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THE MADRAS



" They are slaves who dare not be
In the right with two or three."

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Childlikeness¹

By F. W. HENDERSON, M.A.

"Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matthew, xviii : 4.

It is to one idea in the text that attention is drawn this evening. It is not the child spirit as the condition of admission to the presence of God but the statement that the rank or grade of membership is determined by childlikeness ; that the most admirable and most serviceable in the society of disciples is the one who is most childlike.

The statement is apparently so extravagant that it is dismissed by many from the region of serious consideration. Whatever the beauty and charm of innocence it is felt that this idea must be regarded as poetry and not as practical advice, for in the concerns of purposeful life we need leaders of capacity, experience, tact, and shrewdness whether the concern be secular or religious.

The contrast is made more striking if we give an illustration of the general belief. Here on the one side is the picture Our Lord provides, the picture of a little child : as we approximate to that we rise in dignity and efficiency. On the other side the prevailing conception of efficiency and leadership would take the form of a man with eyes set well apart that convey the impression of a penetrating and well ordered intelligence ; a broad brow ; a thin lipped, firm, but not a cruel mouth, a strong jaw indicating resolution. These are the qualities we look for in our leaders whether of church or state. To make the change and replace the competent, alert, resolute person with the childlike seems too much to ask !

It is a startling challenge and it concerns, not speculation and sentiment, but practical life. In proportion to our experience of responsibility and our knowledge of affairs our prejudices strongly oppose such an idea. The eager enthusiast who knows nothing of responsibility may talk glibly about desiring the change, but we are not likely to listen to him.

¹ A sermon preached in College Church.

I want to come back to this challenge after considering the question whether our Lord was in the habit of taking a sentimental or extravagant view of life whether he gave unpractical directions. We can get rid of any challenge if that be admitted. If we are going to set up what we call common sense on 'the bench' and separate the part of his teaching that seems practical from that which seems rhetorical we shall remain comfortable, undisturbed, but also uninspired.

It may be that there is more readiness to-day than in the past to consider the teaching of Jesus as practical. Bernard Shaw in his forcible journalistic fashion made a statement to the effect that 'the only one who emerged from the late war with an enhanced reputation for common sense was Jesus Christ' and that statement illustrates a tendency to regard Our Lord as intimately concerned with the problems and demands of what we call secular life. We are leaving behind us the conception of him as a gentle, passive victim, a mystical, poetical nature that was concentrated upon things remote from ordinary experience. He was no absent-minded enthusiast. Such a conception of him is not drawn from the gospel records but from a sentimental imagination. In what part of his life as recorded in the gospels is he to be discovered as an enthusiast or a visionary? On the contrary enthusiasm seems to have been to him the source of constant anxiety. Look at the insistence with which he urged those whom he had healed to avoid talking about their cure. Examine the account of his interviews with those who volunteered to join him. It almost seems as though volunteers were not to be encouraged. If you turn to the record at the close of the ninth chapter of the Gospel according to St. Luke you will see with how firm a word he met those who offered their service. To such volunteers he spoke about the hardships in a way that was not modern wisdom at all. The one with whom he was insistent and upon whom he urged immediate decision was not one who approached him with an offer but one whom he himself accosted. There was something very different from sentiment and enthusiasm there; and something very different from a man organizing a movement too. He did not coax or persuade but he made the appeal to which true manhood and womanhood responds and has responded ever since.

How practical that complete demand was, we can see by examining one of the most striking examples of achievement that the history of religious or secular institutions can show: that which is connected intimately with the Counter Reformation in Europe. The way in which a great social tide was turned by the organized efforts of the Society of Jesus is very wonderful and arresting. What Ignatius and his associates did for the Roman Church is perhaps without parallel in the records of propagandist achievement. It is said that when the founder of the famous Society of Jesus was drawing towards the close of life he stated that for one reason alone he was loathe to die,—he was afraid that after he had gone men would relax the great demands that were made upon those who sought to enter the Society, and to prevent any reduction of these demands he was willing to live on. To become a member of the Society of Jesus, a man had not only to give up all his worldly possessions and family ties but . . . his own will and independence of judgement.

Ignatius Loyola however does not remain in our minds as an example of the childlike mind nor did what he demanded from the members of the Society reduce them to childlikeness, it reduced them to automata. Still in making that complete claim upon men he was anything but unpractical.

Jesus makes no less demands upon his disciples but he does not reduce them to machines. And to the simple followers that he had chosen and whom he was so soon to leave he says "It is expedient for you that I go away."

In his attitude to those who seek to follow him Jesus is neither sentimental nor impractical, though he makes supreme claims.

Again when Jesus stood before the Sanhedrim or Pilate it is not a helpless victim that is described but one who, although he was a peasant of no social standing, maintains a dignity that is neither pose nor self-assertion. It may have been from genuine admiration of that complete manhood that Pilate insisted upon his superscription—the king of the Jews. Upon those who come to him with sentimental words or in a sentimental mood this supremely gentle teacher turned sternly. Of all that might have been reported about his journey to the place of execution, beyond the name of the stranger whom the soldiers compelled to bear the heavy wooden cross there is reported by Luke but one thing:—the words that he addressed to the weeping women. How could any human being who knew and admired Jesus of Nazareth have watched that procession through the streets; have seen the man that was to be nailed up on that cross as he walked along among the soldiers and not have been overpowered? Surely the very stones would have cried out. But Jesus addresses to the weeping women words that are not sentimental nor even very tender: "Daughters of Jerusalem weep not for me but for yourselves and for your children." Jesus never appealed for any man's pity. The combination of strength and tenderness in him is wonderful and purifying.

Shakespeare has a strange power of making some of his characters dominate all others present on the stage. His royal figures when they speak have appreciated the significance of all that others have suggested, they have grasped the situation, and their decision and commands seem to clothe themselves with effect: the order is resistless, the authority overwhelming. This may serve to illustrate a certain quality that seems to me to belong to the words of Jesus: at moments of crisis his word pierces through the haze of sentiment or excitement. Quietly but firmly He takes control and directs. "Give her something to eat" he says to the bewildered parents whose little daughter he had just raised from her sick bed. "What is your name?" he says to the maniac who gazed with wild eyes at him. His words dissolve the amazement, incredulity and frenzy of those excited by the situation and are certainly not the words of an absent-minded dreamer or religious fanatic. Jesus was so approachable that any one might have words from him except a Herod who regards him as a curiosity. So obviously is he one of themselves that people give him advice. Peter once thought his master was over-strained and talking extravagantly about a criminals death and began to rebuke him. We do not read that Peter ever made that mistake again though he constantly made mistakes from

Thomson, 21
226.6.2

impetuosity. We have not learnt much from Peter's rebuke for we maintain our own opinion of what is wise and what should be done and prefer our self-confident resolute men to those who are childlike.

There seems little doubt that the direction is practical and that it is not our working method. But we have not only the general principle; we have the illustration in Jesus Himself and in his conduct. Among the best known words of our gospel are the words "Come unto me all ye that labour and are heavy laden, and I will give you rest" but the passage which follows is that which gives distinctness to the invitation:—"Take my yoke upon you and learn of me for I am meek and lowly of heart, and ye shall find rest unto your souls." It is to the childlike qualities of his own nature that he draws attention here, and all through the records there is a dependence that is not incompatible with strength or gentleness. Is it without significance in this connection that artists have failed to give us a picture of Him that is satisfying save in infancy?

But turning from his own character and bearing to his actions, the question is distinctly raised over the choice of the disciples. Did he illustrate his message in the selection made of the men who were to be with him? I have not seen any explanation of the considerations which governed the choice of the disciples that is very creditable to those whom he chose. In some of the best known discussions of the subject like Bruce's *Training of the Twelve* and Latham's *Pastor Pastorum* the question is scarcely raised. Many think that the disciples were chosen because they had no prejudices or politics, and were so simple that the miracle of God's power might be thrown into relief. These ideas carry us nearer to the point and suggest that the men who were chosen really illustrate the text and were examples of this supreme quality of childlikeness. To bring out the point we have to contrast Peter and John with the modern conception of the leader—the resolute far-sighted, capable man. There is nothing to make us think that those who went about with Jesus were weak men. Whatever we may say about Peter, 'weak' is not the word that is appropriate. James and John were called the 'sons of thunder', and to that nickname no ideas of weakness belong. Neither Jesus himself nor his disciples are to be described as weak, so that the helplessness of childhood is not the quality that is illustrative of true discipleship. But something closely connected with helplessness is certainly involved—and that is dependence. And here our practice and our Lord's directions clash, for the trusted leader that people select is distinguished by his self-reliance: it is his most salient feature. He has his understanding of the situation and he has his policy and tactfully but relentlessly he weaves the material according to his design. That is the first important point of contrast: the practical leader chosen by us is one who works out *his* policy; the disciple is concerned to let God work his designs. The disciple is not erecting a structure according to plan, or manufacturing an article; *he is watching something grow*.

The more recent emphasis of educational science illustrates this contrast also. In the old days and with most of us still in the profession the tendency to think that we are to form students' minds and provide them with opinions and conclusions

prevails. There is no question that the right attitude is that in which the teacher resembles the gardener who cherishes and protects a growth that goes on quite independently of himself. It is not a mind that he moulds but a mind that he watches growing, and whose healthy growth he can encourage and protect, letting in the light and providing healthy material for development. Our sceptical preference for the self-reliant leader is akin to the mistaken attitude to the profession. The self-reliant leader uses his energy and skill to manufacture something according to his model. He is not content to play the gardener to watch and tend a growth that is of no human devising. The childlike nature, on the other hand, learns, to depend more and more upon God. George Adam Smith has a great passage in which he describes the education of the true servant. The young prophet has his vision and his policy and with zeal and earnestness he seeks to persuade his fellow countrymen to adopt it. But the material is too stubborn, the policy seems to fail in adequacy, and the prophet is discouraged—till he sees that another control is at work and another movement is going forward and he stands aside in awe to watch the material that eluded and defied his efforts yield to the control of a greater purpose and evolve under the mighty hand of the living God. To this quality of dependence must be added that of teachability and here again the contrast is insistent. The disciple who has the little child ideal, grows in teachability. How many of us as we grow older grow in receptiveness? The world which selects its resolute leaders does not expect them to grow in teachability, and few of us set that as an ideal before us. We find that instead of prejudice decreasing it increases with age, and we even expect that it should be so. Instead of overcoming prejudices the prejudices increase and grew more violent until our attitude upon any question and the line of conduct we will adopt can be foretold with the certainty that belongs to mechanical things. To grow in dependence, to grow in teachability to grow in spontaneity, surely these are the ideals of childlikeness that we ought to assert and pursue. It does seem likely that these were the qualities of the disciples; that they were childlike in the way described; dependent but not weak, open and spontaneous and not subtle and sophisticated, teachable and not at the mercy of their prejudices and their own policy.

These ill equipped peasants were left to pass on the message of hope, joy, and truth that healed and still heals the diseases of life. Dare we act on such a plan and trust those who have little skill in debate, little readiness of mind, little power of asserting themselves? But even if they were to be chosen leaders, how could they maintain themselves when every worldly wise man would laugh or smile in contempt? Perhaps that is where there is work for those of us who fall short in this childlikeness of spirit. It is for us to support those who are without the power to assert themselves and whose qualification is that they have no such gift; and to maintain those who are quite unable to maintain themselves.

But where are those childlike ones? We shall find them when we begin to look for them. Would you expect them to be in conspicuous places? They are in the boat mending the nets; not careful and troubled about many things, having chosen the one thing needful.

By G. D. WATKINS, B.Sc. (Economics).

Philosophy is another element of civilization, and here we find a splendid record of co-operation. Philosophy is barren unless it is free, and the names of great philosophers of the world give evidence of a great orchestral movement. This is very evident in what might be called modern philosophy beginning say with Bacon,

Thus examined, the evidence in favour of a peaceful growth of civilization would seem to preclude any sensible person from attempting to interfere with this development, but unfortunately history shows us this is not the case. The ambitions of rulers and the greed of Governments and their masters, have caused strife and warfare with all the attendant suspicion and ill-will, to mar again and again the work of the unifying of mankind. Madame Curie, the other day, very wisely remarked, "The Caucasian man will perish through his own pugnacity," and by the term "Caucasian man" she meant to include all the white races of Europe. Helpful as this strain of "the will to conquer" has been to man in the realms of exploration, science, and knowledge, the same urge has worked havoc periodically with the peace of mankind, and our problem to-day is to sublimate this pugnacity into something useful for the world in general. We, who in the pre-war days, were interested in the old peace propaganda, know how barren it proved at times. To tell men not to fight but to love one another, when they happened to dislike each other, did not achieve much success. The doctrine of non-resistance so eloquently preached by Tolstoy seemed somehow to have its fallacies when put into practice in a warring world. We urged men to resist evil, and only the very best people responded, and the other people did as they liked, so that

it seemed that the logical end of our argument was that the wicked and the unjust were to be allowed to do just as they liked, and the good were to submit to them, and let the world go to ruin. We needed something other than this then, if we were to make the world safe for democracy, but the problem was, What could we find? It was President Wilson, in his Fourteen Points, a truly inspired prophet of God with a God-given message for a tired world, that showed us the way. The League, the child of these Fourteen Points, rests upon two important principles. In the first place it does not refuse to use force, but it tries to arrange definitely that force shall be on the side of right, just as it is in a Court of Law. Here we find force in the hands of a judge, who tries to find out what is right and has the power of enforcing it. So the League is seeking to evolve an international order in which nations shall say, "We are content that force shall be in the hands of a Tribunal and that in the hands of this body force shall be used only to enforce justice." But, as in a Court of Law, this force is far away in the background and is never mentioned until absolutely necessary.

The second principle was a discovery of the ancient Greeks, and was called by them "The Logos." Our translation of this word as "The Word" loses some of its inner meaning for it is rather "the thing said." When men were engaged in a quarrel they sought for the "something that might be said," so that both parties would be contented. Somewhere, somehow, it was believed, there lay "the word" which might be said, and if only they could find it the difficulty would be solved. So it is that we, who believe in the League, feel that in any ordinary dispute, it is the Logos that is required, and this will best be arrived at when the disputants sit round a table, and with perfect truth and a sincere desire for peace, seek to find what is fair and what is true. Then and then only will they find the "thing to say" that will clear up difficulties. It is this principle of conference that the League stands for mostly, the principle that when people differ they ought not to fight, but should meet and confer and try to think it out. It is a generally accepted idea nowadays amongst intelligent people that the appeal to force is antiquated, and where used as a means of settling disputes is a sure sign of a low state of social development. Even in the realm of international politics this is almost an axiom now, and as General Smuts expressed the idea so admirably the other day, "There are only two ways in the World, the way of force and the way of understanding. We have proved the way of force to the utmost and seen it reduce the world to a mass of ruins." So now there is the way of peace, law and understanding remaining for us to use, and this way is the League of Nations.

So in 1919, weary of strife and earnestly desiring peace, the nations of the World banded themselves together in a solemn pact called The Covenant of the League of Nations, to avoid conflicts, and to work together for the general good. They agreed to do four main things :—

(1) Not to go to War until the most earnest efforts at peaceful settlement of a dispute had first been made.

(2) To deal with each other openly, fairly, justly and honourably.

(3) To help to establish firmly understandings of International Law as a rule of conduct between Governments of Nations.

(4) To maintain justice and keep promises made in treaties.

Thus the League of Nations was formed to stand for the rule of International Law, which all nations ought to obey. It was on April 28th, 1919 at Versailles, that President Wilson outlined his scheme, and two months later the Covenant, now the first part of the Treaty of Versailles, was signed by the representatives of thirty-two nations from all the five continents of the World. Now the original number of member states has had additions made to it by the entry of other states, and fifty-four nations of the world now stand behind the principles for which the League exists.

Now a word about the constitution of this wonderful experiment in world politics. One would prefer to use the French designation "The Society of Nations" (La Société des Nations) to describe the spirit of the League, for it is just that for which the League stands. As in our lives as private citizens society acts as a great power for peaceful life and happiness, so the League stands in relation to the nations of the world. The organs of Government used in society for the settlement of quarrels are reproduced on a larger scale in the League. First, there is a Permanent Court of International Justice to act as a world organization to solve international disputes, and pronounce a verdict according to International Law. This sits at the Hague and is made up of eleven Judges chosen from the most famous Judges of the World. To assist these and fill up vacancies due to illness, etc. since this Court is in perpetual session, there are four deputy Judges, one of whom is an American. It is provided that the number of judges and deputy judges may hereafter be increased by the Assembly upon the proposal of the Council of the League to a total of fifteen judges and six deputy judges. This provision allows reasonable scope for enlarging the Court as the membership of the League is hereafter enlarged by the admission of Germany and the other countries at present outside.

But if such a body as the Permanent Court is to have any law on which it can base its decisions, it must be given such law by a legislative body of International standing, and this body is the Assembly. This meets once every year at Geneva in the Hall of the Reformation, in the month of September, and its function is that of an international legislature. It is an assembly of the representatives of the Governments of the World, each nation member being allowed to send three representatives to the Assembly. In order to make International Law, yet so small in volume, a frank interchange of opinion between the representatives of public opinion in the world is necessary, and thus the different national ideas of right and wrong find some common ground of agreement. Again, most international differences can be settled in the atmosphere of understanding engendered by the Assembly, long before they become disputes ripe for the Permanent Court of International Justice, and the root cause of War can thus be removed. "To know all is to forgive all," says the old proverb, and nowhere is this better illustrated than in the working of the Assembly, where the leaders of the nations are brought together, enabling them to know one another and to become friends. In this way it is possi-

ble to remove much of the spirit that engenders war through misunderstanding, for here we find the purposes of the respective nations brought into harmony with one another. One feature of the Assembly that must be noted is that every nation, be it big or small, has only one vote in the Assembly, and this is exercised on behalf of his delegation of three representatives by the senior representative of each nation-member.

To create continuity between the annual meetings of the Assembly, and carry out the work the Assembly decides upon, there has been created an International Civil Service known as the Secretariat of the League. This is permanently at work in Geneva under the Secretary-General, Sir Eric Drummond and his under Secretaries, Signor Attolico of Italy and Monsieur Avenol of France and Dr. Nitobe of Japan. There are over four hundred persons from more than thirty nations working in this office, and India has its representatives there too. The ease and speed with which the Council of the League is able to do its work is mainly due to the Secretariat. It is the Secretariat that keeps the League going for fifty-two weeks in the year, and that makes results follow from the decisions of the Council and from the discussions of the Assembly. It is, perhaps, the finest service open to young men and women of to-day.

The Assembly, being drawn from all over the world, and meeting for a month at a time, cannot meet more than once a year. Accordingly the League possesses a small executive body, or Council, that can meet at frequent intervals. This Council consists of four permanent members, Great Britain, France, Italy and Japan, with vacant places for America and Germany when they join the League, together with six temporary members, chosen by the whole League from the small nations of the League. The Council meets four times a year and sees that the League's work is done, *i.e.*, "to promote international co-operation and to achieve peace and security." Since the prevention of wars is not a full time work for the Council, the work of "international co-operation" forms an important item of its activities. The work of "international co-operation" forms an important item of its activities. The nations combine in the League to do business that concerns them all and that none can do alone. Work like this accustoms the nations to help one another and to settle their disputes peacefully. It is the organization of peace and the only road to the prevention of war. To make this work of intellectual co-operation possible, the Council has to be assisted by various expert Committees. Some of these are the Permanent Mandates Committee, the Financial Committee, the Economic Committee, the Committee of Intellectual Co-operation, the Committee on Dangerous Drugs like Opium, and the Permanent Armaments Committee, each doing the work its name implies.

The last of the League's great organs is the International Labour Organization, which has a separate office in Geneva. The International Labour Organization is not composed of governments entirely as the League is. It has also employers' and workers' delegates from every State Member of the League, as well as from some other countries. Its Governing Body represents twelve States, eight of which are chosen as being of chief industrial importance. Canada and India, as well, of course, as the British Empire, are among this number. The main object of the

Labour Organization is to bring up the standard of labour in the less advanced states to the level of the standard in the countries where labour conditions have made most progress. As a result of its work, India has reduced the working week of adults from seventy-two hours and over, to sixty, and other countries are making similar progress. The organization is composed of the International Labour Office at Geneva, which does the same work for the International Labour Conference as the Secretariat does for the Assembly, and the Conference which meets periodically (annually) at different places in the world, the first Conference at Washington being a very well-known one. In the course of its existence, the Conference has done very good work in fighting industrial diseases like "phossy-jaw" and "lead-poisoning" and in combating the evils of child-labour, etc.

The question now arises as to whether this wonderful piece of organization for world-welfare is costly, and here we are fortunately on very sure grounds. Every year the Budget is presented to the Assembly for sanction, and compared with the usefulness of its work, the League's expenses are ridiculously small. Including the International Labour Organization and the Permanent Court of International Justice, the League spends only £1,000,000 per year. When it is remembered that every year the world spends £600,000,000 a year on armaments, it will be seen that the expenditure on peace is almost negligible. Great Britain's share of the cost of the League is about one-tenth of the whole, and less than one-tenth of a farthing (one quarter of one pie) out of every pound that the Englishman pays in taxes. Each other member pays a proportionate share of the expenses of the League, and when it is remembered that there are fifty-four members, the actual share of each one of them is very small. The division of expenses is made on the principle of the International Postal Union, a previous and very successful experiment in internationalism, and each country pays in proportion to its importance in the world economically and commercially.

A word now about the actual achievements of the League since its birth. Among the cases settled with the help of the League's Court is one which will serve as an example of its usefulness. In the autumn of 1922 a dispute arose between Great Britain and France. Certain men of British nationality, but of Maltese blood, living in the French protectorates of Tunis and Morocco, had been forced into the French army as conscripts. The British Foreign Office complained and requested their release from military duties, but the French claimed them as Frenchmen according to French law. An offer from Britain to refer the matter to arbitration was rejected by the French on the ground that the British Government's curious rules of nationality could not be used to interfere with French internal jurisdiction. The French however were willing to refer the matter on the suggestion of Britain to the Permanent Court, and the conscripts meanwhile returned home. The Court met on January 8th, 1923, and after four weeks the Court decided against the French, and thus made the question of nationality for evermore, one of international law. The French immediately asked the Court to decide it, and three weeks later the verdict was given. The conscripts were not to be recalled to the colours, and the British nationality laws were to operate differently in the French

protectorates. This happy result could hardly have been reached without the Permanent Court of International Justice established by the League, and feeling had run so high that the matter could easily have otherwise terminated in war.

In the case of the usefulness of the Assembly for peace, the greatest task of the Assembly is to focus and express the opinion of the world, and it aims at making this opinion unanimous. This power of the Assembly to express world opinion was proved when the peaceful island of Corfu was bombarded and seized by Signor Mussolini's forces in September 1923. The wholehearted attitude of the Assembly towards this bullying blusterer was so clearly marked that before the Assembly had ceased to sit that year the question of the dispute between Italy and Greece was peacefully settled, and Mussolini had modified his attitude considerably. Thus what might have been a general conflagration in South-eastern Europe was happily settled. "Had not the League existed and acted as it did, a resort to arms would almost inevitably have taken place," said Mr. Baldwin, the British Prime Minister afterwards. But the prevention of war is by no means the only work of the Assembly, and the example of the rescue of Austria will suffice to explain another side of its work, a side that is positive and just as important.

In 1922, the post-war Austria, considerably reduced territorially, and surrounded by enemies, with only one eighth of the inhabitants of the pre-war empire of Austria-Hungary, was quite unable to support herself and her money became worthless. A light meal in 1922 cost as much as a house did in 1914, and the population of Vienna was faced with misery and starvation, and soon the country was faced with dangerous revolution. This would have meant invasion and fighting between its dangerous neighbours, and on September 6, 1922, after several futile effort on the part of European states to bolster up Austria by loans, the League was asked to solve the problem. A Committee with Lord Balfour as Chairman was set up and the problem had a solution found to it within a month. The scheme evolved by the League was accepted by the Governments principally concerned, including Austria, and after sixteen months of work, the result was to balance the Austrian budget, to stabilize the Austrian currency, to produce a twenty fold increase in the amount of savings in the Austrian banks, to lower the cost of living, and to keep down unemployment within manageable limits. The scheme was put into operation under a Commissioner appointed by, and responsible to, the League, an able Dutch administrator, Dr. Zimmerman, Burgomaster of Rotterdam. It was provided, with full agreement of the Austrian Government, that he should, month by month, hand over to the Government the funds, provided by the International Loan raised by the League, having full power at any moment to withhold payment if, in his opinion, the Austrian Government had not been adequately discharging its obligations. Early in 1924 there was a sharp economic set-back, which other countries also felt, but, with the help of the League's scheme, Austria was able to weather it. Now, with the Austrian Government undertaking certain economic reforms, League control is to be modified and there is a prospect of its complete removal before long.

By this success the League took the first big step towards the economic recovery of Central Europe, and perhaps the solution of our problem of bad trade and

unemployment. The League is now, with the same success, doing for Hungary, what it has done for Austria. When the full history of the Dawes' plan in Germany comes to be written, it will be found that the Dawes' plan owes a great deal to the League's experience in the reconstruction of Austria and Hungary.

These examples of the work of the League could be increased and multiplied without number almost, and mention could be made of the settlement of the Aaland Islands question, the Albanian question, and the case of Vilna, of the repatriation of soldiers under Nansen's wonderful hand, of work amongst refugees and their final settlement under the plan of the League, or of the work of the League for the control of the Opium traffic and the trade in other dangerous drugs. But space would not permit of this, and so we must content ourselves here with merely seeking to clear up a few misconceptions that have found their way into the minds of men since the League began to work. The first is that the League is a kind of super-state, a separate entity in a final form, acting on its own, the interference of which must be invoked in all matters requiring settlement in the World to-day. Now that is just what the League is not, for to become such a thing as that would be to destroy the whole spirit and atmosphere in which the League has grown, and for which it stands.

The fundamental fact about the League is that it is a system to be applied by states, a system whose nature and range depend on, and are conditioned by, the characters and policies of the nations composing the League, just as the spirit, and working of the Parliamentary institutions vary from country to country, and from age to age according to the civilization and traditions of the nations concerned. Then again much misunderstanding about the League would be avoided if only it were remembered that the League is a League of Governments, and not as yet a League of Peoples. This naturally follows from the constitution of the League, i.e. from the fact that the League of Nations is an association of sovereign states. To make the League into a League of Peoples would necessitate some very sweeping changes in current conceptions of sovereignty, changes so sweeping as to require decades for their realization. However it is well to note that it is the very people who blame the League for being a League of Governments who fail entirely to draw the necessary conclusions from this fundamental constitutional fact about the League, and so manage to blame it also on the assumption that it purports to be something quite different, something of a super-state, "collective political Pope or international committee of free sages with a Mission to give unsolicited advice to any nation, which in their opinion requires it, and to take up any question they see fit." In brief, because the League of Nations is an association of nations that believe in sovereignty it is a League of Governments, and because it is a League of Governments its action and inaction are the resultants of the policies of the states members of the League. So the way to make the League, and all the League system and idea stands for, a success is to work out a foreign policy based on the obligations, and machinery brought into existence by the Covenant, and not to imagine that the League will kindly and benevolently conduct our foreign policies and relations for us. As Monsieur Calonder, in closing the final economic

conference between the Poles and Germans, said "The League of Nations is not only written in the Articles of the Covenant. It is a way of thought, a method of action, an atmosphere," and it is in this atmosphere alone that Peace can be established, for here Internationalism tinges every word and every action.

This brings us to perhaps the most vital thought behind the League idea. The success of this experiment depends entirely upon a strong and suitable public opinion in support of it being existent in the world. Now public opinion may be so easily formed by "interests," which are financial, industrial or even military, and are well organized, as so many of them are to-day, that it is vitally necessary that all lovers of peace should be also well-organized in a strong vocal association. A strong public opinion for peace is the motive power on which the machinery of the League depends for its driving force, and since it is the wills of the peoples that are represented on Council and Assembly, it is very important that there should be democracies educated to the folly of war, and the preparations for war, and to the realization of world citizenship. The time has come now when the ordinary man in every nation must realize that he it is who always loses by war, whoever else gains. He fights, he dies, or if he lives he is heavily taxed afterwards beyond his power to pay, and he suffers most since he is the majority of the peoples of the World. As Mr Ponsonby says in his latest book entitled, "Now is the Time," "I am against the next war now, I am against all war," and this is the spirit in which all sensible thinking men in the World must make themselves heard nowadays. But to make their voice effective, they must be as well organized as the forces which to-day seek to perpetuate the old hateful military tradition, which is as rotten as it is deceitfully attractive to the eye. That is the function therefore of League of Nations Societies all over the World, and there is no doubt that but for these, especially the British Society, the League would have been a dead-letter soon after its birth. But these Societies are growing in strength in every country of the World, including America, where one of the strongest societies in the World exists, and India will be a backward member amongst the nations, unless she too can form such a Society. It is encouraging however to note that this is not going to be the case, for signs are evident everywhere of a more reasonable attitude of mind towards the League, and of an eagerness to study the ideals embodied in it. Once the ideal grips India, her valuable traditions as the leading nation of the World in the paths of peace will reassert themselves again, and Indian public opinion will make itself very strongly felt on the side of the preservation of peace in the World. Much needs to be done for peace even in peace loving India, for the forces of the militarists are very busy just now, slowly but surely seeking to plant, in an ingenious fashion, the seeds of a war-like growth in this land. Unless public opinion can be mobilized quickly to save the situation, India may discover one day that the work has been done that these forces have set out to do, and it may take years to undo the mischief. The World needs the spiritual genius of India for peace to help it to pluck out of its bosom the viper of War, and it would be a thousand pities if India, by neglecting to preserve her precious heritage, became as one of them which she should save. Let us remember, with the author quoted above, "that there is no

possible cause of quarrel between the nations which cannot be settled by diplomatic negotiations or international arbitration," and that no nation to-day need seek to copy the terrible fallacy of militarism that has proved so hollow for Western nations. "If the people want enduring peace, they can have it. It rests with them. Now is the time."

In conclusion it may be well to analyze how India can be helped by the League ideal in the best way. This can be done in the most effective manner by quoting the words of the Indian Delegation to the last Assembly of the League of Nations, September 1925. "Our experience of the work of the Assembly has led us to consider that the best service can be done for India by its representatives, if they approach the questions under discussion as far as possible, from an impartial and international standpoint and co-operate fully in the solution of them, rather than view them from a purely national aspect. India's representatives have everything to gain by familiarizing themselves with the elements of these problems and taking part in the discussion of them. We are convinced that the Indian delegation can do far more in this way to improve India's position in the League than by criticism from a purely national point of view, of the questions which directly affect India's interests. In the course of the debates we tried to turn the general activities of the League into ways of benefit to India. Our observations on health organizations, the proposed international relief union, and the work of the League in social matters, and our suggestion that a bureau of information should be established in India, are instances of this endeavour. It remains for us to add that we, ourselves, have derived the utmost benefit from our intercourse with the many prominent statesmen and experienced administrators, relations with whom in the Conference, and in social intercourse have been most cordial. We have also to express our great appreciation of the assistance rendered to us by the Secretariat staff of the League itself and the staff of our own delegation."

Such a clarion call as this can leave no doubt in the minds of those who hear it. India has a unique opportunity in its membership of the League for proving to the world that she has something definite and valuable to contribute to the counsels of the nations. In no other sphere can she make herself heard in so impressive a manner. The great task of social service is in thinking out the problems of the day after to-morrow, and thus preserving the treasured civilization of the past built up during thousands of years, and building it up higher still in the days that lie ahead. But because there are always problems too difficult and delicate for Governments to touch in their initial stages, since many of them are of an explosive nature when treated in an officially international manner, there must be non-official unions and societies which can discuss these problems quite frankly and yet harmlessly. Here then is the need in India for a League of Nations Society that can deal with the education of India in League matters, and build up a public opinion in India that will strengthen the hands of India's representatives on the Assembly, when they speak on Indian matters. India needs the League of Nations in her fight during the next decade for a status in the family of nations, and it would be political suicide for her proudly to ignore this help. Here is an organ ready-made for her to

use to express her views in a Parliament of the World, and to cast the opportunity aside because of minor faults in the organ is to adopt a foolish attitude. It is from within the League that India can best work to reform the League, if it requires reformation, and carping criticism from outside is worse than useless, since the League is here to stay now, and no amount of outside criticism can affect the even tenor of its way. Only from the inside can anything be done. The League also needs India, with her store of legislative and administrative experience accumulated throughout the ages. India is old and wise, for India was India when most of the European nations were nothing but savage tribes, and India with her wonderful tenacity of life, and her powers of rejuvenation, will be India still, when most of these nations have ceased to be great. For India is the great country of Peace, and that is the secret of her greatness. This secret she must guard jealously against all who scheme and work to rob her of it; and this she can do best by giving richly to the central body of peace in the world, the League of Nations. "Freely ye have received", said the Lord Jesus, "freely give", and no teacher has ever uttered a truth of life so wonderfully translatable into practical affairs of life. In such measure as India is willing to share her heritage of peace so shall she find that heritage wonderfully increased. Can India, the country with the tradition for seeing the Truth and following after it, prove false to herself by refusing now to help a broken world to find the gift of peace, the only truth? If the nations had the right spirit already there would be little need of a League of Nations. The League has got to redeem the world and it naturally starts with a world badly in need of redemption. It is the men and women of good will in all nations, who must provide the force and the direction. The League itself is but an emblem and an instrument. It is an emblem of the spirit which the nations have set before them as their public aim; and it is the instrument by which the good will of the world can, *if the peoples so wish*, attain its end.

Do the peoples of India so wish?

Dr. Johnson

III.—JOHNSON IN BOSWELL

I

Dr. Johnson, when Boswell first met him, was living in chambers on the first floor of No. 1, Inner-Temple-lane,—in the buildings now called, I believe, by his name. He used to lie in bed all morning, and receive company about noon, and then declaim over his tea. He, and Hazlitt, and Bishop Burnet (who is said to have drunk sixteen large cups regularly at breakfast) are, I think, the greatest literary tea-drinkers on record. Johnson himself said that his kettle had scarcely time to cool. When people came to see him he would ply them with tea incessantly, from fear lest they should go away and leave him alone with his melancholy thoughts. When he visited Dunvegan in Skye, he drank sixteen cups, and Lady Macleod asked him whether a small basin would not save him trouble. He took this as a rebuke, and said with some irritation, "I wonder, Madam, why all the ladies ask me such questions." His record seems to have been twenty-five cups; but that was on a special occasion. A lady had invited him to an evening party, but he saw, or thought he saw, that she only wished to exhibit the famous talker to her other guests,—or as he put it himself, "to set me gabbling to a parcel of people I knew nothing of"; he revolted, and to spite her drank his twenty-five cups and did not utter as many words.

Then, early in the afternoon, at two o'clock or four, he would go out; and he generally remained abroad for twelve hours or more. The time would be spent dining or supping at friends' houses, or talking—always talking—with other friends at some tavern, the Mitre, or the Turk's Head, or the Crown and Anchor. Taverns, or some of them at least, were quite respectable places then, taking the place of the modern Club. He drank a good deal at this time; but Steevens says that he was known to have been drunk only once. He had realized his condition when he found himself tripping in the middle of one of his long words, and started up gravely, and said, "I think it is time we were all going home." A few years afterwards he became a water-drinker, and so remained to the end of his life.

No-matter how late he was of returning home,—it was sometimes five in the morning,—he always went to Miss Williams' lodgings in Bolt-court, to drink tea with her; she would sit up till he came. This touches upon one of the very pleasant things in Johnson's life. Miss Williams, a Welsh girl rather friendless in London, had been known to Johnson's wife, who often entertained her at their house. After Tetty's death, when the girl had lost her father and become blind from cataract, Johnson continued to be kind to her for his wife's sake; and when he got a house of his own again,—as he did a few years after this,—a room in it was set apart for her, and she lived with him till she died. Indeed, the houses which

he possessed in his later years, first in Johnson's-court and then in Bolt-court, were always full of people on whom he had taken pity, for their loneliness or poverty.

His generosity was remarkable. Mrs. Thrale counted that of his pension of £300 he must have spent no more than £70 or £80 on himself; the rest went to other people; yet he always wanted to give away more than he had, and much of his time was passed in begging favours, from his rich friends, for his innumerable poor friends. On his way home, in the small hours of the morning, he sometimes saw poor children asleep on doorsteps (a shocking glimpse into the social conditions of the time), and always put pennies into their hands, so that they might have a breakfast when they woke. And there is the well-known story of Johnson as the Good Samaritan.

"Coming home late one night," writes Boswell, "he found a poor woman lying in the street, so much exhausted that she could not walk; he took her upon his back, and carried her to his house, where he discovered that she was one of those wretched females who had fallen into the lowest state of vice, poverty, and disease. Instead of harshly upbraiding her, he had her taken care of with all tenderness for a long time, at considerable expence, till she was restored to health, and endeavoured to put her into a virtuous way of living."

In giving, he was not one of those who deliberate long and discriminate carefully; if a man was unfortunate, his friends used to say, that is enough to recommend him to Johnson. When he was going out, he would fill his pockets with small change, and give it at once to anyone who asked him. People would say that the money was wasted, that the beggars went off and spent it on tobacco or gin. Well, said Johnson,

"And why should they be denied such sweeteners of their existence? It is surely very savage to refuse them every possible avenue to pleasure, reckoned too coarse for our own acceptance. Life is a pill which none of us can bear to swallow without gilding; yet for the poor we delight in stripping it still barer, and are not ashamed to show even visible displeasure, if ever the bitter taste is taken from their mouths."

Indiscriminate generosity on this scale doubtless does much harm; it is fortunate then that so many of us manage to resist its power of temptation.

2

The rugged old philosopher knew what hardship really was, better than most philosophers. He was a true pilgrim, as Stephen says very finely; "he had been jeered in Vanity Fair; he had descended into the Valley of the Shadow of Death; he had escaped with difficulty from the clutches of Giant Despair." There was a fundamental veracity about the man; he had learned to judge unfailingly what matters and what does not, and to distinguish sincerity from play-acting. Many of his best sayings are directed against the Whigs and the Scotch; but his real hatred was reserved for humbugs. Here is a typical conversation, which took place within two years of Johnson's death. Boswell declared he was "vexed" by some untoward political event, and Johnson answered him, "That's cant, Sir. . . Publick affairs vex no man." This put Boswell out, for he liked to think himself a spirited Tory, who had the deepest welfare of his country at heart; and he asked whether

Johnson had not been "vexed" by "that absurd vote in the House of Commons, 'That the influence of the Crown. . . ought to be diminished'."

"JOHNSON. 'Sir, I have never slept an hour less, nor eat an ounce less meat. I would have knocked the factious dogs on the head, to be sure; but I was not *vexed*.' BOSWELL. 'I declare, Sir, upon my honour, I did imagine I was vexed, and took a pride in it; but it *was*, perhaps, cant; for I own I neither ate less, nor slept less.' JOHNSON. 'My dear friend, clear your *mind* of cant. You may *talk* as other people do; you may say to a man, "Sir, I am your most humble servant." You are *not* his most humble servant. You may say, "These are bad times; it is a melancholy thing to be reserved to such times." You don't mind the times. You tell a man, "I am sorry you had such bad weather the last day of your journey, and were so much wet." You don't care sixpence whether he is wet or dry. You may *talk* in this manner; it is a mode of talking in Society: but don't *think* foolishly'."

"The notion of liberty," he said, "amuses the people of England, and helps to keep off the *taedium vitae* [the tediousness of life]. When a butcher tells you *his heart bleeds for his country*, he has, in fact, no uneasy feeling."

This hatred of sentiment, it must be remembered, was mostly talk. It was not sentiment that he disapproved of, but the parade of sentiment. Thus, he *said* that it was foolish to mourn greatly for the loss of friends: it is a choice, he said, between their surviving us and our surviving them, and no man will hesitate long in making that choice. Yet, when one of the "Johnson circle" was taken, no one felt the loss more keenly than Johnson himself. Only, he refused to discuss his grief in public.

A curious development of the same quality of mind was his hatred of gesticulation. Some orator was delivering a great speech from the hearth-rug once, and in his excitement began to wave his arms about. Johnson grew annoyed, and at last could bear it no longer; he went up to the man, seized his hands, and held them down firmly till the speech was done. To another person who offended him in the same way he called out, in the middle of a harangue, "Don't *attitudinize*." In his *Lives of the Poets* he praises Watts, the hymn-writer, for not attitudinizing. Watts, he says, "did not endeavour to assist his eloquence by any gesticulations; for, as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it."

3

Johnson has often been called rude and inconsiderate; and so, in many ways, he was. But before we judge a man, if we judge him at all, we ought to find out what can be said in his favour; and here there are many things to be borne in mind. First of all, Johnson never failed to respect and sympathise with real misfortune: "he wounded none of those feelings which the habits of his life enabled him to estimate"¹; "his irritability never vented itself against the helpless, and his rough impatience of fanciful troubles implied no want of sympathy for real sorrow"². A great part of our ordinary politeness, after all, consists in respecting preferences which grow up conventionally, among people in easy circumstances

¹ Sir James Mackintosh.

² Sir Leslie Stephen.

with little to do. Such preferences had slender claims upon Johnson; he had been concerned too long with things much more important. He said, "The sight of people who want food and raiment is so common in great cities, that a surly fellow like me has no compassion to spare for wounds given only to vanity and softness."

Mrs. Thrale in her superficial way said once that a certain lady would be greatly grieved to hear that a friend of hers had lost a legacy she was expecting. Johnson did not think this an occasion for sympathy; he snorted, and said, "She will suffer as much, perhaps, as your horse did when your cow miscarried."

We shall lose little, in any case, by admitting that Johnson sometimes said more than he meant, in the excitement of conversation; for there is plenty of evidence that he really was tenderly and deeply affectionate. I believe that few people have loved their friends better than Johnson loved his. "The list of his friends is a long one," says Stephen, "and includes, as it were, successive layers, superposed upon each other from the earliest years of his life." Here is a passage, which represents many. Johnson was very ill; it was thought that a winter in Italy might relieve him a little, and Boswell and Reynolds, with some others, had applied to the Government to give in addition to the pension a special travelling-grant. The Lord Chancellor replied encouragingly, and Boswell carried his letter to Johnson.

"I gave him a particular account of what had been done, and read to him the Lord Chancellor's letter. He listened with much attention; then warmly said, 'This is taking prodigious pains about a man.' 'O! Sir, (said I, with most sincere affection,) your friends would do everything for you.' He paused, grew more and more agitated, till tears started into his eyes, and he exclaimed with fervent emotion, 'God bless you all.' I was so affected that I also shed tears. After a short silence, he renewed and extended his grateful benediction, 'God bless you all, for JESUS CHRIST'S sake.' We both remained for some time unable to speak. He rose suddenly and quitted the room, quite melted in tenderness."

4

In some of the most famous passages in *Boswell*, Johnson may seem burly and surly enough; but he was really a tender-hearted man who craved sympathy and affection; and he became tenderer as the years passed. He said that friendships should be kept in constant repair; he counted the day lost in which he had not made a new acquaintance. This was due partly, no doubt, to the mellowing effects of age; but he was by nature and circumstances a man "radically wretched." He had no real home of his own; and he said, in one of his sentences of startling common-sense, "To be happy at home is the ultimate result of all ambition." He was tormented by diseases, nervous and physical; and his religion brought him comfort only intermittently. It is surprising that so many of the great men of Johnson's century,—Swift, Johnson, Cowper,—men who would have needed something very intense and personal to satisfy their spiritual appetites,—were all made miserable by their religion. There must have been something wrong with the atmosphere in which this could happen; it was the atmosphere against which

Wesley rebelled. Current Christianity was very conventional, and a trifle Pharisaic.¹

The creed which Johnson had been taught was, that if you are good—and that means being a good Churchman—you will be saved; if not, you will go to Hell. Our Lord had come into the world to save from damnation those who attended Church regularly, and believed what they read in the Bible. It is not a creed to satisfy anyone so tender and so passionate as Johnson was; but I believe that he never found another. And as he was an exceedingly reasonable man—and in other matters, indeed, very sceptical—he constantly rebelled against it; and he thought that rebellion was a sin. His religious experience was a long attempt to believe what he knew at bottom to be incredible; to satisfy himself with what was unsatisfying; to make a half-truth take the place of the whole truth. Religion was necessary to him; and as this cruel and narrow creed was the one he had been taught as a child, he held on to it "for dear life." The more he felt it slipping, the harder he clung. It brought him little enough happiness, but he thought that if he lost it his condition would be appalling. Religion was always something to be defended, with him,—not an unending quest; and he honestly believed that anyone who went to look for truth beyond the established doctrines of the Church of England, must be a scoundrel; that people who thought for themselves were moved only by a love of notoriety. "Truth will not afford sufficient food to their vanity," he said, "so they have betaken themselves to error. Truth, Sir, is a cow which will yield such people no more milk, so they are gone to milk the cow." His objection to Hume was that Hume should "venture to oppose those principles which have been thought necessary to human happiness."

Life was to him one long attempt to keep off the fear of death; and solitude was hateful to him, because it led him into thoughts and doubts which he believed to be blasphemous. When he went to the pleasure-gardens at Ranelagh, the bustle and distraction delighted him at first; "but," he says, "it went to my heart to consider, that there was not one in that brilliant circle, that was not afraid to go home and think." This wise, good, and brave old man was afraid to think! Few things could be sadder.

He became very angry when his few, simple doctrines were assailed, partly because he unconsciously sympathized with the assailants. Without realising what it meant, he said, "Any man who attacks by belief, diminishes in some degree

¹ In 1755 there was an earthquake in Lisbon which killed 15,000 people. An earthquake is perhaps the most terrible of all calamities to think about; and there was nothing in the Christianity then fashionable, to take away such fear. It was a "fair-weather religion." Voltaire re-acted to the news by writing a fierce poem in the vein of Job's challenges to Jehovah; Johnson re-acted by refusing to believe it for six months. Psychologists can explain that.

This same earthquake came to take quite an important place in the history of religion. "Many of the English clergy held the view that Lisbon was destroyed because its inhabitants were Catholics, while the survivors from that disaster attributed their misfortune to the fact that they had tolerated a few Protestant heretics in their midst. To avoid recurrence of disaster, certain of these were baptized by force" (*Encyc. Brit.*, Art. "Earthquake").

my confidence in it, and therefore makes me uneasy." Boswell records many conversations which threw Johnson into a painful agitation: he himself, more than once, debated on matters which were matters of life and death to Johnson, with a sprightly, superficial curiosity that nearly drove the old man mad. But with all his apparent shallowness, he recognised what was wrong with Johnson, candidly and clearly; and he wrote, rather too pretentiously, perhaps, but very truly:

"His supposed orthodoxy . . . cramped the vigorous powers of his understanding. He was confined by a chain which early imagination and long habit made him think massy and strong, but which, had he ventured to try, he could at once have snapt asunder . . . His mind resembled the vast amphitheatre, the Colisacum at Rome. In the centre stood his judgement, which, like a mighty gladiator, combated those apprehensions that, like the wild beasts of the *Arena*, were all around him in cells, ready to be let out upon him. After a conflict, he drives them back into their dens; but not killing them, they were still assailing him."

One can imagine Boswell, as he finished that last sentence, leaning back in his chair with a happy smile, and saying to himself, "A very happy figure, I think."

Shackled as he was, however, Johnson laboured with great honesty and real piety, to lead as good a life as he could. In his own time he was greatly venerated as a "defender of sound religion and morality"—the phrase is always the same; and the prayers which he composed on all sorts of occasions,—the beginning of the *Rambler* or the anniversary of his wife's death,—and which were published after his death, are enough to make him venerable still. His courage and resolution, during his last long illness, made a deep impression on those who saw him then; they almost all wrote accounts of his death-bed. Even Boswell's story, though Boswell was not there himself, is inspiring to read.

He "asked Dr. Brocklesby, as a man in whom he had confidence, to tell him plainly whether he could recover. 'Give me, (said he,) a direct answer.' The Doctor having first asked him if he could bear the whole truth, which way soever it might lead, and being answered that he could, declared that, in his opinion, he could not recover without a miracle. "Then, (said Johnson,) I will take no more physick, not even my opiates; for I have prayed that I may render up my soul to God unclouded.'"

5

Johnson's spiritual condition,—his great inborn vigour, his great limitations of temperament and training,—were well represented outwardly in his body. He was an invalid all his days, scarred by scrofula, half-blind, very deaf, excitable, melancholy, and in his later years dropsical and asthmatic; far too fat, to put it plainly, or as Boswell prefers to say, "made unwieldy by corpulency." But it was one of his rules that it does no good to whine, and no one ever complained less of his discomforts. Mrs. Thrale bears witness (before her quarrel with him), that he demanded less attention, well or ill, than almost anybody. He allowed no one else to whine either. Boswell reports a long conversation between Johnson and Dr. Taylor, about emetics; for no subject comes amiss to Boswell. Dr. Taylor was a school-friend, who had settled down very comfortably as Rector of Ashbourne in Derbyshire.

" 'I do not like to take an emetick, (said Taylor,) for fear of breaking some small vessels.' —' Poh! (said Johnson,) if you have so many things that will break, you had better break your neck at once, and there's an end on't. You will break no small vessels;' (blowing with high derision.)"

"I do not know a more disagreeable character", he said, "than a valetudinarian, who thinks he may do anything that is for his ease, and indulges himself in the grossest freedoms: Sir, he brings himself to the state of a hog in a sty."

Towards the end of his life, when his legs were much swollen with dropsy, they tried to draw off the water by incisions: Johnson thought the surgeon was too tender, took the knife from him, and cut deeper. Of course, this was before the days of anaesthetics.

And in spite of all his bodily troubles, he remained unusually active, at times, to the end of his life. His journey to the very savage parts of Scotland, which only two or three Englishmen had undertaken before him, was in 1773, when he was 63 years old; four years later he found that Pennant had seen many things in Skye which he had not, and proposed to go back; and when he was 72 years old, he was writing to Boswell, "Shall we ever have another frolick like our journey to the Hebrides?" He also talked, quite seriously it seems, of a journey to the Baltic.

During a visit to Oxford ("that magnificent and venerable seat of learning, Orthodoxy, and Toryism", as Boswell calls it), when he was nearly fifty, he proposed to Dr. Vansittart, a Fellow of All Souls and a D.C.L., that they should climb a wall in competition; but Vansittart refused. He was nearly twenty years younger, and so comes out of the affair with very little credit. About five years later Johnson went to stay with his friend Bennet Langton, at Langton; and in the course of a walk they came to the top of a small hill. Johnson suddenly remarked that it was a long time since he had rolled down a hill, carefully emptied his pockets, and solemnly rolled to the bottom. Perhaps his "corpulency" helped him here.

He was ready, up to the age of sixty at least, to run a race at any time, and with anyone. A young lady boasted of her fleetness of foot; and Johnson, then fifty-three, led her gallantly out into the garden of the house where they were, kicked off his slippers, raced, and beat her. Another time, he was racing "a small book-seller": and stopped half-way, picked up his opponent and hung him on the branch of a tree, then went on and won. He is known to have climbed a tree about the same age; and within three years of his death, on a visit to Lichfield, he came upon a fence which he remembered jumping over as a boy, and throwing off his hat, coat, and wig, he jumped over it twice.

But this activeness of body, though great, came only by fits and starts; it was always an attempt to escape from his almost constant physical discomfort. And as his body was, so was his mind: his passion for society was a reflection of his dread of solitude, and he loved conversation because he was afraid of his own thoughts.

6

In the years during which Boswell knew him, Johnson was not regularly happy except at a club-meeting, or at the Thrales' house at Streatham. Perhaps it

was at Streatham, and until the death of Mr. Thrale, that he was happiest. Thrale was an enormously rich brewer, and his wife was a small, active, and rather pretty woman; they both had some literature, and they both loved and appreciated good company. Boswell says that in their house Johnson, "though quite at home, was yet looked up to with an awe, tempered by affection." A room was permanently set apart for him, and he liked to stay there for long periods; he was comfortable, well-fed, and respected, and there was pleasant and attentive company. It is there that we see him at his best in *Boswell*, kindly and jovial, solemnly debating learned points with scholars, or gaily bantering his hostess.

Johnson at the Club is a rather different figure. He was constantly founding clubs, from 1748 onwards, and formed two new ones in the last year of his life. "Sir," he said, "the great chair of a full and pleasant club is, perhaps, the summit of human felicity"; and he held that "there is in this world no real delight (excepting those of sensuality), but exchange of ideas in conversation."

Talk was not a relaxation with him, at least in company, but a contest for superiority. Your business was to silence your opponent, whatever the subject might be, and though in reality you might agree with him. When Steevens suggested that there had been too much warmth in a dispute between Johnson and Burke, Johnson admitted it, and gave an odd excuse: "We should have been of the same opinion," he said, "if we had had no audience." Psychologists will be interested to know that he dreamed once that he was arguing with someone, "and was very much mortified by imagining that his opponent had the better of him."

A full house and an open floor, was Johnson's ideal. He would spend hours upon argument with delight, and thought that everything else should yield place to "a good talk." "John Wesley's conversation is good," he said, "but he is never at leisure. He is always obliged to go at a certain hour. Now this is very disagreeable to a man who loves to fold his legs and have out his talk, as I do."

He had consciously laboured at the art till he was master of it,—till his talk, as a man unfortunately called Ozias Humphrey said, was "as correct as a second edition." His great size, his sternness, and his imposing appearance helped him greatly; but he had a wonderful range of weapons always at hand. They included a lot of terrifying words, and a remarkable happiness in similes. Most people can recall a good many examples for themselves:—

Scotchmen's "learning is like bread in a besieged town: every man gets a little, but no man gets a full meal."

"Sir, a woman's preaching is like a dog's walking on his hinder legs. It is not well done; but you are surprized to find it done at all."

"I talked," says Boswell, "of the recent expulsion of six students from the University of Oxford, who were methodists and would not desist from publicly praying and exhorting. JOHNSON. 'Sir, that expulsion was extremely just and proper. What have they to do at an University who are not willing to be taught, but will presume to teach?' BOSWELL [drawing Johnson out]. 'But, was it not hard, Sir, to expel them, for I am told they were very good beings?' JOHNSON. 'I believe they might be very good beings; but they were not fit to be in the University of Oxford. A cow is a very good animal in the field; but we turn her out of a garden'."

When Thrale died, Johnson was one of the executors; and at the sale of the brewery he bustled about with an inkhorn and pen in his buttonhole, playing with childlike delight the game of being a man of affairs. To magnify his official importance, he said to someone, "Sir, we are not here to sell a parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice." According to Bailey, this is the best thing ever said at the sale of a brewery.

Johnson's most casual sayings often display quickness of fancy and the power to hit on the one right word without error or hesitation; often, too, there is more in them than that. He had the gift of putting the whole force of his character into a sentence. Long habits of domination developed an overbearing confidence in him; and it was partly to indulge this tendency to overbear, that he gave free scope to his famous prejudices against the Whigs and the Scotch. He said once to Mrs. Thrale, "Bathurst hated a fool, he hated a rogue, he hated a Whig; he was a *very good hater*. . . . Dear Bathurst was a man to my very heart's content."

A stout Toryism had been born in him; but he was willing to exaggerate it in conversation, especially when Whigs were present. "Indeed," Boswell records, "I have heard him say, that after the death of a violent Whig, with whom he used to contend with great eagerness, he felt his Toryism much abated." In his more serious moods, he held that "a wise Whig and a wise Tory will agree"; and many of his best friends, Burke at their head, were Whigs. Yet, when he was editing the Parliamentary reports for *The Gentleman's Magazine*, he took care that "the Whig dogs should not have the best of it." "The first Whig," he held, "was the Devil." One of his famous remarks begins, "Sir, I perceive you to be a vile Whig." His old pupil Garrick, a Whig, asked him once, "Why did you not make me a Tory, when we lived so much together?" Johnson pulled a handful of half-pence from his pocket, and retorted, "Why did not the King make these guineas?"

In the same way, his slanders upon Scotland were uttered usually in Scotch company, and often provoked by some Scot's too eager defence of his own country. The saying about "prospects," for instance, is half due to a man Ogilvie, who had been arguing that Scotland was really very fertile and rich. Being silenced on that point (by Goldsmith), Ogilvie changed ground, and said that at least it had "a great many noble wild prospects." "I believe, Sir," said Johnson, "you have a great many. Norway, too, has noble wild prospects; and Lapland is remarkable for prodigious noble wild prospects. But, Sir, let me tell you, the noblest prospect which a Scotchman ever sees, is the high road that leads him to England!"—Boswell, by the way, though he enjoys this joke thoroughly, and records it faithfully, enters a mild protest: "After all, however, those, who admire the rude grandeur of Nature, cannot deny it to Caledonia."

On Johnson's return from his journey to the Hebrides, all the Scots whom he knew asked him how he had liked their country, expecting of course only one answer. This irritated him; and to one of them (Strahan, the King's printer), he replied: "That is a very vile country, to be sure." Strahan was "somewhat mortified," and said resignedly, "Well, Sir, God made it." "Certainly he did,"

said Johnson; "but we must also remember, that he made it for Scotchmen. And comparisons are odious, Mr. Strahan; but God also made hell."

"In Scotland," he said again, "there is just meat and drink enough to give the inhabitants sufficient strength to run away from home"; and in a political discussion, when someone, "amid patriotick groans," said, "Poor old England is lost," Johnson replied "Sir, it is not so much to be lamented that England is lost, as that the Scotch have found it!"

Many of the Scotch remarks were made just for fun, as I have said; or to use Boswell's language, they "rather show a playfulness of fancy than any settled malignity." But, as with the Whig remarks, there was something at the bottom of them. The Scotch then certainly *were* very poor; they *did* over-run England, and get into all the responsible and well-paid posts; and they *were* very clannish and exclusive. The thing had been bad ever since the days of James the Sixth and First; but it was at its worst when Bute was Prime Minister, in the youth of George III. Garrick noted that even Boswell, who tried hard to lose his Scotch accent, and boasted himself a cosmopolite, employed the only Scotch shoe-black in London. I should think Johnson was quite sincere in saying, "When I find a Scotchman, to whom an Englishman is as a Scotchman, that Scotchman shall be as an Englishman to me."

His straightforward, childlike common-sense gave him a great advantage too;—as when he said, "So-and-so sat down to write a book, to tell the world what the world had all his life been telling him"; and he sometimes gained his end by the simplest possible methods. An opponent whom he had worsted shouted, "Sir, you are no gentleman": "Sir," said, Johnson, "you are no judge." A person, called "Mr. Crauford, of Hyde Park Corner," who met him at a party, was anxious to secure the great man's favour. He had heard that Johnson preferred Donne's original satires to Pope's "smoother" version of them; so, in a lull of conversation, he said suddenly, "Do you know, Sir, I like Donne's original satires better than Pope's?"—"Well, Sir," said Johnson, "I can't help that."

7

When we consider Johnson's great dialectical gifts, the miseries of his early life, his bodily afflictions, the settled gloom of his mind; and when we remember that his only recreation, apart from the indulgence of affection, was an animated debate, I don't think we can blame him for being sometimes rude. In the heat of the moment he seized any weapon that came to hand; for he was fighting almost for his life.

Rude he could be, undoubtedly; but after all there are only a few instances of real violence in Boswell's voluminous records,—though unhappily there is a weakness in most of us that makes us readier to appreciate and remember a great man's faults than his real greatness. And we cannot be sure, when we read such passages, of realizing what impression they made in conversation: a man's tone and expression, and his relation with the person he is talking to, often mean more

than his mere words do. Many people, moreover, who knew Johnson well, protested that they never heard a rough word from him.

And finally, those who know how unhappy Johnson was in most things, will be willing to give up something of what they expect from most men, for the pleasure of seeing Johnson happy for once. For he did enjoy his little triumphs, excessively and without concealment; he was just like a little boy who has made himself King of the Castle. When a certain name was mentioned, Johnson said, "I only met him once, about thirty years ago, and in some small dispute soon reduced him to whistle." The joy of it was still fresh in him.

So, I think, we will leave Johnson, in the "great chair of a full and pleasant club"; his fear of death, his spiritual anxieties, and all his personal sorrows forgotten for the moment; sensible, affectionate, courageous; the undisputed king of the table, laughing "like a rhinoceros" (as someone said of him, whatever it may mean); and like a Titan flinging mountains, scattering his opponents with mighty words.

But we should have in our minds also a picture of this great, scarred man going out to buy oysters for his cat, because he thought the servants, if they were sent, might form a grudge against it, or carrying a poor exhausted woman home on his broad shoulders; and for a last memory of him we might take this passage from his *Prayers and Meditations*:

"Sunday, October 18, 1767. Yesterday, October 17, at about ten in the morning, I took my leave for ever of my dear old friend, Catharine Chambers, who came to live with my mother about 1724, and has been but little parted from us since. She buried my father, my brother, and my mother. She is now fifty-eight years old.

"I desired all to withdraw, then told her that we were to part for ever; that as Christians, we should part with prayer; and that I would, if she was willing, say a short prayer beside her. She expressed great desire to hear me; and held up her poor hands, as she lay in bed, with great fervour, while I prayed, kneeling by her. . . .

"I then kissed her. She told me, that to part was the greatest pain that she had ever felt, and that she hoped we should meet again in a better place. I expressed, with swelled eyes, and great emotion of tenderness, the same hopes. We kissed, and parted. I humbly hope to meet again, and to part no more."

A Historical Sketch of Telugu Literature

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CHAPTER V.

The Renaissance.

We now come to the golden age of Telugu letters, when literature has attained its independence from the slavish adaptation to Sanskrit themes which it hitherto merely reproduced. Equipped with all the necessary themes from Sanskrit, which the Puranic and other translations have supplied, and perfected also in its vocabulary and rhetorical forms of expression, the Telugu poet has now begun to feel that his genius lay not in the mere reproduction, of what Sanskrit has readily furnished for him, but in the creation of a new poetical world of his own, wherein he would be free to exhibit his powers of imagination by carving out his own images of poetic thought and poetic beauty. This advance in the history of poetry is marked out by many new departures. (a) The literary style of poets like Nannaya, Tikkana and Srinatha was largely improved upon and it became a fashion in this age to balance the expression by grouping together similar ideas in compound sentences yielding parallel construction. (b) The language became highly figurative. (c) The work of the older poets lay in shaping the Telugu language to adapt it to feelings and emotions conveniently for a scholar of Sanskrit, but in the new age the genius of the poet lay in making such expression really artistic. (d) The genius of the older poets lay in the setting which gave to their reproductions from Sanskrit, an appearance of reality, full of life, feeling and emotion, but the poet of the new age merely took the main theme from Sanskrit, to be improved upon freely and according to his powers. Unlike the older poets, the poet of the new age was no longer forced to make the thoughts of his original his own; he became a free individual able to present to the world his own personality according to his own choice. (e) The purpose of the older poets was educative and their works were mostly intended to bring into the Telugu language the practical side of Aryan religion. Literature and its assiduous exposition to the masses regularly every night had produced their desired effect. A harmony has been set up between the old and the new cultures: the worship of the old village deities is now seen side by side with the worship of aryan deities like Rama, Krishna and Siva. Even in Brahmin families, the wife is permitted to have her old South Indian forms of individual worship and ceremonial, while at the same time she joined her husband in his aryan forms. Their attractive nature, the interest and the enthusiasm that they roused and their frequency gave currency to the new aryan forms of worship which have

thus been firmly established while most of the ancient religious practices of the land slowly disappeared by long disuse. The themes therefore that characterized the olden times thus differed from the new, as the poet now presupposed an organized atmosphere; his purpose was no longer to educate, but to illuminate.

It is thus that the age of the Renaissance has begun for Telugu. Two problems yet remained to be solved. Must the artificial language of poetry persist for ever, or give way to the living language of the land, so that the benefits of literature may become universal? Secondly, May the literary world recognize literature, which is not Sanskrit reproduced, but is the expression of a man of to-day, a poem teeming with the thoughts of its Telugu author, and not with the thoughts of its original sacred writer?

The first of these problems was solved most unhappily for Telugu, by the utter disregard of the scholars for any change in the literary language of the poets. A work which presupposed no Sanskrit grounding, and was so simple as to come to the level of the understanding of the masses, could not by them be called literature! The many ballads, and lengthy lyrics such as *Lanka Yagam* that were produced in this period, describing (a) scenes of local history or (b) themes from Sanskrit Puranas, have not been permitted to rise to the level of literature. Yet they have survived to this day being preserved by illiterate ballad singers, and the women of the community.

The antagonism between the conventional style of literature and the living language of the people is illustrated in the famous Telugu poet *Vemana* (A.D. 1475), who attempted to reach the masses by a language that all could know. He was a saint and a philosopher and a present collection of his stanzas comes to about 4,000. Though he scrupulously observed the bulk of the rules of prosody and grammar, he felt that poetry was meant for the people at large and not for the few who called themselves learned: He discarded all the artificialities of language and style; and wrote in such a way that his poetry pierced deep even into the hearts of the unlettered and produced such a profound impression that many of his sayings passed into proverbs. If Telugu poetry were really Telugu, *Vemana* might have been honored as a *Pavanandi Munivar*, author of the famous Tamil poem *Kural*, or as a Tamil Saint like *Tai Manavar*. He was as great as any of them, but he revolted against the artificial literary forms set up by the poets. The poets and scholars of Telugu disowned him, but the nation feels glorified in him.

The standards of language have thus been fixed once for all. The second problem, as to the poet's right to choose his subject and develop it as suited his abilities received however a more favourable reception, and it will be noticed that the support given to it by the most powerful king that ruled over Southern India viz. the king Krishnaraya gave currency and popularity to such original literature.

The transition from the stage of translation to that of original composition may be seen in the *Prabodha Chandrodhayam* of Mallaya and Singana already noticed, which ventures to convert into a narrative form the story of what was originally a Sanskrit drama, the famous allegorical drama of Krishna Misra. The *Jaimini Bhāratam* of Pillalamarri Pina Virabhadrakavi (A.D. 1450) is a translation from

Sanskrit, but his *Śakuntalā Parinayam* is a departure from the established methods, the theme being taken from Sanskrit, and the treatment being mostly his own. *Jaimini Bharatam* was dedicated to Saṅga Gunda, one of the kings of the dynasty of Vijayanagara (Hampi). Tradition has it that this work was the production of Sarasvatī, the goddess of learning. It is certainly a remarkable work in the language which in force of diction is hardly equalled. His *Śakuntalā Parinayam* was dedicated to Chellara Vennayya, a Brahmin of the Nellore District. The *Vishnu Purāṇam* of Vennelakanti Surana (A. D. 1480) is a translation, but unlike other translations the poet has taken many far-reaching liberties with his original. He made this book almost an adaptation. The *Haya Lakshana Saram* of Manu-manchi Bhatta is a treatise on horses. It is an adaptation of the Sanskrit work of the famous Śalihōtra. It is dedicated to king Kampa of Vijayanagara (Hampi). The *Paratattva Rasayanam* of Phani Bhatta is a Vedantic work of five cantos, wherein the poet freely chalks out a line for himself, while the Prahlāda Sāmudrikam of Annaya Mantri treats similarly of Palmistry. Language has thus become fixed, though a new line has been carved out in the transition stage for the poet to make his themes original in treatment.

But it was left to the greatest of the Hindu Kings of Southern India, King Kṛṣṇa Rāya (A. D. 1509—1525) of the dynasty of Vijayanagara (Hampi) to bring about a revolution in the history of Telugu literature. If the ruins of his capital, Hampi, are to-day so famous as to attract crowds of visitors to it, one can see how that city must have been, when Kṛṣṇa Rāya the greatest of its Emperors ruled over it. His Empire was the theme of the famous *Forgotten Empire*, of Robert Sewall, and the *Never to be Forgotten Empire* of Suryanārāyaṇa Śāstri. Ascending its throne in A. D. 1509 Kṛṣṇa Rāya soon checked the growing power of the Bahmani Sultans in the land, and proceeding on conquering expeditions against the mightiest Hindu rulers of the south extended his dominions from Cuttack on the north to Rameswaram in the south, and from the Arabian sea in the west to the Bay of Bengal on the east. Kāṇṇa, Pāṇḍya, Chōla, Chēra and other kingdoms became his, and his Governors ruled over Pāṇḍya for many centuries after him, until the British ultimately acquired that dominion. Great as a warrior and as a king, Kṛṣṇa Rāya was greater still as a Telugu poet, and his *Amuktamālyada*, otherwise known as *Vishnu Chittiyam* is a monumental work in the Telugu language, exhibiting the highest type of poetic beauty and imagination, unequalled in the language. "Telugu," he explains, "is the language of the poem, for that is the country, to them I am the king, and praised by all is that language." Among the languages of the land, *Telugu alone is the best.* Such was his patriotism for his language. It was in a conquering expedition against Kalinga that the king conceived the idea of writing this poem. Encamping at Bezvada (A. D. 1515), he proceeded on a Harivāsara day to the temple of Śrīkākulam near the mouths of the river Krishna, when God appeared to him in his dream and commanded him to write this poem. From certain events, narrated in the poem, such as his victory over Adil Khan, we are able to infer that this poem was not completed before A. D. 1520.

The story of Amukta Mālyada may be briefly stated. Villiputtur was a famous place in the country of Pāṇḍya, where a great devotee of Vishnu lived, of the name of Vishnu Chitta. His house was full of guests every day, whom he greatly honoured. Matsya Dhawaja was then the ruling king of Pāṇḍya, whose capital was Madura. He was a powerful and just ruler, whose prowess was proclaimed far and wide, but he had one weakness in him in that he was not faithful in his wedded life. One summer night, on a festive day at Madura, while the king was passing on an immoral errand, a pilgrim who was taking rest on the pail of a Brahmin's house was heard repeating some stanzas pointing to the fleeting nature of youth and enjoyment, and the supreme necessity of man for preparation to a life everlasting. It was a psychological moment when these words were uttered. They went deep into the heart of the king. He was at once born again, and inviting into his court the next day the pick of the various systems of religious thought in his city suspended a bag full of gold in his court and offered that as a reward to him who established his doctrine against the others.

The great devotee, Vishnu Chitta of Villiputtur, loved by his god, was despatched by his deity to the court of Matsya Dhawaja, to contest the reward. A long religious disputation took place in which Vishnu Chitta vanquished all the rival creeds. He narrated in the court the discourse between Khāṇḍikya and Kēśidhwaja, rival claimants to the throne of king Dharmaja. Kēśidhwaja defeated Khāṇḍikya and ascended the throne. It then occurred to Kēśidhwaja that earthly power was but transcient, that death should be conquered and a life everlasting attained. A sacrifice was accordingly undertaken, that was potent to procure the desired end, but it so transpired that inauspiciously for the ceremonial, a tiger pounced on the sacrificial animal and left it almost lifeless. Kēśidhwaja asked the Brahmins to suggest a means of expiation for this accidental sin. The Brahmins did not know what to do and suggested the name of a Rishi, Kāśaru who should prescribe one. Kāśaru sent the king to the sage Śunaka and Śunaka referred him to Khāṇḍikya, the king's enemy, who alone had possessed that knowledge. Kēśidhwaja proceeded alone and unarmed to the camp of his old rival. The ministers of the latter advised to their high souled king to deal a mortal blow to Kēśidhwaja, but in vain. Khāṇḍikya suggested the expiatory ceremony. Kēśidhwaja then completed his sacrifice and proceeding again to his old rival promised to give him as a reward for his services whatever was demanded. Despite the advice of his ministers who wanted him to get back his lost dominion, Khāṇḍikya cared for a life everlasting and asked Kēśidhwaja to teach him yoga. A philosophical dialogue ensued between the two and as Vishnu Chitta completed his story the suspended bag of gold in the king's court fell down to indicate the triumph of Vaishnavism.

The Pāṇḍyan king Matsya Dhawaja was thus converted and became a devoted Vaishnavite. Vishnu Chitta was richly rewarded. Henceforward, Vishnu Chitta became a greater devotee than before, and God narrated to him one day the story of another devotee Yāmunachārya.

Yāmunacharya was the grand son of the Vaishnavite devotee Nāthamuni and son of Iswaramuni. The Pandyan king of his time was a Saivite who hated the religion of Vishnu and "indulged in all the vices of Saivism." His wife was a true Vaishnavi, who served Vishnu with great devotion. At the bidding of Vishnu, Yamuna Charya sent a message to the queen one day offering to convert the king to Vaishnavism. It was arranged with the king that if defeated, Yamuna Charya and the queen must become Saivites and that if he had won, the king should become a Vaishnavite. As can be expected from the poem the king was defeated and became a Vaishnavite. Yāmunacharya married the king's sister and became ruler of half of the Pāndyan kingdom. Engaged in the work of ruling the kingdom, and of killing the king's enemies in wars, he now became a worldly man, but a disciple belonging to the line of Nāthamuni enticed him away to Srirangam on a clever pretext and restored him back to his God.

Vishnu Chitta had an adopted daughter, Gōda, whom he obtained in a garden near his place. She was in her previous birth a consort of Vishnu. In her great love for Vishnu, she stealthily used to wear at home, some of the garlands of flowers prepared by Vishnu Chitta for the temple, so that she might have the pleasure of seeing Vishnu put on the garlands worn by her, his sweet heart. She had for her playmates, seven Nāga damsels, associates of her previous birth, who were now born again along with her. Unable to bear her separation from Vishnu any longer, she entered on severe austerities. Vishnu Chitta feared the condition of his child and reported the matter to his God. Vishnu narrated to him the story of a Chandāla (Pariah) devotee, who was once caught by a Brahma Rakshas (a Brahmin who after death became a devil). The devil wanted to eat the saint, but the saint asked for permission to go and worship Vishnu, before becoming his prey. This, the devil granted. The Chandāla worshipped Vishnu and returned to the devil. The devil is ultimately saved by the intercession of the Chandala, who gets the sins (of the devil) forgiven. That was during the age of the incarnation of Vishnu as a boar. Mother Earth heard the story of the Chandāla and the efficacy of devotion to Vishnu. She wanted to marry Vishnu. Such was the story narrated to Vishnu Chitta by his God. Vishnu Chitta then learned that Gōda, his daughter was the Mother Earth of that ancient period. Gōda was then married to Vishnu.

Amuktamalyada is a religious and devotional poem, which tells us of the ideals and experiences of the greatest king of Southern India. The poem is a departure from the set method of the poets. Its stanzas are not mere translations or adaptations of an original. If its author were not the great monarch who brought all Southern India under his sway, perhaps *Amuktamalyada* would on account of its departure from old lines have had a different fame. But as it is, it is the greatest and the most difficult of the five traditional Telugu kavyams. Its language has scrupulously observed all the conventionalities of style. The form of expression is entirely its original but its ideas are deep-seated and are not apparent on the surface. His sentences are terse and bear involved construction. His style wants perspicuity, (to import a western ideal), but is highly admired in India as an example of *Nārikēḷa pākam* (cocoanut-like form of expression), which does

not yield the essence to the touch, but whose outer form (shell) of words has to be broken to get the sweet pulp within. In his zeal to depict the various Vaishnavite myths the poet has not developed the story so as to unfold itself as a single narrative; he has grouped together a number of stories forcing them into the context. Its parts have thus not interwoven themselves into a compact structure but reveal themselves as unquestionable patches.

Yet *Amuktamalyada* is an admirable work in the Telugu language. Though born as an Emperor in a royal household, its author's touching poetic descriptions of the details of life of even the lowest cottage in his empire show what as a king, he must have been to those over whom he ruled. Kṛṣṇaraya is essentially a poet of nature. His description of the seasons, of the moon and the dawn, of the details of life such as of the leafy stuffs prepared and eaten with gingelly oil and coarse grains of boiled ariga (a cereal grain), of earthen showels in which the manure of goats was lit up to give heat to Reddis in the rainy weather, the echoes coming even at midnight from the roof of Vishnu Chitta, respectfully beckoning his never ending tide of guests to a poorly hospitality—(really rich)—which he prefaced with apologies like curry was not plentiful, the victuals were cold, no sweets could be procured, and the dinner not rich as befitted such guests—his knowledge and experiences of polity, which only a great ruler and conqueror like him could depict—give a living originality to his thoughts and make him a nature poet *par excellence*. The authorship of *Amuktamalyada* is sometimes attributed to Peddana. This is like Bacon writing the works of Shakespeare. But the language and style which in high emotional and descriptive poetry reveal the life of the author, are so unlike that of Peddana, that the individuality of a king due to his experiences can never be reached by a poor poet like Peddana. His *Manucharitram* unmistakably reveals Peddana as a different personality. *Amuktamalyada* has many departures from the strict rules of grammar which Peddana would not commit. The introductory stanzas in praise of the King's lineage are quoted from Peddana's work which is the cause of confusion. The colophons of *Amuktamalyada* are in verse, not in prose and *Amuktamalyada* was written long after *Manucharitram* was dedicated to him.

If Kṛṣṇaraya was a famous Telugu poet, he was also a great patron of letters. In his court were poets of all South Indian languages, eight of whom known as the *Ashta diggajams* (eight corner elephants bearing the earth) received the highest honors. The names of these eight poets is now confused, but there is no historical discrepancy in making three of them, Allasani Peddana, Nandi Timmana, and Ayyalaraju Rambhadra, Telugu poets. As Mr. Rice fitly observes "this was a period in which the literatures of Kanarese and Telugu meet, both languages being equally patronized" by Kṛṣṇaraya and his successor Achyuta Raya. Patronised by the Emperor Kṛṣṇaraya, Timmanna completed the hitherto incomplete Kannada Mahabharata, which he called the *Kṛṣṇaraya Bharata*, while the poet Chatū Vittala Natha gave to Kannada the *Bhagavata Purana*. Sanskrit received an equally great impetus during this regime, the king himself being the author of a number of Sanskrit works such as *Madalasa charitra*, *Satyavadhu Prinavam*, *Sakala Katha*

sara Samgraham, *Gnana Chintamani*, and *Rasamanjari*. But the work to which the king himself gave the highest place of honor was a Telugu work, the *Svārōchisha Manu Sambhavam* of Allasani Peddana, popularly known as *Manu charitram*.

The king had himself set the theme for the poem. "The great king, who conquered Udayagiri, Navada, Sakandhara, and Kalinga and extended his dominion as far as Gauda, sitting in state on his throne in the palace, named Bhuvana Vijaya (conqueror of the world) in a condescending conversation with the learned, while the moon-faced damsels from whose eyes flowered the beautiful black lotuses waved him soft fans of *chamari* feathers, (the king so sitting in state) felt an impulse for sweet poetry and in kindly tones addressed me thus: "Of the seven kinds of offspring for man that which never dies is a poem. Do you, revered Peddana compose for us a poem soft and sweet like the blossom of the *Sirisha* plant? . . . of the Manus, the story of the birth of Svārōchisha is full of details befitting poetical treatment, it destroys the evils of Kali, and suits your great powers of execution."

Thus had the *Prabandha* literature of Telugu begun, under royal command. It opened a new era of Telugu letters. The poet is permitted to select an ancient theme to be worked up on his own original lines. The king had passed his orders inviting his favourite poet to an innovation, and Peddana enriched the language by his responsive genius, his *Manucharitram*, being a glorious contribution to the Telugu letters. So pleased was the king at the success of this new venture, that he actually bore the poet's palanquin some feet high on the occasion when the poem was dedicated. If accident ever brought the king and poet together in the street, the king at once alighted from his elephant and reverently lifted the poet up to it with his own hand. In the literary past times which became the feature of his court, the king had on one occasion actually touched the foot of the poet in reverence and decorated it with his own hand by a golden ornament, set with gems, the badge of poetic distinction.

It is perhaps well to give here an account of how a book in Telugu literature would be like and what the equipment of a poet generally would be. All poems begin with an invocatory stanza in praise of the favourite deity of the poet, for blessings upon the poet; or if the book is dedicated to a human being, upon that patron who is named therein. This is followed by other invocatory stanzas addressed to the other deities, Vishnu, Siva, and Brahma being thus separately addressed. These are followed by invocations to Ganesa, and Sarasvati, and some times also to Lakshmi and Parvati. The Guru (Teacher) of the poet is then praised, the ancient poets of Sanskrit and Telugu are named and adored and this is followed by a condemnation of the false poets. The poet then explains the purpose of his composition and how he came to select his theme. If the book is dedicated to any personage, his genealogy is traced to the extent to which it is known, all points of historical interest in the lives of his ancestors being beautifully described. Telugu poetry dedicated to a king is thus a historical record of the events in the reign not only of that king,

but also in the reigns of every one of his ancestors. Then follow a number of stanzas referring to the patron or deity in expressions all in the dative case, after which the story begins with words "as an humble gift," or "wishing increasing prosperity," according as the book is dedicated to a god or to a man. Each canto closes with stanzas in praise of the deity or the patron, followed by the colophon, and each new canto begins with a stanza of praise similarly addressed. The first and last stanzas of every one of the cantos of a poem dedicated to a king are thus of great historical interest revealing some of the events in the life of that patron. These in brief are the common features of all Telugu poems.

The literary equipment of a standard poet, as well as of a cultured man of those times has also its own stereotyped form. A child's education begins in his fifth year, when he is taught the alphabet. The Sanskrit dictionary *Ananta Kōsa* consisting of fifteen hundred Sanskrit ślokas (stanzas) and containing a comprehensive list of Sanskrit equivalents and comprising in all 10,889 Sanskrit names is then regularly drilled into the students' mind until he gets the whole book by heart and can quote from it, as if by reflex action, for any word that he meets with in his other lessons. Side of side with this dictionary, a little of arithmetic is taught along with Kalidāsa's famous Sanskrit *Raghuvamsam*, which is followed by the Sanskrit *Kumāra Sambhavam* and then by the Sanskrit *Mēgha Sandēsam*—all explained with grammar and rhetoric. By this time the student picks up sufficient knowledge of Sanskrit to understand easy works in that language. *Māgham* and *Naishadham* are taught at a more advanced stage, and opportunity is taken in the meantime to give the student a good grounding in the elements of grammar (Laghu Kaumudi) and rhetoric. Thus equipped the student is now fit to enter on a course of specialization in Grammar, Logic, Philosophy or any other branch of learning. To such training and culture Sanskrit is everything, and the living languages of the country an airy nothing, nor could they find in these South Indian languages such wealth of literature that Sanskrit has in its possession.

The story of *Manucharitram* may be briefly told. There was in Aryavarta, a city of the name of Aruṇāspadapura in which a learned Brahmin lived of the name of Pravara. His was a life of ideal purity and simplicity. Entertainment of guests was his favourite pleasure. He entertained one day a Siddha (an adept endowed with magical powers) in his house, who told him of the interesting places of pilgrimage that he visited. So enraptured was the Brahmin at the Siddha's account, that he begged the latter for the means of such transport. The Siddha applied the juice of a plant to Pravara's feet, which gave to the Brahmin the power of being bodily carried to any place at a wish. Thus equipped, Pravara reached the snowy Himalayan mountains, there to see the sacred places that the Puranas had so effectively described. Towards midday, when the flowing streams of molten glaciers had turned the thoughts of Pravara to his home, it was discovered that the juice of his feet was washed away by the mountain currents, and that he was stranded on those distant desolate hills. A beautiful Gandharva lady, by name Varādhini, living on those hills was attracted by the beauty of the Brahmin, and a long conversation proceeds between the two, where the highsouled Brahmin

unshaken by the artful temptations of that mountain maiden sets an example to all the world of what a moral power can resist. An invocation to the God of fire conveys the Brahmin back to his home, while the mountain maiden was decoyed by a person of her own clan, who had successfully put on the garb of the departed Brahmin. A son is born to them, by name Swaruchi, who in a hunting expedition one day rescues a lady held in captivity by a demon, and marries her. He marries another again and again a third, and ultimately begets Swaruchisha Manu in the goddess of the forest where he lives.

Manucharitram is an ideal Telugu work of the class of Prabandhams of which it is the first. The *Bhojarajiyam* of Anantamatya already noticed did not attract much attention and was not dubbed as a Prabandha. A clear enunciation of new principles and their recognition as such were now required. A Prabandha is now defined as an imaginary story, and it has to contain eighteen kinds of description such as of a city, the sea, the mountains, the seasons, the sunrise, the rise of the moon, a pleasure garden, a pleasure tank, recreations, a marriage, the birth of a child, a journey, war, gambling, the separation of lovers and the like, which number has according to some writers increased to the description of twenty two topics. A Mahā Kāvya must contain all these descriptions, but an ordinary Kāvya may omit some of them. Though the definition of a Prabandha allows the poet to evolve a story entirely from his imagination, the bulk of the Prabandha writers always adapted a Sanskrit theme, which they developed according to their powers. The real merit of *Manucharitram*, as of any standard work in any language lies not in its descriptions, which when carried to excess are always a monotony, but in the æsthetic satisfaction that from the intellectual, emotional and imaginative sides of real life, man experiences in poetry. The best portions of *Manucharitram* are therefore where the poem echoed the real life and feelings of Pravara in his conversation with the Siddha, where the Himalayas are described with a living touch of reality expressive of the feelings and passions of the Brahmin, and where the types of ideal purity and passionate love each in overpowering emotion fell upon their powers of the intellect in their supreme struggle of life's irrepressible impulses. Several stages of developing thought are clearly seen in the temptations presented on the one side, and of their resistance on the other side. It is this æsthetic touch of poetry with life that makes the soliloquy of disappointed Varudhini produce its profound poetic effect. Language and thought artistically opened up the reader's vision to a reality pulsating with life. Here then is the true poet of nature, who has shown what poetic art really is, and what creative originality really connotes. The first three cantos of Peddana are a standing monument of the highest poetic art and beauty, while his last three cantos, which complete the descriptions still outstanding are his least interesting portions.

The story of *Manucharitram* is taken from *Markandeya Puranam*, while some of the best forms of his expression are those which poets like Srinatha, Tikkana and Nachana Somanatha have perfected. The use of a form of expression tested and tried by his predecessors only indicates formation of sentences of similar structure, and yet for this great critics have called Peddana, a plagiarist.

Similarity in the structure of effective sentences is not plagiarism. Evolution of forms is an asset to the language and their perpetuation only indicates their merit. Yet Peddana's poetry is not above criticism. As the first among the poets who emancipated poetry from its slavery to a foreign thought, which the age of translations had marked, we cannot be too hard with him. If a few instances, however, may be cited as to the defects of the poem, the interest lags after canto three. The usual poetic unities cannot be found in his work. *Manucharitram* is not a work with one hero but of many. To cantos one and two Pravara may be taken as the hero and Varudhini as the heroine. Pravara exits when canto three begins, and in its later part a Gandharva takes his place. He exits again towards the end of canto three and Swaruchi continues as the hero in the remaining cantos. Swaruchi's valour is crippled by the fact that incantations serve him better than his own heroism. Again, in canto one we read that the Siddha reached the house of Pravara at what was called Kutapakāla, which indicates a time 5 hours 36 minutes after sunrise, or roughly 11 A.M. After the Siddha was entertained, a discourse is held and then the Brahmin goes to the Himalayas. We may roughly take the time as somewhere in the afternoon, but in canto two the hero refers to the molten streams as indicative of the middle of the day and owns to Varudhini that the time for taking his food has also passed away. How could Pravara who left his home after midday visit the Himalayas before midday on the same date. In matters of grammar *Pāṇini* is derived as *Pāṇina Sānu*, while really he must have been *Pāṇina Sunu*. *Katikachikati tindi Karamula* is an example of a disputed compounding of Telugu and Sanskrit words. The cæsura between *Sreṇul* and *paren* is condemned by certain writers. Despite such petty flaws, which are nothing compared with the merits of his work, *Manucharitram* has become the model for all future Prabandhas and Peddana, the most respected of the poets of this period is cherished by the country as the great *Andhra kavita pitāmaha* (the grandfather of Telugu poetry).

Parijātapaharanam of Nandi Timmana is the second great work of this period that was dedicated to Krishnaraya. The poet is popularly known as Mukku (nose) Timmana, tradition attributing to him a stanza describing the nose. *Parijatapaharanam* is a poem of five cantos covering 507 stanzas, the first of its cantos being the most popular. The book seems to be dedicated to the king, not at the king's request, but at the poet's. Tradition has it that Timmana wrote this book to restore queen Chinnadevi to the king's favour and this perhaps is true as the poet does not say that he wrote this poem at the King's request. After the usual introductory stanzas, giving a short history of Krishnaraya and his lineage, wherein the victories of the king were described up to A. D. 1519, the poet opens the story at Dwaraka, the capital of Sri Krishna, where two of Krishna's consorts Rukmini and Satyabhama, each exult in the belief, that she was the best loved of Krishna's queens. Thus arose bitter jealousies between the two, when one day, the divine sage Narada, who is clever in creating dissensions brings to Krishna, from the world of gods a *parijāta* flower, said to be potent with divine virtues. Being in Rukmini's mansion, Krishna was forced to give the flower to her, though he knew that the

delicate feelings of Satya would be violently wounded by that act. Narada now sees his opportunity and declares that the gift of this priceless divine flower to Rukmini is conclusive proof of Krishna's greater love for her, notwithstanding the pretensions of vainglorious Satyabhama who declares that Krishna loved her best. The maidens of Satya carry the news to her. "The sage, Narada," say they, "What is he not up to? To Krishna's hearing and Rukmini's and to the hearing of us all, he exclaims that no longer shall that vain and inglorious Satya be believed." The news gives her the shock. Like a female serpent that received a blow, like flames from a terrible fire ablaze, Satya exclaims, "What? came he for this?—The sage who feeds on quarrels, and did he speak in this wise?" "Narada," she says, "gave a flower to Krishna, and Krishna gave it to that woman there of unsteady eyes. Terrible is the news, though yet my life remains." Satya now wears a dirty cloth. Struck dumb by discomfiture, with all her jewels removed, she folds a cloth round her head, besmears musk to her forehead and her sides, enters the apartments set apart for anger and shuts herself within them. Suffering from severe mental anguish, the body shaking, the skin perspiring, and the mouth foaming profusely, in rapid movement she closes her eyes and again opens them widely, now weeps and laughs, then rises, and falls on her bed, now shakes her head and then ejaculating breathes out hot vapours,—thus Satya in those apartments, oppressed by anger and crest-fallen was lost in depressing thoughts and sorrow. Krishna knew that his fears would become too true. He goes to Satya's apartments and quickly sees the mischief that his gift has wrought. He remonstrates with her, utters sweet words, praises her, recounts her greatness—all to no avail. He then prostrates at her feet, but this only irritates her the more. Unable to contain her anger any longer, Satya now begins to pour forth with overpowering emotion all her heart's bitter pangs. Feelings get high; her speech is again suppressed; a stage is reached when she could only weep. One emotion suppresses another and Krishna now takes his opportunity and utters in clear sweet tones, not to mind a flower, which alone was Rukmini's, while for dear Satya's sake he would even risk a fight with the lord of the Devas, get the *parijata* tree, root and all, and plant it in her pleasure garden amid those groves of camphor trees and of the plantain. Satya is now pleased. The second canto begins when Narada enters the mansion of Satya and blesses her. Descriptive poetry of the most natural and appealing type begins here, when evening, night, darkness, light, stars, the rising moon, moonlight, recreations, dew, the birds of the night, Venus and dawn are beautifully described. Satya and Krishna now start to the abode of gods, seeing many beautiful sights on the way, and reach their destination. Then begins canto three, where Indra, the lord of the gods gives a grand reception to Krishna. The gods praise him high and Krishna is lodged in the most famous palace of heaven, the *Vaijayanta*, which has its garden *Nandana*. Satya and Krishna then enter this famous garden where the *Parijata* tree is and are seen enjoying the pleasant sights of that famous garden. In canto four, we find that they spend a night there. Early in the morning when the tender silvery beams of the rising sun dispelled all darkness, Krishna plucks the *Parijata* tree, root and all, while Satya dances in joy. The gardeners remonstrate with Krishna and tell him that the tree belonged to Sachi, the wife of Indra, without whose orders even the

bees could not taste the honey of its flowers. Satya smiles. "Who is Indra," she exclaims and who his Sachi? This tree that is born of the sea of milk, belongs of right to him, who married the daughter of that ocean, and owned the *Koustubha*, born of the self same ocean. If your Sachi has a warrior for her husband, tell her that victory alone would avail her,—victory over the most *obedient husband* of Satya, my life's dearest." These words rouse Indra to action. Thirty three crores of Devas, armed with divine weapons now begin the fight against Satya and her consort. The fight continues into canto five. Krishna is successful and *Parijata* is planted in her pleasure garden. Narada comes again to Satya. He suggests a religious ceremony to her the *Punyaka Vrata* the greatest that ever was performed on earth, wherein a woman has to give away as a gift what is dearest to her heart. *Satyabhama* consents. The news is proclaimed; the ceremony begins; and when the time comes, Satya realises that her husband is her hearts dearest and must be given away as a gift to somebody. She had to consent, for such was the situation. Satya with a heavy heart gifts her precious husband away to Narada. Yet Narada was good, Satya now buys back her husband for a heavy price, and Krishna is now Satya's bond slave, bought for a price, never to be released.

Such is the effect of liberty of thought on the Telugu poetic art. The poetry of *parijatapaharanam* is sweet and fragrant like the divine flower that it has imported to the earth from heaven. Such delicate poetic ideas, so delicately expressed in touching homely language—the real language of the country as contrasted with the artificial splendour of the other poets of his age—marks out *Timmana* as a real poet of the Telugu language. He knows that he is writing in Telugu. He avoids the large admixture of Sanskrit, that is the vice of his age. He writes in simple, chaste and touching language, pregnant with thought and beauty. His delineation of characters is true to nature and among all the Telugu poets, *Timmana* stands unique in this respect. His descriptions are natural. We live here in a purely human world. His work is a study of the psychology of feelings and emotions, which are shaken to their inmost depths to unfold their nature. Many stories are told as to the origin of this work. One of them says that the king was one day treated with improper decorum, by his queen *Chinna Devi* which irritated him so much as to relinquish her and that our poet who came to *Vijjanagar* along with her as one of her retinue devised this poem to teach to *Krishnaraya* the psychology of women's mentality and thus succeeded in restoring the queen back to the king's favour.

These are the works dedicated to *Krishnaraya*. *Kalahasti Mahatmyam* is a Saivite work of this period, and it is doubtful whether its author *Dhūrjati* lived in *Krishnaraya's* court. His works show that he travelled far and wide and that he must have had adverse experience in the courts of kings. *Dhūrjati* is a staunch Saivite and we have no evidence beyond that of tradition to associate him with the great Vaishnavite King, *Krishnaraya*. *Kalahasti Mahatmyam* is a beautiful poem of four cantos, giving an account of the famous Saivite place of worship, *Kalahasti* in the *Chittoor District*. The book is dedicated to god *Siva*. After the introductory

stanzas we find in canto one an excursion of Siva to Kalahasti to test the devotion of its king Visveswara. Siva lodges in a court maid's house. In her attentions to her guest, the maiden misses her day's duty in the palace, for which the king orders her head to be shaven. But Siva grants her the lost hair, and this miracle invites the king to the disguised deity. The king promises Siva to build steps to the temple on the hill at Kalahasti, and Siva narrates to him the story of Kalahasti thus :—

The sage Vasishtha bemoans the loss of his hundred sons at the hands of Visvumitra and mother Earth consoling him advises him to take to penance and obtain salvation. Vasishtha enters on his austerities and Siva appears to him in the form of a Linga and at the request of the sage stays away there as Dakshināmūrti. A southern Kailasa (abode of Siva) is thus formed at the place where now Kalahasti is. When at the marriage of Siva on the Himalayas, the moveable and the immovable *Bhutas* of the south went there, their weight caused depression in the northern lands, to balance which, land on the south rose above its level. Siva sent Agastya to the south to restore the balance. Agastya reached Kalahasti, worshipped Siva, at his southern abode there and seeing that there was no sacred river on the spot, performed penance and brought the river *Suvarnamukhari*. The sage settled himself there. In canto two Agastya narrates the story of how the creator of the worlds, Brahma obtained forgiveness of sins from Siva at this place. By penance here Brahma also obtained a son. This is followed by the story of a spider (*Sri*), which wove round the image of Siva in the temple a beautiful web, as an offering of cloth. To test the spider's devotion, Siva made the burning light close by to flame high, so as to burn the spider's gift of the web. Seeing the audacity of the flames the spider in anger ran up to consume those flames, but in turn was itself consumed and attained salvation.

A *Kāṭa* (Serpent) and a *Hasti* (elephant), each vied in their devotion to worship Siva and killed themselves in the competition, both obtaining salvation. After these three, *viz.*, *Sri*, *Kāṭa*, and *Hasti*, the place came to be known as Sri Kalahasti. In canto three Kannappa otherwise known as Tinnadu, the son of a forest chief, who finds the Siva Linga at Kalahasti still under a tree worships him in his crude forester's way. Such was his devotion that the Linga actually ate from his hand. Tinna removes the flowers on the head of the Linga with his leg, which bore the shoe. He bathes the Linga by bringing water from the Suvarnamukhi with his mouth, which he spits out on Siva's body. When one day to test his devotion, the Linga sheds tears from one eye, Tinna tries various medicines, and substitutes his own eye in place of the diseased one of his God. He was about to pluck out his other eye also, when Siva appears to him and gives him salvation.

Then comes the story of *Natkira*, which Tamil mythology preserves as the story of Nakkirar. The Telugu version of this famous story is interesting. On the famous Malaya hills in the south, the sage Agastya wanted to evolve a Tamil Grammar, a Tamil Dictionary and figures of speech and rules of prosody. He took a clean plate of conch shell on which he wrote eighteen letters. He then

took it to Madura and presented it to the Pandyan king with the remark that the plate was endowed with the magical power of providing seats to any number of real poets. Natkira was then the chief poet at the Pandyan court, who presided over the department of learning. There was at that time a severe famine in Pandyan Kingdom. Siva had a famous temple there. Its priest was presented by its deity with a Tamil stanza which purported to say that the hair of Siva's spouse, Parvati was naturally fragrant. The priest was commanded by Siva to present the stanza to the Pandyan king and obtain riches to ward off his troubles of famine. Natkira rejected the priest's stanza as *unnatural*, women's tresses never being naturally fragrant. The news brought Siva to the king's court, and he presented the stanza himself. Even now Natkira would not accept it. Siva then revealed himself and cursed Natkira to become a leper. Natkira now begged Siva for mercy and He was told that the sight of Kailasa would give him expiation. Natkira proceeds on his long pilgrimage visiting Jambunath, Arunagiri, Uṇṇāmala, Aṇṇāmala, Tiruvathur, Vikramasimhapuri, the rivers Pennar, Gundlakamma, Kristna and the Godavari, Pithikapuri, Simbachelam, Srikrūmam, Purushōttamam, Kṛthivāsam, Katakam, Jalaswaram, Nandaneswaram, Gaganeswaram, Gaya, the river Ganges and the city of Benares. Here he was caught by an animal, that was collecting men to the number of one hundred that she might eat them all in one morsel. Natkira now becomes the hundredth man. Natkira praises god Subrahmanya who saves them all. The god takes Natkira to Kalahasti. Though the poet did not go to the actual Kailasa, Kalahasti had thus the potency of that great hill. The poet is cured of his leprosy at the sight of the hill at Kalahasti and he sings a praise of Siva in a hundred Tamil stanzas, composed extempore.

Canto four speaks of how Manikyavalli and Marakatavalli, daughters of a professional prostitute were devotionally disposed and ultimately obtained salvation. An account of king Vali of Kishkindha and the story in the previous birth of the spider, the snake, the elephant, and Tinnadu closes the poem.

Kalahasti Māhatmyam is a poetical work of a high order. Its author is a devoted Saivite. Its story is said to be taken from the Shadadhyāyī of Sanskrit and was greatly improved. The book is dedicated to Siva. The flow of his poetry is natural and unimpeded; his thoughts clear and highly poetic. He takes liberties with grammar and language and has imported into Telugu a large number of Kanarese and Tamil words. Mādu bēku, Deyaru, Bidāra, Bijamādu may be taken as examples of such Kanarese words and Tiru, Pennāsa, Maṇṇāsa as instancing Tamil. He mixes up *d* and *ḍ* in prasam, and uses forms too often like *Pattuka*, *Chesuka*, whose proper reflexives are *Pattukoni* and *Chesikoni*. Yet he is an authoritative writer in Telugu, whose stanzas are quoted as illustrations in literary matters. His other work *Kalahastiswara Satakam* is a remarkable poem of one hundred stanzas in praise of the deity at Kalahasti.

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Editorial Notes.

THE GOLDEN JUBILEE OF THE THEOSOPHICAL SOCIETY was celebrated at Adyar during the last week of 1925. The convention was well attended, delegates being present from no less than forty countries, and the leaders of the movement in India seem to have been well pleased with the meetings held. A great deal of interest attended the gathering because of the persistent rumour that it would be used as an occasion for proclaiming the young man, J. Krishnamurti, as World-Teacher. The story of the adoption of the boy Krishnamurti and his brother and of his training to become "the vehicle for the World-Teacher on His Approaching Coming" is familiar to most of us, owing partly to the unwelcome publicity it received by the well-known High Court case of 1912 (?). Since that time he has been in training with a view to fit him for his great task. Last summer, at a conference held in Holland, many references were made to "the approaching coming" which gave rise to the belief that the Jubilee-convention would be used as the occasion for proclaiming his full messiahship. In a recent interview granted to the Associated Press, the President of the Society, Dr. Annie Besant declared that she never had any idea of 'proclaiming him as a Messiah'. But she went on to say that she believes "with many of the early Christians, that the World Teacher, named by them the Christ, assumed at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on His earthly work at that time. A similar event is to take place among us."

An event of the character which Dr. Besant predicts would be an event not only of world interest, but of cosmic significance, and it challenges all interested in religion, and particularly those who acknowledge the lordship of Jesus to take stock of their faith. If God be about to inhabit a human vehicle again, it must be for some transcendent purpose, and none of us would like to be among those who turn deaf ears to a divine message. But we have a right to inquire as to what demands are made upon our faith. In the first place, there is something that strikes the observer as strangely artificial in the whole method of the announcement, in the character of his training, and latterly in the selection of his disciples. But even that could not prevent our acceptance of him, if he came with a person and a message that the world needs and cannot get in any other way.

Dr. E. Stanley Jones in his recent book, *The Christ of the Indian Road* quotes the answer of an earnest Hindu when confronted with the question of what he thought of Jesus, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field." Then Dr. Jones continues "Sweep the horizon—is there anyone else? Yes, Mrs. Besant announces a coming world teacher. She puts forth Krishnamurti, a Brahman youth who is to

be the incarnation of Christ. (Even here she naively acknowledges the supremacy of Jesus, for it is to be an incarnation of Christ.) He has given forth his first instalment of world teaching and received divine honours in India and in the West. I had a long interview with him, found him of average intelligence, of rather lovable disposition, of mediocre spiritual intuitions, and heard him swear in good, round English! I came away feeling that if he is all we, as a race, have to look to in order to get out of the muddle we are in, then God pity us." (p. 46)

We have no desire to cast any aspersions on the character of Krishnamurti. On the contrary, if he has any message for the world, any message of inspiration and healing, we want to hear it. But after reading the 'instalment of world teaching' which he has given, we cannot imagine any one turning from the sermon on the Mount to it for light and leading. We cannot but wonder whether Krishnamurti is not "more sinned against than sinning."

The real question that suggests itself to the Christian consciousness is. Has Jesus been outgrown? Has the world approximated so nearly to the ideal which he set that it is time another should come to give it a higher ideal? It is as obvious that he who runs may read that Jesus has given us both in his teaching and his life a way of life that is leagues in advance of anything yet dreamt in man's most spiritual moments. When we claim that Jesus stands in the lead, we are not claiming that the world needs western civilization to cure its ills. Western civilization needs Christianizing as thoroughly as any other culture. We do not even mean that Christianity in its organized forms is a penacea for human ills. We mean Jesus only. When all our human relationships, personal and social, are permeated with the spirit of Jesus, when humanity in deed and in truth owns the supremacy of that spirit, then shall the world have passed from the unreal to the real, from darkness to light, from death to immortality.

NOT A FEW EDUCATIONAL PROBLEMS ARE PRESSING upon every one who follows with interest what is taking place in this presidency. One of these concerns primary education. It has resolved itself into the question, Should Higher Elementary schools continue to exist? There are two ways in which an answer to this question is being approached. On the one hand, certain managers have been seeking to maintain well-staffed middle schools notwithstanding the expenditure in which this has involved them. But their endeavours have made them begin to doubt the wisdom of persevering. A middle school requires a graduate and professionally qualified headmaster to begin with, it belongs to the grade of secondary education and its staff and equipment must be in keeping with that position, the grant for which it is eligible is calculated on the basis of its net expenditure, and the pupil has to bear his part in the cost of his education by the payment of fees according to the standard levied in a secondary school. In the neighbourhood of this middle school there is a Higher Elementary school, teaching up to the Eighth Standard. In it, a graduate headmaster is not a *sine qua non*, the payment of the staff is on the elementary basis, and the grant, the rate of which has been steadily increased within past years, makes generous aid towards the salaries of the teachers employed

while an additional grant for efficiency may be earned. The fees, if charged, are small, and this fact naturally influences parents who have a number of children to send to school. No wonder that the manager of the Middle School is in doubt as to whether he is justified in maintaining his school; no wonder that he feels inclined to convert it into a Higher Elementary school. Approached from this point of view the answer to the question with which we started is all in favour of the retention of Higher Elementary Schools.

The other mode of approach is that of dissatisfaction with Higher Elementary schools. They are cheaper, it is admitted, the requirements are not so exacting for the management as in the case of Middle Schools, and parents can have their children educated at a much less cost. Further, just because of their light cost, there are more of them, and they are thus more accessible. But while all this is allowed there are other matters which, it is urged, must be taken into account. The education imparted in a Higher Elementary school is not so satisfactory as that given in a Middle School. And as far as more advanced education goes, there is a tendency for the Higher Elementary school to lead nowhere. This last consideration is the one which receives special emphasis at the present moment. From one point of view it is a complaint which does less than justice to the function which the Higher Elementary schools have discharged in the past and which they still continue to discharge with distinct advantage and effect. They impart a good elementary education, with a satisfactory knowledge of the three R's, they make provision for a certain amount of instruction in English, and they teach subjects which will mould the minds and widen the outlook of the boys and girls who attend them. They give them a good equipment for the duties of life, and they render a service which is all that thousands of pupils at the present time are able to take advantage of. But against this is set, as we have already mentioned, the consideration that the teaching in them is not so satisfactory as in Middle Schools, and that when a pupil has reached the highest class in the Higher Elementary School he may be unfit to enter the Fourth Form of a Secondary School. Formerly a pupil who went from an Elementary School to a class in a Secondary School was required to pay what was known as a "penalty fee." But in recent years this has been abolished and any pupil who has completed his Eighth Standard in a Higher Elementary School may be admitted to the Fourth Form of a Secondary School without any public test, and without any special fee, provided he satisfies the headmaster of the Secondary School of his fitness for admission to that Form. The barrier, therefore, between elementary and Secondary Education is not a frowning obstacle. Indeed there is no other country in the world with an organized educational system which, in this respect, enjoys the freedom which is accorded to every pupil in a South Indian school.

In face of such facts as these what is to be the answer to the question with which we started? It seems to us that two and only two answers are possible. One is that a comprehensive scheme of Elementary education must be laid down, containing such standards as are necessary for the supply to a pupil of a thoroughly good and complete elementary education. If it were decided that eight classes would suffice,

these would be the standards of the elementary system, and there would be no distinction between higher and lower. The natural assumption would be that each pupil should aim at passing through the whole course. If this provision were made, and the State recognized its responsibility for its adequate maintenance through subsidized or aided agencies, then the introduction of compulsory education in any area would be possible without the difficulties which are inseparable from the present position. For the rules framed under the Madras Elementary Education Act lay it down that, where compulsory education is brought into effect, children between the age of six and eleven are bound to attend a school. But a pupil of nine years of age may quite possibly be able to enter the sixth standard, and if no school of what is now known as the higher Elementary grade exists within a mile of his residence the pupil would require exemption from the operation of the Act. For in such a case as his the rules could not be carried out. To lay down a definite elementary system has been the course pursued by most countries which have insisted on the education of their people. As time has gone on the classes included in the course have been gradually increased in number to correspond with what is regarded as the more satisfactory duration.

We may now pass to the second alternative. It is to regard secondary education, not as an education which has a motive different from that underlying Elementary Education, but simply as an education which begins at a certain stage. Thus it might be laid down that the present five primary classes in the Madras system will convey all the elementary education of the presidency and that secondary education will begin at Form I. This makes a clear cut between primary and secondary education, and completely abolishes parallel courses. Every pupil in the presidency will be alike in this that, if he begins his study between the years of six and eleven, he will begin in an Elementary School. When he has passed through this course satisfactorily he will be in a position to enter the middle school, that is to make a beginning with secondary education. And when he has completed the middle school course the way will be open to him to enter the high school course. There is much that is attractive in this solution. It provides an initial common course and at the same time an educational ladder. Administratively it means that the present first five standards, whether they are in an Elementary school or form the primary stage of a secondary school as they are now reckoned, will become the classes of the elementary school only. They will be under the jurisdiction, therefore, of the District Educational Councils. They may be under the same management as the classes constituting the middle school, but it may be doubted whether it would be advisable that they should remain under the same roof. Separate buildings would seem more in harmony with the position which they occupy, educationally and administratively. And if this is required, this is but the first of the financial demands which such a system will involve.

But while the system has retained this elasticity of an elementary education, the main features are the same throughout—a certain numbers of years during which every pupil must attend school, and the provision of what is regarded as at least the minimum instruction which a pupil should receive during these years. That is

what might be done in South India. All the eight classes would come under the jurisdiction of the District Educational Councils appointed under the Madras Elementary Education Act. And the Director of Public Instruction would have to do with them only as is laid down by the Act. This solution would not necessarily end the parallel courses which at present exist. For Secondary Schools would still doubtless have in many cases a primary department connected with them. And it is a solution which would still leave open for consideration the means by which a pupil who had been educated in an elementary school could obtain admission to a secondary school. Various methods of achieving this object suggest themselves, such as a recognized test or classes supplementary to the primary grade and preparatory to the secondary grade, but we need not dwell on these at present.

It is unthinkable that any one should wish to lower the standard of what are now known as Middle Schools to that of the Higher Elementary Schools, for the most common argument in favour of the solution which we are now discussing is that a pupil will obtain a better education if he is admitted to a middle in preference to a higher Elementary School. Now if that argument is to continue to hold good, it is the primary classes that must be raised in effectiveness so that between them and the Middle School classes there may be no gap. If that is to be done, much more money will have to be spent on Elementary schools, and, as compulsion advances, that is bound to mean an increase in the contribution of the tax-payer. And this further consideration has to be borne in mind that the transference of pupils from the higher Elementary to the middle school classes will involve a corresponding increase in expenditure. For such schools cost more than the higher Elementary ones. Which alternative will be ultimately adopted appears to us to depend for the most part on what amount the tax-payer is prepared to contribute from his own pocket for the advance of education.

What Men Think

Religious Intuition and Philosophic Thought.

"Two extravagances: to exclude Reason, to admit only Reason"—this judgment of Pascal's is the motto of a recent book, 'Science, Religion and Reality,' edited by Joseph Needham, which is deservedly attracting attention. Among the papers by many distinguished thinkers of which this volume is composed one is written by the Italian philosopher, Antonio Aliotta, who after surveying the relations between Science and Religion in the nineteenth century, offers an interesting summary of his own maturest thought regarding the necessary inter-connexion of intuition and reflective formulation in religion.

The concrete unity of the universe, he says, "is not a static unity in which all harmony is arranged from the beginning once and for all; but it is a unity which is realized progressively with the collaboration of the individual activities which make up the world of experience. . . . In this progressive realization of superior harmonies the religious life, with its age-long development, has a function which cannot be replaced. Science and philosophy strive to order the world of our symbols and concepts into the unity of an idea. But the idea does not exhaust the reality; . . . We do not wish merely to conceive, we wish also to realize in sentiment and action the concrete unity of life. That is exactly the meaning of religion." It can never be supplanted by science or philosophy, because the concept will never take the place of lived experience. "From science and philosophy to religion, from religion to science and philosophy—that is the eternal rhythm of the process of the spirit." "Religion, if it wishes to become a universal possession, flows necessarily into philosophy. Intuition, if it wishes to become eternal, must rise to the level of thought." "Dogmas, rites, and the Church, can appear accessory elements of religion only to him who erroneously claims to enclose the religious life within the incommunicable individual sentiment, whereas it is realized only in human society. Even when the solitary anchorite seems alone in the face of God, the voice of the whole of humanity is in his prayer and in the pain which is offered, together with the torment of all creatures, as in the sacrifice of Christ. The Church of the faithful is always vivid and present to his inward consciousness. Even when the heretic rebels against a religious community, there vibrates in his spirit the aspiration for a renovated Church of which he feels himself to be the apostle. . . . If we try to eliminate every concept and every symbol, there is left only the dark night of emotion in which religion vanishes."

The Proof of a Religion.

"The individual choice of the feelings does not decide the truth of religion or the truth of philosophy, just as the choice of *a priori* dialectics does not decide it. No individual can constitute himself outright a judge of that truth, or of the value of its intuitions. As with scientific hypotheses, so with religious intuitions, it is the social experiment which decides—the experiment understood, not in its restricted physical sense, but in a broader historical sense. . . . The scientist does not compare his theories with things in themselves, but acts in conformity with them in the world of his experience, and calls them true if by means of them he succeeds in realizing a concrete agreement between his activity and his other energies. Philosophical theories and religious intuitions must be verified in the same way. We must submit to experiments, we must act with them. Who can deny, indeed, that they are energies operating in the world of history? One religion will be more true than another, not because our subjective intuition proclaims it such, but because it succeeds in realizing a higher level of the harmony of spirits, a more integral concord of the experiences through which we live."

Survival after Death.

The January number of *The Scientific American* has an interesting account of an attempt to test the validity of mediumistic communication. The account is important enough to reproduce, because so little scientific evidence is available concerning such matters.

"Dr. J. Allen Gilbert, Ph.D., of Portland, Oregon, has been conducting a simple but effective test with the co-operation of the *Scientific American*. It has been a test not of the truth or falsity of spirit messages, but of the truth or falsity of communications received through spirit mediums.

More than 300 mediums have sent messages. Of that number 284 revealed what they believed to be a secret countersign agreed upon by Dr. Gilbert and Mrs. Gilbert before her death. Every one of the entire 284 was wide of the mark.

Mrs. Gilbert (Florence A. Z. Gilbert) died December 17, 1917. For months it had been evident that her death was impending. She and her husband were both deeply interested in psychology and they included among their friends a number of persons who were interested in the phenomena of so-called spiritualism. Neither of them had ever had any experience that convinced them of the possibility of communication with the dead. However, they made a compact that Mrs. Gilbert would make every possible effort after her death to communicate with Dr. Gilbert through a medium. To eliminate the possibility of fraud, they agreed upon a certain countersign which must accompany any message purporting to come from her to serve as a guarantee of its authenticity. This countersign was placed in a triply sealed envelope.

After Mrs. Gilbert's death repeated messages, reputedly coming from her, were given to Dr. Gilbert. None of them bore the countersign.

To stimulate further attempts by mediums Dr. Gilbert made a statement on May 30, 1922, through the *Portland Oregonian*, offering a reward of \$500 to any one who would obtain the countersign by communication with Mrs. Gilbert.

The result of that offer was the receipt of 139 definite countersigns, all ostensibly from Mrs. Gilbert. Desiring that a wider effort be made, Dr. Gilbert sought the co-operation of the *Scientific American* and extended his offer to November 1. Details were published in our August issue.

From all parts of the world messages from spiritualistic mediums were received. They came from Japan, Poland, Germany, France, Australia, some of them in foreign languages which neither the doctor nor his wife had ever spoken. There were many letters giving communications without any definite attempt being made to give the necessary countersign. A few of the mediums explained that Mrs. Gilbert was unwilling to give the countersign because she knew it would cost her husband \$500.

The 284 actual attempts at the countersign covered a wide range from a simple design, such as a cross, to lengthy quotations. Among them were such offerings as "True love lives beyond the grave," a square and a compass, "Jim, I am here, old boy," "Frank, I am happy," "X," "Au revoir, auf wiedersehen," a shamrock with engravings, "I have a crystal vase with white and pink roses, Dear John," "Fiddlesticks," the Twenty-third Psalm, "Hello, Old Boy." "All is well, all is well with my soul," "Amigo," "James, James, James, I am so far away, Death is so wonderful," "I am with you," a peacock feather, "Morphine, A. Z. G. F.," "Separated," favourite photo in a box, "Dear Heart," "Am Happy," "Ave Maria," "Let me sleep," "Never be afraid of the darkness."

The first message received was the first two sentences of the marriage ceremony. The last one, by a curious coincidence, was "Amen." Several addressed Dr. Gilbert as John, Jack, James or Jim, although his first name is Joshua.

All of the countersigns submitted by the mediums were assembled in the library of the *Scientific American* on November 12, and the triply sealed envelope brought from the vault where it had been resting since the offer appeared in this magazine. Before breaking open this envelope, however, another was read first at the request of Dr. Gilbert. It contained a letter from Dr. Gilbert to the editor of the *Scientific American*. It said in part:

"The true countersign to be opened by you contains three events with dates for the same. In revealing the countersign it might be just as well to state the events without the dates and, if any fraudulent medium claims to have got the countersign without my taking recognition of the same in my report, his fraud would be automatically revealed by the absence of dates and his inability to give the dates, which he would have no means of knowing without a well-nigh impossible investigation."

The second envelope was then opened and found to contain on Dr. Gilbert's office stationery, dated January 1, 1918, this message:

"Before Mrs. J. Allen Gilbert's death, which occurred on December 17, 1917, she and I agreed upon a certain password to serve as identification of her if she

were able to come back to me by any method whatever. The password agreed upon was to be the mention of our three birthdays, viz., Mrs. Gilbert's, Dorothea's (our daughter) and mine. (The three dates are here named.) Request has been made of Dr. James H. Hyslop, 519 West 149th Street, New York City, New York, that he should attempt to get in communication with Mrs. Gilbert through Mrs. Chenoweth, if possible. Nightgown sent to him as an aid in that attempt. Signed J. Allen Gilbert." Dr. Hyslop was a distinguished psychic investigator, whose death occurred some time after the password was sealed.

After being read, this note was again placed in a sealed envelope and returned to the vault. None of the mediums had stated what it was. If any hereafter should allege communication with Mrs. Gilbert, there still remain the three dates to serve as a password.

Thus is completed a test of spiritualism pure and simple. The part played by the Scientific American has been as an aid to Dr. Gilbert in his effort to receive a message from his deceased wife if such messages are possible. Whether it proves or disproves anything we leave for the reader to judge. It should not be confused, however, with the larger field of psychic research, nor with the investigation of so-called supernormal phenomena this publication has been interested in for the two past years.

Cosmic Rays

Soon after the beginning of this century, experiments with electroscopes in airtight metal vessels showed that within these vessels there was a continuous production of gaseous ions. Gases are ionized in many ways, but the only exciting agent that seemed possible under the conditions of these experiments was some kind of penetrating radiation, such as those given off by radioactive substances (gamma rays). Systematic investigation led to the discovery of the presence of radioactive material in the atmosphere, on the surface of almost all solids, and to a small extent in most water. This radioactive material was found to be a product of the emanation given off by radioactive elements in the soil, and in quantity was sufficient to account for some of the ionization occurring in closed vessels. By surrounding the closed vessels by thick layers of lead or by immersing them in large vessels of water so as to absorb these radiations from radioactive substances, it was confirmed that the ionization was due to penetrating rays, and it was found to be possible to reduce the ionization to about one third of its previous value. Further increase in the thickness of the surrounding material, however, was found to produce no perceptible diminution in the rate of ionization. This residual effect was for some time supposed to be due to a slight amount of radioactivity that it was thought that all substances might show. Measurements made in balloons at great altitudes, however, showed that ionization instead of decreasing with distance from the earth greatly increased. This result suggested that some kind of penetrating rays of cosmic origin had something to do with the residual amount of ionization. Last year, Prof. Millikan carried out experiments on this subject that have led to some very remarkable results. He sank enclosed electroscopes in Lake Muir, a lake of

water free from radioactive material, hundreds of feet deep and 12,000 ft. above sea level. By this means, thick layers of absorbing material could be interposed between the electroscope and all radiations from external sources. Ionization decreased with depth but could still be detected at a depth of 45 ft. This showed that some very penetrating radiation still reached the electroscope at this depth. In absorbing power, the atmosphere above Lake Muir was calculated as equivalent to 23 ft. of water, so that rays from outside the earth had passed through an equivalent of 68 ft. of water or an equivalent of 6 ft. of metallic lead before being completely absorbed. The most penetrating X-rays are entirely absorbed by half an inch of lead. The existence of rays of such great penetrating power as these Cosmic Rays had never been suspected. The intensity of these rays was found not to vary from day to night, so that they appear to be passing continuously through space in all directions. This very high-frequency radiation was shown to be non-homogeneous, the shortest waves being a little less than half as long as the longest. Waves of the penetrating power of these are estimated to have 1,000 times the frequency of X-rays, or, in other words, their wave-length is of the order of 1/10,000,000 that of ordinary light or 1/40 that of the hardest gamma rays known. The origin of these rays remains to be discovered, but there appears to be little doubt that they are produced by nuclear transformations within atoms, that is within atoms undergoing transmutation. The energy change involved in the nuclear transformation giving rise to these radiations must be enormously greater than those taking place in known transformations, such as those of radium or thorium. The calculated amount of energy corresponds with that involved in the formation of helium from hydrogen or in the recapture of an electron by a positive nucleus, and these are thought to be the probable causes. Whatever their origin may be, however, the existence of exceedingly penetrating and high-frequency radiations throughout space, appears to have been placed beyond doubt.

Massive Stars.

One of the most remarkable of recent discoveries has been that certain of the stars have a density thousands of times as great as that of any substance known on earth. Of such stars the most notable is the smaller of the two stars composing Sirius, the brightest star in our sky. It had been thought it had a large density, from comparison of its surface brightness and its absolute magnitude. For the masses of each component of a binary star can be determined from their orbits; the surface brightness can always be estimated from the type of spectrum, which depends on the surface temperature of the star. Absolute magnitude is the product of the magnitude of a star and its distance on a suitable scale; it thus indicates the total amount of light sent out by the star. The fact that though the surface brightness of the companion of Sirius is high, its absolute magnitude is now indicates a small diameter, and, since its mass is about two fifths of that of Sirius and about equal to that of the Sun, a large density.

The result thus indicated has recently received an interesting confirmation from observations of the positions of lines in its spectrum, compared with the corresponding lines from a source of light on earth.

One of the results deduced from the General Theory of Relativity was that events in a gravitational field would appear, when seen from outside the field, to be happening more slowly, and, if this applies to the atoms from which the light comes, lines in the spectrum of any body in such a field should be moved towards the red end of the spectrum. The first attempts to find this shift in the sun's spectrum failed to give any definite result, though later attempts have found the very small shift predicted; but an observation of the spectrum of Sirius' companion showed the expected shift, very much greater than in the sun's, the gravitational field at its surface being so much more intense than at the surface of the sun.

Thus the theory that this class of stars, which are known as white dwarfs (white from the high surface brightness, dwarfs, not from small size, but from low absolute magnitude) are extremely dense, and the theory of relativity mutually support one another.

It is suggested that this very dense matter may be in a form in which the atomic structure has collapsed, or, all electrons are stripped from the nuclei of the atoms, and compressed together at an intensely high pressure and at a temperature which is probably much higher than that of the interior of an average star, all estimates at which are of the order of millions of degrees.

And Some Other Stars.

The mathematical study of the conditions of equilibrium of a star, carried out by Dr. J. H. Jeans during the past few years, leads to a scheme for the evolution of stars in which a place is found not only for "white dwarfs," but also for some other features of observational astronomy. Those red giants which are observed to have a magnitude varying with a period of about a year are now thought to be pulsating. Betelgeuse, in Orion is a notable example, having a diameter at maximum which has recently been found to be about 250 million miles. Its variations through the year may easily be observed by any watcher of skies. And the variable stars known as Cepheids are thought, a little more tentatively, to be stars actually in the process of breaking up into binary stars. A relation has been found between the period and the absolute magnitude of all Cepheid variables of which the distance has been found by other means, which, assumed to exist for the farther Cepheid variables, gives a means of estimating their distances. It is by this means that the distances of the spiral nebulae can be estimated, since they contain Cepheid variables. These nebulae are found to be so very distant that they may be thought of as clusters of stars altogether outside the general body of stars in the universe, or, perhaps we might say, as other universes apart from the one in which we are.

An article by Dr. Jeans on the Evolution of the Stars appeared in *Nature* for January 6th, 1926. He wrote a book on the subject some years ago.

The discussion of radiation inside a star has been carried out by A. S. Eddington, Professor of Astronomy at Cambridge.

Book Reviews

Jesus and Life Today. Rev. Charles W. Gilkey, M.A., B.D., Madras : Christian Literature Society, 1925. As. 8.

None will welcome this record of the lectures delivered by Mr. Gilkey more than those who were thrilled by them in Madras a year ago. This American minister presents the claims of Jesus on our attention today with the freshness of a new challenge. Other Barrows Lecturers had set a high standard and old students of the Madras Christian College will remember their visits and will turn with interest to this rich and stimulating book to find the conviction deeper and more urgent than ever that no one who reflects on the meaning of life can afford to avoid the demands of Jesus Christ in history and in experience. We know of no better simple statement of the place of Christ in men's thoughts and hopes today than this eight anna book.

The author deftly draws on the results of the last generation of research which has made the Jesus of history vivid to the imagination of today as never since the days of his flesh. He corrects the mistaken view that Jesus imposed cast iron rules upon his followers. He does not represent discipleship as exonerating men from the labour and adventure of the free discovery of duty for oneself. Jesus gave principles for life. The disciple must apply them to his modern conditions. Life is not bondage to ancient rules out the adventure of faith.

To many students the limitations of the Christian church and her failure to represent the mind of Christ are often a deterrent from fulfilling the desire to follow Jesus. Mr. Gilkey frankly admits that "the Christian church has never been, and is not now, fully Christian. Sometimes it has been pathetically and even tragically un-Christlike." But he reminds us that self-criticism and self-purification have always been signs of the life-giving reality of Christian experience. In each generation men stand humbled and amazed at the foot of the cross and see there the ideal which alone can meet their peculiar needs and nerve their personal efforts. Jesus refused to look at life "in the rosy light of a happy outcome." Perplexed men watch "his life narrowed and concentrated at the end into a situation" which involved this cross—the characteristic symbol, which more than any other has occupied men's minds.

Mr. Gilkey does not shirk the difficulties of faith. "To those who have not had that experience, belief in the divinity of Jesus must always seem intellectually difficult, if not impossible; and argument alone will never convince them—only the experience can do that." It is this experience to which he invites his contemporaries. He warns us against the danger of expecting to begin at the end. "It

is a thousand pities that the Christian church has not always followed in this regard the plain precedent and sound method of her Master himself, whose first and foremost word to men has always been an invitation to his companionship, and a summons to live in his way and share his work in the world—never a theological contract guaranteeing salvation in exchange for orthodoxy of doctrine. Belief in the divinity of Christ, in other words, is not an intellectual hurdle at the beginning of the Christian way of life; it is a profound and 'revealing' experience that has come to countless men and women in all ages as they have followed Jesus along that way."

Nor should the language of ancient creeds be a hindrance. They seem often to be not so much untrue as unreal to growing spiritual experience. Let the seeker rather make the Lord Jesus his clue and guide to the living God. There is difficulty in recognizing at one and the same time (1) the true and full humanity of Jesus (2) his historical and spiritual uniqueness among men (3) his confident claim to a unique relation to God and power to reveal him to men and (4) the way he pointed beyond himself to God. Yet those who are willing to accept his terms rather than their own find it as true as ever it was that "him that is coming to me I will in no wise cast out." In the lordship of Jesus the writer sees the hope of the individual and of democracy today and for the future.

G. S. M.

Village Schools in India An investigation with suggestions, by Mason Olcott, PH.D. Calcutta; Association Press, 1926, Pp. 235.

The problems of elementary education are always with us in India. In the Madras Presidency nothing has been of more far-reaching concern to the educational authorities and indeed to all interested in education. When we attempt to deal with many other problems—political, economic, moral and social—we are being continually reminded that the remedy for our distress is to be found in education. So long as the great majority are illiterate, it is futile to hope for the great advances, political and economic, for which we long. There could be no sounder way to hasten preparations for "Swaraj" and for the ability to participate in international affairs than to spread education. The reason that Japan has been able to make such strides in progress is that she has given attention to, and been willing to spend large sums on education. All who have the progress—material and moral—of India at heart will welcome a contribution which points the way towards possible methods of expanding education. Dr. Olcott's book is a mine of information, and the many suggestions which are made come from one who obviously knows whereof he writes.

Three inquiries are undertaken, and practical suggestions offered growing out of the results of the investigations. The first concerns the conditions prevailing in the villages. It is perfectly obvious that those who would provide educational facilities must have a real knowledge of the conditions under which education has to be offered, as well as the special needs, if any, for which provision must be made. The author's inquiry includes matters economic, the health situation, and social

ideas and usages. Anyone who knows India even a little appreciates the fact that the backwardness of education is due in no small measure to economic conditions. When a man does not know where the next meal is to come from, and seldom has a good square meal, the focus of his interest is easily determined, so that if he has a boy who can earn a few pice by herding cattle, the boy gets very little chance. From the second point of view the high birth rate, due to early marriages, constitutes a serious problem, particularly when combined with the economic. The dominant social customs for centuries have been opposed to the spread of education among the masses, and we are only beginning to witness a serious attempt to make education democratic.

The second inquiry is concerned with the manner in which rural education can be reformed and extended. This is surely the problem which has interested our Minister for Education during his tenure of office. It involves not only serious administrative problems, but also problems of the curriculum and of instruction. Dr. Olcott's suggestions should be heeded here, for he is abreast of modern scientific methods and movements in education. He has many suggestions to make in regard to the utilization of the available resources and the organization of instruction. He suggests that it would be possible to make the money spent on Elementary Education far more productive by avoiding competition and overlapping, extending compulsory attendance, and increasing the facilities for training teachers and insisting that they take training. There are many boys who go to school for but a short period and after some time lapse into illiteracy. One of the great problems for education in India is to devise means to cure that evil.

The third inquiry is concerned with the best ways for training and developing village teachers. This is another vital problem. It is eminently true, as the author says, that we are approaching the time when we shall oppose teachers who do not understand the mental processes from teaching as we now object to physicians who do not understand physiological processes undertaking to doctor. There is no more pressing need, and happily some attention is being given to it at last, than for a thorough overhauling of the system of training teachers in this Presidency. Here again we are up against the financial situation. We ought to unite in making such an insistent clamour for more money for education that no Government could remain deaf to the cry.

The book is splendidly printed and illustrated, contains a wealth of information and excellent suggestions. We heartily commend it to all interested in these vital problems.

A. S. W.

Religion and Natural Science. By E. Haigh, M.A., B.Sc., London: Student Christian Movement, 1925. Pp. 171. 4s. 6d.

There is no problem more pressing upon the modern religious consciousness than the problem of adjusting its beliefs in the light of modern scientific knowledge. The tremendous advance in scientific progress has very greatly added to our knowledge of the universe, and has given us a technique and a method with which to

work. In certain matters this growing body of knowledge has seemingly come into conflict with religious conceptions, or with records contained in sacred scriptures. In the minds of many religious people these records and conceptions are regarded as transcending the truths of science, and so they refuse to make any modifications. This has been a decided hindrance in persuading modern men of scientific temperament from embarking upon the religious life. But there is a growing feeling on both sides that in the last analysis no conflict exists. Religion and science each has a contribution to make to human life, and each is valid and serviceable in its own sphere.

The volume before us is by a teacher of physical science, and represents the movement to bring about more cordial relations between the two spheres. The attitude is sympathetic towards both and mediating. It indicates the various points at which conflict have been felt, as e.g., in disposing of the evolutionary theory, of miracle, of subjective tendencies in psychology, and of mechanistic tendencies in natural science, and in each case the author makes suggestions for the way out of the apparent impasse. It is a useful book to be put into the hands of students who are seriously facing the problem. The book is on sale at the Association Press, Calcutta.

Was Holy Communion instituted by Jesus? By Douglas S. Guy, B.D. London : Student Christian Movement, 6s. Obtainable from Association Press, Calcutta.

Mr. Guy confines himself closely to historical evidence in his effort to throw light on this most interesting question ; although at times he seems, to the reader, to have injected something of his own belief into his interpretation of history. It is his purpose to trace the Eucharist as an institution through the Gospels, through Paul and through the Church Fathers. This he does in a popular and yet convincing manner. In particular does he try to appraise at their true value the words of institution which Paul ascribes to Jesus, asking whether the words are really to be accredited to the Master or whether they represent his intention. It is the author's belief that we may hold that they make explicit what was implicit in the mind of Jesus. In a like manner he discusses the question as to whether the Eucharist is to be considered as a mere parting meal, altered and changed by the Christian Church to suit its needs after Jesus in the body had passed from the world. This Mr. Guy answers by saying that the meal was a new starting point as well as a farewell and at least in intent the institution of an abiding sacrament.

While there are no words of actual institution to be found in the scriptures, the author is sure that none can come under the influence of the Christian Church without being convinced by the quantity and quality of the evidence obtainable that Holy Communion was instituted by Jesus.

On the whole the volume is most interesting since it gathers together in short space from original sources material on the subject that would take months, nay years to collect. While one may not altogether agree with Mr. Guy's conclusions, he must agree that the work is well and ably done.

J. M. H.

A Study of the Old Testament. By J. W. Povah, B.D., London. Student Christian Movement, 1925.

This little book is based on a series of lectures given under the auspices of the Church Tutorial Classes Association, of which the object is to "popularize the study of the Bible on modern lines." The book is certainly calculated to assist in furthering that aim. The author has, wisely we think, discarded the more usual method of discussing the Biblical literature book by book, beginning with the Pentateuch, and has instead boldly committed himself to the method of historical narrative. The earliest historical traditions of Israel are briefly but suggestively dealt with, the work of Moses is placed in its proper perspective, and then, in a series of chapters dealing with the prophets from Elijah onwards, the religious development of the nation, and its political vicissitudes, are traced. The second half of the book deals with the development of Judaism from the time of Ezekiel, the influences of Greek and Roman culture, the apocalyptic writings, and other questions regarding which no intelligent reader of the New Testament can afford to be ignorant. The concluding chapters help us to fit Jewish history and thought into the framework of the life of the Roman Empire in the first century A.D. This book will certainly prove valuable to beginners in the historical study of the Bible, and will serve as a convenient conspectus even to senior students. The historical outline which is continued chapter by chapter conveniently supplies information which is essential to the understanding of the Old Testament, and equally essential to a real appreciation of the New.

A. J. B.

The Private Diary of Ananda Raya Pillai, Vol. X, from January 1756 to January 1757. Translated from Tamil. Madras : Government Press, 1926.

The publication of the 10th volume of Ananda Raya Pillai's diary is the continuation of an undertaking begun in the year 1904 by the Record Office of the Government of Madras. The period (1756—57) covered by the present volume is not very long ; and from the point of view of the political history not particularly significant. Nevertheless it portended great events. War had been declared in Europe between the French and the English, and our diarist is expecting an immediate breaking out of hostilities in the Carnatic, and hardly four years passed before the French power in the Carnatic collapsed in the disastrous failure of that brilliant but unfortunate French Commander Count Lally.

Mr. Ananda Raya Pillai, however, is informed of the great achievement of the English in Bengal where Clive through thoroughly questionable means was laying the foundation of the British Empire, and at the same time gathering sinews of war for the now approaching struggle with the French. On the other hand we are told Bussy was more than holding his own and was even able to drive out the English from Masulipatam. Mr. Pillai hears of this French success, and on the basis of some lying astrological prediction confidently reassures his master, the French Governor, that these events mark the beginning of the downfall of the East India Company.

The real usefulness of their volume lies in another direction. As a record of the growing corruption and the degeneracy of the French administration of Pondicherry the materials before us are quite invaluable. As the Dubash of the French Government under Duplier, Godehiev and Lyril Mr. Pillai came in very close touch with many French officers, and the inner secrets of their administration. Owing to growing disorganization and increasing lawlessness, the Dubash is not able to collect the stipulated amount of taxes from the people. The commandants and secretaries, who were Europeans, through sheer force and often intimidation appropriated considerable part of the revenue collected, and the wails and complaints of our diarist fall upon the unheeding ears of a weak-kneed Governor, and his selfish council who either condone this state of affairs or are not able to check it. "The territory was being depopulated by plunder and the Maharatta raid. Where 200 families used to live now there are not so." The Governor Lyril the creature of Godehiev the very picture of impotence, and vacillation. The subordinate French officers were never famous for loyalty to their superior, and now it became all the more glaring. The dubash was not able to discharge his obligation to the state, and he became defaulter to the extent of more than half the stipulated amount. The exactions of the French Officers, declining age, domestic calamities, and the want of confidancy of the Governor might be urged in mitigation of this otherwise great fault. On this account he was relieved of his duties in 1766 an incident curiously enough not explicitly mentioned in any part of the diary.

Although this volume does not throw any new light on any of the doubtful points of the political history of this period, as a study in the growing corruption of the French administration its usefulness to the historian cannot be denied.

K. M. C.



SIR T. N. SIVAGNAM PILLAI.



• SIR AHMED HUSSAIN.

College Notes

The College will be closed for Summer vacation on Wednesday, 31st March and will be reopened on Monday, 28th June.

NAWAB SIR AHMED HUSSAIN, AMIN JUNG BAHADUR, K.C.I.E., C.S.I., M.A., B.L., F.R.A.S., whose photograph we publish elsewhere is the Assistant Minister and Chief Secretary to the Government of H. E. H. The Nizam of Hyderabad. He belongs to Vaniambadi, the well-known Muhammadan Colony in the Salem District and graduated from this institution in 1886. After serving for a time as an assistant in the Madrasa-i-Azam he took the law degree and was enrolled as a High Court Vakil in 1890. He very soon abandoned law and accepted the place of Deputy Collector in 1890, being posted to Chittoor. He resigned the appointment in 1892 and reverted to the bar. Not long after he was offered and accepted the office of Assistant Private Secretary to the late Nizam. Sir Ahmed Hussain is the architect of his own fortune in a very real sense. Placed among plastic circumstances in the premier Indian State he made good use of his time and opportunities and worked his way up to the high position of Chief Secretary and Assistant Minister. The late Nizam who was a remarkable judge of men appreciated his devotion to duty and sincerity of purpose and encouraged young Ahmed Hussain in the service of the State. Tactful and courteous Sir Ahmed Hussain is a man of few words. A keen student of English literature, psychology, and political science, he possesses one of the best private libraries in South India and he delights to spend his leisure hours among his books. To this institution and to Dr. Miller personally he has always been deeply attached and his foreword to *A Voice from Burgo Park* edited by Mr. T. N. Cunnooswamy is a tribute of gratitude and affection to his *Alma Mater* and his professor Dr. Miller. The Amjud Gold Medal and prize which is awarded to the students of the Intermediate classes was endowed by him in memory of his son Amjud and he has occasionally contributed to the pages of this Magazine. When the history of Hyderabad comes to be written it will be found that Sir Ahmed Hussain has been playing not an inconspicuous part in the political and administrative reforms lately introduced by His Exalted Highness. In recognition of his abilities and services the British Government conferred on him the dignity of the Companion of the Star of India in 1911 and Knight Commander of the Indian Empire in 1922 and H. E. H. The Nizam the title of Nawab Amin Jung Bahadur in 1917.

WE ARE AMONG THOSE WHO LOOK FORWARD with pleasurable anticipations to the issue of the New Year and Birth Day Honours lists for this reason that we are certain to find the names of several former students chosen for high distinction

by the Government for their services to their fellowmen. This gives us deep satisfaction, for while the honours list reveals an aspect of the worth of the contribution of the College to South Indian society, it is also a reminder that the ideals that are held before the students of the College are lived by them latter in life in their several spheres of activities. The Knighthood conferred on Dewan Bahadur T. N. Sivagnanam Pillai, Minister for Development in the Madras Government is a case in point. When Lord Willingdon nominated Mr. Sivagnanam Pillai as a member of his Cabinet, the nomination was criticized in varying degrees; but as criticism sometimes goes the critics had very little knowledge of the man or of his services to the people. He belongs to a race of officials now unhappily passing away who entered Government service not with the idea of amassing wealth but to serve the people. Mr. Sivagnanam Pillai is never tired of emphasizing that Government service ought not to be chosen by those who wished to get rich quickly and that a Government official imbued with the true spirit of service is bound to be poor all his life. He had his early education at Tuticorin where his father was the Superintendent of the Customs Department. He matriculated from the Anglo-Vernacular School at Tinnevely (now the Hindu College), joined this institution and graduated in the year 1882. He then entered Government service and was for a time attached to the office of the Board of Revenue. He rose rapidly in service and impressed his superior officers like Sir James Thomson, Sir Henry Winterbotham and Sir Murray Hammick with his grasp of complicated land revenue questions and quick despatch of business. His services during the war are well-known. He not only induced the people of Chettinad to subscribe twelve lakhs for the war loan but persuaded them to raise funds for maintaining the hospital-ship 'Madras.' After he retired from service he was appointed as the President of the Tinnevely District Board and he was the first non-official to hold that position. In that capacity he was chiefly instrumental in getting the Tinnevely-Tiruchendur Railway completed. In appreciation of his services the Government conferred on him the title of Dewan Bahadur in 1922. Under the Reform Act Mr. Sivagnanam Pillai was returned to the Madras Legislative Council in 1920 and again in 1923 for the Tinnevely non-Muhammadan rural constituency. He is an ardent and unostentatious social reformer and his social activities are manifold. He is deeply religious and his private life is very simple. Critics are anxious to know what the Development Minister is developing and how much he has accomplished. As we pointed out on a former occasion the Development Minister occupies a very disadvantageous position. Legislative acts of the Development Department cannot yield immediate results and it will be many years before impatient critics will be able to notice palpable change in the outlook of things. Then again we are afraid that the frequent change of heads of the department and ministers prevent continuity of policy and progress, because with every change the officer starts not where his predecessor left but where he began. This is perhaps inevitable but the results have not been very favourable. Mr. Sivagnanam Pillai has of late been interesting himself in the formation of a University for the Tamil districts for the preservation of Tamil language and culture. This public-spirited enterprise is on a par with the

official activities of his life and as we wish him success in his new object of interest, we hope he will be long spared to continue to work for the uplift of his countrymen. Our congratulations to Sir T. N. Sivagnanam on the well deserved Knighthood conferred on him by the Government.

ANOTHER 'OLD BOY' HONOURED BY THE GOVERNMENT is Mr. John Kurian, B.A., B.C.E., Executive Engineer, Travancore on whom the title of Rao Bahadur was conferred. After graduating from this College in 1888 and from the Engineering College in 1892, Mr. Kurian joined the Public Works Department of the Travancore Government and was soon recognized as an energetic and conscientious officer. On several occasions he was placed on special duty and when the Travancore Government sanctioned the Kodayar project, one of the largest of its kind in South India, Mr. Kurian was one of the special officers selected to be in charge of the works. He gave some of the best years of his life in carrying out the works connected with the project which cost the Government nearly a crore of rupees. Later on he was appointed as Executive Engineer in charge of irrigation and in that capacity he came in close contact with the ryots. Problems connected with irrigation and agriculture are hedged with peculiar difficulties in India and officials have very often a trying time of it. The Indian peasant clings to his age-long methods and is generally suspicious of and on occasions impervious to the conclusions of scientific research advocated by Government experts. And Mr. Kurian had doubtless his share of this arduous and thankless task. But he won the respect of the Travancore ryots for his probity and selflessness. Mr. Kurian belongs to a much respected family of Kottayam and we believe his eldest son who is a graduate of this College is now attached to the Secretariat of the League of Nations. Mr. Kurian retired from Government service a few months ago and although official code strictly prohibited active participation in politics, Mr. Kurian was long considered to be a leader of public opinion among Syrian Christians. Our congratulations to Rao Bahadur John Kurian.

U. T. C. NOTES.—SINCE OUR LAST REPORT, THE LONG RANGE FIRING has been completed by all eligible and the good average of 98 points out of a maximum or 130 has been obtained. Corporal Maharaja Pillai was top-scorer with 122 points—the best performance so far by any student in the College. He also qualified as a Physical Training Instructor, and so did Corporal Gupta. Over twenty members of the company, including six recruits, took part in the Guard of Honour during the Naval and Military Tournament in February and performed very creditably. The recruits finished up a very steady year's work with a most satisfactory performance in their Passing out Test, when 31 out of 34 on parade were passed. Their turn out and drill were most creditable. The Company's good name for efficiency and keenness should be quite safe in their hands, and the officer commanding, in wishing the company "Good Bye and Good Luck", is confident that its members will bring honour to the college.

THE COLLEGE DAY WAS CELEBRATED ON 12th January during Pongal holidays which happily coincided with the date of the birth of Dr. Miller. Of late the

organizers have been searching for a date which will give the most convenient opportunity to old boys from the Districts to be present and participate in the celebration. We are aware that many former students who will only be very glad to be present at the celebration are prevented from doing so by pre-occupations elsewhere brought about by a rapidly changing conditions of life in India. While it would be difficult to say whether the Committee will succeed in selecting a date to suit most members, this year's celebration during the Pongal holidays was attended in larger numbers than any in recent years. The programme was slightly modified and the proceedings commenced at 12 noon with lectures on historical, literary and scientific subjects. The lectures were well attended and were followed with keen interest and appreciation. Indian music was another new item on the programme. There was a feeling that it would be an improvement if the function was timed to begin earlier and continued through the day. That suggestion is entirely for the Committee to consider. In response to a widely felt desire that the College Day Committee should be a more active body, it was reconstructed by the inclusion of several young members. While there are signs of a revival of interest in the College Day celebration—thanks largely to the enthusiasm of the organizing secretaries—may we express the hope that the reconstituted Committee will provide a more attractive programme next year, rouse greater interest and gradually restore the celebration to its former splendour?

The proceedings commenced at 12 noon with a lecture on 'South India one thousand years ago' by Mr. T. R. Sesha Aiyengar of the Pachaippa's College. The following extracts from his paper will be read with interest :—

Mr. Sesha Aiyengar said that the services rendered by the ancient South Indian temples to the cause of sound learning and culture were great. The ancient South Indian temple was a powerful social and economic entity. The temple enjoyed liberal patronage from the ruling monarch and his officers. The administration of temple affairs was entrusted to a committee of the village assembly specially appointed every year or to independent bodies subject to the control of the assembly or to the village assembly itself, wherever there was no special committee for the purpose. The temple served the purpose of an educational institution in ancient times. The temple at Ennayiram in the South Arcot District maintained a College for vedic study and a hostel was attached to it. The College imparted instruction to three-hundred and forty students and employed twenty-three professors. The College at Tribhuvani counted on its rolls 260 students and employed a staff of 19 professors.

The village assemblies administered local affairs efficiently. A candidate for membership to the assembly must be above thirty-five years of age, must own more than a quarter of a *veli* of tax-paying land, must possess a house of his own and must have a knowledge of the Mantrabrahmana. The village assembly was responsible to the king for the tax due from the village. The corporate activity of the village assemblies is found recorded in the inscriptions of the period. The smallest unit, the base of the administrative organization was the village (*uru*) or town (*nagara*). The next higher unit was the *nadu* or *kurram*. The next position

in the hierarchy belonged to the *nadu* or *kottam*. Above this came the *mandala*, the province of the empire. The Chola empire was made up of nine such provinces. The Government was efficiently organized and systematized. In the Government of this vast empire, the Chola emperors were assisted by a number of executive officers. Judging from the minute measurement of rent-free and rent-paying lands, we may well believe that the lands under cultivation throughout the empire were carefully surveyed and assessed during the days of Rajaraja the Great. There is evidence of peace and material prosperity in the Chola empire. Tanjore the capital city of the empire was adorned with magnificent monuments and buildings. He then gave an account of the social life of the people in the Telugu, Tamil and Kanarese areas in the tenth century.

Mr. Basheer Ahmed Sayyid, High Court Vakil, was next called upon to speak on 'Persian Poets and Poetry.' The following are extracts from his address :—

The origins of Persian poetry are involved in obscurity and various interesting legends describing the dawn of poetic faculty among the inhabitants of Iran have been handed down. The beginnings of Persian poetry are to be seen in the compositions of Zoroaster in the 7th Century B. C. but it was only during the Sasanian period in Persian history that Persian kings encouraged poetic art by bestowing patronage on poets. The growth of literature was arrested, however, in 651 A. D. by the conquest of Persia by the Muslims and during the next two hundred years there was very little output of literature. The 9th Century A. D. marked the period of renaissance in Persia and Persian literature flourished once again and the seven centuries beginning from the 9th century may be said to be the classical age of Persian literature. During this period and even later the cradle of Persian art and poetry was the province of Khorasan or Central Asia. After dealing at length with the Persian art of poetry the lecturer proceeded a detailed criticism of the poets of this age. *Rudagi* who flourished during the Samanid period is known as the father of Persian poetry. He was blind but his gift of poesy was great. Among the most famous of his poems was the one which he improvised to induce his royal patron to quit Herat for Bokhara, the Capital of the state. It was during the reign of Sultan Muhammad of Ghazna that the golden age of Persian literature was reached. The Sultan himself had poetic gifts. The most brilliant poet at his court was Abdul Kasim famous under the title, Firdausi, the author of the great national epic *Shahnama*. *Shahnama* or the book of kings celebrates the heroic deeds of the kings of Iran and it is said that Firdausi took twenty five years to complete the great epic. The story is told that owing to court intrigues Firdausi was granted only about twenty thousand *dirhems* or about £400 by the Sultan for the great epic instead of a half guinea for every couplet (and it contained 60,000 couplets) and in his bitter disappointment the poet distributed the money among a bathman, a sherbet seller and a servant and then fled to Herat and finally to Tabaristan. Under the Seljukean kings the great poets were Anwari and Khakani who belonged to the class of panegyrists. Nizami of Ganja belonged to a different class of poets. He avoided courts and wrote fine romantic poems which enjoy an almost unrivalled popularity to this day. The last stage of classical period was reached about the

time of Tartar and the Mongol invasions and during this disturbed period lived Omar Khayyam of Nishapur, the best known of Persian poets to the West.

The meeting then adjourned for lunch in the High School Hall. After lunch the 'old boys' met in conference in the College Hall under the presidency of Mr. Parthasarathy Aiyengar. The College Day Committee was reconstructed and increase of membership of the Association was considered. It was 3 p. m. and the conference broke up to meet in the third class room to attend the lecture on 'Chance in Human Life' by Mr. E. B. Ross. Mr. Ross spoke for nearly an hour and the following summary of his speech will be found instructive :—

Chance, he said, was a topic that interested philosophers as well as mathematicians, but with the metaphysical aspect he would not deal ; chance as viewed by the mathematician and scientist was his subject. Poincaré had, wisely, not attempted to define the word, but pointed out two or three features normally present in accidental occurrences. The first was when a small difference in the cause would produce a great difference in the effect, the typical instance being a cone standing on its vertex. The second was when the causes are so complex as not to be capable of being followed up individually, the typical instance being the kinetic theory of gases with their multitudinous collisions. The third (not so frequent, nor so easy for a scientist to place) was where two sets of phenomena, ordinarily independent, interacted. Poincaré's instance was a man going to business by his usual route and being killed by a tile dropped by a man at work on the roof of a house.

The lecturer next dealt with the subject of random sampling ; he showed that the mathematical definition and the popular were in some respects irreconcilable, and the scientist had to use his commonsense in working out a compromise. The audience was particularly interested in Jean's illustration, that if you put a kettle on the fire often enough, some time it would freeze ; at least if the phenomena is one that comes under the kinetic theory of gases. This introduced naturally the notion fundamental in this part of the theory, that two events A and B might be equally likely to happen so far as any *single* way of either's happening was concerned, yet the number of different ways of A's happening might be so much more numerous than the corresponding number for B, that B was very unlikely compared with A. This led to a brief discussion of some of the typical elementary problems of statistics, such as the drawing of black and white balls from bags, and Mr. Ross was able to indicate the source of the statistical rule for the significance of an apparent change in the proportions of a distribution.

The rest of the lecture, dealing with applications to human life, was of a slighter description, for which the lecturer apologized. He referred chiefly to two pieces of work done in Madras ; in connection with one to the need for a candidate for an examination aiming not at securing the pass-mark, but a comfortable distance above ; in connection with the other, to the extraordinary efforts of illiteracy and possibly superstition shown in the Mysore census returns, where the number shown as 40 years of age was sixty times that shown as 41, and to the way in which high infantile mortality and a low valuation of human life interacted. In the West, in

less than a century ten years had been added to life ; to have a larger proportion of the population alive and in robust health between 45 and 55 would mean much for the future of India.

Mr. Ross spoke till about 4 p.m. when the audience adjourned to the College Hall where a programme of Indian music was gone through. After tea and after some time was spent in conversazione, the public meeting was held in the Anderson Hall at 5 p.m. presided over by the Hon'ble Mr. Justice M. Venkatasubba Rao, a former student of the College. The public meeting was largely attended.

The proceedings commenced with the toast of the King Emperor which was proposed by the Chairman and honoured, the audience standing.

On behalf of the old students Mr. P. Subramanya Ayya of the Pachaiappa's College then presented a portrait of the late Mr. A. Madhaviah to the College and said that Mr. Madhaviah was greatly attached to his *Alma Mater*. His official career was a successful one but his chief service to the country consisted in making the Tamil language the vehicle of all progressive thought. He was a great Tamil scholar and his books were the best types of modern Tamil literature. Mr. Subramaniam in conclusion requested the Chairman to unveil the portrait.

Dr. A. Moffat in accepting the portrait in behalf of the College said that they were still feeling the shock of sorrow on account of Mr. Madhaviah's sudden death. They all recognized his great services to South India and to Tamil literature. Mr. Madhaviah was not one of those who postponed his work for his country to the evening of his days. His whole life was devoted to the service of the country partly by the faithful discharge of his duties as a servant of the Government. He devoted all his leisure time wisely and as best as he could in promoting the ideals which he cherished, ideals which those who were intimately associated with the College were happy to think were the ideals inspired by the training which Mr. Madhaviah had received in the College. When the speaker joined the staff of the College he remembered Mr. Madhaviah as one of the brilliant students and later in life he was recognized to be a man of great intellectual abilities and an earnest advocate of social reform with special reference to the women of the country. He had a wonderful command of the English language and had written several good books which were worth reading. No Englishman could read his *Clarinda* without being touched. He carried out in his own life the ideals that he wished others to follow. He thanked the donors for the portrait.

The Chairman then proposed the toast of the Madras Christian College and referred to the important part played by the institution in spreading education in South India. He recalled the many years he spent within its walls as a student at the feet of great men like Dr. Miller and Dr. Skinner. The intimate personal contact of the teacher and the taught impressed the latter with the great value of high ideals and in the circumstances it was not surprising that the old boys of the College felt drawn to their *Alma Mater*. Though many things were rapidly changing around them, he felt sure that the training now given in the College was as good as it was in his College days. In the Madras Christian College it was impressed upon the students that they must do their duty in whatever field of activity their lot might be

cast and that they should set before them a goal which they should be striving to achieve. They learnt from the lives of such distinguished professors as Dr. Miller and Dr. Skinner to do their duty for its own sake. The Christian missionaries worked hard for the uplift of their fellow-men in this country and there were all too few Indians who had tried to do likewise. They all knew and appreciated the great ideals for which the College stood. He wished all prosperity to the College which owed its present prestige to the energy of the band of workers of the type of Dr. Miller.

In responding to the toast Dr. Hogg remarked that it was worth while to reflect how comparatively short after all had been the time in which all that the College now stood for had been achieved. If they were to take as a convenient standard of measurement the by no means lengthy period of his own service in the College—twenty-three years that very day—and were to multiply it by two, this would carry them back to a year when the College was just beginning to become accustomed to bearing its present name, and when the College Hall, in which a few minutes previously they had been gathered for tea and conversation, was not yet in existence. Let them go back in imagination another twenty-three years and they would find themselves in the interval between the death of John Anderson and the appointment of Dr. Miller, and in the very year of the incorporation of the universities of Bombay and Madras. Then only one more backward journey of twenty-three years would carry them to a time just before the beginning of all they were looking back upon—to the year immediately proceeding the founding in Vepery of the school which John Anderson was sent from Scotland to take charge of, and which he removed first to Armenian Street, then to Errabauloo Chetty Street, and finally to the present site of the College. Thus it appeared that the whole period of the history of the educational institution to which they belonged fell within so short a span as four times the speaker's modest period of service.

The first feeling that reflection on such a fact at this was calculated to arouse was one of admiration. It was a great thing to have achieved so much in so short a span, with insufficient resources and badly overworked labourers. And a second feeling that might naturally be stirred in them was a solemn sense of responsibility. It was up to them to maintain what had been won. And to maintain did not mean merely to carry on. They would be really maintaining the already achieved level, only so long as they were feeling unsatisfied with it and were reaching after something still better. For the institution had been the living thing which John Anderson made it, and the College was the living thing which Dr. Miller and his successors made it, only because it was as much their failure as their success—only because they were, and had been, aiming at more than they had achieved.

If any man were to ask him, Dr. Hogg continued, what it was that rendered the life of a Madras Christian College professor, with all its limitations, a career so satisfying that a man might well be content to give his whole life to it, he would single out three factors as pre-eminent. One would be the human touch which, in spite of the obstacles imposed by the distance of the College from the residential areas, they had striven to maintain in the relationship between staff and students.

Another was the atmosphere created by the fact that the College was an institution where real education was an ideal constantly striven after. In spite of all the stress of over work which made 'research' too grand a name for the little that could be accomplished, their teaching staff consisted, in the main, of men who were not teachers only but students still. But above both these factors he would place the circumstance that in this College the educational programme was deep-rooted in the Scripture hour. To enjoy, three times a week, the opportunity of a sacred hour like that made a great difference to the whole relationship between teacher and taught. For one hour both were down upon the same level, as needy souls face to face with the infinities and the mysteries. There was secured here for the teacher the opportunity of describing simply and honestly what help in life's difficulties he himself had found in Jesus Christ—the opportunity, secure from all suspicion of mere proselytism, of warning the young men not to drift, not to let the rivalry of religions lead them into the mistake of having no religion at all, but to take pains to think for themselves, to act as they thought, and to take up some definite stand on the great issues of life and God and destiny. There, in the sacred intimacy of the Scripture hour, the teacher might lay the foundation of a real comradeship of the soul with his pupils, even with those of them with whom he might have no opportunity of private individual contact.

In concluding his address the speaker said that alert watchfulness and strenuous endeavour were needed, if they were to maintain and develop what had been handed down to them. The financial outlook was threatening, and the danger of a necessity of retrenchment was one that it would not be easy to avert. Also the educational outlook was none too rosy. Personally he feared that the University was in danger of repeating the mistake it had made after the Curzon Act—the mistake of aiming at too ambitiously extensive a curriculum, with the penalty of a low quality of achievement. If any such mistake were indeed made, the College would have to strain every nerve to see to it that, no matter what the difficulties might be, she herself did not become a mere coaching institution. In whatever struggles the immediate future might impose against financial and educational difficulties, they all knew that the College might count upon the active sympathy and support of her old *alumni*, and especially of those who had that day honoured the toast to which the speaker had had the privilege, in the name of his colleagues, of responding.

* Mr. S. Gopalaswamy Aiyangar, B.A., B.L., proposed the toast of the Retired Professors and spoke of the great self-sacrifice and saintly disposition of men like Dr. Cooper and Dr. Skinner and Dr. Pittendrigh. They were genuinely actuated by love of service of their fellow-men and South India owed a great debt to these selfless missionaries.

In response to the toast Rao Bahadur O. Kandaswamy Chetty read a letter from the Rev. George Patterson, who was Professor of History from 1876—1890 and who is now one of the General Secretaries of the Christian Literature Society for India and Africa. The following are extracts from the letter.

. You asked me to write a message to the Students and Old Students of the College that might be read at the coming celebration. It was very pleasant to me to find that after 35 years of absence I was not quite forgotten, and that there were at least a few left who still look back with pleasure through the long vista of years to the days when we were associated together in the old College. I also look back with equal, perhaps even greater, pleasure to those happy years. At any moment I can close my eyes and see before me the bright, keen faces of many scores of youths with whom I loved to work then, and for whom my affection has never passed away though long years and continents have severed us. It has been a great joy to me to learn from time to time how these old boys have "made good" in life serving their generation and their country well and nobly, many of them in high positions. And I have always cherished the hope that in the precious inspirations of their College life which helped to make them what they were I had some humble part.

So when your request came to me I was strongly drawn towards compliance with it. And yet I felt, and could not but feel, that it would be rather presumptuous on my part. There are few at the College now who know me even by name. Thirty-five years do not pass lightly over our heads. It is the grandsons of my old boys who are at College now! And not only that. The India of to-day is not the India I knew. The changes that have come since 1890 in almost every aspect of Indian life and thought and outward circumstance have been bewildering both in their rapidity and magnitude. So that, do what we would, those of us who have been so long away have fallen out of touch with present-day realities. It seemed to me that anything I could say must almost inevitably be more a call of the dead past than of the living present.

. I shall be grateful to you if you will give my very kind remembrances to any of my old students who still bear me in mind, and assure them that I still remember them with affection and always shall.

Mr. T. Raghaviah, Member of the Board of Revenue, then proposed the toast of the 'Madras University.' He said :—

Very few words are needed to commend to you the toast of the Madras University.

Most of us present here are the alumni of that University and are bound by ties of filial affection to her. This however is not the sole consideration for the esteem in which we hold her.

Belonging as she does, to the first batch of Indian Universities which were the outcome of the movement in favour of English education led by such great men of the early 19th century as Raja Ram Mohan Roy, she has for well nigh three score years and ten spread the light of modern learning far and wide in this great Southern Presidency.

Modelled on the London University as it then was, the Madras University no doubt began her life as a purely examining body, admitting to her tests students trained in the institutions affiliated to her and thus influencing their teaching only indirectly; but with the passing of the Indian Universities Act of 1904 she assumed

in some measure the functions of direct teaching and began to exercise more effective supervision over instruction imparted in affiliated Colleges. She was among the first to appoint University Professors and Readers in more than one department of knowledge and arrange for University lectures by eminent scholars. Commissions appointed by her began to inspect systematically the working of Colleges affiliated to her and a certain amount of co-ordination of the work of the Professorial staff of the various Colleges was also attempted.

Then came the Calcutta University Commission of 1917-19 which subjected to an exhaustive scrutiny the foundation, structure and working of Collegiate education in India and recommended fundamental and far-reaching changes in the constitution and the functions of Indian Universities. Our University was again among the first to examine the recommendations of that distinguished Commission and decide on a policy of expansion. At a meeting held in October 1920, the Senate resolved that it was of opinion that the time had come when the increasing demands for liberal education in this Presidency should be met by the establishment of more Universities and the redistribution of the territorial areas of the existing University, so as to provide as far as possible one University for each linguistic area within the Presidency. Through the kind efforts of an enthusiastic Minister of Education, whom the Madras Christian College has the honor of claiming as one of her distinguished alumni the Madras University Act of 1923 was passed which, while emphasizing the residential, teaching and corporate aspects of University life within the City of Madras, is calculated to foster the growth, outside those limits, of University centres, likely to be the *nuclei* of future Universities. As a direct result of the new policy thus enunciated, the Andhra University will soon come into existence and will shoulder over a definite linguistic area the burden and responsibilities of the Madras University, leaving the latter's hands free to concentrate on her restricted jurisdiction. The new Act has also democratized the constitution of the Senate and made it a composite of all talents.

The Madras University has not been inactive in the field of research. She has placed her economic and historical departments on a permanent basis, and her Professors have made notable contributions to South Indian history and to the study of the various economic problems that confront the teeming population of this land. The University is engaged in the compilation of a lexicon for one of the two most widely spoken vernaculars of the Presidency, while she is shortly to undertake the installation of a laboratory that would afford suitable facilities for advanced scientific research. An interesting development in the corporate life of the University has been the institution of the University Corps attached to the Indian Defence Force.

While thus not lagging behind in the adoption of measures of expansion and in making earnest endeavours to reform her educational methods to suit the changing conditions of the country, the Madras University has always been jealous of the excellence of the education imparted to her alumni and of the degrees she confers on her graduates and has successfully maintained their high standard. Indeed her degrees are recognized, taken all in all, to be the best in India.

Her sons have gone forth in increasing numbers, have distinguished themselves in various spheres of human activity and have contributed not a little towards the shaping of modern India. Her traditions have been honourable and her services to the country manifold and inestimable. Are we not then bound to be grateful to her and are we not entitled to be proud of her? I consider it a high privilege and I thank the Christian College Day Committee for asking me to propose the toast of the Madras University and I consider it most appropriate that the toast should be coupled with the name of Mr. Satyamurti, its brilliant representative on the local Legislative Council.

Mr. S Satyamurthy responded to the toast in the unavoidable absence of Sir R. Venkatrathnam. He said that he was glad that Mr. Raghaviah referred with approval to the University Training Corps because he would be fighting in the future for compulsory military training for University students. For thirty-three years the Madras University had its representative in the Madras Legislative Council and for the greater part of this period someone connected with the Madras Christian College represented the University in the legislature. The speaker was a severe critic of University education but he did not forget the great achievement of the University in the past. The University education had produced a new outlook and gave them a new angle of vision and produced in South India many men of whom any University in the world might be proud. But the University in spite of its sixty years of existence had not taken its rightful place in the renaissance of the World. The University here ought to be as in other lands the centre of the expression of the cultural life of the nation. This could be achieved only if they had in their schools and colleges the mother tongue of the students as the medium of instruction. Indigenous culture and indigenous ideals of education should not be overlooked. The remodelled Madras University did not possess adequate funds and was not achieving the results her friends had hoped under the new University Act. The new University Act sought to convert the Madras University into a residential and teaching University but he could not see how that could be done with its inadequate staff, with the present equipment of Colleges and lack of funds. The educational outlook was not so gloomy as Dr. Hogg imagined. One of the recent developments has the creation of new universities on linguistic basis. They were multiplying universities rapidly but if they were going to have separate universities for various language areas, the Madras University will have a chance of developing into a real teaching and residential University. He concluded by saying that the Madras Christian College had played a great part in the making of the Madras University.

Mr. S. Balasingam Satya proposed the toast of 'Our Young Friends' and said that the influence of the College on South Indian life was immense. Mr. A. E. Frederick of the Fourth Honours Class acknowledged the toast in suitable terms.

Mr. V. Chakkarai Chetty proposed the toast of 'our guests' and Sir T. Sadasiva Aiyar responded and said that in the Madras Christian College a real human touch was maintained between the teachers and taught.

The Literary and Debating Societies showed signs of activity during this term. Under their auspices Mr. Ming Maung Ji delivered a lecture on Art and Mr. Boyd who presided thanked the lecturer for his enthusiasm for the subject. The second and we believe the last meeting of the Societies was for a debate with the students of the Presidency College. The meeting was held in the Fourth Class room on Friday 5th February and Mr. Candeth of the Presidency College presided. The subject of debate consisted of the following resolution:— 'In the opinion of the house India has not progressed since the advent of the British'. The meeting was very largely attended. It would be an improvement if arrangements are made in the Anderson Hall for debates as used to be done in former years. The debate was marked by admirable temper and speeches for and against the resolution were received good humouredly by the audience. The mover of the resolution had scarcely begun his speech before he was promptly called to order for breaking one of the rules of debate. Amidst loud laughter the President's attention was drawn to one of the rules of the Society which said that speakers should address only the chair and not the audience. Mr. S. M. Krishnaswamy of the Presidency College, the mover of the resolution had prepared the subject with some care but the same could not be said of speakers who opposed the resolution. Mr. Chandrasekhara Sastri the chief speaker on the side of the opposition confessed that he had to be present because of urgent summons he received at Perambur from the Secretary of the Society! Mr. Sastri had obviously very little time for preparation and it was lucky that the Debating Society found at least Mr. Sastri to lead the opposition because at the rate at which our Societies are functioning it would not be surprising if after a few years debating skill became extinct in our students!

Mr. Krishnaswamy of the Presidency College who proposed the motion admitted that there has been progress of a sort under British administration but that progress was not due to the special efforts of the British administrators; rather it followed the trial of the times. British administrators used to point out to the development of communications such as railways, post and telegraphs. The speaker pointed out that communications had developed equally well in Siam and Japan which were not under British administration. The British administrators' next achievement was said to be the restoration of peace and order. The speaker thought that the Indians' love of peace and order was so great that when the 'Emden' shelled Madras, the people fled to the interior as fast as their legs would take them! The development of nationalist feeling in India is said to be due to the unifying of the British administration. The speaker did not believe that there was any nationalistic feeling in India and he was not sure that the Madrassese and Bengalee loved each other or felt together. As for economic progress under British administration, there was only economic exploitation ever since the advent of the East India Company and the agricultural classes were heavily indebted. It was said that British administrators had planted democratic institutions in India. The speaker said that they all knew what happened to the resolutions passed by the democratic legislative councils. The British bureaucracy went its own way in spite

of the reforms. Mr. Krishnaswamy concluded by saying that there was no progress in India under the British administration.

The opposition led by Mr. Chandrasekhara Sastri and Mr. Govinda Menoki relied on general statements. They criticised the wording of the resolution and said that to say that there was no progress under the British administration was obviously wrong. They disclaimed that they held any brief for the British Government; they only wished to be fair and just. No one could deny that the advent of the British benefited India. The contact of the Indian and Western civilisations led to mutual appreciation and the industrial and political progress achieved enabled India to take her legitimate place among the nations of the World.

The resolution was put to the vote and carried by a majority! The Chairman congratulated them on the high level of debate and said that in the absence of a University Union, the intercollegiate debate was the next best thing to be developed.

The Athletic Sports were held on the College Grounds on the afternoon of Commemoration Day, Friday, 22nd January. Entries were numerous. With more practice even the best could have done better; but nevertheless the standard of performance was on the whole good. Competition was keen: it was by no means one man's afternoon. But a spirit of good sportsmanship prevailed throughout. Our Sports Day is one of the occasions when in an atmosphere of gaiety and of relief from the strain of more serious duties the College finds expression for the spirit of unity and good fellowship that is its strength and life.

Winners.

220 Yards—	
H. B. Phillips	... G. C. Eling
Putting the Shot—	
Kanakadri Rao	... G. C. Eling
100 Yards—	
P. R. Subramanian	... G. C. Eling
Long Jump—	
G. Mathew	... Paulson
Quarter Mile—	
H. B. Phillips	... G. C. Eling
High Jump—	
G. Mathew	... Paulson
Hurdles—	
H. B. Phillips	
Mile—	
T. A. Narasimulu	... E. Sundararaj
Relay Race—	
Class II	... Class III
Tug of War—	
Class IV	
Sack Fight—	
Kuruville Jacob	{ P. C. Pothan
Fancy Dress—	{ T. John
Kanakadri Rao	

The Members of the First Students' Home celebrated their hostel 'day' on Wednesday 27th January with Dr. Meston in the chair. After tea and after a short programme of variety entertainment was gone through Mr. I. Venkataram, Secretary, proposed the toast of the hostel. On behalf of former students Mr. Chandramouli and Mr. C. Ramayya responded. Mr. Ramayya said that he was an inmate of the home in 1887 and was glad to be present at the celebration of the hostel day. It gratified him to note that the cordial relationship that subsisted between the professors and students during the days of Dr. Miller continued to prevail. He could not recall that great man's name without feelings of emotion. When Dr. Miller visited the 'Home' the members gathered around him as children around a father. Dr. Miller was gone and he did not have the privilege of the acquaintance of the professors present there that afternoon but to him the College remained the dear old College that it had been all these years.

In bringing the function to a close Dr. Meston thanked the members for the entertainment and said that the celebration recalled to his mind many memories. He was pleased to know that they were so happy in the home and he had no doubt that they all realised the value and the privilege of living in a hostel. The question had been asked whether institution such as hostels fulfilled any definite purpose in the scheme of education. There could be only one answer to the question and that answer was an emphatic 'yes'. The hostels were valuable as nurseries where a certain sentiment was fostered which knitted them together. These were the centres where they watched the birth and growth of public opinion in all its nascent stages. And this nascent public opinion would gradually but assuredly leaven South Indian Society. These two aspects of hostel life were invaluable and Dr. Meston hoped that in years to come the pressure of public opinion will remove illiteracy and drink from this land. Dr. Meston thanked the members again for the happy evening and the function terminated with a vote of thanks proposed by Mr. K. M. S. Sabhesan, Manager of the Home.

THE ANDHRA BHASHABHI RANJANI SANGHAM, gave a reception to two great *Satavadhanis* of the country, Kavaraju Sripadi Krishnamurthy Sastri Garu, and Chellapalli Venkata Sastri Garu. *Satavadhanam* is a performance, where the poet dictates extempore, a hundred new stanzas of poetry on a hundred different subjects, given to him on the spot by a hundred different people. Those who set subjects sit in a row and as the poet goes to him, the subject and the matter in which the stanza has to be said will be given. The poet completes the first line of each stanza to all the hundred. He then dictates the second lines one by one and similarly the third lines in turn and the last lines in the last. He repeats for verification each of the stanzas so dictated. During the whole process, the poet's memory is his guide. He should not ask for even a syllable of what he dictated before. The subject setters sometimes change places. Even then each man must get his proper stanza without a question. It is an extraordinary feat of memory where a single question or a single mistake would be regarded as defeat. The stanzas dictated must not contain any mistakes of grammar or rhetoric; they should be elegant in

style, rich in poetic ideas and beautiful in expression. The language may be Telugu, or Sanskrit and Telugu.

On 17th February an *Ashtavadhanam* was performed in the College under the auspices of the Telugu Society. An *Ashtavadhanam* is a performance, where eight things are done at a time of which poetry as above is one item. The number of stanzas may be less. Among the other seven items, *Vyastakshari* is one where a number of detached syllables serially numbered are given in a confused order—say the 20th syllable first, then 46th, then 1st, then 11th and so on while the poet is concentrated on, say, dictating poetry. As each bit is given, it has to be thrown away by the poet after glancing at it once. In the end he must repeat all the syllables in the serial order. While these two are going on a bell will be suddenly rung. He must in the end give the total number of times the bell was rung. While concentrating on these, a *Nishiddhakshari* is given, where the poet has to dictate a stanza, with obstruction for each letter of it so that when once he utters one syllable, it is open to the setter to prohibit one letter of the alphabet from being its next. A clever setter follows the meaning of what was said, understands what the poet's next letter might be and prohibits it. Yet the stanza must be on the set subject. *Ashtavadhanam* is a trying test of a man's poetical genius and presence of mind. The slightest confusion would mean defeat. Eight such things each causing distraction to the other, and pressed with force and amid *Akasa Puranam* recital, where on a set subject the poet must be repeating stanzas composed on the spot in rapid succession as though he was speaking prose—and yet remembering all the time the bells, the lines on set subjects dictated, the incomplete stanzas of others completed, the detached syllables arranged and kept in memory is a hard feat for any. The *Astavadhanams* and *Satavadhanams* test a man's memory, scholarship, presence of mind, and wealth of ideas. The *Ashtavadhanam* in the College was performed by Mr. Doma Venkataswami Gupta under the presidency of Kavaraju S. Krishnamurthy Sastri Garu, and under the direct supervision of the President of the Association, himself an *Ashtavadhani*.

THE MEMBERS OF THE COLLEGE PARK HOSTEL celebrated their hostel 'day' on Thursday, 11th February with Sir R. Venkataratnam Naidu, Vice-Chancellor in the chair. The function commenced with sports. A novel and interesting item in the programme was a tug-of-war between the professors and members of the hostel and thanks largely to Mr. Henderson the professors won! Mrs. Meston then distributed the prizes to the winners. Mr. T. V. Govindan Menoki, a member of the hostel, welcomed the guests in a short speech and said that the occasion marked the completion of a year's corporate life in the hostel. Members of different communities lived together happily under the personal supervision of Dr. Meston. Mr. Menoki in conclusion expressed the gratitude of the members to Mrs. Meston, Mrs. Hogg and Mrs. Anderson for their interest in their welfare. Mr. Henderson then addressed the members and pointed out the importance of music in the scheme of things. Music was given a high place in the classical culture and its influence on the spiritual and moral nature of man was great. Sir Venkataratnam Naidu in winding up the proceedings said that he was glad to be

present that evening and take his place in the family circle of his *alma mater*. He was confident that the College was having a career worthy of its past under the able guidance of Dr. Meston. The Madras Christian College was the pioneer of hostel system in this presidency and the years spent in a hostel was the proper training for citizenship. Every hostel should serve the purpose of a house without its limitations and should afford opportunities for useful work and healthy recreation. They had for a long time only hostels of the denominational type and as its natural sequel, the Park Hostel had sprung up on cosmopolitan lines. He hoped that denominational hostels would become obsolete very soon and congratulated the members on their cosmopolitan spirit.

Mr. C. M. Kuruvilla, Secretary of the hostel, thanked the guests and the function then terminated.



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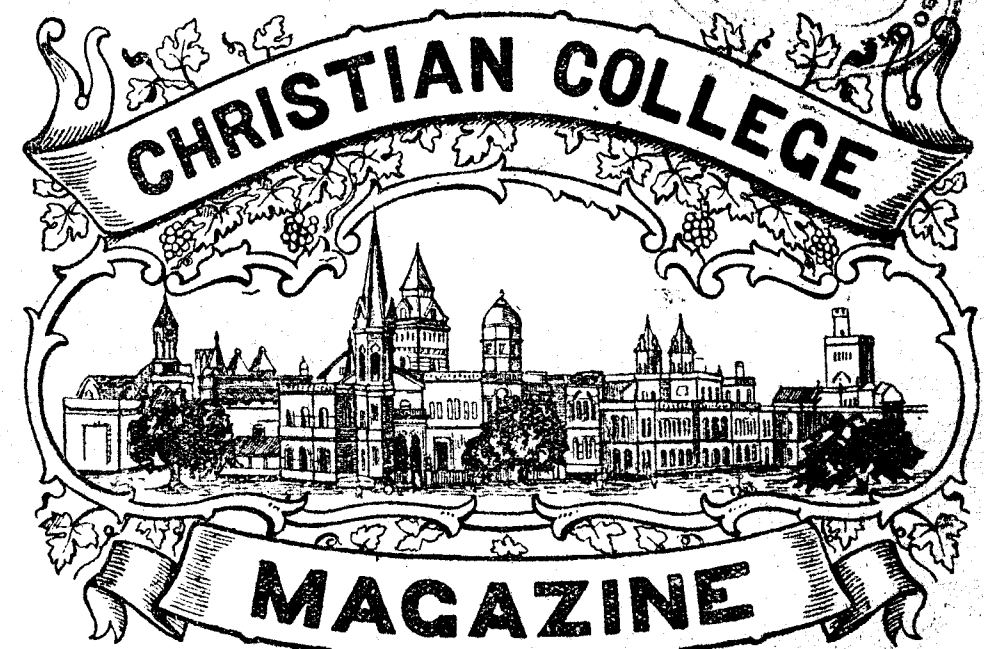
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THE MADRAS



"They are slaves who dare not be
In the right with two or three."

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