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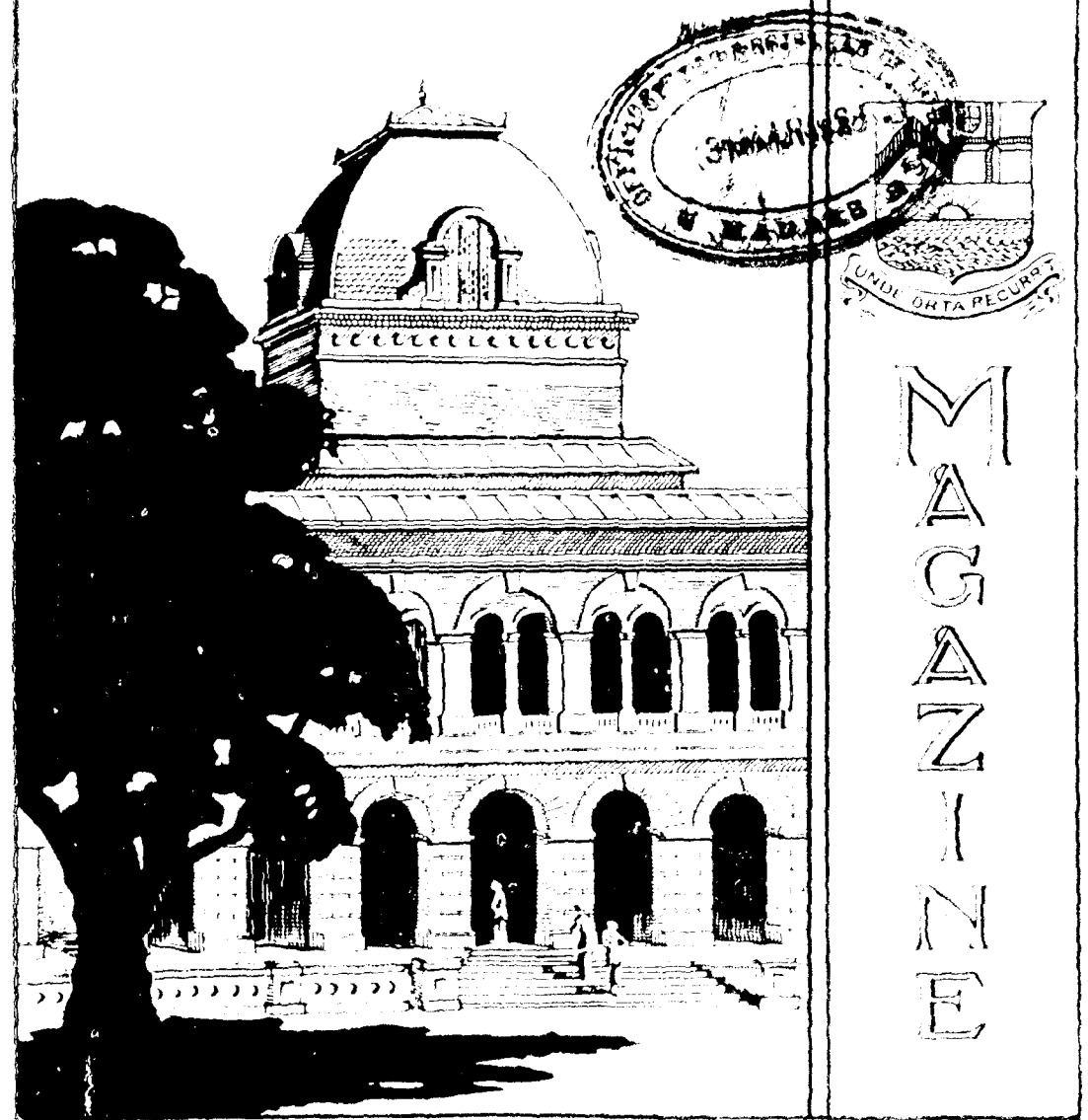
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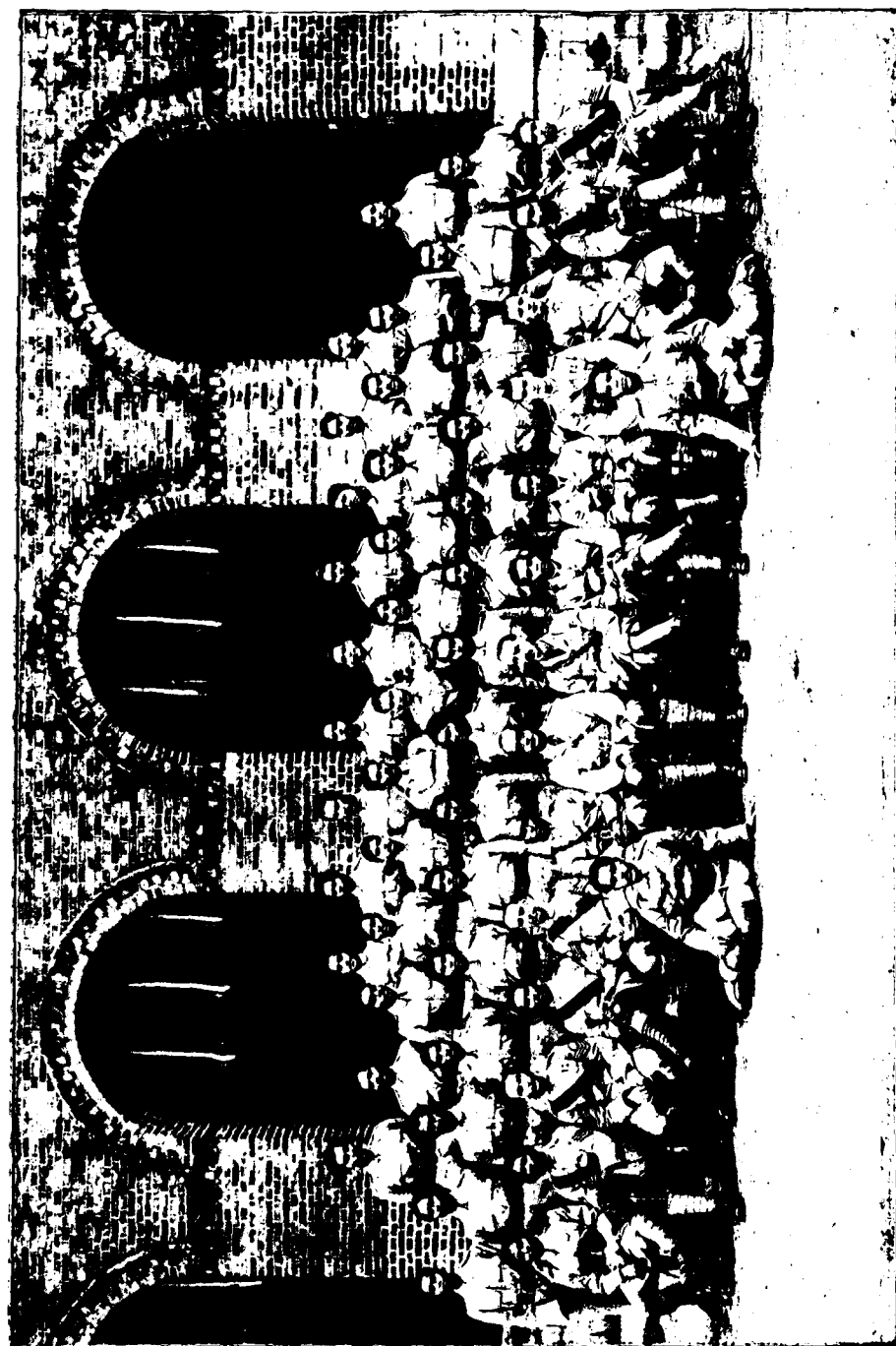
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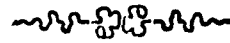
Thomas Hardy

The death of Thomas Hardy removes from the field of English letters one of the greatest novelists of modern times. Born in June 1840, he lived for a considerably longer period than the Biblical span of 'three-score years and ten.' And throughout his life, he was busy enriching English literature with productions of extraordinary merit, both in prose and verse. His literary career began in 1870; and it did not end till more than half a century later, though in the preface to the Wessex edition of his collected works issued in 1912—in twenty volumes—he said that there would be one or two more works from his pen. In fact, he astonished and delighted his admirers by his series of short stories in 1913, his three volumes of poems published in 1916, 1917 and 1922—several of which were devoted to his impressions of the Great War—and the Famous Tragedy of the Queen of Cornwall at Tintagel in Lyonesse, published as late as 1923. It is proof positive of his intellectual health and vitality that he had all his faculties intact when he was past eighty-three. He died full of years and full of honours; for all the marks of reverence that could be bestowed on him as the undisputed king in the republic of letters were spontaneously shown to him, including the award of the Nobel Prize for literature.

death is a problem we have made and therefore is one we can conquer.

May I therefore suggest to you who are growing philosophers that the data for your thought have been vastly increased by the rise of the Einsteinian theory? Not only increased, but they are made very much fuller and clearer. The root problems and solutions of Indian thought were not helped by pre-Einsteinian science, which helped rather to confuse them. Einstein is the first envoy of peace and friendship from European science to Indian philosophy. It is the duty of you, Indian philosophers, as it is your privilege, to receive him cordially and as a man worthy to converse with on equal terms.

S. V. RAMAMURTI.



Man

*He walks the world with mountains in his breast,
And holds the hiltless wind in vassalage.
Transtellar spaces are his fields of quest,
Eternity his spirit's ambassage.
The unearned acre of the firmaments
Under his hungry harrow, yields increase.
While from the threshold of dim continents
They beckon him, who bear the stars in lease.*

*And yet is he a thane of foreigners,
On sapphire throned, but in an unkinged house,
Arrased with honours, broided in gold sheen—
A palace in a town of sepulchres.
Voices he hears, but knows not what they mean,
His own to him the most mysterious.*

F. VICTOR BRANFORD,
(*"Titans and Gods."*)



Krishnan: "Hullo, Venu, aren't you for the Simon hartal on the 25th?"

The Sun Sings

*Oh where would be the blue of the sea
And the green of yon laughing isle ?
Your fairest flower would it bloom an hour
Were it not for my quickening smile ?*

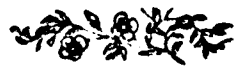
*'Tis I who wake the maiden spring
And lure the flowers to light,
I circle the hills with a golden ring,
And put the mists to flight—*

*The canna I give its flaming red,
The parrot his plumage green,
The lush laburnum its drooping head,
And the palm-tree-tops their sheen—*

*The beauty of all the earth is mine,
The laughter of silver rills,
The bird's wild rapture in song divine,
The peace of moonlit hills—*

*So where would be the blue of the sea
And the green of yon laughing isle ?
Your fairest flower would it bloom an hour
Were it not for my quickening smile ?*

"R. A. St. C."



AT A RAILWAY STATION

Srinivasan : "Beg, Fido! I've no bones to give you; but these wheat-cakes contain vitamins and are good for you."

Station-monkeys : "Who said vitamins? Let's try some!"

Putting the shot : 1. G. Kondalarayadu, 2. Rhagavareddi, 3. Har Nam Das.

120 yards Hurdles : 1. Narayan Rai and H. Ali Mirza, 2. G. Kondalarayadu.

Long jump : 1. G. Kondalarayadu (17'10½") 2. H. Ali Mirza, 3. Narayan Rai.

220 yards flat race (seniors) : 1. P. R. Subramaniam, 2. S. Venkatanarsu, 3. G. T. George.

200 yards flat race (juniors) : 1. Suburamiah.

Throwing the cricket ball : 1. S. Venkatanarsu, 2. C. Flory, 3. P. R. Subramaniam.

440 yards flat race : 1. P. R. Subramanian, 2. G. T. George, 3. Padmanabhan.

Half Mile : 1. Joseph, 2. Ragavachari, 3. P. R. Subramaniam.

Egg and Spoon race (Lady students) 1. Miss Kameswarammal, 2. Miss Thomas.

Sack Race : 1. Abdul Majeed.

Old boys' Handicap (under 40) : 1. Mr. Said Abdul Gunney

Old boys' Handicap (over 40) : 1. Capt. Krishna Menon, 2. Mr. C. K. Krishnaswamy Pillai.

Fast bicycle Race : 1. C. Flory, 2. Moheb Ali, 3. Mirza.

One Mile Race : (Open to colleges) 1. P.M. Chockalingam (Medical college), 2. M. Joseph, (Presidency).

to walk by frequently falling down and crying we have to attain truth through avoiding errors and to attain perfection through overcoming evil. The infinite is imprisoned in the shell of the finite. It has to break the shell, undergo pain and suffering before it becomes itself. Thus evil is essential to our moral and spiritual growth. It is a permanent factor in the world. It exists as long as there is a single finite being to be reclaimed to infinitude. But it is not ultimately real. It has no place in divine being. Like the shadow that a gross-substance casts, it vanishes as soon as grossness gives place to transparency. A great Hindu mystic of our day thus speaks of pain, "She is the vestal virgin consecrated to the service of the immortal perfection, and when she takes her true place before the altar of the infinite she casts off her dark veil and bares her face to the beholder as a revelation of supreme joy." That is why in the Hindu conception of Brahman there are no moral attributes. No evil, no morality. But religious consciousness which assumes the opposition of the finite and the infinite has to conceive of Iswara as the God of righteousness ever at war with evil. It has to conceive of Him as a *Sasvata-dharma-gapta*.

P.—What do you mean by the opposition of the finite and the infinite at various stages in the world?

T.—The world is a battlefield where there is a perpetual war between matter and spirit—Prakriti and Purusha. The struggle expresses itself in the forms of the earth, plants, animals and men. From matter to life, from life to consciousness and from consciousness to reason, we see the victory of spirit over matter. The whole course of evolution consists in the spirit struggling to come to its own. The struggle is of course still going on; evolution is not complete. So long as men feel an opposition in their minds between spirit and nature, between atman and Anātman we have an indication that the highest has not yet been reached. And when it is reached the Absolute returns as it were into its original wholeness and matter is rendered into spirit.

D. S. SARMA.

(To be continued).

