme—man's union with nature, the beauty and simplicity of truth, and the sovereignty of the spirit.

T. N. R.

MORLEY'S SELECT ESSAYS.—Edited by H. G. Rawlinson, Macmillan & Co.

The volume consists of an appreciation of Lord Morley written by the Editor and six complete selected essays. The essays on *Aphorisms*, *The Study of Literature* and *Valedictory* are from Lord Morley's *Studies in Literature*, and those on *Macaulay*, *The Death of Mr. Mill* and *Popular Culture* are from the *Miscellanies*. They are thus of general literary interest, and 'are full of ripe wisdom and noble reflections on life and literature.' G. W. E. Russell writes somewhere of Lord Morley as the greatest exponent of the 'distinguished style' in the Victorian era, and these essays clearly reveal the fine qualities of that style—grace, ease and absolute lucidity. We heartily commend this admirable little book to all college students.



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