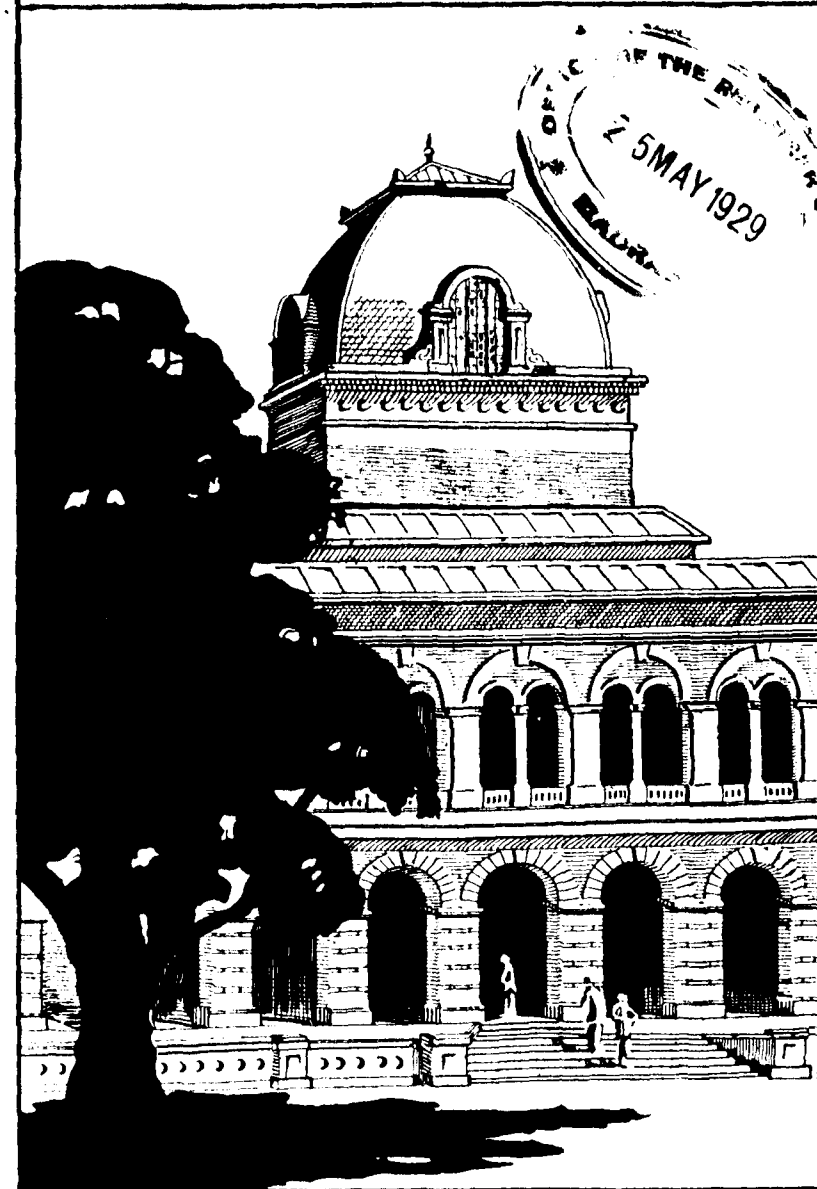


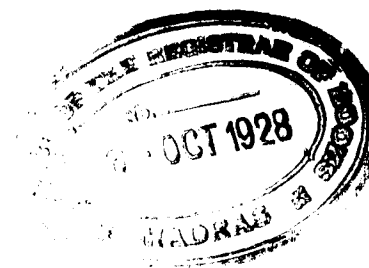
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Dr. C. V. Raman and Members of the Union Committee.

The Presidency College Magazine

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No. 1

CONTENTS.

	PAGE
RELIGION AND SCIENCE—by S. V. Ramamurthy, M.A., I.C.S. ...	1
H. E. THE CHANCELLOR'S CONVOCATION ADDRESS ...	7
THE POLITICAL PHILOSOPHY OF G. K. CHESTERTON—by C. D. Minakshisundaram ...	13
INDIAN UNIVERSITIES II—by N. R. Kedari Rao, M.A. ...	16
A WESTERN TOUR—by C. R. Pattabiraman ...	22
SOME ASPECTS OF CARLYLE'S HEROES AND HERO WORSHIP—by N. Ramani, M.A. ...	25
A STUDY IN EVOLUTION—A sketch ...	32
COLLEGE SOCIETIES ...	33
IN LIGHTER VEIN ...	41
THE POWER OF MATHEMATICS—by E da Costa ...	45
COUNT LEO TOLSTOY—by A. V. Patro ...	48
SONNET—by R. A. St. C. ...	50
STUDENTS AND POLITICS—by V. Gopinathan ...	51
SPORTS NOTES ...	53
BOOK REVIEWS ...	60
LIST OF COLLEGE PRIZE WINNERS ...	62

Contributions to the Magazine from the Members of the Staff and the past and present students of the College will always be gladly received by the Editor.

All communications should be addressed to the Editor "Presidency College Magazine," Madras.



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Religion and Science

The great majority of us are neither religious nor scientific. We are practical men leading our daily life based largely on our animal instincts but modified by continual applications of religion on the one hand and science on the other. The two influences for developing a human from the animal consciousness may be broadly described as religion trying to synthesize the experience of life and science trying to analyse the same experience. These processes of synthesis and analysis give to the small body of intellectual leaders an extension of consciousness. But to the majority of men, it is the aid to active life alone that counts. To them, theories of gravitation, electricity, or relativity are by themselves of little value. But use them to make a motor car or an electric light or a skyscraper or to predict an eclipse, then they are interested. Mere systems of philosophy, beatific visions of God received by saints are of little interest to them. But use them to build a stable society where men can live in order and security, then they are interested. It is not the saint or the scientist that is presented with the world's goods. The business man, the lawyer, the administrator—these men that come in the wake of religious or scientific pioneers of vision and thought—it is they that are paid lavishly. We can understand this. Pioneers have their own joys. Pioneering is its own reward. It is the

An address delivered before the College Sanskrit Association by Mr. S. V. Ramamurthy, I.C.S.

crowd that follows them that makes the material profit. Again pioneers may make mistakes. Individuals can be sacrificed to mistakes. But the large mass of men will accept what is only demonstrated in their practical life.

But even to the small body of intellectuals, all the wonderful vision of the universe which religion and science gives them seems to have less grip over their life than the needs of practical life. We who have been in colleges like this are taught science or philosophy or religion with an emphasis on the one or the other according as we seek modern European knowledge or ancient oriental knowledge. Look at the picture in which science has now located man. We live in a space with the greatest observed distance of the order of 10^{26} centimetres. All the matter in this space came into being about 10^{18} years ago. In this space were formed successively nebulae, stars, planets and moons. One in a hundred thousand stars has planets. Some among the planets have life. All these groups of matter may disintegrate in some 10^{12} years more. And look within ourselves. We are made of atoms of radius 10^{-9} centimetres. In them are electrons of mass 10^{-28} of a gramme. Look at this sheer range of numbers—in space, time and mass. How insignificant is man's position in the cosmos in which he lives some 60 or 70 years. And yet what an awe-inspiring grandeur is that of the cosmos. Religion teaches us that all this grandeur is bounded by God. Science teaches us that in the very depths of matter and energy there is another boundary of atomicity. With a consciousness as wide as such a universe, how important still do we feel this bodily life of ours—a speck of mass, at a dot of space, lasting a flash of time. A delayed meal, a little cold, the loss of a ten-rupee note—these are still felt to be of great importance to us. Religion and science are of but little quantitative importance in life. Yet they bear the germs of human evolution.

It has however happened that these two branches of thought have been developed at different periods of human growth and that there has generally been a sense of antagonism between the two. The great religions of world date back to about 3,000 to 1,500 years ago. The last great religious inspiration was that of Muhommad. It is true that men were engaged in digging into the secrets of science in India, in Greece, in Arabia. But the great and successful era of science started with the European Renaissance. It is the last 400 years that form the age of science and the achievements in science in this

age are altogether of a higher order than were ever achieved before. It is not merely the development of mechanics with its great importance for practical life. It is the vision of the world of matter which gives rise to an emotion as deep and as holy as that of religion itself that characterises the modern growth of science. Scientists in unravelling the mysteries of the atom are as near God as any saint who attains emotional union with God. And yet religion fought hard against science when science made almost its first great discovery in the Copernican conception of the motion of the earth round the sun. Copernicus dared not publish his discovery. Galileo was forced to deny it. Why this antagonism? It seems to me that in Europe this antagonism was due to religion deriving its inspiration from the traditions and thought of the Jews while science derived its inspiration from the thought of Greece. Greece developed art but not religion of the type of the great religions of the world. In India there was some development of science—as much indeed as in other parts of the ancient world but this science was developed mainly by religious men. It was religion that was the source of all thought and activity. The arts of life—architecture, sculpture, painting, weaving, etc., were all developed from the standpoint of a philosophy in close union with religion. Hence it was that all antagonism lay between systems of philosophy and not between philosophy or religion on the one hand and science on the other. In Europe the two standards of its religious and scientific inspiration have hardly been unified even now. The cosmogony of the Bible cannot be accepted by science. If the validity of religious teachings is derived from the authority of inspired men, it is bound to clash with the teachings of science which depends on actual demonstration before all. Further, a historical religion is bound by the crude beliefs of its earlier growth. On the other hand, Hinduism which had no dependence on history, which depended not on the whole growth of an idea but on its perfected fruit does not give room to the crudities of the past clashing with the latest products of science. Science too taken historically, has had crude beginnings. But such crudities are no longer a part of science. It is true that Hinduism is made of different presentations of religion for different strata of society. But this is a result of its application to practical life. The function of religion in extending consciousness is played in regard to the most intellectual men and to them Hinduism is its perfected fruit.

A certain amount of antagonism between religion and science has been due to the different domains associated with them—

namely spirit and matter. Science has developed in its finest form in Europe in the last few centuries. It has preoccupied itself with matter and its attributes of space and time. Its primary branches are mathematics, physics and chemistry. Its laws are quantitative. Its valuations depend on material measures. Its logic is based on the observed relations of masses of matter. Eddington has said that the distinction between matter and spirit is indeed the distinction between the metrical and the non-metrical. But when measures are material, spirit, if it is different from matter, cannot be measured. It is only the material translations or if they be impossible the material attributes of spirit that can be measured. And as science deals only with measurements, the existence of what can not be measured tends to be denied or at least doubted. Again matter has a structure. Our logic which derives its verification from matter is itself based on that structure. There can only be one piece of matter in one place. Hence we derive our logic that A is A and that A can not be both B and not B. Anything that is opposed to this logic is said to be irrational. Thus the dominance of science in Europe in the last four centuries has led to matter being regarded as the prevailing pattern of the universe and its logic, its valuations, its methods, its structure, its dominant forms have not only affected practical life but invaded the realm of religion.

A contrary process happened in India. Religion dominated India as science has dominated Europe. There was some science in India just as there is some religion in Europe. Religion in India moulded practical life, art, thought and valuations. Social institutions were based on truths of religion; art sought to express not the material forms of beauty but symbolically the forms of spiritual beauty. The world of matter was regarded nothing like so real as the world of spirit which brooded round and in the world of matter. It was recognised that spiritual values did not follow the laws of material values and that the logic of spirit was different from that of matter. A great science did not grow along with Hindu religion. But this does not mean that it can not. With great science in Europe there has not grown a great religion. The laws of Christ are conspicuous by their non-observance, certainly in politics. And politics nowadays is more potent than religion.

It is indeed true that the prevailing form of democratic politics derives its inspiration from science and not from religion.

It seems to me that Newton's law of gravitation and Rousseau's principle of democracy were born of the same intellectual impulse. India and indeed Asia generally in adopting the scientific conceptions and political institutions of Europe have not sought so far to add science to religion but merely to abandon religion for science. Is this a result of an irreconcilable opposition between religion and science? Cannot men have the benefit both of religion and of science? Cannot man who stands midway between a huge world outside him and a huge world inside him have his vision turned both outwards and inwards, both towards God at the outer boundary of the Cosmos and the quantum at its inner boundary?

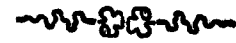
Religion gives microscopic views and science microscopic views. Religion leads to synthesis of experience and science leads to analysis. But a synthesis is no good if it does not lead to a new analysis. An analysis is no good which does not lead to a new synthesis. Hence the religious synthesis of experience into God should lead to a new analysis of experience down to the views of a microbe. So also the analysis of science should lead to a new synthesis of the world into a richer and grander God than unaided religion can give us. The vision of both should meet. Neither process is one directional—merely away from man. Each in order to be complete should proceed both outwards and inwards. And when religion after reaching God moves back to man it should continue to shed its light into the regions primarily held by science. When science after reaching the quantum has turned back to man, it should proceed further to God. A synthesis of religion and science is both possible and necessary.

It seems to me that, in contemporary movements of thought, Relativity offers to furnish the bridge between religion and science. Einstein himself is content to be a pure scientist. Philosophers whether of religious or the scientific side are more anxious to annex Relativity than make it a nucleus for a new construction. Relativity has begun a microscopic process in as much as it seeks to study a universe more comprehensive than the 3 dimensioned material universe. But coming from the direction of science with its preoccupations of matter, it declines to shed its logic and measures even when it enters a new world. It is like the Chinaman insisting on keeping his dollars when living in India and leading an inconvenient hand to mouth existence.

The substance of Relativity is, I think, more apt to be understood from the side of Hindu religion while the framework of Relativity can be better grasped from the side of science. The

need is for Hindu philosophy seeking to find a framework for its thought in Relativity. It is for this purpose that Sanskrit and the philosophy and its applications that it enshrines need to be studied. Christians who are scientists try to believe that as Christianity and science exist together in Europe and as science in Europe is undoubtedly pre eminent in the world, Christianity alone among religions can become universal. It seems to me that a science which sheds its historical growths in the philosophic manner that European science does can find its mate not in a historical religion like Christianity but in a philosophic religion like Hinduism. Therefore Sanskrit literature as the storehouse of Hinduism has to be conserved. Sanskrit literature, like science, need not be studied by all. But the substance of what each has showed or is showing should be a part of the equipment of cultured men. May some at least of the Sanskrit students here assembled help in the *rapprochement* between Hinduism and Science!

• S. V. RAMAMURTHY.



Immortality

WHEN other beauty governs other lips,
And snowdrops come to strange and happy springs,
When seas renewed bear yet unbuilt ships,
And alien hearts know all familiar things,
When frosty nights bring comrades to enjoy
Sweet hours at hearths where we no longer sit,
When Liverpool is one with dusty Troy,
And London famed as Attica for wit . . .
How shall it be with you, and you, and you,
How with us all who have gone greatly here
In friendship, making some delight, some true
Song in the dark, some story against fear?
Shall song still walk with love, and life be brave.
And we, who were all these, be but the grave?

JOHN DRINKWATER.



H. E. The Chancellor's Convocation Address .

GRADUATES OF THE YEAR,—

When your Pro-Chancellor suggested to me to deliver the address on the occasion of Convocation this year, my first impulse was to ask him to excuse me from undertaking the task. For there passed through my mind the four previous occasions on which I had had the honour of presiding over this function, and the literary and eloquent addresses delivered by eminent scholars far more qualified by their erudition and learning to address you than I am, and it seemed fitting that I should follow this custom by selecting once again a speaker well known in the academic world. But I remembered, that this would be the last occasion during my term of office on which I should have the privilege of attending Convocation as Chancellor of the University, and I felt that I might be lacking in courtesy to the Senate and Graduates, and appear indifferent to the work of this University and the welfare of the students if I did not avail myself of this opportunity of addressing them. My enthusiasm for the cause of education must be the excuse for my temerity.

GRADUATES OF THE UNIVERSITY,—

It is my privilege and pleasure to offer to you, on behalf of the University, our sincere congratulations on your successes and a warm welcome into our midst. And I would assure you that these are no formal or stereotyped words demanded by the occasion, but the genuine expression of one who, as a University student himself, has known the depression preceding examinations and the elation following upon a successful issue. But no man, unless indeed he has a heart of stone, can occupy the position I do here to-day, or indeed the office of Governor of this Presidency, and see as I have for five successive years this hall crammed with students upon whom I have conferred degrees, without asking himself the question what is the next milestone on the way of life that these graduates will now set out to pass, what is the final goal they hope to reach, and what is the equipment with which they are furnished for their long journey? They have indeed provided themselves with a degree; but is that only a passport which will enable them to cross the frontier from the province of education into the province of professional livelihood, or is it a

certificate of learning which will carry them on to a fuller intellectual development? One who was greatly interested in education, when speaking on this subject to a public audience, uttered this truth: "Livelihood is not a life. Education must deal with your lives as well as qualify you for your livelihoods." Do not misunderstand the significance of these words, words which I would ask you to think over. If for the purpose of addressing you to-day I make them my own suggestion to you, I would not have you imply that I do not realize to the full your anxieties, nor sympathise with you in your concern as to the future, but what I would venture to ask you, bearing these words in mind, is to look at education for a few moments from the widest point of view. Education must not be confined to a period of life. Education must not be limited to a special allotted task. For, if it is so treated, bereft of width and dignity, it ceases to be education but becomes instead a system of cramming. And mental cramming, like physical cramming, results in indigestion which leaves the faculties unnourished and the intellect untrained. Education, if properly accepted, and may I say too, if properly offered, should stand for the training of the intellect and the cultivation of the mind. The value of education should not be assessed by the measurement of the knowledge acquired by students, but by the state of their minds after their period of learning. Have they been taught to think? Have they themselves learned how to learn? If the mind is concentrated on one object it becomes dwarfed and narrowed, and even if the desired end is attained and the career entered upon, may it not be found that it has lost the power to expand and the strength to respond to the new calls made upon it, just as the muscles, if trained for a particular purpose in a particular way, become tied and bound and no longer resilient or responsive to the calls made upon them. Remember life is not a livelihood! Knowledge is not only a monetary asset. For, the possession of knowledge in its true sense, leading as it does to an ever increasing desire for more as a healthy appetite is created, brightens and enriches life by creating fresh and varied interests and makes for the happiness not only of the student himself but of those amongst whom he moves. It leads him to the acquisition of literary tastes. It opens before him the worlds of history, art, science, and literature, into which he can always stray when he needs a change of scene. For, if he has been taught to think and to cultivate his imagination to him no idle moment need be dull nor solitary existence lonely. As he takes his walk abroad, or as he journeys by train, he can

devote his mind to practical purposes, or he can rest it by travelling into the domain of romance or history peopled by living men and women whom his imagination has recreated. He can work, he can play, he can roam, for his mind is alert and active, drilled to move at the word of command and not flabby, vacant and lost outside its own special occupation. You will remember I ventured on a truism that education is not confined to a period of life. The capacity to learn will remain to you through life long after much that you have learnt has probably been forgotten. It is true, as Stevenson has said, that 'youth is the time to go flashing from one end of the world to the other in mind and body,' but it has often intellectual wild oats to sow, as well as youthful follies. Let youth in all its vigour and its pride remember, that while time passes, and age increases, and the world changes, rendering useless much that has been learnt, the capacity for learning is always there. And will youth pause to reflect that life must not be regarded as only belonging to that period, but be looked on as whole? As Browning wrote in Rabbi Ben Ezra :

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid."

The best is yet to be the last of life, for which the first was made.

How often in our youth do we forget that the pace at which we now live, the desire for rapid acquisition of wealth, and the hurry and scurry of life aggravated by all the modern inventions of life, such as telephones and wireless, do not conduce to the steady training of our intellectual resources? "The more haste, the less speed" may be an irritating and old fashioned proverb for modern ears; but it contains a profound truth. And in our hurry to progress we may find that we have passed by or ignored in our early days, much that would make our life useful and happy in our later days. How then are we to advance on "the last of life for which the first was made"? At the beginning of my address I ventured to give a hint as to this, in the form of a reflection when I asked myself what were the ideals you were aspiring to reach. Have you set them before you? There is a fine passage in an old romance which describes ideals as of two kinds,

There are those that correspond to our highest sense of perfection. They express what one might be, were life, the world, ourselves, all different, all better. These may be as high as they may; because they are unattainable, they are not useless; nor is life a failure because they are never attained. Our ideals demand of us perfection—this is impossible, but because we come far short of this, we need not count ourselves failures. Then, the writer proceeds, there are ideals of another sort. As we advance in life, from a greater experience of the world are unfolded those ideals which will be possible for us, if we make the best use of the world and ourselves. True these will always be lower than the others, nor will they be perfect, but we can attain to them as we journey on the road to the highest. And these will provide us with a moral spur in addition to a material one. Selfishness so apt to possess our lives will give way to altruism. Our aspirations will not flow through a narrow channel merely irrigating our own lives, but will broaden out like a river and fructify the lives of those with whom we come into contact.

Now I would ask you not to think I am putting forward views which are critical, impractical and fantastic. That is far from my wish. I am fully cognizant of the excellent work done by the University. I look around and I see its alumni occupying high positions in Government service, in the legal and other learned professions, men who, I know, are grateful to the University for the training it has provided for them. I should be the last to belittle its educational value. And that these views are not merely theoretical I think I can furnish a proof. I suppose that there is no nation at the present time more practical, or less likely to be deflected by theory from its daily business, than America. And yet at the present moment, of the young men entering industrial and business careers there the greater majority are chosen from those who have obtained a degree at a University. The same practice is being followed to an increasing extent in Great Britain. What is the reason for this attitude of hard headed business firms? It is not because they attach special value to the knowledge obtained in working for a degree, which is not likely to be useful to the novice in his new career, but because they realize that the student has been taught to think and taught to learn, and will be capable of quickly assimilating and applying the technical knowledge necessary for his work. I venture to hope that this will be the view of business and industrial firms in India, and that there will be an increasing and reciprocal desire, on the part of the student and the business man, that the University

should provide its quota towards the development of industry in this country. It is an honourable career, and in these days, when Government service and the legal profession are overcrowded, will form an outlet to many a graduate who had hoped that, a degree once obtained, the two professions I have named would be open to him.

If you will bear with me for a few brief moments more, I would add this appeal to the graduates. Do not think that we are endeavouring to force an English education upon you, to anglicize your learning or to confine students to any sphere of knowledge. Education is not English or Indian. It is international. Take physics or any science, England draws upon every country in the world. From these their acquired knowledge and research is translated into English, and passed on to India. Our sole desire is that the latest and most up to date knowledge, culled from the brains of the most eminent men in their separate branches, should be at the disposal of students. At the same time, we all realize that there is an immense amount of spade work still to be done in the field of education. That of women and girls is still in an embryo stage, and with the part that women are beginning to play in the public life of the country, development must proceed on modern lines. Then the whole system of preliminary education has to be considered in the light of modern development, especially if full value is to be derived from the later stages for which it is a preparation.

Medical inspection of schools and physical education are matters for urgent consideration. But we have to cut our coat according to our cloth, and, with the limited funds at the disposal of Government, it is difficult to reconcile the claims of the different branches of education, however anxious they may be to grapple with the problem as a whole. This aspect of the situation is relevant to-day, as there are open to graduates great opportunities, if they will pursue those ideals to which I earlier referred, to supplement existing agencies by voluntary social work in the towns and also in the villages of the mofussil. For instance, adult education is one direction in which you can lend valuable assistance by starting and taking charge of night schools. These are especially needed, not only for fresh educational ventures, but also to prevent boys who have been taken away by their parents early from school in order to contribute to the family purse, from slipping back into illiteracy. The programme can be lightened and made more attractive by magic lantern displays which will

help to brighten village life, and serve an educational purpose as well. Some of you, even if professional work absorbs a large proportion of your day, may find the time and be inspired by the desire for service on behalf of your less fortunate brethren.

GRADUATES,

To-day your University life is closed and you will now be choosing your careers and pursuing your avocations. Set before yourselves your ideals and start with courage on the road, and do not let disappointment check your ardour if you are hampered on the way; for it is the high endeavour, the fine effort which counts. May I again quote from the poet Browning, words which have often helped me.

"Not on the vulgar mass
Called "work," must sentence pass,
Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice:

But all, the world's coarse thumb,
And finger failed to plumb,
So passed in making up the main account:
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's amount.'

And now, Members of the University, I must bring to a close this my last Convocation as Chancellor. It has been a great privilege to me to have thus been connected with this University. I remember that when my father in his later life, after serving in many posts as Cabinet Minister, was made Chancellor of Oxford University he said to me, "I consider this the highest honour that has been paid to me." I am proud to think that I too have had the honour paid to me of being Chancellor of a University, and, when, as may well be, my days in India are but memories, this will be one of the happiest of them. As Chancellor I realize my shortcomings. I know I have left much undone, but I can sincerely claim that with my Government I have done my best to further the cause of education in Madras. That this University may continue to flourish, and that happiness and success may be the portion of its students, is my earnest and heartfelt prayer.

The Political Philosophy of G. K. Chesterton

To attempt an exhaustive survey within the limits of a magazine article, of the political philosophy of G. K. Chesterton, and yet do full justice to the essential soundness of his views regarding the social and political institutions of which he treats, would appear at first sight a manifestly impossible task; but the purpose of this article will have been achieved if I can give my readers the bare outlines of his political philosophy, asking leave of them to judge it for themselves.

The keynote of Mr. Chesterton's political philosophy is struck in his violent opposition to all reform, whether in politics or in society. The world can only be saved by a revolution, and this must come from the masses. "To preserve the family we must revolutionize the nation" (*What's wrong with the World*); but by revolution here is not meant any appeal to arms, but a 'silent, moral revolution,' a radical change in the whole system of our thought. Most of our difficulties, in Mr. Chesterton's opinion, are due to a wrong conception of things. "Individually, men may present a more or less rational appearance, eating, sleeping, and scheming. But humanity as a whole is changeable, mystical, fickle, delightful. Men are men, but Man is a woman" (*The Napoleon of Notting Hill*). Also, "That which is large enough for the rich to covet is large enough for the poor to defend" (*Ibid.*)—and so all exploitation—the cause of half the misery in the world—must cease. However, man's nature cannot be changed in a moment and ideals are always necessary if only as stepping-stones to realization or 'sādhana'. "Now, I have not lost my ideals in the least; my faith in fundamentals is exactly what it always was. What I have lost is my old childlike faith in practical politics. I am still as much concerned as ever about the Battle of Armageddon but I am not so much concerned about the General Election.... As much as I ever did, I believe in Liberalism. But there was a rosy time of innocence when I believed in Liberals" (*Orthodoxy*).

It is, however, when Mr. Chesterton descends from the discussion of abstract notions to that of concrete facts—to the Flappers' Vote Bill, the Labour Problem in England or to Imperialism—that his sententious criticisms are seen to their best advantage. "The British Empire," he humorously maintains, "may annex what it likes, but it will never annex England. It has not even discovered the island, let alone conquered it" (*Tremendous Trifles*.) Mr. Chesterton's Imperialism, however, is of a quite different kind

from Mr. Rudyard Kipling's: "I have no sympathy with international aggression when it is taken seriously, but I have a certain dark and wild sympathy with it when it is quite absurd. Raids are all wrong as practical politics, but they are human and imaginable as practical jokes A man of spirit and breeding may brawl, but he does not steal. A gentleman knocks off his friend's hat, but he does not annex his friend's hat." (*All Things Considered.*) The Flappers' Vote Bill of Mr. Baldwin's Government is a dangerous measure, if only for this excellent reason that "A man's good work is effected by doing what he does: a woman's by being what she is" (*Robert Browning.*) "If votes for women do not mean mobs for women, they do not mean what they were meant to mean" (*What's wrong with the World.*)

A famous American writer has declared that 'aristocracy is the machinery by which democracy works itself out' and instances the case of England which he calls a truly democratic state. Mr. Chesterton, however, is not so sure that his country is a democratic state. "It is a sufficient proof that we are not an essentially democratic state that we are always wondering what we shall do with the poor. If we were democrats, we should be wondering what the poor will do with us. With us the governing class is always saying to itself, what laws shall we make?" In a purely democratic state it would be always saying, "what laws can we obey?" (*Heretics.*) "Democracy," in the real sense, "is an attempt (like that of a jolly hostess) to bring shy people out" (*Tremendous Trifles*). In a truly democratic state the electorate must be educated, and must exercise their privileges to the fullest extent. But in England, notes Mr. Chesterton with regret, "The average man votes below himself; he votes with half a mind or a hundredth part of one. A man ought to vote with the whole of himself, as he worships or gets married. . . . But as it is, the difficulty with English democracy at all elections is that it is something less than itself. The question is not so much whether only a minority of the electorate votes. The point is that only a minority of the voter votes" (*Ibid.*)

It is more difficult to label Mr. Chesterton's political philosophy; it is neither Marxian nor Hegelian, but the outcome of his own independent judgment, hammered out on the anvil of his rough experience of this world. He has no definite political utopias to offer, but he is content with demolishing the 'false' utopias that are raised up for the vision of mankind. "As Mr. Blatchford says, 'The world does not want piety, but soap—

and Socialism.' Piety is one of the popular virtues, whereas soap and Socialism are two hobbies of the upper middle class." (*What's wrong with the World*). Mr. Chesterton's views on the Labour Problem in England are refreshingly candid: "I have always been inclined to believe the ruck of hard working people rather than to believe that special and troublesome literary class to which I belong" (*Orthodoxy*). "But the man we see every day—the worker in Mr. Gradgrind's factory, the little clerk in Mr. Gradgrind's office—he is too mentally worried to believe in freedom. He is kept quiet with revolutionary literature. He is calmed and kept in his place by a constant succession of wild philosophies. He is a Marxian one day, a Nietzscheite the next day, a Superman (probably) the next day, and a slave every day. The only thing that remains after all the philosophies is the factory. The only man who gains by all the philosophies is Gradgrind" (*Ibid.*).

According to Mr. Chesterton, there are only two kinds of social structure conceivable—personal Government (or Royalism) and impersonal Government (or Republicanism). It need not be feared, however, that a modern king will attempt to override the constitution: "it is more likely that he will ignore the constitution and work behind its back. He will take no advantage of his kingly power: it is more likely that he will take advantage of his kingly powerlessness—of the fact that he is free from criticism and publicity. For the King is the most private person of our time. It will not be necessary for any one to fight against the proposal of a censorship of the Press. We have a censorship by the Press" (*Orthodoxy*).

From the quotations that have been cited above, it would have been perceived that Mr. Chesterton's political philosophy is unique of its kind. However, the value of his opinions is not so generally perceived, owing to the scintillating humour in which Mr. Chesterton clothes his ideas. Mr. Chesterton has been called a "laughing philosopher;" yet beneath his laughter there is a seriousness of tone, a profundity of thought, which is often missed. I, therefore, suggest that Mr. Bernard Shaw should write a book on Mr. Chesterton (as Mr. Chesterton has written on Mr. Shaw) and thus give the world a sympathetic interpretation of one of the most serious-minded philosophers of our time.

C. D. MINAKSHISUNDARAM.

Indian Universities

II

THE FINANCIAL ASPECT

In the first article, we gave an account of the origin and development of Indian Universities. Let us now consider their financial aspect, because it is there that we have the greatest scope for improvement. In order to bring home to our minds how much of leeway has to be made up, a few figures are given regarding the financial position of some of the other Universities of the world.

Taking into consideration the University of Madras first, we find that it has got an endowment of 5·2 lakhs of rupees, the annual interest on which amounts to less than half a lakh, a Government grant of 2·1 lakhs and a fee-income of 4·3 lakhs. Altogether then its resources form less than 7 lakhs per annum.

Of this amount, more than 4 lakhs are spent on what may be called the *routine work* of the University, which includes the conduct of examinations, the pay of the Vice-Chancellor, the Registrar and his office, the maintenance and repair of buildings, the travelling allowance of members of the Syndicate, the Senate, the Academic Council etc., and the award of the endowed prizes, scholarships and medals. Thus there is only a little over two lakhs left for *constructive work*, such as the maintenance of the University Library, (with periodical additions to its volumes) the publication of the Tamil Lexicon, and the support of the departments of Indian History and Economics.

With more funds at the disposal of the University, a great deal could be done. Very often in the deliberations of the Senate and the Academic Council, resolutions are brought forward for the establishment of chairs for Music, Painting, Sculpture, and Architecture; for instituting a Lectureship in Oriental Theology for starting research laboratories in Experimental Psychology and so on. The fact of the matter is, not that the University is unwilling to undertake these additional responsibilities, but that it has no funds for any of these enterprises. We hear so much now a days about the encouragement of vernaculars and the enrichment of Indian languages by coining scientific terms.

Well, the best way in which it could be done is to have a full blown Translation Bureau in which scholars of repute can set to work and render standard English works on modern science into the chief Indian vernaculars. The Osmania University where alone this is systematically done spends 2·5 lakhs every year on it, and the result is we have already got more than 150 books in urdu on subjects like astronomy, logic, differential calculus, political economy, political science, physics, chemistry, geography, European history, etc. There are text books in urdu in all subjects up to the B. A. standard; and now attempts are being made for getting books in urdu for the M. A. standard.

What has been done for urdu in Hyderabad can be done for the other Indian vernaculars by other universities, *if only they have sufficient funds*.

Again it is admitted on all hands that it is desirable to have a large number of University Extension Lectures on subjects of importance for the sake of the people at large. This again means thousands of rupees every year.

The question naturally arises, where is all this money to be found? It is not possible to increase the fees for examinations indefinitely, and so we have to depend on Government grants and private endowments.

In both these respects, Madras is much poorer than the other universities. For example, Bombay has an endowment of more than 36 lakhs, and Calcutta has nearly 60 lakhs to its credit. Further they are both given Government grants on a much more liberal scale than Madras.

Contrast this again with conditions in England and other countries of the West. Up to the year 1889 English Universities and University Colleges were dependent for their incomes on endowments, subscriptions and students' fees. In that year, Parliament granted a sum of £15,000 per annum or roughly 2½ lakhs of rupees. Seven years later there were two committees appointed by the Treasury to inspect the equipment and report on the work of all the Universities participating in the grant. As the result of a favourable report by both the Committees, the grant was increased to £25,000. In 1905 it was still further increased to £100,000 and in 1911 to £150,000. In 1919 there was a University Grants Committee appointed and the whole question was thoroughly examined by experts. In the meantime there were the dreadful lessons which the nation had learnt on account of the Great War; and it was considered more than ever necessary to give liberal

grants to university education. So the grant was increased to £1,000,000. In fact, the nation wanted to pay even more than this, but post-war problems of reconstruction were so imminent that not more money could be spared. However, as soon as the strain on the national resources was a little relaxed, the grants were still further increased, and since the year 1925 the Parliamentary grant stands at £1,550,000 or 232.5 lakhs.

So then, in less than forty years, the university grant has risen by more than a hundred times, from 2½ lakhs in 1889 to 232½ lakhs at present! Compare this with the niggardly doles of the Government of India and the various provinces and you get the contrast at once. The whole point is that in India the Government does not spend even a fraction of what it ought to spend on education. The neglect of education is one of the most serious charges against the present system of Government. When compared with what England, France, Germany, the United States of America and other countries spend on education, the sum spent by British India is a negligible quantity. Somehow or other, Government must be made to spend very much more on education in general and on university education in particular.

While thus urging on the Government the need for increased grants to universities, we should also make a fervent appeal to the people to endow our universities more handsomely. For, the endowments we have got are very little when compared with the universities of the west. The recently formed universities of Delhi, Dacca, Nagpur and Rangoon have got endowments of a lakh or even less. Mysore, Lucknow, Allahabad and the Andhra University at Bezwada have about 2½ lakhs each. Madras has just over 5 lakhs, while Bombay has 35 lakhs and Calcutta about 60 lakhs. What a poor account is this when compared with the state of affairs in England where even the smaller universities have princely endowments! For example, Sheffield has £275,000 or 41½ lakhs: Leeds has £350,000 or 54 lakhs: Birmingham has £720,000 or 108 lakhs: Liverpool has £729,000 or over 109 lakhs, and Manchester £1,000,000 or 150 lakhs. It was only the other day (the 11th July 1928) that His Majesty the king opened the new buildings of the University of Nottingham erected at a cost of £1,000,000 or 150 lakhs!—the whole amount being subscribed by the citizens of the place. The biggest individual donation was that of a permanent cripple (Sir Jessie Boot) who paid £130,000 or 19½ lakhs for the sake of a university in his native shire!

The university of Bristol has buildings worth 75 lakhs and its property covers an area of more than 16 acres.

In advanced America, the New York State University owns property worth 4,255 lakhs; its investments amount to 5,216 lakhs and its annual expenditure is 1,020 lakhs. These figures speak for themselves and so, further comment is needless.

But it is interesting to trace the way these endowments are built up. A certain person is anxious to encourage a particular branch of learning: he at once endows his favourite university with say £10,000, so that there may be established a chair for that subject. Thus it is as a result of private benefactions that in Oxford there are chairs for many out-of-the-way subjects, such as Armenian History, Spanish, French, Italian, the various modes of interpretation of the Bible etc.

Taking the year 1926—27 alone, English universities had the following noteworthy endowments:—The Chancellor of the University of Liverpool made a grant of £1,000 per annum for seven years for the general funds of his university. A certain Mrs. Alsop gave £1,000 for a lectureship in Music. Besides, there was an anonymous contribution of £250 per annum for seven years for the general funds.

In Oxford £25,000 were given for the establishment of a Chair in Spanish: £2,000 for adding recent books to the Pathology Library: £2,750 for the encouragement of Armenian History and £5,000 for research-work in Agricultural Engineering!

Perhaps it may be argued that the work done by the Indian universities has not been such as to draw forth rich endowments. They have been identified far too much with the European element in matters of administration and control. They have not shown in any manner their desire to increase the national wealth of the land. They have not helped in expanding the trade, commerce and industries of the country. There has been little or no recognition of Indian talent, even though it be of the first order. And a university like Madras places its order for the manufacture of medals not in India but abroad! The Chancellors of universities are always the Provincial Governors and not Indians, however rich in intellect and in wealth they may be.

While admitting that there is room for reform in all these directions, we still believe that with increasing Indianisation in the university bodies there is apt to be a change for the better.

And if at the present moment an amendment is brought forward to the University Act saying that the Chancellor need not always be the Provincial Governor but that chance may be given to distinguished Indians elected by the Senate, who knows it may not find favour with the Legislatures of the land!

In the meantime it is the sacred duty of the educationists all over the country to bring home to the minds of the people the great benefits of encouraging higher studies in the land. Unfortunately, there is an impression in India that higher education can be had without any cost either to the State or to the individual—due mainly to a confusion of thought as to what modern university education means. In the forest universities of old, there was not the question of finance at all to be solved, because no money was required. There was the *rishi* who was the teacher and there were the *sishtyas* who drank deep of the spiritual knowledge imparted by the saint in his moments of illumination. So, those who aspire for the descent of a heavenly calm and peace in their minds as the *only* result of a university education need not spend any money. All that they have to do is to attune their minds to the proper key and to go to some secluded place—say in the Himalayas—in search of their chosen Teacher, who by his very look will be in a position to enlighten their souls and give them salvation. But of such seekers for knowledge there are very few indeed in this world. Their number will be less than one in a million and modern universities are not the place for them.

What these universities aspire to do is to take hold of the intelligentsia of the land and train them for a life of enlightenment and culture—so that they in their turn may help in developing the resources of the land for the benefit of the people. The modern universities then form the intellectual armoury of the country. They are equivalent to the Council of Elders whose business is to educate the people to lead a richer, happier and better life. They help in the defence of the realm by starting Military and Naval Colleges.* They directly help the agriculture, trade and commerce of the land by instituting colleges where these subjects are taught by those who are authorities in them †. And in the professional Colleges—Law, Medicine, Engineering

* In India there is but a small beginning made in this direction. In Allgarh there are Swimming Baths and Riding Schools and after a six months' course certificates of Swimming and horsemanship are awarded. And in several centres there are University Training Corps.

† It is said that 75 per cent of the graduates of American Universities adopt commerce as their profession in life.

and Teaching—they train young men to become the future lawyers, judges, doctors, engineers and teachers, so as to increase the prosperity of the people and give them added happiness.

These duties which devolve on a modern university cannot be satisfactorily performed unless it has good libraries and excellent laboratories. Man has now so far advanced in the field of knowledge that if he is to progress further he must first take stock of what has been done in the past and what is being done in other countries as well.

This would no doubt mean an expenditure of several lakhs of rupees, but the point is, it is well worth it. For it would eventually mean an enormous increase in the national wealth. It is then the proud privilege as well as the honourable responsibility of the true educationists to convince the public of this truth and get from them rich endowments for our universities.

It is encouraging to note that there have been some glorious examples to follow in recent years. The endeavours of the late Sir Asutosh Mookerjee resulted in the magnificent endowments of Sir Taraknath Palit and Sir Rash Behari Ghose for Calcutta. The selfless service of Pandit Madan Mohan Malaviya has made it possible for us to start the Benares Hindu University. A year or two back, we had the gift of 8 lakhs to the Bombay University for foreign scholarships to Parsee youths; and in our own Presidency we have had the most welcome announcement of the Hon'ble Sir Annamalai Chettiar of his intention to start the Annamalai University at Chidambaram with an endowment of more than twenty lakhs.

India has been famous as the land of 'dharma'; and the imparting of university education to the pick of the populace is part of her 'dharma.' Our Sastras consider 'Vidya—dan' as a gift of the highest type. So, let us hope she will be true to her tradition and encourage all the endeavours made by pioneers for the development of university education in the land.

N. KEDARI RAU.

A Western Tour

The personnel of the Indian Delegation to the League of Nations Assembly was announced and I accompanied my father, the chief delegate, as his Private Secretary. The Government of India wanted us to be at Geneva by the end of August 1927 and we left Bombay on the 6th, on board the "Razmak."

The voyage was quite pleasant to begin with and I was not the man to bring my liver up, as the Captain chose to define seasickness. However, we had to face a ruthless monsoon which reached its climax on the 8th; and amidst much pitching and tossing we underwent a life-belt drill. Aden was sighted and we were transhipped to the "Macedonia." We did a bit of sight-seeing and I perforce pitied the people there who drank filtered sea water.

At Suez we entered the canal which meant a continuation of the sultriness. The African desert on the left and the Arabian on the right side of us contained nothing but sand, a few caravanserais near oases excepted, and I would willingly have given away zamins out of them, if they were mine, for a few blades of grass. "The night is long that never finds the day," and at last we arrived at Port Said. The Lesseps statue commemorating the great engineer who constructed the canal stands near the Casino adjoining which is the bathing resort on the Mediterranean. We also saw in the Museum some Egyptian mummies freshly brought over and opened. The bodies were marvels that had withstood decomposition for many centuries.

The blue Mediterranean with the smoothness and freshness all its own greeted us when we left the Port for Marseilles. Some days of smooth sailing brought us to the Strait of Messina. Italy on our right and Sicily on our left side, the proverbial Scylla and Charibdis, presented an enjoyable sight. As it was dusk both sides were well lighted, and the Hindu in me was reminded of Deepavali, for the mountain slopes on both sides had tiers of houses. We had one more strait to go through, that between Sardinia and Corsica, the Straif of Bonifacio.

We stood on European soil on the 19th, and the Notre Dame de la-Garde was a big church on a hill. We went up in the rope railway and the huge statue of the Mother carved out in white marble was awe-inspiring.

My father flew to Geneva to attend to some preliminary work and I was bound for London. The Calais Express reached

Paris the next morning and I travelled at the rate of about sixty or seventy miles per hour. Voraciously seeing sights, some of which would require months to dilate upon, I sought a consolation with these glances at great things in the philosophy of R.L.S.

The Eiffel Tower, a standing monument to modern engineering, turns one giddy by the mere gazing of it. Trocadero palace and near it the Arc de Triomphe and the Tomb of the Unknown Soldier present a sombre appearance in the midst of the gay city. Driving along the bank passing the eight parallel bridges on the Seine I entered the magnificent avenue leading to the Champs Elysees Palace. The splendour that was the *Ancien Regime* was further evinced by luxurious palaces in Versailles. The Bourbon palace of old and now the Chamber of Deputies, outside which stood statues of Voltaire, Diderot and other great Frenchmen; the Exchange, the Commerce buildings and the Art galleries, were in turn finished and on my way to the station, I went into the Notre Dame Church. The journey from Dover to London was pleasant and Kent was a nice county to travel in.

Stay in England was for a fortnight and I never strayed much away from the city of the Empire. The Grosvenor Hotel on the Victoria station was a centrally situated building and I began with a trip along the Thames up to the Tower passing Cleopatra's needle. Westminster, the resting house for many a mighty bone, St. Paul's and the Houses of Parliament came in my next round and the genial High Commissioner (Sir A. C. Chatterjee) pitied me while he told me that the Houses had adjourned. Our revered Lord Sinha's seat upon which were carved the sentence: "Sathyam vatha dharman chara" was a source of immense pride to me.

In turn I saw the National galleries like the Art, Portrait, and the Tate gallery. The High Commissioner's offices, India office and other offices in Whitehall came under the official and semi-official rounds. Fleet Street with the echoes of the Literary Dictator was impressively preserved in spite of the onslaughts of modernism, and the Inns of Courts relieved the life of the busy city.

I had occasion to see worthy personages in England beginning with lovers of India like Mr. Polak and Major Graham-Pole and ending with actors of standing repute like Sir Gerald du Maurier and Evelyn Laye. The range of the places for amusements was wide and various such as the Coliseum, the Hippodrome and the Tivoli theatre. I never failed to witness good cricket, and the Surrey vs. Middlesex match was the most interesting.

The Delegation left London for Geneva and we reached the seat of Nations on the 5th September. Mons Guani of Uruguay was elected President and Japan opened the deliberations seconded by India. My father was appointed Rapporteur of the 2nd and 4th committees. Chief among the proposals were : the abolition of slave-trade, of opium and other illicit traffic, codification of International Law and the most important of all, the outlawry of war introduced by Poland.

It has to be confessed that an air of cosmopolitanism permeated the whole atmosphere which was so wholesome. One would always find a Jap conversing with a South American and a German with a Siamese or a man from 'silken Samarcand' with another from 'cedared Lebanon.' This very conflux of nations and ideals strikes one as an unprecedented move towards the establishment of Peace.

I had the good fortune to meet statesmen from all over the world, men like Dr. Stresemann, Sir Austen Chamberlain, Mons Briand and Viscount Scialoja, and dine with some of them. I went inside the Chillon castle and saw the pillar to which was chained the prisoner, immortalised by Lord Byron. I went to Lausanne and flew back in a Junker monoplane.

Leaving Geneva homeward bound, alone, I took the Italian route back. Passing Milan I reached Rome and with a guide saw the excavated ruins like the Forum and the Capitol, and I also went up the Quirinal. The luxury that was Rome was evident by the picturesque marble baths and old world gardens. I went to the Vatican and the church of St. Peter and the huge dome grew bigger and bigger with every step nearer it.

The next place was Naples and Vesuvius was active. The sight of a volcano thrilled me and much more the ruins of Pompeii. The Aquarium was extensively stocked and I went up the Patrician Hill before leaving Naples for Sicily. I arrived at Syracuse and took a steam boat to Malta. This isle with a history dating back to the crusades was just a speck in the vast Mediterranean. I got on board the Cathay and during the journey back I spent my time mostly with deck-quoits for that alone could relieve a monotony that was choking.

The sight of Bombay to me was as cheering as that of Dover would be to any Englishman. "Life is not dated merely by years", said Disraeli, "events are sometimes the best calendars"; and this tour was a great event for me.

C. K. PATTABHIRAM.

Some Aspects of Carlyle's "Heroes and Hero Worship"

If the relative popularity of the various works of Carlyle were to be decided by vote, we can be sure that the palm will easily be awarded to the Hero-Lectures. Many, who have not read anything else of Carlyle, are fairly well acquainted with Hero as Poet or Hero as Man of Letters. And this preference accorded to the Hero-Lectures will scarcely surprise anybody who has considered the qualities peculiar to this book which make for popularity.

In the first place, the book is very handy and probably the shortest of Carlyle's serious works. It is, again, with the exception of *Sartor*, the most original of his works and the least controversial. It has nothing in its theme that makes for supersession as in the case of the histories of the Revolution, Frederick, or Cromwell. In its doctrinal aspect, the conception of the Hero, though unusual, or, to some unacceptable, is not likely to raise controversy like his *Past and Present* or *Chartism*.

Being, also, the most literary of his works, it bears an added interest to the student of Carlyle; for in spite of his greatness as prophet or teacher, it is chiefly as a literary man that Carlyle is bound to survive. There are no other works of Carlyle that can claim a purely literary pre-eminence over 'Heroes.' In its range and originality it is his most characteristic contribution to literature. It has been called, by Mr. Ralli, Carlyle's literary microcosm, and with great appropriateness, too, when we consider that it exhibits Carlyle at his best as biographer, historian and poet.

But in a work that falls into such clearly marked divisions preferences of individual lectures are quite likely to be expressed by the general reader. And we may not be wrong when we say that the *Hero as Poet* takes the first place in the order of preference. It is not difficult to find reasons for its popularity. It is the most literary piece in the most literary of Carlyle's works. Its critical aspect is but subsidiary to its literary value. Of the earlier critical essays we cannot say that we read them for the sake of the writer. But here, even with such illustrious subjects, it can be safely asserted that the interest lies in the work and not in its subject. Mere critical work reveals the subject of criticism. In

Hero as Poet we are interested not merely in the light thrown on Dante and Shakespeare but on the light thrown on Carlyle himself.

Again, it must be pointed out that this lecture takes its stand on no controversial points. Not only does Carlyle's usual wrong-headedness keep itself out, but in this lecture Carlyle has ranged himself on the side of popular opinion and almost out-done it. There is little that the critic or the lay-reader can differ from in Carlyle's criticism of Dante or Shakespeare. Few will quarrel with him in his choice of Dante and Shakespeare as his hero types. For the Hero as 'Divinity' the choice of Odin is certainly not inevitable. The mythologies of the world can provide a fairly long list of such heroes. As a kindler of men Prometheus might have provided a good substitute for Odin. Similarly the mantle of the 'prophet' might well have been cast on a hundred different claimants rather than on Mahomet. Carlyle cannot hope to carry everybody with him in his appreciation of Mahomet, and is likely to have many against him in his praise of Cromwell and Frederick and Rousseau. But Dante and Shakespeare have no challengers to their title as world poets. Carlyle, therefore, disarms controversy at the outset by making an irreproachable choice.

It must also be remembered that the poet is of all great men the least likely to provoke anything like a schism for or against him. Carlyle might be criticised by a bigoted Christian for exalting Mahomet or praising paganism. On Luther and Knox every religious school will have a different judgment. But on Johnson, and still more on a poet like Shakespeare few are likely to have sharp differences of opinion. "The poet, seizing as he does the secret of the world on the aesthetic side, with the aim of giving pleasure, and eschewing the topical and the controversial in his universal song rouses no feelings of antipathy. If he is a bad poet he is forgotten. If a good one he is deified; in his case oblivion and not infamous condemnation is the only punishment. But a bad king or a bad founder of a religion leaves his name for long as an object of execration.

In another aspect this lecture justifies its distinguished place among Carlyle's works. It represents the perfection of Carlyle's prose freed from many of the disfiguring features of his usual style. Many of the passages come nigh to lyrical fervour in their music and felicity of phrase. Many of the descriptions are the purest gems of unrhymed poetry. The panegyric on Shakespeare

is like a crashing Te Deum and sums up all the poems ever sung in Shakespeare's praise, in one grand organ blast. The movement of the style has also gained in liquidity; the sentences are as beautiful to read aloud as Ruskin's, and are little like the steam-engine puffs of Sartor and the Revolution. In fact, Carlyle is at his best here as a prose-poet.

Now, what is the place of this lecture in the general scheme? It will be obvious that the heroes have been arranged in something like a descending order, according to what seems to be the nature of the reception of the hero, and according to the respect commanded by the functions typified. Thus Odin, as Divinity commands (if not according to modern opinion, at least according to his former reception) the first place in the hierarchy of Heroes. The prophet, being one God-inspired and raised above humanity by his demi-divine function, claims the second place in worship. And third, coming now to the ages when man is no more regarded as Divine or prophetic, we reach the poet, the highest dignitary in a secular function, but whose reception is not equal to that of the prophet or Divinity in its dignity. Of the other Heroes, the priest, the man of letters, and the king claim precedence over one another in that the one is the representative of the Divinity and the prophet, while the other, the man of letters, is the poet's analogue. The king stands last, because his function is secular, and because by his right to obedience he forfeits the right to worship, by a strange law of compensation.

It is also noticeable that the Heroes are arranged in a rough chronological sequence. This will not be surprising when it is realised that hero worship deteriorates with the growth of time and scientific knowledge and that, therefore, the reception of the hero varies in intensity with the progress of years. Odin belongs to the ages of tradition; Mahomet, the last of the accepted prophets belongs to the 8th century; Dante and Shakespeare belong to the 14th and the 16th centuries; Luther to the 15th, Rousseau, Johnson, and Burns, to the 18th and Napoleon and Frederick to the 18th and the 19th centuries.

But while the relation of reception to chronology is clear in the case of the Divinity and the prophet, it fails to hold good in the case of the King and the Man of Letters, the Poet and the Priest. There is no inherent necessity that the king or the man of letters should have been chosen from ages so near, while the whole range of history from Alexander to Gustavus Adolphus, and

of literature from Socrates to Wordsworth, might have provided him with suitable men as heroes. Nor can we say that the reception of these functions has differed much in different ages, because the king and the priest have differed little in power or prestige through the ages.

We can, therefore, divide the Heroes into two classes: the one comprising the Divinity and the prophet; the other, the priest, the king, and man of letters, with the poet to act as the partaker of the natures of both.

Now the question arises, does Carlyle himself esteem his heroes in the order in which he speaks of them? Is the opinion of any of Carlyle's contemporaries likely to place them in the same order? To this the apparent answer will be that it does represent Carlyle's opinion; but a comparison of Carlyle's views on the different heroes will leave this conclusion much discounted.

I shall compare the different heroes according to their qualities, and the nature of their reception and its continuance. It cannot be denied that of all the heroes Odin has had the biggest reception, and the most worship; he has reached the scale to which the hero-worshipper can raise him—Divinity. But where now is Odin? In the days of unscientific belief he commanded worship and wonder. But with the passing of his faith his name has become legendary. He has even been regarded as an allegorical figure. The smell of incense has passed completely from the atmosphere. To Carlyle himself his importance is no more that of Divinity; through the disillusioned eyes of science Odin appears as a mere heroic man.

With regard to Mahomet again we see that Carlyle has no illusions. Odin was at least a perfect man, if no divinity. Mahomet, however, does not appear to Carlyle as wholly unblemished. He finds a little quackery in him—a little of consciousness and self-praise, and a want of catholicity, which are likely to find him out with the progress of time. He does not correspond exactly to Carlyle's perfect hero in that he is self-conscious and intolerant. But Mahomet was received as a prophet and wrought wonders in the Arabic nation; his doctrines spread with sword and fire into far India and far Granada. 'What then?' answers Carlyle. His success is greater and more wide-spread, but it can never last longer than that of a Dante's or Shakespeare's. They compensate for their limited appeal by a longer period of success, thus making the balance true. And in the case of Shakespeare this 'religion'

has not only greater promise of permanence, but has already reached in its range something of the great success of Mahomet's religion.

It is not necessary to consider the other heroes as challenging the crown of the Poet. Carlyle gives us nothing to indicate that they are the equals or superiors of the poet. The only serious rivals, then, are the Divinity and Prophet. I have already said that Carlyle did not regard their reception and success as greater than that of the poet, for the one is already *dead* and the other not likely to last longer than the poet. But we can proceed one step further and show the reception itself does not greatly differ. If Odin was regarded as Divine, the notion of Divinity in those days was quite low; unscientific and unsophisticated as they were, the people exalted talent and intellect into Divine Omniscience and inspiration. 'The hero taken as Divinity; the hero taken as prophet; then next the hero taken only as poet; does it not look as if our estimate of the great man, epoch after epoch, were continually diminishing? It looks so; but intrinsically it is not so, I should say if we do not now reckon a man literally divine, it is that our notions of God. . . . are ever rising higher; not that our reverence is getting lower.' We should, therefore, not regard the poet's reception as inferior; let alone the fact that in these dreary days of Hero-worship, two more poets are deified and canonised Shakespeare and Dante!

So are we not justified in regarding the poet as the favourite hero of Carlyle? In taking a different order for his lectures, he was allowing for religious opinion and chronological appearance of his heroes. But the poet differs from the others in being a production of all ages—and in being capable of worship in all ages; and what is also noteworthy, he has been worshipped through all ages, if he is worthy of worship and has not suffered from undue misconception of his greatness.

Again, we can establish the pre-eminence of the poet in Carlyle's opinion by the fervour of hero-worship excited in him. He defends Odin and Mahomet fervently enough; but the very knowledge that there is something that must be defended is quite neutralising to Hero-worship; Odin stands in need of defence because he is neglected; Mahomet stands in need of defence because his minor defects have been magnified and his greatness misrepresented by European scholars; but Carlyle does not forget to remark on the defects in his teachings and the true facts about his success. Again the man-of-Letters-Hero deserves his 'pity'; and

pity and hero-worship are incompatible. When he comes to the King, he mixes condemnation and contempt with his praise; this needs no comment. Only in the case of the poet, and in a minor degree in the case of Burns, does Carlyle indulge his Hero-worship to the full. The full stream of his praise is not impeded by the necessities of defence or explanation; the poet's role is less questionable.

At this stage, one is sure to be struck by the similarity of scheme which the lecture, *Hero as Poet*, bears to Sidney's *Apology* and Shelley's *Defence*. Sidney compared the poet with the historian, the natural philosopher, the legislator and others and found him the epitome and perfection of all these. Shelley similarly asserted his superiority on the exponents of the other fine arts, the historians and legislators. It was left to Carlyle to extend the comparison to Heroes in all other walks of life, and not merely the arts and sciences, and to find him superior to them all. In passing, it may be mentioned that Carlyle's view of poetry and poets is wholly that of the transcendentalists. Several passages in this lecture recall the ideas in Shelley's *Defence*.

One more observation. Why did Carlyle choose Dante rather than any other poet? Carlyle wanted for his purpose a man of heroic life, of heroic character, and great in poetry. The only two poets, other than Shakespeare, that can be mentioned with Dante are Homer and Milton. But Homer suffered from one great deficiency. His biography was lost so irrecoverably that he could not well have been cited as a Hero-Poet. Milton might have served Carlyle's purpose. The life of Milton was sufficiently sincere, full of suffering and full of true fighting to satisfy all the biographical requirements of Carlyle's "Hero". But Carlyle, whose gallery of great men consisted of heroes drawn from all countries, religions and beliefs, probably disliked the idea of selecting two poet-heroes from one country; besides, Milton occupies only a secondary place in the heart of the worshipper while Dante is acknowledged as the supreme master and hierophant of Italian Literature.

I believe it has not been noticed previously, how much Dante and Carlyle resemble each other. This will be clearly seen when we compare the qualities ascribed to Dante by Carlyle with those which we know Carlyle himself to have possessed. Both of them were men of deep ethical conviction—almost narrow and sectarian in their views. Both of them were men of stern feelings, full

of infinite vigour; and both were surprisingly capable of infinite tenderness. That Carlyle himself recognised his own kinship with Dante is seen by his remark about the unhappiness of Dante's married life.... 'I fancy, the vigorous earnest man, with his keen excitabilities, was not altogether easy to make happy.' We might almost imagine this to be a verdict on his own marital life.

Again, read his remarks on the 'intensity' of Dante and see if you are not impelled to apply them to Carlyle himself. Like Dante, Carlyle's was not a catholic mind; his greatness was due to his intensity—because he was world-deep and not world-wide. He lacked the power to appreciate a point of view other than his own but what he knew, he pierced to the depth of its being and threw a flood of light on its innermost nature.

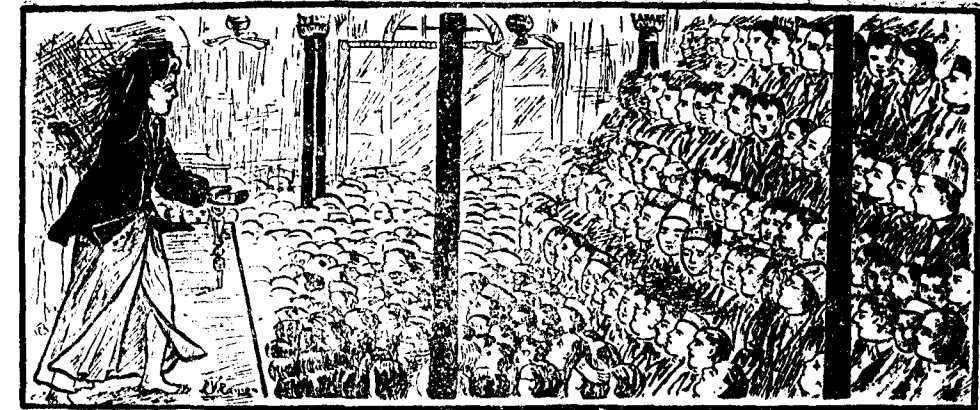
Take again, his remarks on Dante's power of word-painting. "Find a man who can paint you a likeness, you have found a man worth something". And, indeed, the writer would not have been unconscious that he, as a man, who could 'paint you a likeness' was really worth something. There will be no need, here, to illustrate the excellence of Carlyle as a 'portrait painter'. Every one knows his magnificent pen picture of Tennyson. It will remain a gem of portraiture. So Dante is the perfect hero, a hero after his heart and so too is Shakespeare than whom the world has done nothing better. But of the two Shakespeare is the greater. Like Dante Shakespeare passed through fire and hell. Like Dante Shakespeare too fought. But unlike Dante Shakespeare conquered. He passed through the world of tragedies and in his Romances enshrined his Gospel of Forgiveness—Pardon is the word to all. Dante is great despite failure, for the very battle is victory. But Shakespeare is greater.

N. RAMANI.





A STUDY IN EVOLUTION.



College Societies

Union Society

The election of the Secretaries of the College Union was carried out this year with the customary and vigorous canvassing of the candidates. As a result of enterprising campaign Hifazath Ali Mirza secured the first place among those who contested, Titus Lobo coming second with a few votes to spare. It is the first time in the annals of the Union Society that a student of the Intermediate class has headed the poll, and Mirza has certainly to be congratulated on his unique success.

The inaugural address was delivered by Prof. C. V. Raman, M.A., Ph.D., F.R.S., of the Calcutta University, a distinguished alumnus of the college. The lecture hall was fully packed with an eager and appreciative audience who listened with rapt attention to the speaker's provocative address. The subject of the lecture was "The fundamental unity of all knowledge." Prof. Raman explained that though knowledge is subdivided into numerous seemingly water-tight compartments, it is essentially and basically one. Knowledge in its subjectual aspect is the subtle flowering of the human spirit. The search after knowledge is what differentiates man from animals. The ancients did not divide knowledge into compartments. Leonardo da Vinci was not only a great painter and sculptor; he was a man of science and philosopher as well. All knowledge was his domain. Prof. Raman then made the startling statement that Mathematics is the epitome of all knowledge, and proceeded to bear out his argument with numerous interesting examples. With a few remarks from Mr. P. F. Fyson, who presided on the occasion, the function came to a close.

The first debate of the year was on a most surprising subject, and a huge gathering of students assembled to hear Mr. A. V. Patro support his motion "that woman is a bar to human progress." He started off in his usual attractive vein and, in a witty speech,—full enough of sophistries and clever argument,—quite conclusively proved, with the aid of Mr. Bernard Shaw, that the modern "flapper-woman" was sending humanity to the dogs. Quite true, perhaps, but unfortunately that point did not cover the whole range of the proposition as was announced, and Mr. Ramanujam, making excellent use of this defect in his opponent's case, mercilessly dissected his statements, and by his logical, coherent and precise attack won the whole house to his side. The proposition was lost, amid great and loud acclamation, by an overwhelming majority—which proves that the spirit of chivalry yet burns in the breasts of our college youths!

A word might here be aptly said on the behaviour of the audience at these meetings of the Union. As Mr. Fyson rightly said: "There are two parties to every debate: those who speak and those who listen." And if the audiences are to continue behaving as they did at the last discussion, there seems to be no sense at all in holding debates. Some of the more diffident speakers are certainly not inspired, or spurred on to greater eloquence, by the continual hooting and stamping that goes on as soon as they rise. If THEY did not pluckily come forward, there would be no debates held at all. It is to be hoped that more gentlemanly consideration will be extended in future to every speaker.

The Physics Association

The inaugural address of the Association was delivered by Dr. K. C. Chakko, D.Sc. on the 7th August, 1928, on the Tachymeter. It was very well attended. The lecturer in his characteristic explanatory tone, explained how this marvellous instrument devised by the genius of an Engineering professor, could do the surveying of unknown ground, quite quickly and accurately. It is only when we realise that the jungles through which the train travels, the forests that are becoming inhabited, are first and foremost due to instruments like the Tachymeter that we begin to appreciate the use of the same, which when pronounced singly seems to stand for some instrument devised by the creative faculty of the man of science simply to satisfy his

imagination. The lecture was extremely instructive since it disillusioned ideas "divorced from reality."

The week after the inaugural address, Mr. S. Chandrasekhar of IV Honours delivered an interesting lecture on "The Compton effect and allied problems of radiation," with Mr. S. P. Venkateswaran—the research student of the Madras University in the chair. The subject is of extreme importance especially since it deals with the effect discovered by one of a long famous scientific circle, but who has now risen to popular admiration, he being the Nobel Prizeman of last year. Some problems in radiation were also treated, the most important being the experiments devised by Professor G. P. Thomson, son of the celebrated Sir. J. J. Thomson. To borrow an expression, G. P. Thomson discovered 'Dr. Jekyll' and A. C. Compton, 'Mr. Hyde.' This dual nature of radiation was dealt with in detail in the course of the lecture.

It is of interest to note that the Physics Association has taken the lead in having a student as the President of the occasion. It is to be hoped that this custom will be followed up by other associations. Students presiding on occasions when students lecture or read papers is a custom quite common in English Universities, and in this College which is perhaps the best approximation to an English institution, it will be a matter of profound interest to observe such changes in its attitude and outlook.

The Chemical Society

The general body meeting to elect the office-bearers of the Society for the year 1928-29 was held on Monday, 23rd July '28 at 4-15 P.M. in the Chemistry Lecture Hall.

A new feature of the Society is the opening of a library containing about 95 volumes of popular works on scientific and industrial subjects. The library is in charge of a senior committee member. Our thanks are due to Prof. W. E. Smith for his work in selecting and getting these books for the Society.

The Inaugural address of the Society was delivered on Thursday, the 16th August at 4-15 P.M. by Rao Bahadur M. R. Ramaswami Sivan, Retd. Principal Agricultural College, Coimbatore. Dr. B. B. Dey presided. The lecturer gave an impressive and humorous lecture on "Some aspects of Scientific Research." He detailed the steps a student should take in taking up research work, and also described the various difficulties in his way and how to overcome them. The lecturer in the end regretted the

non-existence of a Chair in Chemistry in the Madras University. He appealed to Dr. Dey to have a band of devoted chemists round him and to guide them in chemical research work.

Dr. Dey in his concluding remarks expressed his willingness and anxiety to help the students of Madras in chemical research. But he regretted that very few of them came forward to take up chemical research work in spite of the fact that the college possessed a laboratory as well equipped as that of any other institution.

Availing ourselves of the permission granted by Major H.H. King, I.M.S., Director of the Institute of Preventive Medicine, Guindy, a batch of about 25 of us went on a visit to the Laboratories of the Institute on Saturday, 18th August. The Director and the staff were very courteous, and showed us all round the laboratories. The interesting features of the laboratories are the two constant temperature rooms one maintained at 20°C and the other at 0°C (melting point of ice). In spite of the fact that it will involve great cost in opening these rooms often, the staff were kind enough to take us into the rooms in batches of four. Our thanks are due to Major King, the Director of the Institute, and the staff of the Institute for their kindness during our visit to the Institute.

The Historical Associations

The very beginning of the Association's work was marked this year by great enthusiasm as is amply evident by the fact that no less than four candidates carried on a vigorous campaign for election as secretary and a fifth was added at the last moment. After a very keen polling, Miss Parijatham and Mr. S. Somasundaram (both of the V. Hons.) were elected as Joint Secretaries, this being the first time in the history of the Association when it had two secretaries and one of them a lady. Mr. J. Franco and Messrs T. K. Duraisamy Aiyar and V. Rangachariar are ex-officio president and vice-presidents respectively of the Association for the year.

The Inaugural Address was on 'South Indian History' by M. R. Ry., P. T. Srinivasa Iyengar Avergal, (Reader in History of the Madras University) and it was listened to by a record audience. Mr. Franco, who presided on the occasion, and Prof. Duraisamy Iyer paid eloquent tributes to the scholarly lecturer and the learned and illuminating address.

The same success favoured the perhaps greatest annual function of the Association, viz., its "At Home" to the new graduates which came off on Saturday 25th August, a week after the inaugural meeting. In spite of the many regrettable but unavoidable omissions in invitations, many graduates, among whom were Miss Manikutty, M. A., and Miss Kalyanikutti, M. A., who took a First Class and stood first in the Presidency, and Mr. A. V. Venkataramier, besides many members of the staff, were present on the occasion. It was also graced by the presence of several lady members of the Association—perhaps the first time they did so on a like occasion.

After a group photo the guests who numbered over 150 adjourned to partake of some light refreshments. Then they were treated to a few charming English songs by Mr. Brito (V Hons.) Mr. N. S. Ramachandran (V Hons.) followed with some excellent pieces on the *Veena* to the delightful accompaniment on the *Mridangam* by Mr. N. S. Rajamany (IV class). Mr. T. V. Ramanujam's vocal music was also much appreciated. Mr. Mohab Ali, B.A., added to the variety of the entertainment with some of his pleasant witticisms.

Mr. Franco and Mr. T. K. Duraisamy Iyer welcomed the graduates on behalf of the staff and Messrs. A. V. Patro and T. V. Ramanujam on that of the students. Messrs. A. Kannaiyya, B. A., B. N. Viswanathan, B.A. (Hons.) and S. Natesan, B.A. (Hons.) replied on behalf of the graduates. All the speakers expressed their keen regret at the unavoidable absence of Mr. Candeth on the occasion. The eminently well-enjoyed function came to a close late in the evening with a vote of thanks proposed by the Joint Secretary and cheers to the new graduates, the Association and Mr. Franco.

The inaugural address of the junior association was delivered by Mr. A. Ramaswami Mudaliar, B.A., B.L. the topic of the lecture being "Does History repeat itself?" with Mr. P. F. Fyson, M.A. the Principal, in the chair. The lecturer pointed out that History does not repeat itself in all its entirety in many of the spheres of human activity, since human conditions are changing with the changing times. But in religious spheres we have seen that whenever virtue subsides and vice prevails, great prophets like Moses and Christ, Buddha and Mohamed have come forth. He hoped that men will take instruction from history and try to prevent so many evils due to the ignorance of the same.

With the usual vote of thanks by the Secretary, Mr. S. Chakravarthy, the pleasant meeting terminated.

The Malayalee Association

The association had its business meeting for the election of office bearers for the current year, on Friday, the 10th August, 1928. Dr. H. Parameswaram, M. A., Ph. D., D. Sc., F. I. P., was elected President and Messrs. S. Rama Iyer, M.A., L.T. and P. Krishnan, Nair as Vice-Presidents. As for Secretaries, Messrs. M. G. Nilakantan (IV Hons.) and K. Krishna Menon (II Class) were elected as the most fit to shoulder the responsible offices. Mr. S. Bharatha Menon of final Honours (Physics) was elected Treasurer.

The inaugural address was delivered by the Hon. Dewan Bahdur M. Krishnan Nair, B. A., & B. L., Law Member to the Government of Madras, on Monday, the 20th instant, at 5 P.M. There was a large gathering present to hear the distinguished lecturer. In the course of his instructive and interesting lecture, he dwelt at length on the dire necessity of encouraging and fostering one's own mother tongue. We can never feel at home with strangers. At the same time, we must try to gather the real good that famous works in other languages can give us.

Mr. P. Krishnan Nair, our Malayalam lecturer in proposing the vote of thanks said that Hon. Mr. Krishnan Nair had been ever a prominent figure in private and public life, alike. Our heartfelt thanks are due to the Hon. Member for thus readily condescending to our request and addressing us.



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In Lighter Vein

Brown : The doctor said he'd put me on my feet again in six weeks.

Smith : " And did he ? "

Brown : " Yes, I had to sell my car to pay his bill. "

" I had to sack an old *employé* today. I felt sorry, but sentiment has no place in business. "

" What is your business ? "

" Oh, I manufacture all sorts of greeting cards. "

To a Jewish ex-service man an acquaintance remarked—" So you were in the Army, Ikey ? "

" Oh yes, I was in the Army " was the proud response.

" Did you get a Commission ? "

" No, only my wages ! "

A man was told by his doctor that if he laughed fifteen minutes every day before meals his condition would improve.

One day in a restaurant, while having his laugh, a man at the opposite table walked over and said angrily, " What are you laughing at ? "

" Why, I'm laughing for my liver, " he replied.

" Well, then, " said the other, " I guess I'd better start laughing also ; I ordered mine half an hour ago. "

Two Scotsmen dined together at a restaurant. After dinner the waiter brought the bill and retired. The two sat and talked for an hour or two, and when topics were exhausted they just smoked on in silence. At midnight one of them got up and telephoned to his wife. " Dinna wait up any longer for me, lass " he said : " it looks like a dead lock. "

A certain man who was always very polite to women was asserting one day that he had never seen a really ugly woman.

A woman with a sense of humour and a flat nose said: "Look at me, and confess that I am truly ugly."

"Madam," replied the man, "like the rest of your sex, you are an angel fallen from the skies, but it was your misfortune and not your fault that you happened to alight on your nose!"

What happens in America:—

A bricklayer said to a foreman on a new job: "I'd like to work here but I can't find a place to park my car."

The foreman replied:—"I guess you won't do. This is a high-class job and we want only bricklayers who have chauffeurs."

Four Classes of People

"Those that know, and know that they know;
They are wise, follow them.

Those that know, but don't know that they know;
They are asleep, wake them.

Those that don't know, and know that they don't know;
They are ignorant, teach them.

Those that don't know, but don't know that they don't know;
They are fools, leave them alone."

Some definitions from "the Cynic's Word-book" of Ambrose Bierce—

Admiral: "That part of a warship which does the talking while the figurehead does the thinking."

Auctioneer: "A man who proclaims with a hammer that he has picked a pocket with his tongue."

Belladonna: "In Italian, a beautiful lady; in English, a deadly poison. A striking example of the essential identity of the two languages."

Garter: "An elastic band, intended to keep a woman from flying out of her stockings and devastating the country."

Litigant: "A person about to give up his skin in the hope of retaining his bones."

Peace: "A period of cheating between two periods of fighting."

Mistress: "Well, Emma, did you enjoy the theatre last night?"

Emma: "It was lovely, madam, especially the part where the maid told the mistress what she thought of her."

A certain bishop was considerably upset when he received this note from the vicar of a village in his diocese.—"My Lord,—I regret to inform you of the death of my wife. Can you possibly send me a substitute for the week-end?"

Schoolmaster: "Now I want you to tell me which of the words are singular and which are plural. Tomkins, you take the first, 'trousers'."

Tomkins (after deliberation). "Singular at the top and plural lower down, Sir."

Judge: "Sam, do you solemnly swear to tell the truth the whole truth, and nothing but the truth?" "Ah does Sah."

"Well, Sam, what have you got to say for yourself?"

"Judge, with all dem limitations you jes' put on me, Ah don't believe Ah has anything at all to say."

An Aberdonian, hearing that a doctor charged 6s. 6d. for a first consultation and 2s. 6d. for a second, went to him and said: "Here we are again, doctor." "I don't remember seeing you before," said the doctor.

"Oh, yes, I was here last week."

"Indeed, I had forgotten. How are you keeping?"

"Not at all well."

"Then said the doctor, "continue your last prescription for another week. That will be half a crown, please."

"You there, stand up!"
 "I, Sir?"
 "No, the one behind you."
 "I, Sir?"
 "Yes. Keep standing for five minutes."
 "May I know why—?"
 "Certainly. To keep you from sleeping."
 "But I wasn't sleeping, Sir."
 "Indeed. Then what were you doing?"
 "D-r-r-reaming."
 "And isn't dreaming sleeping?"
 "No, Sir."
 "Well, well, let that aside. Tell us your dream."
 "I—I can't tell it, Sir."
 "Nonsense. Out with it."
 "I—I dreamt that I—I knocked your turban off, Sir!"



The Power of Mathematics

When Dr. Raman, in his inaugural address to the College Union Society, declared that some of the phenomena of biology are deducible from the solution of two differential equations of the second order, he was probably not taken seriously. While admitting that Dr. Raman's statement was as startling as it was revolutionary, no one conversant with the tremendous power of mathematics can, for a moment, deny that as a vehicle of the human understanding, mathematics has achieved results beyond our wildest expectations, and to men of insight—as Dr. Raman no doubt is—the latent power in this wonderful machinery is ever growing.

The history of mathematics is more fascinating than any story and the history of astronomy more thrilling than any romance. Since the time of Newton—who began the whole science of applied mathematics—there has existed a whole succession of men of superlative mathematical genius who have carried the torch of science higher and still higher. The law of gravitation—of which it might be said that it was worthy of the whole force of Newton's stupendous intellect—has led the way to greater and still greater discoveries. Dr. Vogel has shown that the whole solar system is moving at a tremendous velocity to a point far, far in the depths of space. Laplace has proved that the solar system is generally stable and has calculated the orbits and positions of the planets thousands of years hence. Among the pioneers of science there appear the immortal names of Copernicus, Kepler, Galileo, Descartes, the inventor of analytical geometry and Leibnitz who, as is now generally recognised, invented the Calculus independently of Newton.

The discovery of the planet Neptune is but one of many instances of the triumph of mathematical precision. It was found that the planet Uranus did not quite conform to the orbit laid down on the supposition that there were only seven planets. The deviation was small,—so small as not to be visible to the naked eye—but it was large enough to be intolerable in mathematical calculation. The problem of determining the position of a hypothetical planet which would produce the required perturbation was one of enormous difficulty—a problem, which for even

the very best minds* required months of tedious labour but it was solved by LeVerrier and Adams and from their results the strange disturber of the movements of Uranus was found almost on the very spot assigned. Of the part mathematical accuracy has played in engineering and in physics, generally, little need be said. It is hardly necessary to mention such names as Laplace, Lagrange, Fourier and, of course, Newton; it is, however, not generally known that the wireless has been worked out mathematically *ab initio* by Hertz and that the theory of atoms is neither a problem in physics or chemistry but a statical "pons asinorum."

But it is of the potentialities rather than of the achievements of mathematics with which we are concerned. It is probably not generally recognised that mathematics is strictly a science of thought, not of symbols. Logic is strictly a branch of mathematical thought. As the Autocrat of the Breakfast Table has shown every logical proposition can be put either in the form $a + b = c$ or $a = b$; $b = c$ therefore $a = c$ and we could go on indefinitely to show that the scientific part of logic is mathematical; of course, logic is also an art—as when it is used by our rising philosophers who "see visions and dream dreams." It is then professedly out of the domain of mathematics.

The future of physics and chemistry is very closely bound up with the future of mathematics. Statistics and the modern theory of probability are playing an increasing part in economical science, while geometry plays no insignificant part in the study of crystalline forms in geology. It is the relation between biology and mathematics that seems rather remote although some complex problems like the beating of the heart, the propelling of blood through the elastic arteries, might possibly be worked out mathematically. Recently the emotometer—a purely physical apparatus whose working is easily explained mathematically—has been very successfully used to measure the human emotions and it is reasonable to suppose that, in time, the affinity between mathematics and zoology, biology and psychology will be firmly established.

It will be remembered that there is nothing intrinsically mathematical about an atom or particle of matter. It is the laws which it obeys that enable us to say how it will act and render its behaviour amenable to mathematical computation. There is no reason, for example, why Halley's comet should return every seventy-five years, beyond the fact that it obeys the law of

universal gravitation. Is it not possible that some law of attraction, repulsion, or general working might be discovered between cell and cell of animal bodies, between cell and cell in plant life? Should some general working law capable of mathematical interpretation be discovered—and in an ordered universe the probabilities are in favour of some such working law—we shall have reached a "consummation devoutly to be wished." We shall then be able to confront the problems that face the medical man and solve them mathematically by leading us straight to the root cause of the trouble. For instance, a cell is found to describe a certain path whereas under fixed laws, it should describe some other path. Given the two paths, it may be possible to determine the law of action that produces the difference; this would direct us to the hindrance that prevents the law from operating and this might lead to the cure of some of the so called incurable diseases—worked out on paper!

Modern developments of mathematics have profoundly influenced the thought of today. We can say that every man is a mathematical function, for example, of his thumb impression in the sense that given a man's thumb impression, the man himself can be found (supposing our detective service were a thousand times as efficient as it is). Einstein's great theory of relativity has opened up new fields in philosophy in at least the same degree as it has revolutionised modern mathematical thought. Astronomers have been led to believe in great universes beyond our own, billions of miles away. Mathematics has done more. It is a measure of the power of man's intellect and the progress of mathematics has correspondingly exalted our opinion of the mind of man and it has shown that, although we are chained to a little revolving globe almost lost in the depths of space, we can soar into regions, divine and eternal.

E. DA COSTA.





Count Leo Tolstoy



The most striking literary phenomenon of the 19th century is, undoubtedly, the rise into power and prominence of Russian authors. The chief literary form in the later 19th century has been the psychological novel and it is this which the Russians have taken up, developed and recreated. Mr. Winstanley is of opinion that in psychology Russian writers are greatly helped by their own exceeding truthfulness and candour. France and England are lands of complex civilisations, of many social grades and conventions and hence the mental attitude of the writers is almost inevitably conventional and to a certain extent hollow. Throughout his works Tolstoy insists, with vehement intensity, "that absolute truthfulness in all respects is the essential foundation of morals." Nothing angers him more than 'concealment,' which he declares to be always "the assistant and protector of vice," while the fear of being absurdly candid he dismisses as one of the most ridiculous vanities of adolescence, unworthy of a sane man.

The spirit of the modern writers in all other lands is to hide inconvenient truths or at best to glide over hideous truths without having recourse to lies. Tolstoy with his rigid openness and adherence to truth is not always popular in "society."

Aylmer Maude tells us that Tolstoy was read much in Homer and that he was greatly influenced by him in writing his "War and Peace." It is hardly surprising, for notwithstanding all differences, there is a considerable similarity between the two. They are alike in their heroism, in their understanding of war, "their vast and crowded canvas," their tragic view of human destiny and their sweet compassion. Rolland, another biographer of Tolstoy reminds us not to draw the comparison too far since Tolstoy has not Homer's sense of beauty. To a certain extent this is true, for in his too strict an adherence to reality, Tolstoy sacrifices the beauty of scheme and colour. Tolstoy, we are told, was greatly impressed by his contemporary Dostoevsky and latterly by Victor Hugo. The former had a tragic life which is reflected in all his works. His works are largely studies in crime but are quite unlike those familiar to us in this age. The modern detective story for example, with its police court and

detective atmosphere and its vulgar shallowness of interest belongs to a world immeasurably beneath Dostoevsky. His works are studies in redemption. To him crime is a moral disease, a source of the most poignant suffering to the soul. Victor Hugo's *Les Misérables* is the nearest western parallel to this ideal.

This affords a key to the unique gift of sympathy essentially feminine and sensitive, that runs through every page of Tolstoy's last great novel "Resurrection." The heroine goes down to the depths of shame and degradation and yet is redeemed and restored. Herein Tolstoy exhibits a marvellous belief in the power of purity and love. Like Milton he feels most intimately the power that women possess over men and regards with horror the idealising power of love. Many Delilas flash across his pages who, with their vicious charm, set mischief afloat in virtuous souls.

Tolstoy in his youth was greatly perplexed by philosophical and religious doubts and without trying to solve them manfully, he did what many others had done taking refuge in the joys and ephemeral pleasures of worldly life. In his religious work, "My Confession or how I came to believe" he speaks with bitter anger of the worst part of his life, when he plunged into dissipation. In his diary he confesses, "I am living like a beast, though not entirely depraved; my studies are all neglected and spiritually I am very low. I honestly desired to make myself a good and virtuous man but I was young, I had passions, and I stood alone, all alone, in my search after virtue. Every time I tried to express the longings of my heart for a truly virtuous life I was met with contempt and derisive laughter, but directly I gave way to the lowest of my passions, I was praised and encouraged. I rioted with profligates and deceived men. Lying, robbery, adultery of all kinds, drunkenness, violence and murder all these I committed, not one crime omitted and yet, I was not the less considered, by my equals in life and rank, a comparatively moral and great man." It is the ascetic Tolstoy that has given vent to this outburst. Judging his former life with all possible sternness, it will be clear that it was this period which gave him his life-long scorn for the corrupt aristocratic society whose whole existence is a mania of selfishness.

But to his marvellous genius the crisis soon came. When these pleasures no longer served as anodynes, a new light dawned on him. He changed from the fallen man to the apostle of a new

faith of labour and love. He held that man should be simple, laborious and kind. If only egoism is banished out of life, even the loss of his own personality to its total extinction will not appear to him an evil.

Tolstoy's influence is a great and growing one both in Europe and in other parts of the world. He is the most powerful and impressive critic of the present social order. He is the latest and greatest of mystics. Bernard Shaw, John Galsworthy and many others follow him in their criticisms of the penal laws. The world in his time was unkind to him. As Oscar Wilde has said, "modern society will tolerate a criminal and a lunatic but not a man of genius." To-day when from the inmost depths of the heart the cry of mortal agony rings out, in spite of the progressive civilisation of a glorious age, we go back to Tolstoy to analyse it and tell us that it is the sinner longing for redemption. Who can guide it but the spirit of Tolstoy?

A. V. PATRO.



Sonnet

Earth may not travel through a dusty day
 Without the glowing kisses of the Dawn;
 Nor may frail flowers that fleck a wide, green lawn
 Drowse heavily through a panting noon, and lay
 Their drooping heads in the cool lap of Night,
 Without a daily bath of freshening dews.
 The wide-eyed Lady Moon would fain to muse,
 And stare through endless hours of lonely light,
 Not gazing on the beauty of a star.
 And so with man: his sky-ward yearning soul,
 How must it drag through weary nights, and tire
 Of dull blank days, hopeless of its high goal,
 Without star-piercing thoughts to reinspire
 Dreams of its bourn, some gleaming city far!

"R. A. St. C."



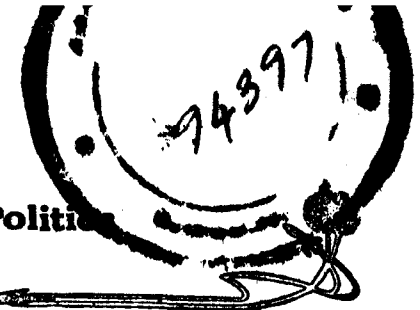
Students and Politics

'Forward to the fore-front of the field!' has been the appeal to students from various quarters for a long time. In their craze for battle, and their heated and enthusiastic career along the paths of politics, the present essay might come as a cup of cold water dashed in their face—very provoking, indeed, at first, but refreshing withal after a time. 'We must move with the times, and reject old-world notions and ideals, and must go in search of fresh fields and pastures anew'—says our young friend. True, but it would be more advisable, I think, to revert to saner though antiquated principles, if present times carry us too far.

The relationship between students and politics is a problem of practical importance, to the student-world in particular, and yet the trend of public opinion, and the tendency of the students to abide by its hasty decision, are far from being satisfactory, to put it mildly. Strange, it might seem to you, that one so young and inexperienced should presume to give an opinion on such a vital matter which the most brilliant lights of the day have discussed, and passed their verdict on. But the wisest have erred, and the most calculating have been known to blunder, sometimes; and the outlook of one immediately interested in any issue will not be without a value of its own.

It would be folly, indeed, if one were to preach that students should abstain from keeping touch with current politics, fearing they would imbibe unwholesome views and ideas. To make him a man of the world, it is essential that a student should know, discuss, and even have his own independent opinions on current events of any import. But, in his unequipped condition, is it wise for him to enter the field of 'practical politics'? To advance to the thick of battle, is not that step to be taken more considerately?

To say that a student's prime duty is to study may, to many, come as a surprise. Nevertheless, it is true. He has come to an institution with a set purpose. It is, or it should be, his ambition to achieve this object; it would be sheer cowardice and insolence on his part to attempt to play 'the national hero' when something else is his duty. "England expects every man to do his duty."



So does India; and so does every other country. If, then, a student neglects his studies by an undue and even unlawful interest in politics and thereby mars his own interest, he should rather be looked upon as an object of general aversion than be sympathized with as a martyr to unmerited chastisement, as is generally the practice.

Again, in view of his own future peace of mind, it is always wise not to commit oneself while so young. Events have shown how eminent men, who have risen to responsible positions, have regretted in vain for past actions of their youth, prompted by perverted notions of patriotism, which, 'though expiated, could never be forgotten.' Beware that you do not give occasion for this futile repentance to overtake you by your rash acts of folly in your earlier days. In the roselight of happy childhood, strife and even blood might be congenial to youthful minds. But when the day ripens and romance vanishes, they will tell a different tale.

It is argued that much has been obtained by the active co-operation of students in political struggles. But does the end justify the means? By no means! It is quite all right to plead that young and spirited blood ought to be sensitive to the call of distressed motherland, but it is quite a different affair for promising youths to go and wreck their career by attempting to become idols of the nation when they have to mind their studies. 'As a true citizen, it is my duty to serve my country,' said a friend (student) to me. If the qualification for true citizenship is negligence of one's duty, I do not think that it is a desirable ambition to become one.

In the highly romantic realm of political agitation, chill, prosaic lessons might even be distasteful. But there is a time for everything, and, surely, a time will come for them, too, when, their educational course ended, their ambitions realized, their opinions matured, their intellect ripened, in fact, completely equipped—armed cap-a-pie—they can enter the lists of politics with complete courage and confidence, and fight out their battle, nobly and heroically, and victoriously, if they may, but courageously and fairly, in any case.

V. GOPINATHAN.



When we come to review the start we have made this term in all branches of our sporting activities, two facts impress us most prominently. One is the immense keenness of our players who seem to be coming forward in increasing numbers. The other is the rapidity with which the games have got into swing. Keenness and good organisation go hand in hand, and we are glad to say that we have started the careers of our elevens this year with as much enthusiasm as practicality.

Our cricketers and hockey-players are as keen and as skilful as ever, but it seems that the Football XI has not yet awakened to a sense of its responsibilities. Their lethargy may perhaps be explained by the fact that, except among the colleges, football is scarcely played in Madras. However the customary moan that is made in these pages every issue is not likely to improve matters, and we can only hope that the football captain and secretary will strive their level best to revive the game in the college.

A pleasing feature in the running of the hockey club this year is the introduction of a league-system class tournament. Many more players than formerly can now enjoy an evening's recreation. The game is not confined only to those who are good enough to secure a place in the first team. And what is more advantageous still, the standard of hockey in the college is bound to improve by the frequent games played each week.

We cannot adequately congratulate our recent visitors, the Zahira College, Ceylon, on their almost unbroken run of victories in their tour. They have established a reputation for smart fielding, forceful and stylish batting, and a sense of team work that will long be remembered in Madras. More than this they have immensely impressed us with their strict adherence to disciplinary

training, which we feel sure is the ultimate secret of their success. We are more than pleased, we are highly honoured, to have been the only college to succeed against them. It is a feather in our cap. They go back to Ceylon with our heartiest congratulations, our best wishes, and an open invitation to come again next year, when we shall be only too pleased to beat them once more!

Before passing on to the deeds of our several teams, we feel bound to express our deep sense of gratitude to Mr. C. K. Krishnaswamy Pillay, our General Sports secretary, to whose unflagging enthusiasm and labours we owe whatever success attends us.

Hockey

It has been remarked that our hockey team is never brilliant: merely stodgy. However that may be as a criticism of our combination, it cannot be said of many of our players. Fine stick-work among individual forwards, adhesive tackling on the part of our halves, or superb clearing by our last line of defence we do not lack. But combination—that subtle element indispensable for the success of all team-games, is what we most require. However, there are hopeful signs appearing of a better understanding among the players. With this defect remedied we stand an excellent chance of carrying the coveted Intercollegiate cup.

Our first encounter in the tournament was against the Pachayappas College. This game showed us up at our best and at our worst. For while the individual play of many of our men was above criticism, the finish of the forwards was deplorable. For the first half of the game we were like hornets buzzing about their goal. We should have scored time and again but for the clumsiness and indecision of our forwards in the ring. Half time arrived with no goal being notched either way. We were just about wondering whether our forwards would ever net the ball, when a quick shot from Venkatasubban rebounded off their goalies pads and was promptly returned by Chandrasekaran. It was not many minutes after, that the same forward scored our second point with a magnificent riser into the top of the net. In spite of the gallant attempts of our opponents to break through, our defence managed to ward off their attacks till full time was blown. We have thus made a good start in the tournament, but unless we play a vastly superior game to that just described, we have little chance of defeating stronger opponents.

In the class Hockey tournament, one round of which has been practically completed, the 2nd class seem to have been having things pretty much their own way. They beat the Honours and the 3rd class teams by 3—*nil* on both occasions, and even defeated so strong a combination as the 4th class, by 1—*nil*. If they continue at this rate in the next round, there is little doubt that they will carry off the medals to be awarded to the winning team. They will have to face a tough fight against the 4th class, however, before they come off top. We wish both teams every luck!

Cricket

Cricket this year has started very auspiciously indeed. Our Captain, Mr. V. Jaganathan, and our Secretary, Mr. C. Flory, have not left a stone unturned in their efforts to make cricket as successful as it should be. Of course this cannot be done without a guiding principle and here our worthy president, Mr. Krishnasawmy Pillay, lends us invaluable support.

We started the season with a sides game and were glad to choose from among the twenty-two that took part, a good few in the persons of Rajaram, Kannaya, and C. D. Parthasarathy, who now adorn the ranks of the team. It was a homely affair of course, and was played in the best of spirits.

Our first practice game was played against the Triplicane Cricket Club. Losing the toss, we went out to field and dismissed our opponents for a meagre 62, a creditable performance indeed, seeing that Gopalan, Jaganatha Rao, Kalyansundram, and Kalyanraman were among the opposing eleven. Jaganathan, G. Parthasarathy and Flory took four, three and two wickets for 22, 4, and 14 runs respectively. Venturing out in turn we piled up the substantial total of 76 runs for two wickets, Nayak and Rajaram being the best scorers, with 24 and 30 runs each. We were thus the winners of this match by 8 wickets and 14 runs. Quite a good start.

Our next encounter was against the Law College. Going in first the Law College hit up 138 for seven wickets and declared. Jaganathan, Flory, G. Parthasarathy and M. D. Rangasawmi took 2, 1, 1 and 1 wicket respectively. Among their batsmen Ramakrishna Reddy, A. V. Krishnasawmy and Venkataraman scored 25, 26 and 22 runs each. With barely 90 minutes to go we had the hard task of compiling 139 runs to win and we nearly accomplished this, scoring as we did 101 runs for only 4 wickets,

Nayak was top scorer with 48, and Jaganathan, G. Parthasarathy and Flory scored 21, 10 and 10 runs respectively. The match thus ended in a draw.

Our third match was against the Rayapettah Students' Club. Going in first we hit up 159 for 6 wickets. K. Venkataraman, M. P. Rangasawmy, Jaganathan, C. D. Parthasarathy and Flory scoring 46, 38, 24, 23, and 13 runs respectively. Going out in turn the Students' Club were able to score only 64 runs, only two men reaching double figures, R. Chetty 20 and G. Parthasarathy 19. We won the match by 4 wickets and 95 runs.

Our last and most important match—a novel feature in itself—was against the Zahira College Cricket Team from Ceylon. This set of enthusiastic youths from the Island fresh and vigorous and as keen as mustard, have done remarkably well in Madras. The Medical as well as Law Colleges suffered an innings defeat at their hands, and even a Combined College side just escaped their fate. Another picked side of Madras cricketers also could beat them only by four runs. Thus the Presidency College alone has the unique honour of having given them the best game in Madras—and we are certainly proud of it.

From our match with the Zahira College we have learnt that smart fielding, discipline, and team-work alone can bring in victories in Cricket. It is perhaps for lack of that team-spirit, that so strong a combination as the Combined Colleges XI narrowly escaped defeat. We hope the visit of the Ceylon team will go far towards stirring up enthusiasm in Madras collegiate cricket. Would it be too fond a hope that some time in the near future one of our Madras colleges would be enterprising enough to visit Ceylon, and thus strengthen the links that have been forged between that Island and India, at least as far as college cricket goes? It is a proposition worth considering.

Our cricketers wish the Zahira team every success in their future encounters and hope that they leave Madras with pleasant memories of their short but immensely successful tour.

The scores of the match played against us are appended :

Presidency and Zahira College Cricket Teams.



Presidency

1. Jaganathan— <i>l.b.w.</i> , <i>b.</i> Perera	...	...	...	39
2. Nayak— <i>l.b.w.</i> , <i>b.</i> M. S. A. Carim	...	...	...	12
3. Kannaya Naidu— <i>c.</i> & <i>b.</i> I. A. Carim	...	...	...	7
4. Raja Ram— <i>c.</i> Mutaliph, <i>b.</i> Carim	...	...	...	0
5. G. Parthasarathy— <i>c.</i> Mutaliph, <i>b.</i> Perera	...	...	...	9
6. C. Flory— <i>l.b.w.</i> , <i>b.</i> Perera	...	...	...	0
7. M. D. Rangasawmy— <i>c.</i> Mutaliph, <i>b.</i> Hashim	...	...	...	13
8. C. R. Venkatasubban— <i>run out</i>	...	...	...	36
9. Somasundaram, <i>l.b.w.</i> <i>b.</i> Rasheed	...	...	...	26
10. C. D. Parthasarathy.— <i>not out</i>	...	...	...	1
11. K. Venkataraman— <i>b.</i> M. S. A. Carim	...	...	...	3
Extras	...	...	...	12
Total	...	...	...	158

Zahira College

1. M. Samboon— <i>b.</i> Flory	...	...	...	6
2. J. N. A. Sanath— <i>b.</i> Jaganathan	...	...	...	1
3. B. Babar— <i>c.</i> (G.P.), <i>b.</i> Jaganathan	...	...	...	16
4. T. Amath— <i>c.</i> Flory, <i>b.</i> Jaganathan	...	...	...	2
5. I. A. Carim— <i>c.</i> M. D., <i>b.</i> G. Parthasarathy	...	...	...	29
6. P. M. Hashim— <i>b.</i> Flory	...	...	...	0
7. M. S. A. Carim— <i>b.</i> G. Parthasarathy	...	...	...	19
8. Rasheed— <i>b.</i> G. Parthasarathy	...	...	...	0
9. Allal Careem— <i>c.</i> Nayak, <i>b.</i> G. Parthasarathy	...	...	...	12
10. Mutaliph— <i>l.b.w.</i> <i>b.</i> Jaganathan	...	...	...	5
11. Perera— <i>not out</i>	...	...	...	0
Extras	...	...	...	11
Total	...	...	...	101

Football

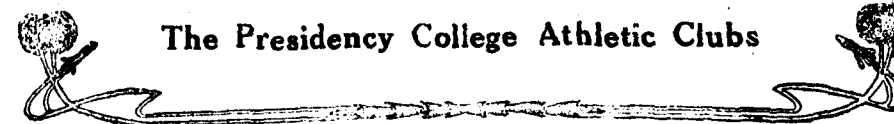
From a perusal of the reports given by previous captains in the College Magazine it can be seen that the game has been in a deplorable state for the past three or four years in the College. This year our case is no better. None of the students seem to take any interest in the game; they do not come to practice at all regularly, and the consequence is that we are seldom successful in our matches with other teams. Nothing can be done without the students' support. They can only be earnestly requested to.

take a keener interest in this manly game both for the sake of their *Alma Mater* and for the recreation it provides them. It is hoped that hereafter students will make the best use of the facilities they are afforded, and strive to maintain the old—so old!—reputation of the College.

We began the season with a friendly match with the Wesley College. It was an interesting game, both teams taking the field confident of victory. We soon proved ourselves the better side, however, notching, in the course of the vigorous game, no less than three goals. Our opponents could not penetrate our defence though they almost succeeded on more than one occasion.

We next played the Veterinary College, a far heavier and more dangerous combination. The evening was extremely wet and the ground slippery. But both teams went at it hammer and tongs without any apparent superiority being shown by any of them. In the second half we got clean ahead of them, and it seemed as if they could not withstand our incessant shots at goal, three of which narrowly missed finding the net. In the end, however, one of our own defence helped the ball into our own net by an unfortunate misjudgement, thus giving our opponent the only point of the game.

This defeat does not in any way slacken our enthusiasm, and in the intercollegiate matches which will be coming off shortly, we hope to do better than our predecessors have been doing for the past three or four years. With a little luck we probably will.



The Presidency College Athletic Clubs

Office bearers for the year.

President : Mr. P. F. Fyson, M.A., F.L.S.

General Sports Secretary : Mr. C. K. Krishnaswamy Pillay,
M.A., M.Sc.

Cricket

President : Mr. C. K. Krishnaswamy

Captain : V. Jaganathan

Secretary : C. Flory

Hockey

President : Mr. W. C. Douglas, M.A.

Captain : R. A. Stracey

Secretary : C. R. Venkatasubban

Football

President : Mr. M. O. Parthasarathi Iyengar, M.A.

Captain : M. R. Reddi

Secretary : G. A. Natesan

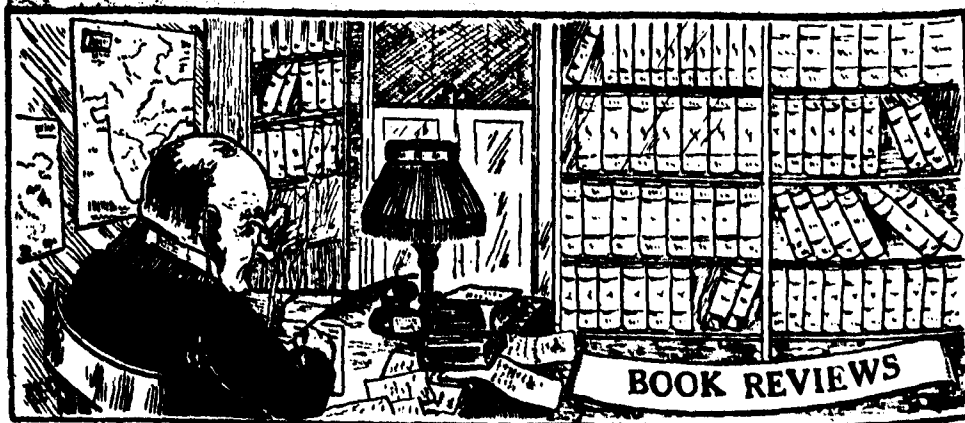
Tennis

President : Mr. W. E. Smith, M.A.

Captain : M. Rhagava Reddi

Secretary : K. N. Rangaswamy





ROMANCE IN INDIAN PHILOSOPHY.—By R. Nagaraja Sarma, Presidency College, Madras; Publisher, S. Ganesan, Triplicane.

This pamphlet is a collection of several critical articles on Prof. S. Radhakrishnan's Indian Philosophy, Vols. I and II contributed by the author to the Indian Educator and the Swarajya. Prof. Nagaraja Sarma accuses the distinguished philosopher of South India and Bengal of (1) imperfect acquaintance with the original Sanskrit texts (2) of reading unconsciously western philosophical ideas into the original Sanskrit texts and (3) of trying to find out monistic tendencies even in systems avowedly dualistic or pluralistic. He has pointed out in support of his statement several textual errors in the two volumes on pages 18, 19 and 21 of his pamphlet.

It is a matter of common knowledge how Sanskrit scholars have been wrangling over the interpretations of original texts. We would therefore leave the reader of these critical notices to form his own judgment. This brochure, however, discloses a spirit of critical study—a spirit which we would very much encourage in these days of Indian Renaissance.

A scholar acquainted with the systems of thought oriental and occidental cannot help instituting comparisons wherever possible. There is, however, a danger in overstepping the legitimate boundaries of such comparison. Prof. Radhakrishnan's comparison of Sankara and Hegel will illustrate how a student is likely to be led astray by the implications of such comparison.

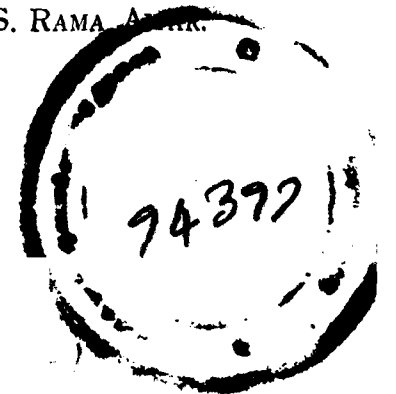
This task is rendered more difficult when we remember the peculiar allegiance of most of the Indian systems to the *Sruti pramana*.

As in the west, we have monistic, dualistic and pluralistic systems in Indian philosophy. It is a little difficult to make out the exact significance of words like pluralism, pantheism and theism frequently scattered in the pages of Prof. Radhakrishnan's book. The discovery of tendencies monistic or otherwise and the corresponding estimates are to a certain extent coloured by the temperament and the training of the individual. It is quite possible to find pluralistic tendencies even in systems of advaitism. That there is a monistic tendency in the Dvaita philosophy is not for the first time revealed by Prof. Radhakrishnan. Sri Madhwa only defends the distinction (not separability) between the chit, achit and iswara tattwas. Vedanta Desika in his monumental work *Rahasya treya sara* characterises the Dvaita system as the most allied to Vishistadwaita, evidently a qualified monism. A little more space might have been devoted to the Dvaita system bringing out its essential features such as the—*Anandha taratamya*, etc. by Prof. Radhakrishnan.

Both Prof. Radhakrishnan and his critic have ignored an important phase of Vishistadwaita—its indebtedness to the *Divya Prabhandas* of the Alwars wherein is developed all the important tenets such as personality, prapatti, and moksha.

We presume that the author of this pamphlet will devote his time and energy to the publication of a constructive work on Indian philosophy which would be free from the alleged defects. There is no gainsaying the fact that in spite of errors (probable and actual) the work of Prof. Radhakrishnan will continue to be popular both in the east and west as it deserves to be on account of its clear and lucid presentation.

S. RAMA ANAND.



Winners of University and College Prizes

University

ENGLISH

The Christian College Medal	...	B.A. (Hons.)	P. Krishnaswami
Rao Bahadur M. A. Singarachariyar Prize.		B.A. (Hons.)	B. Venkatappaya
The Jubilee Medal	...	B.A. (Hons.)	C. Joseph
The Grigg Memorial Medal	...	"	Sridevi Amma
Dr. T. M. Nair's Memorial Medal	...	"	Sridevi Amma

SANSKRIT

The Pitti Muniswami Chetti Medal.	Gold	B.A. (Hons.)	S. Ramachandran
The Bysani Madhava Chetty Medal.	Gold	"	"

PHYSICAL SCIENCE

The Jagirdar of Arni Gold Medal	(1)	B.A. (Hons.)	P. M. Subramanyan
Do.	(2)	"	G. Swaminathan
R. Pattabhirama Reddy Medal	...	"	"

ZOOLOGY

The Caithness Prize	...	B.A. (Hons.)	K. Sankara Menon
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GEOLOGY

The Cromarty Prize	...	B.A. (Hons.)	C. A. Ramabadrnan
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HISTORY AND ECONOMICS

The Norton Prize	...	B.A. (Hons.)	V. Natarajan
Raja Sir Ramaswamy Medal	...	"	S. Y. Krishnaswami
Northwick Prize	...	"	Miss Kalyankutti Amma
G. A. Valdyaraman Prize	...	"	V. Natarajan

College

1. The Wilson Gold medal	...	T. E. Venkatachari	IV—2b 27—28
2. The Innes Prize	...	B. Venkatappayya	V H—7
3. The Elliot Prize	...	P. S. Paul	IV Pass
4. The Mackintosh Prize	...	P. Krishnaswami	V H—7
5. The Maharaja of Travancore Prize.		Miss E. T. Rajeswarl	IV P—2a
6. The Gordon Prize	...	"	Kalyankutti V H—5a
7. The Allen Prize	...	S. Y. Krishnaswami	V H—5b
8. The Oppert Prize	...	S. Ramachandran	V H—8
9. The Junior Thompson Prize	...	K. Setu Rao	II—i
10. The Norton Prizes	...	{B. N. Venkataraman (Tamil)	II—3
		{D. Venkatarama Reddi (Telugu)	II—i
11. The Bilderbeck Prize	...	K. Radhakrishnan	III H—5a
12. The Bourne Prize	...	Miss Thangamma,	Zoology
13. The Senior Thompson Prize	...	G. Swaminathan	V H—2b
14. The Maharaja of Vizianagram Prize.		P. M. Subrahmanyam	V H—2a