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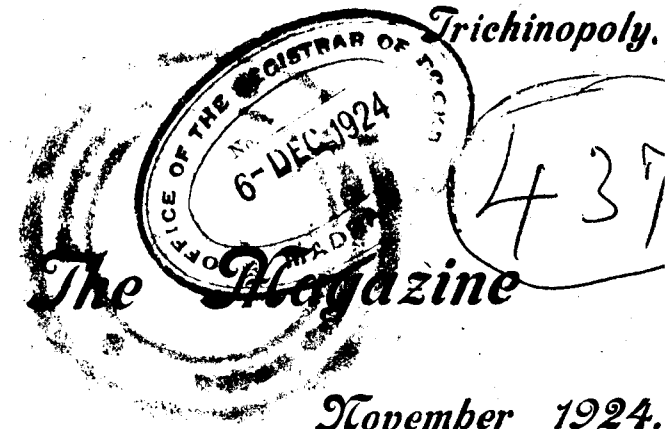
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November 1924.

The Realistic Novel in the First Half of the Nineteenth Century.

Poets & Reviewers of the Early Nineteenth Century.

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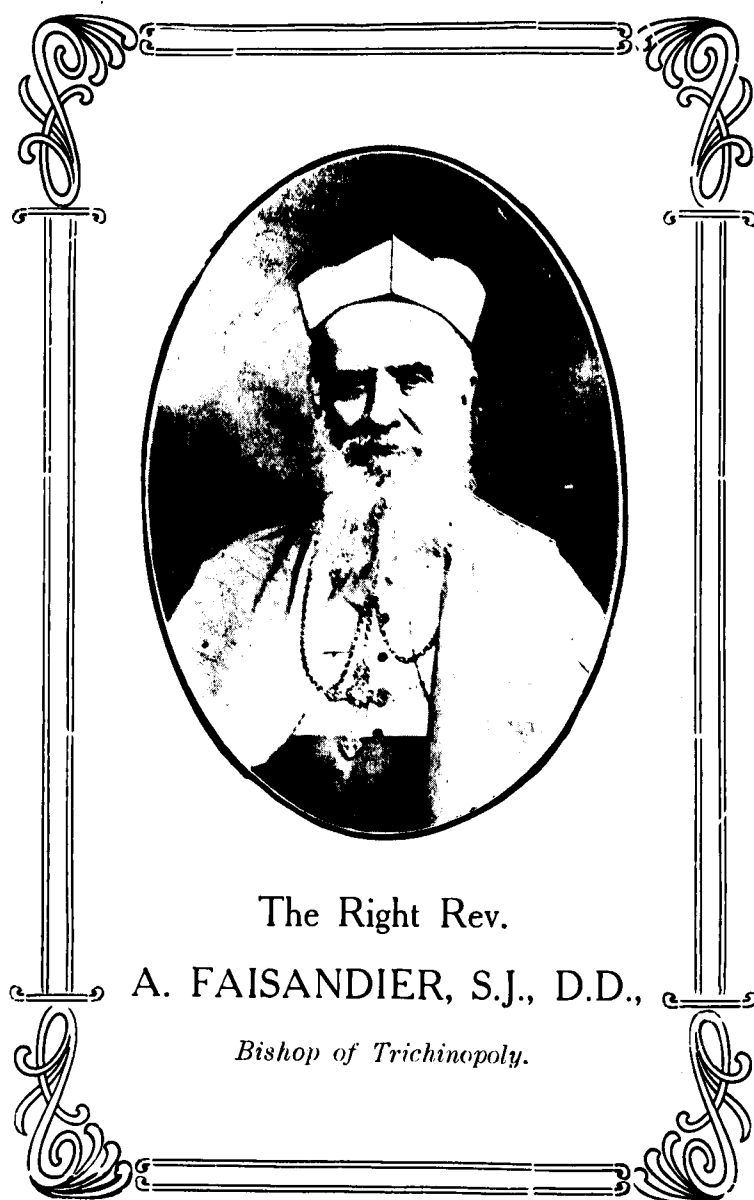
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The Magazine

St. Joseph's College, Trichinopoly.

Vol. 13, No. 4.]

[November, 1924.]

The Realistic Novel in the First Half of the XIX Century.

New fields of fiction were opened up by Scott and Jane Austen at the beginning of the XIX century. Scott developed the historical novel, Jane Austen the novel of manners. Both these authors are of great importance, for they supplement each other. Scott the romanticist exercises considerable influence over the realistic revival; but it is Jane Austen who starts the realistic novel in this century. In the words of Burton: "So was the XIX century, which was to be conspicuous for its development of fiction that should portray the social relations of contemporary life with fine and ever-increasing truth, most happily inaugurated by a woman, who founded its traditions, and was a wonderful example of its methods."

Jane Austen did not create the realistic novel; she rather gave it a new lease of life, turned it in a definite direction, and renewed its method and spirit. The tendency to realism is of the very nature of the novel. Richardson created the novel of sentiment; Fielding and Smollett created the novel of realism; Sterne, while he introduced into it the charm of autobiography and showed its illimitable capabilities, degraded it by his mawkish sentimentality and indecency. Jane Austen's work is directly connected with Fielding's. Fielding turned over the pages of the book of life, and thus discovered inexhaustible material for the novel; he infused into it his vigorous humour, peopled it with living characters, and endowed it with literary form—the attractiveness of pure literature. Every kind of novel is potentially contained in his four novels. But in his method he followed Nature too closely, with results too much like her own—he was an uncompromising realist. The seeds of realism sown by him sprang up later on

and bore fruit a hundredfold. The first fruits are seen in Jane Austen; and the harvest of the first half of the 19th century matures in Dickens and in Thackeray.

Jane Austen wrote for her own amusement—not to win fame nor to give a message to the world, but as Trollope puts it, "because she had a story to tell and knew how to tell it," or as one of her latest critics has said, because "on her was bestowed, though in a humble form, the gift which has been bestowed on Homer, Shakespeare, Cervantes, Scott and a few others,—the gift of creative power." (Dawson, *Makers of English Fiction*.)

She applied this story-telling faculty, this creative power, to the life which came within her own experience; and she painted this world which she knew with minute fidelity, with a gentle touch of satire, a genuine spirit of comedy, and with real insight into its "pities and virtues." Great passions and romance and sentiment find no place in her works, for they did not come within her purview. The upper middle class in the country or the provincial society of which she wrote, was composed of a staid and strictly regulated people who moved through life with dignity. Nothing strange or sensational entered into their lives. From such unpromising material Jane Austen produced her "sparkling commentaries on a dull society."

How she worked up this "prim and trim and proper" matter into "sparkling commentaries," veritable gems of art, she herself explains when she describes herself as a miniature painter. She has been compared for minuteness of detail to the Dutch masters and to workers in ivory. Limited though her canvas is, the finished picture is as near perfection as it can be. Scott himself recognised her genius in this when he remarked: "The big bow-wow strain I can do myself, like any now going; but the exquisite touch which renders ordinary commonplace things and characters interesting from the truth of description and sentiment is denied me."

Unlike Scott she does not require an elaborate setting nor a lengthy introduction for her simple domestic stories. Interest begins with the very first chapter of her books. She has been called an artist in plot construction, and she deserves the title. Her method is simple: she describes a situation, places the characters in it, and allows the plot to work out by the actions of these characters. In other words, her plot consists of the action and reaction of characters upon one another in a given situation. In this way she is able not only to centre the interest in the chief characters and to develop them according to

their importance, but also to relegate to its proper place that element which is known as chance—incidents that occur not as consequences of the actions of the characters. In her novels, with the exception of *Persuasion*, her last, unity of action and characterization are as perfect as they can be. She does everything so exactly to scale that the effect is greater than that of many of Scott's works where the issues have been "earth-shaking."

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While Jane Austen often creates types rather than characters in the strict sense of the term,—Sir Walter Elliot the aristocrat obsessed with pride of rank, Mr. Woodhouse the chronic invalid, Miss Bates the princess of old maids and chatterboxes,—she yet infuses life into all her creations by entering into their minds and their hearts, their thoughts and their feelings. True she does not analyse in the subtle fashion of a later famous woman novelist, George Eliot, but there is something of psychology in her characterization; and this something makes her characters real. When, in *Persuasion*, Captain Wentworth is all but making love to Louisa Musgrove in the hearing of Anne Elliot, and when to calm her mind Anne tries to find "some tender sonnet, fraught with the apt analogy of the declining year, with declining happiness, and the images of youth, and hope, and Spring, all gone together"—Miss Austen lays open the very mind and soul of Anne Elliot, her agitation of mind and her grief and pain. Her woman characters cannot be overpraised. Her "heroines are not only superior to her heroes.....they all but excel the genuine characterization of all English novelists save only two or three—one of them being Hardy."

Her method and her genius led her to perceive the tragi-comic side of life, to reproduce life most faithfully, and hence to paint life with an eye to the comedy of manners. She touches her characters with gentle strokes of satire, so delicate and refined that they are lost upon some readers, yet so deep and skilful that they transform her novels into genuine works of art. Witness the laugh she raises against Mr. Collins and the "proprieties" of "elegant female society" in *Pride and Prejudice*, or the play of fun on the "Elliot Pride" in *Persuasion*. For witty irony of expression she is hardly equalled. To take but one instance: Captain Wentworth listens to the "fat sighings" of the elder Mrs. Musgrove over the fate of her ne'er-do-well son while Anne Elliot sits by,—Miss Austen remarks: "Personal size and mental sorrow have certainly no necessary proportions. A large bulky figure has as good a right to be in deep affliction as the most graceful set of limbs in the world." And her sarcasm is in perfect

good humour, nowise hurtful or offensive. Who but an author with Jane Austen's heart, full of sympathy for the little world around her, and a mind penetrating with genial humour into the comedy of that world, could have given us a Miss Bates, a Sir Walter Elliot, a Mrs. Allen or a Mr. Morpe? The proof of the kindliness of her satire is the sympathy she excites for her characters. Her criticism of life is the same as Thackeray's—she detests shams; but her method differs from Thackeray's—the piercing irony with which she exposes shams is so tempered with kindliness that she cannot be taken for a cynic.

"The spirit of Jane Austen is entirely the spirit of Thackeray," says Dawson; and it is precisely this—the spirit of comedy—that links her with the next great realist, Thackeray.

Thackeray has been mistaken for a cynic; to the superficial reader his scathing satire conceals the real tenderness of his heart. Jane Austen was too well aware of the absurdities of the world to be annoyed by them; and she "gives her most caustic criticism a flavour of humour that robs it of all ill-nature. Thackeray, on the contrary, is indignant with snobs and snobbery, and so fiercely does he lash them that one fails to penetrate beneath his "assumed savageness" to "the softest and most human of hearts" below. He is a realist to the core, and a man; and therefore he is a satirist. He too saw the comedy of life and manners, the cant and convention of society; but he also saw the tragedy of life, and his keenly sensitive soul was moved: and afraid to let himself go, in dread of the world's criticism of his sentiments, he fell back upon irony. So strongly did he react against his natural tendency that he overdid his part as satirist, leaving it to the reader's discernment to see "the fire of unshed tears" in his eye while he jests, to "hear the thrilling note of pain through his brilliant banter." He is not a cynic; and the test is that he sees good in poor human nature. In the very heart of *Vanity Fair*, there is a residuum of tenderness and magnanimity, honour and justice.

What differentiates Thackeray's work from Jane Austen's, and what is really a distinctive mark of the new school which he originates, is that his work is deeply coloured by his temperament. Jane Austen in her treatment of the novel is not, as some hold, entirely impersonal. But she is personal only indirectly, in as much as her characters betray her thoughts and secret opinions. But with Thackeray the case is quite different. The interest one takes in his characters is not only because of themselves, but also because of Thackeray's personality hidden beneath them. Delight arises not only from following their adventures and development, but also from listening to Thackeray's

comments upon them. In the depths of their hearts one sees into Thackeray's own heart. This personal note—"this new sensitiveness, this impulse of self-revelation which Byron introduced into Poetry, Thackeray introduced into Fiction."

To discover his lack of plot or the looseness of it, is no difficult matter; but it is this very carelessness of construction that adds to the verisimilitude of his works, and gives to his characterization its intense life-likeness. The interest of his novels centres in the life and action of his characters, not in the unity and completeness of his plots. The hold his characters take on one's mind, the impression they make, is at once the criterion of their truth to life and the proof of Thackeray's skill; and this grip of the reader's mind is especially noticeable of his bad characters, whom he portrays more successfully than the good. Colonel Newcome, a very noble-souled man, is oftentimes so simple as to lessen one's respect for him; Amelia is a trifle silly, and Dobbin to some extent a fool. But what can be said of Beatrix Esmond or Becky Sharp? One sees into Becky Sharp's innermost soul;—her cunning, greed, contempt of principle, everything is laid bare. One looks, and by reason of the dreadful truth of representation, one is repelled yet fascinated; repelled by the horror of vice, fascinated by the skill of the psychologist who can depict life so truly. In this power of representing bad characters lies Thackeray's triumph as a realist and an artist.

The result of Thackeray's realism was to alienate his readers' sympathies from vice and to engage them entirely on the side of goodness and virtue. Not only does he not show any sympathy towards vice but he does not give it any quarter—he is absolutely pitiless. Not satisfied with the merciless analysis of evil he turns from the pathway of art to denounce it as a moralist.

Thackeray's softness of heart was tempered with manliness that produced a restraint on his pathos, and thus gave it not only force but truth and life. Dickens too had softness of heart, but he lacked the balance and control of Thackeray: hence his pathos often passes into sentimentality. Compare Dickens' description of the death of Little Nell or of Paul Dombey with Thackeray's description of the death of Colonel Newcome or of Samuel Titmarsh's first child.

It is this manly restraint that gives Thackeray's pathos the charm of naturalness; it is the want of it that wrecks Dickens' pathos and brings it near to mawkishness. Pathos in Dickens' work is too frequently over-wrought, artificial; in Thackeray it is as strong as

Nature itself—"it comes nearer the supreme art of Shakespeare than any other writer has done."

That "rare union in Thackeray of a masculine intellect with a deeply pious and tender heart," which reveals itself in his pathos, influences his humour and entire art, and once again brings him into contrast with Dickens. Genuine humour is of pure art. In other words, "the region where humour dwells is somewhere between the real and the ideal, in an imaginative treatment of real life." Thackeray the humourist never mistakes farce for humour. He sees the oddities of characters; he can make them grotesque, but he chooses rather to depict them as normal types. Sedley and the elder Osborne are commercial men; the Crawleys, with Rawdon as the dullest of them, are a dull race; Lord Steyne and Rebecca Sharp typify the unprincipled set. Dickens, on the contrary, is carried away by his imaginative impulse, and the outcome is Pecksniff, not a man but a vice; Quilp, a horrible monster in human form; Sally Brass, a grotesque curio of *The Old Curiosity Shop*. Dickens is fascinated by the eccentricities of his characters. Were he to draw a portrait of Cromwell, he would dwell not on his features but on the wart on the Protector's nose.

But if Dickens overdoes sentiment and turns humour into farce, these are but the defects of his virtues; for they arise out of his unique power of blending the method of realism with the fanciful method of romance. He knew life—life at its lowest,—and it was his broad sense of humour that saved him from utter pessimism. Inasmuch as he was a realist, he wrote, like Jane Austen, about those things which came directly under his observation; and, like Thackeray, he put into his pages an intimate part of his temperament. He is the novelist of the slums and bye-ways, the garrets and courts of the East End: when he enters the squares of the aristocracy and the walks of upper society, he fails; but in the regions of squalid poverty when he portrays poor people and describes the half humorous, half pathetic shifts of Micawbers and Dick Swivellers, then he is the realist, then he is at his best.

In spite, then, of his strained sentiment and melodrama, his grotesque figures and caricatures, Dickens is a realist and an artist. His characters have minds and hearts; and although these are not laid open to the reader in the same degree as in Thackeray or George Eliot, yet their passions engage one's interest and their woes and joys appeal to one's sympathy. His Wellers and Wilfers, his poor Joes and Tiny Tims think and move and speak in one's memory as if one had really known them. He is an artist inasmuch as excursions among this

motley array of inn-door loungers and lawyers' clerks and street ruffians and "Bohemians of the dingy and mangy order, into the underground world of the great city, the very inferno of lust and crime, not only leave the mind free from the least taint but fill the heart with genuine compassion. Thackeray himself praised the art of his great rival when he spoke of Charles Dickens' "sweet and unsullied page."

This richness of description based upon what he had seen is the distinctive feature of his realism, and it is justified by the purpose he had in view. Dickens not only sympathised with his fellow-men and pitied them, but he loved them. His aim therefore was to better their condition by awakening sympathy for the poor through the power of pity and love, not through irony and satire. His novels are humanitarian. While they succeed as art in making these poor folk real, they succeeded as much in their humane purpose. The reforms in prisons, in charity schools and in workhouses, were partially results of his work. But a still greater result is the interest in the poor and the kindness towards them which his books create in the hearts of his readers. In this freshness of his message combined with the realistic qualities dealt with above, consists one of Dickens' claims to greatness; they give to his work that element of the eternal and the universal which is an essential of art.

Although both Dickens and Thackeray continued to write after 1850, they had both done first-rate work by that date. With them this survey of the realistic novel in the first half of the century comes to a close. The realistic novel had by then been firmly established, its methods of art had been tested, and its scope widened.

R. M., S. J.



Poets and Reviewers of the Early Nineteenth Century.

B. A. Prize-Essay.

[By K. V. NARAYANASWAMI, IV U. C.]

The student of the early nineteenth century literature finds at work two opposing forces of varying strength. On the one hand certain conservatives are making a determined stand in favour of the canons of the Augustan poetry of the previous century, which were fast becoming obsolete; and on the other, the tendencies towards "liberalism in Literature" are reaching their culmination in what is known as the Romantic Triumph.

The respective principles of Augustan and of Romantic poetry differed fundamentally. In fact Romantic poetry was a reaction against the ideal of the former school. The principles of this new school found their enthusiastic exponents in the poets of the early nineteenth century, notably in Wordsworth, Southey, and Keats. And the leading Reviews of the period assumed to themselves what to a later age appears to be the impertinent office of discouraging these "wild and dangerous ideas" of poetry. It is the object of this essay to examine the attitude of these Reviews towards the principles of these two schools of poetry in the light of their criticisms of the work of Wordsworth, Southey, and Keats.

The Reviews of the early nineteenth century upheld the critical principles of the Augustan school of poetry of the eighteenth. The leading literary journals of the period were the *Edinburgh Review*, the *Quarterly Review*, and *Blackwood's Magazine*, edited respectively by Jeffrey, Gifford, and Wilson, three of the prominent critics of the age. These critics held with the Augustans that the writers of classical antiquity—by which they meant the Latin writers—furnished the best models and the ultimate standards of literary taste. Jeffrey wrote in an early number of the *Edinburgh Review*: "Poetry has this much in common with religion, that its standards were fixed long ago by certain inspired writers, whose authority it is no longer lawful to call in question."

Any deviations from the established rules and conventional standards irritated him. From this conviction proceeded his scathing criti-

cism of Wordsworth and Southey. Gifford believed that "modern literature should wear the fetters of classical antiquity, that genius was dependent on rules, and that taste and refinement of language consisted in word catching." His object was to "crush such authors as departed from its canons of literary propriety and good taste." To these critics therefore the best of the modern poets were those who had copied most nearly the ancients: and this the Augustans had done.

Upholding as they did the creed of the Augustans, these Reviews required that all good poetry should conform to it. The Augustans dreading the emotional excesses of the Restoration laid great emphasis on the intellectual element in literature. "Good sense became the idol of the time," and "good sense meant a love of the reasonable and the useful, and a hatred of the extravagant, the mystical and the visionary." [Hudson]. Being the product of the intellect, their poetry was cold and wanting in feeling, and played only on the surface of life. Further, it concerned itself with the cultured classes, and as a result it seldom travelled beyond the narrow world of the 'Town.' Its themes were largely taken from the passing events of the hour, and this made it ephemeral. "It was a poetry of argument and criticism, of politics and personalities." Elegance and correctness became a mania. Devotion to form and the striving after refinement led to the adoption of a highly artificial style. The sparkling couplet became the fashion, and was considered to be the only possible form for serious verse. Now the Augustans were the standard of good poetry to the nineteenth century Reviewers at the very time when a vigorous reaction against eighteenth century doctrines and practice had set in. This reaction, which had begun in the latter half of the previous century, had developed at its close into two distinct movements. There was first, the revival of Naturalism, and secondly, the Romantic movement.

The revival of Naturalism originated in the revolt against the extreme artificiality and circumscription of the field of Augustan poetry. The mania for correct expression, and the horror of enthusiasm and extravagance had destroyed the vitality of poetry. The conventional versification had become weak and monotonous. Poetry being concerned only with city-life avoided the portrayal of nature in its wilder and more rugged aspects. "The proper study of mankind" was man, but man confined within narrow limits, for man comprised only the cultured classes of society. The reaction against these attempted to bring poetry back to nature and reality, and repudiated "the conventional mannerisms of the long accepted school of art." Poetry began to study Nature, human nature in its simple and plain

aspects, and mankind as a whole. Greater simplicity in the language employed, in the subject matter chosen, and in the passions described, was the object of this reaction.

The Romantic movement was a reaction against the hard temper and dry intellectuality of the Augustan poetry. This latter school had systematically disparaged, as has been pointed out, the imaginative and the emotional elements in poetry, and as a result it had become superficial, sectarian and ephemeral. The revolt thrust the imaginative element in poetry to the forefront. Imagination resulted in intense feeling and passionate spontaneous expression. Poets now aspired to a higher and nobler order of things than the every-day world afforded. Hence their love of the visionary and the mystical, and the search after the ideal. Beauty was sought wherever it could be found. Hence their interest in distant times and places. Law and precept being contemptuously set aside, the genius of poetry fashioned for itself new subjects and new forms of verse.

While these two movements, the rise of Naturalism, and that of Romanticism, originated separately against different creeds and characteristics of the Augustan poetry, they gradually tended to unite and develop harmoniously in the hands of the poets of the early nineteenth century. Wordsworth sought wonder, freshness, and mystery in the every-day life of common people. Southey and Wordsworth freed themselves from the shackles of the artificial poetry of the previous century. Southey also experimented boldly in new forms of verse, and turned to the Middle Ages and the East for new themes. Keats sought inspiration in the stillness and colour of the past; his life was a quest for beauty in all things.

Such in brief, were the features of the Augustan poetry, which the Reviews stood for, and those of the new poetry which they scouted. Let us now examine in some detail the main lines along which the new poetry developed, as seen in the work of Wordsworth, Southey, and Keats, and the criticism which was levelled against them by the Reviews of the period.

Wordsworth may be regarded "as representing the first flush and fervour" of both the Naturalistic and the Romantic revival. One of the objects of the Naturalistic revival, we observed, was greater simplicity in the themes chosen and the passions depicted. This was the object of Wordsworth's poetry. He sought to penetrate "through the artificial trappings of civilization," to that which was common in men as men, and belonged to the permanent foundations of human life. In

his own words, "he chose incidents and situations from common life," because "in that condition the essential passions of the heart found better soil in which they could attain their maturity."

This preference of Wordsworth for the life of the unsophisticated seemed to Jeffrey, whose ideal was that poetry which treated of the cultured, "low, silly, and uninteresting." He called it an "affected" passion for simplicity and human life." Jeffrey argued, that though the poor might interest us by their *situation* in life, they could never interest us by any sentiments that were peculiar to their condition. He further reasoned that although the lower orders of society constituted the greater part of mankind, yet art whose aim was to excite admiration and delight should not take its models from what was ordinary, but from what was excellent.¹

Another aspect of the Naturalistic revival as represented by Wordsworth, was simplicity in the language employed, as against the gaudy and inane phraseology of the Augustan poetry. Wordsworth brought the language of poetry back to naturalness and simplicity. One of the principal objects proposed in his Lyrical Ballads, was to relate incidents from common life in the language really used by men.

What advantages were to be derived from the success of such a project, Jeffrey was not able to see. There are passages in all poems which cannot be pathetic or sublime. "In such places," wrote Jeffrey, "a neglect of embellishments was apt to produce absolute meanness and insipidity." The language that was intended to be natural and simple, degenerated, in such places, into "slovenliness and vulgarity." Jeffrey stated his preference for the language of "the higher and more cultivated orders," when he wrote that "it had all those associations in its favour, by means of which a style could ever appear beautiful or exalted, and was adapted to the purposes of poetry by having long been consecrated to its use."²

Wordsworth's verse embodies "the intensest rapture, the deepest harmonies, and the the most spiritual aspirations of the Romantic movement." His passion for nature turned into a religious reverence. Nature was to him the embodiment of the "Divine Spirit," and it

¹ "Why should Mr. Wordsworth have made his hero a superannuated Pedlar?... Did Mr. Wordsworth really imagine that his favourite doctrines were likely to gain anything in point of effect or authority by being put into the mouth of a person accustomed to higgles about red tape or brass sleeve-buttons?"—(*The Edinburgh Review*, Nov. 1814. On Wordsworth's *The Excursion*.)

² "His taste for simplicity is evinced by sprinkling up and down his interminable declamations, a few descriptions of baby houses and of old hats with wet brims."—(*The E. R.* Nov. 1814. On Wordsworth's *The Excursion*.)

revealed to him the spiritual significance of the universe. Omond observes that "Wordsworth lived with nature, drank deep of her influence, and when inspired gave voice to her holiest teaching." This attitude towards nature explains the mystical charm of his poetry.¹

This quest of Wordsworth after "the ideal and the unknown," Jeffrey called the "moral character" of the new school of poetry. The intense passion which is exhibited by Wordsworth's poems, was to Jeffrey "the hubbub of strained raptures and fantastical sublimities." Moral and religious enthusiasm, according to him, was a dangerous inspirer of poetry, and he thought that it was apt to run into "interminable dullness and mellifluous extravagance." The religious attitude towards nature was to Jeffrey, "eminently fantastical, obscure and affected." Instead of contemplating, he said, "the wonders and pleasures which civilization had created for mankind, they (the poets of the new school) were perpetually brooding over the disorders by which its progress had been attended."²

Southey, to whom we next turn, was, like Wordsworth, counted a leader of the 'Lake School' of poets. He was an ardent innovator and a rebel against the poetic conventions of the previous century. Southey however according to Jeffrey himself was less addicted to the perverted taste for simplicity than most of his fraternity. We must look elsewhere for Southey's importance in advancing the new movement.³

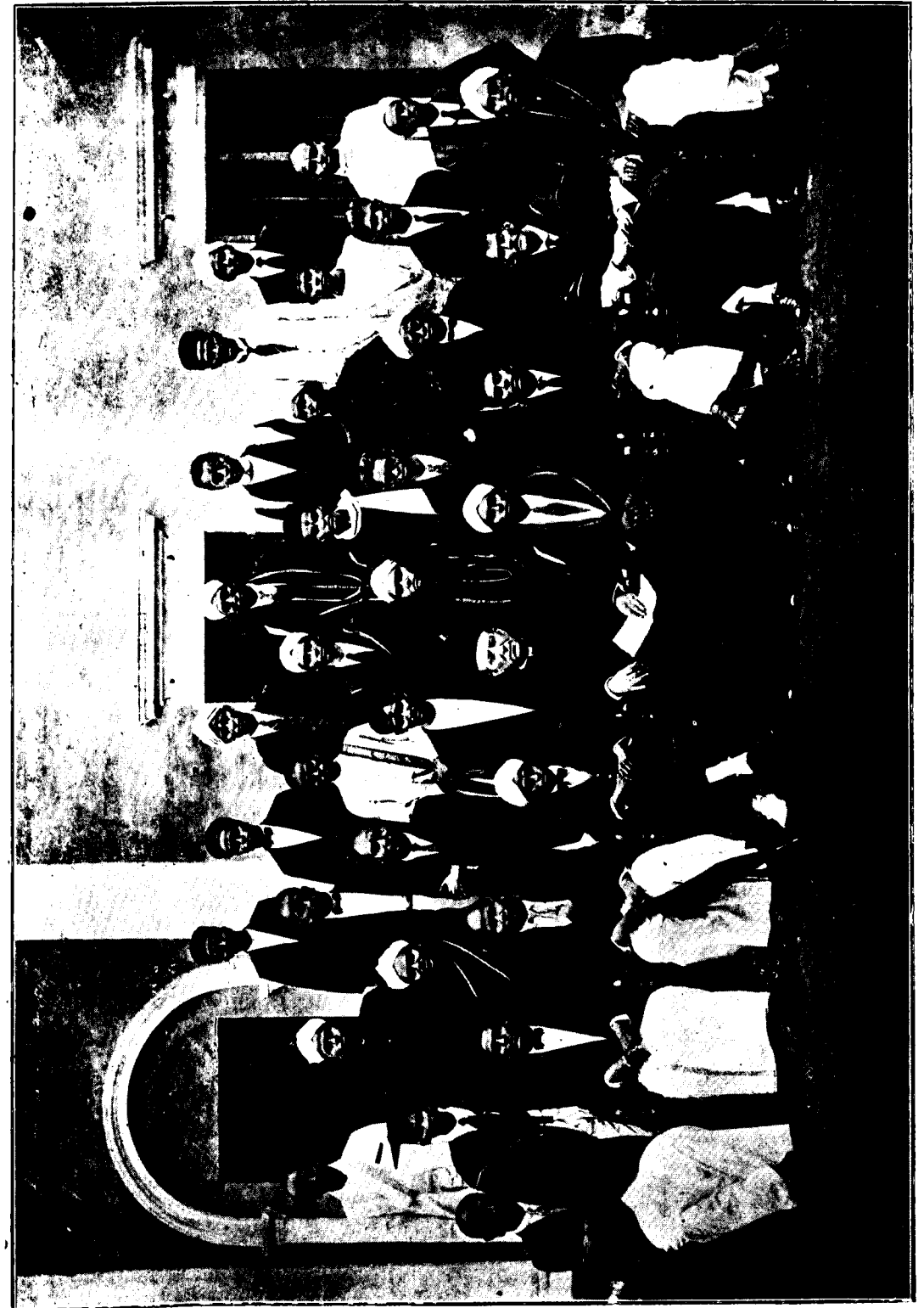
Southey's poems mark an extreme reaction against the artificial regularity of eighteenth century versification. He repudiated the closed couplet, and tried his hand in free experiments in all forms of verse. His "Thalaba" is in unrhymed verse of varying length and metrical cadence. The same irregularity appears in the lines of "Kehama," where, however, rhyme is added.

In his review of Southey's "Thalaba," Jeffrey condemned his versification "as a jumble of all the measures that were known in English poetry, without rhyme or without any sort of regularity in their arrangement." He contended that verse of irregular pattern or

¹ "This will never do! It bears no doubt the stamp of the author's heart and fancy; but unfortunately not half so visibly as that of his peculiar system."—(*The E. R.* Nov., 1814. On Wordsworth's *The Excursion*.)

² "The case of Mr. Wordsworth, we perceive, is now manifestly hopeless; and we give him up as altogether incurable and beyond the power of criticism."—(*The E. R.* Nov. 1814. On Wordsworth's *The Excursion*.)

³ "The author who is now before us, belongs to a sect of poets that has established itself in this country within these ten or twelve years and is looked upon, I believe, as one of its chief champions and apostles."—(*The E. R.* Oct. 1802. Lord Jeffrey on Southey's *Thalaba*.)



rhymeless was apt to perplex and disturb the reader. This upholder of the classic couplet could hardly be expected to reconcile himself to the unbounded license of versification which is found in Southey.¹

Interest in distant times and places, we noted, was one of the marks of the Romantic spirit: and Southey is important as representing the quest for beauty and delight in the Romantic middle ages, and in the legends of foreign literature. He planned to turn all the prominent and poetical forms of mythology into verse, no matter to what literature they belonged. His "Thalaba" is an Arabian tale; his "Madoc" deals with the adventures of a mythical Welsh prince; his "Curse of Kehama" is a Hindu story full of fantastic marvels; and his "Roderick" treats of a Spanish King.

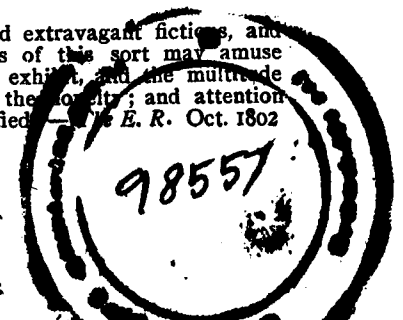
Jeffrey wrote of Southey's "Thalaba," that it was "like a pattern of a patch work drapery," because it was composed of scraps borrowed from oriental tale-books and travels into Mahomedan countries, seasoned up for the English reader with some fragments of their own ballads.² Concerning Southey's "Roderick," he thought that "no theme could have been suggested more utterly alien to all English prejudices, traditions, and habits of poetic contemplation, than the domestic history of the last Gothic King of Spain."

Keats is another great exponent of the new ideals. Among all the writers of his generation he was the most purely, the artist of the Beautiful. Poetry, according to him, was the incarnation of beauty, and this beauty he found in the external manifestations of nature. His taste turned instinctively to the romance of the middle ages, and to the wonder-land of Greek story. "This Cockney stripling had the most Greek soul of his age," says Omond. His enthusiasm for beauty and his singular power of vivifying Greek legend, is revealed in his poetic Romance, "Endymion." His enthusiasm runs riot, and fashions for itself free modes of expression. On the side of form and style, therefore, Keats is seen to be the most Romantic of Romantic poets. His luxuriance of language and wealth of detail are unsurpassed. He broke up the classic couplet and substituted more fluid and sequent

¹ "Mr. Southey, however, has made a vigorous effort for their naturalisation and has generously endangered his own reputation in their behalf. The melancholy fate of his English sapphics, we believe, is but too generally known; and we can scarcely predict a more favourable issue to the present experiment (in *Thalaba*)."—(*The E. R.* Oct. 1802. Lord Jeffrey on Southey's *Thalaba*.)

² The story of *Thalaba* "consists of the most wild and extravagant fictions, and openly sets nature and probability at defiance. . . . Tales of this sort may amuse children, and interest for a moment, by the prodigies they exhibit, and the multitude of events they bring together; but the interest expires with the novelty; and attention is frequently exhausted, even before curiosity has been satisfied."—(*The E. R.* Oct. 1802. Lord Jeffrey on Southey's *Thalaba*.)

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verse in couplets of the loose Romantic type, in which he outdistanced his instructor Leigh Hunt.¹

Keats was a denouncer of the "musty laws:" and to the Reviews, therefore, he was no more than "one of the ignorant, unsettled pretenders of the time, who presumed to talk with contempt of some of the most exquisite spirits (the Augustans) the world had ever produced." The Quarterly saw in Keats "a copyist of Mr. Hunt, though more unintelligible, almost as rugged, twice as diffuse, and ten times more tiresome than his prototype." Blackwood's Magazine reviewing Keats' "Endymion" wrote that the Greek myth of the Moon's love with the shepherd "had been seized upon by Mr. Keats to be done with as might seem good to the sickly fancy of one who never read a single line either of Ovid or of Wieland." Its Endymion was not a Greek shepherd but a Cockney rhymster "dreaming a fantastic dream at the full of the moon." Of his versification the same periodical wrote that he had adopted "the loose, nerveless versification of Mr. Hunt," with its defects tenfold more conspicuous than those of his master. These Reviews never tired of using the most virulent language to discourage the "false taste" of the new poetry.

Besides taking precautions against the spread of what they considered a malady, these Reviews hoped to see the poetry of the Revolt work to its natural termination like a disorder of a patient given up for lost. But their hope was not to be realized. The new poetry grew out of the spirit of the age. It was the expression in literature of a larger movement in every department of life and thought, the key-note of which was emancipation. For years still, the literary Journals repeated their ancient fallacies and refused to believe that "night had really gone and passed." But the young, the eager, and the generous, were heart and soul with the cause of Nature, of freedom, and of humanity. Before their onslaught "the pedantic rules of a fossilised creed" fell in ruin, and the poets began once more to sing of their heartfelt feelings in unrestrained measures.

¹ "The great distinction, however, between him (Keats) and these divine authors (Milton and others—the models upon which he has formed himself) is that imagination in them is subordinate to reason and judgment, while with him it is paramount and supreme—that their ornaments and images are employed to embellish and recommend just sentiments, engaging incidents, and natural characters, while his are poured out without measure or restraint, and with no apparent design but to unburden the breast of the author and to give vent to the overflowing vein of his fancy."—(The E. R. Augt. 1820. On Keats.)

The Development of Indian Banking.

HOW IT WOULD BENEFIT TRADE.

[By P. R. VENKATASUBRAHMANYAN, B.A. (HONS.)]

India has a currency circulation of Rs. 1,573 crores, if we include the transactions through cheques. This sum, large as it is, is insufficient to meet the demands of trade in the busy season. With this vast sum in circulation we witness the strange spectacle of a recurring stringency in the money market. The difference in the rate of interest for day to day loans granted in the busy season, and the rate charged on loans in the slack season, is appreciable. There is a wave-like movement in the periodic rise in the rate of interest charged by the Imperial Bank. In the off season the interest is 5 %, in the busy season it rises to 8 and even sometimes to 9 %. Even at this high rate of interest money is not always available for trade.

This is not due to a shortage in the monetary medium, for there is no such shortage in India. The root cause of this stringency is that the circulating medium does not respond to all the demands made upon it. In other words, the circulating medium of India does not circulate as rapidly as is desirable. The money sent out of the Mints and the Presidency towns to finance the crops, remains in the country. It does not return again to the towns, to fulfil its appointed function. Now the effectiveness of a monetary system depends upon the rapidity with which money circulates. If it circulates rapidly one coin will perform not one single function, but many, serving the purposes, say, of 10 coins. This ensures economy in the use of money. If an agency could be devised through which the circulating medium could be made to perform a multiplicity of duties, the stringency of the Money Market would vanish, and trade would be adequately financed.

The monetary resources of a country are mobilised by its banking system. India has an area of 1,802,657 square miles, and it contains 2316 towns with a population of 32,475,276 inhabitants, and 685,665 villages with a population of 286,467,204. According to the statistics available for 1922 the total number of banking offices in India was only 496. Most of the banks overlap each other, as they are all situated in the larger towns, these 496 banking offices being distributed among 197 towns only. The number of Indian Banks is insignificant when compared to the extent of the country, and the vastness of the population.

India offers a striking contrast to her more developed neighbours both Western and Eastern. The United Kingdom with a population of 48 millions had, in 1918, 9357 banking offices. In 1917, Canada with a population of 8½ millions had 3327 banking offices, and Japan with a population of 54 millions had 5874 banking offices.

The monetary resources of the country can be mobilised only if we collect the money which lies scattered among the people. The collection of deposits by the banks is the method by which the money is collected from the people. The amount of bank deposits indicates the extent to which the currency is ready to respond to the demands made upon it. The bank deposits in India in 1920 amounted to only £157 millions. The smallness of the Indian deposits will be clearly brought out if we compare them to the deposits of the United Kingdom and Japan, whose banks had a deposit of £2355 millions and £494 millions respectively. The 315 million inhabitants in India have deposits in banks averaging only about Rs. 5-12 per head of the population; for every rupee that the Indian deposits in a bank, the Japanese deposits Rs. 26, the Englishman Rs. 125, and the American Rs. 150. These figures prove most convincingly that we have a long way to go in this country in the matter of collecting deposits.

Organised attempts should be made to collect deposits from the people systematically. A number of branch banks might be established all over the country to tap the deposits even of the small investors. In the matter of the systematic collection of deposits from the public, the methods adopted in Germany might with advantage be introduced into India. The German banks have perfected an elaborate organisation for the collection of deposits. In the German banking system there are three different kinds of offices which undertake to collect deposits. In addition to main offices, first there are "Filialen" or branches, secondly, "Kommanditen" and agencies. It is difficult to find an exact equivalent for *kommanditen*; silent partnership is the nearest. They work on a commission basis. Thirdly, there are the "Depositen kassen," which are deposit offices. Their main function is to collect deposits from the public. They are established in conspicuous parts of German towns. Their popularity with the public may be judged from the fact that they have increased from 53 in 1900 to 264 in 1908. The "Depositen kassen" are intended to facilitate connections between the banks and the holders of cash, especially the smaller investors. The increase in the deposits since the introduction of these deposit offices is also noteworthy. The increase has been from 1485 million marks in 1900 to 2697 million marks in 1907.

The example of Germany might be imitated in India. The head offices of banks, as in the case of the Imperial Bank, should be encouraged to establish branches in all the towns of India. In those towns where a branch bank would not pay, either "kommanditen" (silent partnership) or deposit offices might be opened. It is not necessary that these banking offices should be open during all week days, if the amount of business does not justify it. It would be enough if they were open once or twice a week. These banking offices would serve to collect deposits from the town dwellers.

Town dwellers in India, we have seen, form only a small proportion of the total population, being only about 10 per cent. There are 685,665 villages in the country with a population of 286½ millions. It is in the rural areas that money lies dormant in endless small hoards. The Co-operative Credit Societies, of which there were 52,182 in 1921-1922 in India, are well adapted for the purpose of collecting the deposits of the rural population. The operations of each society are conducted within a limited area. The essence of co-operation is knowledge of one another between the members of the society. Deposits presuppose the trust and confidence of the public in the banks. This element of trust and confidence the Co-operative Societies possess in a plentiful degree. Deposits may be made to flow into them in a variety of ways. As an example, home saving safes might be introduced, by which annas and even pies could be collected. The co-operative movement has great possibilities before it. It might be utilised to introduce and foster the habit of thrift and foresight among the people.

The money thus tapped would be placed at the disposal of the country at short notice. The Co-operative Societies have an organisation spreading throughout India. They are linked to one another through Unions, and Central and Provincial Banks. If these latter were further connected with the State Bank, (here the Imperial Bank), the last link in the banking chain would be forged, and the organisation of the banks would be perfect. The monetary system would thus be made to respond quickly to the demands made upon it. And money which in the majority of cases performs only one single function, would through the intermediary of banks then perform a multiplicity of duties. The following extract illustrates this point:

"Through the activity of the bank the deposit is made to perform several economic tasks at one and the same time. The same sum which the customer has entrusted to the bank may be used by him for business purposes, the manufacturer being able to make contracts, and the merchant to order goods, on the strength of the bank balance. The

banker uses the money for his own purposes, granting a loan to a customer. The customer, say a manufacturer, uses the loan to pay his workmen, who in turn use it to make purchases, and all these transactions take place during the intervening few weeks while the deposit remains at the bank. Thus the same sum has performed several economic functions at the same time, and in doing so has rendered to the public several times the amount of service that it could have done without the intervention of banks. Herein lies the main advantage of the banks as contributing to the necessary speed in the circulation of money, an advantage which is not sufficiently appreciated."¹

When all the money is thus effectively mobilised through the medium of a network of banks, the periodic stringency of the Money Market will vanish, and business activity will not be checked for want of circulating capital.

¹ The Memorandum on Banking prepared by the Director of Statistics for the President of the Indian Industrial Commission. (Page 11)

"I'll explain deduction," said the young law student, airing his knowledge in the home circle. "In our back yard, for example, is a pile of ashes. By deduction that is evidence that we've had fires going this winter."

"By the way, John," broke in his father, "you might go out and sift the evidence."

"You assaulted this man merely because he differed from you in an argument. Is that so?" asked the magistrate.

"I couldn't help it, your honour," replied the defendant, "the man is a perfect idiot."

"Well," returned the magistrate, "You must pay a fine of 40s. and costs, and in future you should try and remember that idiots are human beings just like you and me."

Essentials of a Good Biography.

Intermediate Prize-Essay.

[By N. N. AIRAVATHAM II U. C.]

"It is true all things have two faces—a light one and a dark."

(THOMAS CARLYLE.)

A biography may be defined as the history of a man's life. The life pictured in the biography may contain the external circumstances of the life or the inner aspects of the life; and it is here that the distinction between a good or real biography and a superficial or conventional one is seen.

Conventional or superficial biographies give only the external circumstances of a man's life. They treat merely of such matters as the place where he was born, or the school where he was educated, the great events among which his lot was cast. Such matters may be treated with great perspicacity and ingenuity; but he who studies a biography with the intention of knowing the real man behind his actions must turn elsewhere; for no attempt is made in such biographies to find the real expression of his genius, or in other words, to portray his character.

Good biographies, on the other hand, attempt to study the aspects of the man's genius. They contain only those facts which are conducive to this object. They do not lay special stress on the exterior aspects of a man's life; they use them to link up the outer aspects of the man's life with his inner nature. What, then, are the materials from which such biographies are written? Plutarch and Boswell, the former, the most eminent of ancient biographers, and the latter, the best among the modern, answer this question. In Plutarch's opinion "a slight circumstance, a word, is often a truer index to a man's character than accounts of laborious and tremendous conquests." Boswell says that "such specimens of the.....conversation of the great Dr. Samuel Johnson are, I think, to be prized as exhibiting the little varieties of a mind so enlarged.....and as giving us a minute knowledge of his character and modes of thinking."

Boswell relates many apparently trivial incidents, and gives extracts from Johnson's conversation, each exhibiting an aspect of his genius, character and mode of thinking. Boswell says that,....."his

(Johnson's) poverty became so extreme that his shoes were worn outand somebody having set a pair of new shoes at his door, he threw them away with indignation." In this incident Johnson's immense self-respect is revealed. Again, when he told "old Mr. Langton" that "Whiggism is a negation of all principle," he showed his inveterate hatred of the Whigs and his love of principle. When a lady asked him how he came to define "pastern" as the knee of a horse, he astonished her greatly by his candid admission, "Ignorance, Madam, pure ignorance." Johnson made no secret of his faults. Thus, when a child asked him in her simplicity, "Pray Dr. Johnson, why do you make such strange gestures?" he answered frankly, "From bad habit. Do you, my dear, take care to guard against bad habits." Plutarch also gives us "slight circumstances" to explain his hero's character. Cæsar showed his knowledge of men when he said, "What will Cassius do, think ye? I like not his pale looks."

Whatever is related in a biography should be based on authentic records, such as are supplied by personal knowledge or historical facts, and should be true to the letter of the word. A poet or a dramatist may sacrifice historical accuracy for poetic or dramatic effect; but a biographer who realises his task should not introduce an atom of untruth into his biography. We do not want to know what a man should or would have been, but we want to know what he was. Mrs. Piozzi and Sir John Hawkins have admitted inaccurate details into their "Life of Johnson," such as the story of the publication of the "Vicar of Wakefield," and are therefore condemned to that extent as writers of biography. Inaccuracy of fact is generally a serious error; but it is inexcusable in the case of a biographer.

Impartiality is an essential element of every good biography. Racial animosity, party prejudice and religious antipathy, should not be allowed to bias the judgment of the biographer. Johnson would have made a very bad biographer of Rousseau, for instance, of whom he expresses the following opinion, "Rousseau, Sir, is a very bad man. I would sooner sign a sentence for his transportation than that of any felon.....Yes, I should like to have him work in the plantations." Again, he exhibited a Tory zeal when he said that the company of John Wilkes was bad company for Boswell. Boswell, on the other hand, is an impartial biographer. In spite of his hero worship "for the great Dr. Johnson" he speaks of Johnson's singularities of manner and superstitious habits in the same strain as he speaks of his great and admirable qualities. Boswell says that Johnson was very anxious "to go out or in a door or passage by a certain number of steps from a

certain point,".....and calls it a superstitious habit. Again, he says that Johnson "used to blow out his breath like a whale" at the end of an argument. Another singularity of Johnson's was his "habit of talking to himself." Boswell also speaks of the singularities of Johnson which were not physical. When Johnson said that "he did not think Gray to be a first-rate poet," Boswell says that he (Boswell) was of a different opinion. He says that Gray's poetry "was with justice highly admired" by many men of taste. Johnson's violent condemnation of Rousseau and Voltaire seemed "strange to him who had read many of Rousseau's animated writings with great pleasure and even edification."

Plutarch does not worship his heroes, and is therefore very impartial. Cæsar's temperate habits and civility and excellent capacity to lead his soldiers, are spoken of side by side with his falling sickness and his eager desire to be made king. He is also described as "sitting still in his majesty disdaining to rise up unto them (the senators) when they came in, as if they had been private men;" and this showed his arrogance.

Carlyle is justly praised for his faculty of making the past live in the present. This faculty made him a good biographer of Schiller; the faculty is, in fact, to be found in varying degree in every good biography. The biographer should not be a dryas dust pedantic dilettante stating mechanical facts in a mechanical way; but he should spice his works with no small measure of vigour, zeal and enthusiasm. He should rouse and stimulate the interest of the reader, and should produce a lasting impression of the hero in the reader's mind.

A man of letters is able to express his ideas in a more impressive manner than an ordinary person. Hence a biography written by a man of letters is better than a biography written by persons of inferior talents. Boswell was undoubtedly a man of letters; and the literary genius of Plutarch is an undisputed fact.

A biographer who introduces the subjective into his biography will add to the charm of his work. In many of his anecdotes of Johnson, Boswell has a distinct opinion to state, which is sometimes different from that held by Johnson. When Johnson advised Boswell to refrain from accustoming himself "to enchain his volatility by vows", Boswell "ventured to differ" from Johnson, and could not help thinking "that they (vows) may often be of great advantage to one of a variable judgment and irregular inclinations." When Boswell said, "Sir, you never will allow merit to a player," Johnson ridiculed

the actor's profession. Boswell says that for once he was *sure* that he had the best of the argument.

Plutarch, unlike Boswell, had to deal with dead heroes. His observations are of a more comprehensive kind. For instance he says, speaking of the prowess of Cæsar, "For, whosoever would compare the house of the Fabians, of the Scipios, of the Metellians.....and Pompey self, whose fame ascendeth up unto the heavens, it will appear that Caesar's prowess and deeds of arms did excel them all together."

Plutarch was pre-eminently the greatest of ancient biographers. His "Lives" has received a uniform chorus of praise. Frederic Harrison and Montaigne are full of praise of this "prince of biographers," who is a treasury of poetry, anecdote and maxim." Boswell is the greatest of modern biographers, and his "Life of Johnson" is a classic of English literature. Boswell and Plutarch have set the model for the writing of biographies.

Remarks on the Theory of Relativity.

The theory of Relativity is the logical outcome of the application of Doppler's principle to Light. That principle, as all students of science know, accounts for the fact that, although the velocity of the sound emitted by the whistle of a railway engine is the same in itself whether that engine approaches us or recedes from us, the pitch of the whistle in the first case is slightly sharpened, while in the second it is slightly flattened. If we attempted to measure distances in terms of these changes of pitch, we should be led to the following equations given by Lorentz:

$$x_2 = x_1 - vt_1$$

$$y_2 = y_1$$

$$z_2 = z_1$$

$$t_2 = t_1 - \frac{v}{c^2} x_1$$

In these equations the symbols with index 1 denote their original value; and those with index 2, denote the values calculated when the principle is introduced; and v and c denote the speeds of the train and of the sound waves respectively. In the case of light they denote the speed of our globe through space, which is about 19 miles a second, and that of light which is about 180,000 miles a second.

These equations have been applied with some measure of success to the three famous experiments which have exercised the minds of scientists during the second half of the last century. These experiments which students of science will find fully described in their text-books (*See* Preston's "Light" CHAP. XIX), are those of Fizeau to determine the dragging effect of running water on light waves traversing it, those of Airy and Hoek to determine the effect of a column of water within a telescope on the deviation of light coming from the stars, and lastly, those of Michelson and Morley to determine the effect of the earth's speed of 19 miles a second on the waves of light.

These three experiments, contrary to expectation, gave negative results. Scientists attempted to apply to them the equations mentioned above; and they met with some measure of success.

The success gave rise to a new branch of science called Relativity. Relativity is a science which is involved in much obscurity, and this accounts for the vast demand for books treating of the subject. Though even after a serious study of these books many men remain sceptical, the admirers of the theory contend that it has achieved great results. Among these results they mention the calculation of the deviation of light by the disc of the moon, which on observation proved correct, and the anomaly of the movement of Mars which had so far remained unexplained.

But these results, encouraging as they are, exact a heavy toll on our sense of logic if we consent to accept the theory in its entirety.

One of the consequences of Relativity is that all bodies shorten equally in the sense of their movement, the measuring scales included. It follows that a metre scale could shorten to half its length, yet the divisions remaining equally numerous, we should measure an equally shortened length in so many metres or fractions of it without being aware of that shortening. Scientists have attempted to see whether such a shortening would produce a change of internal constitution in transparent substances, which would be easily detected by polarised light: the results were negative. So that we are obliged to admit logically that a metre could shorten in length to zero or even acquire a negative value, and we, equally shortened, equally changed, should not notice any alteration. The propounders of the theory, foreseeing this last conclusion, assert that no material body could assume such a velocity as would make its size zero. Yet the velocity required to produce that effect is not infinitely great: it is the velocity of light, *i.e.* 180,000 miles a second. Physicists tell us that the velocity

of radio-active particles very nearly reaches that limit. This entails the curious consequence that when they cease to move they should swell enormously.

Are we going to accept all these conclusions which seem to upset our sense of realities?

When reasoning leads us to conclusions which seem preposterous we are entitled to reconsider the premises.

Let us go back to the theory of waves of light; and examine whether we are justified in applying Doppler's principle to them.

The wave theory of Light, as we have it from the days of Fresnel, tells us that light consists of trains of waves similar to those of sound. The waves, however, are transversal instead of longitudinal, as all students know. Their propagation being so rapid requires a medium of extremely high elasticity compared with that of air, or even with that of any known substance. That medium, the existence of which is a postulate, was called luminiferous ether. It is supposed to pervade all space not only between the earth and the sun, but also the whole stellar universe to the remotest stars, or else the vibrations of the luminous bodies could not come to us. The theory requires such a medium.

We are then in presence of three things—a hypothetical medium called ether, luminous waves, and the fact that these vibrations are transversal to the line of their propagation. Let us examine each point separately.

First, as to the hypothetical fluid which fills all space. That fluid should have some viscosity, since it should be gripped by the very rapid movements of luminous bodies. If it has viscosity, it must interfere with the motion of the heavenly bodies through space, and retard them sensibly; chiefly when these bodies have such a size as our earth or Jupiter. Yet astronomers assure us that no such retardation is observed. The question therefore recoils on us: are we justified in assuming the existence of such a fluid? Our justification is that we cannot do without it, at least at the place where we observe the waves; but we must avow that we were not fully justified in saying that the waves come to us as such from the sun.

Let us then examine the case of the waves. They exist: we can measure them in the laboratory. But are we justified in saying that they travel? Waves exist on the cords of the violin but they do not go out of the instrument. It is true that they raise similar waves in the air, and these do travel. Do those of light travel in like manner? If they

do, they must obey the ordinary law of Physics, and their amplitude must decrease with distance. Let us take as unit distance the length of one of them, and to simplify calculations let us suppose it to be half a micron, which is very nearly right. At a distance of one thousand microns the amplitude of vibration will be reduced to one thousandth part of the original value. That distance means only half a millimetre. At a distance of half a metre the amplitude will be reduced to one-millionth part of the original value. What will remain of it at a distance of several kilometers, at the distance of the sun, at that of the stars which is measured in terms of the years taken by light to come to us? The waves of a piece of ordnance are very powerful, yet they do not carry very far; those of a whistle still less; those of light should carry much less, for in the three cases the distances to which they carry should be expressed in terms of their wave lengths, a number which is about the same for all, say a few million waves and no more. Why should it be otherwise with the waves of light? Is it because they are transversal?

Let us next examine the fact that they are transversal. Everybody knows that a transverse vibration is so called on account of its to-and-fro movement being perpendicular to the line of propagation. Such waves are observed on the surface of water. In general, transversal waves occur at the limit of two different media, but they are unknown in a homogeneous medium,—they are not so much as conceivable in it. Imagine any initial disturbance you like, say that of a violin string which keeps up transverse waves in the instrument. The surrounding air which is homogeneous is condensed on one side, and rarefied on the other side of the string. Immediately the condensed air reacts all round; concentric zones of condensation and rarefaction follow each other as the distance increases; each zone pulsates to and fro in the direction of the increasing radii. The waves are invariably longitudinal even though they originated from the transversal waves of the string. The propagation of transverse waves in a homogeneous medium is inconceivable.

Are we to reject the wave theory of light wholesale? Not so, either. We observe waves and measure them,—that is undeniable. They are so rapid that they postulate a luminiferous ether,—that seems to be an unavoidable conclusion. They are transverse in character,—that is equally certain. But it does not follow that the waves which we observe are transmitted as such; it is enough that the cause which produces them in one place should move and produce them further away.

Let us introduce the theory of electrons, which has already made much progress. Let us suppose that the source of light is set pulsating and producing at each pulsation discharges of electrons. Let these discharges enter our luminiferous ether. As they pass through it they cause transverse vibrations which stop as soon as the discharge is passed.

The wave theory of light stands, and coupled with that of electrons, it is free from the difficulties which we have mentioned above. The ether may be limited to a zone surrounding every heavenly body; we need no longer anticipate loss of speed through viscosity. The waves exist, but they do not travel further than the distance required for their amplitude. We can speak of their being transversal, without rousing any sense of incongruity.

We may even continue to admit that the wave phenomenon is identical with the luminous effect. If the jet of electrons were perfectly continuous and free from intermittence, it would not give rise to the luminous phenomenon. And we may suppose that the zones of interference are due to such combined jets as can prevent oscillations of the ether.

This modification of the theory explains easily a large number of phenomena. For instance, we can understand why the electro-magnet acting on a beam of light fails to produce the Zeeman effect, but produces it when it acts on the source; we understand why the zones of interference and the spectral lines are always blurred with large dispersion instead of being sharply defined.

We understand chiefly that Doppler's principle can no longer be applied without consideration and restriction. Of course, if the radiating body comes towards us, its discharges will be more closely packed, and the waves produced in our ether will be shorter. Similarly, if we move towards the source, we shall receive a larger number of discharges in a given time and the waves will be shorter. All this resembles very much the known application of Doppler's principle: there is identity of results; the cause is different.

The experiment of Michelson and Morley, examined in the light of the electron theory, becomes a plain case of elementary dynamics.—A ball projected in any direction within a compartment of an express train will take exactly the same time to go over equal distances as if the train were at rest. The luminous particles projected along the direction of the earth and across, are bound to take the same time to go over equal distances, and if at these distances they are reflected by

mirrors, they will come back to the starting point exactly in the same phase: this is just what the elaborate experiments have demonstrated.

The cases of Fizeau and of Airy-Hoek can be similarly explained. The phenomenon of the deflection of light by the lunar disc does not require the intervention of Relativity. It is true that gravitation cannot account for the whole deviation, it accounts only for half: but we have not the right to deny the existence of a luminiferous ether zone all around the moon, and this may account for the other half.

Anyhow even though we are not able to explain all the phenomena of light down to the last detail, it does not follow that we have to give up the Newtonian Mechanics and the Euclidean Geometry for the daring ideas of Einstein.

E. G., S.J.

Recent Studies in Indo-Muhammadan History.

[By MR. R. SATHIANATHA AIYAR, M.A., L.T.]

1. Sher Shah.

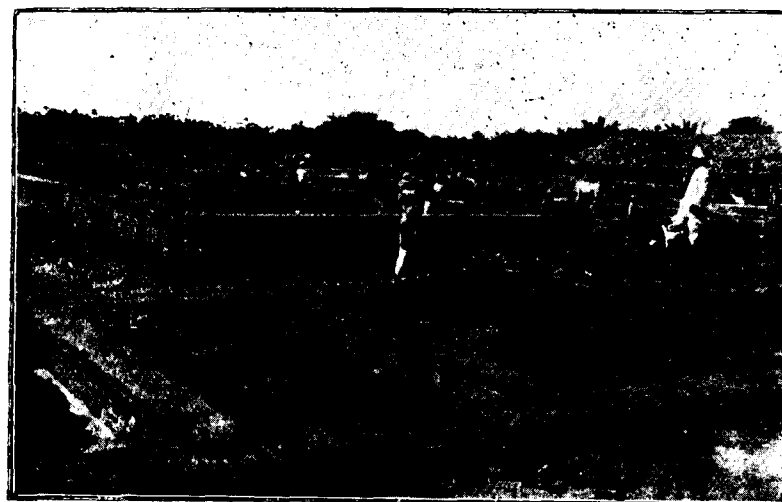
The study of Sher Shah's life and work has been rendered peculiarly difficult by the seriously defective character of the evidence available for it. There is in effect a tug-of-war between the Afghan and Mughal authorities. The former attempt to glorify their national hero, without feeling the need of a painstaking accumulation of facts, and consequently their inaccuracies are numerous. The political extinction of the dynasty to which Sher Shah belonged and the establishment of the rule of a dynasty hostile to him not long after his death, marred the possibility of a sympathetic presentation of his history. There is much more than a strong under-current of hostility in Mughal writings on the great Afghan Emperor. It is strange that the liberalism of a free-thinker like Abul Fazl did not extend to matters historical, especially to the province of Afghan history. So it is true, to an appreciable extent, that Sher Shah has shared the fate of some great historical personages whose stories have been narrated primarily by their inveterate enemies.

The character of Prof. Kalikaranjan Qanungo's work [*Sher Shah*, Kar, Majumder & Co., Calcutta, 1921] is clearly described by the

author: "My task has been to seek *all* the sources on Sher Shah—primary, secondary, and third-rate, without any omission, to study them in the original Persian texts (and not in English translations, however well-reputed), and then to construct the life-story of Sher Shah on a fresh, original, and as I fondly hope, exhaustive basis, which only the discovery of hitherto unknown contemporary records will render incomplete. The result of this original study of Sher Shah has been...to fix his fame on the basis of concrete, individual and well-ascertained facts." But Dr. Rushbrook Williams' discovery of the *Tawarikh-i-Daulat-i-Sher Shahi* written after Sher Shah's death by Hasan Ali Khan, who had closely studied "even the most trivial details of Sher Shah's character and habits," is unfavourable to the hope of Prof. Qanungo.

The greater part of the book is concerned with the biography of Sher Shah and the correction of many errors of varying magnitude. The author examines Abbas Khan's narrative critically and rejects many statements contained in it, although it is really considered to be "the very fountain-head of Sher Shah's history." The last two chapters (xii and xiii) deal with the institutions, character, and statesmanship of Sher Shah. Prof. Qanungo's treatment of these questions deserves warm praise. The tendency has too often been to view the administrative achievements of Sher Shah as merely a preparation for those of Akbar to the serious neglect of the former's indebtedness to his predecessors. Sher Shah could not have inherited an administrative vacuum; as a matter of fact, he never lost sight of what had been achieved by his predecessors. To attribute originality to every part of his labours is a misleading reflection on the work of the Delhi Sultans, especially of Alauddin Khilji, to whose name and fame Dr. Vincent A. Smith seems inclined to give a lasting burial.

Prof. Qanungo's estimate of Sher Shah's place in Indian history as a nation-builder in comparison with Akbar's, is likely to be disputed on valid grounds. The reasons given by the Professor for dethroning Akbar from his high place are his unorthodox private life, and his "betrayal and persecution" of Islam, over and above his coquetry with Hindu philosophy and religion. He thinks: "Of all rulers of mediaeval times, Sher Shah stands as the ideal of...the India of Hindus and Mussalmans united in heart and spirit...It is only the reign of Sher Shah which both Hindus and Mussalmans could read without a blush—a period during which Islam was honoured, yet Hinduism was not slighted." His charge against Akbar is that he retarded the growth of union between the Hindus and the Muhammpadans by making the former the



LOYOLA COLLEGE UNDER CONSTRUCTION.

chosen community in the State and thus creating a position of unstable political equilibrium. It is needless to refute the argument advanced, as students of Indian History are familiar with the circumstances which induced Akbar to act as the reformer of Islam. It may however be pointed out that Aurangzib, the apostle of Muslim orthodoxy, did not succeed in reverting completely to the ideals of Sultan Sikandar Lodi's government, precisely because some of the results of Akbar's new angle of vision could not be undone. Akbar was largely responsible for the study of Hindu literature and philosophy by Muhammadans, which contributed to the appreciation of the Hindu point of view by the ruling race. On the whole he furthered the cause of national union in far greater measure than Sher Shah. Prof. Qanungo's enthusiasm as a biographer is probably reflected in the ideal of Hindū-Muhammadan India which he lays down, and which may be paraphrased as : Honour to Islam and non-injury to Hinduism.

The author acknowledges his indebtedness to his master, Prof. Jadunath Sarkar, "the master architect in the domain of Indian History," in very handsome terms : "*Sher Shah* is his veritable grand-child, receiving his most zealous care at every stage of its growth."

2. Jahangir.

The late Dr. Vincent A. Smith pointed out the need for a re-study of Jahangir's "interesting personality" and of his reign, in the light of the *Tuzuk-i-Jahangiri*, the authentic memoirs of the emperor, translated by Messrs. A. Rogers and H. Beveridge. It is gratifying to see that Prof. Beni Prasad has performed the task indicated by that eminent scholar. [*History of Jahangir*, Allahabad University Studies in History, Oxford University Press, 1922].

Dr. Shafaat Ahmad Khan's foreword goes beyond an appreciation of the Professor's work, and contains his own views on some general problems of Mughal India. Some bold and striking assertions are made which, if well-founded, would be a valuable addition to historical knowledge. He holds that "the Mughals were probably the first to conceive—they were undoubtedly the first to apply—the principle of toleration, and it is upon the logical deduction of this principle and its consistent application that their chief claim to fame rests...Religious toleration was the pivot round which the whole machinery of the central government revolved." But Akbar's originality in this respect must be viewed in the light of the achievements of Sher Shah, and of Ali Shah of Kashmir who, according to Dr. E. S. Holden, "a century before Akbar's time... had anticipated many of Akbar's reforms in dealing

with his Hindu subjects." [*The Mogul Emperors of Hindustan*, p. 171 n.] Dr. Khan maintains that Jahangir and Shah Jahan "carried out this policy with remarkable success," and is strangely silent on Aurangzib's religious policy. Another opinion of the Doctor to which reasonable objection may be taken, is that "the Mughal Government, it must be clearly understood, was essentially a national Government." It is well known that Prof. Jadunath Sarkar holds the diametrically opposite view. It is usual to make too much of Aurangzib's reign or too little of it in estimating the achievements of Mughal rule. The truth seems to be that the ideal of a national state was conceived and worked out in Mughal India, pre-eminently by Akbar, but without permanent success. The ideal of the Muslim state from the orthodox point of view, described by Prof. Sarkar with much learning and clearness [*History of Aurangzib*, III, pp. 283-300], was frequently kept in abeyance by the statesmanship of those Mughal emperors who were not champions of orthodox Islam; the greater the approximation of a Muhammadan state with a composite population to orthodox Islamic ideals, the less national it became.

Prof. Beni Prasad gives a full account of Jahangir as a son, a husband, a father, and a ruler, and devotes a long chapter to the description of the character and working of the Mughal government with special reference to the reign of Jahangir. He remarks that the Mughal state was a *culture-state* and that it undertook constituent and ministrant duties. In the opinion of Prof. Sarkar, its aim was "extremely limited, materialistic, almost sordid." "Anarchy plus the policeman," is not a correct description of the activities of the Mughal government. No doubt it was not satisfied with the bare individualistic minimum of interference. But the question is, how far did it and could it go in that direction? Prof. Prasad mentions the following items which came within its province: coinage, trade and industry, roads, hospitals, and art and learning. The preservation of peace and order, and the work of making the power of the government felt throughout an extensive empire in those times, offered peculiar difficulties which the modern world can only dimly visualise. It is ridiculous to judge the distant past by the standard of modern achievements. The success and failure of Mughal rule cannot be judged by any higher standard than that of contemporary Europe.

Prof. Beni Prasad's account of Nur Jahan and her political dominance is a substantial and useful contribution to Mughal history, and deserves close study. He wades through a mass of legendary and quasi-historical literature, and gives an historical account of her life.

He says that Nur Jahan's ascendancy was the result of her alliance with her father (Ghiyas Beg, Itimad-ud-daulah), her brother (Asaf Khan), and Prince Khurram (Shah Jahan). Hence his reference to the Nur Jahan Junto, the family clique: "what has been called Nur Jahan's sway is really the sway of these four personages." He divides the duration of her power into two periods: the first from 1611 to 1622, and the second from 1622 to 1627. In the former period, the members of the coalition were united in their aims, and Jahangir was not "a cipher but a factor to be reckoned with;" in the latter, the emperor was a chronic invalid and a nonentity, the father of Nur Jahan was no more, and her brother, Asaf Khan, was secretly in sympathy with his son-in-law, Shah Jahan, who had become her bitter enemy, with the result that the empress became all-in-all, but was left to her own resources.

The author might have discussed fully another interesting question, *viz.*, how far was Nur Jahan's administration beneficial or detrimental to the interests of the empire? He might have considered to what extent the results of her rule should be ascribed to herself, and to other factors, permanent or temporary. The history of Raziyya of the Delhi Sultanate might have been utilised for a comparative study. Prof. Beni Prasad's conclusion is worthy of note. "The political side of Jahangir's history is interesting enough, but its best virtue lies in cultural development."

Principal Kinds of Seeds, Quantity, and Cost.

The Economic Survey of a South Indian Ryotwari Village.

[By V. K. SAMBAMURTI, V HONS.]

V. The Agricultural Capital of the Village.

Land is the free gift of nature, and in spite of the great transformation wrought by the hand of man, the natural fertility of the soil of this village, aided as it is with the presence of the river Cauvery, remains a predominant agent of production, though a passive one. The active agent, man, is not content to receive what nature gives him, but exerts himself to obtain as much as he can with the limited knowledge which he possesses. The instrument of his production is agricultural capital.

This capital can be classified under two main heads: seed, manure, implements, machinery and farm buildings come under one head, and the agricultural stock (animals) ranges itself under the other, finance being held over for the present. The stock includes not only the animals that are actually engaged in direct agricultural operations, but also the cows and sheep which are of indirect use in furthering the progress of the industry. They supply the manure, and the cows enable the ryots to augment and renew the supply of oxen indispensable to proper cultivation.

Seed.

The ryots take some care to select the best seed possible from the limited supply they possess. Each ryot reserves a portion of his produce and stores it separately. But there is much room for improvement in the method of selecting the best seed, and in conjunction with the Department of Agriculture it is possible for the ryot to improve his supply considerably.

The big mirasdars store the paddy seed which forms the staple crop of the village, while the smaller mirasdars and the agricultural tenants keep a stock of the necessary quantities of other kinds of seed. With the exception of *karunai* and *sambu*, all the seed is taken from crops raised locally.

	Kalam (= 24 Madras Measures.)	RS.	A.	P.
Paddy	1000 kalams.	3000	0	0
Ragi	30 "	100	0	0
Cholam	4 "	15	0	0
Karunai		200	0	0
Sambu		200	0	0
Ground Nut	30 "	90	0	0

Tobacco, chillies, vegetables, and other crops do not require great quantities of seed, and what is necessary for the use of the village is preserved in very good condition by the tenant cultivators.

Implements.

The village artisans and workmen generally supply all the implements necessary for agricultural operations. Improved implements and ploughs are not imported. The ordinary repairs are done by the village artisans. Here again there is great scope for improvement.

Implements and their Cost.

Names.	Number.	Cost per unit.			Total Cost.		
		RS.	A.	P.	RS.	A.	P.
Ploughs	80	10	0	0	800	0	0
Levellers	10	3	0	0	30	0	0
Baling iron vessels	20	15	0	0	300	0	0
Spades	200	1	8	0	300	0	0
Small spades for removing weeds in Punja lands	500	0	6	0	187	8	0
Cutlery & scythes	600	0	6	0	225	0	0
Carts	18	50	0	0	900	0	0
Total					2,742	8	0

Manures.

From time immemorial the Indian ryot has used cattle dung, soiled straw, and street, house and cattle-shed sweepings for manure. These are stored in a pit and allowed to rot. The manure is used before the fields are watered, and in some cases, and according to

crops, at different stages of the operations. The green plants which are cultivated on the fields themselves between the crops of one year and those of the following year, and the green leaves of many kinds of trees, are also used as manure. Oil-cakes are usually used for the second paddy crop by those who are prepared to sink a good capital in the raising of crops. Besides the manure got from the cattle which is valued at Rs. 3200, other kinds worth about Rs. 1,000, are used in this village. As no chemical manure is used, and no other kind is imported from other places, the village is self-supporting as far as this goes. This is not a matter for congratulation, but one to be deplored.

The Agricultural Stock.

Situated as it is in the heart of the Cauvery delta, and having pressed into cultivation every inch of available land, the village has no land for grazing purposes during the agricultural season, i.e., for nine months in the year. For three months the village cattle have enough land to roam about, but hardly a blade to feed upon, as the tropical heat burns to ashes any struggling tendril which ventures to shoot forth. The ryot is forced to give his cattle straw by night, while the cattle try to get what they can in the way of grazing during the day. In the busy season the cattle cannot be allowed to go about for fear of damage to the standing crops. But they are given grass in abundance.

Yet the village is overstocked with animals, and this, but for the subsidiary industry of dairy produce, would inflict an economic loss on the village.

Cows.			Oxen.	Female buffaloes.			Male buffaloes.	Goats, Sheep, and their young.
Milking.	Dry.	Calves.		Milking.	Dry.	Calves.		
68	91	76	72	78	94	61	12	626

Working Animals.

Oxen are used for ploughing, carrying the manure to the fields, and conveying the produce to the houses of the ryots and neighbouring towns. The dry female-buffaloes, whose number is considerable, and the male-buffaloes, are used for agricultural operations along with the oxen. Most of the stock is raised locally. Only a few pairs are brought from outside, and they too are not of very good quality.

The food given to the cattle can be much improved both in quantity and quality. For more than six months in the year they get green grass during the day as well as at night. One member of the ryot's family is told off for the purpose of procuring the green fodder. Only a few pairs, generally the draught animals, get extra food consisting of cotton seed, bran, and oil-cake; all the rest have to be content with a small quantity of oil-cake dissolved in water. Under these circumstances the working capacity of the cattle is bound to be small. The poor quality of the cattle stands in the way of introducing improved ploughs.

Milch Animals.

These are greater in number than the working ones. The favourable situation of the village, the abundance of green grass for the greater part of the year, and the demand for dairy produce from the Brahmin population of the neighbourhood, bring about this state of affairs. Every day a few women can be seen conveying the surplus produce to Kumbakonam, a town 10 miles east of this village. Besides, the small towns of Papanasam and Swamimalai attract a part of the supply.

Cows as well as buffaloes belong to the local variety, and are raised locally. It is very rare to meet with an imported case. The yield of the cows is very poor. They cannot be compared with the stalwart Nellore cows either in size or yield, not to speak of the English variety. The quality of the milk too is poor. The normal quantity of milk that can be got from a cow per day ranges from three to six seers, one seer weighing 24 tolas. The buffaloes again cannot stand comparison with the Northern Indian ones in size and yielding capacity. A general complaint is that sufficient milk is not left for the calves. The proportion of dry animals is greater than that of animals giving milk.

The following table gives the necessary details. (December 1923).

Animals.	Total number.	Number in milk.	Number dry.	Percentage dry.	Percentage milking.
Cows	159	68	91	57	43
Female-buffaloes	172	78	94	54	46

In the matter of feeding these milking cattle the villagers are to-day in the same condition as Englishmen of the early eighteenth century. The cows are not usually given much extra food, as their poor yield of milk does not enable the peasants to spend much on them. Even cotton seed is a luxury to them. But the milch buffaloes receive comparatively rich food. Cotton seed, oil-cake and bran are ordinarily given them twice a day. Cows and milch buffaloes usually receive a sufficient quantity of common fodder, either green or dry. Enterprising individuals and the Department should devise ways and means of increasing the fodder supply both in variety and quantity.

Goats, Sheep, and their Young

Most of the non-Brahmin mirasdars and tenants keep a few sheep and goats. The people as a rule are not rich enough to afford a meat diet even for one day a week. On festive occasions, and on those annual puja-days when the village deities are taken in procession along the non-Brahmin streets, and when very distinguished guests are entertained by the non-Brahmin non-Vellala ryots, lambs and kids and even grown up rams and sheep are sacrificed. Again, these animals serve as a kind of stored up capital to the poor peasants, and are generally sold to the butchers of the neighbouring towns when the owners are hard pressed for money. No money is spent on feeding these animals. The boys and girls look after them as they feed on brambles, bushes, and weeds.

Value, Cost and Utility.

These preliminaries naturally lead to the estimate of the value of the stock, the annual cost that is incurred in maintaining it, and its utility to the village. Such an estimate will enable us to solve the proposition whether this item of the village activity is economically sound, and whether the ryots derive the maximum benefit they can secure from their stock. The average price per unit can however be fixed only approximately. Certain details are difficult to secure, and consequently scientifically accurate figures cannot be given.

Value of the Stock.

	RS.	A.	P.
68 cows (in milk) at Rs. 30 each ...	2,040	0	0
91 cows (dry) at Rs. 15 each ...	1,355	0	0
78 female-buffaloes (in milk) at Rs. 45 each ...	3,510	0	0
94 do. (dry) " " " 20 " ...	1,880	0	0

	RS.	A.	P.
72 oxen at Rs. 50 each ...	3,600	0	0
12 male-buffaloes at Rs. 20 each ...	240	0	0
500 goats and sheep at Rs. 4 each ...	2,000	0	0
Total Rs. ...	14,625	0	0

Income from Cattle for the Year.

	RS.	A.	P.
1. Value of milk of 68 cows and 78 female-buffaloes at Rs. 7-8-0 and Rs. 12 respectively, for 8 months in the case of cows and 10 months for buffaloes ...	12,660	0	0
2. Value of the labour of 36 pairs of oxen at 8 as. a day for 150 days a year ...	2,700	0	0
3. Value of the work of 6 pairs of male-buffaloes and 47 pairs of dry female-buffaloes ...	1,166	0	0
4. Value of the manure from the whole stock ...	3,200	0	0
5. Value of 137 calves at Rs. 2 each ...	274	0	0
6. Value of 126 kids and lambs at Rs. 1-8-0 ...	189	0	0
Total Rs. ...	20,189	0	0

Expenditure on Cattle.

	RS.	A.	P.
1. For 159 cows and cattle including the dry female-buffaloes ...	6,956	0	0
2. 78 milch buffaloes ...	5,859	0	0
3. Interest, depreciation, and loss at 15 per cent of the value of the cattle, i.e. Rs. 12,625 ...	1,893	12	0
4. Special deduction on the value of sheep, etc., at 10 per cent ...	200	0	0
Total Rs. ...	14,908	12	0

This gives a net gain of Rs. 5,280-4-0 for 415 head of cattle excluding the calves and the sheep and goats, or about Rs. 13 per head. Again 89 pairs of working cattle for the assessed area of 623 acres average 7 acres per pair. These are normal figures. As far as working cattle are concerned, the stock is not more than the average requirements of the village need, though it is clear that more work might be got out of them if proper care were taken of them. At first sight the number of cows appears to be excessive. To a certain extent this is so, and certainly the cows are economically disadvantageous as far as their milk-yielding capacity goes. Yet the cows supply a real want, inasmuch as they help the villagers to augment and renew the supply

of oxen, which are usually raised locally. There is much room for improvement, and the earnest students who want to improve the economic well-being of rural India cannot afford to neglect this factor of village economy.

In conclusion we can say that, so far as the figures go, the stock of the village is economically advantageous to the community. But we should not overlook the fact that the peculiar advantage of the village in having a subsidiary industry of dairy articles makes a substantial contribution to this result. The raising of sheep and goats is a clear gain to the ryot, and all possible efforts should be taken to improve the stock. Poultry farming can be taken up with vigour, as there is a market near at hand among the large Muslim population in the neighbouring villages of Rajagiri and Pandaravadai. Already there are brisk sales, and if the supply can be augmented, a larger profit can be hoped for in the near future.

Chronicle.

13th September.—For some days there had been a rumour that— But perhaps I should first say a few words about rumours in St. Joseph's. St. Joseph's is a well-equipped rumour factory, with a staff of indefatigable experts working over-time. The finished products, after being widely distributed among connoisseurs for favour of opinion, are usually delivered in a feeler sort of note, which the Vice-Principal finds on his desk when he goes to class for the first morning lecture, and which runs in a traditional formula, "Please, Father, will you tell us whether there is any truth in the rumour that—" The "rumour that" always relates to a desirable and much needed extension of holidays, never to a curtailing of them.

I could give several instances of such authentic rumours. There was one before the Tipavali holidays: "It appears (I am quoting from records), that we are to have twelve days of holidays for Tipavali, to make up for the Michaelmas holidays which were cancelled. Is there any truth etc....?" Another, more insidious in its method of attack, ran thus: "It appears that the D. P. I. has ordered all Colleges to give at least one week of holidays before the October term begins. Is there any truth etc.?" There is another rumour already afloat, which will no doubt crystallize into the usual formula

at the proper time, that the College is to close on 12th December and will not re-open before 14th January. The factory-workers are evidently determined this time that their goods shall not perish for want of early advertising. The more improbable the object of the rumour the more likely to arrest the attention of the authorities, of course. That is, I believe the secret of all successful advertising.

But this is a digression. To come back to the starting-point—for at least a fortnight before 15th September there was a very loud rumour. We had barely settled down to the collar after a month of holidays and our fiery steeds had begun to tire of the pull, a good stiff pull, I must admit, for all the staff had maintained a relentless rapid pace. Parties of students apparently without the least personal interest in the matter, and animated solely by anxiety for the welfare of their neighbours, began to show much concern for the poor candidates who were to write their September Examinations a few days later in the Lawley Hall. How could those unfortunates be expected to do justice to themselves and to the Examiners amid the disturbance and distraction of one thousand students going on with their classes as usual? How, indeed? Dame Rumour was trying a roundabout method. The correct formula appeared on my desk in due time: "Is there any truth in the rumour?...". So a notice appeared on 13th September, not so entirely superfluous as one might have thought, giving the answer in the Negative—"Michaelmas holidays cancelled."

We managed both Examinations and classes without much discomfort, to the College students at any rate, and we carried on, the rumour manufacturers included, right through till the end of October. The Rumourists, whatever else may be said of them, are a cheerful lot who never lose heart over a defeat, but set about at once with undiminished buoyancy to prepare another possible victory. As I have said, they lost no time at Michaelmas, but made a bid for Tipavali; and they have already begun operations in view of December and January.

September and October were very trying months for the Boarding; we reaped the aftermath of the Flood. We had escaped Cholera, but Typhoid came and settled down in our midst. Of the two diseases, it is hard to say, speaking after the event, which we should prefer were the choice made compulsory. Cholera puts one in a panic, it strikes so suddenly and its blow is so unerring; Typhoid is slow and its approach is almost unperceived till the siege begins in deadly

earnest. Both diseases are merciless. The new enemy soon transformed a vacant infirmary into an ambulance, where twenty victims lay prostrate and twenty devoted students tended them.

14th September.—John of the II U. Class was carried off by Bacillary dysentery before any one was fully aware of the gravity of the disease. He had always been ailing, and consequently lacked the strength to resist it. He was an unassuming lad, very pleasant and winning in his ways, and so assiduous in his care of the sick that he was spoken of as "the sister of charity."

29th September.—Academy in honour of Our Lady and Anniversary day of the C. T. A. We were fortunate enough to secure for the President of the day's functions Rao Bahadur R. N. Arokiasami Mudaliar, Superintending Engineer, Madras. It was his first visit to the Institution. He paid us the compliment that in his travels in England and America he had not seen a larger College than ours.

The principal items of the morning's celebrations were a debate on the Miracles of Lourdes, which are more and more engaging the attention of the scientists, and a Tamil dialogue by the III Division boys.

In the evening the Tragedy of Agapitus was played. The performance was a great success, which is not to be wondered at if we think of the patience and skill of our stage-managers in training their actors.

8th October.—Another boarder, A. Ambrose, of the School Department, died of Typhoid. His father, Mr. Arulraj of Tirupattur, and an Old Boy, showed admirable courage on the occasion. Seeing that preparations were being made for the Golden Jubilee celebrations of His Lordship Dr. Faisandier, S.J., he removed his dying son from the College premises in order not to mar the festivities of the morrow. This is unselfish love indeed, and we gratefully record it.

7th October.—The Jubilee celebrations of His Lordship the Bishop of Trichinopoly. The 26th September was the fiftieth anniversary of our revered Bishop's entrance into the Society of Jesus. A series of festivities was held in his honour in the different parishes and institutions of the town. Our turn came on 7th October. Naturally, we considered it a duty no less than a very great pleasure to give expression to our feelings of gratitude to the venerable Jubilarian who is bound to us by many ties. On his arrival in India many years ago he filled the Chair of Economics in the College: later as Superior

of the Shembaganur Scholasticate he guided and trained most of the present staff of the Institution; later still as Superior-General he sanctioned the building of the Digby Science Halls and the opening of the Honours courses.

The Boarders and Former Pupils were not content with a mere verbal expression of their feelings; they presented His Lordship with a purse of Rs. 900 for the works of the Mission.

22nd & 23rd October.—Though the violence of the epidemic had considerably abated, two more victims were carried off by Typhoid, Ambrose Fenelon and Maman. The former, a boy of fourteen, died on the 22nd from sheer exhaustion after a protracted illness of thirty days. The latter, a student in the Junior B.A. class, after recovering from a first attack, had a relapse which proved fatal on the 23rd.

We owe it to the Medical attendants and infirmarians to state that all the four boarders who died were of a weak constitution. The stronger boys recovered after a more or less protracted sickness. Throughout, the care and devotedness of the doctors and infirmarians and volunteer nurses among our boys were beyond praise.

C. L.

THE MUNICIPAL CHAIRMAN.

It gives us the greatest pleasure to record the election of Mr. P. Ratnavelu Thevar to the Municipal Chairmanship of this Town by the unanimous vote of the Councillors present.—*Ad multos annos* is the wish of his Alma Mater.

Annual Report, 1923 - 24.

Before reading to you the report on the Academical year 1923-24, I wish to say a few words on a subject which properly belongs to the year 1924-25, but which, when this annual ceremony comes round again, may have lost much of its actuality. I am referring to the exceptional circumstances which confronted the Institution within less than a month after the beginning of the scholastic year. The senior classes began work in the last week of June; by the end of the month the junior classes had been enrolled, time-tables had been adjusted, and work was in full swing. Barely three weeks later without warning came the flood: we awoke one morning to find the science workshops, special laboratory, boarding establishment, and the greater part of the compound under water. College had to be closed for ten days. The ten days elapsed, and matters only became worse. To the ravages of the flood were added the terrors of cholera, which had broken out in consequence of the failure of the water supply. Twice over the re-opening had to be postponed; and we were able to start work again only on the 18th August, when the scourge had abated, after carrying off 1500 victims.

We have had material losses: much of the damage has not even yet been repaired; but, thanks be to God whose Providence watched visibly over us, there was no single case of cholera among the hundreds of persons for whose welfare the Institution might be considered to be in any way responsible. The Sunday before the re-opening a solemn service was held to thank God for His great mercies to us in those dark days.

Strength and Attendance.

The numbers on our rolls on 31st March were 981 for the College Department and 978 for the School Department, against 1008 and 1048 respectively in 1923. There has been a marked increase in the B.A. classes these last two years, especially in the science groups, which are extremely popular. No wonder they should be so, considering how science has been "boomed" this last decade. Whether or not the country is able to absorb and derive profit from so many budding scientists is a question which I do not feel inclined to discuss. An answer to it may perhaps be found on consulting the rolls of the Law College.

One thousand seems to have become a centre of oscillation about which the strength of the College has been swinging for some years past. The fact may, we hope, be interpreted to mean that the Institution is practically in a normal state of equilibrium, which makes for maximum efficiency. Whether or not this state will be maintained through the period of reconstruction and expansion we are going through, remains to be seen; but our friends may take it that we shall spare no pains to live up to our traditions, whatever may happen.

The attendance continues to be satisfactory.

Examinations.

The examination results, though less brilliant than last year's, are on the whole very fair.

In the Honours courses, we scored in Mathematics 77 p.c. of passes, with one of our candidates, S. Suryanarayanan, placed second in the first class, and two in the second class. It is to be regretted that this year again several candidates, in Trichinopoly and elsewhere, got into a panic and withdrew from the examination.

The Physics and History branches were more fortunate and passed all their candidates, five being placed in the second class in History and Economics.

The results of the Degree courses show 121 passes out of 232 candidates sent up in English, with three in second class, one of these Mr. M. P. Paul, being the winner of the Jubilee Gold Medal; and 134 passes out of 230 in the various B.A. groups, with one in the first class in Physics, and 21 in the second class.

In Intermediate, we scored 36 p.c. of full passes in group i, and 47 p.c. in group iii, and 39.5 p.c. on the whole. It is interesting to note that our percentage of passes in Part I alone was 58.5, and in Part II, 47.3. This remark seems to show how deep a hold the compartmental system has taken of the minds of the students.

In the School Leaving Certificate Public Examination we were again favoured with good results: 89 out of our 143 candidates, or 62.2 p.c., were declared eligible for admission to a University Course and, in absolute numbers, our School stood first in the Presidency.

All honour where honour is due.

Public Examinations.

Class.		Number sent up.	Passed			Total.	Per- centage.
			I	II	III		
Intermediate.							
Group I	...	116	6	36	...	42	36.2
" III	...	51	...	24	...	24	47
Total		167	6	60	...	66	39.5
Passed in Part I only						32	
" " II						13	
B. A. Pass.							
English	...	232	...	3	118	121	52.1
Group I	...	42	...	5	17	22	52.3
" II-A	...	34	1	5	13	19	55.8
" II-B	...	34	...	4	19	23	67.6
" V	...	118	...	7	62	69	58.4
" VI	...	2	...	...	1	1	50
Total		230	1	21	112	134	58.2
B. A. Honours.							
Branch I	...	9	1	2	4	7	77.7
" II-A	...	5	...	...	5	5	100
" V	...	13	...	5	8	13	100
Total		27	1	7	17	25	92.5
Hons. Prelim.		34	...	...	...	26	76.4
L. T. Degree		49	...	7	20	27	55
S. S. L. C.		143	{ Eligible for College course. }			89	62.2

Staff.

With the exception of Mr. T. S. Ramabhadran, B.A., a Chemistry Assistant Lecturer, who left us and was replaced by Mr. K. J. Zacharias, B.A., there were no changes in the staff, but additions to it.

Thus Mr. K. Chinnaswami, M.A., was added to the English staff to relieve Mr. S. Arpudaswami Udayar, B.A., who had often to be away in Madras, and to meet the greater pressure of work due to larger B.A. classes. Similarly, the staff in the Science department was strength-

ened by the addition of Rev. A. Combal, S.J., who took charge of certain science subjects, till then taught in common to several groups, but which had, owing to time-table difficulties, to be taught to them separately. Finally, the bifurcation of the History-Economics group into two distinct groups led to the appointment of two new lecturers, Rev. A. Saulière, S.J., and Mr. T. S. Subramanya Aiyar, M.A.

Sports.

Interest in sports has not diminished. In the most popular sports, viz., football and badminton, our teams have sustained their reputation, carrying away prizes in some tournaments and nearly coming off successful in others.

Hockey is not so popular, perhaps because, for want of a suitable ground, there are no facilities for play or practice.

Tennis is in honour although not played by so many as badminton. Our champions won the doubles in the Trichinopoly Athletic Association Tournament.

At the Grigg Memorial Sports we did not fare quite so well as usual, although the champion of the College class was ours.

Hostels.

There is nothing particular to report under this head. The Hostels at Clive's worked smoothly, in spite of an occasional ruffling of the surface, a thing scarcely to be wondered at in a large body numbering between 250 and 300 students.

College Societies.

The Literary and Debating Society has been working normally. As in the previous year, an inter-collegiate debate was held this year also, in which the three local Colleges took part, and it was a success.

Magazine.

The Magazine is as popular as ever. It receives contributions from present students and old students as well, some of which are not without merit. Some articles on Economics written by Honours students, notably the Economic Survey of an Indian Village, have even attracted the attention of eminent and competent persons beyond the limits of this Presidency.

Museum.

The Museum, which for the last few years has been dismissed with scant notice, is yet as popular as it is useful. It is slowly but steadily improving and adding to its wealth.

An interesting addition made of late years is a collection of stamps, a feature in which is a number of post-war stamps issued in countries under occupation or during the plebiscite period.

Library.

Number of volumes.				Home Reading		Consultation.
Last year.	Old books removed.	New books added.	Total.	Teachers.	Students.	Students.
13608	nil.	962	14570	4235	18897	10940

Discipline.

The behaviour of the students and the tone of the College have been quite as satisfactory as in the preceding years.

University Training Corps.

The College Company of the University Training Corps continues at full strength and has been working normally. It scored the highest musketry average of the Battalion, and earned its share of the compliments paid to the Trichinopoly contingent by Major-General Ponsonby when he inspected it early in the year.

Miscellaneous.

The year under report saw the completion of the second storey on the southern wing of the Lawley Hall. We are thankful to Government for a grant of Rs. 8500 in aid of this construction. Symmetry now requires the completion of the northern wing, and we hope it will not be long delayed.

We cannot omit a passing mention of an event which, although outside the sphere of the College activities, has yet an intimate connection with this Institution, and has aroused deep interest among our friends and students, past and present. I refer to the Loyola College, Madras, which came into public notice on 10th March of this year.

the date of the laying of the first stone by His Excellency The Lord Willingdon. The history of the project of a College in Madras is now public property, and we need not say anything more about it.

Fear has been expressed lest Loyola should weaken or injure St. Joseph's, and drain its resources. The fear is not groundless judging from appearances. We therefore owe a word of assurance to the well-wishers of this College. It has been laid down from the first as a cardinal principle that St. Joseph's shall on no account be prejudiced by the foundation of Loyola. None of the chief professors shall be moved from this place and no financial burden shall fall on this College. We realise that our first duty is to Trichinopoly, and that removing men or money hence to Madras would be a sort of a breach of trust to our benefactors, our friends, and our old boys, besides being fatal to this Institution, which has behind it 80 years of existence and some success.

We are aware we are shouldering a heavy task by starting a new College under such conditions. But the history of our Mission, and, indeed, of the whole Society of Jesus, is little else than a tale of such ventures, undertaken, let me say so with bated breath, apparently against the rules of human prudence, and yet often blessed with success. But is it against the rules of prudence to rely, in a good cause on the assistance of God and on the sympathy of friends and Old Boys?

I leave it you to answer the question, and hasten to conclude this long report, with an expression of gratitude to our friends and well-wishers who have encouraged us by subscribing to our prize fund, and honour us with their presence this evening.

We feel particularly happy and proud to have in the chair this evening one of our distinguished Old Boys, Mr. K. Rama Aiyangar, B.A., B.L., M.L.A., of Madura. His presence here to-day links up the rising generation with that of thirty years ago. It is, we feel certain, an inspiration to our young men, but it is also a lesson; for, if Mr. K. Rama Aiyangar can boast of success in life, he precluded it by academical success, taking a first class in Science in the B.A. Examination of 1892. Do not forget, young men, that the child is father to the man, and that, in the usual course of things, the foundation for a successful career in life is laid at College by steady, earnest, conscientious work. We thank you, Mr. K. Rama Aiyangar, for kindly accepting our invitation, and we can assure you that your doing so gives us more pleasure than we can say.



M. R. Ry. K. RAMA AYYANGAR,

B.A., B.L., M.L.A.

AN OLD BOY.

The Literary and Debating Society.

The memorable flood which completely disorganised the classes at the beginning of the academic year, was also responsible for our long delay in resuming the work of the Literary and Debating Society.

On the very day appointed for the election of the new office-bearers the College had to be closed. At last, on the 28th August the first business meeting was held, when the following office-bearers were elected for the current year :

S. Balasubrahmaniam Audityah IV U. C. ... *Secretary.*

V. Antonisamy III Hons. ... *Assistant Secretary.*

Members of the Managing Committee.

K. P. Chandrasekhara Menon ... IV U. C.

S. V. Rayen ... III U. C.

L. Motha ... II U. C.

It was also decided, the Managing Committee being empowered to alter the decision if necessary, that the subscription should be four annas.

The Inaugural address was delivered by Mr. M. S. Sundaram; B.A. (Hons.), Lecturer of the National College, Mr. P. T. Srinivasa Aiyangar, M.A., L.T., being in the chair. The lecturer took for his subject "Poetry and the Spirit of Man," and the fact that close upon a thousand students from the three colleges came to attend was a clear sign that they expected an intellectual treat. And they were not disappointed; the lecture was remarkable for beauty and elegance, and was punctuated by frequent cheers. In his concluding speech the Chairman made some very pertinent remarks, inspired by his long experience as an educationist, and after a vote of thanks by the Vice-President, Mr. T. S. Subrahmaniam Aiyar, M.A., the meeting came to a close.



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