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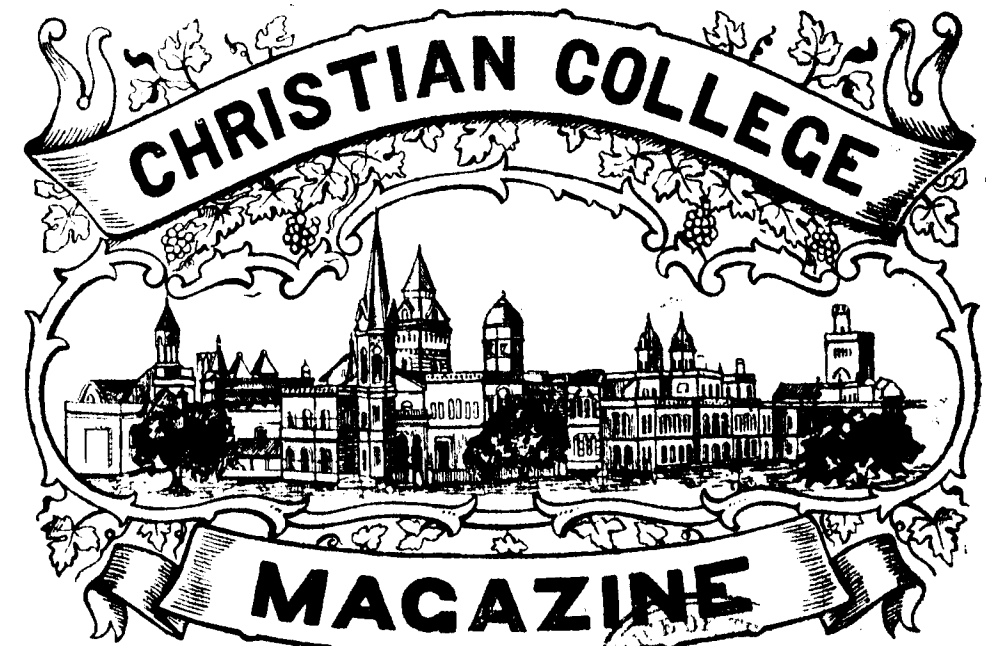
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THE MADRAS

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

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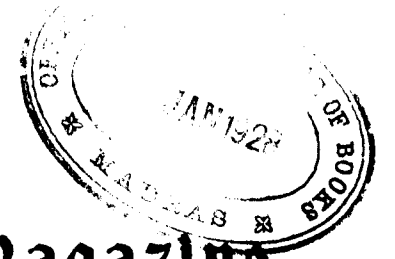


THE HON'BLE MR. JUSTICE
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THE HON'BLE MR. JUSTICE
M. VENKATASUBBA RAO, B.A., B.L.

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Along the Ao Naga Trails in Assam

FROM ancient times, when India's north-easternmost province figured only in sacred lore—as Vidharba, land of mystery and enchantment, where gods and supermen revelled in heroic exploits—Assam has been known as the 'Land of the River.' It is thus well named, for in secular as well as sacred history, it has been her river—the magnificent Brahmaputra—that has been the determining factor. Its name, meaning literally 'Son of God' denotes the reverence in which the stream is held. To the Hindu she ranks second to none of the rivers of Hindustan in sanctity, unless it be Mother Ganga. For centuries the river has carried on her broad breast the treasures of the province—tea, lac, teak wood, jute, elephants and silk—to world markets. And most important of all, the river has been responsible for that influx of immigrants that has made Assam famous for its cosmopolitanism. The river rises in the mountains of southern Tibet, and for hundreds of miles flows contentedly eastward, until, finding a break in her southern palisade, she suddenly changes her mind and turns westward, making a broad path through the heart of the Assam valley, and at last losing herself in the waters of Bengal's stormy Bay. At once divisive and unifying, she has changed the course of events in the history of many a race. For through the gap made by the impetuous river—even from before the days of the famous Chinese scholar and traveller, Huien Tsiang—have come from time to time migrant Mongolian peoples from farther Asia, to add their flavour to the composition of the life of a great province.

Following the course of the river, the Mongols pressed westward, and many of them even reached Bengal. All of them, sooner or later met that other tide of immigrants, Aryans from the West. The Aryans proved the stronger, shrewder, and better fitted to survive, and the peoples from Mongolian lands were either absorbed or driven back into the Himalayan foothills. But they stayed on the plains long enough to effect considerable fusion of blood. The descendants of these peoples now resident in the Eastern Assam foothills are to-day, in many cases, scarcely classifiable under the catagories of the anthropologists. The tract of land belonging to these peoples is designated on the maps as the Naga country.

There are many tribes there, many of them still in savage state, no outside influence having reached them to soften their mode of life, a mode so strange as to be strikingly illustrative of the adaptive powers of man in a new environment. There is no common language among them, nor traditions, and only those customs that might arise among any peoples under similar circumstances.

'The *Pioneer* of the twenty-fourth of March 1870, in treating of the agglomeration of tribes known by the generic name of Naga, states that philologists find in them direct descendants of the serpent races of the Vedic chronicle; history, less imaginative, knows them as "Nagas" or "naked savages," who disturbed the borders of the Ahom kings.

'Captain Butler, one of the earliest agents of the British Government in this territory, writes that the term "Naga" is derived from the Bengali word "nangta" or the Hindustani word "nanga" meaning "naked," "crude," "barbarous," while another theory suggests the Kachari word "nanga" meaning "a young warrior" . . .

'Another theory, while admitting that the origin of the word is unknown, supposes it to have come from the Sanskrit and that it was applied in derision to the people because of their paucity of clothing.'

Keane, another authority on Mongoloid peoples, concludes that these people are not pure Mongols, but have considerable Caucasian admixture. To quote him: 'in central Asia . . . the Mongols have been in close contact with Caucasian peoples since the New Stone Age and here intermediate types have been developed, by which an almost unbroken transition has been brought about between the yellow and white races.' It is well known, of course, that there were many Caucasian divisions of people in south-eastern Asia even in prehistoric times, and that these formed the vanguard of many migrations that began to radiate in many directions from the plateau of Tibet. The Khmers of Cambodia represent one wing of the movement south, and Caucasian characteristics are found among many other aboriginal peoples of the borderlands of India, Indo-China and Tibet.

Quite likely this last theory is the one approaching the truth most closely, and those early immigrants were of mixed Caucasian and Mongolian stock, and their contact with the people of the Indian plains added still another element to the makeup of their racial strain. Forced back into their hills after that rude contact, they worked out for themselves an order of things adapted to the new circumstances of their lives.

They are a shrewd people and honourable in their outlook on life. They possess sunny dispositions and their philosophies of life, while not deep, have developed a practical sturdiness of character admirable even in the savage. The rigours of their environment have made them industrious, and their isolation has wrought in two ways, it has increased their independence, and also it has kept them from the good ways of progress they might have learned from their plains' neighbours.

The days of slavery and headhunting are practically over in the nearer tribes. Civilization and Christianity are developing these people into good citizens of a great empire. It was to see this marvel that I fared forth into the Ao Naga

country, changes introduced into a savage society by the agents of a Christian government and their colleagues, the missionaries of the Christian gospel.

A three days journey from the railroad by horseback brings one to Impur the mission station in the heart of the Ao Naga hills. As we alighted from the train that morning we were met by thirty-one Ao Naga men with bobbed heads and flashing smiles. They had come to carry our luggage into their own world beyond the intervening hills. We could not call them 'coolies,' for that word has a derogatory sense not in the least applicable to these fine fellows. They were Christian men come from the interior villages. Every year the ruling Christian body—that might be likened to a presbytery—assigns a certain number of carriers from their own numbers for each missionary. Non-Christian carriers are not dependable. We were to be the guests of the missionaries, and the carriers lifted the loads with a cheerfulness that was positively charming. We realized at once that they were gentlemen.

The more picky ones among us wished they had worn more clothing—for one can scarcely call a string belt and an apron clothing—but as we climbed and unclimbed their crazy hills, we appreciated the good sense of disposing with as much impedimenta as possible on the trail. They wore strings and strings of beads. I was interested in the things considered ornamental in ears in that country, ears pierced with great holes in two or three places. Red yarn, tufts of white cotton, carved bone pins, brass wire, chicken feathers dyed red, flowers, cubical lumps of quartz and even safety pins are on my list.

The coolies spent some time shifting the luggage to fit the conical baskets, which they carry on their backs supported by a strap across their foreheads, so we had a good start of them on our journey.

They took the short cuts and in an hour or two we found them waiting for us by a stream. In the evening when we reached the Dak Bungalow we found they had arrived ahead of us. They go in single file and keep up a dog trot pace, chanting to the rhythm of their running. I tried to make out the tones and the words of the chant, and finally succeeded in reducing it to the three tones of the tonic scale, 'do-re-mi-re.' The tune was repeated over and over, some coming in on the 'do' with emphasis, and the rest singing the other tones. There were no words, only monosyllables that varied from time to time. The tune, too, varied and the pitch. It was cheering to hear them chanting thus on the trail above us. Especially reassuring it was as the early twilight of the jungle changed to darkness for we were a bit nervous with the thought of prowling tigers.

And once, as we cleared a hillock where we could see the last rays of the sun setting red, we heard the familiar strains of the old hymn 'Abide with me' from a higher hill-top, sung in beautiful harmony. We learned afterwards that there was a Christian village up there, and the singing had probably been done by cultivators on their way home from their daily toil in the fields. Thus were we made welcome in the Ao Naga Hills, where once savages had terrorized travellers from the plains.

The second day we climbed Khari Hill. It was very steep and the bridle paths were slippery because of recent rainfall. So we climbed the trail on foot mostly. At the top of the hill Miss G. from the Mission station nine miles farther on cheered us tremendously with the news that the Mission Rest House was only a little way down the other side of the hill. All morning we had travelled laboriously, without any rewarding vistas to rest us. In our impatience we decided to leave the easier bridle trails and take the more direct Naga paths. But they were precipitous, and we scrambled down almost headlong, suffering excruciating pains in our tenderfoot knees.

Then, from a little clearing came the sound of singing, and we saw a group of women and girls come out from Khari village to greet us. We sat down on some boulders and rested and I reflected that for the second time Ao land had welcomed us with a hymn. In the rest house we found a hot meal awaiting us, and baths. Then we lay crosswise the bamboo shelf that serves for bed and slept as only the weary sleep.

The house itself reminds one of a big basket, for the walls and floors are made of plaited bamboo splints. There is no ceiling. The roof is made of layers of palm leaves and thatch. The ridge pole is very high, and the eaves come almost to the ground on both sides, giving the house somewhat the appearance of a tent from the front. Inside it is much like the regulation Naga house. The front room extends across the width of the house. In the center of the floor is the cooking place—a square made by four beams, the enclosure filled with earth and made smooth by smearing with a mixture of clay, water and cow manure. The earth is for fireproofing. In the middle of the enclosure are three bricks to rest the kettle on. The Mission house is new and no cooking has ever been done there, so the place is sweet and clean. In the Naga houses the rooms are full of smoke, for there are no chimneys, and everything is covered with a coating of soot. But even that has its advantages, for the smoke keeps out the mosquitoes and sandflies of which there must be millions—judging from certain itching proofs I carried during my whole stay in the Ao country—and the soot makes the walls vermin proof. Above the stove hangs suspended from the ceiling a series of shelves on which are kept the utensils and tools of the home. Baskets holding the grain, and piles of firewood are ranged around the room against the walls. Rude stools take the place of chairs, and these are drawn up in a circle around the fire. On the walls hang the fishing tackle, nets, traps, etc. For beds the Naga uses a smoothed off tree trunk, one end left high to serve as a pillow. Or they sleep on mats on the floor. The blanket worn in the daytime is all the bedding they require.

Ao villages are located on the ridges of the hills. The Ao house is built with stilts at the back to adapt itself to the slope, and to give the livestock accommodation underneath. At the back is a wide verandah where much of the household work is done, such as drying rice and tobacco, seeding the cotton bolls, the spinning and the weaving. In front is a narrower verandah where they sit and smoke and talk idly as folks do everywhere after the day's work is done.

As I sat on the little front verandah of the Mission Rest house to write in my journal, I felt very far away from home. I was in a new world, the existence of which few travellers know, so well hidden is it behind its mountain barriers. Sheer in front of me rose Khari Hill. My companions were exploring. I had finished that earlier, when I went to the village below, down neck-breaking stone steps, and played the fool to amuse the naked brown kiddies. I was not lonesome, for there were plenty of folks around me, friendly folks doing their best to smother me in their efforts to satisfy their curiosity.

Directly in front of me stood an elderly woman smoking a bamboo pipe that looked like a 'corn-cob' one. She was dressed in a scanty, dark blue, red embroidered hand woven skirt, reaching from the armpits to just below the knees. The rest of her covering was purely decorative. She wore strings and strings of cornelian beads, large and roughly cut, interspersed in rather a bristling fashion with bugle shaped brass ornaments. Around her neck was a close fitting collar of glistening white bone circles with red bead centers. In her ears were cornelian spears. Her hair was smooth and slick with oil, and done up in a fantastic knot behind, held taut and stiff by the yards and yards of weaving thread she had wound around it. Such a coiffure must have taken hours to achieve.

Next her stood a younger woman, her skirt a dirty black. Suspended on her back in sort of a sling was a baby, who blinked indifferently out of his black slits of eyes as he surveyed me from the vantage point of his mother's shoulder. He had the haircut of his elders, a round bob, that looked as if it might have been effected by inverting a bowl over his head and neatly trimming away all the hair showing beneath it.

There were many children, dressed 'à la mode naturelle' and some in white cotton blankets. In the background hovered a group of girls, half grown. They wore shawls over their shoulders, so long as to almost hide their skirts. I have heard that young girls are very particular in matters of dress in Ao land, that is, as far as keeping covered is concerned. Only married women, who have given birth to a child, can go about with the chest and back exposed. In cold weather all don the blankets, sometimes two at a time, the white one covered by one of navy blue.

I learned another interesting thing about feminine clothes in Ao land; as in more cultured lands they mean more than a covering. Those initiated can tell the rank of a woman's husband by the kind of decoration or the style of her petticoat. The women of each separate sib have petticoats of distinct patterns differing in colour, stripe or design. Rich women have distinctive stripes and ornaments on their cloths, usually woven from dogs' hair, dyed red. When a man has given a certain number of feasts—the universal sign of wealth—to his village, his wife may add these distinctions to her skirt. When a woman marries she goes into another sib, but she always retains the characteristic cloth of her father's sib.

All the girls and women around me were tattooed. Only non-Christians, or those who have accepted the new faith late in life, are thus decorated. The men never tattoo. 'The women are tattooed on the face, arms, neck and legs. The

designs are all in broad, straight lines and are entirely destitute of the graceful figures which decorate some of the other Indian peoples. The embellishment on the face is confined to four vertical lines on the chin. On the breast there are several straight lines crossing each other so as to form diamond shaped enclosures. The legs are adorned with a cross gartering which gives the calves a checker board appearance. Just below the knee there is a broad band of black with some ornamental pyramids. The design varies according to the tribal division to which a woman belongs. There are two such divisions, the Mongsen and the Chongli. The pigment used is a resin like sap that oozes from a certain tree, the soot of which is mixed with strong rice beer. The tattooing process is an exceedingly painful one and is considered the most serious event in a girl's life. Sacrifices in the fashion of primitive animists are carried on before and during the operation. 'When a girl is to be tattooed a bamboo mat is placed on the ground on which she reclines. Several old women hold her while the operator plies her instruments. An instrument made of sharp thorns is struck with a stick to pierce the skin. This continues until the skin is in a pulpy condition, when the blood is wiped off and the mixture applied. The tattooing is usually done before a girl reaches puberty. In non-Christian communities not to be tattooed is a disgrace and greatly lessens a girl's chances to marry well. Only slaves are exempt. The women accept it as a part of their womanly duty. As in western lands, women in the Ao country are ready to suffer discomfort to follow the dictates of fashion as set by society.

Among the Aos, as in all savage society, woman is considered inferior to man. After she marries her tasks soon make a worn-out drudge of her, and she rapidly loses any good looks she may have had. Her position is very insecure if she is childless, and until her first baby comes she must be very careful of her appearance. Beauty is a rare thing among them, but a pair of muscular calves and the ability to work far outweighs a handsome face. The young girls are apt to be stocky and plump, but the older woman is usually thin, due, no doubt, to the gymnastics of her daily round, carrying wood from the jungle, and working in the fields, as well as the duties of rearing children and doing the tasks of the home. Morality is a loose term in this country. The young people do their own courting. Each new couple settles in a house of their own—a vast advantage over the plains people, where the joint family system demands that the sons bring their wives to their father's house to be under the domination of their mothers-in-law—but as soon as the wedding festivities are over, life settles into the hard routine of the married woman's lot.

Back of me stood a man wrapped in a blue blanket—the full dress costume of the hills—watching me most intently as I wrote. He was probably wondering what magic I was making with the little black stick that oozed a dark liquid as it moved over the paper. Other men stood off at a little distance talking about me, as I knew by the motions. I could only smile once in a while to show I was friendly, and at each smile, my friends crowded closer, until I was fairly stifled by the smell of their dirty bodies. For they are, without doubt, the dirtiest people I have ever seen. At first they were a little afraid of me. When

they found me harmless they brought me gifts of eggs and plantains. They seem to be a sunny race, like most hill peoples. It was hard to realize that had my coming been fifty years earlier my head would have been in peril. My hair is very long, and on account of its auburn hue, would have made a striking ornament to hang from the shield of a Naga brave. If he had been after a trophy to prove his bravery to his sweetheart, I doubt not that my tresses would have 'fetched' her.

It is hard to ferret out the reasons for such wild joy as people such as these find in murder and murder's trophy, the head of the victim. In the old days almost every village was the enemy of every other. All were strongly fortified. The paths were sown with sharp bamboo pongees—stakes with poison tips—and filled with pit-falls for the unwary. Hidden foes rained poisoned arrows upon the foe. Sometimes the raid would be to settle a feud, sometimes to give the young bucks of a village a chance to try their hand at collecting trophies for the village skull tree, perhaps for the reward of a dusky maiden's hand. Nothing less would prove the eligibility of a bachelor. Then, too, there was the religious purpose, the avenging of an aggrieved demon to be brought about by the death of the so called offenders. There are no skulls on the skull trees in Ao land now, for the British Government, aided and abetted by the missionary, has put a stop to the practice.

Now the crowd is dispersing, and my companions are shouting to me, so I follow them down to the great shed where the village drum is kept. Below us the village lies sprawled out along the ridge in three directions, looking like a field of straw mats spread out to sun. The drum is well worth seeing. It is made out of a tree trunk, hollowed out after the fashion of a dugout boat. There are twelve wide grooves on the inside where rest the clubs. In the old days the drum boomed as a call to muster for battle, but in these peaceful days it summons men to fight fires and tigers. Word had been sent to the village below that the drum was to be beaten, but they were not to come as it was only to be an exhibition for the benefit of the white folks. Twelve boys picked up each his club and beat against the side, inside the grooves, and a thirteenth rammed a beam against the outside in about the centre, all keeping a fascinating rhythm. I could well understand how its reverberating call would startle and hustle folks to the fray. It makes a tremendous noise—the kind that brings 'one's heart into one's mouth.'

I have come back to my writing. My crowd has come, too, with additions. Now they are wondering about my glasses; I know from the peering and the motions. Guess I'll try them on the nearest, most inquisitive nose. I did. They won't stay but because the Naga nose is 'not' where 'shurons' are supposed to stick. They are much amused about the bits of glass I put on my face in front of my eyes.

Now they are admiring my watch. I suppose few or none of them know what it is. I think I'll give them a chance to learn about one more wonderful thing in our wonderful world. It is great fun to note the response of untutored

folks to the things of the outside world. I put my watch to the ear of the nearest youngster. He was very shy and half afraid, until he heard the 'chick, chick' inside. He reported to the others with a broad grin and for a moment I was mobbed, and surrounded by a phalanx of ears. It grew considerably darker about me suddenly, and then I realized it was not the sudden fading out of daylight, but an increase of my audience that darkened the view. Evidently word of the exhibition had been sent down to the village below. The chokidar (janitor) of the resthouse asked where the 'chick, chick,' stayed—or at least I think he did—so I obligingly opened up the back of my watch and gave them the opportunity, for the first time in their lives, to see the wheels go round to make time. The variety of grunts that met the sight was astonishing—or perhaps they were really saying something.

Now a chap has shown a streak of chivalry. The twilight coming in reality, the servant brought me a lantern. The chap referred to, seeing that I was not getting very much light from it, has picked it up and is holding it at the proper angle.

They are all very much interested in my writing. Perhaps it is fortunate for me that I do not know their lingo, for their faces bristle with question marks. There is a small school here in connection with the Christian church, so they may appreciate to a certain extent the value of the art. Perhaps my literary example is at this moment stirring ambition in some of these rough lads to get an education, who knows?

I have learned the greeting of the hills, and nice, friendly words they are. 'Are you happy? Are you well?' If only they knew more about the use of soap and water, I might learn to love these folks, I like them so well as they are.

Although we were out in the wilds, we had a real American meal that night—hot tomato soup—blessed be Campbell forever!—roast chicken, peas, baked potatoes, fruit salad, bread and butter, peaches, cake and coffee. American food goes wherever the American traveller takes a notion to wander, thanks to tins. While we ate our guests were told to remain outside, according to the custom of 'sahiblog'; but the bamboo door was true to the reputation of bamboo doors and hung so crookedly that there was a considerable space at the bottom between the door and the jamb, and occasionally an overly curious head would be thrust in.

After dinner they called us to church, for Wednesday evening is prayer meeting night all over the hills. It was held in the school building. Wherever Christian churches go, the school follows. It is a one room building. The benches are split logs. The house itself is the usual woven bamboo type. The pastor is both preacher and teacher. They called on us to make speeches. We had in our party an Ao Naga boy who is studying in the Jorhat Christian High School. He was able to interpret for them from the English. When we had finished, the women who had met us on the path sang a hymn in four part harmony. All over the hills the villagers sing in harmony. The tonic-sol-fa system was first taught in the mission schools at Impur and Jorhat, and the men went back to their homes and taught everybody else.

It was thrilling to sit in the dim lantern lighted room among a race that formerly terrorized the hills and valleys by their savage raids. Many of the older men had themselves hunted heads, and I suppose that in every home represented there was at least a grandfather who could tell the youngsters exciting tales of the brave days of old. I could sense a wave of unity, too, sweeping those hills, where on every hilltop at that very hour Christian people were engaged in prayer and praise. We could sing with them, for their language is written in the Roman character, and the tunes are those we have all known and loved since childhood.

After church we had callers. Four of the 'Gaoburas' or village chiefs, appointed by Government—as betokened by their scarlet blankets—came to pay their respects. They carried with them their knife-of-all-work, the curved bladed dao. They were old and wrinkled, and had a crafty look in their crooked eyes. They looked as Tibetan lamas arrayed in red blankets might look. They asked us to save our tin cans for them as 'baksheesh.' One of them had picked up the lead box in which my camera film had been enclosed and became very much absorbed in it, eyeing closely its round top and bottom. I suppose he was trying to decide whether they would be more appropriate as earrings or lavelliers.

Everything in this strange land makes music. The morning songs of the birds are a joy when one is on the trail. One's carriers sing as they go. In the villages the big drums reverberate and send the echoes far across the valley spaces. The Christian people serenade one with harmonic song. Even the saddle leather seems to squeak to the rhythm of the movements of the pony in sort of a tune. But the next morning I heard the strangest music of all. We were awakened by the symphony chorus of the chanticleers of Khari village. There must be thousands of roosters judging by the volume of the chorus. It was a most amazing thing. They say Khari is noted for it. I shouldn't wonder.

Breakfast and then we proceeded on our journey to Impur and passing through Khari village we saw and smelt what a pagan village in a primitive country is like. (There are only a handful of Christians in Khari as yet.) The village is a large one, boasting some three hundred houses. We passed down one of the leading streets. I do not know whether the narrow, crooked lanes can be called a street. They are very steep in places and rough with uneven stones. Between the stones the puddles lie oozing. The ridge poles of the houses on the two sides of the street almost meet in many places. The village swarms with black pigs of the swine variety, mongrel dogs yelp as one passes, following too unpleasantly close to one's heels. The villagers had evidently taken a day's holiday to see us off, and they followed us well on our way. The atmosphere is thick with odours, the topmost being that of decaying fish. And O, the diseased, the deformed, the crippled, the imbecile and the blind! O, the infected sores, the withered limbs, the running eyes we saw, and the poor naked babies with heads one mass of scabs and uncared for sores. It fairly sickened us and we were glad when we were out of the place.

We passed an interesting institution in Ao land. It is the 'bachelors' house.' It is always a little more upstanding than the other houses, and often its posts are

decorated somewhat after the fashion of totem poles. The young men stay at this hostelry at night after they reach adolescence. A similar institution exists for the girls under the care of an older woman, usually a widow. There is much difference of opinion as to the value of these institutions, for it has been found that separating the sexes does not necessarily promote morality. But their establishment was, no doubt, an attempt to solve the problem of keeping the family privacy intact, a difficult thing to do in a home with only one bedchamber.

At last we passed out through the farther gate, with its bits of wall on either side, relics of the old days when the safety of the village depended upon strong defences. We passed down a long slightly terraced flight of steps and, being warned in advance by our olfactory nerves, we came upon the village cemetery. Here Miss G. explained to us the burial customs of the pagan Nagas (The Christians bury their dead in the western way). When a person dies in an Ao Naga house, the body is placed on the lowest of the series of shelves over the stove where it is allowed to remain until it is thoroughly dried. Imagine having the corpse of a loved one drying over the stove for months! Then the body is put in a wooden box and taken to the cemetery where it is deposited in a bamboo structure raised on poles six or seven feet from the ground. All the intimate possessions of the deceased are placed around the coffin that he may not lack the necessary implements in the next world. One can tell whether the burial place—or shall we call it a mausoleum?—is that of a man or a woman by the kind of things hung around it. Death seems to equalize the status of the sexes. The final resting places of Ao Naga women are as imposing and significant as those of the men. Nearby there are crude 'puja' places, such as animistic peoples erect; marked by bamboo baskets on poles and chicken feathers.

The religion of the Ao Nagas in their uncivilized state is a mixture of superstition, fear, magic and demon worship. Warneck describes the system as follows—and he has written most sympathetically—'Ghosts of the most diverse kinds lurk in house and village; in fields they endanger the produce of his labour, in the forest they terrify the woodcutter, in the bush they hunt the wanderer, From them come disease, madness, death of cattle, famine. Malicious demons surround women during pregnancy, and in confinement they lie in wait for the child from the hour of its birth; they swarm around the houses at night, they spy through chinks and walls for helpless victims. The Naga cringes in fear before the unknown powers, all of which seem bent on working harm to him. This fear is very real, and he is pathetically in earnest. He is bound and fettered by it—he is a veritable slave. Because of this many would say that his religion is absurd and unreasonable, but when the stern realities of life and its almost limitless suffering have to be faced, and when we consider the barrenness of his social environment, we may be more merciful in our judgement.' The result is the 'co-operation of all for the protection of all' found in all primitive society. There is a general idea of a good deity, but he does not interfere on their behalf, so they are indifferent to it. They are strong fatalists believing that to each a particular destiny has been assigned at birth. They may circumvent the demons, but never their destiny.

They seem to need no embodiments such as the idols of the Hindus or even symbols for their worship. There is no element of adoration, but the purpose is to placate. The nearest approach to embodiment is the localization of the abodes of certain spirits—chiefly in stones—but they do not bow in reverence before the stones. Their way is to place their offering on the stone, or the sacrifice—fowls, fruits and pigs for the spirit's consumption. Natural phenomena are also invoked for favor.

'In their religious rites and ceremonies there is no reverence. From them come neither joy nor religious consolation—only the buoyancy due to the feeling that because of the rite the spirit is friendly and has been induced to refrain from doing harm.' There is very little of morality in their religion, fear of offence is the chief restraint. The after life has little bearing on present conduct, the chief concern being the obtaining of good rice. 'To be religious means to be true to the traditions of the tribe.' And that involves every detail of daily life.

There is a priesthood in Ao land, which is very powerful. Each village has its quota of priests, the oldest men being chosen as being best qualified because of their long experience as to the ways of demons. To be acclaimed a priest is to be granted the highest honour in the gift of Ao society. Hardly less important than the priests are the diviners or soothsayers, whose resort to magic—so called—clever sleight of hand, ambiguous utterances, practices of deceit of stratagem, are easily passed off on simple people. They are kept busier as a rule than the priests—indeed, the priests really find much of their work by the order of the soothsayers—for the life of the Naga is beset with many anxieties. It is a case of the blind leading the blind. If stumbling follows, the blame is always placed on the one led—as due to failure to properly perform some rite, or to a lack of faith. They live well, these diviners, being paid in food and produce. The priests and magicians are, of course, hostile to new ideas and to the establishment of schools. Too much risk to their personal authority and gain is entertained by such innovations.

The ride on the path that morning was most exhilarating. The mountains were higher and the vistas over the forested tops of the lower ranges invited the eyes to wander to the distant plain even to follow the course of the Brahmaputra, glistening like a silver ribbon as it wound its way through the emerald expanse. The changing effects of floating cloud shadows, the undulating sky line, the immediate trees, ferns and trickling streams, spread a sumptuous feast of many courses for the eyes.

And that morning we discovered why the Ao Nagas are so dirty. They clear the jungle for planting by burning. In the Spring it is often impossible to travel in the hills because of the smoke of cultivation fires. Great patches of black, charred land lay like glaring blots on the hillsides. The tract of ground thus cleared is used for a period of two years, and then lies fallow from seven to ten years. The soil is scratched by means of a hoe and the grain (rice) is planted by hand. We saw groups of men and women bending double in the hot sun and realized with what hardship they produce their food. Naturally, working in sooty

fields makes people black and grimy. Added to this is the scarcity of water. It is a strange thing, but there are very few springs. The little streams that one sees are rain fed. It is therefore, very dangerous, from a hygienic point of view, to drink the water that trickles so invitingly through the bamboo spouts along the path. The people use rain water almost entirely. Sometimes there is no water at all. So a daily, or even a weekly, bath for everyone is out of the question. Add to this the smoke and grime of their homes, and the wonder lies on the side of their keeping as clean as they do. They are doubtless dirtiest at this time of the year.

As land is a world where each community must produce for itself the things it needs. They weave their own cloth from cotton they have raised and prepared themselves, they colour it with vegetable dyes. They raise and cure their own tobacco. They produce their own food stuffs. The jungle furnishes materials for homes and utensils. Life is simple, but one cannot help but feel that it is strong. Although the present improved means of communication has enabled the Naga to bring things from the plains to add to his comfort, life is, in the main, hard and it holds true among these people, too, that hardship produces hardihood.

At noon we reached the village of Mopumchakit just below Impur Mission station. Leading up to it is a charming lane, some two miles long, lined on either side with sturdy oaks. The village itself, like Khari, is made up of houses crowded along narrow, steep and stony streets, and filled with naked children, barking dogs and swarming swine. Through the farther gate we passed, and almost immediately came upon the beautiful Mission compound, where we did full justice to a hearty meal, and provision for baths and rest.

E. ELIZABETH VICKLAND

NOWGONG, ASSAM

My Mystic Experience

It was in the months of August and September of 1920, when I was nineteen years of age, that I experienced, and that quite indubitably, the accession of the religious attitude which is known as 'conversion.' From what I know of conversion in other people I conclude that my own experience was not in any sense extraordinary, and I do not believe that it had any particular bearing upon my mystical experience, aside from the fact that the conversion preceded the Experience (shall I capitalize it as does Mlle. Ve) by only three or four months.

Since I had, even before conversion, determined to become a foreign missionary, I enrolled during that same September as a freshman in a small and very religious denominational college. The unaccustomed religious atmosphere of the college, intensified by semi-communal life with fellow-dormitorians of like ideals and aspirations, no doubt had a very profound effect upon me in those first crucial months following conversion in which the religious attitude was being molded and shaped.

During the following January I became interested in reading a hundred assorted gospel tracts which I had bought for distribution. Now, anyone who has read a few tracts knows what all tracts are, and knows also what the effect of several dozens may be calculated to be. At any rate, there has always persisted in my mind a connection between the reading of those tracts and the Experience which followed closely. It occurs to me, too, that the ever-present 'wise bird' has here a good opportunity to insert a humorous remark, such as 'Poor fellow, he took so many pills, no wonder he got fits!' But the effect of those tracts was not drastic or striking; I read them slowly, a few a day, and though they were primarily calculated to rouse 'conviction of sin,' it was rather their religious warmth of spirit and the attractiveness of their portrayal of the religious life with God, which had greatest effect on me.

I began to pray, more frequently and assiduously than before. I cultivated the habit of going down on my knees beside my cot several times during the day in addition to the regular night and morning sessions. In that manner, I suppose, I 'cultivated the sense of the presence of God.' Nor was this act of cultivation, this forming of the habit of prayer, at tedious or arduous task, discharged under protest from 'the flesh'; it was rather like what the growth of the desire for strong drink must be—one drink creating the desire for and leading up to the next in increasing measure. However, the period spent in prayer averaged about six or seven minutes; I have never had the desire to continue for any great length of time, such as an hour or two, or all night, in the posture. The whole Experience itself, understood as existing primarily in these short sessions of prayer, covered only a week or so. What follows is a description of, say, the last period of kneeling, since the Experience became more real and intense with each period.

After locking my door and turning out the light (or otherwise darkening the room), I kneeled, folded my hands near my chin and closed my eyes. As I did so, a feeling of restfulness and peace, of quiet seclusion from the petty distractions of every-day life fell upon me and I had a sense of being about to enter upon a 'treat' that was in a special sense and distinctively my own. I first repeated a few sentences of prayer of the warmly evangelical type in order to 'bring on' that which I desired and that which was to follow. As prayer subsided, I began trying to feel, not with my hands but with my feelings, and to see with my eyes closed. Theologically, I 'went out to meet God.' My body seemed to lose weight, or at least I was conscious of a sense of lightness, very much as though my head, arms and shoulders were made of plaster of paris. Like plaster of paris, too, they seemed rigid and fixed. A general suffusion of delightful, gentle warmth permeated the upper half of my body; the lower half seemed to undergo no particular change from its ordinary condition. Such were my more strictly physiological impressions during the Experience. Whether such conditions actually obtained in my body I shall never know; they only *seemed* to, and beyond that I cannot go.

I have said that I tried to see with my eyes closed. What I saw was no definite object; only a luminous haze which shaded off into the darkness of the room, or rather of my closed eyes. The light was about the same intensity as that of a candle thickly and carefully shaded, with an outer, completely opaque shade which in its circular sweep just included my forehead under its lower edge. A glance at Hoffman's painting, 'Christ in Gethsemane,' will give a fairly accurate idea of what I am trying to describe. I suppose I must have accepted this luminous haze as being just a faint glimmer from the radiance of an ordinarily far away heaven thus brought down closer to me. At least I do not recall having thought on that phase of the Experience; I am sure that I did not identify the haze with God Himself or with any other creature with which heaven was then peopled.

Central and outstanding in all this was (and is) the conviction that I did in that Experience have a communion with God which was in every way more direct and real than any other communion I have ever had with God or with any other object or person. It was as though God were confirming me—assuring me that He is, that He is God, that I had come to know Him, and that my service of Him was acceptable to Him; assuring me by the very act that I was at that moment *knowing* Him. And this assuring communion was sweet; the word used by more 'professional' mystics is 'ineffable'; my Experience, too, was ineffably sweet and desirable. I could write reams, I suppose, on this phase of the Experience, without succeeding in conveying the experience in a way satisfactory to myself; hence I shall conclude thus abruptly.

In very much the same abrupt manner did the Experience end. What was destined to be the last period of the Experience closed normally, that is, like those just previous to it had closed. Later that evening, as I stood for a moment in a dark alcove of the none too light hallway of the dormitory, I heard one of my

fellow-students come up the stairs. I waited till he turned into the alcove where I was and then sprang out at him with a roar, 'just for fun.' The poor fellow jumped several feet in his scare, while I ran down the hall with a laugh. His ejaculations and his definitely phrased threat that if I ever did that again he'd 'knock my block off,' however, provided just the disturbing agent required to upset the equilibrium of my inner life. Try as I might after that, (and I did try that same night), I never regained the Experience. To my mind the causal connection between the bit of folly and the termination of the mystical ecstasies is quite close and valid.

Now, what is all this expressed in terms of psychology? For instance, and in the very beginning, by what right do I call the Experience mystical? Here I would adduce the testimony of a leading psychologist, who defines mysticism thus: 'Mysticism is the sense of the presence of a being or reality through other means than that of the ordinary perceptive processes or the reason. Add that the object be regarded by the mystic as divine and you have religious mysticism.'¹ What I have written above in description of the Experience fits the requirement of this definition quite satisfactorily. Mine was a *sense* or *feeling* of the presence of God as connected in some obscure way with the luminous haze. The whole was experiential, immediate and intuitive—not a mere belief in the presence, nor a conclusion reached by thought.

Having thus identified the Experience as mystical in the religious sense, we shall further analyze it according to the body of psychological teaching on the subject. Émile Boutroux² very aptly uses the vague German *Sehnsucht* to summarize the first stage of mysticism as one of vague, uneasy desire, a turning away from the world and the 'things of the flesh.' What formerly charmed has now paled into insignificance as compared with the new concept formed of God as the eternal, the perfect, the infinite, as the supreme object of our desires. In my experience this period includes the months preceding conversion (during which the subliminary processes were active), the conversion itself, and the months of elaboration on its meaning which intervened before the Experience. Several weeks before conversion, before I was consciously seeking to 'get right with God,' I had a fit of crying, apparently over nothing, for even at the time I did not know *why* I was crying. Nor am I normally subject to such fits; that one occasion was quite unique.

The second stage, according to Boutroux, is marked by the effort to become transformed within oneself in conformity with the idea formed in the first stage; it is an attempt to transform idea into feeling. In all probability this in my own experience is represented by what happened during the week or two of tract reading which preceded and included the Experience. At least, I was at that time more acutely conscious of moral imperfection and of desire for purification of impulses than, possibly, I have been at any time before or later. (Of course, it would be foolish to try driving a knife between these various stages; their

¹ James Bissett Pratt, *The Religious Consciousness*, p. 337.

² Émile Boutroux, *The Psychology of Mysticism*, *Fortnightly Review*, 113: 420.

succession is as much logical as temporal. St. Teresa, treating of the various stages, wrote, 'there is, nevertheless, no fixed rule, because God distributes His favours when and how it please Him.'¹

Pratt, less acutely, makes this second stage of Boutroux the first in his own analysis and terms it the 'purgative.'² Now, of ascetic practices I can say little; I do not believe that asceticism and, much less, austerity, played a very significant part in my Experience—at least, not consciously. My whole problem during those months was that of adjusting the ideal of the perfect to the real of the imperfect, and, since I was trying to do this along the lines of evangelical Christianity, there was as a matter of course, a large area, given over to the ascetic attitude. However, I do not see the cogency of the insistence by psychologists on ascetic practices as being functional in religion only, or even pre-eminently. Any young man, for example, who wishes to succeed in business or in art has to deny himself all those things which interfere with the attainment of his goal. Asceticism pervades all of life, or at least all purposive lives. Of course, historically, asceticism does have a unique place in religion, but it owes this place to accident chiefly, e.g., the dualistic philosophy of the Middle Ages.

Boutroux mentions ecstasy as the third stage. Though this, too, fits my Experience, I feel that here some qualification is necessary. For, from what I gather from the personal accounts by so-called 'Greater Mystics' my little Experience was neither as intense nor as profound as the usual ecstasy, though it does bear the ear-marks of that mystical condition. Perhaps Pratt would classify my Experience as half-way between the milder and the more intense forms.

It is incumbent upon us first to dispose of the more strictly physiological elements of my Experience, such as the 'plaster cast' and 'shaded candle' phenomena. Neither of these defy explanation in psychological terms. Both Pratt³ and Leuba⁴ quote quite approvingly, the statement by L. H. Horton, made upon the conclusion of his experiments in the illusion of levitation, that the most important cause is to be sought in the vaso-motor relaxation which is brought about by the approach of sleep, by aesthetic repose, by religious concentration and by other forms of relaxation. Leuba adds that the sensations dependent on the voluntary muscles as well as those dependent on the vaso-motor system decrease in intensity. This would perhaps account for the only partial levitation I experienced, since the muscles of arms, shoulders and head are probably subject to more frequent voluntary control. The feeling of rigidity or ligature was very likely due to dimming of sensations and weakening of voluntary control of the muscles, due in turn, as Pratt⁵ says, to the higher centres of the brain being partially split off from the incoming sensory currents on the one hand and from the motor centers on the other.

The photism in my Experience was not real, i. e. I did not perceive it with my eyes open. That does not, of course, detract from its reality for me; it

¹ St. Teresa, *Inner Castle*, iv, i, 332, quoted by Leuba, *Psych. of Rel. Myst.* 175.

² Pratt, *The Religious Consciousness*, p. 374.

³ *Op. cit.* p. 259.

⁴ *Op. cit.* p. 421.

⁵ *Op. cit.* p. 423.

only means that on the level at which psychology must perforce work the light was illusory. The phenomenon may have originated from some sensational stimulus which my imagination interpreted thus, or it may be that just the memory of pictures like those of Hoffmann was providing the illusion.

'The one great truth of which the mystic of the less intense type always feels an intuitive certainty is the presence of the Beyond'¹. Those who profess the milder as well as those who experience the more intense forms invariably testify that there is a greater Life which in some mystic manner comes into contact with their own. The characteristics of the intense mystics are those of the milder raised to a higher power. They are, then, first, an intense love for God, for that which is absolute and perfect. This love leads, next, to a desire for union with such an object and the more such a union is consummated, the more intense the desire for still closer union, as I found in my own Experience. Though this love is so intense and is cultivated with the aid of ascetic, non-social practices it is essentially unselfish: the mystic recognizes his function to be that of leading others also into that which he considers in a special sense worth while. And finally, it is to be observed that this intense form is usually accompanied by an uncommon if not actually pathological condition or the nervous system which is discernible in resultant physical disturbances, or in a tendency towards mental dissociation. The one example to which all psychologists point in referring to the connection between illness and mystical experiences is that of St. Teresa, the mediaeval nun who has left us very complete accounts of her visions and trances, and whose pathological condition is diagnosed by Leuba as being hysteria or extreme neurasthenia.²

This matter of mental dissociation can profitably be studied in connection with the function of the marginal fringe in mystical experiences. In the extreme ecstasies the tendency toward mental dissociation is due to the marginal

¹ *Op. cit.* p. 349.

² J. H. Leuba, *The Psychology of Religious Mysticism*, p. 101.

I have a few observations to make on Leuba's tendency to explain most of mysticism in terms of eroticism and erotomania.

First: Mr. Leuba is himself a Frenchman,.....a race possessing many excellent qualities, but also one which has, historically, an overweening interest in the sex relations and experiences. Witness; not merely popular rumour, but indisputable historical events and practices, and the erotic, pornographic element in French art, particularly the novel.

Second: Mr. Leuba chooses his examples with which he bolsters his rather sensational statements almost exclusively from among the female sex, whose expressions of love and communion with a masculine deity lend themselves more easily to erotic interpretation than do those of men.

Third: His gratuitous assumption that all references made by women mystics to their friends are to males is quite unscientific.

Pratt, on p. 481, takes a more sensible view and finds an explanation for the use of the language of eroticism in the fact that mystics have no other language to use than that of human love wherewith to describe the divine love, and in the fact that the language of Christian mystics has throughout been modelled on that of the Song of Songs, a frankly sensual love poem. Though the erotic is present in Christian mysticism, it is rarely recognized as such by the mystics themselves.

region or the subconscious (or unconscious) processes having so developed as to function in part independently of the normal centre of consciousness, giving the mystic the impression of an external power which he cannot recognize as in any sense his own. 'If all mankind,' says Pratt,¹ 'should be divided into two classes, the mystical and the non-mystical, one of the chief distinctions would be based on the relative importance of the margin and the centre of consciousness.' In so far as my introspection leads me, I am not one of the extremely rationalistic group whose thought is always clear and for whom everything has its definite and neat place, whose margin is very narrow and of little influence. From this group mystics rarely come, for the business of life crowds out any overweening sense of the divine. The mystical type is rather one of lower powers of concentration and of a correspondingly broader field of attention. The breadth of consciousness involved is often associated, particularly in the more intense natures, with a painful lack of inner unity and a correspondingly intense desire and longing for it. The idealistic philosophy, as represented in Hegel at least, points to this desire for unity as the leading characteristic of the awakening religious consciousness.² In the typical mystic, then, the marginal fringe is relatively broad. Though in ecstasy the center of consciousness is brought to a fine point, such is not the usual condition of the subject. By great and long-continued expenditure of will-power certain obscure psycho-physiological processes are put in motion and in ecstasy these processes continue to function of themselves in such a way that further volitional effort is no longer necessary. A common instance of this whole process is found in the well-known expedient of counting jumping sheep in the effort to induce sleep.

I have made the assertion that central in my experience was the assuring, the God-asserting element. I cannot claim, as do some of the 'greater mystics,' to have received any unusual revelation or any accession of scientific knowledge or philosophical wisdom; I assert only that God was there. As Pratt says, 'The mystic ecstasy, in spite of its emphasis on immediacy, means to be (to some extent) *noetic* or *cognitive*. I am using the word cognitive here in a psychological rather than in an epistemological sense. Whether the mystic in his ecstasy really *knows* any genuine truth, or merely seems to himself so to do is not our question.'³ The ecstasy is cognitive only *in form*—the same sort of cognition one has on seeing a colour or smelling an odour. Bearing in mind the last sentence of the above quotation, let us examine the noetic character of the mystical experience. As psychologists and students of psychology, we are interested chiefly in whether or not the whole experience is illusory; to go beyond such questions and into the question of the ultimate validity of what the mystic *claims* to learn by way of his experiences, as does Leuba throughout his book and especially in his last chapter, is to transgress other fields than the strictly psychological.

¹ *Op. cit.* p. 370.

² Hegel, *Phenomenologie des Geistes* IV, B; Quoted by Pratt, p. 371.

³ *Op. cit.* p. 405.

We shall get farther if we link up the religious mystical experience with the whole of life. This has been done with a good deal of penetration by both Leuba and Boutroux, but with quite different results in each case. While Leuba analyzes very minutely a mass of material¹ and connects up the ecstasy with the effect of drinking a cup of tea, Boutroux finds that the two outstanding phenomena of the mystic experience, auto-suggestion and monoideism, are basic to the life of every reflecting individual. Hence, to say that because auto-suggestion is consciously employed by the mystic in his attempt to make an external idea which he presents to himself one with his body and soul, and because this one idea by reason of its excellence fills, in ecstasy, the entire field of consciousness, therefore the whole experience is to be relegated to the realm of morbid imaginings, is not scientific. 'How can we be assured that life is important, that the universe is interested in the maintenance of this fortuitous assemblage of atoms which constitutes our individuality, if auto-suggestion does not come along and fill up the gaps in our knowledge? I approve of myself holding on to life because I imagine I am good for something.'² And of monoideism, 'Is not the concentration of our faculties on a single idea, speaking generally, the very principle of action? It is in proportion as our ideas become exclusive that they cease to be pure and attract to themselves the living forces of the soul which they transform into volitions and acts.'³ The mystic experience, taken by itself alone cannot be struck out of life as illusory by-play, for with it goes all rational existence.

The classification by William James⁴ of knowledge into *knowledge of acquaintance*, the immediate and direct experience itself, and *knowledge about*, as seen in ideas and abstract thought, is of special cogency here. For the analytic reduction of the content of the mystic cognition by various psychologists shows quite clearly that practically all of the 'revelation' made to the mystic, was carried by him into the experience; whereas the mystic, noetic element is largely *knowledge of acquaintance*, a relatively intense immediate experience, distinguished by a lack of conceptual judgements.

What, then, shall we think of this immediate experience itself, when once we have carefully distinguished between the content of the intuition which takes place during the ecstasy and the truths which the mystic comes to believe as a result of reflecting upon his own experience? Leuba dismisses the whole thing as illusory and builds up a strong case by drawing a parallel with 'the illusory illumination

¹ See *Psych. of Rel. Mysticism*, p. 212 and Note. Here Leuba cites the instance of a youth who suddenly lost his hold of the universe and ceased to know who he was, and who felt intense terror while the attack lasted, lest he should never become himself again. Like this youth, I too, have been seized with precisely similar attacks while shaving or otherwise using a mirror. It seemed that what I had always been calling my Self had suddenly broken loose from the rest of me and was flitting around like a butterfly in the region back of my eyes. The terror is very real, and I do not feel comfortable until I am with other people again.

² Boutroux, *Fort. Rev.* 113: 428.

³ *Idem.*

⁴ *Prin. of Psych.* v. I, p. 221; quoted by Pratt, p. 400.

quite common in sleep, due to the exclusion of mental oppositions and to a feeling of ease and power.' There can be no doubt, of course, that the sheer emotional intensity of the ecstasy tends to heighten its illusoriness and thus leads to its complete discountenancing by sober psychologists. Pratt, however, likes to compare the ecstasy with the rare intervals we all have when we seem to see into the totality of things with a strange freshness and clearness. Such exaltations, while they do not bring an increase in conceptual knowledge, do give us a clearer sense for the whole. During the ecstasy, and other cognate experiences, there takes place a new union of idea with emotion; hence the constantly re-iterated and valid assertion that in the mystic experience one comes into immediate touch with the divine. This is the one 'truth' of religious ecstasy, the one real essential of mysticism, and also, fortunately or unfortunately, the one feature or phase about which psychology cannot legislate. Though it may well be that all the so-called 'revelations,' such as insight into the doctrines of Trinity, and other accessions of mystical knowledge are carried by the subject into the ecstasy, this 'immediate knowledge of God's presence' is the one thing which mystics universally consider directly *experienced* in a peculiar way. And here, again, I am reassured that my Experience partakes of the nature of true mysticism, for though my idea of God has since run the whole gamut of change and modification, I am still quite convinced that I did meet Him and know Him in that Experience.

A. K. S.

ANN ARBOR, U. S. A.

The Purposes of Education¹

It is our custom as a College to come together annually for this prize distribution function. And I suppose that you have been frequently reminded that the greatest prize of all is not something tangible but is education itself. To-day our attention is directed to a few fortunate ones from the student body. But I desire to remind you of some of the prizes within the reach of all. For it is the aim of the educative process to mould and direct the life of every person who yields himself to its unfolding purposes. You need scarcely be told that education is much broader than mere instruction or schooling, even though it be schooling of a collegiate grade. We here in this Christian College are interested not merely in preparing students to meet university requirements for degrees, not merely in conducting classes and delivering lectures. The unfolding of every personality that comes within the radius of our influence to its maximum capacity, the irradiation of a spiritual culture that will illumine every life—this is our high aim.

I

It is the purpose of education to impart an increasingly sympathetic understanding of human problems and perplexities. As life is led out into wider and wider circles of interest every humanistic tendency becomes significant, every human struggle takes on meaning. Count him not a truly educated man who is a specialized pedant, describing a series of concentric circles with himself and his department of learning as radius. One who is really educated will undoubtedly have particular interests as he has specific abilities in certain directions. He will probably also decide that within the range of human learning he prefers to know one field with some detail than to spread himself insignificantly over the entire expanse of knowledge. But he will never allow his interests to be so circumscribed that he loses sympathy and understanding.

We are being reminded by a great many kinds of folks that the world to-day is in a sorry mess. The economic world is in perpetual chaos. International relations present crisis after crisis. Our ethical concepts are in flux and flow. The foundations of religion are shaken and put to tests more gruelling than ever in human history. Various physicians have attempted to prescribe for the ills of our present situation. May I say that I am fully convinced that the overmastering need of the day is for that profound and inimicable human sympathy that is born of education in the deepest sense of the word? It is beyond a peradventure that a vast amount of human suffering is due to misunderstanding the motives and problems of other folks. Each of us belongs to certain social groups that determine very largely our attitudes and activities. It is easy to permit ourselves to

¹ An address given at the Prize Distribution, Aug. 26th, 1927.

become narrow and provincial, to settle down into mental grooves, all of which is deadening to that understanding sympathy without which we can never hope to ameliorate the world's woes. Early or over specialization in our schools and colleges is sometimes responsible for such provincialism. Still more frequently it is due to the rigours of economic necessity which compel the abandonment of school to help maintain the family of which one is a member. Herein lies the particular value of humanistic studies in that they broaden the range of one's appreciations of human relationships. This is one respect in which it is perfectly obvious that education cannot be equated with schooling. Sympathetic understanding of other people is an educable attitude. It is like a tender plant, extremely sensitive to care and neglect, but amply rewarding the diligent gardener. Moreover it has a reflex influence, blessing him that gives and him that takes, for the world of folks responds more readily to that great quality of heart and character than to anything else.

I submit that one of the foremost purposes of education is to foster that attitude of sympathetic understanding in which must be found, if anywhere, the antidote for the economic and other social ills of our day. The breaches between capitalistic and labour groups are invariably due to a failure on the part of each to get the viewpoint of the other. Each group has its particular problems, its felt needs, its experienced tensions. The easiest thing in the world is for a member in one group to become so absorbed in the affairs of his group as to render himself incapable of understanding the other side. It is not simply by specializing in economics that this difficulty is to be obviated, for we cannot expect all capitalists and labourers to be specialists in economic theory. But the broader sympathies and more comprehensive understanding generated by a liberal humanistic education will go far to bridge existing gaps and remedy existing ills.

This kind of sympathetic understanding will prove also the best remedy for the ills of dogmatism and scepticism. Dogmatism, whether it be scientific, philosophic or religious is the last resort of a mind with narrow sympathy and limited vision. Scepticism is very often the negative expression of the same mental attitude. Both of them are symptomatic of an inability to appreciate the fact that there are a great many matters on which people have a right to differ in their opinions. The unalterable facts concerning which there can be no two opinions are much fewer than most folks are willing to admit. This is not a denial of the right to hold convictions on matters of moral significance. But it is a recognition of the fact that other people's convictions sometimes run counter to our own. Our prejudices sometimes masquerade under the name of convictions, and even convictions sometimes indicate the point at which we have grown tired of thinking. It is the mark of an educated man that he maintains an open mind, ever ready to enlarge the boundaries of his understanding and sympathy, as he gains in mental stature.

II

A second purpose of education is the attainment of an increasing moral sensitivity. The history of ethics discloses a gradual transition from customary

morality to reflective morality. The peoples of lower cultures are almost exclusively under the domain of the *mamul*—the folk-way. There is little or no individuality, but the members of a group think its thoughts, experience its emotions and share in its activities. Life in its interests and activities is socially determined, through and through. The individual's vision is bounded by the group's horizons. His sense of right and wrong is derived from it. His consciousness of obligation, whether affirmative or negative, is of social origin. The moral life receives its standards and its impetus alike from without, except insofar as the individual feels that he is a personification of society. His relationships are thus in the main externally motivated and regulated.

The educative process, though it is concerned with the developing life of the community, is best understood with respect to the unfolding of personality. It is not a process of injecting a mysterious something into a person, but of educating or getting out of the person the best of which he is capable. So that it always has to do with individuals who are in the process of development. And there is no end of differences among individuals. Temperaments, moods, interests, motives, abilities, attitudes, inheritances, environments, and the like are never just the same for any two persons. The more there is of education, the more will individual abilities have opportunities for development. One might speak of the educative process as a progress in individuation. In a society of educated people there will be opportunities for the development of every type of personality. None will be cramped unduly, nor will any be exalted at the expense of others. There is no desire to frame an education to give to everyone the temperament of a poet, or that of a soldier. But we ought to be able to evolve a system that will enable every temperament and every personality to develop in its widest scope.

There are individuals who acquire and use technical knowledge and skill for immoral ends, but it is unfair to designate such people as educated. A normal unfolding of personality will involve an increasing sensitivity to the rights and opinions of other men and women, that is a deeper consciousness of moral relations and obligations. No man who is really educated would be willing to use his fellow man as a tool or as a machine. A certain war despatch from a military officer described a bomb as bursting and burying forty men alive, and ended, 'But we dug them out and *used* them over again.' That was the language of an uneducated man. It was the merit of Kant to point out that personality is the one end towards which the entire educative process trends. Personality is not a means to some technical or sordid end. But everything else should be used as a means for the development of personality.

It is sometimes said that one purpose of education is the development of leadership. But it is equally true that its purpose is to foster the spirit of service. To be sure there need be no antithesis between the two, for the truly educated person will value opportunity for leadership for the privileges of larger service that it embraces. All people cannot occupy positions of leadership in any society, whether of educated people or otherwise. But a generous education will impart

to a person a spirit of service and selflessness that will fit him to be of the most use to his fellow men, whether he be a master or a servant. The One who gave to this College its name and motive said: 'He who would be first among you, let him be your minister; he who would be chief let him serve.'

III

It is the purpose of education, and particularly of the type of education in which this College is interested, to effect a harmonization of the technical and the ideal. The sciences are providing us with a more and more accurate technique for the manipulation and control of our physical environment. The results on human life and welfare reach far afield. Many of the ills and foes to human happiness are proving to be remediable and conquerable. Certain kinds of suffering are being discovered to be unnecessary. Scientific achievement on the positive side is adding immensely to the means of human comfort. Travel and transportation have become so much easier that the world is like one great neighbourhood.

Unhappily the advances in scientific technique have not always been on the side of human welfare. They have sometimes been utilized for deriving monstrous instruments of destruction as in war. So that science alone cannot be trusted to deliver the world from the enemies of its welfare. When its instruments are harnessed to noble and humane purposes, all is well; but if they be co-opted for ignoble and inhuman ends, it spells disaster. Technical knowledge alone has never set any people on the highway to supreme happiness. There needs also to be due regard for the inner, the spiritual or the ideal elements of life and experience. It is only to the degree that a poise is maintained between the technical and the ideal, between the outer world of things and the inner world of the spirit that we can have any assurance of the sciences being humanized. There is no doubt of the need for a mutual influence. While our idealism has a humanizing effect on the sciences, our technical knowledge clarifies the possibilities of the ideal. A higher type of religion is achievable in a scientific than in a magical atmosphere.

Thus we see that the real reconciliation between religion and science is to be effected in that poise of personality which characterizes the educated man. There is not the slightest need for conflict between these two great ministrants to human life, if we remember that each has its distinctive function to render in the interests of the larger life. Surely it is one of the most exalted purposes of education to effect such a harmonization of these two interests in human experience that the entire world, will be the gainer. It is a mistake to think that there must be an everlasting rivalry between an irreverent science and an unintelligent religion for the privilege of guiding human life. The world must look to the educated man for the solution to the problem, and it will find it not so much in any theory he may propound as in that poise of personality where the two interests have learned the happy secret of co-operation.

Madras.

A. S. WOODBURN.

The Kalakkad Forest

The greater part of the Tinnevely District, like other parts of the Carnatic, is very flat. It consists of sandy palmyra country, stretches of black cotton soil and occasional salt marches. On the west, however, where it joins Travancore there is a rugged barrier of hills, the border line between those districts being at an elevation between 4,000 and 5,000 feet for the greater part of its length. These mountains are a south-eastern extension of the Western Ghats. From where Tinnevely meets Ramnad, this line of hills is very steep and high and completely cuts off communication with Travancore until the Ariyankaru Pass is reached. South of this pass is the section classical to Hindus and containing Kuttalam, Papanasam and Agastyamalai. The southern part of this section is in the Zemindari of Singampatti. Beyond this and further south than any other hills in India is the Mahendragiri Range, Mahendragiri being a striking conical peak 5,400 feet high at the extreme south of the range. This range is covered over most of its area with dense evergreen forest, known as the Kalakkad Forest.

The Kalakkad Forest is approached by paths from Tirukarangudi and Kalakkad villages at the foot of the hills. Tirukarangudi is best reached from Tinnevely Bridge Station a distance of thirty-three miles by the Trunk road. There are small P.W.D. rest houses at Tirukarangudi and Kalakkad and two in the forest, one at Netterikal (elevation 4,600 feet) and one at Sengalteri (elevation 2,880 feet). A very rough bridle path leads from the foot of the hills near Tirukarangudi to Netterikal. This is a hard climb taking about five hours although the distance is only eleven miles. The path continues through the forest to Sengalteri and from there down to Kalakkad, the distance being seven and six miles respectively. Another path goes from the foot of the hills to the top of Mahendragiri which has been used as an important trigonometrical survey station as it is only about twenty miles from Cape Comorin. There is also a path going over the hills into Travancore. The area of the forest is about sixty square miles and apart from the paths mentioned, it is almost trackless and in most parts impenetrable. To pass along the few other paths known to some of the local people it is necessary to cut almost every step.

On the lower part of the gopuram of the Alagiyanambiar temple at Tirukarangudi there are some very beautiful carved stone pannels representing incidents from the Ramayana and on the walls there are a number of inscriptions. In one of these inscriptions it states that an anicut was built on the neighbouring hills in A.D. 1060 and that it was renewed in 1673. This anicut was for the purpose of diverting a stream, and causing it to flow down on the Tinnevely side where water is greatly needed, instead of on the Travancore side. This anicut still exists and several others have been built more recently. At the present time the water brought down from these hills is the only important source of revenue

derived by Government from the Kalakkad Forest and the supervision of these irrigation works is almost the only purpose for which the neighbourhood is visited. The most important anicut is the one at Netterikal called Kumaraswami Pillai anicut. Here a valley is dammed and the water passes along a channel through a tunnel and then down through Kalakkad to feed several large tanks on the plains.

About the middle of last century several coffee estates were started on these hills but they were not successful and were abandoned. At present there is one small coffee estate near Kalakkad. This belongs to the Tirukarangudi temple, and is leased to an Indian Christian who is working it together with a patch of tea round Netterikal bungalow and some cardamoms in the shola. This Indian and his family, and a few coolies from the plains who work on the state are the only inhabitants of these hills. The only trace of the other estates now remaining is an occasional coffee tree growing wild in the jungle. Apart from the two small P.W.D. bungalows and the one on the coffee estate, there are no other habitations in the Kalakkad Forest except two belonging to Miss Carmichael. These are in a recess in the hills on the edge of the forest at an elevation of about 2,500 feet. They are approached from the village of Narakaddu, and there is no way of entering the forest from them except by difficult climbing or by cutting a way through the jungle. Donavur lies between Tirukarangudi and Kalakkad. It is on these hills that the notorious outlaw Jumbulingam lived. The infrequency with which these hills are visited is shown by the fact that only thirty-two people, mostly officials, have stayed at the Netterikal Bungalow in the last seventeen years. The wild nature of the country is such that no one could visit the district without making use of the bungalow.

The greater part of the Kalakkad Forest is between 3,000 feet and 5,000 feet in elevation. Almost the whole area is covered with dense wet evergreen shola, but there are a few patches of coarse grass on the sides of some of the steeper hills. Owing to the thickness and continuity of the shola it is very difficult to go anywhere except along the one or two bridle paths and even when a way has been cut to the top of a hill little can be seen from it because of the density of the vegetation. Two or three places however were found from which good general views of the district could be got. The best of these is a hill elevation 5,200 feet about two miles south of Netterikal. One side of this hill is grass-covered and the summit can be reached by clearing a path through the shola. From it one obtains extensive views to the east and south across some of the lower spurs of the hills and across the plains to the sea beyond. From a ridge above the path from Tirukarangudi about a mile before Netterikal a good view across the forest in the direction of Travancore can be got. There is no definite plateau but a considerable expanse of steeply undulating, thickly wooded country with some bare rocky peaks and some steep grassy sides. In the recesses the forest extends down to the plains.

Owing to its position this range of hills receives both the South West and the North East Monsoons and there are only two or three months in the year that are

not wet (February, March and April). In addition to the heavy rains received during the monsoons there are several months during which a wind carrying a wet Scotch mist, known locally as the Sarral, is blowing through the hills. The vegetation clearly indicates a very wet climate. During the dry months the climate on these hills is very pleasant. Early in May at Netterikal the temperature of the air at about 6 a.m. was 55° F after there had been a thunder-storm at night and about 65° on several other mornings after fine nights. During hot clear days the temperature did not exceed 80°. Nevertheless humidity appeared to be high even on clear days and little effort produced heavy perspiration. Very heavy dews condense in the evenings.

The flora of the Kalakkad Forest exhibits a number of features of special interest. The forest extends down to the plains and owing doubtless to the wet climate it retains its evergreen character almost to the foot. Consequently, one finds plants growing here at low levels that are met with only at much greater elevations on other hills. For example *Didymocarpus tomentosa*, a primula-like plant was found growing at the very foot of the hills (not more than 1,200 feet above sea-level) while on the Nilgiris it is found only between 5,000 and 7,000 feet. On the other hand, one usually finds that a number of plains plants extend for various distances up the sides of hills. Prickly pear and a cactus-like *emphorbia* are found as high as 5,500 feet on the Nilgiris, but the latter although it was found at the foot of the Kalakkad Hills was not found any higher, and the former has not yet even arrived at the foot. Another peculiarity of the flora of these hills is that plants that are shrubs or small trees elsewhere frequently grow to be large trees here.

The Kalakkad Forest flora includes species characteristic of the Coromandel Coast, the Malabar Coast and of Ceylon and there are also numerous endemic species. The district has been visited by several famous botanists, but it is still likely that a number of species remain unknown. As mentioned before, the forest is of the wet evergreen shola type. There are a number of valuable timber trees but they are not worked. Many trees are covered with climbers and epiphytes, and there is a rich undergrowth. A kind of cane (*Calamus*) with its palm-like leaves, its spiny climbing stem and its long strings of sharp hooks, constitutes one of the worst obstacles to passage through the forest. Another obstacle is the succulent bamboo (*Ochlandra travancorica*). This grows with great rapidity and completely fills many of the hollows in the hills with an impenetrable tangle of vegetation. The banks of most streams are lined with tree ferns and giant ferns. Smaller ferns, mosses and lichens grow in great profusion and fallen tree trunks are generally covered with fungi. Succulent plants such as balsams, orchids and members of the ginger family are found in large numbers. In walking through the shola at night it was observed that many of the damp fallen leaves were luminous due to the presence of a luminous mould growing on them.

On arriving at Netterikal one soon becomes aware of a number of sounds familiar at the hill stations on the Nilgiris and Palnis—the tinkle of the tree frog, the laugh of the thrush, the crowing of the jungle fowl and the repeated bass

bark of the black monkey (langur). The people in the villages at the foot of the hill state that tigers are very plentiful and they will never go alone even along the bridle path during the day. Sambhur appear to be numerous; their bark is heard at night and many pairs of horns decorate the houses in Tirukarangudi. The succulent bamboos attract elephants from Travancore. The rest-house at Netterikal is protected by an elephant moat and the tracks of these animals in many places show that their visits are frequent. The only large animals seen in the forest were two black bears and a bison. There were no mosquitos at Netterikal in May nor were leaches encountered in the forest, but the very numerous horse-flies were most troublesome making incisions and sucking the blood on any unwatched patch of bare skin or even through the shirt or stockings. This region has never been explored zoologically, and it is expected that a study of the collections made may prove interesting.

E. BARNES.

MADRAS

A Historical Sketch of Telugu Literature

CHAPTER VII

THE DECLINE

Imitation of the great works of the previous age forms the outstanding feature of the literature of this chapter. A number of causes contributed to the decay of literature, some of the more important of which may be briefly stated below: (1) Books on poetics were diffused and it was considered necessary to bring all new writings up to their standard. Poetics in Telugu have catalogued the various psychological effects of the emotions, determining the kind of language best suited for each situation, and have given an elaborate list of figures of speech with their definitions and examples. Later day poets treated these catalogues and lists not as supplemental aids to poetic genius to be resorted to only if so necessary but began to illustrate most of them abruptly. The result was that literature became the mere cataloguing of certain examples pertaining to poetics, and the sustaining part of it, viz., the *life* receded into the back ground. Of the many works to be treated of in this chapter, more than ninety per cent are defective in this way. (2) Secondly, imitation of the middle age poets contributed to another defect. We have noticed that from the time of Srinatha, literature abounded in many Sanskrit words and compounds and that Potana, Rama Raja Bhushana and others laid stress on alliteration and oft repeated rhyme sometimes in every line of their stanzas. But being poetic geniuses of the highest order, their external show of repeatedly rhyming sounds and alliterations, did not affect real poetry, which in them was so full of feeling and emotion. In their hands real poetry received an additional grace in the musical flow of rhythmic sounds. Later day poetry could in its imitation, get only at the sap of it, viz., a jumble of sounds, without the substance which is its meaning. Among such poets mention may be made of Kanada Peddana Somayazi of Gadval, and Ganapavarapu Venkata Kavi. It is only a poetic genius of the highest order that can combine both the aspects successfully. (3) A third cause that contributed to this decay was in the unsettled political condition of the country. Great princes that patronized literature were but few and these were times when the Hindu and the Muhammadan fought for supremacy. Such warfare produced many evil effects. It was only in the peaceful farther south that at Madura and Tanjore the Pandya and Chola Kingdoms conquered by Krishna Raya developed Telugu Literature. (4) Fourthly, the more important religious lore had already been rendered into Telugu, and there was scarcity for substantial themes. Poets naturally fell upon the one important emotion, love, and erotic poetry of the nature of marriages or alliances became the chief feature of the

times. Prabandhams like Surana's *Kaṭāpūrnodayamu*, of original themes created by the poet, could have resuscitated poetry at this juncture, but the poetical traditions venerated ancient Aryan themes and kept the enterprising poet at bay. The only exception is the *Bhadrarājaputra Charitramu* of Venkatācharya, a poem of great originality. (5) Fifthly, the other work of Surana, viz., his *Rāghava Pāṇḍaviyam*, with two meanings to every stanza and two stories continuously running in the poem, was followed even in those times by the author of *Vāsu Charitramu* in his *Harischandra Nalopakhyaṇamu*. The result was that the energies of some of the best poets of this age were directed to such literature, and gave to the language the *Sivaramā Bhyudayamu* of Peda Ramamātya, the *Rāma Krishnarjuna Rūpa Nārāyanīyam* of Somasekhara, the *Rāvaṇa Dammiyam* of Lakshmanakavi and the *Krishnarjuna Charitramu* of Surya Prakasa Raya Kavi. Nor were poets content with two meanings to a stanza. We have thus the *Yādava Rāghava Pāṇḍaviyam*, combining the story of the *Bhagavata*, the *Ramayana* and the *Mahabharata*, written by two separate poets Viraraghava Kavi (1715) and Virabhadra Kavi. (6) Sixthly, the love for repetitions of sounds in poetry produced in its train other serious defects in the poetic value of literature. The so-called *Sabdalanakarams* encouraged further license wherein poets took it to be a grace of poetry to write books entirely omitting certain letters of the alphabet, for instance the labials. Books like *Nirosthya Rāmāyanamu* of Marimganti Singarācharya (1750), whose other work is *Dasāratha Rājā Nandana Charitra*, and the *Nirosthya Nala Charitra* of Mrtyunjaya Kavi are thus in instance. The next stage of deterioration is in writing stanzas with one letter of the alphabet, only, or only two letters of the alphabet, or three. Then it was thought a grace to have all the letters of the stanza with the same vowel, such as *a*, or *i* etc., to the end. From this stage *Chitrakavitvam* became prominent, wherein in a long stanza, smaller stanzas of different metrical value are sandwiched, or where a stanza is made to include various figures in drawing, such as that of a snake, an umbrella, a lotus, a chariot, or any other form. Then again it was thought to be a grace of poetry if a stanza could be made to give a meaning whether read from the first letter to the last or from the last letter to the first.

It is amid tendencies of this type, that cared more for the form than for the meaning, that literature had to develop in this age. Yet in the courts of Peddapuram, Pithapuram and Vizianagaram and farther in the south the healthier traditions of literature still prevailed and excellent works were produced. Of such works, the *Rama Vilāsamu* of Enugu Lakshmana Kavi of Peddapuram and his translation of Bhartṛhari's *Subhāshita Ratnāvali* are important. Aditham Surakavi flourished in the court of Vijaya Rama Gajapati of Vizianagaram (1750). His best work is *Kavijana Ranjanamu*, which had a reputation of being called a *Pilla* (miniature) *Vāsucharitrām*, his other works being *Andhra Chandrālōkam*, a translation of a Sanskrit work on figures of speech, and *Kavi Samśaya Vichchēdamu* on grammar. The most famous poet of this group is Kuchimanchi Timmakavi, a prolific writer, who refused to dedicate his works to any except his god: yet he richly received royal patronage from Pithapuram and earned from its king

Madhava Raya, (1750) the title of *Kavi Sarva Bhauma*. Of all his works *Rasikajana Manōbhīrāmamu* is the best. His other works are *Rukmini Parinayamu*, *Simha Saila Māhatmyamu*, *Sarpapura Māhatmyamu*, and *Sivaliṇa Vilāsamu*. After the manner of Ponnakanti Telaganna, the poet wrote also some works in the so-called Atcha Telugu, viz., the *Atcha Telugu Rāmāyanamu* and the *Nilā Sundari Parinayamu*. These however are inferior as poetry to the great work of Telaganna. Another Atcha Telugu work of this age is the *Atcha Telugu Bhagavatamu* of Ramakrishna Kavi, equally inferior. The poet's *Sarvalakshana Sara Saugrahamu* is on grammar, and attempts to add new rules to the grammar and prosody, so far recognized. Pushpagiri Timmana belonged to Nellore. His *Samira Kumara Vijayamu* (1780) is a great poetical work, while his translation of Bhartṛhari's Sanskrit *Niti Satakamu* cannot be compared with that of the more popular translation of Lakshmana kavi. The *Kavi Rāja Manōranjanamu* otherwise known as *Purāṇavas Charitramu* of Kanaparti Abbayamatya (1780) is a marvellous poem, his other extant work being *Aniruddha Charitramu*. By far the best work of this age is the *Vijaya Vilāsamu* of Chemakūra Venkata Kavi, dedicated to king Raghunatha of Tanjore. He takes the third place among the eloquent poets of Telugu, the other two being Tikkana Sōmayāji of *Mahabhārata* fame and Pingali Sūrana of *Prabhavati Pradyumnamu*. The other work of this poet is *Sarangadara Charitramu*.

The *Syngāra Dhāmamu* of Ramaṇa Kavi was written at the instance of the Rajah of Challapalli (1650) and was dedicated to the god Nṛsimha of Mangalagiri. The *Mitravindā Parinayamu* of Venkatāchelapati, (1700) is a work of six cantos on the marriage of Mitravinda with Krishna. It is a production of the farther south. The poet of the *Ratnāvali Parinayamu*, viz., Dhūrjati Venkataraya Kavi (1750) belongs to the race of the great Dhūrjati of *Kaṭahasti Māhatmyamu*.

The *Usha Kalyāṇamu* of Māyana Kavi is a poem on the marriage of Usha. The *Rajārājā Bhishēkam* of Nṛsimha Kavi (1780), the *Sānanda Ganesvariayamu* of Purushōttama Kavi, the *Jānaki Rāghavam* of Krishnayya and the *Vallavi Pallavollasamu* of Nṛsimhacharya are some of the other important productions. Special mention has to be made of *Subrahmanya Vijayamu* otherwise known as *Vidval Karnāṃṭlamu* by Subrahmanya Mudali, a Telugu poet of pure Tamil descent. His work is a marvel of language and diction and is an exceptionally good poem. The *Bharatābhuyudayamu* of Mādabhushi Venkatacharya is the last great work of this period.

It has been said that dalliance or marriage formed the main feature of many of the poetic works of this declining age of poetry. Among such Prabandhams some have taken the names of *Vilāsamu* (dalliance) and some of *Parinayamu* (marriage), while a third class represents *Vijayam* (victory). Of the Vilāsams of this period *Rāma Vilāsamu* of Enugu Lakshmana Kavi (1780), was dedicated to Vatsavāya Gōparaju of Peddapuram. Its introductory verses are of great historical value, as tracing the genealogy of the famous Jagapati line of kings, whose capital was Peddapuram. The Jagapatīs trace their descent to Sagi Potaraju (1230), and one of their line Timmaraju acquired Peddapuram in A.D.

1555. The book *Sēsha Dharmamulu* was dedicated to him by the poet Visvanatha Kavi. His son Rayaparaju succeeded him, and to him was dedicated a book *Hari Bhakti Sudhodayamu*. Rayaparaju's son Sarvabhauma Timmaraju accepted in his time the dedication of *Draupadi Parinayamu* of Lakshmana Kavi, the grandfather of the present poet. Timma's brother's son, Rayapa Raju, himself a great poet next ascended the Jagapati throne and received dedication of the poem *Kirātārjunīyamu*. Rayapa's son, Timma next succeeded, and after him his son Sri Rama Jagapati came to the throne. It is to this Rama Jagapati that the *Rāma Vilāsamu* of Lakshmana Kavi was dedicated. The *Mukunda Vilāsamu* of Kānāda Peddana Somayaji, (1770) is the next important Vilāsamu. This is a production of the Nizam's Dominions and was dedicated to Sōma Bhūpala, Rājāh of Gadval. The poet takes delight in puns on words and in the frequent repetition of sounds so that his stanzas are mostly a chorus of similar sounds. Such is necessarily laboured poetry, where the poet's mind is concentrated not on high poetic ideas, but on mere verbal puns, and *Mukunda Vilāsamu* is an instance of how high class poetry has deteriorated by the example of poems like *Vasu Charitram*. The way in which poetic powers have been dissipated by a sacrifice to external show may be exemplified by another work of this poet, the *Sēsha Sailēsa Lila*, wherein he rejected the use of all the consonants of the alphabet except eight, viz. *y, r, l, v, s', sh, s, h*. The very title of the poem is adjusted to suit this restriction. The next book is *Ānanda Sundari Vilāsamu* of Narasa Kavi. The *Yāmini Pūrṇa Tilakā Vilāsamu* of Narasa Kavi is the story of Bilhana. The story of Bilhana was rendered into poetry by more than one poet, of which the work of Singararya is the most popular. Pandipeddi Krishnaswami, another poet somehow acquired the manuscript of Singararya's poem, and gave it to the world as his own. The book passed off as the work of Krishnaswami for a time, when one day a *Chakrabandhamu* was discovered in an ordinary stanza of it, which contained concealed, the name of the real poet and of the person to whom it was intended to be dedicated. Krishnaswami's *Bilhanīyamu* is thus an instance of literary forgery in Telugu.¹ The *Vanamālīkā Vilāsamu* of Sūrana, the *Madhura Vāni Vilāsamu* of Vira Raghava, the *Ahalyā Sankrandana Vilāsamu* of Sangameswara (1760), the *Madana Sayaka Vilāsamu* of Soma Linga Kavi (1770), the *Adi Lakshmi Vilāsamu* of Nṛsimha Kavi (1800), the *Sāntānu Vilāsamu* of Ramakrishna Kavi (1820) are among other popular vilasams still extant. The *Odaya Nambi Vilāsamu* of Pēraya Kavi is by a descendant of the line of the famous Pōtāna of *Bhāgavatamu*. The *Vishnumāya Vilāsamu* of Rosanuru Venkatapati (1700) is dedicated to one of the kings of Venkatagiri, viz., Sri Rajah Velugoti Bangaru Yachamaṇṇayanivaru. The kings of Venkatagiri were from the beginning great scholars and patrons of learning. It has been stated in the life of the poet Potana that they desired to get the dedication of *Bhagavatamu*. One of the kings Singana had the title of *Sarvagna* (all-knowing). His Sanskrit work *Singabhāṇṇāliyam* on poetics was a scholarly treatise. It was

¹ The *Syngara Sudhā Samudra Pūrṇa Chandrōdayamu* of Sobhānadri is another poem on the story of Bilhana.

in the court of Venkatagiri that the famous poet Srinatha lived for a time. *Vishnumāya Vilāsamu* is a book that richly maintains the reputation of the court of Venkatagiri, and is one of the great works in the language.

A few *Parinayams* may also be mentioned. The *Pāṇchālī Parinayamu* of Murti Kavi describes the marriage of Draupadi. There is a controversy that this Murti Kavi is the same as the author of *Vasucharitramu*, but the style of these two poets is so unlike that they cannot be by one and the same person. The other important work of this Murti Kavi is *Rajavāhana Vijayamu*. The *Subhadrā Parinayamu* of Kuchimanchi Jagga Kavi (1750) describes the marriage of Subhadra with Arjuna, the third of the five Pandavas. His *Chandrarēkha Vilāpamu* is said to have been written by him in his angry moments, when a Zemindar near Vizianagram in the Vizagapatam District, by name Chintalapāti Niladri Rāju promised a rich reward to the poet for writing a poem with Nilādri himself as the hero and his prostitute Chandrarēkha as the heroine. In his greed for money Jagga Kavi is said to have produced the poem *Chandrarēkha Vilāsamu*, but that, Nilādri having failed to pay the poet the promised reward, the poet turned round, tore off the manuscript and wrote another poem cursing them both. This new production *Chandrarēkha Vilāpamu*, is one of the filthiest books in the language, written by a master poet. The other work of Jagga Kavi is *Sōmadevarāṣṭīyamu*, a historical poem describing the genealogy of the famous Kākatiya king Pratāpa Rudra. The *Vāsavadattā Parinayamu* of Vakkalanka Virabhadra Kavi is also of the same date. It is a translation of the Sanskrit *Vāsavadattā* of Subandha Kavi and was dedicated to Raja Madhava Rayanivaru (1750) one of the ancestors of the present Mahārājah of Pithapuram. His other work is a translation of the *Kumāra Sambhavam* of Kalidasa, for which he gave the name of *Gouri Kalyāṇamu*. *Vāsavadattā* is one of the most popular works in the language. *Surya Tanayā Parinayamu* was written by Tākkellapāti Lingana (1760). His other works are *Madana Mohini Vilāsamu* and *Uttara Harischandra Katha*. The *Chandrikā Parinayamu* of Madhavarāya Kavi (1750), the *Indumati Parinayamu* of Krishna Kavi (1750), the *Sunanda Parinayamu* of Kothandarama Kavi (1750), the *Sakuntalā Parinayamu* of Venkatārya (1750), the *Dharatmaja Parinayamu* of Mrtyunjaya Kavi (1790), the *Achalātmajā Parinayamu* of Venkatācharya (1790), the *Abhimanyu Parinayamu* of Lakshmiapati (1790), the *Kanakarānjita Sikkhamaṇi Parinayamu* of Venkata Ramana Kavi (1790), the *Sākuntalā Parinayamu* of Krishna Kavi (1800), the *Nāgnachitti Parinayamu* of Nṛsimha Kavi (1800), the *Bhoja Kanyā Parinayamu* of Kōtisvara Kavi (1800), the *Vallabhāmbā Parinayamu* and the *Baghavatī Parinayamu* of Akkenapalli Nṛsimha Kavi (1820), the *Parvati Paramesvara Parinayamu* of Krishnayya, the *Madālāsā Parinayamu* of Ramakrishna Kavi, the *Sāthyavati Parinayamu* of Butchi Pātra Kavi, the *Sarva Kāmadā Parinayamu* of the famous Sistu Krishnamurti Kavi, and the *Rukmiṇi Parinayamu* of Satyavōlu Bhagavat Kavi are among the important poems, describing stories of marriage. Of these the *Achalātmajā Parinayamu* and the *Dharatmaja Parinayamu* are Dwyarthi Kāvya.

While literature was thus developing in the north, special circumstances arose

in the South for the rise of a vast Telugu literature in the heart of the Sen-Tamil land. We have already noticed the extensive conquests of King Krishnaraya of the dynasty of Vizianagar. Tanjore, Trichinopoly, Madura and Tinnevely came under the sway of his commanders, who later on became the famous Naik kings of history, and the palace of Tirumal Naik of Madura is still an historical antiquity, greatly admired. During their times, thousands of Telugu settlers flourished in the south and even to-day there are many villages in these districts which none but Telugu people occupy. It was in the courts of these kings that a great literature was produced in the south. This literature is mostly erotic in nature, and is marked by a style more or less pedantic, containing involved constructions. The language abounds in words common to both Telugu and Tamil, and the country of the nativity of these poems necessarily told upon their diction. Of such works mention may be made of the *Satya Bhāma Santanvam* of Kameswara Kavi (1666), which was dedicated to king Muddalagiri, the *Ahalya Sankrandanam* of Venkata Krishnappa Naik, a commander of Vijaya Ranga Chokka Natha (1720), king of Pāndya, the *Bhanumat Vijayamu* of Velagapudi Krishnayya (1720) which is dedicated to a kinsman of the commander of the Pāndyan Chokkanadha, and the (Tāra) *Sasānka Vijayamu* of Sēshamu Venkatapati, dedicated to Vangala Seenayarya of the court of the same Pāndyan king. Every one of these works is a gem of popular poetic literature. Of works produced in Tanjore, the *Rādhika Santvanamu* of Muddupālani (1760), a prostitute of king Raghunatha, is one of the most popular Telugu poems. After Molla, and Krishnarāya's daughter Mōhanāngi of *Marichi Parinayamu*, Muddupālani represents high poetic talents, but the book is too erotic to admit of free circulation. The *Sankara Vijayamu* of Kuppana Kavi was written during the time of the Chola king, Tulajendra (1750), who awarded to the poet the title of Andhra Kālidāsa. The *Rādhā Madhava Samvādamu* of Venkatapati was dedicated to Ramadas of Prājaya Kāveri.¹ The *Vijayavilāsamu* and the *Sarangadhara Charitramu* of Chēmakura Venkata Kavi have been already noticed. Among works produced in the Pudukota state the *Andhra Bhāsharnavam*, a Telugu dictionary in poetry of Nadurupati Venkanna, the *Parvatiparinayamu* and *Kavi Sanjivani* may be mentioned. Of works produced in the Mysore State, the *Halāsya Mahātmyamu* is an instance of a prose production written by Nanja Raja (1670), a grandson of King Dodda of Mysore, while *Srikrishna Bhūpaliyam*, produced in the same state is a book on poetics written by Chandra Kavi. This latter work is in many places merely a paraphrase of *Narasabhūpaliyam* of Murti Kavi.

Of Telugu poets, who made translations from Sanskrit, Enugu Lakshmana Kavi of Peddapuram (1760) takes the highest place. His translation of Bhartrhari's *Subhāshita Ratnāvali* is an admirable piece, most of whose stanzas are memorized by every literate man. The book contains three hundred Telugu stanzas, and many of them are regarded as gems of Telugu literature. Another poet Pushpagiri Timmana (1790) also translated the first one hundred stanzas of Bhartrhari, but Lakshmana Kavi's grand production has now eclipsed this book.

¹ The *Rādhāmadhava Samvādamu* of Rama Mantri is a flowing piece of poetry, dedicated to Krishna Mantri, a dubash of the Portuguese at Prājaya Kāveri.

The *Dharmakhandamu* of Bhavani Sankara Kavi (1750) is a translation of the ancient type, not literal, but generally following the original. *Dharmakhandamu* is written in an elegant, easy flowing style. The twin poets Ayyala Kavi and Bhaskara Kavi (1796) translated from Kanarese into Telugu, the *Retta Mata Sastramu*. These poets belong to the family line of the great Ayyalaraju Ramabhadra Kavi of the *Ramābhyudayam* fame, but their poetry is not of the standard type. The Sanskrit *Rasa Manjari* of Bhānu Misra was translated about this time by Gudipati Kōthandapati. Of the other translations of this period, mention may be made of *Bhagavad Gita Yōga Sastramu* of Vemuganti Dattōji Pandit (1780), the *Kuvalayananda Prakāsamu* of Ramaya Kavi, the *Sukasaptati* of Kadiripati, the *Bhagavad Gita* of Madhava Mantri, the *Kirātārjuniyamu* of Singaya, the *Rādhā Krishna Vilāsamu* of Krishna Dāsa Kavi, (which is a rendering of the famous *Gita Govindam* of Jaya Deva), the *Brahmōtthara Khandamu* of Venkataswami, and the *Visva Gunādars'am* of Venkatappa Sōmayaji.

Of the Purāna writers of this age Hari Bhat (1660) takes the highest place. Two of his works are still extant, viz., the *Matsya Purānamu* and the *Varāha Purānamu*, both of which are among the finest pieces of Telugu poetry. The poet Peddana (also 1660) translated the *Vāyu Purānamu*, while Kūchimanchi Timma Kavi wrote his *Atcha Telugu Rāmāyanamu*. This *Rāmāyanamu* is written in the so-called Atcha (pure) Telugu, which is a language mixed up of pure Telugu words extant or obsolete, and of Sanskrit words deformed by Telugu pronunciation. Writers of Atcha Telugu works proclaim that they write in pure Telugu, but give to the world a language, which is neither the mixed-up Sanskrit-Telugu of literature, nor the living language of the country, rendered grammatical. The subject of the Ramayana was taken up again and again by the poets of this period, and the important productions among them are the *Ramakalhabhirāmamu* of Jannaya (1750), *Adhyātma Rāmāyanamu* of Kānāda Peddana Somayāzi (1770), the *Uttara Rāmāyanamu* of Kankanti Pāpa Rāju (1790), the *Salamukha Rāmāyanamu* of the two poets Ganga Kavi, and Linga Kavi (1750), the *Gōpinatha Rāmāyanamu* of Venkata Kavi and the *Nirōsthya Rāmāyanamu* of Singarā Chāryā. Of these, the *Uttara Rāmāyanamu* of Pāpa Rāju has become the most popular. Among other works of this nature may be mentioned the *Sūta Samhita* of Sōmanatha Kavi, the *Chenna Basava Purānamu* of Pāpa Kavi, and the *Sri Parvāta Purānamu* of Sēshanārādhyā. Of these, *Sūta Samhita* is a rendering of a particular portion of the Sanskrit *Skānda Purānamu* entitled *Sūta Samhita*. It is written in a chaste, elegant style and contains seven cantos. The *Chenna Basava Purānamu* is an original work, recounting the life and teachings of the great Saivite teacher, Basava. Though a bit inferior, Pāpa Kavi may fitly be called the Potana of Saivite literature; and his *Basava Purānamu* is full of life and vigour everywhere.

The scarcity of Saivite productions during this period may be accounted for by the fact that Vaishnavism had taken a deep root in the land. Even these few Saivite productions were popular only with their own sect and sometimes in their own locality and the compromised form of national worship, wherein Siva

and Vishnu ranked equally gave but little room for *Veera Saiva* worship or pure Saivism. Though a few Saivite works like *Sivayōga Sāramu* of Ganapati Deva belong to this period, most of the religious productions of this age were philosophical in their character and expounded Advaitism. The ruling princes everywhere were Vaishnavites by profession, but the majority of the people were Advaitas. The translation of the *Bhagavad Gita* has been already noticed.

The *Bṛhannārādiyam* was translated by Mṛtyunjaya Kavi (1790). One Kondanārya produced *Viveka Sindhu* (ocean of wisdom); Vasudeva Yogi wrote *Jīva Prabhodhamu* (exhortation to the living principle in man); Venkataswami translated *Brahmottara Khandamu*. By far the most important religious book of this period is the *Sitā Rāma Anjaneya Samvādamu* of Parasuramu Pantula Lingamurti (1795), a book as popular as the *Bharatamu* of Nannaya, Tikkana and the *Bhagavatamu* of Potana. Eloquent in expression, chaste in language, and with all the graces of art in it, it is a book that is highly venerated in every literate home. The devices that he planned for making the book popular are many and varied. He pleases the ordinary reader with his alliterations and his rhythmically rhyming stanzas,¹ his trick of writing poetry at times in various forms such as of a lotus, of a wheel, of a serpent etc. (*Bandha Kavitrām*), and by his verses some of which are composed of only one consonant, and some of two, but the meaning is continuous, and the diction is flowery. In apt figurative language, rising to the occasion, the poet delineates obtruse philosophical thought in three cantos, the first of which deals with Tāraka Yōga, the second with Sāṅkhya Yōga and the third with Rāja Yōga. The details of philosophy, and of Vēdantic psychology form the theme of this book. It is a book on Yoga and Yogic experiences. The author has rendered this book into a lyric also, which is equally popular. The *Rāja Yōga Sāramu* of the lady poet Tarigonda Venkamāmba also belongs to this class of poetry.

Christianity has given two standard works to the language. The first of those is *Vēdānta Rasāyanamu* by Mangalagiri Ānanda Kavi (1750). It is a poem of four cantos written in the choicest language and style and is dedicated to Nidimā-māḷḷa Dāsaiyāmatya. It is generally believed that the poet belongs to the Catholic church, but internal evidence of a doctrinal nature shows that he is a Protestant. 'Right it is,' he says in his first canto that 'He should be worshipped, He, who is

¹ *Ila jalā nālā nilāmbarēndu Bhānu mandalō*
Jīva lā khilā vilā malātma-jāla kantarastha chan
Chalāchalāvilāsa Sūnya Santatā parōkshī chit
Kalā kalāpalālita prakāsa kumdatandagun
 Canto 2-10

Knowledge of objects not directly before us is possible only through sense impressions aided by thinking. Else the mind is blank. And knowledge is thus what the senses convey of the external to the soul. Thus He it is that pleasingly illumines intuition which seemingly shakes, though in itself unshakable, unilluminable and absolutely void. He illumines the intuition of all the souls, pure or impure, wherever shining, whether in the orbs of the sun or the moon or in the elements earth, water, fire, air or ether.

Nā nā nū nūni nani na nē nē nana ninnu nannu nē nana naninan.
Nē nanu nē nannā nā, nēnanu nē nanni nannu ninu nē nananā.

Brother, did I not tell you that I am all-prevailing? But I do not say that you as you now are (*Pratyagatma*) art myself (the *Paramatma*); nor did I say that I (as *Paramatma*) am I (as *Kūlastha*). Understand well the meaning of I in the statement, I am yourself.

the greatest of the great, the Most-Glorious, and the All-Holy—He, who created, all things, so useful for the world. Why hesitate then to say that it is sinful to worship things made by him instead of prostrating before Him?' His description of the garden of Eden is one of the most beautiful in the whole range of Telugu literature. The book deals with creation, and the prophets and gives a succinct account of the life of Christ and the doctrine of atonement. The poet is a Brahman convert to Christianity and he mentions in his colophon that he belongs to the line of Haritasa.

The other Christian work *Thobhya Charitramu* or *Sarvēśvara Māhātmyamu* was written by Pingali Ellanarya. It is a book of four cantos and its introductory verses state that one Obāla Reddi of Kondavidu received the message of the Gospel from Sanjivanathaswāmi. The book is dedicated to Rāyapa Reddi, of the Christian family of this Obāla Reddi, and gives a complete account of the life and teachings of Christ. It belongs to about 1780 A.D. and is the first work in the standard language entirely devoted to the life of Christ spoken of as *Thobhya*, the Saviour.

The Māhātmyams produced during this period have not come up to the standard of the *Pānduranga Māhātmyamu* or *Kāḷahasti Māhātmyamu* of the previous ages. Kuchimanchi Timma Kavi (1740) wrote the *Simha Saila Māhātmyamu* and the *Sarpapura Māhātmyamu*. But the poet owes his great name not to these books but for his *Rasika Jana Manōbhīramamu*. The other Māhātmyams are of a recent date, viz., the *Mukha Linga Kshetra Māhātmyamu* of Krishna Kavi (1800), *Swētachēla* (Bobbili) *Māhātmyamu* of Venkata Krishna Kavi (1820), the *Bhāla Puri Māhātmyamu* of Rangaya (1840), and the *Yādavagiri Māhātmyamu* of another Rangaya (1790). The *Venkatēśwara Māhātmyamu* of Butchanna Sastri (1780) is the first instance of a Telugu production by the Tamil settlers in the Telugu Country, viz., the Dravids of Kona Sima. The *Venkatāchala Māhātmyamu* of the lady poet Tarigonda Venkamāmba (1820) is a popular book, recounting the story of Tirupati in the Chittoor District.

Among books of a miscellaneous nature, the *Simhāsana Dvātrimsika* of Gōparaju (1690), the *Hamsavimsati* of Ayyalaraju Nārāyaṇa Kavi (1800) and the *Suka Saptati* of Kadiripati (1695) represent story in poetry. Of these *Hamsavimsati* is by far the most popular. A special feature of this work is the cataloguing of varieties of articles known in the country—for example we may note more than a hundred varieties of rice used in the land. Such lists, so often given, tell us no doubt much of the life and equipment of the times of the poets but they frequently detract from the value of the poetry. Still, the poet had a glorious descent, belonging as he does to the race of Ayyalaraju Ramabhadra Kavi of *Ramabhyudayamu*, and *Hamsavimsati*, despite such prolific lists, is one of the best works of poetry. It is erotic in nature, and some of his descriptions are thus unsuited to the present day. The *Suka Saptati* of Kadiripati is a fine poetical work, elegant in style and shows a masterly delineation of the poetic art. Of works of a pseudo-scientific nature mention may be made of *Ratna Sāstramu* of Bhairava Kavi (1790) on precious stones, and *Rasa Pradīpika* of Venkatāchārya,

(1800) on medicine. The *Sankara Vijayamu*, life and teachings of Sankara by Kuppana Kavi may be treated as a work on biography, while the *Andhra Bhāshārnāvam* of Koti Venkanarya represents a dictionary.

The prose literature of this period is represented by *Hālāsya Māhātmya* of Nanja Raja of Mysore (1670) and the *Vachana Jaimini Bhāratamu* of Samukha Venkata Krishnappa (1700). Veerarajah's *Vachana Bharātamu* has also been recently discovered. Thus the beginnings of Telugu prose have been laid in this age, and mark an important era in the history of the language.

Of historical works in Telugu, the *Rangaraya Charitra* of Dittakavi Narayanakavi speaks of the political condition in the Northern Circars in 1756 and the war with Bobbili. It is an exquisite piece of literature. The *Nandavarika Charitramu* of Pāpanāmātya is a caste tradition.

A number of books have been produced under the name of *Charitra* (history), viz., the *Pythu Charitra* of Sarasvati Sōmayaji (1760), who equals some of the best poets of the previous age in his easy flowing, flowery diction with all the graces of art, the *Bhallāṇa Charitra* of Vālesvara (1750), the *Nala Charitramu* of Dharmanāmātya (1760), the *Bala Rāma Charitra* of Venkata Dasa Kavi (1760) and the *Mairavana Charitramu* of Mārāya Kavi. The last of these abounds in all the graces of language. These are all mythical history (*Charitra*). Of a biographical nature is the *Śuka Charitra* of Ramamurti though Śuka is himself a personage of mythical times.

Of works on grammar, prosody and poetics, the *Sarva Lakshana Sāra Samgrahamu* of Timmana, and the *Andhra Chandrālokamu* of Adithamu Sūrana have been already noticed. The *Lakshana Chudāmani* of Kasturi Ranga Kavi, the *Rasamanjari* of Kothandapati, the *Kuvalayananda Prakasa* of Rāmāya Kavi, and the *Syngāra Rasa Ālavālamu* of Vaddi Kavi (1780) are among the other important works.

Of the Śataka Literature of this period, the following are noteworthy: the *Bhāskara Śatakamu* of Māravi Kavi (1600), the *Thiru Kālahasti Linga Śatakamu* of Kondaya (1660), the *Kālāvati Śatakamu* of Kesava (1660), the *Vajrapanjara Śatakamu*, *Guvvalachenna Śatakamu* and the *Marunnandana Śatakamu* of Pattabhirama, the *Ramachandra Śatakamu* and the *Mannāru Śatakamu* of Vēnkata Nṛsimha Kavi (1660), the *Dāsarathi Śatakamu* of Kamcherla Gopanan (1680), the *Kālahasti Linga Śatakamu* of Virūpāksha (1680), the *Kukkutēsvara Śatakamu* of Kuchimanchi Timma Kavi (1750), the *Upamaka Venkatesvara Śatakamu* and the *Bāḷira Karivēlpu Śatakamu* of Vaizersu Appayya Pantulu (1710), the *Simhadri Nārasimha Śatakamu* of Gogulapati Kūrmanatha Kavi (1730), the *Chaturvidha Kanda Śatakamu* of Velāgapudi Krishnayya (1730), the *Ramalingēsa Śatakamu* of Adithamu Surakavi (1750), the *Vira Nārāyana Śatakamu* and the *Vasudeva Nandana Śatakamu* of Rāvuri Sanjiva Kavi (1750), the *Chandra dūta Śatakamu*, *Bālagōpala Śatakamu*, and the *Nandanandana Śatakamu* of Sōmaraja Kavi (1700), the *Venkata Rāmana Śatakamu* and the *Vishnu Sarvōttama Śatakamu* of Patri Rāmapappa Kavi, the *Parasurāma Śatakamu* of Parasurama Pantula Ramamurti (1800), the *Chenna Mallēsvara*

Śatakamu of Gangādhara Kavi, the *Nṛsimha Śatakamu* of Seshappa Kavi (1700), the *Kasturi Ranga Śatakamu* of Vira Raghava Kavi (1750), the *Mānasa Bōdha Śatakamu*, *Chitta Bōdha Śatakamu*, *Mangalagiri Nṛsimha Śatakamu*, *Parthasārathi Śatakamu*, *Rukminipathi Śatakamu* and *Lakshmi Śatakamu* of Pānakala Kavi (1700), the *Jānakī Śatakamu* of Ramabhadra Kavi, the *Krishna Śatakamu* of Nṛsimha Kavi (1760), the *Rajagōpala Śatakamu* of Yogānanda Kavi (1750).

T. RAJAGOPALA RAO.

MADRAS

Did Paramesvaravarman I Capture Vatapi?

It is generally agreed that Narasimhavarman I destroyed Vātāpi the capital of Pulakēśen II, the Chalukyan king. Another Pallava king Paramēśvaravarman I is also said to have defeated the Chalukyas, and captured Vātāpi. The Kūram Plates of Paramēśvara I give us a graphic description of a battle in which the Chalukya army was defeated, and Vikramāditya I, the king of the Chalukyas who was commanding an army of 'several lakhs,' was forced to run away 'covered only with a rag.' (S. I. I. I, 154.) An inscription of Rājasimha at Conjivaram (S. I. I. I, 23) calls Paramēśvara I, Lōkāditya, and says that 'he dried up the army of Raṇarasika, just as the heat of the sun does the mud.' Another inscription of the same king (S. I. I. I. 13) refers to Paramēśvara I as 'Ugradanda' and says that he destroyed the city of Raṇarasika.

According to these inscriptions, Paramēśvara I not only inflicted a severe defeat on Vikramāditya-Raṇarasika, but also captured his city.

On the other hand, the inscriptions of Vikramāditya I also claim for him a number of victories over the Pallavas. They say that he 'crushed the glory of Narasimha, caused the glory of Mahēndra to be dissolved, and subdued Śvara by polity.' (Ep. Ind. X. 100). It is also said that he 'caused the destruction of Mahāmalla family.' (Ibid) These three are the Pallava kings, Narasimhavarman I, Mahēndravarmān II, and Paramēśvaravarman I. Mahāmalla is a well-known biruda of Narasimhavarman I. Therefore, the destroyer of Mahāmalla family means the destroyer of the descendants of Narasimhavarman I. The Gadval Plates (Ep. Ind. X. 100) which were issued from Uragapura (Uraiūr) in the Chōlika Vishaya substantiate the claim of the Chalukya monarch.

We do not, on the contrary, find any Pallava inscription of this period in the Chalukyan dominions. Therefore, the claim of Paramēśvara I, of having captured Vātāpi is considered by some an empty boast. Some scholars, however, hold that the claim of Paramēśvara cannot be a mere boast; but they are not able to believe that the city of Raṇarasika can be Vātāpi but some other city, probably Uraiūr from which place Vikramāditya I issued his Gadval grant. (Dubreuil: *The Pallavas*, p. 43.) It is pointed out that Uraiūr, a temporary military camp in the midst of the enemy's country cannot be the 'city of Raṇarasika' (A. Rangaswami-Saraswati, *The Vijianagaram, Mahārāja's College Magazine*). Some new evidence is also adduced to show the possibility of a second siege of Vātāpi by Paramēśvara I.

Some of the Chalukya inscriptions of this period contain an allusion which has not been properly explained so far. I think that a proper explanation of this allusion throws considerable light over the relations between the Pallavas and the Chalukyas. Speaking of his youthful achievements, Vinayāditya, the son of Vikramāditya I says: *Pitur=ājñayā Bālendusekharsyēva sēnānir=Daityaba-*

lam=atisamuddhata i Trairājya Pallava balam=avastabhya samasta viṣaya Prasa-manād vihita tan=manōnurañjanaḥ. Dr. Fleet has translated this passage thus: 'Having at the command of his father arrested the extremely exalted power of the Pallavas whose kingdom consisted of three (component) dominions, as the General (Kārtikēya) did arrest the strength of the Daityas (at the command) of him who bears the young moon on his crest-tuft, and having pleased his mind by bringing all countries into a state of quiet.' (I. A. vi, pp. 87-88.) This translation does not bring out the meaning of the passage well. The word *bala* which occurs in it twice has been translated in two different ways: once as 'power' with reference to the Pallavas; and again as 'strength' with reference to the Daityas. There is absolutely nothing in the context which justifies the use of two different words in translating it. In both the places where it occurs in the above passage, it means 'army.' Again *viṣaya* is translated as country; but it generally means a province. It is used in this sense in almost all the Chalukya grants. I propose to translate the passage as follows: 'He (Vinayāditya) having at the command of his father (Vikramāditya I) checked the over-elated army of the Pallavas whose kingdom consisted of three (component) dominions, like Sēnāni who, at the bidding of (his father) Bālendusekhara, did arrest the army of the Daityas; having pleased his (i. e. father's) mind by bringing all provinces (of his kingdom) into a state of peace.'

The legend to which this allusion refers is, in brief this: The Daityas, under the able leadership of the mighty demon, Tāraka invaded Swarga from which they expelled Indra, and the other gods. The gods, placing Indra at their head, repaired to Kailāsa, and requested Śiva to give them a proper leader to overthrow the Daityas. He then created Sēnāni, the god of war, made him the commander of the gods, and bade him conquer the Daityas. Here, Vinayāditya compares himself to Sēnāni; Vikramāditya to Bālendusekhara; the Chalukya kingdom to Swarga; the Chalukya army to the army of the gods; and the Pallava army to that of the Daityas.

The Chalukya kingdom must have already been occupied by the Pallava army, when Vinayāditya started his campaign in the same way in which Swarga was occupied by the army of the Daityas, when Sēnāni commenced his campaign against them. Of course, he defeated the Pallava army just as Sēnāni defeated the Daitya army.

From all this, it is clear that the passage under consideration refers to a Pallava invasion of the Chalukyan kingdom during the reign of Vikramāditya I when the provinces of the empire rose up in revolt against the king. On account of some reason or other the king was not able to command his army personally. He commanded his son, Vinayāditya to lead the army against the Pallavas, and expel them from the kingdom. There was evidently much confusion in the Chalukyan dominions. The king could not exercise his authority in the provinces, so long as the Pallava army remained within them. Vinayāditya could bring the provinces to obedience, only after defeating the over-elated army of the Pallavas.

Who was the Trairâjya Pallavapati, against whom Vinayâditya marched at the command of his father? A direct answer cannot be given to this question.

We have already shown that Vikramâditya I, was the contemporary of the three Pallava kings: Narasimha I, Mahendra II, and Paramêśvara I. Although he ascended the throne in A. D. 654, he could not enter the kingdom of the Pallavas until A. D. 674, twenty years later. This was due to the fact that Narasimha I. was alive until A. D. 668 and so long as he was alive, he kept the Chalukya king at a respectable distance. Mahendra II was a weaker king than his father; and he was not able to defend his kingdom against the attacks of the Chalukyas, who entered it, and marched upon the capital Coñjivaram. It was probably during this critical period that Mahendra II died. Paramêśvara I succeeded his father in A. D. 670 according to Dubrueil.

The first thing which he had to do was to strengthen the fortifications of his capital so that it might withstand a siege; but he was not able to save it from falling into the hands of his enemy. According to the Gadval Plates, Vikramâditya I, captured it.

*Durlamghya duṣkarā vibhēda viśāla sālā
Durgādha dustarā, brihāt-parikhā paritā
Agrāhi yēna jayatlēśvara pōtarājam
Kāñch'va dakṣiṇa diśā kshilipēna kāñchi ||*

'The king, who, defeating ũsvara Pōtarāja (Paramêśvara I), seized, like the girdle of the southern region, (the city of) Kāñchi whose large rampart was insurmountable and hard to be breached, (and) which was surrounded by a great moat, unfathomable and hard to be crossed (Ep. Ind. X. P, 100).

The Pallava inscriptions of this period seem to say as much. Although they contain elaborate descriptions of the glorious achievements of Narasimha I and Paramêśvara I, they do not mention even a single achievement of Mahendra II. Paramêśvara I. appears to be more proud of his grandfather than of his father. He gives, in his Kūram Plates an elaborate description of the achievements of his grandfather and of himself; but he says almost nothing about the achievements of his father; what he says about him is this: '(he) enforced the sacred law of the castes and the orders.' (S.I.I. I, 152.) We are therefore, justified in concluding that the Pallava arms suffered reverses during the reign of Mahendra II. However, he appears to have reigned only for a short period from A. D. 668-670. Paramêśvara I, who succeeded him found himself in the midst of troubles. The enemies of his family were already masters of a good part of his kingdom. His capital city had also fallen into their hands. His army was defeated, and discouraged. His enemy Vikramâditya I, a veteran soldier and an able commander, was at Trichinopoly, at the head of a large army. The prospect was gloomy enough to chill the bravest heart. Paramêśvara I, however, rose equal to the occasion. He collected his beaten and dispirited troops and led them personally against the enemy. The contending armies met at Peruvālanallūr. A fierce fight ensued. We have a graphic account of this battle

in the Kūram Plates. It resulted in the complete defeat of the Chalukya army; and Vikramâditya I was forced to evacuate the Pallava territory immediately.

Paramêśvara I appears to have pursued his vanquished foe to the gates of his capital city. All the provinces of the enemy's kingdom, taking advantage of the presence of the Pallava army seem to have rebelled against their king. Vikramâditya I, dispirited by his reverses, and worn out by the hardships of a long and arduous campaign, appears to have considered himself unequal to meet the situation. In addition to this, he must have been an old man, and his adversary was young and energetic. Therefore, he commanded Vinayâditya, who, as *yuvārāja* must have been looking after the internal administration of the kingdom in his absence, to march against the enemy, and save the kingdom from destruction.

The Pallava invasion under Paramêśvara I must have taken place between A.D. 674 and A.D. 680. The battle of Peruvālanallūr was fought in 674 A.D. The Pallava kingdom was passing through a crisis before that; and the Pallavas were not able even to defend their own kingdom. Therefore, the Pallava invasion, could not have taken place before that date. It could not have taken place after A.D. 680 because it was in that year that, according to Dr. Fleet, Vikramâditya I closed his reign. We know from the inscriptions of Vinayâditya that his father was alive even after his victory over the Pallavas. He is said to have gladdened the heart of his father, 'by bringing all the provinces into a state of peace.' Therefore the invasion could not have taken place after A.D. 680.

It may, however, be pointed out that the Pallava invasion referred to in the inscriptions of Vinayâditya might not have taken place during the time of Paramêśvara I, but in the time of his two immediate predecessors. I think that a study of all the Western Chalukya inscriptions of the time of Vikramâditya I appear to throw some light on this problem.

(1) The earliest inscriptions which mention Vikramâditya I are those of Vijayanahādēvi or Vijayabhaṭṭārikā, the wife of Chandrâditya. The Nêrūr grant (Ind. Ant. VII. 164) refers to him thus: '*rāja ripu narēndrā [n] hatvā diśi [diśi] jilvā sva-va [ṁsa-jānām] lakshmî prā (?) pya. Prāpya cha paramēśvaratām = anivārila-Vikramâditya.*'

The Kōchre grant contains the same passage; but the word '*rāja*' is not found in it.

It is significant that in one of the above passages, Vikramâditya is simply called '*rāja*,' and in the other that title also is dropped. It is evident from this that he was in a subordinate position; and his power was not very great. It must also be noted that these two inscriptions do not contain any allusion to the Pallavas. It appears that he had not yet begun to reconquer the lost dominions of his father's kingdom from the Pallavas.

(2) Next we have to take into consideration the Karnul Plates IV. This inscription is not dated. But it contains certain statements which show that it is the earliest of Vikramâditya. *Sarvân Dāyadān Vijitya* 'having conquered all dāyādas or kinsmen.' It shows that he made this grant, soon after he destroyed all those

rivals who were contending with him for the possession of the throne of his father. This statement is not found in his other inscriptions. Moreover, it contains no reference to the Pallavas. Therefore, this grant must have been made between A.D. 654-657.

(3) The Karnul Plates II come next. This grant was made in the third year of Vikramāditya's reign i. e. in A.D. 657 (J. Bo. Br. R. A. S. XVI.)

(4) The Talamanchi Plates were issued in the sixth year of the reign, i.e., A.D. 660 (Ep. Ind. IX.)

(5) The Karnul Plates III. This grant was made in the tenth year of the reign, i.e., 664. (J. Bo. Br. R. A. S. XVI.)

The passages describing Vikramāditya I in 3, 4 and 5 are identical. The following points must be noticed in them. (a) *sva-gurōśriyam=avanipati trilayāntaritam=ātma sālkrītā*. '(He) acquired for himself the (regal) fortune of his father, which had been interrupted by a confederacy of three kings; (b) *krīṭakādhiṣṭhīlūśeṣha rājya bharaḥ* '(he) made the burden of the whole kingdom to be presided over by one (sole monarch); (c) *tasmin rājya trayavinshtāni dēvasa brahma dēyāni dharmma yasōbhi vridhayaḥ* *sva mukhēna śhapitavān*. '(He) confirmed the grants to gods and Brāhmans which had been confiscated under (those same) three kings.'

It is obvious from these that Vikramāditya was very busy in reconquering the lost provinces of his father's kingdom, and making himself the supreme ruler of it, during the first ten years of his reign. It was not possible for him to think of invading the Pallava kingdom then. It is true that he refers to the triad of kings in these inscriptions. No doubt, these were Pallavas; but they were in occupation of the Chalukyan kingdom. Vikramāditya I. had to fight with them in his attempts to acquire the lost provinces of his father's kingdom. Therefore, it could not have been possible for Vikramāditya I to have undertaken an invasion of a foreign country.

(6) The Sanjan Plates of Buddhavarsha. (Ep. Ind. XIV.) He was an uncle of Vikramāditya I. He made a grant in A.D. 671. It does not contain any reference to the Pallavas.

(7) The Nausāri Plates of Śryāśraya-Silāditya. (Ep. Ind. VIII.) Śryāśraya was a nephew of Vikramāditya. He made a grant in A.D. 671. This inscription mentions the Pallavas. *Anivārita Paurush=ākrānta Pallav ānvayēna jyāyasā* '(he, i.e. Vikramāditya) by unchecked prowess had overcome the Pallava family.'

Although the Sanjan Plates and the Nausāri plates are issued in the same year, the former is silent about the Pallavas, whereas the latter distinctly refers to the victories of Vikramāditya over the Pallava family. We may infer from this that the Chalukya invasion of the Pallava kingdom was of recent occurrence.

(8) The Haiderabad Plates of Vikramāditya I. They are not dated. They mention the three Pallava kings who were the contemporaries of Vikramāditya I. The language used in them is more boastful. They certainly point to an invasion of the Pallava kingdom. They must be dated later than A.D. 670. (I.A. VI.)

(9) The Kārtakōti Copper Plate grant (Ind. Ant. VII. 217). Dr. Fleet declared this to be spurious; but it contains the same historical information as the genuine Gadval Plates described in the same language. It contains the four verses which are found in the Gadval Plates describing the victories of Vikramāditya. It is dated in the sixteenth year of the reign, i.e. in 654+16=A.D. 670.

(10) The Gadval Plates (Ep. Ind. X). They also refer to the three Pallava kings who were the adversaries of Vikramāditya I. They show clearly that he invaded the Pallava country, entered the Chōlika Vishaya, and pitched his tents at Urāiyūr. The date of this inscription is A.D. 674.

The foregoing analysis shows that during the first ten years of his reign, Vikramāditya I was busy in setting his kingdom in order; in the next four or five years, he was waiting for a favourable opportunity to invade the kingdom of his enemies. The death of Narasimha I, and the succession of a weak king like Mahēndra II offered him an excellent chance of invasion. He was able at last to take vengeance upon his enemies. So much appears to be implied in the language of the inscription.

*myidita-Narasimha yaśasā
vihita-Mahēndrapratāpa vilanyēna
nayana-vijit-Ēśvarēna
prabhūṇa Śrī-Vallabhēna jitaḥ*

Victory was obtained by lord Śrīvallabha who trampled under (his feet) the glory of Narasimha, who caused the dissolution of the prowess of Mahēndra, (and) who conquered ĩsvara by his eyes (i.e. by his angry looks)¹. It is clear that the author of the inscription wants his readers to understand that the power of Vikramāditya I went on augmenting gradually. It was at its minimum at the time of Narasimha I, and at its maximum at the time of Paramēśvara I. He trampled under his feet only the *glory* of Narasimha; but he caused the dissolution of the *prowess* of Mahēndra: He had, however, to fight with Mahēndra to do that. In the case of Paramēśvara I, he was not even required to fight. His angry look was enough to frighten his adversary and put him to flight.

Dr. Fleet thought that *naya* was a better reading than *nayana* because the latter is 'hardly capable of use in the sense of *naya* or *n̄ti*, which is evidently intended here' (I.A. VI. 77). I think that the author of the inscription did not at all intend to use *nayana* in the sense of *n̄ti* but he used it in its proper sense 'eyes.' *Naya* does not at all suit the context. I think that the verse contains a suggestion:

'Victory was obtained by lord Śrīvallabha who trampled under (his) feet the glory of Narasimha (the fourth avatāra of Viṣṇu); who caused the dissolution of the prowess of Mahēndra (i.e. Indra, the king of gods); (and) who conquered ĩsvara (Śiva) by his angry looks.'

The fiery eyes (especially the third eye) of Śiva which cause the destruction of the world, are well-known. Vikramāditya's angry looks spread a more

¹ I owe this suggestion to my friend Mr. K. Srīrāmulu, M.A. of the Pachaiyappa's College.

destructive fire than those of Śiva. The author of the inscription wants us to understand that his patron was not only greater than the earthly kings like Narasimha, Mahēndra, and Īśvara, but also greater than the gods Narasimha Mahēndra, and Īśvara.

The foregoing discussion makes it clear that, during the latter half of the reign of Vikramāditya I, Paramēśvara Varman I, the king of the Pallavas invaded the kingdom of the Chālukyas, when he probably captured Vātāpi. There appears to be, therefore, sufficient justification, for the claim that he captured the 'city of Raṇarasika.'

N. VENKATARAMANAYYA

MADRAS

Editorial Notes

Control and Management in Indian Education

1. CONTROL. The control of the educational system in India is exercised by the State. There has been not a little discussion as to whether it is in the best interests of education that the State should wield this power. If 'control' meant 'domination' then adverse criticism of the position would be well founded. In the history of Indian education instances have occurred of control being exercised after what has been termed a 'Prussian model.' But when such cases have been gone into, the Government has been the first to admit that such exercise of power was not in accordance with its avowed policy. Several aspects of the matter are discussed in Chapter vi. of Mayhew's *Education of India* where the evils of rigidity and impersonality in education are dwelt upon. But it is readily admitted that the State has a responsibility in regard to education of which it cannot divest itself. The responsibility is two-fold: advice and direction. And that is, in actual fact, what the control of the State is. The State advises the various educational agencies through its officers and the information which it has at its command. And it directs the development of education with a sympathy which every year increases and which is the antithesis of rigid domination. If the further criticism be made that, as matters now stand, the State is largely based on a system of party politics, and that it is inadvisable that political influences should affect education, the reply is that the administration of education rests in the hands of the Educational Department, a body the permanency of which is not affected by a change of Ministry. Thus while various criticisms of the control of the educational system have been brought forward at various times, full consideration of all the circumstances will confirm the position that the best interests of education are served by the vesting of its control in the hands of the State. For when all is said there are three services which the State, and no other body, can and does render to education. In the first place, the Government is the one organisation in the country which is in touch with all shades of opinion, and access to which is barred to none. Through its contact with those who have a definite stake in the education of the country as well as with those whose main concern is to advocate views, and through its intimate knowledge of the many matters in a State that are not educational but have a definite bearing upon education, it occupies a unique position. It is able to collect information, to interpret opinion, and to unify action as no other body can. And while it can do all this it has in its educational Department an invaluable executive. Then, in the second place, the State has unrivalled powers of maintaining standards, giving advice, and exercising direction throughout the whole system by means of its inspecting agency. It may be said that this agency is not sufficient for its task, and I readily admit that the funds

voted for its maintenance are inadequate, and that improvements might be made in the constitution of the cadre. But while all just criticism is to be welcomed it must be admitted that through an inspectorate which is responsible to the State alone, and which is thus free from the imputation of local partiality, the State is able to render to education a service that could come from no other source. And, in the third place, Government has behind it steady resources. It has it, therefore, in its power to assist education by a supply of funds showing no wide range of fluctuation. The stability of the educational system is thus secured, and here again the State renders a service which is of incomparable value. We may conclude then that the control of the State is a real gain to the cause of education in India.

2. **MANAGEMENT.** The management of an educational institution is different from the control of the educational system. For the sake of clearness, and because the two are sometimes confused, we may take a brief glance at educational history. In the year 1854 the State announced its intention of becoming responsible for the education of the people of India. And in the official document in which it proclaimed this intention is stated how it had resolved to discharge its responsibility. In the first place, it was to control the system by setting up Educational Departments, by appointing officials whom we now designate Directors of Public Instruction, and by creating an inspectorate which would see what was being done in schools and would advise teachers and managers. In the second place, the State was to establish and maintain schools of its own. And in the third place, it was to aid by grants from provincial funds schools established by private agencies, provided that they submitted to inspection and satisfied prescribed standards. What the State proposed in 1854 was carried out and continued in existence, as regards its main features, for a generation. Government controlled the whole system, and there were two forms of management—official and private. Thirty years later the beginnings of a system of local self-government were introduced into the country, and this was not without its effect on educational policy. For with the establishment of municipalities and boards there came into the field of education a third form of management, that of Local Bodies. And from that day till the present time the system adopted in the eighties for the dissemination of knowledge has remained in force. There is the State in control of the educational system, and there are three forms of management of educational institutions. The State itself manages certain schools, local boards and municipalities manage certain others, while private individuals and committees manage still other schools. There is Government control; and Government, local and private management.

3. **THE PROBLEM.** The educational position of the present day in regard to control and management has arisen out of definite historical conditions. Every step has its justification in facts which can be clearly traced. But more than seventy years have passed since the State recognised its responsibility for the dissemination of education, and more than forty years have elapsed since local bodies received statutory powers. It is therefore legitimate to ask whether what

was the best, if not the only way, a generation or two ago is still the best way. Now when we come to look at the educational position in the light of present day conditions, we are at once confronted with the problem which arises out of these conditions. That problem is this: Is it satisfactory that the State which controls the whole educational system should be at the same time the manager of certain schools within that system? *Prima facie* the situation is fraught with serious difficulties. And a perusal of the history of education in this country affords convincing proof that the difficulties are actual not theoretical. Any one who goes through the pages of the Report of the Education Commission of 1884, and who ponders its findings will realise how exceedingly difficult it is for the State to be at once a controller and an impartial manager. The evidence in some cases is very damaging, and the wonder is that the problem so clearly stated forty years ago received no vigorous attempt at solution. For while the State accepted the recommendations of the Commission very little was done to deal with the crux of the situation, with the result that year after year Government lays itself open to the imputation of partiality. Many serious difficulties have occurred since the Report was written, and much might be written of the representations that have been made to Government concerning the preferential treatment accorded to schools under official, as contrasted with those under non-official, management. A scrutiny of budgets placed before the Legislature within the past few years leaves behind it the very deep impression that if Government is to earn the title to strict impartiality as a controller of the educational system it must cease to be a manager within that system. While I say this, I desire also to put on record my sincere sense of respect for the manner in which during the past twenty years in this Presidency the officers of the State have sought to discharge a duty so delicate and so difficult. All that tact and sympathy could accomplish has been done. But even so the system cannot be divested of the evils inherent in it. Officials as well as non-officials know this. There is something derogatory to Government in the thought that, in the great educational system which it has reared, it may occupy the position of a rival manager. From such a possibility it must at all costs set itself free. Its control of education is far too valuable to have a shadow cast upon it. If this is to be avoided there is only one solution which can be given to the problem which we are now considering. It is this: The State must abandon its position as a manager of schools and educational institutions. In this way it will exercise a control as free from suspicion, as it will be salutary in its effect.

4. **TRANSFER OF MANAGEMENT.** If the State is to withdraw from its position as manager, what is the best way in which it can divest itself of this responsibility? A whole section of Chapter vii of the Education Commission's Report is devoted to the question of transfer; the arguments for and against it are stated; and the conclusion is reached that deliberately, but with all due caution, and always with a view to the furtherance of the interests of education, Government should transfer its schools and colleges to local bodies and private agencies that are in a position to undertake their management. Certain aspects of this subject were considered by the Calcutta University Commission,

and in Chapter xxxiv of their report we find the practical conclusion that the Commissioners reached regarding the Presidency College in Calcutta. They recommend that 'Government should cease to exercise the special and detailed control over the affairs of the Presidency College which it has hitherto exercised; that the property of the College should be vested in trustees, to be appointed by Government; and that a governing board should be established.' It will be noted in this quotation that by 'the special and detailed control' is meant 'the management by Government.' What has been said by the Indian Education Commission and the Calcutta University Commission are pronouncements on the subject, indications of the way in which Government may divest itself of the responsibility of educational management. But in this Presidency we have example as well as precept. It is the definite policy of Government to withdraw from the management of elementary schools, and in the budget for the present financial year there is not a pie of provision for a boys' elementary school managed by Government. The management of these schools has been handed over to local bodies. Thus in a very large field, transfer has already taken place. The difficulties in the way of the transfer of secondary schools and colleges may be felt to be greater than in the case of elementary schools; but even here a very important example has been given to us. In the last Report of the Director of Public Instruction we find this sentence, 'From 1st April 1925 the Lawrence Memorial Royal Military School, Lovedale, passed from Government control (i. e. management) to that of a Board of Trustees.' The transfer of the management of Government institutions, then, is going on in this Presidency, and the transfer is taking two directions—local bodies and trustees. All that is required is an extension of the process already at work. More boards of trustees may be constituted, more reliance may be placed on local bodies strengthened by adequate financial subsidies, and more committees of those interested in education may be called into stable being by the encouragement of liberal aid. Taking advantage of the methods already in the field the Government may rid itself in a comparatively short time of the incubus of management; and the advantage of such action needs no amplifying.

5. DEVOLUTION OF CONTROL. The State exercises its control over the educational system in two ways, directly and indirectly. Directly, the Government of Madras exercises its control over secondary education; there is no board to which by statute it has delegated this control. Indirectly, the Government exercises its control over elementary education; for in this field it has delegated its control to specially constituted bodies with statutory powers, the District Educational Councils. It is one of the features of modern educational policy in India, that alongside the process of the transfer of State management, there goes the process of the devolution of State control. The universities are a case in point. Even the legislation of 1904 which did so much for the development of the universities along healthy lines retained over them a Government control which was very detailed. Recent legislation has all been in the direction of very definitely relaxing that control and of giving to the universi-

ties virtual autonomy. The universities exercise over collegiate education a control which has been entrusted to them by the State, and this devolution has been accompanied by a minimum of friction and a wide-spread educational benefit. At the same time the State, by financial action, still exercises a considerable amount of control over the colleges that constitute the university, where that university is not of the unitary type. But where the university is of the unitary character the control of the university over the colleges or halls that compose it is complete. In this Presidency a large measure of control has been devolved, as we have seen, on the universities, and what is true of education in its higher ranges is true also of education in its primary stage. The control of elementary education has been entrusted by the legislation of 1920 to District Educational Councils, bodies specially constituted for the purpose. This constitutes an exceedingly good instance of a valuable method of devolution. It is true that the devolution is not complete, for the Councils have not the power of the purse; and it is further true that the legislation, as it has worked out in practice, has not been sufficient to give the Councils effective control over all the schools within their areas, while, as far as financial provision is concerned, it has worked out to the disadvantage of that agency which is carrying on the major part of the primary education. But these are defects in legislation which an amending Bill can set right. The important consideration is that bodies have been constituted on which there are representatives of all those agencies that are engaged in the work of elementary education; and that to them have been entrusted large powers of control. They are *ad hoc* bodies, and so are free from the burden of other duties; there is only one matter to which they have to attend, and that is elementary education. They are bodies of representatives, and so have in them a great unifying force for education within a district. They are bodies to which additional powers can be entrusted, and which may, with these additional powers, constitute an integral and valuable part of the local self-governing system of the country. A decentralising of the control of education is going on in this Presidency, and the lines which that process of devolution has followed have been in the best interests of education.

6. LIMITS OF DEVOLUTION. When one looks at what has already been done towards the devolution of control in education, one almost instinctively asks, Can the process be extended? And the answer in the main is bound to be: It altogether depends on the manner in which devolution is affected. For instance, control might be given to so many bodies that conflict and indeed competition might be the result, not control. And it might be given to bodies that could not discharge that control in an untrammelled fashion, and from the very nature of things a suspicion of partiality might attach to them from the moment they began to function. Where devolution of control takes place there must be but one reason for it: the more effective discharge of control. It may be worth while to consider certain lines of devolution in this Presidency, actual and suggested. I shall dwell upon three of these.

(i) The first is an actual instance. No one who looks over the budgets that

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from year to year are presented to the Legislative Council of Madras can fail to be struck with the manner in which the control of education is distributed amongst various officials. There was a time when we used to look upon the Director of Public Instruction as the administrative head of the Department which controlled the whole of the education in the Presidency. That idea, however, is now hopelessly out of date. We find, for instance, that certain classes of schools are under the control, not of the Director of Public Instruction, but of the Commissioner for Labour. Then, if an Agricultural School is to be established, it is the Director of Agriculture who attends to that. This may not exhaust the tale, but it is enough for our purpose. Is it advisable, we ask ourselves, that one official should be responsible for practically all the schools and colleges in the system, but that another official should be responsible for the schools which are established for depressed and criminal classes? If to each of these officials independent controlling powers are assigned, what is there to hinder considerable overlapping, and a considerable unnecessary expenditure. Or again, we ask, is it not a pity that while a primary or a secondary school is under the controlling power of one official, an agricultural school is under that of another? Is not one of the crying needs of the present day that some closer connexion should be effected between schools of general education and schools in which agriculture is taught? Here then we have a devolution of control in education on a number of independent officials; and the more that we look at this, the less are we satisfied as to its justification. Does it so control the educational system of the Presidency that the most is done for the pupil, and the tax-payer's contribution to provincial funds is employed to the best advantage? On the face of it, it does not. Have not the limits of devolution been overstepped here?

(ii) Take another instance, in this case a suggested one. I have noticed in the newspapers a statement to the effect that a desire has been expressed for the transfer to the control of a university of colleges now under the control of Government. I also noted another statement to the effect that Government had declined to accede to this desire. I know nothing of this matter more than what has appeared in the public prints, and I have seen no official correspondence, if there has been any. But the fact remains that recent university legislation makes possible the transfer of government institutions to the university. And if this is possible, there is nothing surprising in a proposal that the possible should become the actual. Let us then consider what is involved in such a transfer. We are dealing with the universities of this Presidency, that is to say, with two affiliating universities. The proposal is made that one or more of the colleges composing these universities should pass from the control of the Government to the control of the university. And the proposal, for the present, confines itself to colleges which are generally known as arts colleges. Now if the proposal is carried into effect the result is that the university which controls all the colleges within its jurisdiction becomes also the manager of one or more colleges within that jurisdiction. Such a devolution of control would solve no question, it would simply perpetuate the difficulty which is inherent in the present

educational system, a difficulty which is being gradually overcome by the withdrawal of government from the position of manager. The Calcutta University Commission was fully aware of this difficulty when it faced the proposal which we are now considering in connection with the Presidency College of Calcutta. It was proposed by some that that College should be handed over to the management of the University, and after recording the grounds on which they rejected the proposal, the Commissioners have a sentence that is worth much pondering. It runs thus: 'In view of the special conditions existing in Calcutta, it (i.e. the Presidency College) would be apt to be regarded with jealousy by the other colleges, which would suspect, with or without reason, that it enjoyed preferential treatment at the hands of the University.' Now what are spoken of as 'the special conditions existing in Calcutta' are the conditions which exist in every university of the affiliating type. Let a university of that type take over the management of, say, three colleges leaving twenty-seven other colleges to remain under their existing (i.e. non-university) management, and no prophet is required in order that the result may be foretold. Three colleges out of thirty are under the immediate and intimate care of the university, the remainder have no such close relationship. The university which can exercise its powers to real advantage only when it exercises a strictly impartial control over every college is bound by the transfer which has now been effected to bestow upon one-tenth of its colleges, in virtue of its managership, a thought and attention which it is under no obligation to bestow on the remaining nine-tenths. That is to say, the university from the very moment that it assumes managership in addition to control is committed to a course that lays it open to the imputation of bestowing on certain of its colleges a treatment which it does not accord to others. And unfortunately, we have already seen, the history of the past in the realm of education has shown that the imputation of preferential treatment attaching to the controller who is also manager is not always misplaced. Here then is a case in which, if the suggestion were to be acted upon the limits of devolution would be overstepped. Education suffers when control is devolved upon a body which is also a manager within the area of that control.

(iii) The last instance to which I desire to call attention is also one that is proposed, not one that is at present actual. It is proposed that in this Presidency the District Educational Councils should be abolished, and that the control of elementary education should be vested in specially constituted committees of the district boards and municipalities. What does this proposal mean? It means that the control of elementary education is to be given to agencies which are themselves managers. In round figures, thirty-six per cent of the schools of elementary grade are managed by local boards and municipalities, while sixty-four per cent of these schools are under private management. And, if the proposal now made is adopted, it means that the agency which manages one-third of the schools within the system of elementary education in the Presidency is to be placed in the position of exercising control not only over its own schools but also over the schools of that agency which is providing and managing the remaining two-thirds

of the schools of the system. It matters not that the control is to be exercised through specially constituted committees, for by their very formation they are committees of these local bodies on which control is now to be devolved. The committees, therefore, are responsible to the local bodies and to them alone; and the finding of a committee of a body in no way binds the body which receives the report or recommendation of the committee. There is something almost ironical in the fact that while the government is seeking to release itself from the dual function of controller and manager, because of the difficulty of working it, a difficulty which reacts upon the progress of education, a proposal should be made to transfer from government to another body that dual function with all the ills that the history of education has shown to follow in its train. Much might be said of the preferential treatment which the working of the present Elementary Education Act extends to local bodies as regards their financial subsidies, placing at a very distinct disadvantage the private bodies that are doing so much for the spread of elementary education. Much might also be said of the not infrequent difficulties which have arisen over the location of schools managed by local bodies. These facts are known to the Education Department. They constitute a ground for an amendment of the Act so as to secure more equitable financial adjustments and more effective control on the part of the District Educational Councils. But my object is not to enter on such a discussion as might be rightly based on these facts. My object is to draw attention to the retrograde step which is contemplated in the proposal that the control of elementary education in the Presidency should be handed over to one of the managements of elementary schools. If the State gives its sanction to this proposal, then here is another case in which the limits of devolution will have been overstepped. And education will be the sufferer.

7. CONCLUSION. Four points receive clear emphasis from this all too brief consideration of control and management in Indian education.

(i) It is good that the State should control the educational system. Control means the supply of recognition, advice, direction, general policy, financial support. And there is no body so competent to supply these as the State.

(ii) It is not good that the control of the educational system should vest in a body that is a manager within that system. This is true whether the body be the State, a university, a municipality, or a district board. The performance of the dual function is not for the benefit of education.

(iii) It is good that a body which exercises educational control should divest itself as speedily as possible of any management which may attach to it. In this way control is made more effective.

(iv) It is good that devolution of educational control should be effected where centralisation unifies at the expense of vitality; it is not good that devolution should take place where control is bestowed upon a multiplicity of unrelated bodies, or where control is given to bodies that already discharge the function of management.

W. MESTON.

The Road to Truth

Is there a Royal Road to Truth? If there were, presumably every teacher and student would want to know about it. For if there is any group of people in the world who desire above all else the truth, it is surely College people. There is no hand that beckons us more imperiously than the hand of truth. One of the aims of an educational institution is the dissemination of truth, and the educative process itself seeks to inculcate the spirit of truth in the developing personality. A life that developed in respect of the good and the beautiful would perforce develop also with respect to truth, for there could be neither real goodness nor genuine beauty in falsehood. Bertrand Russell in his *Education and the Good Life* emphasizes the necessity of sticking scrupulously to the truth in dealing with children, since the habit of truthfulness is one essential of moral character. Untruthfulness is almost always the offspring of fear, and occasions where it is justifiable are so few and far between as to be practically negligible. It is amazing with what ease some people fall into the habit of practicing little deceptions for which they excuse themselves on the ground of their insignificance. In the formative period of life to allow oneself to acquire such a habit is surely to sow the wind that inevitably entails reaping the whirlwind. Probably very few people deliberately plan to cultivate the technique of deception, but they unconsciously become adepts from very small but careless beginnings. The habit of truthfulness is like the habit of fair play or any other moral habit in that it requires assiduous attention in youth, but when persisted in, becomes second nature.

There are times when faithful adherence to truth costs rather heavily. It may mean the abandonment of temporary success that could be secured by recourse to questionable methods. The business man and the politician, and sometimes the student are all tempted to make use of methods whereby success can be purchased apparently cheaply, but it is at the expense of character. No success, no matter how dazzling it may appear, is worth having, if one has to pay the price of a false character to secure it. Paradoxically, no failure is real, when the spurning of success is for the sake of truth and goodness. Victories on the field of sport and successes in competitive examinations, no less than achievements in politics and business that are secured at the expense of fair play and truth are never worth what they cost. It is better to be a member of a defeated team or to be an unsuccessful candidate with a good conscience than to win a million laurels to which there would always attach a sense of shame. There is another sense in which there is something to pay for truth. The scientific search for truth frequently costs much in patience and sacrifice of one's personal comfort. The annals of the sciences contain many accounts of martyrs who have literally and ungrudgingly laid down their lives in the pursuit of truth about some disease germ or nature process. The stories of the conquest of yellow fever, the battles with tuberculosis, leprosy, cancer and other malignant diseases, the building of the Panama Canal, the control of the X-ray for therapeutic purposes, and other

similar stories tell of the prices that men have been willing to pay to buy the truth. Nor do we ever hear the scientist complaining that the price is too dear. It may be repeatedly urged that truth has been worth to humanity all that it has cost, so measurably richer are we in consequence.

We need never be afraid of truth. It sometimes happens that new discoveries prove disturbing to old assumptions and theories. When a crust of tradition forms about a belief, it is difficult to abandon it. Yet surely there never was a greater enemy of both religion and science than superstitious tradition. Both the religious man and the scientist are seekers after truth, and in whatever measure one of them discovers it, the other ought to rejoice and to share in it. There are some truths about the environing universe that are disclosed to man only by methods of measurement and mechanical manipulation, but there are others that can be learned only by making an adventure of faith and seeking to co-operate with it by social means. We need not fear that scientific truths are going to contradict religious truths, nor that religious truths are going to give the lie to scientific truths. In the last analysis, there never has been and never can be a conflict between religion and science, for each of them is one of the roads to truth, and the larger aspect of truth requires the contribution of both. The integrity of the universe carries as its corollary the integrity of truth. A refusal to reckon with any single contribution results in a distorted view of the whole. A religion that can stand in an age of science is surely more wholesome and more desirable than one that can only subsist on magic and superstition.

Loyalty to truth is the challenge that comes to every thoughtful person to-day. Unhappily there are many people in the world who have very little interest in the truth. Their particular advancement depends on deception. The house they are building is founded on lies. It is this fact that makes the truth so much more precious, and the duty of adhering to truth all the more compelling. 'Compromise,' 'casuistry,' 'policy,' 'sophistry,' 'adjustment,' and such words often indicate a willingness to be satisfied with something less than the best. Here indeed there is a perpetual warfare, and the side on which our loyalty is enlisted is a sure indication of our own worth. Temporal advantage should never be allowed to outweigh the happiness of the eternal future. In these days of political, economic and social unrest we do well to remember the words of Lowell, written for the American nation at a time when the great moral and political issues of slavery and unity were hanging in the balance:

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes on forever 'twixt that darkness and that light . . .

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

What Men Think

If A Thorn Wounds Me

The following poem is a rendition in English verse by Alice Stone Blackwell of a Spanish poem by the Mexican, Amado Nervo. It appeared in *The Survey* for November 29, 1919.

If a thorn wounds me, I draw back from it;
I do not hate the thorn. If, hating me,
Some base hand pierces me with malice blind,
Silent I turn away, and go to find
A purer air of love and charity.

Rancor? For what? Has good e'er sprung from it?
No wound it staunches, puts no evil right.
Scarce has my rose-tree time to bear its flowers;
It wastes no vital sap on thorns of spite.

And if my foe should near my rose-tree pass
He shall pick from it many a fragrant bud;
And if he sees in them a vivid red,
The tint will be the redness of my blood

Blood drawn by his ill will of yesterday,
In hatred that it seemed could never cease,
And which the rose-tree now in perfume sweet
Returns to him, changed to a flower of peace.

A Defence of Religious Knowledge

The increasing accuracy of scientific knowledge has resulted in the creation of a serious problem for religion. Is there any way of establishing the validity of religious knowledge in a world that is so dominated by the scientific temper? The scientist demands that religious knowledge must be capable of vindication if it is to be acceptable. And the religious man is equally desirous of an assurance that his knowledge is as reliable as the deductions of mathematics or the inductions of logic. The crux of the problem of the relation between religion and science is thus the problem of knowledge. Some have been stampeded into a mechanistic view of life and reality that places its entire reliance on the extension of the scientific attitude and technique. Many thoughtful men have recently turned their attention to making terms with the new situation in an endeavour to achieve an apologetic for religious knowledge that will be acceptable to the scientifically minded man. Among the recent significant contributions of that

nature Canon Streeter's volume, *Reality* is worthy of note. The truth of religion is a problem that is worth inquiring about insofar as it enables us to solve the problems of life of which the chief is the problem of evil. The Universe compels us to ask questions, both theoretical and practical. We would like to know whether the Universe is alive or dead, whether it is the expression of purpose or a lifeless mechanism. 'Must Reality be thought of only in terms of *quantity*, or is *quality* (or value) also real?' In the second and fourth chapters of the book Dr. Streeter addresses himself to unfolding an answer to this problem. 'The realm of Science is Quantity,' because its technique is that of measurement. It is admitted however that there are certain sciences, such as Psychology and History which cannot be confined to the strictly quantitative methods and mechanical concepts of the physical sciences, but Streeter thinks they are really mixtures of Science and Art. Art and Religion differ from Science in their method in that they deal with activities of the human mind that can be conceived almost exclusively in terms of quality. Their aim is the recognition, expression, or creation of Value. That leads to the hypothesis that quantity and quality are two diverse aspects of Reality, and that they cannot be known in the same way. As scientific knowledge is a Representation of Reality in terms of quantity, so a qualitative Representation of Reality is to be found in Religion. In asserting that both of these Representations are valid Streeter means that to attain the knowledge of Ultimate Reality it is necessary to advance by more than one route. 'When we speak of Science,' he says 'we think in the first instance of a body of conclusions, rather than of the spirit of inquiry which inspired the search for them. But when we think of Religion we think first of the inward spirit, and only in the second place of the creeds, the rites, the customs in which this spirit has objectified itself. In fact, the personality of the religious man is the only real expression of Religion.'

Science builds up its body of knowledge by the methods of classification, analysis and reduction to law. If anything exists that is recalcitrant to these three processes, it must slip through the meshes of scientific knowledge. To know in the scientific sense is to treat the object of knowledge as dead and static, for life itself refuses to be caught by the scientific processes. Is Reality itself alive? If it is, and Religion advances on that supposition, then there is a phase of it that is not amenable to the scientific way of knowing. Furthermore if there be purpose in Nature, Science would not be in a position to discover or disclose it, because purpose is qualitative, and Science has no technique for dealing with that aspect. Religion objectifies an inner quality of Life, and the life it seeks to interpret is an expression of, dependent on, or *en rapport* with a Life that is other and more than human life. Religion therefore posits the existence of 'a not-ourselves that is alive.' Canon Streeter proceeds to vindicate the truth of this hypothesis, and in doing so the truth of Religion. If Life, and in a sense conscious life, be a fundamental element in Reality, then there is a qualitative aspect to be known, an aspect that takes us beyond the ken of Science, and Religion as a way of knowledge is vindicated.

The Myth of the Unconscious

Dr. John B. Watson, the well known leader of the Behaviouristic school in Psychology has been contributing a series of articles to *Harper's Magazine* in which he has expounded the behaviouristic doctrine in regard to several subjects. The September issue contains an article captioned, 'The Myth of the Unconscious,' in which we have the reactions of his school to the main psychoanalytic position. The success of the doctrine of an 'unconscious' is due, he thinks, to the physicians and psychiatrists who needed something to enable them to explain the so-called mental diseases. Forty years ago a physician would have attempted to explain similar pathological phenomena in terms of some degenerative actions taking place within the brain, but that position was found to be untenable when post-mortem examinations disclosed no such conditions. Freud followed Bleuler in introducing the hypothesis of 'a diseased mind in a healthy body.' His training as a physician made him necessarily think in terms of 'disease entities,' and since they were not localizable in the body, he sought for them in the tissues of the mind, for he had been educated to think of the mind as an entity in distinction from the body. The physician, being unable to locate the disintegrating agent in the conscious mind of his subject, invented a substratum which he called the 'unconscious' to which he might safely relegate all mental disorders. Freud's theory of the unconscious is thus 'a theory paralleling completely the old concept of disease entity.' All of this is meaningless to the behaviourist because it involves a dualism between mind and body which he cannot find in his laboratory. If there is no mind-body problem, and no separate entity called 'mind' or 'consciousness,' then obviously there can be no substrate called the 'unconscious.'

The behaviourist has a substitute which he offers for the psychoanalytic concept—'the un verbalized.' That which the introspective psychologist calls 'consciousness' he would describe as verbal conditioning. Children first of all learn to use words. Nor is there any magical essence in words as such. Words are vocal substitutes for objects around which verbal conditioning is built. The behaviouristic substitute for consciousness is thus that people 'can carry on some kind of brief sub-vocal talk with 'themselves' behind the closed doors of the lips.' Thinking aloud would disturb other folks, so we carry on a subduing process of sub-vocalization. If consciousness be explicable in terms of verbalization, the un verbalized portion of our world is what the psychoanalyst is prone to call the 'unconscious.' What, then, constitutes this un verbalized world? Watson describes three of the un verbalized components of human behaviour as follows: (i) the un verbalized world of the man who was trained to be a *silent* man, and whose word-world does not correspond to his object-world or to his action-world; (ii) the un verbalized world of the emotions which is made up of the activity of the unstriped muscles and glandular parts of our bodies (intestines, lungs, blood vessels, the viscera generally) and of the stimuli which call forth the activity of those parts; and (iii) the world of infancy which is totally un verbalized for the

first year and remains practically unverbilized until the end of the second year, a period when thousand of reactions, both manual and emotional, are built in. On this argument the behaviourist claims that the whole mystery of the unconscious vanishes into thin air. And with it goes a whole train of associated hypotheses—suppression, repression, limitation of libido, etc. There is all too much of a tendency on the part of some of the more naïve psychoanalysts to make the unconscious a dumping ground for all sorts of unsolved problems, especially sex problems. Watson uses the epithet, 'the cesspool of the unconscious.' He claims that all of these speculations of the analysts may be dismissed and the facts explained on the basis of conditioning and unconditioning. The therapeutic results which the analyst claims to get can be secured better by a process of retraining without the annoyance of compelling patients to wander over miles of barren verbal territory in the effort to reach their unconscious and have it straightened out. Much trouble may be avoided, according to Watson, if the educative process be so remodelled as to enable the child to build up a word-world of greater usefulness. The child should be so taught to know his own organism that he can become 'behaviouristically self-correcting.'

Why Thunder is not Heard Far

Artillery firing can be heard at much greater distances than thunder. During the World War cannonading in Flanders was often heard in England at places 140 to 150 miles from the battle-fields, while thunder is not generally audible at a greater distance than ten or twelve miles, and hardly ever as far as forty miles. This mystery can be explained, according to Charles Fitzhugh Talman. In his Science Service feature, 'Why the Weather?' (Washington), he says:

The intensity of a sound depends upon the density of the air in which it is produced and not upon that of the air in which it is heard. The air diminishes in density upward. Balloonists thousands of feet above the earth hear with remarkable clearness sounds from the ground below, but people on the ground cannot hear similar sounds from the balloon. As thunder is mainly produced at the level of the clouds, it is subject to this peculiarity. Again, cannonading is heard at great distances only when the air is comparatively calm, and perhaps only when it is arranged in well-defined horizontal layers, of such a character as to keep the sound from spreading far aloft. Very different conditions prevail during a thunder-storm. In fact, the conditions are then just such as would scatter and dissipate the sound-waves. Lastly, the noise of a cannon comes from a single place and the energy of the disturbance is concentrated to produce a single system of sound-waves; while the disturbance due to lightning is spread over the long path of the discharge.

—The Literary Digest.

Rigid Liquids

The most important distinction between solids and liquids is that the former possess crystalline structure while in the latter, except near the surfaces, the molecules have no permanent orientation. A more obvious distinction, but one that is less fundamental, is that solids possess rigidity but normal liquids do not. Rigidity is that property of a body in virtue of which it resists deformation by a

shearing-force. In the case of a solid, the shearing-force will cause a certain amount of deformation, but if this does not exceed a certain value the body will return to its original shape when the force is removed. With a normal liquid a tangential force applied to two opposite parallel faces will result in continuous relative motion between the faces, the rate of motion being proportional to the applied force, and there will be no tendency for the faces to return to their original positions. By measuring the relative rate at which the opposite faces of a liquid move when subjected to a known shearing-force, the viscosity of the liquid can be calculated. With normal liquids the viscosity is found to be independent of the shear-gradient as would be expected from theoretical considerations. With colloidal solutions, however, it is found that the viscosity increases rapidly with decreasing shear-gradient and approaches infinity at infinitely small velocities. This behaviour can be most simply explained by assuming that such liquids possess rigidity as well as viscosity. The assumption, however, that an obvious liquid possesses one of the most characteristic properties of a solid, rigidity, is one of which it would be well to get direct evidence. Dr. Emil Hatschek has discovered a remarkable solution that shows this property quite clearly. A freshly prepared dilute solution of ammonium oleate if 'given a rotary motion in a beaker gradually comes to rest like any other liquid, but then *rotates backwards*.' By a torsion method with a metal cylinder suspended in the liquid, it has been shown that other colloidal solutions possess rigidity and their moduli of rigidity have been measured. Unlike elastic solids these colloidal solutions after a short time relax under the shearing-force. With increasing concentration some of these colloidal solutions pass continuously into jellies and these behave more and more like elastic solids and thus show all stages in the transition from the liquid to the solid state. To explain the behaviour of these solutions it has been assumed that the particles of the colloidal substance form chains or assume other definite arrangements. Experiment shows that in the case of aqueous solutions of colloids of widely differing kinds, rigidity disappears by 40° C. in each case. This and other evidence suggests that this phenomenon is the result of some change brought about in the properties of the liquid in the neighbourhood of the colloidal aggregates, and is not due to the arrangement of the aggregates themselves.

The High Food Value of Young Grass

In 1898 Sir William Crookes in his Presidential Address to the British Association for the Advancement of Science pointed out that the world's supply of nitrogenous fertilizers was becoming exhausted, and that, unless some method of fixing atmospheric nitrogen was discovered, the world would be faced with wheat-shortage within thirty years, and 'the Caucasian race would eventually be squeezed out of existence.' Since that time several methods have been discovered for synthesizing nitrogenous fertilizers from the air, the present production amounting to about one and a quarter million tons annually. The danger of which Crookes gave the world timely warning has thus been avoided, and the wheat supply

is assured. The record group of food substances in order of importance after cereals is milk, butter and other animal products. At present the farmer is largely dependent on foreign foods such as oil-cake for the intensive feeding of his stock. With a plentiful supply of synthetic nitrogenous fertilizers it should be possible for a farm to become independent of these imported substances, and much work has recently been done with this object. At the Cambridge School of Agriculture an important discovery has been made that is likely to solve this problem. It has been found that young pasture grass is a remarkably concentrated food, the dry substances actually containing as much as 25% of digestible protein and 75% of starch-equivalent. When the grass becomes more mature liquification occurs, and in hay much indigestible matter is present. The problem therefore is to make young grass available throughout the year. There appear to be two ways in which this may be done. Varieties of grass producing a growth of herbage at different seasons may be produced by the plant-breeder, or methods of preserving young grass may be found. The latter appears to be the more feasible solution under English conditions, and experiments with cakes of dried and compressed young grass are being carried out. In addition to its high food value this material is very rich in vitamins which largely pass into the milk. Oil-cake and other winter feeds are deficient in vitamins and the milk of stall-fed cattle during the winter months is poor in these essential substances.

Rural Reconstruction: A Notice

In connection with the Rural Service Exhibition held in Madras about the end of August, the Trustees administering the Rural Reconstruction Fund instituted by the Hon. Mr. A. Ranganatha Mudaliar have decided to offer two prizes of Rs 50 each for the best paper in the English language on the following topics:

I. How a Teacher can most constructively assist the Rural Reconstruction Movement in South India?

II. How an educated Indian citizen can by voluntary effort most constructively assist the Rural Reconstruction Movement in South India?

The merits of the papers will be judged by a Committee consisting of: (1) Rao Bahadur N. Gopalaswamy Iyengar, B.A. (Registrar-General of Village Panchayats, Madras), (2) Mr. K. T. Paul, B.A. (of the Y.M.C.A.) and (3) Mr. V. Venkatasubbiah, B.A. (of the Servants of India Society, Royapettah, Madras).

On the recommendation of this Committee the final decision will be made by the Trustees. Competition is open to anyone of either sex in the Madras Presidency, Mysore, Travancore and Cochin. A competitor may attempt both subjects if he chooses to do so. Papers should not exceed 4000 words and should be submitted by the 15th November 1927 to Mr. V. Venkatasubbiah by registered post.

Book Reviews

THE HEART OF ISRAEL. An Approach to the *Book of Psalms*. By George W. Thorn. Student Christian Movement. 172 Pages. 4s. net.

Mr. Thorn begins with a brief account of the origin of the *Book of Psalms*. It is a collection of religious poems of all kinds, most of them anonymous, founded largely on earlier collections of the same sort, and intended for use in the corporate worship of the Jews. Mr. Thorn, as a good Anglican, compares it with *Hymns Ancient and Modern*. Some of the songs are very early, though often adopted for their new purpose by later editors; some cannot be much earlier than the second century before Christ, when (probably) the collection was given its present form. Mr. Thorn is not trying to say anything new or original: he is only making available for the 'general reader' the accepted conclusions of scholarship. From that he goes on to deal with some aspects of the religion of the writers, and the way that they regard God and Nature and Man; he also considers how far they anticipate the teaching of Jesus. His last chapter is an interesting summary of what has happened to the Psalms, in the Christian Church. The title of course is a reference to the famous words of Arndt: 'What the heart is in man, that the Psalter is in the Bible.'

Mr. Thorn, who has also published through the Student Movement a study of the *Book of Revelation (Visions of Hope and Fear)*, brings to his work a fine equipment both of scholarship and genuine religious feeling. And yet his book, though we enjoyed reading it, has not convinced us that what he here attempts is possible. Most of the Psalms express an emotion intensely personal and individual; that is their chief value; and in a book of this kind, which tries to group them together and consider what is common to the groups, that special note is necessarily lost. Anyone who has studied the Psalms separately, with a good commentary ('good' means, among other things, 'not too big'), will have found that way of approach is profitable, that any other way will seem altogether unprofitable by comparison. But people who have not been very much interested in the Psalms so far, may find their interest stimulated by this book. Perhaps Mr. Thorn aims at nothing else.

Students' Section

The Voice of the Breeze

When on some languid summer afternoon
The blue sky looks upon the parched plains,
With vacant gaze and shoots of maize plants swoon,
And on the stony pine-hedged village lanes,
The crackling sounds of bullock-carts wax thin,
The murmuring noise of temple-pipal trees
That skims upon the gently floating breeze,
Seem like the far off deep-complaining din
Of foam-fringed waters laving on some strand,
That pales in moon-light in some unknown land.

When on the moon white terrace after dusk,
I lie to watch the purple sunset's glow
Smile faintly on the landscape picturesque
While all the restless crowd of stars above,
Wink violently. Or watch the rayless horn
Of golden moon waft up the liquid sky
And change to silver :—then the breeze's sigh
Among the sea-like fields of waving corn,
Comes drifting like the slow reviving roar,
Of some old city lost ; but great of yore.

When in the chilly silence of the night,
The rain drops patter on the out-side walls,
When trees look pallid in the dim moon-light,
And slow like ghastly treads the eaves-drops fall,
When barn owls' hoots are dreary, sad and lone,
And loud and shrill echoes the jackal's howl,
And formless spectres loom about and prowl,
Then through my window bars the cold winds mourn,
Like ghosts discontent from the funeral ghat,
That wail in silence o'er their hapless lot.

T. BHASKARAN,

IV-Hons. Litt.

On Being Fat

I for one cannot understand why on earth people should mind being called fat. There is nothing derogatory to one's honour in being so called. In fact, I firmly believe and boldly assert that fatness is a cardinal asset to humanity. My reasons for holding this unalterable conviction are diverse, the last but not the least of them being that I am myself rather corpulent.

First and foremost, fatness facilitates the acquisition of humility through the medium of humiliation. The moment a group of persons sneer at a man and say that he looks like a pig, the fat man is humiliated. That is, he is conscious of his littleness, although they say he is big. In other words, he is humble. And humility is the one sure sign of greatness. All the great men of the world have been unconscious of their superiority to their fellow-beings. But, people sometimes also admire fatness for its exuberant quality. They enjoy the mere sight for its own sake. Therefore, whether it is appreciated or depreciated, corpulence holds its vantage ground. What I have been striving to express here is actually, expressed with great pith and precision in one of Mr. Chesterton's journalistic jottings. 'Fatness itself is a valuable quality. While it creates admiration in the onlookers, it creates modesty in the possessor . . . Falstaff said that to be fat is not to be hated ; but it certainly is to be laughed at, and that is a more wholesome experience for the soul of man.'

Generally, fat men are humorous. Examples from life and literature are not wanting to substantiate my statement. In the former we have Johnson-Goldsmith and Chesterton ; in the latter, Falstaff, Pickwick and Tony Weller with his infallible maxim that width, wit and wisdom always keep company. It would be idle to multiply instances.

Now, the fat man is not only humorous in himself but diffuses humour all around him. That is, he is not only alive to the incongruity that is in him but also to the sense of incongruity. In life, corpulence and comicality go hand in hand. The fat man is an everlasting joke at which mankind laughs. But, whereas the effect of a joke is temporary, the fat man always makes everyone cheerful. He rescues many a man from the pitfalls of pessimism. The dazzling rays of his healthy optimism fall with great appositeness on the present benighted age of materialistic atheism. Therein, he renders the greatest service to humanity. In this respect, he is the greatest apostle of altruism.

Again, the fat person is the embodiment of peace, patience and good-will. His very person denotes that he is at peace both with himself and with the world. On the other hand, the lean man is a bellicose person. Imperial Caesar was a great reader of human character. It is significant that he was afraid of Cassius with his lean and hungry look. It is true that such men are dangerous. Therefore, to be fat is to disarm suspicion.

Moreover, the corpulent man pursues the policy of *nil admirari*. He never goes into ecstasies over anything. Neither is he flurried about anything. Moderation and candour are the key-notes of his judgement.

Surely, this piece of Platonic stoicism is a summary of the philosophy of the world. Therefore, he is the greatest philosopher in the world. But the spiteful opponent may say that the fat man is forced to hold this philosophy of life owing to the physiological impossibility of adopting any attitude other than this. But what is said out of *malice prepense* should be discarded in argument.

Again, taking a house for purposes of illustration, the fat man resembles the foundation; the lank man, the turrets. The foundation will remain firm until the very unlikely event of a world cataclysm. It is significant that we say, 'The building shook to its very foundations.' But we never say, 'The very foundations shook.' On the other hand, the lofty towers may topple down any moment. The lean man has all the dangers of the dizziness of height; but, the fat man has all the security of the strength of stability.

The importance of the power of personality is one of the central themes of modern psychology. Whatever the field may be, business, office, law, or romance, personality tells. Now, personality in the sense of individuality a lean man may have. But personality in the sense of tremendous impressiveness promoting predilection, the lean man has not. It is the glory of the fat man that he decidedly possesses this powerful personality. He strikes one at first sight as being made of stuff that will endure. But this does not isolate him from his brethren. As a matter of fact, he is the most social being on earth. His joviality is admirable and exhilarating. He wears his heart upon his sleeve. The picture of the lean man in society is decidedly obnoxious. He is moody and reticent in company and sometimes skulks. One can easily determine who is the better sort of man.

Not only in all these fields but in the valley of the shadow of death also, the fat man bears the palm. Anyone who knows anything of disease, medicine and death knows that the most deadly and incurable of all diseases in the phlegmatic peril, consumption. It actually consumes a man. The only remedy that the empiricism of modern medicine has been able to propose is the therapeutic one of fat. That is, the greater fat a man has in him the longer will he be able to withstand the ravages of the disease for, the disease lives on the fat and when all the fat is exhausted, it attacks the marrow of the man. Therefore, a strong case is made out for the fat man's longevity.

At this point our opponent Mr. Longlegs may rise up and say that the man who is fat labours under some definite disadvantages. One, that he sweats a great deal, especially in summer. Two, that he loses his centre of gravity easily. And three, that it is with great difficulty that he squeezes himself through a narrow doorway. I shall answer all these objections in turn.

It is the fanciful fad of some, ignorant of physiology, that only fat men perspire profusely. For, as regards perspiration, there are only two classes of human beings, those who perspire much and those who sweat normally according to the nature of their constitution. You may say a fat man feels more irksome while perspiring than a lean one. But this is quite different from saying that the fat man perspires more. And after all, the volumes of salt water issuing through the seven layers of his skin are symbolic of the overflow of the milk of human

kindness. Those issuing out of the lean man are the tears of the cunning crocodile.

With regard to the fat man losing his equilibrium if he steps on any slippery thing for example, the peel of a plantain, I have to say two things. Suppose a fat man and a lean man fall down together. The chances of fatal injury in the former case are positively less than in the latter. His body adapts itself to the rises and falls in the ground. This is symbolic of how he adapts himself to the ups and downs of life. But the lean man falls to the ground like a recalcitrant stick and breaks his bones. This is of a piece with his attitude towards life. Secondly, the feeling of the fat man before coming into contact with the ground is enviable. First he is completely taken by surprise. And to be taken by surprise is a very romantic thing. Moreover, the feeling is akin to that of the man who skates from one icy surface to another. This thrilling feeling is not within the reach of the lean man. Whenever he slips, he easily regains his balance. When he does fall, the cracking of bones follows so closely that there is no time for experiencing any kind of thrill. But the fat man takes a longer time to fall. His very weight accelerates his pace of skating. Therefore, he has time to experience the indescribable feeling. Thus, he may dispense with the surgeon and may have a laugh at the expense of his lean adversary for his having neither the luck to enjoy nor the capability for escaping without injury.

Coming to the third disadvantage, I have to say this in extenuation of the fat man. If it is difficult for the fat man to go through a doorway, it is no less so for the lean one. The fat man either gets in or not. There is no serious damage to his most valuable possession, his fat body. But Mr. Longlegs is sure to break his pate against the cross-beam of the entrance. His entry is no entry at all. Moreover, to the fat man the entrance has all the charm of the unattainable. His gusto in entering is equalled only by his after exultation at having achieved the impossible. This zest the lean person entirely lacks. To him the doorway is a perpetual nightmare. It is a constant reminder in life that it is dangerous to have one's head in the clouds for a chance thunderbolt may knock it off at any moment.

In conclusion, I take my Parthian shaft from the quiver of my ratiocination bristling with arguments. I let it go with the full confidence that it will work havoc in my enemies' ranks. It is a mistaken notion of people who have no stuff in them that quantity should be sacrificed for quality. On the other hand, quantity has greater weight in most things in life than quality. And of human beings the fat man is of the greatest quantitative dimensions. The lean man is always qualitative. Moreover, I have proved that a fat man does greater good to humanity than his lean brother. Hence, he is more fitted to live. And, if there is an atom of truth in Darwin's theory of 'the survival of the fittest', heredity should dispense with lean man. If this programme be carried out, I see in my mind's eye a glorious vision of the future of this world.

I see the world inhabited by only fat men. They are altruistic, optimistic, good-natured, humble, humorous, harmless, peaceful, patient, stoical, stable and strong. They all have and exercise the power of their individual personalities in

their different avocations. They are very jovial and amiable creatures. And, what is the most glorious part of the vision, I see them issuing a fiat of fat. These select few challenge the inhabitants of worlds that Mr. Wells never dreamt of, and involve themselves in a cosmic war. They issue successfully from the struggle. They do not stop with this. They have the cheek to lift their mighty arms and knock at the door of Paradise. They demand penultimate entry in the teeth of ultimate destruction. And the greatest Gate-Keeper opens the doors of Paradise and gathers them all in his all-embracing arms. I see Him giving them a piece of toffee apiece, while an oecumenical smile of satisfaction brightens the countenances of the fat fraternity, and I see them clamouring for more.

P. T. SRINIVASAN,
IV-Hons. Litt.

College Notes

THE COLLEGE PRIZE-GIVING TOOK PLACE IN THE ANDERSON HALL on Friday 26th August. Graduates of the year, students and members of the staff were present in large number and the Right Rev. the Bishop of Madras presided. After prayer by Mr. Theodore, Dr. Woodburne delivered the annual address on 'The Purposes of Education' the text of which is reproduced in this issue of the Magazine. Dr. Meston then presented the Principal's report, as follows:

It is hard to believe that twelve calendar months, not to speak of a solar eclipse, lie behind us, since last we met in this Hall on a similar occasion. For while there are times, on which I need not dilate, when one hour, as every student knows, seems to impinge on eternity, it is also true that each convocation and prize-giving presents itself almost before we are ready for it. But if the time seems short, its accompaniments seem to be but little jostled out of gear by the speed. We meet to-day with a staff which is, except in a few particulars, exactly what it was on the 20th August 1926. I will mention these points. First, furlough has wrought a few changes. Dr. Hogg has gone on leave to fill fuller than ever his quiver of philosophic arrows; and, we welcome back from leave Dr. Woodburne with his eye ever fixed on the social and religious, not to mention the magical aspects of philosophy; Mr. Matthews who rejoices alike in the mazes of the Bursar's office, the joys of playing field; and Mr. Ross to whom mathematical mysteries present no locked chamber. Before we pass from Mr. Matthews' return we would to-day gratefully express to Mr. Barnes our thanks for the service which he rendered to the College in discharging so ungrudgingly the thousand and one duties which fall to the Bursar's lot. Secondly, we are happy to think that Mr. Watkins is now professor of Geography and we wish him all joy as he guides his students within and around the earth. And we are thankful that when family reasons prevented Mr. Anderson's return from furlough, Mr. Bingle was ready to step into the breach and that we share the benefit of his wide knowledge of history, his enthusiasm for the library and his happy gift of friendship. Thirdly, Mr. Kuruvilla was appointed Demonstrator in Physics and Mr. Subbarayan in Chemistry, while Mr. Kuruvilla Jacob transferred his affections from Chemistry to Physics, and Mr. Poduval came to help us both in English and Malayalam. Fourthly, the present term had not well begun when we lost the services of Mr. Mahadevan who went to add lustre to the English department of the Madura College. We miss him from the College room and from the parade ground. Our best wishes accompany him.

We see many new faces among the students, but none among the staff. For this proof of stability we are grateful. It means that men come to us and remain with us because we form a very friendly circle.

The University authorities were reconstituted in the early part of this year and I have again to record the exceedingly pleasant spirit in which elections to the Academic Council were carried out. On that body Messrs. Henderson, Sabhesan and Subramanian are the representatives of the staff and all have made their voices heard to purpose. Our representation on the Academic Council was further increased by the appointment of Messrs. Corley, Lakshminarayanan, Ross, Hogg and Manikkam, as readers of the University. While they receive no salary, they have the privilege of doing work, i.e. of delivering not less than two university lectures. Mr. Corley and Mr. Sabhesan are our watchful representatives on the Senate, and woe betide the person or the body, that proposes what is *ultra vires*.

There are two members of the staff whose absence we regret to-day. We had hoped that, invigorated by their two years of research spent in England, and with the laurels of their doctorate on their back if not on their brows, Dr. Manavalaramanjam and Dr. Moses might be with us to-day. But it will be a couple of weeks before we shall have the pleasure of welcoming them. We congratulate them on their success, and on the maintenance through them in other lands of the good name of the Madras Christian College.

I must say ours is a staff of which one has every reason to be proud. Certainly that is what I feel as day after day as I go round the College and realize the quality of the teaching that is being imparted, as I look at the Academic Council or Senate and see the important part taken by our professors and lecturers in the councils of the University, and as I hear at a Staff meeting the weight of argument advanced, the keenness in all that attaches to the education and the best interests of the students entrusted to us.

There is one thing however that worried me for some time about the staff. Last year some of you will remember, I mentioned a tug of war in which the staff drew the students over the line. This year the tug of war was repeated, and this time the staff was pulled over the line. I have wondered much about this, and I have come to two conclusions about it. The first is that it was intended to inform the University that in this College no compulsory physical training of the students is necessary. And the second is that in the course of the year the staff had taken so much out of itself and imparted it to the students that its own defeat was a testimony to its own zeal. So much for the staff to whom the College owes so much.

Now as to the students, we have to record with gratitude that their number continues to be gratifying. Any one who stands at the door of the Hall gallery beside the First Class-room and watches from, say, 11 to 11-5 a. m. the stream of vigorous life that flows through it feels like another Xerxes at the Hellespont. And the number within the College is but a fraction of those who sought to obtain admission to it. I had fully expected that this year the pressure for admission would be appreciably reduced. The Intermediate results, the failure of the N. E. Monsoon, and the growth of the Andhra University were bound to have their effect. Yet notwithstanding the operation of these causes, admission to Class III

had to be closed by 10th June, and in less than a week after the Eligible List had appeared no further applications for admission to Class I could be considered. I mention these facts so that you may be able to know them and to let them be known. The efforts that I make in order to ensure that old boys will have their sons admitted to the College involve a very large amount of care and planning. Yet after all there are old boys who are disappointed. They come to me and say 'Dr. Miller always used to show particular care of the sons of old boys.' 'Yes,' I reply, 'Dr. Miller always did that, provided—and this he used to emphasise every time he spoke to old boys—provided you come in time.' There is no use of coming to seek for admission after the Eligible List or the University results are out. There are enough who have registered their names before the date of these publications to fill Classes I and III. Every one can register his son's or nephew's or his cousin's or his brother's name as soon as he likes—the first one for June of this year came to me in November of last year. Full notices appear on the College boards in January. Now I have said my say on this point, and (as it will be published in the Magazine) if any one claims the privilege of an old boy so late as June of next year I will tell him that he cannot be an old boy, for every real old boy reads the College Magazine.

For some years we have sought to keep our numbers at 800. But the door can never be shut quite in time, and this year we began with 850. They have come to us from every district between Tinnevely and Ganjam and from beyond. On our benches there sit side by side those belonging to communities which have been down-trodden and despised for thousands of years, those who have enjoyed position and respect for thousands of years, those who are but emerging to the place they are destined to occupy in the nation. And indeed as I look at one of our large classes day by day, as I watch the eager faces, as I realise time and again the spirit which on the playing field or in a Brotherhood gathering binds all together, I feel as if here before us in these halls is a nation in the making. It is an infinitely precious thing that God permits us to take part in, this moulding of a people, this inspiring of a common spirit, this generating of ideals which will set divisive counsels at naught and link man to man in a comprehensive unity. And I cannot help thinking that in the days to come, when the fierceness of communal factions dies down and a greater co-operation takes their place, it will be realised that one of the most potent factors in achieving this result has been the loyalty throughout the whole of this presidency of the thousands of its sons to their loving mother, the Madras Christian College.

The results obtained by our students who appeared for University examinations were, save in one respect, exceedingly good. We had four First Classes in Honours, two in Mathematics, one in Philosophy and one in History; and our students did so well in other examinations that they secured five University prizes, viz., Jubilee Gold Medal, S. P. Adinarayanah; Caithness Prize, C. C. John; Miller Gold Medal, S. R. Krishnamurthi; Samuel Satyanadan Memorial Gold Medal, A. Lakshmidat Pandia; Northwick Prize, S. R. Krishnamurti. The one respect in which disappointment came to us was in the English results. I have never on any

occasion up to this day made any public criticism of the University, and any private criticisms have been those of a friend. But to-day I feel bound to state, in common justice, that I am unable to accept the results published by the University in its English examinations as a true appraisal of the work done by the students of this College or of the labours of the staff on their behalf.

Every year sees some little change and advance in our midst. Last year I spoke of the growing number of those who, after having taken their degree, came back to prosecute a course of higher study. This year the number of these has increased. And one reason for the increase is that the Physics Department has been able to arrange for a complete theoretical and practical post-graduate course. Only a limited number can be admitted to it, and the many applications which have been made by those who desire to join this class indicate the great need which it supplies, and the welcome which is accorded to it. We are deeply grateful to Mr. Manikkam and his department for what they have done in regard to their new and valued provision.

Another point which is to be mentioned with much satisfaction is that our students are now among the literary contributors to our Magazine. The Student's Section which has become a feature of that periodical has enshrined the poetic, narrative and imaginative efforts of those who are still with us. And for opening up this fresh avenue to fame, we gladly acknowledge our indebtedness to Mr. Theodore.

There is another thing which is worth noting. What we have done for several years has now been made compulsory by the University, that is, the medical inspection of our students. We have now two medical officers and we assure Dr. Asirvadam and Dr. Sanjiva Rao of our thanks for their attention to the health of our large family.

Among other changes which this year has witnessed is the reintroduction of the compulsory study of a second language under the remodelled Intermediate course. Such a step we looked at from two stand-points—educationally, we regarded it as sound: practically, as not free from difficulty. Remembering what used to be done under the name of vernaculars, twenty-five or thirty years ago, remembering the general subordination of the teacher, and the systematic geniality of the class, I naturally rejoiced with trembling in this educational advance. We made our arrangements carefully, relied almost wholly on graduates, spent of our funds to make the change a success. And it has proved a benefit beyond our fondest hopes. This year has seen the erection in our midst of no Tower of Babel, but of a veritable Gurukulam. We are deeply indebted to our able Superintendent of Vernacular Studies, Mr. Rajagopala Rao and to all our pundits, while we render our sincere thanks to Mr. Sabhesan who has made for many the study of Tamil a path of flowers.

I may be permitted to say here that I do hope the University will not make any more things compulsory. If it does, it will make the resignation of some of us compulsory—but more than likely there might be some compensation in that.

I must now refer to the contrast that exists between the lively condition of our

athletic clubs and the lifeless condition of the literary societies. To those who during the past year put forth continued and successful efforts to make the Debating Society a power in the College our sincere thanks are due. I think it is only fitting that I should most cordially express our indebtedness to C. E. Padmanabhan and Govinda Menoki for the splendid services which they rendered to the life of the College societies. I am still looking for their successors this year. I think we must regretfully confess that the intellectual vigour of the College does not show itself in the College Societies. There would be no difficulty in having in the College a number of what are generally regarded as successful societies—those the only function of which is to meet and listen to set addresses delivered by men and women unconnected with the College. There is a place for such addresses, but there is in Madras no scarcity of them. There is, however, a scarcity of societies where students meet, and express and uphold against opponents their own opinion on matters of intellectual and general moment. These are the societies which are slow of growth and but which are, in the nation's interest, of the greatest moment. Amid shine and shadow year by year we tend the plant. It may have little form or comeliness, but there is life in it still, and in its present impoverished condition it appeals to you the students of the College for the thought and attention and activity which will clothe it with blossom and flower.

On the athletic side the activities have been many, well directed and effective. Judging by team play and tournament tests we find it hard to say whether it is in hockey, football or tennis that we excel, for we seem to be equally good at them all. Nor is our cricket to be lightly esteemed. This has not been done without much hard work. And the secretaries and captains command our warmest gratitude. The day of the College sports was one of the happiest days of the year. The U. T. C. has lost none of its popularity; might I recall its members to the power of service which resides within it. We are sorry to say good-bye to Lieut. Mahadevan and our heartiest good wishes go with Lieut. Boyd in the command which he has recently assumed.

The past year has been marked by a complete absence of rain holidays, and indeed the fans ran in the hall through practically all the months. On the significance of this for the country at large it is impossible here to dwell. But, as not unconnected with it, I may mention that we have had a new kind of holiday—inoculation holidays. From observation I should say they are not so popular as the other kind. Our College has set a capital example at the present time when the city has witnessed so much distress. Our students were amongst the first to be inoculated, and the difficulty was to obtain vaccine for the hundreds who desired to be treated. But better even than this has been the spirit displayed. At a time when some were suggesting the closing of the educational institutions in the city I noticed that our attendances could hardly have been improved. On four successive days in our four pass classes, containing 711 students, the numbers present were 678, 683, 681, 677: never below 94 per cent. And along with the attendance went a spirit which radiated life and health.

I cannot adequately express the gratitude that I feel for the deep-seated loyalty of our students to their College. It comes out in class-room, on the playing fields, in the hostels, and in the joy of intimate friendship. And with one word of emphasis upon this fact of loyalty I would end what I have to say to-day. This year for one reason or another there seemed to me to be great unsettlement in the minds of students who were going up to the University. Many seemed uncertain as to the course of study which they should adopt, many as to the college to which they should attach themselves. They were here to-day, away to-morrow: fancy, not purpose, seemed to be in command. To my mind it was a pitiable sight. From it I turned, as I always do with gratitude, to those who deliberately make up their mind, come to this College, and stick to it. We are proud of the loyalty which you as students show to us and to your College. That is why our College which is now ninety years old has still all the vigour of youth. This loyalty has life in it. For you know that we here seek to bring all loyalties, personal, national, collegiate, under the power of one all-embracing loyalty—the guidance, the control, the inspiration of the Mighty God, the Everlasting Father, the Prince of Peace. Though this loyalty is oftentimes weak it is nevertheless real. And it is the living power in our midst which gives us the spirit that unites us, the hope that inspires us, the courage that braces us, and the strength which enables us, day in day out, to be sincere, if halting, servants of India and of God.

The prizes were then distributed by His Lordship the Bishop of Madras who also in a few simple but telling words impressed upon the students the value of a true education, such as he believed was imparted in this College, and the need of relating all thought and action to the claims of God.

A vote of thanks was proposed by Mr. Henderson to the Bishop. The meeting then dispersed. The following is the list of prize-winners:

FIRST CLASS

THE LORD PENTLAND PRIZE

J. B. Appaswami

Subsequent order:

M. G. G. Chellaswami; U. Narayana Rao; I. J. Broughton

THE AMJUD PRIZE

P. B. Loenen

GROUP PRIZES

Group I. V. A. Ponnaiya

Group II. D. V. Krishna Rao

Group III. S. K. Raja

THE WEST COAST PRIZE

(For proficiency in Scripture)

J. B. Appaswami

THE CHINNASWAMI PILLAI PRIZE

(For proficiency in Tamil Composition)

M. Swaminathan

SECOND CLASS

THE JUNIOR MILLER PRIZE

S. H. Vatsyayana

Subsequent order:

K. N. Anantaraman; K. Srinivasan; R. Narasimhachari

GROUP PRIZES

Group I. V. G. Jagannathan (THE RAMIAH PRIZE)

Group II. K. N. Anantaraman

Group III. S. J. D'Morias (THE AMJUD GOLD MEDAL)

THE MATTHAI PRIZE

(For proficiency in Scripture)

K. N. Anantaraman

THE SETUPATI GOLD MEDAL

C. V. Ramaswami

THE CRAIG PRIZE

(For proficiency in English Composition, Intermediate Classes)

I. J. Broughton

THIRD CLASS

THE GUNN GOLD MEDAL

K. V. Ramanujam

Subsequent order:

A. C. Eling; K. C. Chandy; V. Raghavan

GROUP PRIZES

Group I. T. Ganapati

Group II. THE DEWAN BAHADUR KRISHNAN NAIR PRIZE

(For proficiency in Gr. ii. A. Physical Science)

A. Gopalaswami Rao

Group III. Theodore Salins

Group IV. THE MACKENZIE PRIZE

(For proficiency in Gr. iv. Philosophy)

D. Govindarajulu

Group V. THE RUSSELL PRIZES

(For proficiency in Gr. v. History and Economics)

1. M. Solomon

2. H. Manuel

THE KORA EAPEN PRIZE

(For proficiency in Scripture)

K. V. Ramanujam

FOURTH CLASS

THE MILLER GOLD MEDAL AND PRIZE

S. P. Adinarayaniah

(Subsequent order :)

G. J. Devadasen ; M. C. Jacob ; J. H. Vatsyayana

Group I. THE ROSS PRIZE

(For proficiency in Gr. i. Mathematics)

K. S. Ramanathan

Group II. THE ABERDEEN PRIZE

(For proficiency in Gr. ii-A. Physical Science)

P. Bhujanga Rao

THE RANGA REDDI MEMORIAL PRIZE

(For proficiency in Gr. ii-A. Physical Science, as tested by the B. A. Degree Examination)

O. Rami Reddi

Group III. THE BUCKLE PRIZE

(For proficiency in Gr. iii. Natural Science)

W. E. Middleton

Group IV. THE COOPER PRIZE

(For proficiency in Gr. iv. Philosophy)

S. P. Adinarayaniah

Group V. THE THURSO PRIZE

(For proficiency in Gr. v, History and Economics)

R. Ramachandran

THE ETHIRAJA PILLAI PRIZE

(For proficiency in English Composition)

S. P. Adinarayaniah

THE ELIZABETH MILLER GOLD MEDAL

G. J. Devadasen

THE RIPON GOLD MEDAL

S. P. Adinarayaniah

THE SKINNER GOLD MEDAL AND PRIZE

S. P. Adinarayaniah

HONOURS CLASSES

THE ELIZABETH MILLER PRIZE

(For proficiency in Scripture)

D. J. Savarirayan

THE MORREN GOLD MEDAL AND PRIZE

(For proficiency in Br. i. Mathematics, 5th Year Honours)

M. P. Thomas

THE MILLER PHILOSOPHY PRIZE

(For proficiency in Br. ii. Philosophy, 5th Year Honours)

A. Lakshmidat Pandia

THE KELLET PRIZES

(For proficiency in Br. iii. History, 5th Year Honours)

R. S. Krishnaswami

(For proficiency in Br. v. English, 5th Year Honours)

A. F. Palmer

PRIZES FOR SCRIPTURE KNOWLEDGE

(Awarded on the results of the Peter Cator Examination)

CATOR TRUST

S. Isaac, Rs. 100

COLLEGE PRIZES

M. Solomon, Rs. 20; Theodore Salins, Rs. 10;

A. Gopalaratnam, Rs. 15.

AFTER THE DISTRIBUTION OF PRIZES WAS OVER, the graduates of the year attended an 'at home' given by the members of the Senatus and the College Day Committee in the College Hall. Every year Reception to Graduates this gathering grows in number and popularity. On the present occasion over 200 were present. After tea, a reception was held with Mr. S. Balasinga Nadar in the chair.

Mr. S. J. Theodore who was called upon to address the graduates congratulated them on their success in their examinations and reminded them that they were graduates not merely of the Madras University but also of the Madras Christian College. They should not suppose that they had done with their education with the passing of their examinations, for it was a life long process. Mr. Theodore advised them to continue to be students all their life. It was true that perhaps most of them had done with examinations but this only marked the close of a certain chapter in their life. They were just entering another greater university namely the University of Life. The tests prescribed in this university were far harder than anything they had faced in the past. Serious times of testing were ahead of them, and Mr. Theodore hoped that the training they had received in the College would stand them in good stead. He warned them not to sink to the position of superfluous young men in society, but rather to make themselves indispensable in the avocations they chose to follow. This would require great fixity of purpose, grit and courage. He urged them to continue to enlarge their minds by further reading. The Christian College never pretended to coach students for University examinations only. The students were taught how to learn, and it was left to them to use the method of study they had acquired here in studying for themselves. The problems of life were serious and these would be greatly lightened if they went about doing their allotted share of work with a lively sense of humour. 'Carry with you a sense of the Divine. The College will watch your career with interest and sympathy, for you are all members of the Madras Christian College family. We have been linked in spirit and the real

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College is a spirit which stays with us as it goes with you.' Mr. Theodore in conclusion urged the graduates to keep in touch with the College and thus keep fresh their devotion and loyalty.

Mr. S. P. Adinarayaniah replied in suitable terms.

Mr. Balasinga Nadar welcomed the graduates of the year into the ranks of the old boys of the College and hoped that they would enrol themselves as members of the Old Boys Association. The old boys of the College are to be found in every part of the Presidency, and the new graduates could always rely upon them for guidance in times of difficulties. Mr. Balasinga Nadar suggested that it would be a good thing to invite old boys of the College to the prize distribution since this would give them an opportunity to make the acquaintance of the present generation of students. He pointed out the importance of keeping in touch with the activities of their *Alma Mater* and said that the best way of doing that would be to subscribe for the College Magazine. The function then terminated.

WE ARE GREATLY PLEASED TO HEAR OF THE APPOINTMENT of Mr. S. Vaiyapuri Pillai as the Editor-in-Chief of the Tamil Lexicon which is being compiled by the University of Madras. Mr. Vaiyapuri Pillai graduated from this institution in 1913 and after spending two years in the Law College he settled down in Trevandrum as a High Court Vakil. As a student Mr. Vaiyapuri Pillai was a member of Caithness Hall hostel, and was known for his wide knowledge of Tamil literature. He was an active member of the Tamil Sangam of Caithness Hall, and his enthusiasm for Tamil literature continued unabated even after he took up his profession. The Tamil language and literature claimed his attention more than his profession of law and about 1921 he edited the Tamil classic *Manonmaniyam*. In Trevandrum he was the centre of a group of Tamil scholars who formed a study circle to do research in Dravidian languages. Meanwhile the editorship of the Tamil Lexicon fell vacant, and Mr. Vaiyapuri Pillai was appointed as the fit and proper person to continue and complete the undertaking of the Madras University. Mr. Vaiyapuri Pillai combines in a remarkable degree scholarship in Tamil with a critical mind which will help the Lexicon to arrive at accuracy in the definition of words and phrases. Our congratulations to Mr. Vaiyapuri Pillai.

THE BROTHERHOOD AND THE CHRISTIAN UNION held their annual welcome to the new students of the College soon after the session commenced, otherwise the College Societies have shown little signs of activity.

The Brotherhood meeting in College Park was largely attended and Mr. Barnes who presided welcomed the members in a short speech. Mr. M. P. Alexander of the third class and Mr. A. Krishnaswamy of the first class responded suitably.

At the meeting of the Christian Union Mr. Dare, Secretary, read the annual report which was adopted. Dr. Woodburne then addressed the Union. The

subject of Dr. Woodburne's remarks was the relation between the Student Christian Movement and the Church. He pointed out the two-fold nature of that relationship, what the students have a right to expect of the church, and what the church has a right to expect of the students. The student has a right to expect in the midst of his problems and perplexities that the church will offer him a home. It should give him a feeling of being at home as he engages in the pursuit of truth. And it should induce the feeling of at-homeness in him as he struggles for the achievement of moral character. On the other hand the church has a challenge to present to the student. It is engaged in a co-operative enterprise for the establishment of God's kingdom of love and truth, and needs the student generation for thoughtful leadership. It has a right to expect the loyalty of the student as he has to expect its sympathy. Although even in a student community all cannot be leaders, all can be the servants of their fellow men, and the church appeals to the student to be a true follower of his Master who put service before leadership.

THE LECTURERS' ASSOCIATION INVITED Mr. T. N. CUNNUSWAMY to a luncheon on Wednesday 7th September on the eve of his retirement as Secretary to the Principal. Mr. Sabhesan in behalf of the lecturers paid a Farewell Function tribute to Mr. Cunnuswamy for his ability and tact and hoped that Mr. Cunnuswamy would be long spared to enjoy his well earned rest after a period of nearly thirty-eight years of service of the College. Mr. Manikkam associated himself with Mr. Sabhesan and pointed out how Mr. Cunnuswamy was the architect of his own career in a very real sense. Dr. Meston testified to the remarkable despatch of work at the hands of Mr. Cunnuswamy and acknowledged that Mr. Cunnuswamy lightened the task of the Principal in the administration of the College especially during the time of admission of new students. Mr. Cunnuswamy thanked the Lecturers' Association for their kindness in inviting him to lunch and for the kind words spoken about him.

ONE OF THE MOST SATISFACTORY FEATURES OF THE COLLEGE TENNIS CLUB last year was the way in which the interest and zest of the Tennis Club members was maintained from the beginning to the end of the season.

Several innovations of different kinds were made. The results of these experiments are here recorded for the information of the club in future years. It was a satisfactory arrangement which permitted friendly games with couples from other Colleges; the disadvantage of the plan is that the reservation of the courts for these matches hindered regular members who are not representatives of the College from having a game.

In the College Championship competition held in the second week of February last year another innovation permitted members of the College who were not members of the Tennis Club to take part. Mr. P. L. Narasimham met Mr. C. S. Natarajan in the finals of the competition and maintained the superiority which he had asserted the year before.

The standard of play in the College Courts was high and there was good prospect that our team would do well in the inter-collegiate competition but our hopes were not realized.

The last experiment made during the year was for the encouragement of social feeling among the members. A tea was provided on the court and this was followed by a speech making and a photograph. Those who were responsible for the arrangements were so well satisfied with the response to their efforts that they have expressed the hope that this feature may be continued in future years.

WE DEEPLY REGRET TO RECORD the death from dyspnoea of Mrs. Subramaniam, wife of Mr. L. N. Subramaniam, Senior Mathematics Lecturer in this institution which took place at Saidapet on Tuesday, 19th July. The sad news was received in the College on Wednesday morning with genuine feelings of grief by the students and members of the staff. Cheerful and retiring in disposition she was simple and kind hearted and was loved and respected by her relations. She had an intelligent outlook on life and supported her husband in all his social aims. She was only thirty-four years of age at the time of her death and leaves behind five children including a baby a few months old. No words of ours can adequately comfort Mr. Subramaniam in his irreparable loss but we may assure him of our deepest sympathy in the calamity that has overtaken him.

The College did not altogether escape from the ravages of cholera which recently broke out in the City in a virulent form and D. K. Samuel of the Second Class succumbed to the disease on 20th July. In the afternoon of the 19th July the boy was noticed having symptoms of cholera, and the College doctor was immediately summoned to examine the boy. Soon after examination the boy was sent to his home accompanied by a member of the staff who reported the matter to his guardians. The boy was later removed to the Isolation hospital where in spite of the best medical aid, he succumbed the next day. Samuel was only eighteen years old, and was a promising student. We wish to convey our sincere condolences to the members of the bereaved family.

WE REGRET TO CHRONICLE THE DEATH of Mr. P. T. Cheriyan, B.A., L.T., Acting Principal of the Kottayam College, on April 25, 1927. Mr. Cheriyan was a student of the Madras Christian College from 1896-8, graduating in 1898 with History as his optional subject. As a student he exhibited marked ability, being the recipient of a number of prizes and scholarships. Since his graduation he has been a faithful teacher in educational institutions of the Church Missionary Society in Travancore and Cochin. In 1910 he entered upon his duties as Lecturer in History in the College, and in 1924 was appointed as its Vice Principal. Mr. Cheriyan was a man utterly devoted to duty, forgetful of his own interests, and loyal to his College and his mission. In his death the cause of education has suffered a distinct loss, and the Anglican Church a devoted worker. We extend our sympathy to the bereaved family, and to our sister College.

