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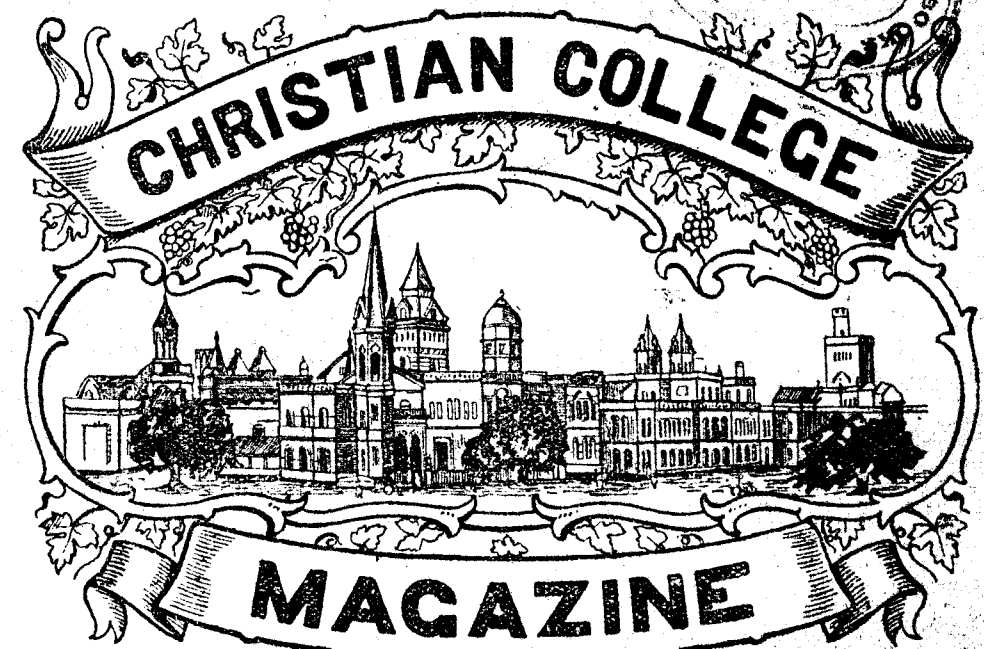
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Quarterly Series, Vol. VI

JULY 1926

No. 3

THE MADRAS



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

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M.R.Ry. C. RAMALINGA REDDI, M.A.

THE MADRAS Christian College Magazine

Quarterly Series,
Vol. VI.

JULY 1926

No. 3

Inasmuch.¹

By The Rev. C. K. Williams, M.A.

Matt. 25 : 40, 45.

Inasmuch as ye did it—ye did it unto me.

Inasmuch as ye did it not—ye did it not unto me.

Those of you who remember Christmas 1914, the first Christmas of the war, may recollect that through the smoke and horror of those dreadful days there came to us the story of a very beautiful thing. The children of America, we were told, had chartered a warship and packed it full of Christmas presents for the children of the nations on which calamity had fallen. And on the flag that the ship flew was inscribed the one word "INASMUCH". I am not sure even now whether the story was true; but no one heard it without a lifting of the heart.

Here then, stated with a sharpness and a finality that are very startling, is the ultimate standard of our worth in Christ's eye, the ultimate test whether we are indeed Christ's men. The sheep on the right hand and the goats on the left: these to spiritual life and these to spiritual death: life and death: light and darkness: blessedness and accursedness: what in Christ's view is the determining principle?

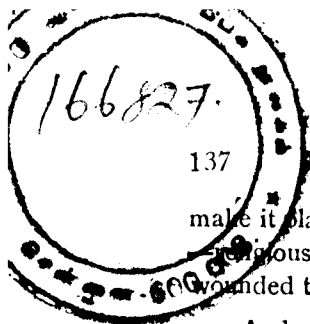
Inasmuch as ye did it—fed the hungry, gave drink to the thirsty.

It is very noticeable, first of all, that there is no hint or suggestion of any specifically *religious* test. Ceremonies, baptisms, sacraments, the singing of hymns, the chanting of litanies, the saying of prayers, the hearing of sermons; going to church, resting on the sabbath day; performances, devotions, exercises, taboos, occultisms: all are most conspicuously absent.

And Jesus Christ, if you examine the Gospels carefully, seems to have been prophetically suspicious of what most people regard as specifically religious. The most conspicuous religious performances of his time he refers to with almost incredulous contempt. With Pharisees personally he was quite willing, anxious, to be friendly; but Pharisaism made him burn and weep. It seemed too bad to be true. In all his parables he only once refers to the temple priesthood—and that to

¹ A Sermon preached in College Church.

3 FEB 1927



make it plain how *he* rated men that cared more for their own comfort and safety religious and material—in this world and the next, than for the welfare of a wounded traveller on the ghat road down to Jericho.

And all his teaching about prayer is hardly an exception. For the model prayer he gave us is, in its whole tone and temper, in what it asks for and still more in what it does not ask for, so utterly different from the vain repetitions of the heathen and the not much less vain repetitions of many of our written and extemporary utterances, that if *they* are to be called prayers, *it* should be given another name. So much so, that a notable Christian divine the other day gave it as his opinion that the Lord's Prayer was not a Christian prayer at all.

It is not surprising to read, therefore, that when we stand before the judgment seat of Christ, when we render an account, it will not be highly regarded that we have been eminent pillars of the church. "Did we not prophesy by thy name and by thy name cast out devils. . . ?" "I never knew *you*. Depart from me ye workers of iniquity."

Aye, there's the rub: religious profession, religious belief, religious emotion, fervour, enthusiasm; religious miracle-working, devil-driving, exorcism—nothing: character and conduct everything. What you feel and what you recite and what you think—nothing: what you do and what you are—everything.

And the plain man, the unsophisticated man, the untheological man gives a great sigh of relief—no more charms and incantations, says he; no more creeds and confessions: here is ordinary virtue made the central and supreme and sole determining factor. Here at last after centuries of hocus-pocus and mumbo-jumbo and jiggery-pokery, is religion pure and undeliled; to care for orphans and widows in their trouble and to keep oneself free from the stain of worldliness. Here is the enthronement of intelligible excellence, the apotheosis of the simple,

Which he may read that binds the sheaf
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef.

Now, says the plain man, we can see how perilously misleading it may be to call the occupation of an hour like this, 'divine service.' God cannot be served, as through he were a Tartar potentate, with a recitation of his excellencies. The only service Christ requires or recognizes is the washing of the feet of his brethren: imitation is the only real worship; the service of mankind is the only divine worship. Inasmuch as—in so far as—in such measure as ye did it, ye did it not, unto them, ye did it, ye did it not, unto me.

II

And the plain man is certainly right. What is demanded of us is just ordinary virtue: virtue which every unspoiled man can see to be virtuous. Christianity is the religion of simple goodness. God is light and in him is no darkness at all. God is life and in him is no disease, no death at all; God is love and in him is no hate

at all. And life and light and love must be ours, too, if we would be on the Lord's side. Feed the hungry: care for the sick: visit the penitentiary; quite ordinary, quite simple.

True: but notice this also: what is demanded of us is ordinary goodness indeed but ordinary goodness in an extraordinary degree: simple virtue indeed, but simple virtue raised to the *nth* power. "The sweet and tender charities" indeed, but the sweet and tender charities on a world-scale; neighbourly kindness indeed, but neighbourly kindness towards every man and every woman and every child, you meet and can meet, you know or can know, you touch or can touch, you influence or can influence; and that in these days when the world is geographically one and we are all neighbours one to another—that means neighbourly kindness towards all the world.

Unmistakably simple, the test—is it? Yes, unmistakably simple to understand; but to pass?

To ask no questions of those that beg but, what is their need? To set no limit to other people's right to call upon you for succour except your power to give it. To claim nothing for your self.

"To feel that God has given you birth
To brother all the souls on earth"
"To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power which seems omnipotent;
To love and bear; to hope till Hope creates
From its own wreck the thing it contemplates."

Easy? Why then is it so rare? How is it the world that is so sick of professional philanthropy and so derisive of platform and pulpit talk of the brotherhood of man, looks with such a startled gaze at any man who "does it" unto one of these little ones?

III

Ordinary goodness to an extraordinary degree. And with an extraordinary motive. And that motive the Love of Christ. Not that ordinary goodness in an extraordinary degree is not well pleasing to God even when God is not thought of and Christ is utterly unknown by name. There never was a more horrible blasphemy spoken than the judgment that the virtues of non-Christians are inspired by the devil. "Works done before the grace of Christ" says the XIII Article, ". . . for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." There may be a catch somewhere; but if those words mean what they seem to me to mean, they are a lie. Ordinary goodness in an extraordinary degree—thank God for it whenever you see it. But for God's sake do not pretend that you are equally capable of it whether you love Christ or not. We love him because he first loved us. We love his brethren because they are his brethren. We are reconciled to life in the family—the quarrelsome, unlovely family—because it is his family. To love the unlovable, the

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unlovely : to bear the unbearable : to tolerate the intolerable, the intolerent : to be kind to the unthankful and the evil as God himself is : to imitate in this very thing the perfection of his excellence : the man who sets himself to this high adventure and throws away the only staff on which he can lean, the only energy that can drive him on, the only magnet that can draw him, the only model that can move him,—Christ and his self-sacrifice and his love and pity—that man (is it not utterly plain ?) has not begun to understand the feebleness and poverty of his own estate. He is like the thing in the fairy-tale who thought he was magnificently attired when as a matter of fact he was as naked as a needle. Ordinary goodness to an extraordinary degree and with an extraordinary motive : no ordinary motive will move men and women like you and me ; but the love of Christ can and does—if we let it.

IV

Out of the heart of medieval Christendom, which in this and many other things seems to us to-day to have erred so strangely from the simplicity of the gospel there has come down to us a story which most movingly impresses the lesson of this parable.

There was once a knight who in the fresh morning of early manhood gave himself, after the manner of those days, to the high adventure of the quest for the Holy Grail. Gaily clad, with lance in rest, he set off one fine spring day upon his coal-black charger. And as he clattered over the drawbridge of his castle a leper crouching by the roadside called to him for alms. Carelessly and with something like disgust Sir Launfal tossed him a gold coin and went on his way. Through all the shires of England he rode and over the broad vineclad slopes of France and Spain ; and then he crossed the sea and went seeking, seeking, seeking, even as far as the Holy Land. For years he sought and found not ; for years he prayed, but the vision was not granted. Until at last, an old man now, he turned his horse's head homeward again. And when he reached his castle gate, worn and aged and weary, there as on the day he had set out, crouched the leper begging alms for Jesus' sake. And Sir Launfal had compassion upon him and went to him swiftly and gave him, not gold for he had none, but the last crust in his wallet and water from the stream ; and bathed his wounds and kissed him for the love of Christ, and then—a marvel—

“The leper no longer crouched at his side
But stood before him glorified,
Shining and tall and fair and straight
As a pillar that stands by the beautiful gaze
Himself the gate whereby one can
Enter the temple of God and man.”

“Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.”

The S'Oras

By Miss A. C. Munro.

So often the Anthropologist has, as one might say, to walk backwards to reach the desired starting point. Civilization throws shadows ; Time piles silt, and Culture erases many a quaintly patterned custom that even years of research cannot correctly recast. But almost no-one would quarrel with Progress inasfar as the study of S'Ora-ology is concerned, for it would seem that the S'Oras of the Eastern Ghats are pretty much as they must have been a thousand years ago, with the exception that they are now under authority, where once they were a law only to themselves.

There are said to be about three hundred thousand of these wild aboriginals dwelling in the hills of the agency districts of Ganjam and Vizagapatam. Whence they came and when is a mystery and may perhaps ever remain so, for all their legend and their lore is passed from generation to generation by word of mouth and the country of their first cradling has long since been forgotten. They have, however been variously identified with the Sauri of Pliny and the Sabarai of Ptolomy, while the Aitariya Brahmana of the Rigveda makes them out to be the descendants of the ten sons of Visvamitra, and the Ramayana describes them as having emanated from the body of Vasishta's cow to fight against that same sage Visvamitra. Their origin has as yet to be definitely ascertained. Personally, I would subscribe my belief to the theory that they are the descendants of Visvamitra's sons, for one can read this into, or out of, the fresco to be found in the house of the Gomang (tribal magistrate) and the Boya (tribal priest) of each village. In over a hundred villages that I have visited I have not found this fresco to vary, there are always the ten men, each with arms outreached and touching the shoulder of the brother next to him. There are two besides, who are enthroned, who would correspond with the progenitors of the ten. The sun and moon are depicted, but their significance is obscure, for I do not find them to be objects of worship. There are warriors on horses, which would indicate that they had belonged to a horse country. Elephants also belong to the equipage, according to the fresco.

The S'Oras have as neighbours, in the same extension of hills and to the West, the Kónds, a much taller race ; while to the North are the Juangs of Orissa who until comparatively recent years used only stone implements and wore only a frill of leaves, on full dress occasions. S'Ora villages are all built on the same plan, viz. two or more parallel rows of attached, thatched, mud houses, with a veranda two to three feet above ground running the entire length of the village and divided off by the built-in steps leading to the front and only door of each house. The family pig sleeps in security and comfort in the built-in sty under the veranda. Sunrise finds it off rooting its breakfast out of Mother Earth. A feature of nearly every

S'ora village is its clean clear water-spring and the stately sago palms plumed high and green-gray above the jack-fruit trees. There is usually good drainage for they build on the mountain sides and on the whole their villages are much cleaner than those of their Oriya overlords. There is little standing room within their huts, as a loft built about four feet above the mud floor occupies about two-thirds of the space. Underneath, at the back, over an earthen fire-place the food is cooked, and here in the cold and the rainy seasons the family sleep. Everything, grain, plows, pots, weapons, liquor, honey, ropes, etc., is stored on this loft and a great variety of knives and spears are stuck about in the rafters, while drums and odd musical instruments hang here and there on the walls, and pumpkins, ears of corn and other grains and bunches of medicinal herbs or roots are suspended from the cross-beams.

I've never elsewhere come across a more industrious and systematic people. There are no idlers or beggars among them. Everyone works—even the children of four and five years. The S'oras are primarily tillers of the soil. In the mountain valleys they produce two crops of paddy a year but unfortunately they profit little by their industry, largely on account of the perpetual debts held against them by the Oriyas. In times of sickness the S'oras know no other help than to sacrifice certain animals in order to appease the wrath of the Spirit who has, as they suppose, caused the suffering. They go for the sacrifice—goat, pig, buffalo as the case may be; the trader with an eye to gain knows that the S'ora is in a strait and sets a price usually about twice the value of the animal for which he will take but part payment in cash and the balance in a cent per cent recurring annual debt. It is an iniquitous system, but the S'ora is up against it.

A woman's life is held as sacred and of greater value to the race by virtue of her motherhood. According to their own penal code, bodily hurt to a man carries a fine of seven buffaloes but to a woman eight. Polygamy is commonly practised for economic as well as social reasons. I ask a S'ora, "How many wives have you?" His answer will be "One, two or three." I have never found them to have more than three. I ask, "Why three?" Answer, "Because one can not do all the work. There must be one to do the cooking and mind the children; one to help in the fields; one to bring wood from the forest." There are no child marriages, but every girl is married by the time she is fifteen or sixteen. Widows remarry. Should a wife tire of her husband and run away to another man in a different village, their code provides that the injured husband may precipitate himself upon the village to which the apple of his eye has betaken herself, and shoot with intent to kill the first animal he comes upon. This is his legal indemnity, and from henceforth good friendship is restored and everyone lives happily ever afterward. Marriage arrangements occupy about a year's time and are at some stages quite spectacular. As a preliminary the bridegroom goes with a pot of liquor to the home of the girl he wishes to marry. He leaves this at the door and an arrow in the thatch. If her father or brothers refuse to see him or partake of the liquor his suit is doubtful; but if they abuse him and drink his liquor the indications are favorable. He goes again at a later date with more liquor and they have a parley

and he presents an arrow to the girl's father and eldest brother. After a month or so comes what might be termed the announcement. For this the bridegroom's party brings twenty pots of liquor, a cloth and brass bangles for the bride's mother and head cloth for her father and brother. Her father gives a large pot of liquor to the bridegroom's party. I shall describe this phase as I saw it one day last year—I heard a joyful noise just as I had finished breakfast and went out to investigate. A whole S'ora village was passing—I knew them. There was Addia, the Gomang's (Chief's) son leading the procession with a match-lock—where on earth did he resurrect it? Behind him followed Sanku, Selingoy, Mongodo, Laboo, Daboo, Dalima and twenty other stalwarts, in magnificent turbans, topped with coques of wild cock's feathers and wearing nice new long-tailed loin cloths for they were "lombo lanjo loco" as the Oriyas call them, that is "long-tailed S'oras." "Lemtam, bangsa pong?" I greeted them (I salute you, are you happy?) "Lemtam, lemtam, bangsa!" they returned. "Where are you going?"—"To Kitungba." "I will come too," I said. Being clad as I was, in civilized superfluity and therefore not sufficiently picturesque to join the pageant, I brought up the rear. There was only the narrowest foot-path leading up the mountain side, through the "burnings," by the brook, under the tamarinds, around the boulders, but oh, how beautiful! and the drums beguiled the climb, Bushh. . . sto'—bang! bang!! sang the matchlocks and the rocks re-echoed bang O' O'o! That's the way they rang the door-bell. The S'oras don't "say it with flowers." They said "Come in" however, with soft drinks,—very, very soft, so soft indeed that the foam stood inches high on the top. These refreshments, provided as I noted above, by the bridegrooms party, were dispensed by the maiden's father, and I soliloquized—Oh simplicity, here are the charms I have heard sages sing in thy praises; a leaf is a cup; a gourd is a ladle; squat where you are, the earth is a table. Bushh'sto' bang-bang!! Another village heard from bring more cups.

The "Come in" over, dancing began. Four villages participated viz., Karri-goda, Kitungba, Kotam and Patemul. At first they danced up and down the long lane fronting the little mountain-side hamlet; then, all on a sudden, Karrigoda had leaped the revetment and was dancing on the terrace; Kitungba, sure and swift as antelope, had overleaped the second; Kotam and Patemul the third and fourth revetments. What a setting! Terraced Gardens in a mountain glen, and Children of the Wilds at play. Whistling, shrilling, whirling, snapping; turbans bobbing up and down, huge ones, yellow blue and red; flourishing their matchlocks, brandishing battle-axes, bows and arrows; plumes of peacock's feathers waving; up and down, round and round, drums and whistles keeping time, they danced with the grace of nymphs and the strength of demons. At intervals of about ten minutes each village discharged two guns. The sun was high and hot but the dancing never flagged. The reputation of each party was at stake. Later three buffaloes were sacrificed and a great feast made. The announcement was made on this wise by the girl's father, "Boya (priest), we have drunk of this man's liquor. We like him and are pleased to give our daughter to him, but we don't know what she wishes,—

ask her." The Boya asks her if she will marry this man. She replies, "I am a S'ora; he is a S'ora; my people have drunk his liquor, why should I not marry him?" A year later he will come for her and bring her to his own village.

In olden days when S'oras used to make war upon each other, the women followed the men to battle—no hurt could be done to them as their bodies were inviolate. If the battle were going hard with the men, the women of the opposing parties, at a given signal among themselves, would rush into the midst and throw clods into the air—before they had fallen to the earth the engagement must have ceased.

Every S'ora is named for the day of the week on which he is born, there being a masculine and feminine form for each day. The name is given on the eighth day, when if it is a male child, its head is shaved and a silver ring put in the right nostril; if a girl, a silver ring is placed in each nostril and in the septum. At the Guar or annual festival for the dead, seven shafts of stone are raised as a memorial. Because of this economy in names, seven stones represent any number who may have died. Last year at one centre I saw the priest who had been making oblations and invoking the spirits suddenly become unconscious and rigid in a sitting posture. He remained so for twenty minutes, then a tremor seized him and he began to mutter. A group of people were waiting almost breathlessly about him in rapt attention. Now they began each in his turn to ask, "What does Mangada's spirit ask for?—What does Lakkia's spirit want?" As he named their various requests, the articles,—beads, tobacco, rice, cloths, etc., were presented. They told me that the spirits of four of their dead had possessed him. Two strong men lifted him up but he was rigid as a board. They bent his limbs,—he rubbed his eyes and looked stupefied but there was no remembrance of what had occurred. An arrow was shot into the air and they all moved away from the abode of the dead for the S'oras believe that the spirits of their departed ones dwell in a community in the vicinity of their graves.

When a death occurs, matchlocks are at once discharged to frighten the spirits back lest they snatch others from among the living. Attracted by these intermittent reports, I went one morning to a S'ora village and found the burning just over and the grave a-digging. When it was ready the priest, having placed a leaf cup of charred remains, another of grass and eggshell, and a third containing rice and a baby's ring on top, at the grave-side, besought the spirits to be satisfied and take no more of their babies. Then with one sweep of a bamboo wand held low behind him, he consigned earth to earth, ashes to ashes, dust to dust, together with these other accompaniments. Afterwards when all was filled in and stones laid and a thatch on which were arranged eight pairs of leaves, representing the bones (so they said), the Kudang (priest) and the child's father, sacrificed a fowl in the presence of the relatives who stood by with bowed heads and then committed the spirit of the baby girl to the watchful care of its ancestral spirits in these words—"We give her to you, our baby girl. She's just a little thing. Be kind to her. Don't send her anywhere alone, always go with her. See that no harm comes to her." There was love and tenderness in it all. It was touching. An arrow was shot into the air and

they all left. I asked, "Why the eight pairs for bones?" "So the spirits will know a woman's spirit has joined them. Had it been a boy we should have put just seven." "Why an extra pair for a woman?" "Our custom" they said. I should say it conveyed their thought that a woman's life represented her own and another potentially.

I have failed to discover among them any expectation of or thought of a future life in another sphere. It would seem as if they expect this earth to remain in perpetuity and their bodies will die, but their spirits will hover about in the air. They dread the thought in life that they may be forgotten in death, and to obviate such a possibility fowls are frequently sacrificed to the memory of their departed in the home circle. Shall we attribute this to the ignorance and superstition of the S'oras when we remember that the Greeks with their learning, remembered those whom they loved and respected in life, by similar memorials after death,—recall "Crito we owe a cock to Aesculapius: discharge the debt and by no means omit it," the last words of Socrates to his friend Crito, on the eve of his death. What of our cenotaphs and rose-wreaths? . . . Does their grace and fragrance render them a more sacred or tender tribute to hallowed memories?

The S'oras are full of music. Going or coming on their jungle paths their flutes almost deceive the birds and the shepherd boy watching his flocks pipes love-lilts and lullabies and drinks in beauty the day long; if minding goats is hum-drum, he doesn't know it. As is usually the case with primitive peoples their language is highly onomaetopietic. They can reproduce almost any of the sounds of Nature. Their folk songs are quaint and fascinating. In a later installment I shall give some translations.

ANNIE CATHERINE MUNRO.

A Historical Sketch of Telugu Literature

By T. Rajagopala Rao, B.A., L.T., M.R.A.S.

CHAPTER VI.

The Renaissance—(continued.)

The greatness of *Pingali Suranna* lies in the fact that he is one of those few poets who fully realised that he was writing in the Telugu language. Next to Timmana, whose piercing eloquence is of a different order from that of our present author, Surana may be mentioned as the only other poet of this period, whose sweet and choice homely language in melodious musical flowery diction feasts the ear and pleases the heart; but the conventionalities of style forced both of them not to descend like Vemana to the level of popular understanding. In the creation of new and thrilling situations to produce a wonderful psychological effect, Surana has no equal in the whole range of Telugu Literature. The freedom given to the poet to develop the story as suited his genius was fully made use of by our poet. Even in Sanskrit great poets did so in previous ages, the change however being only for heightening the effect, or removing a flaw. One of such Sanskrit poets, *Murari* is often referred to as following a new way—a third path for poetical purposes. *Murari* for instance would not allow his hero Rama to kill Vali from behind a tree. He alters the story of the Ramayana to make Rama a true hero. In Sanskrit dramas, the poet is at liberty to alter the story for maintaining the high character of his hero, the purity of the plot, and *Rasa* (which may be rendered as the supreme poetic effect). The three previous poets of this period, already noticed, created no doubt their own situations for purposes of *Rasa*, but Surana's creative art was so effective and so varied and full, that he stands inimitable. A Tikkana may excel him in eloquence, but it is only Tikkana and none else. A Nanne Choda Maharaja, or a Krishnaraya Mahasavabhauma may excel him in natural description, but it is they alone; none else. Such is *Surana*, the product of a conventional style and independence of thought. The artful conversational style that gave to *Manucharitram* its famous place in literature has received its perfection in this poet. If Peddana and Timmana freely borrowed from Sanskrit for purposes of description, Surana has less of it in his own. Soon Surana got over his dependence on Sanskrit even for the main theme of his poetry. We notice a gradual development of thought in his poems, towards its emancipation from servility to Sanskrit, which reaches its culmination, in his poem *Kalāpūrnodayamu*, based on an allegory, entirely of his own creation. *Kalāpūrnodayam* is the first novel in the Telugu language that can in the complexity of its plot, and sustained interest approach some of the very best English novels even of to-day. The book is dedicated to Nandyala Krishnaraya (A.D. 1585).

The underlying allegory of *Kalāpūrnodayamu* may be partly explained. Brahma, the creator, and his spouse Sarasvati, the goddess of learning, had a love quarrel and Sarasvati refused to speak to Brahma. To pacify her anger, Brahma narrated a story to her pet parrot, every word of which applied to Sarasvati.

This was the story so narrated. There was once a city, named Kāsāra (= tank), ruled over by a king, the gay *Kalāpūrṇa* (full of light and learning). He was supreme over all other kings. A Siddha (= adept), named Swabhāva (nature) gave him a gift of a bow, that conquers cupid, a gem that is coloured red and arrows innumerable. King Madāsaya (egotistic) came with his wife Rūpānubhūti (experience of beauty) and his minister Dhirabhāva (valour) to the court of *Kalāpūrṇa* when the latter drove away the minister by the power of his gifted bow and made Madāsaya and Rūpānubhūti, his slaves.

Sarasvati heard the story so far and laughed.

Brahma continued.—The gay chief Madāsaya was married by the damsel *Abhinava Kaumudi* (new moon light). *Kalāpūrṇa*'s father was a woman, named *Sumukhāsatti* (beautiful faced) and his mother was a male, the lord *Manistambha* (pillar of gems). The latter part of the allegory is too erotic to admit of publication in a college magazine.

The allegory so far may be explained thus :—The city Kasara (tank) of the story represents the pond on whose banks Brahma and Sarasvati were sitting. The face of Sarasvati reflected in the waters of the pond, and was shedding light and lustre (*Kaḷa*) all round, like the full moon. It was like the full moon and was therefore named *Kalāpūrṇa*. This reflection being found in the waters of the pond, the city of Kāsāra was said to be ruled over by the gay king *Kalāpūrṇa*. The statement that *Kalāpūrṇa* is supreme over the other kings merely indicates the truth that in facial beauty Sarasvati was incomparable. The three gifts of Swabhava (nature) show that by nature Sarasvati's lips were rosy, that the eye-brows were like bows that defeat cupid, and that her amorous looks were like the darts of love innumerable. The driving out of Dhirabhava by the bow of *Kalāpūrṇa* represents how, smitten by the arrows from her brow, the mind is shaken. The smile of Sarasvati for the story of Brahma is compared to the new moon-light, *Abhinava Kaumudi*.

The reflection of Sarasvati's face in the waters produced a second reflection from the gemset pillar in the tank. To this second reflection, the first reflection was the father, (the damsel *Sumukhasatti*) and the pillar (the hero *Manistambha*) its mother.

The story of Brahma was reproduced in life and constituted the theme of this famous work.

The story of some of the cantos of this wonderful original poem may be briefly told :—

Canto one begins with a description of Dwaraka, the capital of Krishna, where lives *Kalabhāshini*, a beautiful damsel well-versed in all the arts of women. Attended by her maidens, she goes one day to a pleasure garden in the vicinity, where after entertaining herself for a time in sports, she and her maidens

betake themselves to rope swinging. The sage Narada was then travelling in the sky along with his disciple, Manikandhara. Manikandhara was loved by Kalabhashini. He notices the swing of the gay maidens in the garden, and compares the upward motion of their feet in the swing as a challenge to the damsels of heaven to own their defeat in beauty. Narada endorses the view, when unfortunately, the divine damsel Rambha, who was then passing behind a cloud close by along with her consort Nalakubara overhears the remarks of Narada. She could not relish the idea of earthly beauties being praised over the divine, and approaching Narada asks him to repeat his remarks. Narada accedes to her request and predicts that a comedy of errors would one day be enacted by persons exactly resembling Rambha and Nalakubara, who by confounding them would stir up their jealousies. Kalabhashini, overheard all that had passed in the sky. She was stricken by the beauty of Nalakubara, when Narada suddenly descends down to her with Manikandhara. The sage compliments the damsel for her beauty and her powers of memory. He was going to Dwaraka for a stay of several years to learn music from Krishna and his queens. Kalabhashini offers to serve him as the bearer of his vina, a guitar. Incidentally, Kalabhashini asks the sage to tell her of Kalāpūrṇa, whose name she heard from the lips of Rambha, but the sage could not give her the information as that was a divine secret. In canto two Narada perfects himself in the art of music, and Manikandhara and Kalabhashini become equally proficient. The music of the sage Tumburu was the cause of Narada's emulation. To assure himself of his ability to defeat Tumburu, Narada wants Kalabhashini secretly to ascertain the opinion of Krishna's queens about his music. This gives an opportunity to Kalabhashini to obtain from the sage the boon of assuming any form she chooses. In disguise she learns all about Narada. The sage now departs, and Kalabhashini is waiting for an opportunity to entice Nalakubara. Manistambha now enters. He was an adept in yoga and could see and hear any distance. He had to sacrifice a damsel of the type of Kalabhashini at the altar of his goddess, Mrgāndra Vāhana to obtain certain boons. He tells her that her lover was performing penance in Trivandrum, when Indra the king of the devas despatched the divine beauty Rambha to disturb the penance. Kalabhashini also learns that Nalakubara, was then alone in the forest, as his Rambha was with Manikandhara. Seeing that Nalakubara was alone, Kalabhashini desires to tempt him and Manistambha takes this opportunity to offer his help. He had a lion for his vehicle on which they both travel. The lion stops near the temple of Mrgāndra Vāhana. The adept goes out to bring flowers required for the worship when an old woman, Sumukhasatti, who lives in the temple shows to Kalabhashini an inscription which says that whoever cuts his ear as an offering there acquires the power of hearing any distance, whoever offers his eye becomes clairvoyant, whoever cuts his tongue becomes learned, whoever gives his head kills his enemy, and whoever sacrifices a damsel of the prescribed type (to which Kalabhashini fully answers) becomes a king, and that an old woman who kills herself there becomes young again. The purpose of Manistambha in enticing Kalabhashini to that temple is now clearly known. She will be sacrificed without any means of escape. While

they were thus conversing, Manistambha returns with the flowers. He suspects that his plot was discovered. He drags Kalabhashini by the hair into the temple to sacrifice her and raises the sword. Sumukhasatti interveres, and taking a vow on the goddess to save the damsel, puts her head over that of Kalabhashini just in time to receive the blade. The head of Sumukhasatti was severed from the body. Manistambha raises his sword again to kill the damsel, when the goddess intervenes and hurls them all to a great distance.

Sumukhasatti is now transformed into a young maiden. After a time she returns to the temple from which she was hurled out. Soon Kalabhashini returns to the place and was after a time joined by Manikandhara, and by Manistambha. They narrate their respective stories thus :—

"Thus hurled by the goddess," says Manistambha, "I and the beautiful Sumukhasatti fell on a bed of flowers on the garden where Rambha and Nalakubara were gaily spending their time. In fear Sumukhasatti yelled and this brought Nalakubara to the spot, but Rambha soon carried him away. On the way they met another Rambha. Nalakubara was confounded at seeing two Rambhas. The two Rambhas quarrelled with each other as to their identity, when the real Rambha invited the other to the court of Indra in heaven to have judgment. The other Rambha, not being divine could not take to aerial flights. She was thus discovered and cursed to die at the sword. In anger and jealousy the real Rambha still pursued the false one when on the way they encountered Nalakubara. The real Rambha now joined Nalakubara, when another Nalakubara appeared on the scene and claimed Rambha. The two Nalakubaras now begin to contest when Rambha settles the dispute by asking each one in secret the context when she mentioned to him the name of Kalāpūrṇa. This the real Nalakubara answers, and the false one is sent out."

Manistambha witnesses this scene of the comedy of errors and takes the opportunity to steal a sword of Nalakubara which has the power of killing any one against whom it is raised.

Canto four begins with the unfolding of the mysteries in canto three. One set of Rambha and Nalakubara represent Manikandhara and Kalabhashini while the other pair were the real Rambha and Nalakubara. Manikandhara now tells them of his experiences at Trivandrum, where he heard the story of Śālina and Sugātri of Kashmere. Fashionable clothes and rich decorations were hated by the scholar Salina, who liked his wife to be dressed pure and simple and to be industrious and wise in all her duties. While they were thus living a simple and happy life, a quarrel arose between them one day when in a fit of anger Śālina drowned himself into a deep pond. Sugātri in sorrow and penitence jumped into the pond after him. This story of Manikandhara rouses the attention of the young Sumukhasatti, once so old, and she reveals herself as Sugātri. Manistambha says that he is Salina. This Sumukhasatti would not believe. To prove their identity, the events that led to their falling into the pond were chosen to be the test but Manistambha had powers of distant sight and hearing. Sugātri could not write out or whisper the story that

threw them into the pond. She asked Manistambha to tell the story to Kalabhashini. This being verified they both recognise themselves. They reveal the story of how they escaped death from the pond. The vow of Manistambha to kill Kalabhashini and the curse of death on her head by Rambha and Nalakubara make Kalabhashini wish for death. Manikandhara is now forced by Manistambha to offer Kalabhashini's head to the goddess with the sword of Nalakubara, and Kalabhashini unable to bear her curse desires death at her lover's hands. Manikandhara hesitates, yet after a time gives the blow. The goddess, Mrgendra Vahana promises him a kingdom, but tells him that the delay caused by his hesitation to give the blow would secure him a kingdom only in his next birth. A necklace of Manikandhara was now given by him to a sage Alaghuvrata, who began a severe penance at the temple of Mrgendra Vahana to learn the mystery of Kalapurna.

In canto five we find that after two years of penance, the sage Alaghuvrata was transported to a king's court, where he presented the necklace to the king. The necklace was placed before a girl, two months old. Seeing the necklace the baby began to reveal her story that originally she was a parrot tended by Sarasvati, the spouse of Brahma, the creator, and that one day when Sarasvati was angry with her husband, he told her a story (noted already), which in its allegory pleased Sarasvati, and that she (the parrot) revealed the story to others, which brought her a curse that whoever revealed that allegory should be born as men, that she therefore became Kalabhashini in her previous birth and was now born as this child. The allegory was enacted in human life.

Thus the story continues for three more cantos. In his creative originality, which is centuries in advance of his times, in the development of characters, in apt expression, not merely stylish, but as exactly suited his characters, and in the arrangement of situations to produce effect Surana is the glory of Telugu Literature. If his story did not rise above the mythical that was the result of the times in which he lived. In the prabandhaic literature of Telugu, the main story is short and descriptions make up the volume. But Surana's is not a mass of descriptions, but of incidents in quick dramatic succession. It is a wonder to see how this poet (A.D. 1565) anticipated Shakespeare in his comedy of errors. Suspense is the chief characteristic of the poem which has been maintained to the end; yet the interest lags from the middle of canto six and the powers of imagination and expression gradually decline until in the eighth canto the poetry is sometimes very weary. That there are some defects in the poem cannot be forgotten. The story of the necklace for instance is not quite natural. Whoever wears it is said to know the past and the present and the future, yet keeping it for years with them, neither Manikandhara, nor Alaghuvrata ever knew the mysteries that might have reduced the story. It is not possible to expect a baby of two months to be exposed in a court. The conventionalities of poetry and the nature of the times made the poetry erotic and teeming in all the artificialities of diction. The eighteen kinds of description have somehow to be thrust into their places; a complete knowledge of the various stages of love has to be exhibited, the prescribed forms of erotic action

clearly depicted; and scholarship and illustration of the figures of speech brought in for the sake of dignity and recognition. But the poet has by the wealth of imagination and expression outshone his limitations yet scrupulously following every one of them, and critics have to take notice of his environment, in judging his genius.

Of the other works of this poet, *Garuda Purānam* is now lost to the world. His *Rāghava Pāṇḍaviyam*, each one of whose stanzas bears two meanings is the first of this kind of literature now extant in the language. It is one of the Telugu Panchakavyams. It is dedicated to Akuviti Venkatadri (A. D. 1550). Definiteness is the chief requisite of language, and equivocation is condemned in all ages and climes. But in Indian poetry, an expression conveying two meanings has risen to the rank of a figure of speech, *Slēsha* and is highly admired. As a matter of fact the fallacies of Logic (the *hetvābhasams* of Indian Logic) have entered poetics in the name of figures of speech and the present writer has now enough of material with him for a book on this subject. For the two meanings that each one of his stanzas has to convey Surana has to devise many ways and means which he enumerates in his *Rāghava Pāṇḍaviyam*. Thus the same word may bear one meaning in Telugu, and another in Sanskrit. Sometimes the same word may have many meanings. Sometimes in the same combination of letters a division may be effected so that broken at one syllable the parts may convey one meaning and broken at another place they may form different words with a different meaning. In one poetical order of arrangement the sentences may be so marked out that certain words on account of their position and construction may be taken with one sentence and sometimes with another. Sometimes a combination of two or more of these methods has to be made. It is thus that the poet has produced his *Rāghava Pāṇḍaviyam*, which however is entirely original in itself and has nothing to do with the Sanskrit work of the same name; its principles of interpretation are entirely different from those of Sanskrit, where there is no combination of two different languages. Yet one has to admire the poet's great partiality for Telugu words, such that at a glance the reader notices in how simple and chaste a language the poet has attempted to write this work. With this partiality for Telugu is again noticed some grammatical forms of expression, which even in Sanskrit are rarely seen. Even amid the perplexities of two conflicting thoughts emerging from the same combination of words, Surana does not forget his eloquent expression, which pleases the mind. Still a poem of 648 stanzas covering four cantos involves a heavy mental strain, and in some places Surana had to neglect some forms of orthography and prosody to bring out the double meaning properly. Thus he confused *r* and *r* in spelling so that words with *r* expressed the same meaning as words spelt with *r*, words with the half-nasal symbol *ṛ* expressed the same meaning as words without it. The breaking of the syllables of a group was adjusted to the meaning, even if it went against the rules of prosody and caused in one of the two interpretations a mistake of Akhandayati. Yet for the future *Slēsha* type of Telugu Literature *Rāghavapāṇḍaviyam* became the model, even to its defects which were perpetuated in them along with some its excellences.

Prabhavati Pradyumnam is the last and the greatest of his works. It is written in an experienced and settled style that gathered beauty on every side and was dedicated to his father Amarayya. The story is taken from Harivamsam. A demon Vajranābha obtains a boon from Brahma that if an enemy enters his capital Vajrapuri without his consent, he should instantaneously die. Thus protecting his place he does much harm to Indra and his heaven. Vajranābha had a daughter, Prabhāvatī. In a dream, she learns that one Pradyumna would marry her. She sees his portrait. A swan Suchimukhi recognises Pradyumna as the son of Krishna and arranges to bring Pradyumna in disguise to Vajrapuri with the consent of Vajranabha. Pradyumna and Prabhavati are secretly married and they beget a son. Vajranabha now learns how his enemy got into his city. A fight ensues in which Pradyumna kills Vajranabha and the son of Prabhāvatī becomes its ruler. This small story is developed by Surana into a poem of 805 stanzas covering five cantos, and in the whole range of Telugu poetry there is no work except Tikkana's Mahabharata, that can excel or even approach the eloquence of this great poem. The usual mistakes of grammar as are seen in his other works are noticeable here also. *Vādunaku* is for instance expressed as *Vāduku* without the penultimate *na*, *r* and *r* are combined in rhyme and Caesura; in grouping expressions, distributively the use of the words did not suit the order in meaning in a few places. Such errors are perhaps negligible when we notice the genius of the poet who carries you to a new world of his own, whether you wished to accompany him or no.

The excellences of Surana may be briefly pointed out. Figures of speech merely exercise the intellect, while creative imagination is of a superior order. Other poets have more of the first and less of the second, but Surana excels in both. The characters of the other authors are stereotyped, while in their variety the characters of Surana exhibit a living world with all its subtle shades of difference. Only Timmana excels Surana and that in only one respect. Timmana's Satya is a living and moving personality; but Timmana's excellence stops there. There is no universe of pictures there, unfolding their natural variety.

Our next poet is *Rāmarāja Bhūshana*, a non-Brahmin of the Bhatta caste. His *Vasu Charitram* is a model prabandham for the Telugu language. His actual name is not known. Ramaraja bhūshana merely means ornament to Ramaraja. A stanza in Vasucharitram says that our author dedicated many Sanskrit and Telugu works to Rāmarāja, but not one of these works is now extant. Ramarajabhūshana is a Śatāvadhāni and his Vasucharitram was dedicated to the brother of Ramaraja, named Tirumala Rāja. Like the famous Manucharitram, Vasu is also a poem of six cantos. Its poet is a profound sanskrit scholar well versed in music and in the poetic art. His great work is full of rhymes and alliterations and of stanzas of enrapturing beauty, many of which bear more than one meaning. Its poems attract the ear of a layman by its music and rhyme, while they please the heart of a scholar by their dignity, grace, and beauty. The book is universally appreciated and is one of the *Pancha Kāvya*s of Telugu. (Prescribed by general consensus as compulsory texts for study by every student of the language). Vasucharitram became the model for future prabandhams and is to this day largely imitated. But

the poets that succeeded him had not his genius with the result that in some of the later imitations we have only a jumble of sounds rhyming rhythmically without the sense which is the life of poetry—while in some the pedantry alone remained with a show of parallel constructions in long flowing sanskrit compounds. A successful imitation is recognised as Pillavasucharitram (small Vasucharitram), and it is a great honor for a poet to be called so. Of such class may be mentioned Aditham Surana's "*Kavijana Ranjanam*." Another of the most baneful effects of this excellent Telugu Kavya is in the fact that its story became stereotyped for all future prabandhams. Hundreds of poems have the same story thus:—A city exists ruled over by a king. Its Brahmins, Kshatriyas, Vaisyas, Sudras, warriors and all kinds of castes and trades are then described. Then comes a vulgar description of the prostitutes of the place, and of women who sell flowers. The king sits in the court, and desires to go on a hunt; else some invitation reaches him. He goes to the forest; he hears some sweet music and is enamoured of love. He sends a messenger to bring him information. The messenger sees the lady and gives a complete anatomical description of her in highly figurative language. The king expresses eagerness to see her. Somehow they are made to see each other and then separate. Unable to bear the separation the damsel goes mad, refrains from food, feels moon-light hot, and begins to curse the cuckoo, the moon, the cool breeze, cupid and all his retinue. The king also does so. Ultimately marriage is arranged and they are married. Thus begins a Telugu prabandha, thus it develops and thus it ends. It is the same story over and over again in the whole range of Telugu Literature, of which Vasucharitram is the arch-type.

Vasucharitram is a puranic story developed on prabandha lines by its poet. In his introduction to the poem he condemns original stories as false gems and mixed stories where the poet develops an ancient story, as gems of the purest waters. Owing to the double meaning which in a large number of stanzas he attempted to bring out, he committed all the faults of Surana already noticed, with this addition that by his difficult style he intended his book not for the nation but for the scholar. Like the Naishadham of Srinadha, Vasucharitram tests the depth of the reader's knowledge of the lexicons. His hero, who ought to be *Dhirōdatta*, gets undignified in the stale expression of pangs of love, and is unlike the heroes of the stories of Manucharitram, Amuktamalyada, etc., where Pravara and others set an ideal example to the world. Nor is the hero Vasu of Vasucharitram a man of the type of the heroes of Surana, who at times make a compromise between the ideal and the real. Pradyumna for instance enters the enemy's city in disguise and works out his plans in secret. In the Girika heightened feelings such as of sorrow are described without proper situations to produce effect and make them justifiable. His hyperbolic description for instance of the disguised Vidhushaka is a strong contrast to the most natural description of the false Pravara of Manucharitram. Can the Vidhushaka who saw the heroine Girika from behind the shrubs at a distance notice the figure of a lotus in the lines on the under side of her feet? However great his heroine may be does any poet compare her cries of agony to the ravishing music of a divine damsel at its highest pitch? Are not the long

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Samasams, and the stanzas conveying more than one meaning a mere display of scholarship rather than of the art of real poetry? The genius of a poet is in his expression which subtly touches the heart and sends round its own vibrations. It elicits, it does not explain. It leaves work for the reader. A verbose description loses its pathos; it dulls; but it does not rouse or awaken. With such and many other defects, Vasucharitram is still a monumental work in the Telugu language, whose excellences do justice even to a Śriharsha. Vasucharitram is undoubtedly the indigenous Naishadham of Telugu, fully equipped with all the requirements of a standardised poetic art. Everyone of its stanzas illustrates a principle of poetics. Here we see the genius of a master mind in whom thought and expression walked rhythmically together. It has much of sublime thought throughout, though there is less of creative imagination. The story is short but the poetry is vast and expansive. Vasucharitram has 6 cantos covering in all 957 stanzas.

Harischandra Nalōpakhyānam is a poem by the same poet. It has two meanings for each of its stanzas, one giving a continuous story of Harishchandra and the other that of Nala. In language and style, it is more difficult than Śūrana's Raghava Pandaviyam. It was dedicated to his God Srirama. *Narasabhūpāliyam* his third work is on poetics and is dedicated to King Narasaraḥa (A. D. 1575). It is a translation of the famous *Pratāparudriyam* of Vidyānātha Kavi of Sanskrit. There is a dispute as to the authorship of Narasabhūpāliyam, but internal evidence is conclusive in assigning it to Ramarajabhūshana.

The *Kavikarṇa Rasāyanam* of Sankusala Nṛsimha Kavi is a remarkable Telugu work. A story is told of this work, that seeing its great merit, Peddana, the author of Manucharitram successfully removed it from Krishnaraya's notice, so that its author may not oust him from the king's favour. Kavikarṇa Rasāyanam is not a work that can oust Peddana, a different type of genius, but it is certainly a poem of a very high order. "Such is the power of my description", says its author, "that my erotics will make an ascetic, a gallant; and my philosophy will make a gallant, an ascetic." The Puranic story of Mandhata, developed on prabandhaic lines is the subject matter of this book. It is dedicated to god Ranganatha. The *Mārīchi Parīṇayam* of Mohanāṅgi, a daughter of Krishnaraya now exists only in fragments. The *Rājāsikharacharitram* of Mādayya Gārī Mallana is a beautiful book in easy flowing diction, belonging to A.D. 1540. It was dedicated to Nāḍindla Appāmātyā. The *Ramabhyudayam* of Ayyalaraju Ramabhadra Kavi belongs to about A.D. 1570. It is a famous Telugu work, whose authorship has been sacredly attributed to god Srirama. The story goes that in competition with Ramarajabhūshana of Vasucharitram, the author undertook to produce a book better than the latter work in six months' time, that he sat idly at home all the time and that on the night of the last day of this interim period, god Srirama wrote this book for the author. This tradition is only an expression of popular regard for this work. The Ramayanams we have already had gave the story of Rama, according to Valmiki, but the Ramabhyudayam of our poet is a Ramayana of the Prabandhaic type, wherein the poet arranged his matter to produce effect. A few grammatical and other flaws are noticeable in this work also.

The *Yayati charitram* of Ponnakanti Telaganna is a book that must be dear to the heart of every Telugu man. It has been noticed off and on that Sanskrit formed the chief element of Telugu Literature. To show their ability, great poets have here and there introduced a stanza or two in their poems containing no Sanskrit words. Telaganna recognised the distinction between pure Telugu and a mixed language and he was the first among the Telugu poets, who wrote a whole poem in pure Telugu. Had the author realised that pure Telugu meant the real living form of unmixed Telugu, as distinct from all the archaic forms, lost to the spoken language, centuries ago, and had he not taken shelter under deformed Sanskrit words (Tadbhavam) many of which never entered the living language, Yayati charitram might have been an intelligible book, that might have begun a new era of Telugu letters. The book is dedicated to Ameen Khan (A. D. 1574).

Among the other important kāvyas of this period *Balabhāgavatam* of Dōṇēru Kōneru Kavi (A.D. 1550) takes a high place. The *Tapatisamvaranam* of Addanki Gangadhara Kavi (A.D. 1560) was dedicated to Mulk-ibrahim Shah, of the dynasty of Kutub-Shah, founder of the kingdom of Golkonda. The *Lakshmi Vilāsam* of Rayasam Venkatapati (A.D. 1575) is a poem of five cantos. The *Chandrabhānu Charitram* of Tarigoppula Mallana teems in figures of speech and its poetry is very pleasing. Charigonda Dharmanna, author of *Chitrabharatam* is a genius of a high order. He had the rare power of dictating to a hundred people a hundred stanzas extempore each on a different subject set on the spot and repeat again all the hundred stanzas so composed. Such a feat is known as *Śatāvadhānam* which presupposes an extraordinary retentive memory and poetic imagination of the readiest but also of the highest order, and *Chandrabhanucharitramu*, the great poem of this great author, exhibits wonderful flow of thought and expression in a language that arrests attention and captivates the mind. The book is dedicated to Inmulapalli Peddana and contains eight cantos. Of the Purana writers of this period mention may be made of Molla, said to be a Potter woman, who wrote in her name the *Molla Ramayanam*. The age of Molla is not definitely settled, but tradition ascribes her to this age. From the fact that Molla is the name of a flower, and that such names are borne in the Telugu country by the fallen women, and secondly also from the fact that she has not mentioned her husband's name in any part of the book to indicate that she was married, Molla is regarded by some critics as belonging to the caste of prostitutes, but there is nothing conclusive to establish its truth. Molla Ramayanam is a classical work quoted by grammar writers. The wonderful way in which she depicted the character of Sita gives life to the whole book. It looks as though the gifted authoress has identified herself with Sita. Molla Ramayanam was generally taught in the centuries past as an elementary text book for pupils studying Telugu. The *Basava Purāṇam* of Piduparthi Somanatha (A.D. 1510) is a rendering into poetry of what was written in the Dvipada meter by Palkuriki Somanatha. The *Kurma Purāṇam* of Rajalinga Kavi belongs to A.D. 1630.

Balasarasvatīyamu is a book on grammar by Balasarasvati (A.D. 1611). Balasarasvati is said to be a literary forger who wrote the Andhra Sabda Chintamani

and attributed it to the authorship of Nannaya of the eleventh century. The *Sulakshanasaram* of Lingamagunta Timmana belongs to about A.D. 1620; while the date of *Gana Manjari* of Kavibhallata is yet to be ascertained. Narasabhupaliyam of Murtikavi already noticed belongs to A.D. 1574.

Of works in the dvipada meter, the *Paramayogi vilasam* of Tallapaka Tiruven-galanatha (A.D. 1585) is worth mentioning while the famous *Ashtamahishi Kalya-nam* of Tallapaka Chinnanna of the time of Krishnaraya exists only in fragments. The *Siddheswaracharitra* of Kase Sarvappa is a book on history, which has not yet come to the notice of historians of the Telugu country. The *Kanyaka Puranam* of Bhaskara Pantulu is a poem of eight cantos. It is an interesting work to the Vaisya community.

The *Kokkokam* of Errana (1600) may be called a book on sexual science, while his *Sakalanitinidhānamu* is a work on morals.

The *Prabhalingalila* of Basava Kavi (1520), the *Krishnākarṇāmṛtam* of Velaga-pudi Vengana (1600) and the *Śeshadharmamulu* of Venaturupalli Visvanātha Kavi are the important religious works of this age.

Krishnarayavijayam is one of the most famous works in the Telugu language, written by Kumara Dhurjati in A.D. 1560. It is a historical work, almost contemporaneous, which speaks of the victories of Krishnaraya, the famous king of Vijaya-nagar. Kumaradhurjati is a poet of a high order, whose diction captures the mind, and the historical value of his work is immense seeing that it was written about A.D. 1560. The many inscriptions that helped historians to make the history of Vijayanagar are fully corroborated by his work. Being in the Telugu language, this work has not been available to the historians of Vijayanagar. Of the historical poems in classical literature, this and (2) *Ramaraja Vijayam* of Andugula Venkayya giving the history of Ramaraj, (whom Indian history knows as the last of the Vijayanagar kings, who was killed in the famous battle of Talikota (A.D. 1565) and (3) the genealogies of kings as found in literature that had royal patronage yet remain to be noticed to make the history of the Telugu country complete. The *Siddheswaracharitra* in the dvipada meter has been already noticed.

Among Upakhyānam, the *Sanandopakhyānam* of Kota Sivaramayya (A.D. 1580) and the *Harischandropakhyānam* of Sankara Kavi (1611) are very important. Sivaramayya is a non-Brahmin author and received education from the famous Dhur-jati Kavi of Kalahastimāhātmyam. Sanandopakhyānam is a book of four cantos. We have already seen that the *Markandeyapurānam* of Marana furnished themes to Gaurana and Allasani Peddana. Sankara Kavi's *Harischandropakhyānam* is based on Gaurana's Dvipedā version of it. The other *Harischandropakhyānam*, which was written by Kanchi Veerasarabha Kavi (A.D. 1611) cannot stand before Sankara's work. Of the other works that had taken themes from Sanskrit for poetical rendering, the *Kuvalayaswa charitram* of Savaramu China Narayana Naika (A.D. 1580) and the *Bahulaswa charitram* of Damara Venkatapathi (A.D. 1602) take a high place. *Kuvalayaswa charitram* is a poem of five cantos dedicated to king Narāyana. The conversational style of expression is vastly improved in this poem.

Both its author and the author of *Bahulaswa charitram* are Kshatriyas by caste and are ruling chiefs of the Telugu country.

The *Slīsha kāvyaṃs* of Telugu are a class of literature where each stanza conveys more than one meaning. In a sentence of an atheist which says "God is nowhere," a theist may by adjusting the reading express it as "God is now here." The many meanings that a word conveys and the adjustments of spelling may be so arranged by a clever poet who has plenty of time at his disposal, as to get up a poem where one interpretation gives us one complete continued story and another an entirely different story. Such poems exhaust the powers of poetic expression and may be treated as literary gymnastics, which the common people may admire, or the scholars test one's powers of interpretation, but their actual poetic value is really very little. Of such books produced during this period may be mentioned the *Raghava Pandaviyam* (A.D. 1560) of Pingali Surana, which gives a continuous story of the Ramayana with one interpretation, and that of the Mahabharata with the other interpretation. The *Harischandra—Nalōpākhyānam* (A.D. 1574) of Ramaraja Bhushana, author of the famous *Vasucharitram* gives us the stories of Harischandra and Nala. But even in this difficult art there was competition, and Elakuchi Balasarasvati soon (A.D. 1611) appeared in the field, with his *Rāghava Yādava Pāndaviyam*, whose stanzas bore three different interpretations and gave to the reader a continuous story of the Ramayana, the Mahabharata and the Bhagavata.

Of the Māhātmyams of this period, the *Kālahasti Māhātmyam* has been already noticed. By far the most famous of these Māhātmyams is the *Pānduranga Māhātmyam* of Tenali Rāmakrishna Kavi, otherwise known as Tenali Raman. He is a saintly writer that displays spiritual culture of the highest order and it is strange to see how especially in the Tamil land, a mass of frivolous and absurd stories have gathered round his name, making it an object of contempt. Perhaps he was too formidable a match for some of his foreign rivals whom he might have encountered in his many pilgrimages. Internal evidence shows that the poet was a staunch Saivite, but not of the type of Saivism prevailing in the Tamil country. He subsequently embraced Vaishnavism. His poetry is proverbial for its choice language and expression. His style is not an imitation but is the expression of his personality. The poetic flow is free and unimpeded. He prefers the use of pure Telugu words to Sanskrit. A few grammatical licenses are seen here and there such as *Kulādu* for *Kūḍiyālu*, *Raja vinilīpta* for *Rajōvilīpta*. He is a great poet of nature. His descriptions are short and sweet—never monotonous. Panduranga Māhātmyam is dedicated to Viruri Venkatadri Mantri. It is a peculiar feature of the poetry of this poet that it contains hardly any superfluous words. The other book written by him is *Udbhatārādhyā Charitram*. The last great Māhātmyam of this age is the *Chaturvātikā Māhātmyam* of Lingamgunta Rama Kavi.

Of the Satakas in Telugu, the *Vrīshadhipa Satakam* of Palkuriki Somanatha has been already mentioned. He was also the author of a Satakam in Kanarese, called the *Somesvera Satakam*. The Sumati Satakam of Baddena is too well

known to the Telugu country. The *Somesvara Satakam* of Yadhavakkula Annamayya was written about A. D. 1100. The *Devakinandana Satakam*, attributed by some critics to Vemmalakanti Jannaya belongs to the fifteenth century and its stanzas are quoted in books on grammar and prosody as authorities for language. We have already seen *Vemana* who made a lasting impression upon the minds of the people. The *Raghuvira Satakam* of Tripurāntaka and the *Kalahastisvara Satakam* of Dhurjati are respectively in praise of Rama and Siva. The *Amara Satakam* of Sanskrit was translated by Tallapaka Tiruvengalappa about A. D. 1550. The *Venkatesvara Satakam* of Annamayya has been written and preserved on copper plates at Tirupati. The *Lakshmi Venkatesvara Sisapadya Satakam* is attributed to Tallapaka Srinivasa Kavi. The *Balavadari Satakam* of the famous goldsmith poet Kamsali Rudra Kavi is a popular Telugu Satakam. The notorious *Kavichandappa Satakam* also belongs to this period. The famous Paramananda Yati (A. D. 1590) wrote in Telugu three Satakams, viz., the *Sampagi Manna Satakam*, the *Paramananda Satakam* and the *Dattatraya Satakam*. The celebrated *Bhaskara Satakam* is the last of the Satakams of this period and is attributed to Maravi Kavi (A.D. 1600.)

The Budget and Education ¹

By Rev. W. Meston, D.D.

In reviewing the Budget of the Government of Madras for 1926-27 in so far as it is concerned with Education we may make our treatment slightly wider than it has been in the three previous reviews which have been submitted for the consideration of Educational Conferences.

I. To begin with, it is interesting to note that the total sum included under the Budget Educational Estimate for the financial year on which we have entered is two crores (Rs. 2,06,54,400). That is the largest sum which has yet been provided. The total excess of expenditure over income which is budgeted for is just over 17 crores. So that almost 13 per cent of the total budget is spent on Education. There is something gratifying in this. But lest we should be too elated let us not forget to notice the amount provided for Police, Jails and Convict Settlements. On these we spend two and a quarter crores. If education is as valuable to the community as jails and police—and from all accounts we should take it to be much more valuable—that is not the conclusion to which the budget figures would drive us. Then note one other figure. The amount to be spent on primary education is roughly one crore. That is a distinct improvement upon previous years. Half the budget allotment is to be expended on the general education of the great mass of the population. Truly an advance. But we must not rest content till there are at least two crores available for the Elementary Education of the Presidency.

II. Another point to notice is that we do not get all that is spent on education under the heading "Education." For instance about ten lakhs are spent on Medical Colleges and Schools, but that amount is to be found under "32. Medical." Then there is an Agricultural College and Agricultural Schools which cost Rs. 1,36,000, and that is given under "34. Agriculture." Under the same head comes one lakh for the Veterinary College. We have to look up "35. Industries" before we come upon what is spent on Industrial Schools, viz. 4½ lakhs. And when our eyes go still further over the pages of the Budget we reach "37. Miscellaneous Departments," and are rewarded by finding over Rs. 30,000 spent on schools for fishermen, and 2½ lakhs on the education of the depressed classes. All this is very confusing, and must make administration far from easy. But, if we refrain from making suggestions for simplification and keep purely to figures, we must add to the 2 crores already mentioned, some 19½ lakhs on the items not placed under the heading of Education in the Budget, although belonging to education all the same. And when we do this we may say that Madras expends roughly 2½ crores on education.

¹ A paper read before a Missionary Educational Conference at Kodaikanal on May 17, 1926.

III. Those who are constantly criticising our educational system as being too top-heavy will not find a great deal to support them when they look at the provision which is made for Universities. We have now two Universities in the presidency of Madras. The 26th April witnessed the inception of the Andhra University. There are many points in connection with the Act which incorporates that University on which comment might be made advantageously. But our present purpose is to deal with figures. To the Universities, then, there are allotted Rs. 4,07,000. One lakh of this goes to the Andhra University; and in noting this we would extend to the University our heartiest good wishes, and would express our hope that it may be the means of binding together the vigorous minds of Andhradesa in a gallant endeavour to diffuse the light of learning and to fight the battle against illiteracy. I may be permitted to express the hope that before long the contribution which Christian liberality and learning makes to that University may be one strong united College. Meantime we follow with warmest supplication the two first-grade colleges now in operation, one at Masulipatam and one at Guntur, and invoke upon them the blessing of God in the new responsibility which has become theirs. To the University of Madras a sum of three lakhs has been assigned, and no one can complain of the lavishness of the sum. But it will not have escaped your notice that the University is full of energy, and that within the present year a school for Advanced Research in Oriental Languages will be inaugurated. One other remark may be made before we leave the subject of University finance as it affects the Budget. Two Universities are now in being, a third will almost undoubtedly be incorporated before many months are past. Is Government to be looked upon as the natural source of income of these centres of learning? Four lakhs is not a large sum, but if that is to increase not only as natural development goes on, but also as the number of Universities increases, there is every likelihood of a drain upon the public purse which can be met only by the denial of funds to other grades of education. If our Universities are to grow and if they are to become such centres of research and culture as we all desire them to be, there must be a large opening of the private purse. A lead in this direction has been given by the contributions announced as being locally subscribed for the Andhra University. A healthy growth of our universities demands that government should not be looked on as the natural supplier of resources, but only as the helper of those who have resolutely helped themselves.

IV. Let us now pass to the provision which is made in the Budget for Colleges. And as our concern is mainly with general education we may restrict our consideration to Arts, as distinct from professional, colleges. The two items which we have to note are :—

	Rs.
Government Arts Colleges	10,07,700
Grants to non-government colleges	5,01,700

Now the first thing that strikes us in this connection, a matter on which the Ministry is to be congratulated, is that an attempt is being made to deal fairly by the colleges in which the main bulk of the education of the presidency is carried on,

In the 1923-24 Budget the sum allocated to non-government Arts Colleges was the totally inadequate amount of Rs. 2,70,000 : in 1924-25 it had increased to Rs. 3,66,000 ; last year to Rs. 4,63,700 ; and now almost Rs. 40,000 has been added to that. The rise is on the right side so far as it goes ; but what is required is that the Ministry should realise that, in the eyes of non-departmental college managements, the provision in the Budget fails to be a just recognition of what is being done by those who have a large stake in the collegiate education of presidency, a stake which the Hon'ble the Minister for Education is himself the first to recognise. Let us summarise the facts. In that part of the southern presidency which is under the jurisdiction of the Government of Madras there are 5 first grade colleges and 4 second grade colleges managed by Government ; there is one second-grade college managed by a municipality ; and there are 11 first-grade colleges and 19 second-grade colleges under private management. In other words there are 10 government arts colleges and 31 non-government arts colleges. The 10 government colleges are attended by 2324 students, the non-government colleges by 6985. That is to say for every student who is being educated in a government college there are three who are being educated in a non-government college. Yet the provision in the Budget for the former is twice the amount of the provision for the latter. Indeed, if we count in the expenditure which is included not under the heading of Education but under the Public Works Budget, that is for buildings, the allocation is practically two and a half times that made to non-government colleges. That is the plain fact which the figures keep undeniably before our eyes. The amount allotted by the Ministry for non-government colleges is inadequate in itself and also in relation to the amount allotted to government colleges. I looked back to the 1923—24 Budget Estimate and compared it with what the Report of the Director of Public Instruction for that year reveals. The Budget provided Rs. 2,70,000 for non-government colleges and these colleges paid out of their own pockets during that year the net sum of Rs. 3,80,798. That is to say the estimate fell short of actuals by almost one lakh. Is it not possible for the Ministry to do better than that ? And let it be remembered that here I am pleading for all non-government colleges, all aided colleges whether under mission or non-mission management. The sum secured for this most important part of educational work needs to be handsomely increased, and we look to the Ministry to do this. The following matters of detail are interesting :—(1) The teaching grant for 80 non-government colleges is Rs. 1,64,400 ; the pay of officers (*i. e.*, members of the Indian Educational Service and Madras Educational Service, not the Subordinate Educational Service), in 10 government colleges comes to Rs. 4,45,600. (2) The amount budgetted for the buildings of non-government colleges is Rs. 1,83,000 ; the amount budgetted for the buildings in connection with four government colleges (Queen Mary's, Ceded Districts, Mangalore, and Kumbakonam) comes to Rs. 1,82,000 or practically the same sum. And these four colleges do not exhaust all that is spent on government college buildings. (3) Last year I drew attention to the fact that the amount budgetted for government college in the 1925 —26 Budget was only Rs. 40,000 over that in the 1924—25 Budget. I was at a loss to

understand how this amount could be so small. It seemed to me that either posts were not being filled up, or temporary teachers were being employed or certain necessary expenditures were simply being deferred. Some of these causes were evidently at work, for this year the estimated expenditure is Rs. 79,000 above that of the previous year. Thus, while the allocation to non-government colleges is an advance of Rs. 38,000 on that of last year, and to that extent affords ground for satisfaction the satisfaction is distinctly qualified by the facts (a) that the net increase to government colleges has gone up by twice the increase made to non-government colleges, (b) that the amount given out of public funds to 10 government colleges is two and a half times that given to 30 non-government colleges, and (c) that where it is possible to compare actuals with budget estimates the State does not give even rupee for rupee of what non-government managements spend out of their own funds on college education. There is room for much improvement here, and we look to the Ministry to effect it.

V. We now pass to consider the allotments made on behalf of Secondary Education. They are :—

	RS.
Government Secondary Schools	2,31,900
Direct Grants to non-government Secondary Schools ...	11,13,000
Grants to Local Bodies for Secondary Education ...	9,17,400

Now here again on the face of it there is an improvement. The Budget is endeavouring to express in figures what has been stated time and again in words, that the field of Secondary Education is the special field of private effort. Notice (1) that the allotment to departmentally managed schools has decreased by Rs. 38,200. Last year it was Rs. 60,000 less than the year before, so that in two years the amount assigned for government secondary schools has decreased by a lakh. This is an indication of a definite line of action which all will welcome. It has been attained by two methods—(a) the transfer of two government schools to District Boards, and (b) 'posts being held by untrained teachers on lower pay.' The second of these methods is frankly stated but is not worthy of imitation; the first is on the right lines. (2) Government now manages 85 secondary schools attended by 8171 boys and girls, and for this it receives Rs. 2,32,000; private effort manages 309 schools attended by 1,11,646 pupils and it receives from public funds Rs. 11,13,000. This is a discrepancy which one cannot help noting. Voluntary enterprise educates thirteen times as many pupils as government, and to help it to do this it receives out of the public exchequer less than five times the sum which departmental management receives. Is it possible to justify this use of funds which the tax-payer provides? (3) Municipalities and Local Boards educate 47,777 boys and girls in 211 schools and are subsidised to the extent of Rs. 9,17,400, while the agency which, as already mentioned, educates more than twice that number is aided by a sum which is not quite two lakhs more than that given to local bodies. And that statement remains true only so long as we look at the Education part of the Budget. If we turn to the Public Works Department part of it we find that Rs. 77,900 are being spent out of public funds to construct

buildings for two municipal schools. So that the amount which local boards are receiving as subsidies is little more than one lakh below what aided managements are receiving, the agency which is educating twice as many secondary pupils as government and Local Bodies taken together. (4) Lest the impression should be left that the Budget allotments, as far as aided education goes, form a dark clour' with no silver lining, let me mention that vocational education now become manual training, that medical inspection of pupils receives an enhanced grant, and that an increased amount is entered under provision towards the Provident Fund.

VI. As regards Elementary Education there are two items :—

	RS.
Government Primary Schools	10,300
Grants to Local Bodies for Primary Education ...	1,00,50,300

(1) When we look into the first of these we have reason to record deep satisfaction. For the first time, I suppose, in the history of Madras budgets there is not a single pie allotted for Government Primary Schools for boys: the sum of Rs. 10,000 is wholly for the few girls' schools which government still manages. Clearly the Madras Government is holding resolutely to its policy of devolution and we may be permitted to extend to it our heartiest congratulations on this empty column. (2) The second item is really composed of two separate grants, namely Rs. 60,66,900 to Local Bodies and Rs. 39,83,400 to District Educational Councils. Local Bodies educate 675,758 pupils, and private agencies 1,027,369; yet the aid which they respectively receive is far from being an indication of their relative service to the community. The Local Bodies receive more than 20 lakhs above what the private agencies receive, and yet they educate only a little more than half the pupils. (3) The amount assigned to District Educational Councils is obviously insufficient. Last year in one District Council alone the allocation was enhanced through the representations of the Missionary Educational Council. It is advisable, now that all the educational interests of a district are represented in the District Educational Council, that there should be a record kept by each Council of the amount which is required to give, for all the primary schools of the District, what the Council recommends, and the amount by which the grant from provincial funds falls short of this sum. (4) When we look into the figures we find that the sum given to Local Bodies which is marked as non-voted is Rs. 39,95,000, while the sum which is voted to District Educational Councils is Rs. 39,83,400 or practically the same. Here is really the crux of the whole situation. Both Local Bodies and District Educational Councils are statutory bodies, but statutory financial powers have been assigned to Boards, and not to Councils. Thus under statute the Boards that are educating about one-third of the boys and girls of the primary stage are able to draw a subsidy which must be paid, while the Councils which aid the agency that is educating about two-thirds of the children at elementary schools have no statutory assurance of aid from provincial funds. And when the actual result is looked at it is found that the assured grant to the one is greater than the permissive grant to the other, and that in addition there may be, and there is, voted to the Boards a further

subsidy which is equal to the half of the former. This provision is the surest way of discouraging the spread of Elementary Education.

VII. Let us now look at what is provided for in regard to Inspection. For if schools are not properly inspected the result is a national evil. Now this year there is a brightening of the darkness which has hung over education for the past three years. In reviewing the Budget in the year 1923 in this place I drew attention to the fact that while one Inspector was assigned to each district, 409 sub-assistant inspectors and supervisors had been replaced by 257 deputy-inspectors. In other words our inspecting agency had been reduced by about 150. Even if the qualifications of those appointed had been very much higher than those who were formerly on the cadre the loss of 150 would have been an injury to education hard to retrieve. But people speak to me with much quietness yet with definiteness, in regard to the qualification of those who are chosen for this all-important work. Men have complained to me of those who have been sent out inspecting who did not command the respect of headmasters, to say nothing of the pupils. That is a matter which requires serious investigation. But while we can still insist on quality, our plea for additional quantity has now been acknowledged. In the present budget provision is made for the strengthening of the inspecting agency. Instead of 251 deputy-inspectors there are to be 335, thus more than half of the loss deliberately incurred in the interests of economy has been made good. In a few other ways the prospects are brighter: twelve supervisors are budgetted for, a special officer for Moplah education, has been appointed more District Educational Officers will be at work, and two additional sub-assistant inspectresses are being employed. The advance is good: but it must go on to better.

VIII. Let us sum up our review in the form of a few *conclusions*.

1. The present Budget eliminates many features of the past for which no justification was possible. It is to my mind the first real attempt which has been made since 1923-24 to express fairly in figures the policy which the government has often expressed in words. On that ground we may offer our respectful congratulations to the Hon'ble the Education Minister and the Hon'ble the Finance Member.

2. Further the Budget makes a most resolute effort to undo the evil which the 1923-24 Budget inflicted on education by diminishing the Inspecting agency. If future Budgets pursue the same lines we may by next year be where we were three years ago instead of, as seemed likely, being much worse. But we have to make up for three years during which the number of schools has increased. Therefore we must still press for more, and we must, in the interests of education, ask for those of the highest qualifications and recognised ability.

3. Resolute as its effort is the Budget still fails to do justice to Aided Education. This agency educates practically two-thirds of those attending Arts Colleges and it receives less than half the amount given to government colleges which educate one-third; it educates twice as many secondary pupils as government and local bodies combined and receives distinctly less than the amount which these two receive from public funds; and it educates almost twice the number of

elementary pupils that are educated by bodies and receives only two-thirds the subsidy assigned to them. These facts must appeal to any Ministry which is set up to encourage education. They show that the encouragement is not being extended.

4. The statutory powers enjoyed by Local Bodies require to be extended to *ad hoc* Educational Authorities. As matters stand the injustice is clear. And when I say that, I mean the injustice to Elementary Education. For that is what the present position involves. Until statutory financial powers are given to District Educational Councils the legislature is placing a barrier in the way of the spread of Elementary Education. And the sooner this barrier is done away, in the interests of thousands of boys and girls in the presidency, the better.

5. The policy of devolution which government has carried out in connection with elementary education requires to be carried out in connection with secondary and collegiate education. The trend of opinion makes in that direction, and that position we must support. It means that there will accrue to the educational system of the presidency, advantages, financial and educational, which will be a national asset.

Commemoration Day Address¹

By F. W. Henderson, M.A.

The passage which I am going to read occurs in a letter written about forty years after the crucifixion of Jesus Christ to men engaged in different occupations throughout the communities of the Roman World. It was written to those who like us to-day were in danger of losing sight of the things of the spirit. The writer of the letter gives a review of the great souls who had lived and died and through life had maintained the sense of the supreme value of spiritual things, and after his illustrations from the past he goes on with these words :—

"Wherefore seeing we are compassed about with so great a cloud of witnesses (of spectators who are no longer visible) let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us."

The words were addressed to Jews who had been thrust out of the national life of Judaism because they were followers of Jesus, but they are words that have no limited application and are suitable for our College Commemoration service for they bring their message to Hindu, Mohammedan and Christian alike—to all earnest men.

This morning we make a pause and draw out of the regular current of life that we may bethink ourselves and, looking to the example of great souls who have gone before us; may strengthen ourselves in our faith; correct our views and proceed with more fearless and resolute step along the true path; and also that we may for many things thank God and take courage.

For we need courage, not recklessness, nor sullen doggedness but the finer and more splendid quality of true courage to go forward in life and in our course. And I speak of it with special emphasis not because it is a virtue that I possess but because it is a virtue that I admire. Courage is going on with something that seems beyond our strength or, the undertaking of something that is more than we feel we can manage.

It needs courage to face life in the way that we desire and there are fine examples of courage in the lives of those around us—examples of men going on with a song in their hearts and sometimes on their lips though their prospects are gloomy, of men and women wearing a smile upon their face though they are suffering pain.

The Hebrews with that extraordinary literary gift of theirs have described it in their own vigorous fashion. They spoke of men who though they were passing through the valley of tears dug up wells in that valley. There are men amongst us now and there have been men among us in the past who found in what is generally

described as failure and misery the way to transform these experiences so that these very bitter experiences became the fountains of the water of life that nourish and refresh the soul. That is the alchemy that we need and which men have found and are finding. You can, for example, turn your failure into the beginning of the wisest change you ever made in your manner of life. It has frequently been done and the spark that does it is a spark of the Divine Fire that purifies and inspires with new life.

But these miracles—for they are miracles—do not happen very often to those who disbelieve in the unseen, in the reality and supreme value of the things of the spirit. As we consider the great men of the past (those who have gone from this College or those who lived long ago in all lands) those whom we admire and those whom we wish to be associated with are the men who have set the spiritual things in the highest place. Not merely talked about them; we can all do that, for that is easy, but who have definitely lived up to their faith and let opportunity, money and fame go, if they were only to be had by the sacrifice of the spiritual things, of principle and truth and ideals. When we think of the worthy men of the past, without question it is those who were idealists that we find to admire. And the value and usefulness of this College depends on men such as they. Not only upon men who became famous in spite of their integrity but perhaps more upon those who have kept their ideals and lived lives of obscurity: the great host of those who, to use Hebrew phrases again, out of many languages and tribes and peoples have come out of great tribulation and shall walk in white for they are worthy. It is something to thank God for, that there are such men living patient upright lives in humble positions and it is good that we should honour them and desire to be of their fellowship.

But while we admire those who have lived like that in the past we need not shut our eyes to the fact that a life like that costs, that the tide of what we call materialism or worldliness is rising high around us to-day and that we shall be faced with the temptation and that the temptation is very strong. We shall have plenty of advisers in the shape of friends so-called who will say that all this talk about ideals is all very well in theory, but practical life is not to be managed by ideals. Yes and they will point out as failures those whom I have been describing as the truly worthy men. Circumstances will seem to support their arguments, and the claims of those who are dependent on us, and all the powers of hell, and nothing but faith, not arguments, not the hope of the approval of men, nothing but this so slender thing faith will carry us through. We do well to honour the heroes of faith. Theirs is no cheap victory.

But there is another form in which the contest may be conceived and it is intimately related to our work as a College and that is our struggle to overcome prejudice. Much of our business as students (and in the sense I am using the word the term includes students and teachers) is this matter of training the judgment, a very difficult and important matter. We all have our prejudices, our strong emotions, and our strong loyalties and when the emotion glows within us it is hard to be just to those who differ from us; hard to allow another point of view to

¹ Delivered in Anderson Hall on January 22nd 1926.

enter our minds and to form a wise and balanced opinion. There are all kinds of statements made in criticism of the man of balanced judgment of the man who knows his prejudices and discounts them. There are those who say that the man who sees both sides of a question never comes to any conclusions. It would be truer to say that most of us came to far too many conclusions and many of these conclusions are worthless. We all excuse ourselves from decision by the words of old Sir Roger de Coverley that much may be said on both sides but those who urge upon men impulsive decision along the line of prejudice and who appeal to prejudice are not the worthy advisers. It is the man who weighs the *pros and cons* and then decides firmly and acts resolutely that we admire even though we differ from him. And such a man will perhaps do more than that; he may admit that he is wrong when he has honestly considered the situation as it has revealed itself. Tier above tier, step above step it rises. We admire the man of decision of character first; then we admire the man of balanced and wise decision and above all the man who decides carefully but when he finds himself wrong will admit the fact.

And then finally there is another important issue before us and from the point of view of education it is a good thing that we should take this opportunity to pause and consider it. I spoke of the training of the judgment and the value and the difficulty of the task but there is a kind of training of the judgment which gives it a bias, and the judgment is trained to discern weaknesses and failings. Now we do not admire very much the fastidious and critical person—the man who sees the faults and imperfections of everyone and everything and can lay his finger upon the weaknesses and imperfections of any person, view or argument. What he says is often true, what he sees is in some degree the fact; but he has concentrated upon the evils and weaknesses and imperfections and somehow it is easier to do that than to do the opposite. And it is men who do the opposite who are wanted—men who have an eye for the true, the beautiful and the fine things in the world around us. The critical people will produce the satires and the parodies and these serve a purpose but the really educated men are those who have an eye for the fine, the true and the beautiful things—the things the poets show to us. We are really being educated if our power to detect and to admire the fine and worthy things is increasing. That is a parody of education which results in the suppression of the emotions and enthusiasms and turns out keen capable men alert to serve their own interest who have lost their illusions, as people say, and have given up their generous enthusiasms. It is men who have a delicacy of taste and a fine and enduring admiration for the things that are admirable; who see for themselves but not arrogantly not defiantly and who have a quick eye for the fine things around us in nature and among men—these are the men who are best able to serve their country and their fellow men; the big hearted generous loyal men whom it is good to know and to meet and to remember.

That last leads to the note on which I close. That eye for the fine, the true, and the beautiful is a generous thing and with all the admiration we give to the faith that enables, to the wise judgment and the alert sense for the beautiful, there

is a quality that goes beyond them all though it is often found combined with them. It belongs to those who are not concentrated upon their own integrity and principles, their own wisdom and impartiality or the development of their own sense of beauty but it is the characteristic of those who live for others, the men who serve. Cheap talk there is about this, enthusiastic talk, and many men who start out gallantly to serve, when the shock and the testing come, give way.

It is the men who look at life and consider not the chances it offers them and the things with which they must equip themselves but who see the needs of others and all the distress and waste and misery that calls to them for help and who consciously, but perhaps better unconsciously, choose, not their own interest, but the service of their fellow men. It is those who have gone out into life from among us to serve, who most hearten and inspire us; and with them more than with others we desire to find ourselves in fellowship.

It is to the spirits of such men that the poet speaks addressing them as still alive and saying

"Then, in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardour divine!
Beacons of hope, Ye appear!
Langour is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van! at your voice,
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave!
Order, courage, return.
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."

The Relation between Magic and Animism.

By K. Balasubramaniam, B.A.

It is appropriate to consider the relationship that exists between animism and magic, not only because these two formed ingredients in primitive culture but because they are really allied. "The whole universe," says Dr. Josiah Royce, "including the physical world, is essentially one live thing, one great spirit." "This universe!" exclaims Carlyle—"what could the wild man know of it; what can we yet know? That it is a Force, and thousandfold complexity of Forces; a Force which is not *we*. That is all; it is altogether different from us. Force, Force, everywhere Force. . . . There is not a leaf rotting on the highway but has force in it: and this world, after all our Science and sciences is still a miracle; wonderful, inscrutable, *magical* and more."

Dr. Frazer quotes Oldenberg and Macpherson to substantiate his statement that everything in the world is animated by a spirit; that there are spirits in trees, spirits in the running brooks, spirits in stones and spirits in everything. But primitive man had no idea of what Force meant, or how the term could explain the phenomena presented in the content of his experience. Life to him was a puzzle, an enigma. We can quite well imagine him staring around him to see the huge trees threatening to fall on him, the fierce animals sending a shiver down his back, the distant hills frowning at him, the deep chasms yawning before his path, the river rushing through a hundred gorges into the sea, threatening to dash him away. We can imagine him looking with amazement on the sun and the moon; we can picture him starting at a flash of lightning and hiding his head under a bush at the sound of thunder. "Enough of life" we fancy him crying out. To make the best of a bad job, primitive man evidently resolved to grapple with life, to contrive by hook or by crook to be at peace with the elements, to secure their patronage and good-will at any cost.

It would not do however to be always at the mercy of these mysterious powers or spirits. It sounds well enough to perform ceremonies day after day and month after month to the sun spirit and rain spirit, and offer sacrifices to ghosts. But it would be quite unfair to oneself to be for ever a slave to these elements. It would be necessary then to obtain control over these environing forces, to make them obey one when necessary; and primitive man began to organize modes of controlling the powers and spirits by mechanical means. Thus originated magic and is as such a later growth than animism.

Considering for a while the state of things in our own day, we find that the forces of nature are to a great extent controlled by man, that the Cauvery for

example is being used as an agent to light parts of Mysore with electricity. And away in America, the energy produced by the fall of the tremendous waters of the Niagara is sufficient to make a noon of night in an area of many miles radius. How are these being brought about? By means of science, we say. Is not science too, then simply a mode of obtaining control over the mysterious potencies of nature, and that by mechanical means? Why then do we give a new name for an old concept? Why should we not still call this trick of the scientists by its old name of magic? I suppose we can quite legitimately, and the relation between animism and magic is in essence the relation between religion and science.

This fact is the more significant from the point of view of Dr. Frazer's definition of religion which he describes as the belief in the power or powers of a being or beings infinitely superior to us and capable of doing things impossible for man to do. Animism is particularly such a religion, and primitive man, animist that he was and a profound believer in the operations of causation, readily conceived the idea of utilizing the powers that were so many and so mighty to further his own ends.

Let us now consider some of the typical cases where magic depends on animism. Magicians are supposed to have under control a number of spirits which perform anything that they are asked to do. When a person has angered another, the latter to wreak his vengeance has recourse to magical means. A magician is sought for, and this person commands his attendant spirit to worry the offender. This spirit possesses the offender and makes him do unusual things.

Before proceeding to work, the magician usually asks for some part of the enemy's body, for example, the paring of a nail, a lock of hair or even a bit of his clothes, for it is supposed that a man's spirit permeates even such insignificant and removable parts of a man's anatomy. This may be the reason why people do not expose the parings of nails or locks of hair. Even if a person loses one of his teeth, he makes haste to bury it. It was the logical operation of '*pars pro toto*.'

Sometimes the magician makes a small image of the enemy and sticks pins into different parts of the image and says, "As I wound this image with pins, so may the enemy's body be tortured by real pains. Let him be bed-ridden." When the magician thinks fit, he burns the image and the victim dies. Efforts to counteract these effects succeed but seldom (though they are not at all unusual) for, oftentimes the magician gets to know, through occult means that magical aid is being sought for by the victim's party, and he kills the victim.

Sickness in whatever form is attributed to the baneful influence of an evil spirit. If a mischievous child is unusually quiet, something is bound to be wrong. If a child screams without any apparent cause, an evil spirit is at the bottom of the affair. In all these cases magic furnishes the only remedy. There are cases where medicines fail or are ineffective, and in this region, magic alone holds sway. The magician's *mantras* are far more effective than doses of the most potent medicines. I know of an old man who lives near my house and who treats every

patient of whatever age or whatever disease with magic. These are some of his words :—"Whether this sickness be caused by *bhutha*, *pretha* or *pisasa*, whether it be caused by evil eye, an evil word or an evil act, let these be counteracted by the efficacy of this mantra, and do thou, oh! goddess of the five heads,¹ work on our behalf."

Every magician thus has at his beck and call, some spirit, good or bad, to enable him to carry on his work. We have here something analogous to the compact of Dr. Faustus with Mephistopheles; only the magician is not bound to surrender his soul at the end of a fixed term. (There is, however, a common and widespread belief that magicians are doomed to die at the hands of the spirits under their control). The spirit combines the powers of a Mephistopheles with the loyalty of an Ariel.

The ultimate use of magic is control. The main end of a magician is to obtain control over certain phenomena so as to enable him later to manipulate these. But the control is not all on one side, on the side of the magician. We may take for granted that unless a spirit puts itself voluntarily under the subjection of the magician, he cannot use its powers. And being under control, the spirit helps the magician so long as the magician does not ill-treat it or abuse its powers. In my village there is a certain illiterate person who has the good fortune of having a very powerful deity under his control. But the goddess, evidently determined to show to the world that it is not by any powers which the man might possess that she is subject to him, leaves him at the end of the period of possession in a very weak condition. So much so, the man dreads the approach of a Friday (the day of possession), and would willingly fly to the very ends of the earth if he could only escape the attentions of the "fond mother," as the people designate the goddess.

The nature of a spirit or goddess is such that when called upon either without an ostensible purpose or for the sake of mere vaunting on the part of the magician, it grows angry and turns on the magician himself. It refuses to work any more and injures the magician. Again, if there is a defect in the mode of operation, if the spirit has any reason to suspect that it has sold its powers cheap, it asserts its importance. In short it is a good servant, but a bad master.

The effect of a *mantra* is simply to force a spirit to work for the magician with a view to bringing within his reach a desired object. Just as certain responses follow inevitably certain stimuli, the *mantras* are the stimuli to which the power, spirit or deity has to respond. The magician is the psychologist giving the necessary stimuli, varying, it may be, with varying situations, and the spirit is the anima or person which responds appropriately. It is therefore possible to predict the action of the spirit in various situations. The modes of action of spirit are thus apparent and we may safely say that the magician has understood the spiritways (just as we have the folkways of various peoples) of the unseen powers. Magic, then, enables us to ascertain the particular responses which stimuli draw out of spirits.

¹ It is a serpent goddess which is seated on a new mud point which in turn is placed on eight ladders. This is the method by which it is identified and it has no definite name attached to it.

Yet another fact concerning the spirit world is revealed to us by the operation of magic. The very fact that magic enables us to control the actions of spirits and draw forth suitable responses is proof enough that these spirits are not omnipotent, that there are degrees of potency even in the spirit-world and that even the most powerful deity or spirit is only relatively so. It is subject to *mantras* and has to perform the action required of it whether it wills it or otherwise. One wonders whether the great sages and *puranic* heroes of our country, who are reputed to have achieved their ends by penance were not simply so many magicians who had compelled the deities to fulfil the contract (for such is this relation between the deity and magician properly called) into which they, the powers, had entered with man. It is as if the spirits, conscious of powers infinitely superior to those of puny man, took pity on him and agreed to enter into a bond with him whereby they were to help him provided he asked for it in a certain prescribed form.

The connection between animism and magic in its mimetic aspect offers certain interesting facts for our attention. What effects primitive man intended his imitation of natural phenomena to produce on the spirits presiding over these phenomena we can only guess. Whether he intended to beg the gods to help him by a dumb show of what was most desirable to him, or whether he intended to bluff by pretending to be as happy as he would have been, had things turned out as usual, we have no means of deciding. But what essential and necessary connection could there be between reading the 4th book of the Mahabharatha and the rains pouring down in torrents? Probably it is a case of flattering a superior by an enumeration of his achievements in the past. "Oh, you remember it still, do you?" the spirit evidently says to itself, "Well then, here is another exhibition of my power, as a tribute to your memory and devotion."

As examples of mimetic magic we may consider the rain-making ceremony. In Bengal, writes Frazer, when the rains fail, women instead of oxen plough the fields naked. When they have done this, sooner or later there is rain. Is it to be inferred that by doing something out of the ordinary something out of the ordinary in the conditions of atmosphere would also result? If women take to ploughing instead of oxen, probably the spirit of Rain also determines to change his original plan of holding back his rains. Or perhaps, in the case of the harvest celebrations when there has been no harvest, it may be that the power is coaxed into the idea that it alone has given occasion for such celebrations; and in its joy, it may be disposed to give them the *mamool* rain.

Let us take now ancestor-worship. As soon as a person is dead, and his body is burnt, his five spirits are said to hover about in the air. Now one at least of these spirits is sure to be at the place where the corpse has been burnt. Lest this spirit should dog the footsteps of those who have been responsible for the burning of the body and demand their life-blood, certain ceremonies are performed over the ashes of the dead man and a handful of fried green gram and a number of rice-cakes are thrown on the ashes with a view to driving away the *bhuthas*. The *bhuthas* are quite satisfied with anything they can lay their hands on and retire from the scene with great glee. Cases like these of bad spirits being propitiated are not uncommon,

and are indeed very essential inasmuch as the air is full of bad spirits while the good spirits are few and far between. The purpose served by magic is that of finding suitable means of counteracting the evil effects of these spirits. So that even if the stimulus is first given by the spirit instead of its being given by the magician, still the magician is ready with a suitable response.

This is very clearly seen in exorcism. The child or adult who is under the influence of an evil spirit is taken to the magician, who at once diagnoses the case and finds out the nature of the evil spirit at the bottom of the mischief. He then calls to his aid his splendid resources and treats the case as he thinks fit.

Again in the case of the good spirits which help man, the magician helps people after being endowed with the powers of the spirit. Thus a magician often gives to his clients holy ashes to smear on the forehead or an amulet to wear round the neck or waist or some edible substance saturated with *mantras*. If it be a disease, these help the patient to recover. If it be to gain a favour, the spirit helps the man to achieve his object. If it be to become reconciled with a person whose patronage or friendship is most necessary, this is easily secured. If it be to meet with success in a venture, even then it is the spirit that looks after the whole business. In any case, with spirit, the magician, or the layman is all; without spirit he is nothing.

Magic may be primitive prayer. R. R. Marett has an inspiring essay on "From Spell to Prayer," in his *Threshold of Religion*. What is prayer? It is communion with God. Why do we commune with Him? Because we want His help either for the achievement of some legitimate (or even illegitimate sometimes) end or for the warding off of some impending evil. We go to Him for every kind of help and inspiration. Even so primitive man employed magic in place of prayer. He performed his magical practices to achieve his end good or bad. The innumerable spirits all about him were beings who could and would help him if only called upon to do so in the proper way. And the only way open to him was the way of Magic. The only difference between magic or spell and prayer is that in the latter the choice whether to help or leave the petitioner in the lurch rests with God. The typical attitude in prayer is "Nevertheless not as I will but as Thou wilt." "Father, Thy will be done, not mine." In magic on the other hand, the spirit has no choice. For a spirit too, the better part of valour is discretion. Its choice is of the nature of a syllogism where, given the premises, the conclusion must inevitably follow. The magical ceremonies, performed in the right way, force the spirit to act. It is entirely under the control of the magician, and has to obey him.

The magic of words also has something to do with animistic beliefs. Sentences such as "He spoke with authority and not as the scribes," "The spirit was in him" etc., would have had a deeper significance in days long gone by than they have now. The power of words has to be acknowledged even in our advanced age and when in the dim distant past, one person filled his fellow-men with awe by his words, we can readily imagine them thinking of him as being filled with some mysterious power. 'Soul' itself has been identified with breath and words are breath. In the Hindu conception, what is most important is the sound (*śabda*)

and pronunciation of a *mantra*; and it is these that give a *mantra* its profound influence or significance. A word pronounced in one way signifies a certain effect while the same in another mode of pronunciation produces a totally different effect. This, I think, is the idea underlying the magic of words. Pronunciation involving breath, breath being soul and animism being above all the primitive doctrine of the soul, there is a vital connection between animism and this aspect of magic. It is not necessary to consider here the magic of place and time and its relation to animism, for it is just a repetition of the same old respect and loyalty shown by magic to the sanctity of places and times set apart for the use of spirits.

A word may be added here with respect to magic on its negative side. Taboo expresses simply the fact that a thing is either too sacred to profane, or too corrupt to come in contact with. Now sanctity in the primitive sense is something which belongs distinctly to the sphere of animism. What is it that gives a king or priest or shaman his superiority over other men? It is some mysterious power in them. And this power is undoubtedly due to some supernatural agency, some spirit. What is it that pollutes a person? It is another mysterious power which being of an evil disposition sheds its baneful influence on the person in question. And the inevitable result of violating these taboos would be to incur the wrath of these powers. The restrictions and injunctions laid down by the learned in the law of the mysterious forces that are at work in nature have to be respected if man is to lay his head in peace and arise unscathed the next day. The only beatitude that man should lay to his heart is this: Blessed are they that are discreet in their dealings with the spirits, for theirs shall be the patronage of the great powers.

To sum up:—The relation between animism and magic though difficult to analyse and examine, offers certain interesting facts for our consideration. Animism is essentially the deep-lying doctrine of spiritual beings; it is primitive man's theory of nature and the universe. It is his way of reading the facts, to attribute every change that takes place in the material world to the operation of a spirit. Magic is a later growth than animism in as much as it takes these spirits as being already in existence and goes forward to manipulate these in terms of stimuli and responses, the stimuli being on both sides.

Animism is pre-religion and magic, pre-science. Magic obtains control by mechanical means over the environment which, as animism tells us, is full of mysterious potencies, full of powers infinitely greater than man. Incidentally it helps us to understand the real nature of spirits in general, as powers which are not ultimate, powers which have no choice of their own in the matter of their actions and powers which are not proof against flattery, deceit and other tricks by which man ever seeks to get the better of his fellow men.

Mechanism and Teleology.¹

By M. Narayana Sarma (IV Hons.).

The problem before us to-day is no doubt a subtle one. But a careful contemplation of the matter brings to light that a solution of the problem is possible only when we give the right meaning to the term "cause" and to the term "life." So, this should be our preliminary operation. Our next step will be to launch at once into the discussion as to what is the supreme end towards which all casual action converges and which can make the world and life a coherent and significant whole.

Now, let us go to the analysis of a causal series. Every causal series may be analysed at any moment into a present factor lying between a past that has ceased to be and a future that does not yet exist. By characterising the series as one of mechanical causation, we mean that each element in the series conditions the rest in such a way, that upon occurrence of the former, the latter follows by necessity. Now, the point to which attention is solicited is that, unless we regard that element in a causal series which at any moment is present and real as being something more than a completely actualised fact—*i.e.*, unless we recognise that it contains a possibility, which really and truly exists in it before it is actualised, the present element cannot possibly be the cause of its successor. For if we deny this and maintain that the present contains no real but not yet actualised potentialities, then we are landed in the following dilemma. We must hold either that the *present* contains (in actualised effectiveness, for we have recognised to refuse potentiality) *all* the conditions of the existence of its necessary successor, or that it does not contain them at all. But if it does contain them, then since the complete conditions are already efficaciously present, the consequence must also be already present, and so instead of a *causal series* (because *x is, therefore y will be*) we get a *simultaneous* connection (*viz.*, because *x is, therefore y is*). On the other hand, if we prefer the other horn of the dilemma and hold that the present does not contain all the conditions of the existence of its as yet unactualised successor, then we must confess that the latter can never come into existence at all. For, from what source can the missing conditions be supplied which are necessary to give it existence? Not from the past, for that is already complete and has vanished. Not from the future, for, that is still unreal, and can, therefore, neither create itself nor supply its own conditions. Thus both horns of the dilemma are fatal to the intelligibility of mechanical causation. At all costs, therefore, the believer in natural causality must evade the dilemma, and the only way he can do so is by admitting that the present always contains in itself, as part of its already existent reality, the complete conditions of

the existence of its immediate successor, but contains them *not* in the form of actuality but *in the form of possibility*. In other words, the link between the elements in a causal series, even in so-called mechanical causation, is *not* the simultaneous relation that obtains between the logical antecedent and the consequent, but the *dynamic relation*, that obtains between a capacity and its spontaneous self-realisation. The present must be completely qualified to cause the future *before* the instant in which it *actively causes* the future, or else it can never cause the future at all. If the future is ever to be causally necessitated, the potentiality of the future must be real within the present, while this present remains present and before that actualisation of this potentiality occurs in which this present ceases to exist. Possibility may seem, to the upholder of mechanical causation, to be a conception that opens the door to chance, but evidently, it is none the less, a conception without which he cannot speak *intelligibly* of necessary causation even in the physical realm.

Now, the inference to be drawn from the foregoing argument is obvious. By maintaining that every cause, in order to be really a cause, and able to necessitate an effect, must contain in itself a possibility or potentiality which is real before it is actualised, we gain the right to affirm that predication of a possibility is predication of a positive quality and is not a mere confession of ignorance or mental uncertainty. Now, if a possibility is *real before* it is actualised, clearly, its reality is independent, as to its existence, of support from its actualisation, and so it is real as a possibility even though it never be actualised. Hence, when we ascribe to the Will or the Self a number of possible lines of conduct, we are ascribing to it real and definite qualities, and are in no sense simply concealing our ignorance under a thin disguise of words. Now, in the case of conscious decision, we have direct experience of the reality of the stage when a certain act is merely possible to us, and of the reality of the transition from this to the stage when the possibility has become actual. We know what the first stage feels like, what the second feels like, and what it feels like actively to convert the one into the other; and since the whole process in question is psychical, *what it feels like is what it is*, and therefore to know what it feels like is to know the reality itself without the necessity of explaining it further by resolving it into more immediately known elements. Consequently, we have no difficulty in ascribing an intelligible meaning to the idea of a psychical possibility which is not yet an actuality. But in the case of mechanical cause, the idea looks more mysterious. For, the mechanical cause possesses no conscious history. With what meaning then we can say that there exists in a mechanical cause, before it acts, a possibility which is real but not actual? What sort of existence can an unactualised possibility have when it is not a felt or conscious potency? In the case of voluntary decision the transformation of psychical possibility into actuality is wholly a process of consciousness. But in a mechanical cause no consciousness functions. Inevitably therefore we are tempted to suppose that some external condition comes in to effect the conversion. But our preceding argument has shown that we should not yield to this temptation, *because the mechanical cause cannot be a cause at all, unless it contains within itself, all the conditions*

¹ A paper read in the Philosophy Conference Class.

of the production of its effect. Accordingly, we are compelled to think that of its own accord, the mechanical cause, at a certain instant, does what, if it were conscious. Now, what is the moral of all these perplexities which reflection discovers in the conception of mechanical causation? Is it that our previous conclusion, that every cause must contain within itself a potentiality which is real before it is actualised, is a mistaken one? No, the perplexing consequences of the conclusion do not shake the premises of the argument. In every cause, if its causality is to be thinkable without inconsistency, there must be first a real but unactualised possibility and then the uninstituted actualisation of that possibility. This must be the case, therefore, as much in mechanical as in psychical causality. But in the case of one causality it is almost as impossible to put any thinkable meaning into this idea of unactualised possibility as to dispense with it. Therefore, mechanical causality stands in a very dubious position. It is a conception of very questionable validity. This is the real moral of the perplexities we find in it. And the source of these perplexities becomes obvious when we realise the psychological origin of the conception of mechanical causality. It is a conception invented on the analogy of psychical or voluntary causality. In the childhood of the individual or the race, natural objects are thought of as though they possessed a consciousness like our own and as though they were capable of active effort. But with the progress of observation and reflection, this anthropomorphic conception gets refined, and while the idea of activity or causal power is retained, it is supposed to be wholly unconscious. Such a combination, however, of activity or self-actualising potentiality and unconsciousness is, as we have just seen, incapable of being imaged to the mind, and so scientific thought tends to carry the refining process a step further still. Instead of looking for real causes, it seeks simply for invariable antecedents, and the only shadowy remnant that it still conserves of the idea of real causality is that it looks upon the invariableness of the relation of antecedent and consequent as being the expression of a mysterious something called "causal necessity", which is supposed to control the series of antecedents and consequents as a whole. Such is the poor parody offered us by natural science of the genuine idea of causality. In opposition to it, we may safely say that the mere necessary antecedent of an effect can never be its real cause, for a real cause can never be a mere event—a mere antecedent or forerunner, however necessary. It must always be some thing dynamic, a self-actualising potentiality. But we get so used to finding in nature no causality other than invariable sequence, that we come to think of the latter as the only true causation. It is from the experience of voluntary self-determination that we first gained the idea of real causation. Then, in the stress of the difficulty of finding real causality in external nature, we gradually learned to accept a mere parody of that idea, viz., invariable sequence. Finally, we have grown so accustomed to the parody that we are unable to recognise the original, and we actually deny its reality in order to make room in its own proper home—the conscious life—for the poor parody which we but slowly learned to put up with even in the unconscious physical realms.

Thus, we are now in a position to distinguish cause from a mere antecedent. Cause is a dynamic, self-actualising potentiality. As such, the term "causality" is

only applicable to the psychical or voluntary realm and not to the mechanical and inanimate realm.

Having considered the real meaning of the term "*causation*", we have now to turn our attention to the real significance of the terms "*world*" and "*life*" in the problem before us. "*World*" implies the idea of a system and "*Life*" implies the idea of activity. Now, the question before us is as to what is the supreme end towards which all causal action (in the sense of self-actualising potentiality), converges and which makes all world and life (which is a dynamic system) a real and significant whole?

Now, before launching into a discussion of the problem, I want to clearly assert that the universe—all causation, world and life—is a system, and that too an open system. And universe is Reality. Therefore Reality is a system and indeed is an open system. Now, if *Truth* be considered as a kind of ethereal duplicate of Reality, or—even more—if it be regarded as Reality come to itself in its own proper form as consciousness, then the well-known features possessed by *truth* as such, must also be features of Reality. Now timelessness and inclusive system are features of truth. Just these features must on this assumption be attributed to Reality. It may perhaps *contain* changes, but they must proceed according to an eternally complete and changeless system. If so, there is no room for real spontaneity on the part of an individual. On the other hand, if we accept the pragmatist contention that "truth" and "falsity" are terms without meaning except as applied to the answers to some definite question, the case seems very difficult. For the truth of an answer must be inseparable from its relation to the need or interest that prompted the question. The timelessness of truth, therefore, will not apply to Reality absolutely but only relatively—i.e., to say, to the particular phase of Reality which has been artificially isolated by the question put and the interest which prompted it. And a similar relativity must attach to the sense in which Reality manifests the attribute of being a closed system, which was the characteristic of truth singled out above. If the particular question put is an answerable one, this will mean that in relation to the purpose which inspires the question, *but not otherwise*, Reality sums itself up in some *one definite* system. It should not be imagined that an insistence upon such a difference as this between true knowledge and reality implies a radical defect in knowledge. On the contrary this distinction is essential to the perfection of knowledge. For to assert this distinction is only to declare that knowledge is relative to its purpose as knowledge.

Thus, I have stated my metaphysical position with regard to the universe and we have also singled out the essential traits of the same. Now our main purpose is to consider what "*end*" serves best so as to make the world and life (whose essential traits are system and activity) a coherent and significant whole? Now what do we mean by an end? An end is something which we consider "*good*" and therefore we actively strive after it. Now, in our present problem, we have to

consider that end which is good for the purpose of making the world and life a significant whole.

In this connection, one of the plausible theories that appeal to me most is that propounded by T. H. Green. He says that man is distinguished from an animal by the circumstance that there is an active principle of self-hood functioning in the cognitive, conative, and affective processes. It is through this principle of self-hood, that his sensations are brought into relation with one another so as to acquire the meaning of a permanent object-world over against the subject-self; and it is through the activity of the same principle, interpreting the object of conation as an end or good of the self that mere appetite is transformed into desire. Now, if we wish to be rational in believing in the validity of our own thought world, we must postulate that this *self* which is at work in our own mental world-building is no private self of our own, but is a universal self. In short, the *self* which in us gives birth to the knowledge of Nature is the very same *Universal Self* which creates and sustains Nature. This postulate of ours allows us to regard every attainment of a piece of true knowledge by an individual, as being, at the same time, a partial realisation of itself by the Universal Self in the medium of that individual. Knowledge is thus the self-realisation or self-reproduction of itself in man of that Universal Self which is the source of Nature. Moreover, since it is through this process that man becomes really a self and different from a mere animal, we can say that knowledge besides being the self-realisation within human nature of the Universal Self, is also man's own self-realisation. Thus, Green's principle of self-hood may be taken as the end towards which the world and life move in order to make themselves a significant whole. But a careful contemplation of this position lands us in several difficulties. In the first place, it reduces morality to selfishness as the self realised is our own. Secondly, by self-realisation, Green means the realisation of the rational self. The term "*rational*" is dubious. If by "*rational*," he means "*reflective*," then it makes morality merely intellectualistic. But morality is not mere well reasoned conduct. Moreover, mere reason does not take us ahead in our progress of the realisation of the self. Lastly, we can ask ourselves as to how Green can show that the realisation of the Universal Self is "*good*." For all these reasons, it is obvious that we cannot make self-realisation our supreme conscious aim. Nevertheless, Green's position gives us the clue to our present need. Green may be right in regarding the supreme end as the more complete evolution of a self, which is already in some sense real, but he is wrong in assuming that *morality* either is or ought to be the *conscious* effort to further this evolution. But, for the present, we are not concerned with morality. We are concerned with the supreme end towards which all causal action converges. In the opening paragraph of this essay, we have already defined the meaning of causal action. By cause, we mean a dynamic, self-actualising potentiality. And the supreme end toward which causation converges can be safely designated as "*progress*," or "*process*." All life should proceed from more to more and we can perfectly agree with Dewey and Tufts in making the moral standard as interest in constant progress.

Having considered what the supreme end is which makes the world and life a

significant whole, we have to go a step further and consider whether there is or should be an *end* at all to be pursued or whether everything is mechanical. In other words, the issue now is whether we should accept mechanism or teleology. This is of course a difficult problem on which no final word has been spoken till now. But before entering deep into this problem, let me recall the *end* which we have posited in the preceding paragraph. It is "*progress*." My chief objection to accepting T. H. Green's position, that realisation of the rational self is the supreme end, is that it involves the idea of final perfection. And nothing more is fatal to morality than this idea of final perfection. Therefore, I have rejected it and have chosen "*progress*" as the *end*.

Now let us view the other side of our present problem and consider whether we can accept any end at all? Are we to uphold Teleology or are we to uphold Mechanism? Certainly, the former. If so, is the latter entirely useless in giving us an explanation of the world and life? No, it is not: it is of considerable use to us, but on that score we should not over-estimate its services and thus give it an undue position. We shall now go into the details of the problem.

Teleology is the theory that the universe, as a whole, is purposeful. It has a value, a meaning. In some sense, it is organic and individual. The other metaphysical theory opposed to Teleology is called Mechanism. This is the doctrine, that the world taken as a whole, is not purposeful; it is governed by unchanging natural laws which could be described and formulated with mathematical precision, if we were in possession of all the necessary data. The most trenchant argument in favour of mechanism is that mechanical explanation of phenomena is always clear-cut, definite, precise, and capable of verification by experiment while teleological statements are usually vague and incapable of confirmation by experiment. Therefore, the most exact natural sciences are mechanical. In reply to this criticism, teleologists maintain that the mechanical point of view no doubt is precise and definite, but it fails to explain many established facts. Its circle of vision is narrow and limited. On the other hand, teleological theories, though less precise, have the advantage of at least recognising all the actual facts, and of furnishing a better satisfactory account of them. The scientist takes for granted the nature of space, time, matter, motion and energy and upon the basis of these assumptions, he has been successful in describing a large variety of phenomena in a purely mechanical way. Moreover, some teleologists call attention to the fact that the word "*mechanical*" is etymologically related to "*machine*" which implies a tool manufactured for a practical purpose. The mechanical method of explanation used in the sciences is simply an artificial device—tool or machine as it were—invented by man to carry out his purposes. In other words, mechanism itself, in the view of some teleologists, is a teleological device.

Secondly, even in inorganic evolution, even before the appearance of life upon earth, it would at first appear that only mechanical processes could have been operative. But, if such is the case, we can ask the mechanist as to how he can account for "*life*"? Before there was life upon the earth's surface, there existed in the earth and its atmosphere, in large quantities, the very elements, *i.e.*, oxygen,

hydrogen and carbon and the very compounds *i.e.*, water and carbonic acid, that were best fitted to favour the appearance of life. Organisms to survive must exchange matter and energy with the environment. There are no other compounds which share more than a small part of the qualities of fitness (for life) of water and carbonic acid; no other compounds which share those of carbon, hydrogen, and oxygen. Now can mechanism explain why *these particular elements and compounds* happily were present rather than others? Moreover, there is in truth not one chance in countless millions that the many unique properties of carbon, hydrogen and oxygen and especially of their stable compounds, especially water and carbonic acid, which chiefly make up the atmosphere of a new planet, should simultaneously occur in the three elements otherwise than through the operation of a natural law which somehow connects them together. There is no greater probability, that these unique properties should be without due cause, uniquely favourable to the organic mechanism. These are no mere accidents; an explanation is needed but none is at hand. We may therefore say that mechanism has been successful in its account of cosmic evolution at the expense of ignoring some of the factors in operation. From the point of view of scientific problems, mechanistic scientists may have been right in ignoring these factors. *But yet the fact remains that they have ignored them.* Whoever desires to give a philosophical account of the evolution of the world as a whole, can ignore no factor that has been operative in this evolution. He is therefore forced to choose a teleological principle in the order of nature. A mechanistic principle cannot give a satisfactory account of the cosmic evolution of ultimate Reality.

The next stage in the evolution of the earth that concerns the philosophical student is the appearance of life. Can living beings be understood mechanistically or must they be interpreted teleologically? Here again, we must keep clearly in mind what the issue really is, so far as it concerns a philosophical interpretation of the world. Particular branches of life can be understood by the mechanist, but this does not cover life as a whole. The mechanist may say that organisms obey the same physical laws and that they are composed of the same chemical elements that are found in inorganic nature. The teleologist says "ay" to this, but adds that the organism possesses a *variety of unique features*. Each organ is dependent on the other and is what it is because they are what they are. The parts of a living being form a system, which is not to be found in the inorganic world. But the mechanist may come and say that machines too possess this whole and part relation. Each part in a machine has to do a particular function. But if so, are organisms simply machines? Yes, they may be called *living machines* if you so choose to call them. There are always two ways of looking at a machine. We can examine each part and show how the action of one part is caused by the action of another part with which it is connected. This is the mechanistic explanation. But we can also look at a machine teleologically. We can ask what it is for. In the light of our knowledge of the purpose of the machine as a whole we can find out what each part contributes to this purpose. Both explanations are true, but the teleological one is the more fundamental in a sense, because the machine is manu-

factured to carry out the purposes of human beings and would never have been brought into existence at all except for these purposes. Every machine is the embodiment in material form of a purpose which it expresses. Thus, we cannot ignore teleology however much mechanism may seem inviting on account of its precision and definiteness.

Thus, mechanism and teleology are two ways of looking at the same matter, but what this essay points out is that teleology is by far a better principle of explanation of cosmos or life as a whole. Human history reveals progress to us and this appears to us teleological. We may say that there is much evil in this world. But notwithstanding the evil in it, the world order as a whole indicates preponderant purposiveness. The earth has shown itself well adapted for life; organisms do have part and whole relation and other teleological features. The general tendency of the world order as a whole is distinctly teleological. If we deny teleology and try to explain life as a whole on mechanistic basis, we will be landed either in agnosticism or scepticism. The problem of the freedom of the will remains a bug-bear. The element of purposiveness runs in all life in some degree or other. From the lowest level of reaction to the highest type of behaviour—be it reflex, instinct, or conscious behaviour—this element of purposiveness runs through them all. Reflexes and instincts are directed for self-preservation. Thus, to ignore teleology and to go in for mechanism, as a principle of explanation of life as a whole or universe as a whole, is in my opinion, a venture destined to bear no notable fruit.

Editorial Notes

We extend our best wishes to all our students as they enter on a new academic year. Those who have already spent some time in this College and who now, as the result of their proved fitness, enter new classes and thus take a step that brings them nearer to their goal, are familiar with the aims of the College and to the means by which it is sought to realise them. For the most part they have identified themselves with the life of the College, and many have thrown themselves into that life to a heartiness and energy which is felt in many directions, and with much resulting benefit. The beginning of a new year is for them the reminder that a fresh opportunity for participating in and advancing the vigorous life of the College has now opened to them. We wish them all joy in the position which they occupy, and we look to them for the exercise of that influence which will strengthen corporate life, promote attention to diligent study and advance worthy ideals. To the large body of students who have joined us for the first time we hold out the right hand of fellowship. They are welcome to the happy circle of our family life in the College. They have come from almost every district in the presidency and those who have secured admissions are but a fraction of those who have sought to obtain it. The first applicants registered their names in January and from that month onwards the stream of those who desired to become members of the College steadily increased and until in May and June it had become a mighty torrent. At the beginning of June further registration for admission to all the groups of the Third Class had to be closed, and within a very short time of the publication by the University of its Eligible List—too short a time, indeed, for it made representation of areas far distant from Madras practically impossible—the First Class was fully constituted. We regret that limitations of space deprived us of large numbers who earnestly desired to belong to our College; and we are sorry that many whom we should have liked to have within our walls applied so late, (although in many cases it did not seem late to them) that no place was available for them. We trust that those who have come for the first time into the College circle will find that they have in truth become members of a large and happy family. They will meet older brothers whose counsel will be for their benefit, and younger brothers who will look up to them and to whom they will be able to be helpful. They will learn the 'give and take' which is of the essence of the family, and the continued practice of which means so much to men when they have gone into the battle of life. They will realise that they are growing up in the midst of traditions which have been formed over a period of nearly ninety years and have stood the test of time not by their rigidity but by the combination of past experience and present vitality. They will feel the inspiration that comes to them as they recognise their place in a great succession, the succession of those who have studied in the College and have gone forth to play a worthy part in the life of South India. And they will feel the

moulding power which the College exercises because of the type of education which it imparts—an education which makes a definite appeal to the soul and spirit as well as to the mind of those who receive it. With the earnest wish that all who have this year entered its portals will have good reason to be thankful for their choice, and with the prayer that throughout the year the College may be for all a House of God, we extend to all a most hearty welcome.

On the 26th April India became possessed of its sixteenth university. On that day the provisions of the Andhra University Act came into force, and the Andhra University began to function as an independent corporation. The University has been long talked of and long wished for. The Andhra people are to be congratulated on this realisation of a cherished desire. We would offer our respectful congratulations to Mr. C. Ramalinga Reddi who has been appointed the first Vice-Chancellor of the University and whose portrait we have pleasure in presenting to our readers. Mr. Ramalinga Reddi was a distinguished student of this College. In his degree course he took up both History and Philosophy, and he showed his ability in both subjects by winning the two coveted University distinctions, Raja Sir Ramaswami Medal for History in 1901 and the Miller Gold Medal for Philosophy. After graduating from the College he continued his studies at Cambridge, becoming a member of St. John's College. The reputation in which he was held may be gathered from the fact that he was elected Vice-President of the Union. Having spent four years at the University, he returned to India with his Cambridge degree, and became Vice-Principal of the Baroda College. From that he went on to Mysore, in the educational service of which state he spent a number of years, during the last four of which, from 1918 to 1921 he occupied the place of Inspector-General of Education. Resigning this position, he threw himself into public life, becoming the representative of the University of Madras on the Legislative Council and later the member for Chittoor, the place of his own people. He has now been called to guide the affairs of the newly incorporated university in the Andhra country, and he goes to the work with an unusually large amount of experience, academic and public. The task that lies before him is one that is far from easy, but every old boy of the Christian College will wish him well in all that he undertakes. We would assure him that his College is jealous for his high reputation in the important position which he now occupies.

If the establishment of the Andhra University means a break with Madras we are glad of the links which bind it to our College. The Vice-Chancellor, as we have seen, is one of our graduates, and so is the Registrar, Mr. C. D. Subrahmanya Chetti. His career has been one of marked success, and through it all he has carried himself with as marked modesty. He has held various teaching appointments under government and he has shown also distinct administrative gifts. As registrar he will have fresh opportunity for the exercise of these gifts, and we are glad to think of him in a sphere for which he is specially qualified. Further links between the University and the College have been created by appointments from our staff to the Boards of Studies. Dr. Hogg is a member of the Board of

Studies in Philosophy, Mr. Rajagopala Rao of the Telugu Board, and Mr. Lakshminarayanan of the Natural Science Board.

The College has lost one of its staunchest friends through the death, early in June, of the Very Rev. Dr. J. N. Ogilvie. During his time as Chaplain in Madras he served on the Council of the College; and twenty-two years ago he presided at the Prize-giving, making on that occasion one of his most graceful and stimulating speeches. When he left Madras for Scotland his interest in the concerns of the College continued unabated. Largely through his instrumentality there was brought about the amalgamation between the institution which had been established by the Assembly of the Church of Scotland in 1845, and the sister institution which dated back to 1837. Thus there came to the College the very great strengthening which such an important union secured. Dr. Ogilvie was one of the original members of the Governing Board of the College, when that body was constituted, and he continued his connection with it till the last day of his life. Not a few will remember the inspiring message which he gave four years ago when he visited the College as a Commissioner of the General Assembly. To his work on behalf of the College he gave himself with unflagging energy, an energy which doubtless hastened his end; and we record his passing away at the age of sixty-six with a deep sense of the great loss which has come to us through the removal of one whose support was so constant and whose counsel was so valuable.

At the first College service for the new term the Principal made the following reference to the death of Dr. Ogilvie.

"But a few days ago there came to us the message that the Very Rev. Dr. J. N. Ogilvie, Chairman of the Governing Board of this College, had been called swiftly to his rest. He was called to his rest, because rest was the last indulgence which he would permit to himself. In labours he was more abundant, yet never was he chained by his labour. Everything that his hand found to do he did with his might, but over all that he did there streamed the sunshine radiance of a buoyant heart and a generous nature. Honour came to him and manifold recognition. His Church raised him to the Moderator's chair, his University bestowed upon him its doctorate, his books brought him a wide and far-scattered circle of grateful readers, his speeches stirred the hearts of hundreds of listeners by the magic of a transparent personality, his place on many a board of influence was a spontaneous tribute to the soundness of his judgment and the impartiality of his mind. But neither reputation nor applause left its trace upon his nature which from the first day to the last, (and there are those here who knew him for almost thirty years), was marked by perfect simplicity and unquenchable optimism. There could be no essential change in him; for he had one abiding passion—the love of God's kingdom and the joy in its onward range. To that end he dedicated his life; through many channels his master passion ran. And he failed not of his end; in very truth in his own self he brought God's kingdom nearer. His unselfish labours are now over; the contagion of his brightness we shall not again share; the thrill of his personality is now a rich memory, but it is a memory. Yet for what all this

has meant we give abounding thanks. For a life that thought and toiled and spared not itself over the highest interests of his native land, over all that concerned this College, over the deepest yearnings and eager movements of India, over the advance through cloud and sunshine of the Redeemer's sway, we render to God the gratitude of full hearts. And while our thoughts and prayers linger with her who has been his helpmeet these many years, and before whom now stretches a road devoid of his companionship, they do not stay there. For her as for us the pall of sorrow becomes transformed into the garment of praise. We praise God for the goodness of such a life, we praise Him for the inspiration of such a life, we praise Him for the high calling that comes to us to be worthy of such a life."

The first meeting of the Indian Philosophical Congress is an event which ought not to pass unnoticed in the pages of this Magazine although, since it occurred in December, it would have been more fittingly recorded in our last issue. The moving spirit in the promotion and conduct of the Congress was an 'Old Boy' of this College, Mr. S. Radhakrishnan, George V. Professor of Philosophy in Calcutta University. At the opening session, the Congress met as a whole. Addresses of welcome suitable to the occasion were delivered by Lord Lytton and by the Vice-Chancellor of the University of Calcutta, after which the large audience listened in rapt attention to the Presidential Address by Dr. Tagore. For the remainder of its programme the Congress was divided up into sections, meeting for the most part simultaneously, in different rooms. The section of Indian Philosophy was presided over by Professor Ranade, that of Logic and Metaphysics by Dr. Hogg, that of Philosophy of Religion by Professor Langley, that of Ethics and Social Philosophy by Professor Wadia, and that of History of Philosophy by Professor Adhikary. Among the papers read at the Logic and Metaphysics section was a brief clear-cut criticism of the concept of Degrees of Reality by another distinguished alumnus of this College, Professor P. S. Ramanathan of Amraoti. On the whole the Congress suffered somewhat from a superabundance of written papers, with a consequent scarcity of time for discussion. It is hoped to remedy this defect at the next annual Congress which is being arranged for at Benares in December of the present year. Arrangements have been made for a philosophical journal to serve as the permanent organ of the Congress.

What Men Think

The most Christian thing in Christendom.

What is the most characteristically Christian thing in the modern world? According to Mr. John MacMurray of Balliol, it is experimental science. Writing in the April issue of the Hibbert Journal, he says that "our scientists, within the limits of their office and all unwittingly, have adopted the attitude of Christ. They have found it the source of life more abundant in the work of the laboratory; and by its adoption they have made science the most trenchantly Christian thing in the world of our experience."

Mr. MacMurray is speaking, of course, of attitude and outlook, not of formulae and tenets. He is contrasting the pagan and the truly Christian spirit—the spirit of Jesus; and he challenges the imperfect Christianity of Europe to cast out the pagan spirit, by which it is still too largely ruled, and to become truly Christian. Only in one of its products has Christendom attained completely the truly Christian attitude, and that is in the trustful fearlessness of its experimental science.

The Pagan Spirit.

Greek and Roman ideals of social life agree in accepting, as the onus of social organization, security and stability. "Plato is certain that it is more important that a man should hold the truth upon authority than that he should make mistakes for himself. Underlying all his thought in the *Republic* is the intuitive certainty that change is evil, and the 'the Good' is that which does not change. This is the principle of the Greek paganism. It is spiritual and therefore exclusive. It seeks to maintain a social security by standardising a spiritual outlook which is imposed upon men by a process of intensive education. Its ideal of stability can only be attained if all the members of a community accept a single habit of mind, a single system of tradition and outlook."

Roman paganism seeks the same end but by a different method, namely, by the imposition of an administrative framework which affected all members of the Empire externally. "For the Roman, observance of traditional practices was of the first importance, while the spiritual significance of the practices was without special interest." Change and instability is, for both Roman and Greek, the great enemy, in the fight against which the one sacrifices inwardness, the other universality. "The Greek secures unity in terms of loyalty and affection. His community is the community of family life on a larger scale, held together as a family is held together by sympathy, understanding and a habit of co-operation. To this ideal of fellowship he sacrifices universality in the interest of stability. So he secures his family community through exclusiveness. The Roman, with his Stoic attitude, secures unity in terms of outward conformity. Through this he achieves universality, but at the expense of loyalty and love, at the expense of an inward unity, a kindredship of souls."

The Truly Christian Attitude.

"Whatever else is doubtful, this at least is clear that Christ was aiming at the establishment of a society which is described as a Universal Family. This is exactly what paganism decided was impossible. The family state of the Greek ideal is necessarily exclusive. The universal ideal of the Roman Empire is necessarily *not* a family. The Christian ideal is a synthesis of the two. But how is this synthesis to be effected? How can you at once achieve universality and inner unity?" Only by abandoning the ideal of stability, by jettisoning what is the common ground of both forms of paganism, by rejecting the whole attitude of mind which insists that what is good is necessarily changeless, and by maintaining instead, both in thought and in practice, that what is changeless is never good, because it is always dead. A creative dynamic must take the place of a formal security. The great inhibitor of creative activity is fear. Faith is its opposite. "Knowledge or certainty is the security of the intellectual life; faith is an attitude of the will in face of uncertainty." It is not a creed but a disposition. "To the question, 'What shall I believe?' Christ answers, 'Believe in Me'. To the question, 'What shall I do?' He replies, 'Follow Me'. By this appeal to personality He seems to destroy all unity of thought and practice, and in a sense He does so, substituting for it a unity of purpose, a purpose which can only be defined as the final realisation of a universal social unity through love."

Christianising Christianity.

Only in one sphere has Christianity as yet had a complete triumph in Christendom; so Mr. MacMurray thinks. And that one sphere, as we have already seen, is science. "The experimental method in science gives up the pagan ideal of certainty, security and infallibility from the start. It knows no beliefs, either rational or empirical, which are infallible. Instead, it substitutes a process of unification by faith, *i. e.*, by experiment, which is endless." Its motto is, 'Prove all things, hold fast to that which is good'. A really Christian Christianity will be "a Christianity which lives experimentally, holding all its doctrines as liable to modification or even rejection, accepting all its rules of organization and its laws of conduct as simply so much result of human experience to be used as working hypotheses and experimented with incessantly for their own development and reshaping."

We have to lose our lives, in every department of their multifarious activity, if we are to keep them unto eternity."

Contemporary British Philosophy.

The second volume of personal statements by contemporary British philosophers has recently come from the press. It can hardly be said to complete the task begun in the first series, as there are still notable omissions from the list of contributors. We wonder whether Professor Muirhead will not think it worth while to try to bring together a third series. In the editor's preface to the second series, Dr. Muirhead has made a very useful analysis of the present day tendencies. He draws attention to the fact that the traditional classification into idealism and realism is not quite so good a basis for differentiation as formerly, because there are so many modifications of both positions. Nevertheless the division is deeply

enough marked to remain serviceable. On the one hand there is a group of men "who approach philosophy from the side of the great comprehensive faiths of mankind, as embodied in its art and poetry, its heroisms and its religions." The other group makes its approach through the facts of experience. These two main streams of thought are sub-divided into smaller currents. For example, idealists may be grouped into those who start from the world as experienced as containing something of which the process of experiencing is a revelation, and others who discover in the temporal process of the mind's own thinking, feeling and acting the significance of human values. The first group tends toward an interpretation of the world in terms of unity and coherency; the second in terms of pluralism. The realists also admit of classification into two groups, first, those who desire to establish the existence of things independent of our knowing them; and second, those who attempt to analyze the contents of such presentations as are obtained through science.

Professor Muirhead has indicated in a brief summary the points concerning which contemporary British philosophers may be said to be in agreement. First of all, the old controversy between realism and subjective idealism is past, and as the late Professor James Ward put it, "The duality of experience as involving both a subject and an object, an *experiens* and an *expertum*, is no longer questioned by any competent thinker." Muirhead describes the starting-point of all recent British philosophy as the belief that knowledge is in some way an immediate revelation of a reality external to the knowing activity itself. In the second place the old controversy between spiritualism and materialism is a thing of the past. There is much more treasure in the universe than that to which we can obtain access by the key of mechanism. Thirdly, the editor discerns a growing recognition in contemporary thinking of an urge or *nisus* in Nature, to advance towards higher levels. Professor Lloyd Morgan's theory of "Emergent Evolution" is the most recent expression of that tendency. A fourth tendency that is noted is a remarkable unanimity, even among thinkers otherwise widely apart, in recognizing that there are 'trans-social' as well as 'trans-individual' values. There is wide divergence as to the interpretation of truth, goodness and beauty. Yet all are persuaded of the need to conserve those values which are expressed in social types. This is growing partially out of the wider interpretation of experience as including much more than sense-perception. Thus there is a growing recognition of the worth of religion. We are indeed working out a new philosophical vindication of religion from the functional point of view.

The Journal of Philosophical Studies.

It will be of great interest to the philosophical world to hear of a new journal that has been inaugurated by the British Institute of Philosophical Studies, called the Journal of Philosophical Studies. Its first number appeared in January, and anyone who has seen it is bound to rank it among the foremost philosophical journals of the day.

It aims as it itself tells us "to satisfy the need felt by many for a periodical which by means of articles and reviews, will bring them into contact with leading

exponents of the various branches of Philosophy." In order to do this, it publishes articles from the leaders of thought in Philosophy, summarises lectures given at the British Institute of Philosophical Studies, gives an account of what is being done today in the different fields of Philosophy, reviews the latest books and journals, and indicates in general the new books, and the articles in Philosophical journals, that demand special attention.

What will be welcomed as a special attraction of this new journal is that it aims at avoiding technicalities and at reaching the well-informed and intelligent lay student of Philosophy. It believes that there is an increasing number of thoughtful people in every walk of life turning wistfully to Philosophy for light on some of the problems with which modern civilization is beset—men of affairs, members of the learned societies and of the professions, representatives of art, literature, science, commerce and industry, and it seeks to make Philosophy intelligible to them all. At the same time it recognises that a Journal of Philosophy would be failing in its complete function if it did not welcome original contributions to any of the great themes with which Philosophy deals. It intends therefore to include, in addition, articles which may be of special interest to the expert, and at the same time stimulating to the learner.

The subjects with which it proposes to deal should make a universal appeal—Ethics and Social Philosophy, the Philosophy of Law and of the Sciences, of the Fine Arts, and of Religion, as well as with Logic, Psychology and Metaphysics.

Among the contributors of articles to the first number are Prof. S. Alexander on Art and Science, Prof. J. Arthur Thomson on different kinds of Evolution, and Prof. J. S. Mackenzie on the present outlook in Social Philosophy. It is edited by Sydney E. Hooper with the assistance of men like J. Arthur Thomson, J. H. Muirhead, B. Russell, G. F. Stout and A. E. Taylor. It costs 3 sh. 6 d. a copy, the annual subscription being 14 s. post free. It is published once a quarter by Macmillan & Co., and may be had from them or through any bookseller.

Political Theory and the General Strike.

The recent General Strike in England has given rise to several important problems of great interest to students of constitutional history and political science, while it has brought before the general public issues of considerable significance which have been under discussion amongst the theorists for some years past. It may be worth while to note some of these problems and the solutions which have been propounded to them.

The two main problems involved are the nature and functions of the modern state and the powers and rights of societies or groups which exist within the state. The most usual line of argument, the development of which may be traced through Hobbes, Locke, Rousseau and T. H. Green, has been to say that while the state rests finally on the consent of the citizens, which consent has been formally described as a general will, yet within the state there must also be a definite person or body of persons who are invested with indefinite, perhaps unlimited powers which we call sovereign. Though the wide powers which constitute sovereignty ultimately

depend for their force on the general will, yet for the carrying out of the affairs of the nation the governing body (or legal sovereign as defined by Austin) must be entrusted with such power as to make it appear despotic or absolute. In defence of this it has been urged that the state needs such power to defend the citizen or body of citizens against any particular body of citizens who desire to coerce the nation into any particular course of action; in short, the state represents the general interests of the body of citizens as opposed to particular or sectional interests. Further the safeguard against the abuse of such large power has lain in the principle of representative government. Whatever parliament or the ministers may do, they will be judged at the next general election, as well as by public opinion voiced in the press.

This theory has been subjected recently to severe criticism, in England and France and America, the criticisms being made both on questions of theory and of fact. The origin of the criticisms has been very varied. There was the discussion in Germany in the last century amongst the jurists as to the nature of corporate or legal personality and it was held by many great scholars (including the greatest of English legal historians, Maitland) that corporations or associations within the state possessed power and authority which they did not derive from any legal grant or concession. Churches, trade unions and other societies were to be considered as autonomous bodies, possessing corporate personality (at any rate, in a legal sense) and having power within the declared limits of their aims and objects to decide their own affairs, without interference from the law-courts. These doctrines were eagerly seized upon by certain churchmen and by others who were anxious to effect a reformation of society through the trade unions.

From different motives the argument was carried further, especially in France. The 19th century anarchists like Bakunin and Kropotkin had attacked the coercive power of the state and declared for a society in which all individuals and groups acted freely without any coercion from a superior authority. This doctrine, somewhat abstract and difficult to visualise, was made practical politics by the French Syndicalists who desired to transform society into a series of loosely connected syndicates (or trade unions controlling industry) which were not controlled by any central authority like the state. This condition of affairs was to be achieved not by parliamentary or political methods but by industrial warfare in which the weapons were strikes and sabotage. Syndicalism is a revolt by socialists against that form of state socialism which lays most stress on the interests of the consumer; to the syndicalists the preponderant interest should be that of the producer.

In England the socialists had been for the most collectivists and Mr. Sidney Webb and his Fabian friends conjured up visions of a time when Whitehall and its methods should rule in every department of national life. Latterly this vision has failed to allure and the discontented have sought more pleasing prospects. The result has been the guild socialist programme of Mr. G. D. H. Cole and others. The guild socialists take the first part of their name from the mediaeval guilds in which they profess to find their ideals for industry. They have a profound distrust of any all-powerful central authority like parliament and therefore parliament

should be limited to political affairs while a separate autonomous parliament of industry would be in charge of the economic affairs of the nation. Each industry would be autonomous, being governed by its own parliament of elected representatives (of which the present trade unions would be the nuclei) and these separate parliaments would elect to the National Parliament of industry. The doctrine of sovereignty is denied, and no careful provision is made for possible clashes between the two national parliaments. The approach to this desired state of society is to be made by educating the trade unions up to their responsibilities, by experiments like the London Building Guild, and by some political action.

On the theoretical side these group anarchists (if the expression may be allowed) have had their views expressed by Duguit and others in France, by H. J. Laski in America and England. The theorists have concentrated on attacking the doctrine of sovereignty, by pointing out that, historically, unlimited sovereign power has not been the undisputed possession of the state and that groups within the state have in the past successfully defied the state and asserted their autonomy. Groups like the trade unions have sprung up despite the attempt of the state to suppress them, and such groups possess a personality or an organic unity at least as real as that of the state itself. This theory has had a peculiarly attractive appeal to such churchmen as claim an authority for their church which goes beyond the merely natural and national sanctions which are claimed for the state.

Theorising of this kind may well appear remote from the late General Strike, yet it is a philosophy of this character which lies behind it. For the general strike was an attempt by the trade unions to assert or to obtain for themselves the final right to control the conditions of the workers. It might well have attained the dimensions of a revolution leading to the establishment of something like Mr. Cole's parliament of industry. It looks indeed like an attempt to gain the coercive power which hitherto has been the peculiar property of parliament as sovereign.

This attempt had some justification behind it both in its immediate aim, to maintain the miner's standard of living, and in the tendency shown by Parliament, as in the Trade Disputes Act, to allow to groups within the state something like autonomy and freedom from legal interference. This tendency is only a recognition of the large part which economic, religious and other groups, have come to play in national life, and the privileges granted them are meant as a means of increasing their contribution to national well-being. But, for the proper coordination of group life, for the protection of the general well-being against particular interests, for the representation of national ideals and interests as a whole, the state as expressed in parliament has a necessary and important part to play. Moreover, if this duty is to be carried out thoroughly, then the assumption or attribution to the state of something like sovereign power is necessary. That such power should be controlled by an educated democracy is equally necessary, since it is easy in such a crisis as a General Strike to throw doubts on the sincerity of a government which professes to act on behalf of the nation at large.

The General Strike, after much loose talk in the text books and in the newspapers, has at last been tried. It has tested a proposed method of industrial reform

and it has apparently failed. It has also been a test of certain political doctrines strongly advocated of recent years and here it has shewn the dangerous side to the emphasis placed on the rights of the group as against the authority of the state, which co-ordinates and adjusts the rights and powers of the varied groups within it. Ultimately individuals and groups of men do depend for their existence on the state, which guarantees to them rights and also imposes upon them duties. Political organisation is still justified and those who assert the sovereignty of the group against the final authority of the state are likely to undermine the essential conditions of civilised life.

Dengue.

In the January-February number of the Philippine Journal of Science there is a description of an important investigation of the etiology of dengue fever. The disease is prevalent throughout the tropics and has been reported from a number of sub-tropical places. Its rate of spread in epidemic form is second only to that of influenza. In this investigation, experiments were carried out on sixty-four American soldier volunteers. In 111 biting experiments with infected females of *Stegomyia fasciata*, dengue was transmitted 47 times. All experiments with *Culex fatigans*, which was previously suspected, were negative. The virus is found to be present in the blood only during the first three days of the fever, and it requires at least eleven days to develop in the mosquito before it can be transmitted. Infected mosquitoes remain so during the rest of their lives but the infection is not passed on to their progeny. The organism responsible for the disease has not yet been definitely isolated but one of the most striking results of this investigation was to bring out the great similarity between dengue and yellow fever. The control measures suggested are (1) the reduction of the numbers of the incriminated mosquitoes in the affected area (2) the protection of patients for the first three days and nights by adequate mosquito-nets.

Ventilation.

Ventilation is a subject that has received a great deal of attention from medical men and from chemists and physicists, but only recently have the underlying principles become definitely known. It was at one time thought that the chief point consisted in a sufficient supply of oxygen. Experiment shows that even in the worst ventilated places there is a diminution of oxygen amounting to only 1 per cent while in many health-resorts the partial pressure of oxygen is, owing to altitude, 20 to 30 per cent below normal. Similarly, it has been found out that the amount of carbon-di-oxide never in any circumstance increases to a harmful extent. The normal 8 parts in 10,000 found in the open air may rise to 50 parts in extreme cases of bad ventilation, but men work for years in breweries where the air contains 100 to 200 parts and retain excellent health. Another idea that has long been held is that minute traces of organic poisons exhaled with the breath are the cause of the effects of bad ventilation. Careful experiments with animals and with men have shown definitely that once-breathed air is quite non-poisonous and has no deleterious effect on health, provided it is free from disease germs,

Statistics also show that workers in glue, bone and soap factories and even sewer-men are as healthy as other town workers although they are constantly breathing air containing much organic impurity. Modern research has shown that it is the physical and not the chemical state of the air that is important in ventilation. The body is continually doing work and producing heat and it is essential for its efficient working, and therefore for health, that this heat should be got rid of at the correct rate. If the temperature of the air is low, the heat will be largely radiated from the body but at higher temperatures or while doing heavy work much of the excess heat will be got rid of by the evaporation of sweat. The chief consideration in ventilation is not the freshness of the air so much as its cooling power. When the temperature is low little ventilation is necessary. If the temperature is high the cooling of the body will largely be brought about by evaporation of sweat and hence humidity is important; under these circumstances the keeping down of the humidity is the essential factor in ventilation. Dr. Leonard Hill has devised an instrument called the Kata-thermometer, which measures the cooling power of the air. The time taken for a thermometer with a large bulb of standard dimensions to cool from 100° to 95° is measured both when the bulb is dry and when it is kept wet by a muslin cover. From these measurements a number is calculated which represents the number of millicalories per square centimeter per second taken up by the air from the body; this is a measure of the cooling power of the air. Some years of use of this instrument in factories and workshops have shown that the results got by it agree with other types of observations and show a correspondence with the health of the workers. An account of a great deal of this work will be found in the Medical Research Council Special Reports Nos. 32, 52, 73 and 100. (H. M. Stationery Office).

Book Reviews

The Divine Society By W. G. Peck. London : Student Christian Movement, 1925. Pp. 272. 6s. net. Obtainable at Association Press, Calcutta.

The author, realizing as many thousands in the past have realized, that the efforts to divorce political and economic life from religion have resulted in confusion, suggests the ultimate outcome of such a policy, and offers the Christian faith as the only vital force capable of reconstructing society, especially in view of the chaos of the last decade.

Although prepared for the Student Christian Movement, the book is not written to capture the minds of students. Its language at times is so involved that the majority of students would put it aside as impossible.

The failure of a Christian Republic or Commonwealth in the early days of the Church, according to Mr. Peck does not seem to have been due to any fault in the theory of a close union of Church and State, but rather the sin of humanity.

The last chapter on "The Implications of the Church" closes with a statement that will bear repeating. "The vital need of this day is that Christian men shall understand the world implication of their faith and shall see that their religion is not a mild sedative for frayed nerves but that it is a terrific energy and a shining star."

The Silent Voice (Third Series) Anonymous. London : G. Bell and Sons, 1925. Pp. vii and 87. 2s.

The author of this little book is obviously somewhat of a mystic. The teachings which it contains are said to have been received during prayer and forthwith committed to record. The teacher is the living Christ, and the content deals with the days of his flesh, and with his teaching on various subjects of practical import in Christian experience. The teaching is thus given in the first person as though Christ were speaking. Doubtless some will find inspiration from the book, though there is little that is new from the standpoint of the student.

Homecraft and Mothercraft in India By C. E. Parsons, Madras : Christian Literature Society, 1925. Annas 12.

This is an admirable text book for girls in schools where vocational training can be introduced ; also a most useful handbook for any young house-keeper in Southern India, containing detailed information on every department of household management.

A Clean Heart or Lessons on Motherhood By R. West, Madras : Christian Literature Society, 1925. Annas 12.

This is a short story very simply and beautifully told in which the facts of motherhood and some fundamental rules of health and right living are given in a form that any Indian girl can understand.

College Notes

THE COMMENCEMENT OF THE SUMMER VACATION saw several changes in the College Staff. While Mr. Ross, Dr. Woodburne, Mr. Anderson and Mr. Matthews went home on furlough at the end of March, Mr. Corley and Mr. Campbell returned from furlough. We welcome with pleasure the two new Professors who joined the staff of the College at the beginning of this term. The Rev. F. J. Simon, the new Professor of Physics, is a distinguished graduate of Glasgow University and was assistant to the Professor of Physics in the Royal Technical College of Glasgow. Mr. B. E. Cornelius, the new Professor of Philosophy, is an old boy of this institution who proceeded to America for post graduate study in 1919. He took the B. D. degree in 1922, and won the travelling fellowship of the Hartford Seminary. After taking the Ph.D. degree of the Edinburgh University he served for a year as Professor of Philosophy in the Hislop College, Nagpur. There were also a few changes in the staff of the English and Science departments. Mr. Sargunam, Lecturer in English, resigned in June on accepting the Headmastership of the London Mission High School, Coimbatore and Mr. A. C. Subramaniam was appointed in his place. Mr. J. D. Chelliah, Demonstrator in Physics, left for the American College, Madura as Lecturer and Mr. S. S. Lakshmiratan has taken his place. Mr. S. Krishnaswamy was appointed as Demonstrator in Chemistry in the place vacated by Mr. Lakshmiratan. Mr. T. B. Ninan, Assistant Lecturer in Physics left for Alwaye College and Mr. N. S. Subba Rao was promoted as Assistant Lecturer. Mr. Kuruvilla Jacob was appointed as Demonstrator in Chemistry in the place of Mr. Subba Rao.

The news of the retirement of Mr. Mackenzie who went home on furlough in April 1925 will be received with keen regret. During the five years Mr. Mackenzie was a member of the staff he thoroughly identified himself with the aims and traditions of this institution. A good disciplinarian, students in genuine difficulties found in Mr. Mackenzie a sympathetic professor. Mr. Mackenzie as the Bursar of the College did much to regulate College finance, especially hostel finance. Quite on the heels of the retirement of Mr. Mackenzie came the announcement that Dr. Moffat who has been Professor of Physics for the last 34 years was also retiring from College service. The news provided the occasion for demonstrating the esteem of his students and the appreciation of the public of his great services to this Presidency. For during his stay in Madras Dr. Moffat was also prominently associated with various social reform movements in this city. Dr. and Mrs. Moffat are not leaving India now, but at the request of the management of the Alwaye College Dr. Moffat postponed his departure and agreed to organise the Science Department of that College. The following is the account of the farewell given to him by the students and public of Madras.

On Tuesday, March 16, the students of the College met in the College Hall to bid farewell to Dr. Moffat and to present a portrait of him to the College. The

Hon'ble Khan Bahadur Mahomed Usman presided, and addresses were presented by Mr. Achuthan Nair on behalf of the students of the Physics and Mathematics Departments and by Mr. R. S. Mani in the name of the Christian College Brotherhood of which Dr. Moffat had been President for over ten years. The addresses expressed appreciation of his unwearying efforts for the good of his students and the people beyond the walls of the College and of his sympathy with Indian aspirations.

In thanking the students for their generous tribute Dr. Moffat expressed himself as particularly touched by the fact that this expression of regard should come from the present students of the College, since he had been unable to do much for them during the past year beyond his College work. He recalled the very intimate personal relationship which the students in successive years had maintained with Mrs. Moffat and himself. This had been a source of great happiness to them both, and the social and temperance work to which reference had been made had also brought its own reward in the friendship which he had enjoyed with fellow workers in the city and throughout the Presidency.

To teach such a subject as Physics had been a great privilege, for it was of perennial interest. It was about the time when he himself became a professor that Hertz succeeded in demonstrating the propagation of electricity through space, as Clerk Maxwell had predicted. Soon after that came the X rays, then the discovery of the activity of uranium and in a greater degree of radium, the transformations of that substance, the constitution of the atom, the existence of isotopes, the theory of relativity and its vindication by astronomers, and now more recently their minds were being entranced by the wonders of wireless telephony. It was not only, however, because of the marvels it disclosed and its applications in their daily life that Physics was a valuable part of the curriculum but also because it served as a means of educating mind and character. It was calculated to develop the love of truth for its own sake and the power of observing facts and weighing evidence in a dispassionate way. In this connection Dr. Moffat added that the work of the College in the formation of character was largely associated with the teaching of Scripture, and he considered it a great privilege to have taken part in this teaching. The Authorised Version of the Bible was the finest prose in the English language: it was like a beautiful casket conveying to them the great gift of God's grace in Jesus Christ.

In conclusion, Dr. Moffat asked the students to remember that their education did not end with their College days. Let them remain faithful throughout their lives to the methods and the principles which in the College they had been taught to follow. It was his prayer that they might enjoy the blessing of God and continued revelations of His wonderful loving kindness.

Speaking from the chair, Dr. Usman recalled the happy days he himself had spent as a student in the Madras Christian College, his experience of the personal interest which Dr. Moffat took in his students and of his generous sympathy with them in their difficulties. The Professor was absolutely sincere in whatever he undertook, and his good work was not to be judged simply by what he had done in

the College. Dr. and Mrs. Moffat were so cordial in their relations with Indians that it was impossible to feel in their presence that they belonged to a different race. They had made the distinction between Indian and European disappear. The speaker had always been struck by Dr. Moffat's simplicity of disposition and the essential goodness of his nature. He had served successfully as a teacher and as one who had done a great deal to promote a better understanding between the different nationalities in India. Nothing would give the speaker greater pleasure than that Dr. and Mrs. Moffat should stay in this country after their retirement.

The portrait of Dr. Moffat, a three-quarter length oil painting, was then unveiled amidst applause.

In proposing vote of thanks Sir K. V. Reddi, also a former student of Dr. Moffat, paid a warm tribute to his worth and wished him many happy years of retirement. Dr. Moffat was enthroned in the hearts of his students, and it was the speaker's hope that, during his retirement, he would help on the political cause of the Indians by telling his fellow-countrymen that the Indians were not so bad as they were sometimes represented and that, though they did not love the bureaucracy, they loved such a Professor as Dr. Moffat had been.

ANOTHER FAREWELL FUNCTION WAS THE PUBLIC MEETING convened a fortnight later in the Anderson Hall under the auspices of the College Day Committee. There was a large gathering of friends and the Hon'ble Sir C. P. Ramaswami Aiyar, Law Member in the Madras Government, presided.

The Chairman said that his friendship with Dr. and Mrs. Moffat stretched over a long period of years. From the beginning of his acquaintance he had realised how genuine was their love for the people of this land. They drew no distinction between Europeans and Indians. It was ever their desire to adapt themselves to Indian conditions and to make their Indian friends feel at home in their company. The speaker did not believe in conversion—a man changing one religion for another; but the Moffats sought by example to bring others into the spiritual fold wherein their influence might be felt. Of such stuff were real missionaries made. He had not had the good fortune of being a student of the Christian College or of reading under Dr. Moffat. But they had worked in close association in the Senate and Syndicate of the Madras University, and whether one agreed with him or disagreed, none could lose sight of that perfect optimism, that transparent simplicity of manners and great sincerity which were his abiding characteristics. They all respected him as a true educationist, ever trying to do the best for India and her young men. Referring to Mrs. Moffat Sir Ramaswami Aiyar spoke of her activities in giving relief to the wounded during the war, of her books, translated into the vernaculars and widely read, and of her tenderness and sympathy for the poor and downtrodden. Dr. and Mrs. Moffat richly deserved rest in their own home after their labours in India but the speaker hoped that they would never forget India and her needs and that their thoughts and blessings would always be with her sons.

The meeting was next addressed by the Hon'ble Mr. V. Ramadoss, member of the Council of State, who claimed to belong to the first batch of Dr. Moffat's students.

He remarked that what struck him most was Dr. Moffat's simplicity of life and his genuine love for truth, and interest in scientific knowledge. He himself still cherished the high ideals which Dr. Moffat had instilled into his mind, and he wished Dr. and Mrs. Moffat long life and prosperity.

As a representative of Dr. Moffat's recent students Mr. Chandramouli voiced another tribute of appreciation and goodwill, and Mr. O. Rajavelu Chetty, on behalf of the Temperance Association, recounted the services which had been rendered by Dr. Moffat and which made his retirement a great loss to the public life of Madras.

Sir T. Sadasiva Aiyar, Retired Judge of the High Court, referred to Dr. Moffat's activities in connection with the temperance movement and expressed his admiration of the worth of Dr. and Mrs. Moffat, who loved mankind without any distinction of race, colour or creed. He joined in the hope that they would work for India after retirement.

On rising to reply, Dr. Moffat said that after the speeches to which they all listened he felt some embarrassment in bidding good-bye to his friends in Madras. He thanked the speakers for their kind words regarding his wife and himself. Some people talked of India as being a land of regrets, but to him and Mrs. Moffat the very thought of leaving India was a cause of regret. They regarded India as their own home and looked forward to leaving it with very great regret. In past they felt as if it were a case not of going home but of leaving their home. They considered themselves very fortunate in the experience they had had during their years in Madras. It had been their privilege to count many Indians their friends, men such as the late Mr. V. Krishnaswami Aiyar and Dr. T. M. Nair who made them love India. Dr. Moffat next referred to his work in the College. It had been indeed a great privilege to have been associated with a man of such intellectual ability and charm of personality as Dr. Miller. In his own humble way he had been working for the educational advancement of India, and he could never forget the debt he owed to his wife who had always helped him in his endeavours.

The meeting terminated with a vote of thanks proposed by Mr. K. Sanjiva Kamath.

THE INTER-COLLEGE SPORTS were held on March 13th. This was rather too late in the university year, for the shadow of impending examinations was already beginning to fall and the strain and pressure of work made adequate training impossible.

The Travancore Shield which is awarded to the College gaining most points, was won with twenty-two points by the Medical College. Our College tied for second place with the Presidency College making sixteen points which were gained as follows :—

Cricket Ball	...	...	...	Second, Durairaj.
Hurdles	...	...	...	First, G. Mathew.
Shot	...	...	...	First, Durairaj.
			...	Second, Kanakadri.
High Jump	...	...	...	First, G. Mathew.
Relay	...	...	...	Second.
Tug	...	...	...	Third.

Grateful acknowledgments are due to Mr. C. K. Krishnaswamy, who as Honorary Secretary of the Association has done so much this year for inter-collegiate athletics.

THE REPORT OF THE COLLEGE COUNCIL for 1925 opens with an expression of satisfaction at the few changes in the large staff of the College. There have been additions to the teaching staff and temporary absences on furlough or short leave, but only three departures, one of these being that of a member who did not hold a permanent appointment. The results of the University examinations were very satisfactory. Evidently a curriculum which is not purely literary is making a distinct appeal to a large body of students. At the same time it is perfectly clear that not a few of those who press for a science course would be well advised to adopt lines of study presented by the College which, while not giving instruction in physical and natural science, are none the less scientific in their method of treatment and their mental training.

The financial position of the College gave considerable anxiety to the Council and on this point the report makes the following observations :—

The expenditure incurred in maintaining the College during the year under review amounted to Rs. 2,68,427-10-0. The income amounted to Rs. 2,50,687-2-3 of which Rs. 55,971-1-5 was received in Home Grants. Thus the debit balance on the year's working was, apart from Home Grants, Rs. 73,711-9-2 or, with Home Grants, Rs. 17,740-7-9. The deficit anticipated in the Budget for the year was diminished by one-half, mainly owing to the postponement of the appointment of the Professor of Philology and the Professor of Zoology and to other savings on the professorial staff.

A comparison with the figures of the previous year shows that the total expenditure increased by about Rs. 7,000. There was decreased expenditure under certain heads, a decrease of about Rs. 4,600 on Professors' salaries and Rs. 2,000 on repairs. But under other heads expenditure was higher in this than in the previous year, the most noticeable increases in expenditure being about Rs. 5,000 on passages, Rs. 2,000 on library staff, clerks and servants and over Rs. 4,000 on science apparatus and chemicals. On the income side there was an increase of nearly Rs. 5,000 in fees but a decrease in Government Grant of over Rs. 8,000 and in the Home contributions of about Rs. 4,700. The decrease in Government Grant is due partly to the fact that no grant was sanctioned for science materials upon applications in the official year 1924-25 and partly to the fact that a grant of Rs. 2,575 on the school and an additional grant of Rs. 1,800 on the College were received after the close of the financial year. The decrease in Home grants is due to the enhancement of last year's receipts by the inclusion of a sum of Rs. 2,145 due for the year previous, and the diminution of receipts for the year under review by the payment of one contribution of Rs. 2,500 after the close of the financial year, and therefore signifies no actual decrease in Home support. The Association General Account opened with a credit balance of Rs. 22,849 and closed with a balance of Rs. 5,108-8-3 after the transfer of Rs. 73,711-9-2 to the institution and College Account. The Council decided to discontinue the practice of carrying forward a credit balance in this account while there were large debit balances in other accounts such as the College Park Hostel Building Account and Malabar Christian College Account, since this practice was apt to produce an erroneous impression. The balance of Rs. 5,108-8-3 was therefore transferred to liquidate the debit on the College Park Hostel Building Account.

The Council view the financial position of the College with considerable anxiety. The fee income is well maintained, and the grants from Home continue to show the same generosity

as in the past years. But the inadequacy of the grant from Government is creating a situation which imperils the financial stability of the College. While thanking the Government for the support received, the Council feel constrained to point out that the measure of support from the Government is annually Rs. 20,000 below what the Council has reason to expect on the basis of the grant-in-aid code.

GIFTS TO THE COOPER FUND were received during the year under review but the present income of the fund is altogether insufficient to meet the many pressing claims upon it.

The Report records the Council's gratitude for two anonymous gifts to the Cooper Fund of Rs. 500 and £100 respectively and a gift from Mr. J. R. M. Wedderburn of £30. The anonymous donor of Rs. 1,500 describes his gift as "from an old member of the Fenn Hostel in grateful memory of the labours of the six Superintendents, Dr. Skinner, Dr. Pittendrigh, Dr. Meston, Mr. Anderson, Mr. Crawford and Mr. Macartney, for the welfare and happiness of the hostel members while in the hostel, and for their right preparation for life's duties and responsibilities."

THE MALABAR CHRISTIAN COLLEGE continued to make good progress under the able administration of the Rev F. N. Askwith, but as the following excerpt shows, the financial responsibility entailed is a grave addition to the Council's burdens.

It is now six years since the Council with the approval of the Governing Board assumed responsibility for what was then known as the Basel Mission College. The motive for so doing was, by providing a management for the College which would satisfy the requirements of the Government, to maintain intact this important centre of Christian education and influence. It is not, and never was, the purpose of the Council to remain in permanent control. The original period for which in 1919 they assumed responsibility was three years. This period has been extended solely because no other stable and satisfactory management could be found. The Rev. F. N. Askwith, of whose able administration the Council would again record their grateful appreciation, has consented to extend his term of service to the close of the academic year 1926-27. The contributions from Home and from the National Missionary Council have never been sufficient to meet the necessary expenditure, with the result that there is now a debit balance of Rs. 17,633-15-11 on the Malabar Christian College Account. The Council cannot contemplate any extension of its financial responsibility beyond the close of the academic year 1926-27. They are, however, hopeful that before the time at which they must relinquish all financial responsibility, arrangements may be made to hand the college over to a management which will be able to bear the financial burden itself, and to administer the college either with or without the support and advice of the Council of the Madras Christian College.

THE SERVICES IN COLLEGE CHURCH on Sundays during the College terms were maintained throughout the year. A departure was made in reserving the eastern half of the building for the use of students, and the students responded by attending in somewhat larger numbers. Efforts have also been made to secure more student co-operation in connection with ushering, with satisfactory results.

THE HOSTELS CONTINUED TO BE TAKEN advantage of by students and attention is drawn to the growth of a distinct inter-hostel spirit.

In the life of the hostels throughout the year the conspicuous feature has been an entire absence of those jolts and jars which often temporarily upset the ordinary smooth working of

such institutions. And not only has a fine spirit of good fellowship been manifest within each hostel, but further progress has been made with the development of closer inter-hostel relations. The moonlight inter-hostel feast on the terrace of College House, instituted in the previous year, was once again provided in the month of March, and was so well appreciated and so widely patronised by members of all the hostels that it bids fair to become an annual function. The Inter-Hostel Football Tournament, instituted by the First Students' Home last year, has again played its part in promoting the spirit of friendly emulation. As a means of promoting the same end in another field than that of athletics, an Inter-Hostel Debating Society was founded, and although various circumstances conspired to interfere with its contemplated program, it promises to become an important factor in the common life of the hostels.

REGARDING THE COLLEGE MAGAZINE the Report says that an effort was made to render it more attractive by publishing pictures of old boys of the College who occupy positions of eminence in the Presidency. An increasing interest in the Magazine is perceptible since the introduction of the practice of publishing a student's edition. The College Societies made their contribution to the life of the College, although in a less degree than is desirable. During the year the use made of the library distinctly increased. The Athletic Club, Football, Hockey, Tennis and Cricket, all functioned with considerable vigour, as the following remarks indicate.

Cricket had for some years been in abeyance, but the club was re-organized, and in spite of the special difficulties in the game itself and in the cost of it, it had what for a beginning may be considered a successful season. The number of students taking some part in the athletic life of the College though not as great as could be desired, was nevertheless satisfactory. As last year, about twenty per cent of the college shared in one or other of our athletic activities. The College ground, the whole of which last year was made fit for play, has improved in condition. The sports were held on the afternoon of Commemoration Day—Friday 23rd January. Competition for the championship, won by H. B. Phillips, was very keen, and the standard of performance distinctly good. But more truly gratifying than feats of individual excellence were the signs of a developing spirit of team-work, and corporate loyalty, which were visible in such athletic contests as class relay-races and interclass and inter-hostel football matches.

THE COLLEGE COMPANY OF THE MADRAS UNIVERSITY Training Corps shared during the year in the all-round improvement of the Madras Corps in efficiency and discipline and the keenness shown by the recruits augurs well for the maintenance of the good record which the corps has to its credit.

The Report concludes as follows :—

The year 1925, as the preceding paragraphs have shown, has not been devoid of anxieties, but it has none the less brought to the College many grounds for encouragement and satisfaction. The anxieties were in large measure due to that financial stringency which was by no means confined to the College. But even these anxieties were not wholly unrelieved. Strict economy and the hearty co-operation of the staff made it possible for the accounts of the year to close more favourably than the Council had dared to hope when the year began. And good cheer came from the lips of His Excellency the Governor when in the course of his speech at the Prize-Giving he gave the welcome assurance that Government would not allow the life of the College which had rendered such excellent work to the cause of education to be imperilled for financial considerations. Still no educational institution at the present day can feel the

lack of money without feeling also the very severe limits that are set on the appointments to a staff which has tutorial as well as lecturing duties, on the time that is available for the personal contact between the members of the staff and the students, on the additions which can be made to a library in ever increasing use, and on the renewals of scientific equipment demanded by a largely augmented body of science students. But against the anxieties which have arisen from the financial situation have to be set considerations which dispel fear and stir courage. For one thing, amid the changes which take place in the staff of the college, changes which with the lapse of time are inevitable though fortunately limited in number, it is clear that the college is able to command the services of those who both from India and from the West are prepared to bring to it distinguished academical attainment and high personal qualifications. For another thing, the spirit of the students as it has shown itself in the class-rooms, in the hostels, on the playing field, in camp, in college services, and in friendly relations, has been such as to inspire gratitude for the growth in corporate life, in initiative, in sense of responsibility, in thoughtfulness, and in manliness which it has revealed. And for a third thing, the undiminished pressure for admission, and the eager desire of old boys from every part of the Presidency to have their sons enrolled as members of their old college, make it abundantly clear that a confidence is reposed in the college by students and parents which evokes the deepest thankfulness. And this thankfulness is all the greater because care is taken to impress upon very one who applies for admission to the college that in it a distinct type of education is imparted, so that if that type does not commend itself to him or his parents a college of a type more in harmony with their ideals may be selected. The contribution which the college makes to the education of the Presidency is the provision of a sound Christian and general education; an education in which Christian teaching is an integral part, so that intellect may be stimulated, affections refined, conscience quickened, and character moulded, by contact with Him who is the Way, the Truth, and the Life. And because the college has been enabled during another year to make this contribution to the education of South India, and in doing it to receive such evident tokens of confidence, the Council feel that they have every reason to thank God, to take courage, and to go forward.

At the end of the year Mr. Mariasusai retired from the service of the College after 26 years' work in it, first as writer to the Principal, and then as Superintendent of the College buildings. His interests were wholly identified with those of the College, and the Report includes a word of thanks to him for his years of quiet and steady work.

WE CONTINUE TO RECEIVE GOOD NEWS of our two lecturers who are on study leave. Mr. Manavala Ramanujam has joined the Imperial College of Science as a Research student, and he is working under Prof. E. W. MacBride. He is carrying on investigations on the development of the vertebral column in certain teleostean fishes. Our readers will be glad to hear that he has been recently elected a Fellow of the Royal Microscopical Society. Mr. Moses is hard at work in the University of Liverpool.

THE STUDENT CHRISTIAN ASSOCIATION begins the new year with two of our old boys in its secretarial ranks. Mr. S. S. William, who passed the recent B. A. Degree Examination, has taken up the duties of secretary within the city of Madras. Mr. Cotelingam who has taken the B. D. Degree of Serampore, is Secretary for the presidency outside the city. He is making Trivandrum his headquarters. We wish both of them Godspeed in the work on which they have entered.

DURING THE VACATION A PARTY OF STUDENTS from the college accompanied by Mr. Barnes made a short tour in Mysore. The excursion was one of the activities of the Brotherhood, and although it was not possible to go till the middle of April when most students had left Madras, the party numbered eighteen. They left Madras on April 12th, and first went to Marikuppam which is on the Kolar Gold Fields Line which branches from the Bangalore Main Line at Bowringpet. After signing documents holding the company harmless in case of accident, the descent was made under the guidance of an old Cumberland miner and another of Italian nationality. The jovial and homely characters of these two men greatly added to the pleasure of this expedition. The company had very kindly made special arrangements so that both the mines and the surface works could be seen under favourable conditions. The party were lowered in an iron cage to a depth of about 4,000 ft. with great speed and then went down several thousand feet more in a truck lowered by a cable over rails at a very steep angle. The mines are not lit up and so the party had to scramble candle-in-hand through some miles of galleries in the intensely hard quartz rock examining the chutes, "pig-stys", rock-drills, trolley system and other details of the getting of the gold-bearing rock. The mines go well over a mile beneath the surface and at this depth it is so oppressively hot that a strong blast of air has to be sent down by pipes to the places where work is going on. There are galleries on no less than seventy-two levels about a hundred feet apart and there are passages leading for about seven miles from the foot of the shaft. In the afternoon the stamping-mills, cyanide plant and melting furnaces were examined and the manager was kind enough to show and explain a small museum of interesting specimens connected with the mineralogy and chemistry of gold extraction. The night was spent in the train travelling to Mysore City which was reached in the early morning. A very pleasant upper room in a large chuttram was put at the disposal of the party and was their headquarters for several days. During the morning the Zoo was visited and most had their first sight of polar bears and giraffes. In the evening a pilgrimage was made up the 1,100 steps to the top of Chamandi Hill. There was a beautiful sunset and at dusk the temple at the summit, the winding path up the hill and the whole of the city below were lit up by electric light, the Maharaja's Palace in the centre being covered with red lights; it was a very striking spectacle. The next day was spent at Seringapatam visiting the Water Gate, the remarkable De Haviland swinging bridge, the dungeons, Tipu's Tomb and the Daria Dowlat. Next morning an excursion was made to the Kallambadi Dam, where some went out boating. In the evening the Jagan Mohan Palace was visited and great interest was aroused by the carvings, pictures and curiosities. The same night the party took train for Bangalore. Here two days were spent seeing the Lal Bagh, museums and other sights. The weather was exceedingly hot during the tour and Mysore was suffering badly from drought, which made the stay at Bangalore less pleasant than it might have been, but it was felt by all that the trip had been very well worth while.

The following is the list of preachers at the College Church Service during the first term of 1926-27 :—

July 1—Rev. W. Meston.
11—F. W. Henderson, Esq.
18—F. E. Corley, Esq.
25—Rev. L. P. Larsen.
Aug 1—Rev. W. L. Campbell.
1—S. J. Theodore, Esq.
15—E. J. Bingle, Esq.
22—Rev. A. G. Hogg.
29—Rev. J. O. Cochran.
Sept. 5—Rev. A. J. Boyd.

Madras Christian Col.

1925-26

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