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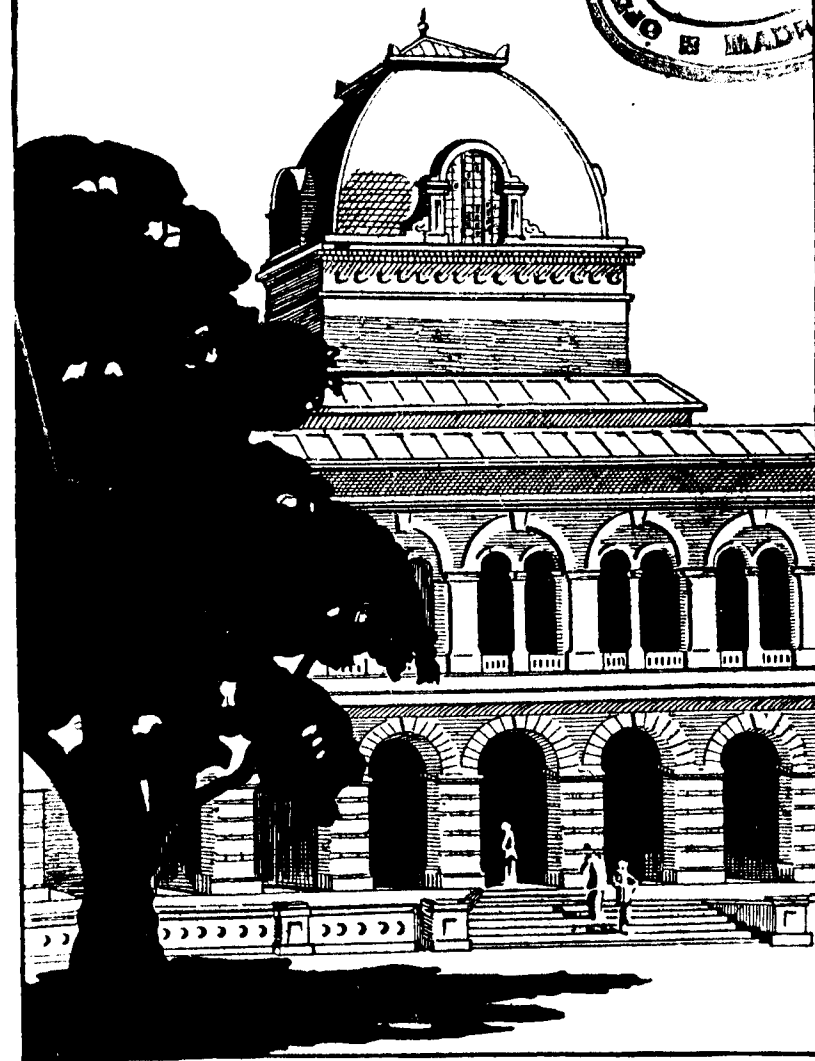
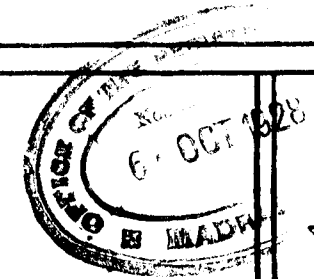
Magazine

1929 - March

Vol. 4. No. 3

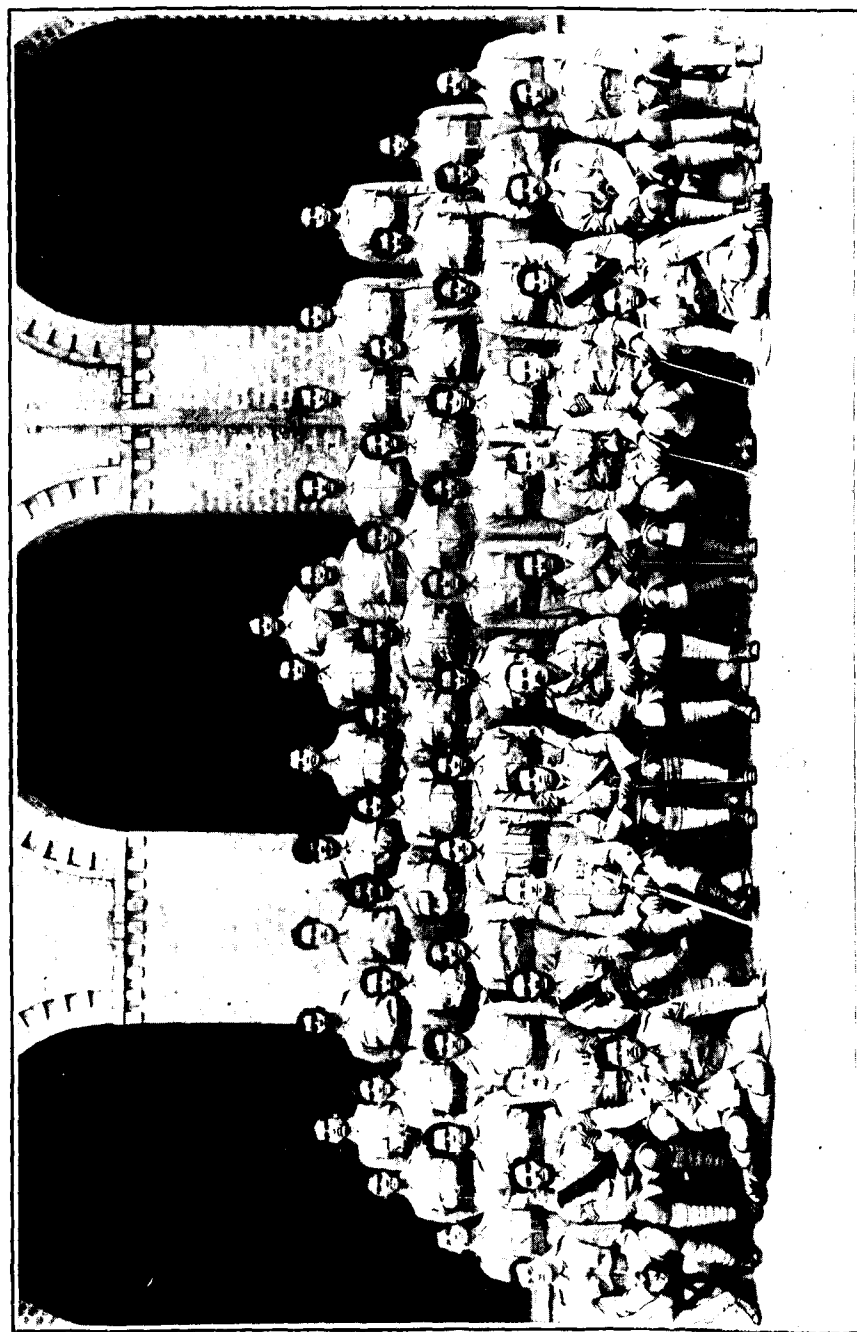
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The Presidency College Magazine

Editor.—S. E. RUNGANADHAN, M.A.

Associate Editors.—R. A. STRACEY AND A. V. PATRO.

PUBLISHED TERMINALLY.

Annual subscription for all except present students of the College, Rs. 2-8-0
Price of single copy One Rupee.

Vol. IV

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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.

THE REGISTER
25 MAY 1929
MADRAS



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Vol. IV

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The New Turkey *

In many respects the year 1924 opens a new chapter in the History of Turkey. It was then that she gave up all her aspirations for an Empire, and it was then that she severed her connection with the House of Ottoman with which her destinies had been linked ever since the 14th century. By the Treaty of Lausanne monarchical Turkey was recognised as a Republic.

The loss of the Empire may be mourned by some—but as will be seen it was a blessing in disguise. The Turk really entered Europe first in 1357 when Suleiman the son of Orkhan conquered Gallipoli and not in 1453 when he made his spectacular capture of Constantinople. For about two centuries from 1357 triumph attended his arms almost everywhere. He secured dominion in the Balkans as far as the Danube—in Asia as far as the Tigris—in Africa as far as Algiers—while at sea his navy was paramount in the Mediterranean until the battle of Lepanto in 1571. The greatest ruler of Turkey was Suleiman the Magnificent, who ruled from 1520 to 1566. After his death, however, there was a gradual decline in strength and efficiency, though there was no great loss of territory until the beginning of the 19th century. That century was full of misfortune from the imperial point of view. Slowly she lost control over Moldavia.

* Summary of the University Readership Lectures delivered at the Presidency College, January 1929.

and Wallachia, Servia, Greece, Egypt, Bosnia and Herzegovina, Macedonia, Thrace, Algiers, Tripoli, and the most important islands in the Levant, until in the first decade of the present century her European possessions were limited to the vilayet of Adrianople and the historic city of Constantinople.

The reasons for the decline are not far to seek. Until the beginning of the 18th century for instance, the Western powers directly concerned with the East, namely, Austria and Russia had not taken very great interest in the Eastern question. On the other hand, when the attack came in the last quarter of the 18th and the beginning of the 19th century, Turkey had fallen from the position she occupied in the reign of the illustrious Suleiman. Her corps of janissaries, once formed out of ex-Christian children and moulded by an iron discipline into a band of magnificent soldiers and civilians whose one great object in life was the glory of the Sultan, and whose efficiency was maintained by the prohibition to marry, was now no more. The janissaries of the 18th century were no longer a picked body of men, but as the services were thrown open to all Moslems after the death of Suleiman, together with the privilege of marriage, the posts in the army as well as the civil services had become hereditary with inefficiency as a result. Further the Sultans that followed Suleiman were also indolent and weak. There was too great a desire for pleasure and so the reins of power tended to slip into the hands of unworthy Viziers who often owed their appointment to the influences of the harem. Thus corruption and sale of offices became common. No attempt also was made to bind the subject races closer to their rulers. The Turks allowed their subjects religious freedom and the privilege of continuing under their own indigenous institutions, provided they paid taxes to the Sultan. But the taxation was not used for improving the lot of the governed. The Turk lacked the art of governance. He was primarily a soldier and not an administrator and hence his subjects not being bound by the tie of common interest or sympathy with him, broke away at the first opportunity. Again there was a shortage of funds. Corruption was rife and much of the money collected did not reach the treasury. Besides, Sultans like Abdul Aziz (1861-76) borrowed heavily in Western countries to maintain an extravagant court and the payment of interest was a heavy item. Finally a long chain of wars was responsible for financial stringency. If one counts up the important wars from 1774 to 1924 a period of about a century and a half, he will find

that there were at least ten great conflicts or about one war in every fifteen years. We who are familiar with the exhausting effects of the Great War of 1914, need not therefore wonder at the Turkish collapse in 1924. In fact the loss of the Empire is a promising sign. Turkey can now devote her energy to the development of her rich homelands in Asia Minor without being distracted by wars which were essential for the upkeep of her imperial position in the past.

By the Treaty of Lausanne Turkey has secured possession of Adrianople, Constantinople and the Straits in Europe and the whole of Asia Minor including Armenia and Kurdistan. For once in her history she has a compact territory and a homogeneous population. Under the treaty she was allowed to deport about four millions of Greeks—always a restive minority—from Asia Minor and receive one million Turks from Thrace in exchange. The new Republic is also one in religion, all the inhabitants being Moslems of the Sunni sect. It has given up its claims to Irak, Arabia, Syria and Palestine which were peopled by Shiah Moslems and Christians and has only to win over two minorities to its side, namely, the Greeks in Constantinople and the Kurds. With peace and good government much might be done and there seems to be a fair chance of prosperity under the new conditions.

Perhaps the reader will wonder whether the new Turkey is not likely to be another copy of the old regime in its backwardness and its methods of repression. There is, however, not much chance of this, because the rulers of modern Turkey are all westernised and are determined to adopt western ways of life and administration. Moreover the policy of westernisation is also fairly old in Turkey. It began as far back as 1774, when Russia imposed the humiliating terms of the treaty of Kutchuk-Kainardji on her. Since then, Turkey has had her army reformed by English and German officers, her navy reorganised by English admirals, her finances managed by a Board of international experts (who were placed in charge of the Ottoman debt), her railways built by English, French, and German engineers and her educational agencies, for imparting western culture, manned mainly by the Americans and the French. In fact, French is the *lingua franca* of the Near East. There is therefore little fear of a set-back in Turkey such as has occurred recently in Afghanistan.

The attempt to introduce western political institutions was made by Midhat Pasha in 1876, but its success was marred by the reactionary policy of Sultan Abdul Hamid II (1876-1909).

He was the hope of the Ulemas and the champions of the old order. In his reign anything non-Islamic was taboo, and spies abounded, so that it was dangerous to criticise the actions of the autocratic ruler. An anecdote was popular in the coffee-houses of the day at Constantinople, which will convey an idea of his hostility to change. It appears the Lord and the angel Gabriel visited the earth and the Lord was sad at the changes that had come over the rest of Europe, but was glad to find that in Turkey at least, things were as of old. One thing, however, was noticeable and that was that the number of men who wore tall fez caps seemed super-abundant. Gabriel, on hearing this remark, quickly counselled the Lord to speak in a low voice lest the spies of the Sultan hear him and report him at headquarters. Incidentally, however, Abdul Hamid's tyranny helped the process of westernisation. He made it a point to exile all his subjects who showed any partiality for western ways, with the result that the exiles formed the young Turk party abroad and ultimately overthrew him.

Much was expected from the Young Turk revolution in 1908, but as it was a movement mainly engineered by soldiers impatient of control or criticism, it failed. Moreover, the opposition of the Greeks, the Armenians and the Ulemas continued, and the supporters of the new order found their enthusiasm ebbing with the loss of Bosnia and Herzegovina and Tripoli-Benghazi. Besides many of the intended measures for improvements could not be carried out as additional taxation could not be raised because of the privileges which foreign merchants, who monopolised Turkish trade and commerce, enjoyed under the "Capitulations" granted by the earlier Sultans.

It was these young Turks that threw in their lot with Germany during the Great War. Their reasons for doing so have not always been understood, but it seems they were afraid of letting the Allies win because Russia their age-long rival might be given a free hand as regards Turkish territory. There was also a misunderstanding as regards the non-delivery of two cruisers that were ordered in England by Turkey and which could not be handed over owing to the outbreak of the war. The Germans exploited this incident to their advantage and hence the Turks entered the war without any apparent justification.

The fact that she did so made the Allies adamant in their demands when Turkey was defeated in 1918. By the Treaty of Sevres (1920) the Turks were to be restricted to Asia Minor but the Greeks were to have Smyrna—the Italians Adalia in the south

—the French Cilicia and Syria—the Americans the Protectorate of Armenia and the Straits were to be placed under international control. This proposal roused the Turkish nation which demanded that the principle of nationalities should be respected and that the Turks should possess the homelands intact. The national feeling was further stirred when the Greeks forcibly occupied Smyrna and the Angora delegates to the Turkish Parliament at Constantinople were seized and deported to Malta. General Kemal Pasha and Admiral Reuf Bey started the movement against the Sultan and Constantinople at Angora in the wilds of Anatolia, and it is due largely to these two men and Ismet Pasha the great diplomatist, that Turkey is what she is, to-day. Kemal and Reuf attacked the Greeks with vigour, with poorly equipped regiments hastily formed out of the disbanded soldiery and though at first they were unsuccessful, fortune smiled on them in the end. The battle on the banks of the river Sakkaria in 1922 broke the back of the Greek offensive and their retreat was a rout. Thus Angora was saved. Other causes also contributed to the Turkish success. The treaty with Soviet Russia which in addition to peace brought in a supply of gold was very helpful. The evacuation of the southern areas by Italy and France after making friendly treaties and leaving the Turks valuable war equipment which they badly needed was also fortunate. The refusal of England to go to war, once again, at the call of Mr. Lloyd George, who wished to check the Turkish triumph was another gain. The downfall of M. Venizelos in Greece from power and the consequent neglect of his Asiatic policy was yet another stroke of luck.

Turkey was thus helped by a series of happy occurrences to victory. But the greatness of the work of Kemal Pasha must not be minimised. He it was that galvanised a down-hearted people into activity and kept up the spirit of opposition to the Treaty of Sevres, until it was modified at Lausanne. By that treaty the system of "capitulations" was discontinued, and Turkey was given an opportunity to set her house in order. She was now freed from the burden of empire. She could tackle and solve her domestic problems and enter upon a course of reconstruction. She could count upon a larger revenue in the future and embark on a scheme of thorough-going reform under the guidance of her soldier-statesman and his able colleagues.

The predominant characteristics of Kemal Pasha and his supporters are their sterling patriotism and self-sacrifice. Residence at Angora is synonymous with privation. It is ill-supplied

with water and sadly lacks all modern conveniences of life. It must be irksome to men who have spent a good portion of their lives in European capitals and in cosmopolitan Constantinople to dwell at Angora, but the hardship seems to be cheerfully borne. Angora is both the heart and the capital of the Republic and its president is the mainspring of the State.

The establishment of the Republic was facilitated by the voluntary departure of the Sultan Vahyudin from Constantinople in November 1922. The Turks then tried to separate the office of Sultan and Caliph, retaining the latter, while abolishing the former. The experiment however failed, because, of the time-honoured association of ideas and hence in March 1924, the office of caliph had also to be abolished. This of course gave a great shock to all pious Moslems but in its very nature the idea of a Caliph without temporal power was untenable. The Sultan as Caliph was always more the "Commander of the Faithful" or "Protector" than a religious head like the Pope. He could not therefore exist side by side with the President of the Republic without eclipsing the latter in the eyes of orthodox Islam.

The constitution of Turkey is unicameral. The sovereignty vests in the people. The Republican form is unchangeable. The vote is open to all persons of 18 years of age, but a knowledge of Turkish is essential. It is for this reason, probably, that the Latin script has been adopted for expressing the Turkish language, because the Turkish script is very elaborate and complicated. In Turkey to-day, there are Greeks and Thracian Moslems who speak only Greek and Kurds to whom the Turkish language may be easy but the script a stumbling block. Further the President is a servant of the people, and he possesses very limited powers of veto and dissolution. He has shown wisdom in passing a law disqualifying military men as such, from being members of Parliament. He seems to be anxious to avoid the fate of the Young Turk party. Finally equality of justice, freedom of speech and of the Press are guaranteed.

Most of the acts of Kemal Pasha are marked by discretion and prudence. Though a firm believer in western culture he is mindful of his country's interests. He has shown a dread of borrowing from abroad for works of public utility because of the fear of foreign control. It is to be hoped that this policy will be altered ere long, for foreign capital is advantageous to a young country, if borrowed with care, and spent on productive works, without which a country's progress may be permanently hindered.

In other respects Kemal Pasha has been fearless in his advance. Knowing fully well that the abolition of the "capitulations", (and particularly the judicial privileges), would discourage foreign trade with Turkey, he has introduced a Commercial Code consisting of 700 articles borrowed from Germany. Similarly the Civil Code of about 1,800 articles has been adopted from that of Switzerland and the Penal Code of 700 articles from that of Italy. This is a considerable improvement on the old Islamic law. But nothing is wantonly done to weaken the respect for religion and Islam still continues to be the religion of the State.

The success of the Republic is largely dependent upon the development of education. Only in the measure that the people are educated can the experiment of self-government succeed. Kemal Pasha has handled the educational problem in a masterly manner. He has drawn up an educational programme with great care. There is to be free compulsory education for all throughout the land. A strenuous campaign is to be conducted for popularising the new system and to free the Turks of the interior of Anatolia from the stigma of ignorance. Foreign agencies are allowed to carry on their activities only under State supervision. The money for educational work is to be found by closing down the old-fashioned Moslem "tekkehs" and "madrassehs" and utilising their trust funds for financing the new programme. Nor are the needs of higher technical education forgotten. Provision is made for a new Law College, a Teachers' College and a Medical College. Besides, in order to develop agriculture, schools have been started in rural areas for imparting free education in that subject.

Kemal Pasha, however, is aware that education must go hand in hand with social reform. The men have been induced to take to European ways of dress and headgear, and Sunday has been adopted as the weekly day of rest instead of Friday. Women have been permitted to drop the veil or "yasmak" in public and to exercise the right of choice in the matter of husbands. The screens in the tramcars which were once common in Constantinople have been abolished. Polygamy is sternly discountenanced. Co-education is allowed in the university of Constantinople and because of the help that women gave during the last War in Red Cross work the learned professions are thrown open to them.

Nor is the economic development of the country forgotten. More money can be expected by the State now because of the abolition of the "capitulations" and the possibility of levying

direct and indirect taxation at higher rates. State funds are used for developing communications and opening up the country both by means of roads and railways. The latter are in charge of Turkish engineers since they showed great ability in building the Hedjaz Railway. The State has undertaken the management of certain industries, for the time being, like those of match-making and tobacco and is helping the others with subsidies. Turkey is hard up for industrial and commercial ability since the deportation of the Greeks from Asia Minor. It is hoped that the ex-Thracian Moslems will make up the deficiency.

In the sphere of agriculture, certain staple industries like silk, cotton, and figs are receiving State aid. An agricultural bank has been opened and agricultural implements and machinery are often given free to needy peasants. The President himself is foremost in setting the example in adopting western ways of cultivation. At Angora his leisure time is spent in superintending a model farm which also serves as a centre of demonstration. There British threshers and German tractors and experts from various countries are all seen working together. All things considered, therefore, there seems to be every hope of prosperity for the State in the days to come.

The paramount need is, of course, peace. Turkey must avoid international complications due to the possession of Constantinople on the one hand, and beware of the existence of the factious Kurds in the South-East on the other. Good government ought to win the latter over and with Kemal Pasha and his progressive group at the head and the rich homelands of Asia Minor to hand there seems to be little ground for despair.

J. FRANCO.



The Indian Science Congress

Throughout the world Christmas time is a time of rejoicing and festivities. In India with but a small Christian population one would not expect much unusual enthusiasm to prevail at this time. But the fact is otherwise. Christmas season is quite a busy time in India. The continuous stretch of holidays made available at this time as well as the coincidence of this period with the cold weather season has given this time a special importance. In India this is a season of much travel associated with fairs, exhibitions, conferences and congresses and the concession for travel given by the railway companies at this season plays no small part in concentrating much of this activity at this time of the year. One such activity coming rapidly into great prominence in India is the Indian Science Congress. It has nothing to do with the famous Indian National Congress.

Curiously enough the Indian Science Congress may be said to have had its origin in 1910 at the Presidency College, Madras. It was a fact but little known outside until public expression to it was given last year by the originator of the scheme Dr. J. L. Simonsen in his presidential address at the last Calcutta session of the Congress. In 1910 Dr. J. L. Simonsen was the additional professor of chemistry at the Presidency College, Madras. This honour is perhaps shared to some extent also by the Canning College, Lucknow where Dr. MacMahon, the professor of chemistry did much in collaboration with Dr. Simonsen to promote this idea. But it was plain that Dr. Simonsen was ever the main dynamic force behind the scheme. It is one of those small but illustrious examples showing clearly that for positive achievements in the world it is men that matter more than materials.

To think however that the organisation of the Science Congress by Dr. Simonsen was effected in a day would be a great mistake. He had to work against great difficulties and progress in India is always slow. For at the beginning of the century, scientific research in India outside the Government professional departments was practically unknown. And even in the educational world in India, barring the names of Sir Alfred Bourne, Sir J. C. Bose and Sir P. C. Ray one rarely came across any other

name of any prominence. Dr. C. V. Raman was still in the Accountant-General's office. Hence one can imagine the "uninspiring circumstances in India" in which Dr. Simonsen and Prof. MacMahon found themselves when they came over to India from England. In Dr. Simonsen's own words "coming as we did from large English laboratories, we at once felt the lack of any scientific intercourse. Not only was there neither in Lucknow nor Madras any scientific society but in addition there was a complete absence of any scientific atmosphere. It occurred to Prof. MacMahon and myself that scientific research in India might be stimulated if an annual meeting of workers somewhat on the lines of the British association for the advancement of science could be arranged. We felt that not only would the direct personal contact and association of actual workers be of great value, but also that the general public would be brought to realise the importance and value of scientific research."

To achieve this end they circularised all the leading scientists in India both old and young and notwithstanding the opinion held by some that the time was not yet ripe for any such activity in India, they were able to arrange for the first meeting of the Indian Science Congress on the 17th of January 1914 at Calcutta with Sir Asutosh Mukherjee as President. The actual meeting extended over three days and the number of papers notified for reading was thirty-one. A majority of these were from Calcutta itself where a scientific atmosphere had already grown up under the sympathetic guidance of institutions like the Indian Association for the cultivation of science and men like Sir Asutosh Mukherjee. Since the programme was to hold the annual meetings in the more important Indian cities one after another, in the following year the meeting was held at Madras. In India with its enormous distances the periodic congregation of the scientific workers at any one centre is necessarily a difficult problem. Not only is there the strain of long travel over different climes to be considered but there is the financial aspect of the cost of such travel to be considered. However the Government who realised the significance and importance of this new growth for the educational advancement of the country, rendered a helping hand and promised to let their employees in the various departments who showed any active interest in research attend these meetings at Government cost. This was an effective answer to the one argument of some pessimists that long distances and great cost of travel would surely stand in the way of the future meetings

at various centres in India becoming successful. In 1916 the meeting was held at Lucknow and in 1917 at Bangalore. Lahore, Bombay and Nagpur had their turn next. By the year 1921, having completed the first round of the principal university centres in India, the Congress was again held for the second time at Calcutta. It had by this time grown to be a well established institution whose invigorating effect was markedly felt everywhere. The recent meeting at Madras is the sixteenth meeting of the Congress and this is the third time Madras has had the honour. On this occasion the membership exceeded 700 showing how rapidly it has grown during the last few years.

The affairs of the Congress are managed by a council, an executive committee and honorary secretaries. They are assisted in general matters by a general committee made up of the active members of the Science Congress who regularly attend its meetings. The appointment of the general President as well as the sectional presidents and local secretaries are made by the executive committee. Those appointments have now come to be regarded as a great honour which their fellow scientists confer upon one of their co-workers. Anyone interested in science can become a member by paying his subscription of Rs. 10 and student members are allowed at a reduced rate of Rs. 2. The importance of the Science Congress is so well realised nowadays that its meeting place is decided upon the invitations extended to it by the various universities and public bodies of the principal cities. The various universities old and young in India vie with each other in financing it and inviting it to their headquarters. The Congress distributes its patronage without any partiality by going the round of the various universities in the principal cities of India in strict rotation. And at the visit to each centre the local Government, the local bodies and the people in general extend to it a very hearty welcome. Next year the Congress is to be held at Allahabad.

The Congress functions for the year under the guidance of a general President. He is generally the most important scientific person in India who has not had the honour already. He opens the proceedings with a presidential address under the distinguished patronage generally of the Governor of the province. The presidential address generally begins with a brief review of the growth of scientific activity in India during the year and ends with a discourse on the part the president himself has played in

the progress of his science in India. It is an excellent opportunity to draw pointed attention to principal features of general interest as well. Coming as it does from an expert of the highest standing in the country it is sure to command the highest respect. For example in the Calcutta Presidential address Dr. Simonsen says,

"Whilst the advance of the spirit of research in the universities can be reviewed with satisfaction I do not think that those of us who have been intimately connected with teaching for the past twenty years can look with equal satisfaction on the present position of Indian universities so far as the general academic standing is concerned. A large number of new universities have been created and on paper the courses of study and the standard of examination would appear to be the equal of those obtaining in other countries. In actual fact this is far from being the case and it is with a due sense of responsibility that I feel compelled to say that with few exceptions the degree standard has been considerably lowered during the last few years." This offers food for much thought and in the subsequent paragraphs he offers some valuable constructive criticisms of the highest general interest.

For working purposes the Congress divides into various sections such as Agriculture, Anthropology, Botany, Chemistry, Mathematics, Physics, Geology, Zoology, Psychology and medical and veterinary research. These have their respective sectional presidents who are generally recognised specialists in their respective subjects. They deliver the sectional presidential addresses which again are brief reviews of the progress their science had during the year. In these days of over specialisation much of it naturally deals with the president's own work in the field. The various sections meet in the mornings from 10-1 every day and devote themselves to the reading of papers. These papers deal generally with the original work the author has been engaged in during recent years. The idea of the reading of the paper is not so much to give publicity to the work done. Its main purpose is to place the salient aspects of the work before fellow workers and invite their opinion on it during the course of the discussion that follows. During such discussions a junior worker is often able to get the valuable help and suggestions of an expert in the line in a remote corner of the country. A series of private informal discussions between experts arise out of these public discussions with very beneficial results. From a scientific standpoint this is really one of the most valuable features of the Congress.

The afternoon is spent in visiting various places of scientific or industrial importance in the neighbourhood. This has a very educative value. The evening is devoted to social functions such as garden parties and their effect in bringing together the experts in various branches cannot be overestimated. It necessarily provides the meeting ground and opportunity to make friends. Immediately following this is generally a popular lantern lecture, the idea being to cater to the demands of the people of the city where the Congress is held. By this they are given an opportunity to hear the great men of science whom they have welcomed to their city and hear from them some aspects of their science in understandable and non-technical language. The proceedings of the day are often closed by an evening dinner party or a musical party which again are not without their social advantages.

This kind of activity goes on for a whole week after which the Congress dissolves to meet again the following year at Christmas time in another place.

Thus the Science Congress has now grown to be a big affair and the amount of good it does to the country is incalculable. It is the main driving force for much of the research work in India and there is no man of science in India to-day unconnected with it. The volume of work turned out by it may be gauged by the fact that annually the total number of papers presented to it exceeds five hundred.

These are days when one has to give reasons and explanations for even the most obvious. And in anticipation of the possible question, "what is the use of all this research?" one may answer, "where there is no zeal for research there is no vitality in teaching" and inspired teaching is the one thing that India needs most to-day.

H. PARAMESWARAN.





The Visit



A Short Story

My friend Ramanathan came all the way from Kodambakkam one fine morning to take me home with him. It was a pleasure I would have looked forward to for his own sake at least, for Ramu and I are great pals. Some vague sense of reluctance however held me back from assenting too readily, and he began to persuade me.

"Father is in town visiting his sister; and my grand-mother too is with him. We shall be all alone, and shall have a pleasant time of it. Do come along!"

I hesitated, counting over the most natural objections I could make to such a request. It is not pleasant to visit a house where you are told you would not be welcome if the master were at home. So I said, "How I wish I were a brahmin, Ramu!"

"Oh nonsense!" he replied. "We couldn't be better friends than we are. Come, old chap, be done with your excuses!"

I was still unmoved. Perhaps I had an inkling of what I was to expect.

"My mother," he continued, "will be awfully pleased to see you. She almost knows you already, for I have told her all about our friendship. And my sisters too are there to-day. You would surely like to see them."

This shook my decision. I was really curious to see my friend's mother and sisters; and I felt a secret pride in being made so much of by the family circle. Besides, Ramu was not an ordinary friend, and with him, I felt, my feelings of reserve were scarcely justifiable.

Thus it was that I came to enter the trim and pretty villa in Kodambakkam where Mr. Sethusamy Iyengar, a Deputy Collector from the moffusil now in Madras on leave, had put up with his family.

The pretty portico into which I was ushered, was cool and cosy, screened on all three sides by bamboo curtains painted green. A cushioned sofa, a couple of chairs, and a round table

covered over with a bright cloth of green with red fringes, comprised all the furniture. A flower bowl stood on the table overflowing with blooming roses and jesamines—a strange combination! The portico faced the east, and on the western wall in which was a small, painted door looking like a thin curtain, were hung a few photographs, all of the family, Ramu told me.

I was invited to make myself comfortable on the sofa while Ramu went in to call his mother.

She came out alone, and I stood up to greet her. Her appearance more than fulfilled my expectations. There was something so unmistakably noble and kindly in his mother's face and figure that I felt very much a boy in her presence.

She smiled in recognition, and beckoned me to sit down.

I was determined not to occupy the sofa, and quietly moved towards the chair. She understood the gesture and took her seat on the sofa.

"We talk a good deal about you," she said when we were seated; and her voice, I thought, had a kind and familiar ring in it that made me feel quite at home.

"I never knew until—" I began in my limping Tamil (for I could not talk the language well).

"But Ramu has no secrets from me," she interposed, "we are great talkers, all of us; and we at home are as familiar with what goes on in your college as Ramu himself."

This was something new to me. And I remained silent not knowing what to say.

"You belong to Malabar, don't you?" she queried.

"Yes" I answered.

"We love Malabar very much. It is our great secret, though, from Ramu's father and grandmother who hate that poor dear country. I had a Malayalee servant once—when Ramu's sister was quite an infant. She was a wicked creature"—she said in a slightly musing tone with a thoughtful look in her eyes,—“but she used to describe the wonderful land beyond the mountains.”

"You have never been there?" I put in, more to fill the pause than to get at the obvious.

"No; but, you see, my mother had a sister who lived for a long time in Malabar, at a place called Ka-lli-ko-tti."

At this juncture the front door opened and Ramu came out followed by a young girl of about twelve balancing in one hand a cup and saucer filled to the brim with tea and in the other a dish of mashed potatoes.

She placed them before me on the floor and moved to her mother's side where she took her seat on the sofa.

"This is my sister, Clara" said Ramu mischievously and burst out laughing.

The dainty little girl thus introduced joined in the laughter without a tinge of shyness.

"Her name is Kamalam," said her mother; "Ramu calls her 'Clara' ever since he read a certain English story. But he dare not call her so before his father."

Ramu affected great trepidation by an exaggerated shudder and certain facial contortions.

We all laughed. And he too joined in the chorus.

Then came that ceremony which is quite an ordeal in our Malabar society, when a guest is asked to help himself to refreshments—the conventional refusals on the one hand, and the redoubled importunities on the other.

I felt awkward to eat and drink in their company, but as there was no help for it, fell to with gusto.

When I was fairly through the business, Kamalam or 'Clara' spoke for the first time.

"Is it true that your people take mashed potatoes every morning for tea?" she naively asked.

"Oh dear no!" I said, taken aback at the idea.

"Why then did my brother have this horrible dish served up to-day of all days?" she asked gravely.

"Because Ramu told us you were awfully fond of it" replied her mother and looked at Ramu.

We all faced him with one accord. He appeared a bit nervous.

"What's the game, Ramu?" I asked laughing.

"Well, you must know, if you must. Do you remember your much applauded saying in the Union Society when you defeated me on the question of 'Town-life and Country-life' 'I prefer mashed potatoes on a family dish to the grandest gastronomical achievements at Bosottos'".

I could not help laughing at the recollection of the ludicrous circumstance and its still more ludicrous sequel.

"Ramu," observed his mother, seriously struggling with a smile—"you were wise in not telling me; if only I knew this earlier, you would not have behaved so shamefully."

"Oh, no!" I protested, "Ramu can never behave shamefully. My aphorism has stood the test. I find it truer now than ever before."

We were by this time thoroughly at ease and ready for a good talk. Ramu's mother leaned back on the sofa, his sister nestled close with sparkling eyes, and Ramu and I drew our chairs closer to the pair.

Clara wanted to know whether it was a fact that in Malabar every house had a tank of its own.

"Almost every house has one," I told her. "And do you know how nice it is for our young boys and girls during the rainy season when all the tanks are full? I have cousins of your age who swim and dive and jump and have such fun in our big tank. Even now perhaps they are doing it, for you see, over there it is the rainy season now!"

Clara's face, as I watched it, glowed at the bright picture that my words aroused in her young imagination.

Suddenly it fell. "Oh mamma! and to think that all the while we have to put up with a wretched bath-room tap year in and year out! Dear me! I don't know a bit of swimming too!"

I smiled and thought of my own cousins at home.

"You have no sisters?" her mother asked.

"No ma'am. Only a brother"—

"So Ramu told me. She is a fortunate lady, your mother, you know. Clara is to be sold away from us a couple of years hence," she said sadly and looked at Clara with a smile.

The girl burst out laughing till tears came to her eyes.

Then she said with intense enjoyment. "Oh brother, then I shall make the merchant dig a tank for me and you and I shall swim and dive and jump in it all day long!"

"How young she is!" thought I, and said aloud to her mother, "But among us girls are not sold away so early in life." I tried to catch Ramu's eyes as I said this. But he turned his face away and looked out towards the gate.

On a sudden he stood up and exclaimed "Father!"

It is impossible to explain what followed. His mother fairly jumped out of the sofa and without a word made for the door, opened it and went in. Kamalam followed suit trembling. Ramu's face as I looked up expressed a strange picture of mingled dismay and defiance.

On the stage thus cleared new actors appeared. For Mr. Iyengar was not alone. An old lady in widow's weeds hobbled along in front of him carrying under her arm a queer bundle wrapped in a piece of faded silk.

She stopped before me for a moment, looked full in my face and without a word went in through the half closed front door.

I stood up as Mr. Iyengar approached. He was a tall and handsome figure, though pot-bellied, very robust and very stout. His face was unshaved and his head uncovered. Religiosity was writ large on his forehead and shone in his eyes. In his tightly-buttoned long-coat and stiff white collar that peeped through he looked a walking incongruity.

"Sit down, Mister," he said with a polite smile and I obeyed. "I haven't the pleasure of your acquaintance," and he turned to Ramu who hastened to introduce me.

"Mr. So-and-so," he said, "my friend and class-mate."

"Delighted to see you. I believe you are a Malayalee; look like one any-how" he observed.

"Yes I am," said I as respectfully as I could.

"Delighted, surely! Ramu, make the gentleman at home. Excuse me, I am a bit busy, and so, good-morning"—and he too made his exit.

"What's the matter, Ramu? Why do you look like that? Really your father was very polite"—I remarked when I thought it discreet to do so.

"What else did you expect? He is not a bear, nor is he a boor," he said with a petulant tone and look.

"Then what's the matter with you?"

"What's the matter? This is it. He is a fine man in his own way but he has certain notions. And they are damn'd queer. You won't see mother or Kamalam any more to-day. And you haven't seen Leela at all!"

"But who is Leela?"

"Why, she is my favourite sister who fortunately happens to be here now. When she goes away again to that hole of a father-in-law's at Kumbakonam, you won't see her back for years to come. Just think, she was busy in the kitchen when you came and would have been free in five minutes when these people turned up." His vehemence astonished me.

He paused for a moment and I remained silent. Then in a somewhat cooler tone he said, "If that granny at least had stayed away, we could have managed to hoodwink the old man who is up in his study"—

"Well, what shall we do now?" I asked rising from my seat.

"Please wait a bit, old chap. I shall go in and consult mother about it, and come in a minute. I am at my wit's ends myself. Do wait"—and he went in leaving me alone with my thoughts.

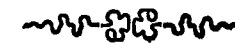
When Ramu came back his face was a study. It was so woe-begone and disconsolate that I forgot my irritation and ceased to be indignant. I crossed over to him at once and grasped his hand.

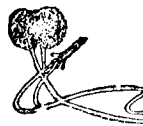
"You'd really better go away," he began, stammering with shame and confusion. "They'd make you eat their beggarly meal after every one in the house including that wretched granny herself, and they wouldn't even allow me to sit along with you. The old creature has already begun to murmur her complaints. I would rather see you off than insult you like that. Mother too agrees with me. She is inconsolable; so are Clara and Leela. They all expect to see you again some day in the near future, and I hope in pleasanter circumstances!"

I pressed his hand and silently moved to the door. He accompanied me to the bus-stand where we parted. The poor chap was really upset and uncomfortable. Fortunately the bus took me to the Hostel just in time for the after-noon tiffin.

But when I thought that a good mother and her warm-hearted children were that day experiencing a sorer mortification than I had just come through, I forgot my hunger and heartily forgave my friend the uncomfortable abruptness of my visit.

C. P. KESAVA THARAGAN.





In a Madras Bus



An old friend of mine was saying to me the other day: 'And, my dear fellow, how do you like life in Madras?'

'Oh, capital,' I said . . . I was thinking of the Madras buses.

Yes, the best thing Madras can give you is a ride in one of its buses—at any rate, personally, I enjoy it the most of all things. There is nothing like it . . . so delightful, so romantic, so much making the blood rush into your cheeks. If it were not for the pretty penny I have got to pay the conductor, I would spend all my time, most willingly 'bussing' (and buzzing, like the happy bee) through Madras.

Opposite the Christian College, in George Town, I am waiting for the bus from Customs House to take me to Triplicane. Of course my cousin is with me talking and requesting me to visit him oftener, and complaining that I go so seldom to his room. I know he will grumble like that even if I pay him fifty visits a day. But I listen to him in a distracted manner, waiting anxiously for the bus—I cannot bear standing or walking when I ought to fly. And all at once I hear the horn, the familiar shout of the fellow in Tamil, 'Tillakeny . . . Chepauk . . . Chepauk . . . Tillakeny,' the bus swoops towards me in a magnificent curve, I get in, and . . . away!

'Tillakeny . . . Chepauk . . . Chepauk . . . Tillakeny'—that fellow there has been bawling it out all his life, and will bawl it out oh! for ever so long a time. Ten years ago it was the same shout, ten years hence it will be the same shout. There is music in it and rhythm and certainly a great deal of delight . . . I am quite sure, if you put him a question too suddenly, he would answer you, 'Tillakeny . . . Chepauk.' And if ever he has dreams—only, he is too happy not to have the most perfect sleep—why, it will be about his bus and the happy familiar cry will still ring out.

What would I not give to be that boy? so happy, so blissful, so proud of his office! It is whirling, whirling all day long; shouting out with a clear, piercing voice that any one would envy; a reserve seat in the car; to pitch into it at its greatest speed; to hang with supreme carelessness from the iron handle . . . no cares, no

worry. How can the brain stagnate when the body is so swiftly hurtling through space?

'Sir, tickets', . . . With the most lordly air, looking as though he doesn't care to see if you pay all right or no, he slides the coppers into his bag, and gives it such a shake—you see he is only adjusting the tape on his shoulder—that there is a little rattle and a tinkle, and you envy the fellow the coins he carries. Of course you know it is not his money. But to whom he is going to hand it all over, when he is going to empty his bag, how he will be 'checked', and how he will give the 'account'—is all a mystery.

'Hold on', cries the boy. And automatically the car stops. In the twinkling of an eye, the old woman on the road, with all her boxes and bundles and mud pots and oil cans is stuffed into the car. 'Right', says the boy. Away, again!

The little mechanism in the car is perfect. The boy says the word and the man of forty obeys him with the greatest goodwill. There is no jar here, no jolt, no superiority of years or blood. Mostly these people are silent, but they rattle on to each other, also, occasionally, laughing and swearing little harmless oaths, talking about the cinema or the play in the theatre, or more often about the recent bus-accidents, and the poor crushed men or their own friends, the drivers of the bus.

And then the boy is silent again and hums a merry little tune, and looks the girl on the road right in her face as he passes flashing by . . . and gives her occasional winks and nods and smiles! He is the great favorite of every one, and jumps down often at many a shop to have a glass of water and one or two biscuits sometimes, which later he stuffs into his pocket or mouth as he rushes to catch the bus.

But I have been digressing . . . The good-bye to my cousin has scarcely died on my lips ere I find myself two furlongs away from him. I am proud to think that by the time I would reach Mount Road, my cousin would not have managed to go a hundred yards towards his room. What a shout, what a blowing of horns, what a rush! Old men and young men, cows and sheep, fly on either side as the bus thunders along. The crowd on the road is dispersed in half a minute. Little girls and little mothers—in what delightful confusion they try to make way for the car. So many fair faces, such a rustling of silk, so much colour and

brightness fluttering in the air! The fresh puffs of wind rushing on my face and disturbing my wavy curls of hair in such delicious confusion 'can come to none more happy than to me.'

The bus rushes along past the slow tram with its bell and its whistle, past the coach groom crying 'hoigh' and smacking his whip, past the 'rickshaw' or the 'jutka,' and—whatever the 'rules'—racing and overtaking many other buses. What an unfurling of an immense curtain of painted scenery! Princely buildings, lordly houses, royal shops with the best of their things laid out, statues, bridges, crowds and mobs, follow one another in quick succession, as 'faster than fairies, faster than witches,' the bus rushes along. Wedding processions follow quickly on funeral services, wealthy men and beautiful women go in a pageant before you, ere you have forgotten the leper on the road but a minute ago left behind.

A motor bus journey is far more pleasant than going in a train. As the train whirls along, you can see nothing but barren fields, ruins, prickly pears and telegraph-posts. At best you may catch a glimpse of some green field or babbling brook. But you don't see men and women, racing and chasing, shops, crowds, rush or confusion.

Besides, there are so few people in the bus—and all in the same 'compartment'—that you have time to contemplate each, to hear and talk to every one. You are never the worse off for seeing a fair face or sitting near a beautiful creature. You begin to conjecture all sorts of things, look every one boldly in the face—like that bus boy—and it is no crime either, for the time you are allowed is so short, and after a minute you so completely forget everything. It is only a vision you catch a glimpse of, and when it disappears you surely don't tear out your heart on that account.

The bus curves along and the distant roar of the breakers wakes me from my dreams. 'Hold on,' I say, quite majestically, and add a 'please'—because that is the fashion, with regard to students at least, who are always, you know, well-versed in etiquette. A jerky stop, and I leap down—not so much in haste as with a desire to show myself quite dexterous and sportsmanly—and secretly I thank God that I haven't met with any accident.

P. S. SUNDARAM,



Foundation of the Gupta Empire

According to the Puranas, the country along the Ganges from Magadha to Saketa came, in the century which followed the downfall of the Andhras, to be ruled by the Guptas. Inscriptions have not only proved the correctness of this statement, but have further proved that the Guptas, who are mentioned in a more or less obscure fashion in the Puranas in the midst of many dynasties, were destined to establish and rule over the most magnificent empire established by the Hindus in Aryavarta.

I

With regard to the origin of the dynasty we are absolutely in the dark. Inscriptions deduce the family from a certain Maharaja Gupta. As the term *Maharaja* was demonstrably a title of feudatory chiefs and not Imperial rulers¹ (who went by the title of *Maharajadhiraja*), we can presume that Gupta was a minor chieftain who took advantage of the chaos which followed the decline of the Kushans and Andhras to carve, like many of his contemporaries, a chiefdom for himself in the region of Pataliputra. Gupta seems to have been known, after his elevation, by the title of Sri-Gupta. A clay seal in the possession of Dr. Hoernle², as well as a tradition recorded by the later Chinese traveller I-Tsing (671-95), mentions the name Sri-Gupta. We know that the name Gupta was wielded by the father of the Buddhist saint Upagupta, who was a perfume-selling merchant. We also know that, in later times, the term Gupta has been wielded by Kayasthas. We seem to be warranted to infer from this that the Guptas were, comparatively speaking, people of low birth who raised themselves to a higher social status by their political greatness. We have also reasons to believe that the Guptas were originally Buddhists or at least ardent patrons of Buddhism. This is demonstrated not only by the evident connection between the Guptas and the Buddhist cult but by the express statement made by the Chinese traveller above referred to, that Sri-Gupta built and endowed (with 24 villages) a temple near Mriga-sikhavana for some Chinese pilgrims, whom he admired. This temple, commonly known as *the temple*

¹ This distinction between the titles was first pointed out by Dr. Fleet. See his *Gupta Inscriptions*, p. 15.

² The seal bears the legend श्री: गुप्तस्य a grammatical form characteristic of a period earlier than the 4th century as Rapson and Allan observe.

of China, was in existence at the time of I-Tsing, about three centuries later. The Buddhist pilgrim attributes Sri-Gupta, it is true, to a period five centuries before him; but it is now recognized that he was vague and depended on hear-say tradition and that he dated Maharaja Sri-Gupta by more than a century and a half too early. In 1902 Vincent¹ Smith fixed the beginning of Gupta's reign at about 270 or 275 A.D.; and that position holds even today. There are Jaina records to the effect that the dynasty came into existence about A.D. 272; and the plausibility of Vincent Smith's conclusion is obvious.

II

Ghatotkacha-Gupta

Sri-Gupta, the founder of the line, was succeeded by his son Ghatotkacha who, it will be recognized instantly, bore the unusual name of the son of Bhimasena, the hero of the *Mahabharata*. The adoption of such a name seems to indicate the growing influence of pauranic orthodoxy in preference to Buddhist heresy. Ghatotkacha is an even more elusive figure than his father. From the name *Sri-Ghatotkacha-guptasya* which has been found in a seal discovered at Vaisali,² it has been assigned by Dr. Bloch to this monarch; but on the ground that the seal was found amidst later records of the reign of Chandragupta II (or rather his queen Dhruvasvamini, mother of Govindagupta, and officials of the latter's court), the identification has been doubted and the suggestion has been³ made that it probably belonged to a later prince, probably a Yuvaraja, of Chandragupta II, and not the second king of the dynasty. We cannot therefore positively assign the seal to this monarch. Ghatotkacha has been attributed to the years⁴ 300-320 with every probability.

III

Chandragupta I

Ghatotkacha was succeeded by his son Chandragupta I, the real founder of the Gupta empire. Chandragupta is the first sovereign of the line to have the imperial title of *Maharajadhiraja*, which indicates the change in his political dignity. His

¹ Indian Antiquary, 1902, p. 258.

² Arch. Survey Report for 1903-4, pp. 101-2 and Plates 40-42.

³ D. R. Bhandarkar in *Ind. Antq.*, 1912, p. 3.

⁴ V. A. Smith in *Ind. Antq.*, 1902, p. 258. Allan's *Catalogue of the Gupta Dynasties*, p. XVII.

queen, Mahadevi Kumaradevi, 'the daughter of the Lichchhavi,' is also the first to be mentioned in the genealogical lists. That this lady held a proud and high place in the affections of the family is seen in the fact that Samudragupta later on proudly called himself the grandson of the Lichchhavi, a title given to him in all later inscriptional records of the dynasty. It is also demonstrated by the fact that the coins of Chandragupta I bear peculiar legends associating his queen Kumaradevi and the Lichchhavi nation with his own name. These coins¹ have, on one side, the standing figures of Chandragupta and his queen with their names in Sanskrit and, on the other side, the figure of Lakshmi riding upon a lion, together with the legend *Lichchhavayah*. These coins, in the opinion of Mr. Allan, were issued not by Chandragupta but by his successor Samudragupta in order to perpetuate the memory of his parents; but Vincent Smith holds them to be the issues of Chandragupta himself. The latter view seems to be more plausible. It may be mentioned here that the Puranas do not mention the Lichchhavis. This has been attributed to the fact that, in the eyes of the Brahmanical writers, the Lichchhavis of Vaisali and the Nepalese were not of a superior order of society.

While it is not denied that the Lichchhavi connection was very important for Chandragupta, there is a difference of opinion in regard to the extent of that importance. Vincent Smith attributes all the fortunes of Chandragupta to the Lichchhavi marriage. He surmises that even Pataliputra was before the marriage probably in the hands of the Lichchhavis;² that Chandragupta got possession of it thanks to the marriage; and that it was only as the result of it that he was able to subdue the neighbouring kingdoms. But it has been pointed out by Mr. Allan,³ on the authority of I-Tsing, that Pataliputra had been in the hands of Chandragupta's predecessors; that Chandragupta was a conqueror who became entitled to the imperial title of *Maharajadhiraja* by his own achievements; that Vaisali was one of the neighbouring states conquered by him; and that the marriage

¹ See Allan's *Catalogue of Gupta Coins*, for 15 illustrations of this type of coin. The coins are illustrated in plate III and the legends, symbols and scripts are given in pp. 8-11. The king is standing, wearing a close-fitting coat, trousers and head dress. He has ear-rings and armlets. He holds in his left hand a 'crescent-topped' standard bound with fillet. His right hand offers a ring to Kumaradevi who stands by his side. She wears a loose robe, ear-rings, necklace and armlets, besides a tight-fitting head-dress. Both have a nimbe. On the other side there is the elaborate figure of Lakshmi seated on a couchant lion.

² See his "Early History of India," 4th Edn., p. 295.

³ *Catalogue of Gupta Coins*, p. xix, para 15.

with Kumaradevi was probably one of the terms of peace. It seems to me that, if we remember the previous career of the Guptas, there is more probability in the latter view than in the former. The pride of the Guptas in the Lichchhavi blood should therefore be, as Allan observes, ascribed more to the ancient lineage of that people than any immediate material advantage.

No inscriptional records of the reign of Chandragupta I are available. But there is no doubt that the pauranic statement¹ that the Guptas were the rulers of the country along the Ganges, including Magadha (Bihar), Prayaga (Allahabad) and Saketa (S. Oudh), must be taken to indicate the extent of his dominions. Dr. Krishnasami Aiyangar has suggested, from the disappearance of the imperial title *Maharajadhiraja* from the inscriptions of the contemporary Vakatakas and the appearance of it in the records of the Guptas, that Chandragupta effected a transfer of imperial power from the Vakatakas, who had asserted it on the downfall of the Andhras, to himself and his descendants. Though it is not quite reliable to base such an important inference on mere titles, which have very often elastic meaning and application, there seems to be much plausibility in the theory.

IV

The Meharauli Pillar Inscription

Though there are no inscriptions directly issued by Chandragupta I, it is the considered opinion of many scholars that the famous pillar inscription discovered at Meharauli, a few miles off Delhi, and eulogising the achievements of a certain king named Chandra should refer to him. The pillar upon which the inscription is cut is now in the centre of the courtyard of the Kutb-Minar. It was removed from its original locality, wherever it might have been, to its present site in the time of Anangapala, the well known Tomara King of Delhi, in the 11th century. It is in pure, malleable iron and seems, in spite of its age, as fresh as if it was forged yesterday. It is for this reason regarded as one of the most magnificent pieces of iron work in the world. In fact it has been stated that, "it opens our eyes to an unsus-

¹ The *Vayu-purana* says:

अनुगङ्गाप्रयागं च साकेतं मगधास्तथा ।
एताञ्जनपदान्सर्वान् भोक्ष्यन्ते गुप्तवंशजाः ॥

pected state of affairs", namely the capacity of the Hindus of that period to forge "a bar of iron larger than any that has been forged even in Europe up to a very late date and not frequently even now."¹ But the use of similar iron bars for roofing the temple of Konarak in Orissa indicates that the art of forging iron on a magnificent scale was then very common in India. The art has been completely forgotten. The pillar now stands twenty-two feet above the ground on a pavement. The depth under the pavement was once considered to be considerable; but Cunningham² discovered it to be only 20 inches below the surface. At the distance of a few inches from the surface, it expands in a bulbous form to a diameter of two feet four inches and rests on a gridiron of iron bars fastened with lead into the stone pavement. The total height of the pillar thus is 23 feet 8 inches. Its diameter at the base is 164 inches and at the capital 120.5. The capital is 3½ feet high and is supposed by some to indicate Persian influence. It has an *amalaka* moulding, however, which is regarded as a sign of antiquity. The top was apparently surmounted by the figure of a Garuda, for the inscription in it says that the pillar was raised as a flagstaff over the Vishnupada hill. Though exposed to wind and rain for the past fifteen centuries, the writing seems, on account of the unruined character of the pillar, as clear and sharp as if it was incised yesterday.

Passing on to the inscription itself, it was, we may note, originally discovered by Prinsep in 1834, and edited (with translation) by Dr. Bhau Daji in J. Bo. R.A.S., Vol. X, 1875. The original is:—

येस्योद्धर्तयतः प्रतीप मुरसा शत्रून् समेत्यागतान्
बङ्गेष्वाहवर्त्तिनो मिलिखिता खड्गेन कीर्तिर्भुजे ।
तीर्त्वा सप्तमुखानि येन समरे सिन्धोर्जिता बाह्विका
यस्याद्याप्यधिवास्यते जैल्लनिधिर्वीर्यानिर्दक्षिणः ॥ १ ॥
खिन्नस्येव विसृज्य गां नरपतेर्गामाश्रितस्येतरां
मूर्त्या कर्मजितावनिं गतवतः कीर्त्या स्थितस्य क्षितौ ।
शान्तस्येव महावने हुतभुजो यस्य प्रतापो महा
नद्याप्युत्सृजति प्रणाशितरिपोर्यत्नस्य शेषः क्षितम् ॥ २ ॥

¹ Fergusson, p. 508.

² Arch. Surv. Rep., Vol. IV.

प्राप्तेन स्वभुजार्जितञ्च सुचिरञ्चैकाधिराज्यं क्षितौ
चन्द्राद्वेन समग्रचन्द्रसदृशं वक्रश्रियं विभ्रता ।
तेनायं प्रणिधाय भूमिपतिना धावेनविष्णो [विष्णौ] मर्ति
प्रांशुर्विष्णुपदे गिरौ भगवतो विष्णोर्ध्वजः स्थापितः ॥ ३ ॥

The inscription¹ says that a king named Chandra, whose face resembled Chandra, overthrew and pushed back a federation of kings that attacked him in Vanga (Bengal), thus writing his fame on his shoulders (*i.e.*, had the mark of victorious arms on his shoulders); then crossed the seven mouths of the Sindu; and vanquished the Bahlikas in battle. The southern ocean itself, it continues, was perfumed by the breeze of his valour. After enjoying the *Aikadhirajya* (the sole sovereignty of the world), which he had acquired by his own arms, for a long time, Chandra, whose thoughts were devoutly centred on Vishnu, installed a lofty banner of Vishnu in the Vishnupada hill. He left this world as though tired of it and as though he was desirous of winning the other world by his virtues. But, though his bodily form was gone, he still lives on earth by his fame; and his might, like a quenched conflagration, still causes terror in the minds of his enemies.

Three things are obvious from this inscription, *viz.*, (1) that no clue is given to the dynasty to which Chandra belonged; (2) that Chandra was conqueror of the region from Bengal to the land of the Bahlikas and from an undefined limit in the north to the southern ocean (by which is apparently intended the Arabian sea); and (3) that he was a devotee of Vishnu who perpetuated his faith by planting a Garuda-dhvaja over the Vishnu-pada-giri. No date is given. Further, the record is posthumous. Apparently, the inscription was engraved just after the death of Chandra whom it eulogises; but there is no clue as to who issued it.

¹ For later editions and translations see *Gupta Inscrns.* (No. 32, pp. 139-142), Plate XXI A; J.R.A.S. for 1907 (where V. A. Smith edits and translates it), pp. 1-18; The letter घा is clear in the inscrn. Some scholars regard it as a mistake for भा- Allan suggested धाव to be the name of the king. Dr. Krishnasami Aiyangar would retain the expression धावेन but make it the epithet of the expression भूमिपतिना, meaning *pure-minded*. Dr. Krishnasami Aiyangar rightly corrects Vincent Smith in his interpretation of Vishnu's flag. It does not mean a flag with Vishnu on the top of it but the Garuda flag.

A word about the original locality of the pillar is necessary because it is upon it that a considerable portion of the discussion of the question at issue will hinge. In Vincent Smith's opinion¹ the pillar was originally at Mathura and transplanted at Delhi in its present locality by the Tomara King Anangapala about A.D. 1052. A second view is that it was probably at Gaya; a third view locates the Vishnupada at Prayaga (Allahabad), identifying it with the one referred to in the ancestral ceremonials of an orthodox Hindu in the present day. A fourth view is that it was somewhere in or near the Bahlika country. Mr. B. Bhatto-padhyaya² quotes the *Ramayana* to prove that it was a peak or some sacred spot in the Sudaman mountains in or near the Bahlika country, which he prefers to identify not with Baluchistan but farther up in the valley of the Oxus. Still another view is that the pillar was originally at Delhi itself, that it was not removed from anywhere else. Dr. Krishnasami Aiyangar³—, for instance, says; "There is epigraphical warrant that Biyana at the south end of the Delhi ridge goes by the name of Sri-padam according to Dr. Fleet (*Gupta Inscrns.* p. 251). If one part of the hill be called Sripadam, the possibility of another named Vishnupada does not appear to be so hopelessly unwarranted." Dr. Krishnasami Aiyangar argues that the pillar was probably the original part of a Vishnu temple built by Anangapala and not removed from elsewhere. The pillar "is fastened on the floor of Anangapala's temple in a layer which constituted the flooring of the Hindu temple and distinctly underneath the flooring of the Mohammedan mosque, thereby indicating clearly that it could not have been removed to the present site by the Mohammedan builders of the mosque. If anybody removed it from anywhere else, it must have been the Hindu Anangapala who must have done so." Dr. Krishnasami Aiyangar argues that

¹ J.R.A.S. 1897, pp. 1-18.

² Indian Review, March 1914, p. 193. The Sanskrit passage is *Ayodhyakanda*, 68, 17-19. I quote from the Grantha edn. of 1890.

“(तेदूताः—तेरुरिक्षुमर्ती + नदीम् ॥ १७ ॥
अपेक्षयाञ्जलिपानांश्च ब्राह्मणान् वेदपारगान् ।
ययुर्मध्येन वाह-लोकान् सुदामानं च पर्वतम् ॥ १८ ॥
विष्णोःपदं प्रेक्षमाणाः.... ।”

³ The Hindu, April 11, 1928.

no orthodox Hindu would have done it. He concludes that Anangapala probably extended a temple already in existence, of which the pillar had been a part.

Of these views, the Bahlika theory can be given up. Of the other theories the Delhi theory has got the merit of simplicity and there is no reason, it seems to me, to dispute the view put forth by Dr. Krishnasami Aiyangar. But if the theory of transplantation is accepted, the greatest amount of plausibility lies in connection with Mathura. Both Prayaga and Gaya are too far away to have enabled Anangapala to remove it. Geographical and political circumstances do not favour the theory of removal from such distance.

We shall now pass on to study the inscription with particular reference to the identity of Chandra, which has given rise to considerable speculation. Dr. Bhau Daji assigned the inscription on palæographical grounds to late 5th or early 6th century.¹ Dr. Hoernle was inclined, on the same palæographical ground, to place it in the beginning of the 5th century and therefore to identify Chandra with Chandragupta II Vikramaditya, the great Gupta Emperor who, as we shall see later on, lived in the first decade of the 5th century.² In his earlier writings, Vincent Smith³ supported this view. Discussing in 1897 the probability of both the³ Chandraguptas he concluded that the identification with the first Chandragupta is impossible on two grounds. First the dominions of Chandragupta I were not, if we are to judge from the list of conquests made by his successor (Samudragupta), extensive. Secondly there are no evidences to prove that he conquered either Bengal or the Bahlika country,⁴ even if we take that the latter meant not Balkh (as Dr. Kern rendered it in his *Brihad-samhita*) but some region near Baluchistan. On the contrary Chandragupta II was a devotee of Vishnu just like Chandra of Meharauli. Vincent Smith therefore decided in favour of Chandragupta II.

¹ J. Bo. R. A. S., 1875.

² He points out that the Gupta script of the N. E. variety in which Meharauli inscription is cut, is found in inscriptions ranging from the time of Samudragupta to about 467. See *Ind. Antq.*, Vol. 21, p. 43 ff.

³ J. R. A. S. 1897.

⁴ By *Bahlika* is meant not Balkh in Afghanistan but some country near Baluchistan. See *Ibid.*, p. 8. Also *Ind. Antq.*, Vol. 22, p. 174, 192-3. Allan points out that the term was used, like Yavanas, Pahlavas, etc. to denote foreign tribes rather vaguely. See his *coins*, p. xxxvi, para 40.

Dr. Fleet,¹ on the contrary assigned the inscription, on palæographical ground, to the age of Samudragupta and suggested that Chandra might be Chandragupta I, the grandfather of Chandragupta II and the first emperor of the Gupta line. Dr. Fleet was very tentative in his suggestion, and made the additional surmise that Chandra might be a Hun chief, not improbably a brother of Mihirakula, who, it is well-known, belonged to the first half of the 6th century A.D. One is rather surprised to note that Dr. Fleet failed to observe the palæographical inconsistency in his two suggestions; but scholars have always taken only his first suggestion seriously and, rightly I believe, ignored the other.

Meanwhile in 1895 Mr. Nagendra Nath Vasu discovered² an inscription at a rock called Susuniya in Bankura District, Bengal, in which it was stated that a Maharaja Chandravarman who was the son of Siddhavarma and the king of the Pushkar lake (*Pushkarambudhipati*) dedicated a wheel (Chakra) to Vishnu. Mr. Vasu suggested that this Chandravarman was the Chandra of Meharauli. Mahamahopadhyaya Haraprasad Sastri made certain corrections in Mr. Nagendra Nath's readings.³ He pointed out that the original words in the text are not पुष्कराम्बुधिपति and सिद्धवर्मन् but respectively पुष्करणाधिपति (*i.e.*, the king of Pushkarana, which he identified with Pokarna, a well-known city in the Jodhpur State) and सिंह-मवर्मन्. He however agreed with Mr. Nagendra Nath in concluding that the Chandravarman who dedicated a *Chakra*

¹ Gupta Inscriptions, p. 110.

² Proceedings of the Asiatic Society of Bengal, 1895, pp. 177-80. And *Ep. Ind.*, Vol. XIII, p. 133 ff.

³ See *Ind. Antq.*, 1913, pp. 217-19. Mr. Sastri drew attention to (1) the recently discovered Mandasor inscription of Naravarman dated in Malava era 461 (*i.e.* 404 A.D.); (2) the Gangadhar inscn. of V. S. 480 (420 A.D.) and (3) another Mandasor inscn. of V. S. 493 (436 A.D.); and on the basis of all these gives this genealogy:—

Simhavarman
|
Naravarman
|
Visvavarman
|
Bandhuvarman
(a feudatory of Kumaragupta I)

Mr. Sastri identified Simhavarman in the above list with Simhavarman of Susuniya and suggested that Naravarman and Chandravarman, whom he identified with Chandra of Meharauli, were probably brothers. From the fact that both Chandravarman and Naravarman are styled *Maharajas* and not *Maharajadhirajas* he inferred that they did not accept as yet Gupta supremacy and that Chandravarman was conquered by Samudragupta probably after an invasion of Bengal.

in the Susuniya rock and the Chandra who set up the pillar on the Vishnu-pada-giri were identical. Both these writers also surmised that he was the same Chandravarman who, the Allahabad inscription of Samudragupta tells us, was conquered with eight other kings of Aryavarta by that monarch. Mr. Vincent Smith¹ accepted this view in his latest edition of his *Early History* (1924), thus giving up his previous views on the subject.

In an article in the *Indian Review* of March 1914 (p. 190 ff) Mr. Brij Gopal Bhattacharya criticised the views of Nagendra Nath Basu and Haraprasada Sastri and argued in favour of Chandragupta II. He pointed out that Naravarman and his successors *did* acknowledge the Gupta Supremacy—a fact denied by Mr. Sastri and made the basis of his argument in favour of a pre-Samudragupta date. “Mr. Sastri says that Naravarman and his son Visvavarman do not seem to have acknowledged the supremacy of the Guptas. But Sir D. R. Bhandarkar has shown (see *Ind. Antq.*, 1913, June, p. 162) that in the recent Mandasor Inscription the epithet “सिंह-मविक्रान्तगामिनि,” applied to Naravarman, suggests that he was a feudatory prince of Chandragupta II, for we know from a survey of the Gupta coins that सिंह-म विक्रम was a title of Chandragupta II and the Sanchi Inscription of G. E. 93 (411 A.D.) tells us that Chandragupta II was reigning till that time. That Visvavarman, the son, and Bandhuvarman, the grandson, of Naravarman were subordinate to Kumaragupta is known from the Mandasor Inscription of Kumaragupta and Bandhuvarman.”² Mr. Bhattacharya goes on to point out that, if we identify Chandra of Meharauli with Chandravarman of Pushkarana, there is one difficulty. We know that the pillar record was engraved after Chandra's death, probably by his successor. “Evidently this successor would be either his (younger) brother Naravarman or his nephew Visvavarman. But we have already

¹ See p. 807, footnote. “M. M. Haraprasad Shastri seems to be right in identifying Chandra of the Iron pillar with Chandravarman, King of Pushkarana, Rajputana, who was contemporary with Samudragupta, and was brother of Naravarman (Mandasor inscr. of V. S. 401 = A. D. 404-5).”

² E.g. The inscrn. says (Fleet's *Gupta Inscrns.*, p. 82).

चतुस्तमुद्रान्तविलोलमेखलां मुमेरुकैलासवृद्धत्पयोधरां ।
वनान्तवान्तस्कुटपुष्पहासिनीं कुमारगुप्ते पृथ्वीं प्रशासति ॥
..... बभूव गोप्ता नृप विश्ववर्मा ॥

seen that Naravarman was a feudatory of the Guptas, and so was Visvavarman. Is it probable that these subordinate kings should ever have ventured to publish a eulogy on their departed brother or uncle in such glowing terms as we actually find in the text of Meharauli Pillar, attributing to him not only the conquest of Bengal and Balkh but the sovereignty of the whole world, at a time when their lords, the Guptas, were in the zenith of their power? It is to be remembered, supposing that both the Meharauli and the Susuniya Inscriptions refer to the same king, that the Delhi inscription was written after quite a long time after the publication of the Susuniya record. The latter had been published before the campaigns of Samudragupta commenced, while the former was issued long after that event, for it speaks of a very long reign of Chandra and moreover the record was inscribed after Chandra's death. The date of the Meharauli Pillar inscription must then coincide roughly with the latter part of Samudragupta's reign or more probably with the earlier portion of Chandragupta II's reign. Both Samudragupta (after his conquest) and Chandragupta II were powerful monarchs. Was it possible for a subordinate king, whoever he might be, to speak of a deceased monarch in such extravagant terms of praise in the life-time of the Gupta Emperors? We believe it hardly possible. We are afraid Mr. Sastri's identification is open to grave doubts.” Mr. Bhattacharya would therefore accept the identification with Chandragupta II. It “would save unnecessary trouble.” It is also ‘reasonable’ and ‘consistent with palæographical evidence’, though the wording of the Pillar record is widely different from the ordinary formula of the Gupta Inscription.

Just at the time when Mr. Bhattacharya was writing about the convenience, the reasonableness and the palæographical basis of Chandra's identification with Chandragupta, Mr. Allan of the British Museum¹ made an adverse decision on these very grounds. He doubted the identity with Chandragupta II for these reasons. (1) The phraseology of the inscription is quite unlike that of any Gupta inscriptions. (2) No genealogy is given. (3) There is reason to believe that the king's name was not Chandra at all, but Chandra-dhava. (4) The epithet *Paramabhagavata* was so definite a title of Chandragupta II that its absence in the present inscription should be regarded as a proof against identifying the two. (5) The epithet *Aikadhirajya* would, though more appropriate to Chandragupta II than to Chandragupta I,

¹ Catalogue of the Gupta coins, pp. xxxvi to xxxviii in the Introduction.

be still more suitable to Samudragupta. (i) The fact that the inscription is engraved in iron makes it difficult to dogmatise on its date on purely palaeographical grounds. "Not only is there no real ground for identifying Chandra with Chandragupta II, but it is improbable that the inscription belongs to the dynasty at all; when the true explanation is discovered it will probably be found that Fleet is right in emphasizing the early character of its epigraphy."

Subsequently, however, the identification of Chandra with Chandragupta I was revived by two scholars, Mr. Basak and Dr. S. K. Aiyangar¹ of the Madras University. These drew attention to the *Aikadhirajya* of both the sovereigns and argued on that ground the plausibility of identification. The latter of these scholars further laid down the theory that the assumption of the right to perform *asvamedha* and the acceptance of the title of *Maharajadhiraja* by Samudragupta, the son and successor of Chandragupta I, while there was the dropping of these two epithets of imperial significance by Rudrasena I, the contemporary Vakataka king of the Dakkan, proves a transfer of imperial power from the Vakatakas to the Guptas in the time of Chandragupta I and that the details of the conquest of Vangas and Bahlikas given in the iron pillar inscription must be attributed to the imperialistic achievement of Chandragupta I. The Bahlikas were on the other side of the Indus and the progress of Chandragupta against them would have meant a victorious rivalry with the Vakatakas in regard to the possession of the lands under the western Kshatrapas, and their kinsmen across the frontier of their territory.

Mr. Hemchandra Ray Chaudhuri of the Calcutta University was at this stage the author of a new theory which we may call the Naga theory². He points out that Samudragupta later on conquered the chiefs of Aryavarta known as Rudradeva, Matila, Nagadatta, Chandravarman, Ganapati Naga, Nagasena, Achyuta, Nandi, and Balavarman, besides capturing the scion of the family of Kota and making all kings of the forest countries his servants. Mr. Chaudhuri, after referring to H. P. Sastri's views already described, criticised it in these words. "It should, however, be

¹ See *Studies in Gupta History* printed as 'University Supplement' in the Journal of Indian History, Vol. VI, pt. II, serial No. 17 for August 1927. It is a reprint of earlier articles on the subject, and contains much unnecessary repetition. The 61 pages could with very great advantage have been reduced to 35 pages by avoiding repetitions. For Mr. Basak's article, see *Indian Antiquary*, Vol. 49, p. 98 ff.

² See *His Political History of Ancient India*, 1928, pp. 273-274.

noted that the puranas represent the Nagas as ruling in the Jumna valley and Central India in the fourth century A.D. We learn from the Vishnupurana that Naga dynasty ruled at Padmavati and Mathura. A Naga line probably ruled also at Vidisa. Two kings named Sada-Chandra and Chandramsa, 'the second Nakhavant', are mentioned among the post-Andhra kings of Naga lineage¹. One of these, preferably the latter, may have been the Chandra of the Meharauli inscription. Ganapati Naga, Nagasena and Nandi also seem to have been Naga princes. The statement that Ganapati Naga was a Naga prince requires no proof. This prince is also known from coins. Nagasena, heir of the house of Padmavati (Narwar in the Gwalior territory) is mentioned in the *Harsha charita* . . . Nandi was also probably a Naga prince. In the puranas Sisu-Nandi and Nandiyasas are connected with the Naga family of Central India." Mr. Raychaudhuri's conclusion is that Chandra was probably a Naga king of Central India, not improbably the Chandramsa of the Puranas.

Such is the history of the researches in connection with the identification of Chandra of Meharauli till 1928. In February 1928 Mr. A. V. Venkatarama Aiyar,² Sir S. Subramania Aiyar's lecturer for the year, contributed a modified Naga theory upon the subject. He proposed to identify Chandra of Meharauli with that Sada-chandra—known in other readings as Ramachandra and Vamachandra—who figures in the pauranic list of kings at Vidisa in the age which followed the fall of the Andhras. The previous theories, he says, "are all based mainly on palaeographical direction and the existence of a Chandragupta I or II or Chandravarman

¹ The passage referred to by Mr. Ray Chaudhuri is:

नृपान् वैदेशिकांश्चापि भविष्यांस्तु निबोधत ।
शेषस्य नागराजस्य पुत्रः परपुरञ्जयः ॥
भोगी भविष्यते राजा नृपो नागकुलोद्भवः ।
सदाचन्द्रस्तु चन्द्रांशो द्वितीयो नखवांस्तथा ॥
धनधर्मा ततश्चापि चतुर्थो बङ्गरः स्मृतः ।
भूतिनन्दस्ततश्चापि वैदिषेतु भविष्यति ॥

The puranas at this stage pass on to "the Sungas" and the rulers Sisunandi, Nandiyasas, etc. till they were followed by Vindhya-sakti.

² An authorised summary of the lectures was published in the *Hindu* of February 13 and February 24, 1928.

in that period. But the wording of the pillar record differs so widely from the ordinary formula of the Gupta inscriptions and the phraseology is quite unlike that of any of their numerous inscriptions, as has been noted by Vincent Smith. Mr. Allan states that, as the inscription was engraved on an iron pillar, considering the stiffness of the material on which the inscription was engraved, it would be difficult to dogmatise on its date from the standpoint of epigraphy, and even went so far as to doubt if the inscription belonged to the Gupta dynasty at all. He was, however, unable to offer any constructive solution." Mr. Venkatarama Aiyar then argues thus. "In the Puranas, among the post-Andhra kings, mention is made of one Sada-chandra known also as Ramachandra or Vamachandra. He is specifically said to have possessed the beauty of the moon. One is therefore tempted to look here for the mysterious Chandra of the iron pillar. A closer examination tends only to confirm the *prima facie* indication. In the first place, it may be pointed out that the name Sadachandra (Ramachandra or Vamachandra) may as usually take the form *Chandra* as Chandragupta or Chandravarman. Sadachandra succeeded the Naga king, Bhogin, according to the Puranas, who exalted the Naga family and ruled from Vidisa. This Bhogin is perhaps no other than the famous Bhavanaga (of the inscriptions).....Whatever be the validity of the suggested identification of Bhogin with Bhavanaga, the Puranas make it clear that Sadachandra supplanted the Naga family in their height of prosperity and succeeded to their rich heritage over the Gangetic region. The *Puranas* also mention that Sadachandra and his four successors belonged to the Anga¹ family (Anga being a better reading than Sunga from the standpoint of history, as will be seen in the sequel). It is therefore probable that Sadachandra came from Anga and his territory extended from Anga to Vidisa. Moreover, it is more natural for a king of Anga (Bhagalpur) than for a king of Pataliputra or Pushkarana to have gone on a war to Vanga on the outskirts of his own dominions against the Naga enemies who might have challenged his newly acquired supremacy. Again, the fourth member of the Anga family is known as Vangara, so named perhaps after the conquest of Vanga. From the *Mahabharata* (III, 103), the *Ramayana* (II, 68; 18), the *Harivamsa*

¹ The *Puranas* use the term *Sungas* as though reverting, after the description of Vidisa Nagas, to another line from the Sungas onward; but Mr. A. V. V. corrects Sungas into Angas and makes the Anga and Vidisa families closely connected with each other or rather identical.

XXXI, 45) and the *Vayupurana* (XCIX, 102), it is quite clear that the Vishnupadagiri was regarded as particularly sacred to Lord Vishnu from a very early period. The *Mahabharata* (XII, 9) informs that King Anga, the founder of the Anga family, offered a sacrifice in Vishnupadagiri with which even Indra was pleased. It is therefore doubly appropriate that Chandra, a Vaishnava devotee, who had supplanted the Saiva family of Nagas and a descendant of Angas should have chosen this lofty site as the fittest place to erect a pillar in honour of Vishnu. . . . Lastly, it is far more natural for a king of Vidisa (Bhilsa) rather than for a king of Pataliputra to have marched against the Bahlikas so far west, on the other side of the Indus."

Reviewing his theory in the second of his lectures he reiterates his arguments thus:—(1) Chandra being an integral part of the name, Sadachandra or Vamachandra could easily be rendered into Chandra. (2) The Sadachandra of the Puranas is specifically said to have possessed the beauty of the moon, and thus answers exactly to the description of Chandra in the iron pillar inscriptions. (3) Being a member of the Anga family, whose dominions extended from Anga to Vidisa, it is more natural for him to have defeated the Naga enemies in the neighbouring Vanga country, on the outskirts of his own dominions, when his newly-acquired supremacy was perhaps challenged by them. (4) It is not without some significance that one member of the Anga family is known as Vangara, perhaps after Vanga conquest. (5) Sadachandra of Vidisa was more centrally situated to effect the double conquest over Vanga in the east and the Bahlikas in the west, rather than Chandragupta I or II of Pataliputra or Chandravarman of Pushkarana and the Susuniya rock inscription. (6) As a devotee of Vishnu and as one who overthrew the Bharasiva (Lingayat) divite family of the Nagas, and as a descendant of King Anga, who performed a great sacrifice at Vishnupadagiri, with which even Indra was pleased, it is trebly appropriate that Chandra could have erected the lofty standard of Vishnu on Vishnupadagiri. (7) Numerous coins bearing the name Chandra have been found in Padmavati (Narwar in Gwalior) and in Vidisa. These have been wrongly attributed to Chandragupta I or II by Drs. Cunningham, Smith and Allan. But from the find-spots, it is more natural to attribute them to Sadachandra of the Anga family, who ruled from Vidisa after subverting the Nagas. (8) Chronologically also there can be no serious difficulty, and even from the standpoint of palæography or epigraphy, in accepting this new solution; for Sadachandra is placed in the Puranas

between Vindhyasakti and Pravarasena I, and we also know that he succeeded Bhogin, perhaps Bhavanaga of the Puranas, the contemporary of Pravarasena I, and he is thus not far removed in time from the early Guptas." After referring to the negative arguments in his favour, viz., the phraseology of the pillar inscription, the inadvisability of dogmatism on the date of an epigraph carved in a stiff material and the tentativeness of the suggestions of previous writers, he concludes "Thus it is contended that the Chandra of the Iron Pillar inscription is neither Chandragupta I or II, nor Chandravarma of Pushkarana and of the Susuniya rock inscription, but he is the Sadachandra or Vamachandra of the Puranas, the political founder of the Anga family who, after supplanting the Nagas of Vidisa, inflicted a crushing defeat on them in Vanga, where they challenged his supremacy, and crossed the seven mouths of the Sindhu to stop the tide of Bahlika invasion and erected a lofty standard of Vishnu on the sacred tirtha of Vishnupadagiri."

Dr. Krishnaswami Aiyangar subjected these conclusions to a detailed scrutiny in the columns of the *Hindu* (April 11, 1928). He first of all showed a chronological incompatibility in the identification of Sadachandra with Chandra of Meharauli. Bhavanaga was the father-in-law of Vakataka Rudrasena I. This Rudrasena was contemporary with Chandragupta I. Sadachandra, as Bhavanaga's successor, must have therefore have come to power after Chandragupta I. He must therefore have been the contemporary of Samudragupta or Rudrasena I (or even his son Prithivisena). This conclusion would be inconsistent with a pre-Gupta or early Gupta date assigned to him. Secondly, the Puranas refer to Sadachandra only by name and do not indicate any greatness in him. The mere attribute *Chandrabha* or (*Chandramsa*), which is a formula, cannot prove identity. Thirdly, a man whose name was Ramachandra is not likely to call himself Chandra, leaving the more important part of it, though in the case of the readings Sadachandra and Vamachandra the epithets might have been left out. Fourthly, much importance need not be attached to the argument of the non-Gupta character of the phraseology of the inscription. "The Gupta inscriptions that we have from which anything like a formula can be made out are all of them of Chandragupta II or later. The famous Harisena epigraph of Samudragupta itself does not conform to this formula. All of Chandragupta II's inscriptions so far accessible to us do not conform to this dictum. It would therefore be too much to speak of Gupta formula in inscriptions of Samudragupta's time

and previously. Of peculiarity in phraseology really so-called there is none. In point of general literary character, it strikes us that it differs no more from other well-known records of Kumara-gupta or Skandagupta." Fifthly, when Mr. Allan said that much importance should not be attached to palæography, he did not mean that it should be entirely given up. What he meant was that the inscription could palæographically be attributed to a little earlier or a little later period and not dogmatically to the period of one sovereign alone like Chandragupta II. Sixthly, If Sadachandra was the successor of Bhavanaga he must be contemporary with Samudragupta. Such a contemporaneity cannot be believed on various grounds, political and geographical. As Sadachandra ruled over Vidisa and Eastern Malwa, he must have, if Mr. Venkatarama Aiyar's contentions were true, come to the throne either when Samudragupta or his father Chandragupta was ruling. In order to fight against his enemies in Bengal he must have gone across Magadha which was then under the Gupta Rule. That would be impossible. To make it possible, Mr. Venkatarama Aiyar believed that the original territory of Sadachandra was Anga and that Vidisa was a new acquisition from the Nagas or rather from Bhavanaga whom he overthrew. This would equally necessitate Sadachandra's possession of Magadha, which is of course impossible. Further, the puranic statement refers not to Anga but Sunga. To change Sunga into Anga, as Mr. Venkatarama Aiyar does, is unwarranted. The assumption that an Anga ruler extended his territory across Magadha and conquered Vidisa from the Nagas is an assumption for which there is no evidence. "The assumption seems historically not warranted, and geographically not easy, and if the Gupta-Vakataka synchronism be accepted, it becomes chronologically impossible. If a ruler of Pushkarana is far from fighting against enemies on the Bengal frontier, a ruler of Anga is in no better case to fight with the enemies across the seven mouths of the Sindhu." Further, the Naga dynasty, we have reasons to believe, did not become extinct at Vidisa as Mr. Venkatarama Aiyar seems to believe. There was apparently only a change of king. There was no dynastic change at all. With regard to Vishnupadagiri pillar, again, there is no evidence to show that it was brought from elsewhere at all.

On these grounds Mr. Krishnaswami Aiyangar considers the Sadachandra theory to be untenable. He reiterates his own view in favour of Chandragupta I. Chandra of Meharauli was an empire-builder. He fought against Bengal in the east and

beyond Sind in the west. Sadachandra of Vidisa is treated in the puranas in too obscure a manner to be such an emperor. Again, it could not be Chandragupta II for the inscriptions of the latter do not refer to the Bahlikas, though the achievement itself is not intrinsically impossible. In regard to Chandravarman of Pushkarana, it may be that there was a raid across the Gupta territory in the early period of Samudragupta's reign which was one of grave disturbances; but "the inscription of his successor Naravarman makes no mention of such a great achievement, which it would hardly have failed to do if he were the person." Mr. Krishnaswami Aiyangar thus concludes: "That Chandragupta I of the Guptas built the empire is beyond doubt. That he was anxious for a suitable successor to bear the burdens of this empire is stated in clear terms in Harisena epigraph. We have statements that the marriage with the Lichchhavi princess was of great importance, and that he made that a stepping stone to the foundation of a great kingdom is quite possible or even probable. We have good reasons to feel that some of the coins usually ascribed to his successors, such as the Chhatra coins and the marriage coins, are coins issued by Chandragupta I. It is these circumstances of a definite character that give room for the assumption that it was possibly Chandragupta I that put up the Meharauli Pillar record, the record being named, as is usual with the epigraphists, from the locality of its finds.

"It would be quite in the nature of things in regard to the newly founded empire if its feudatories attempted to throw off the yoke immediately after the death of the founder. If the succession happens to be an indisputable one and the successor a capable man, the empire would stand; if the succession itself is disputed and the successor a feeble individual, the empire breaks up. In the case of Samudragupta what happened actually as stated in the Harisena epigraph is nothing more than this:—Samudragupta was chosen for the succession by the father as the most eligible every way in the actual circumstances. There are hints of those that felt dissatisfied at the choice. Immediately follows the statement that a number of chieftains in the immediate neighbourhood, rulers of separate kingdoms, made a concerted attack on Patalipura and Samudragupta overthrew the enemies. His drastic uprooting of the nine rulers of *Aryavarta* follows as a consequence, naturally as night follows the day. From these circumstances alone the inference would be justifiable that Chandragupta I successfully founded the empire, which in great anxiety he left to a successor of his choice, who justified the

choice by overcoming all opposition and put the empire on a firmer basis than his father had left it. Is not that Chandragupta a man of achievement and does he not seem the likely man to be identified with the Chandra of the Meharauli Pillar inscription?"

V

Thus there are at least five theories in regard to the identification of Chandra of the iron pillar, *viz.*, (1) Chandragupta I of the Gupta Empire; (2) Chandravarman of Pushkarana and Susuniya; (3) Chandragupta II, the Gupta Emperor; (4) Sadachandra of Vidisa and (5) Chandramsa of Vidisa. Of these the case of Chandragupta II seems to have been thrown into the back-ground in a definite manner. With regard to the other cases, it is difficult to say which is the strongest. The palaeographical arguments are in favour of all. One additional argument in favour of Chandragupta I is the imperial title. But the arguments against him are (1) the lack of Gupta genealogy and of dynastic panegyrics in the Meharauli inscription: (2) the conquest by Samudragupta and Chandragupta II of the same area, which would be unnecessary in case Chandragupta I had already established the Empire. It would be certainly curious, if we identify Chandra with Chandragupta I, that Samudragupta published such a bald and matter of fact epigraph, referring to "a certain king Chandra." Except for the reference to the actual achievement, there seems to be an implication of comparative obscurity in the case of Chandra of Meharauli. With regard to Chandravarman, the contemporary of Samudragupta, there is one difficulty. In order to possess both Pokarna and Susuniya, he must have occupied the Gupta territory ruled by Chandragupta I. This is regarded by some as improbable. But it is quite possible that, as Samudragupta was not the first son and as there was some trouble which led to his campaigns in the west, there was a temporary raid on the part of Chandravarman from Pokarna as far as Vanga. Further, Chandravarman's position in Rajputana would have easily enabled him to go against the Bahlikas. The original site of the iron pillar, again, has been surmised to be Mathura. The arguments on behalf of Chandravarman seem therefore to be stronger than those on behalf of others. With regard to the Sadachandra theory of Mr. A. V. Venkatarama Aiyar there are serious objections. Mr. Venkatarama Aiyar does not understand the fact that Sadachandra himself is regarded by the Puranas as one of the Nagas and not their enemy. His contention that he was connected with the Anga line is

unwarranted and speculative. It is made after correcting *Sungas* into *Angas* in the Puranic text, for which there is no warrant. Further, all his arguments can be equally applied to the kings of Vidisa and it is unnecessary to drag in the connection with Anga. It would have been more easy for a man of Vidisa to go both as far as Vanga and beyond the Indus than for a man of Anga to do it. Mr. Venkatarama Aiyar has tried too much in connecting Sadachandra with Anga and making him an enemy of the Nagas. In doing this he has become guilty of the chronological and other inconsistencies which Dr. Krishnasami Aiyangar rightly charges him with. Sadachandra is mentioned as a fugitive ruler. He was *not* a conqueror of the Nagas. He had no connection with Anga. The interpretation of Vangara is far-fetched. I would have no objection to identify the Chandra of the iron pillar inscription with Sadachandra of Vidisa, but with two important reservations, namely, (1) that he was a Naga and (2) that he need not have been connected with Anga. His campaigns at the close of the 3rd century A.D. might have extended as far as Vanga on the one hand and Bahlika on the other without any such connection. As regards Chandramsa, Mr. Ray Chaudiri differentiates him from Sadachandra and holds him to be Chandra of Meharauli, while Mr. Venkatarama Aiyar regards both as one and the same king. I am disposed to agree with the latter in this respect. The Puranic text does not seem to refer to two kings. There is no doubt of Naga rule in the Jumna region and Central India in the 3rd century; and Chandramsa might have been the head of a Naga confederacy. All that we can therefore say at the present moment is that Chandra of Meharauli was a Naga chief who established a temporary empire about the close of the third century or beginning of the 4th century. He was in all probability the king of Vidisa and originally erected his pillar somewhere in Madhura from which it was probably removed to Delhi by Anangapala later on. It is very probable that this chief was a contemporary of Chandragupta's predecessors, Gupta and Ghatotkacha. It will be seen also from this conclusion that Chandragupta I was not the Chandra of the Meharauli Pillar.

VI

The Gupta Era

Another question which has given rise to a great controversy in connection with Chandragupta I is whether he was the actual founder of the Era which has been generally called after the

Gupta dynasty. All the coins and records of the Gupta monarchs are dated in a particular era. They supply years 82-95 for Chandragupta II; 96-130 for Kumaragupta; 130-149 for Skandagupta; and 165-175 (possibly 180) for Buddhagupta and so on. The coins give in addition to these dates the secondary names of the kings. It is from these data that the history of the dynasty has been constructed. Now the question is who founded the era? In answering this, one fact has to be remembered, namely, there is no contemporary record to say distinctly that it was founded by the Guptas. The only two authorities that can be regarded as favouring such a view are the famous Mohamedan scholar of the 11th century, Alberuni, who speaks of the *Gupta-kala* just as he speaks of the *Saka-kala*; and Dr. Bhau Daji who sought to find the expression *Guptasya kalat* in line 15 of the rock inscription of Skandagupta at Junagadh and therefore spoke of the establishment of the era by the Guptas. But Alberuni's exact meaning has, as will be shown presently, given rise to serious doubts and discussions; and with regard to Dr. Bhau Daji's contention, Dr. Fleet has pointed out that the original is not *Guptasya kalat gananam vidhaya* (counting from the era of Gupta) but *Gupta-prakale-gananam-vidhaya* (making the calculation in the reckoning of the Guptas). He has further pointed out that Maharaja Gupta, the founder of the dynasty, being only a feudatory, could not have been powerful enough to establish an era at all. The real meaning of *Gupta-prakale*, he opined, was simply the time of the Guptas, not necessarily the era established by a particular Gupta monarch. In any case, he held, there was no direct evidence to that effect, though at the same time there was no evidence against it. It is true, he himself used the expression *Gupta era* (which in later days was also the Valabhi era) in his works; but he used it not in the sense that it was actually established by a Gupta king but in the sense that people came to reckon from the accession of a Gupta king.

When did the first year of the Gupta era commence then? Regarding the answer to this, there has been considerable difference of opinion. Alberuni who refers to the popular employment of the eras of Harsha, Vikramaditya, Saka, Vallabha (*i.e.* Valabhi) and of the Gupta, says that the era of Vallaba (also spelt Balaba), "falls 241 years later than the epoch of the Saka era." Alberuni then explains himself thus: "People use it in this way. They first put down the year of saka-kala and then subtract from it the cube of 6 and the square of 5 (216 plus 25 equal to 241). The remainder is the year of the Balabha era." As regards the

Gupta-kala, he continues, people said that when the wicked and powerful Guptas ceased to exist, this date was used as the epoch of an era. He then adds: "Balabha followed the Guptas immediately, for the era of the Gupta also commences in the year 241 of the era of saka." A French scholar (M. Reinaud) translated this passage to mean that the Valabhi era of saka 241 was identical with the *extermination* of the Guptas. Prof. Sachau supported this interpretation. But later scholars have rightly interpreted Alberuni to the effect that, on the extinction of the Guptas, the Valabhis *continued their era* in the Valabhi kingdom. Fergusson was one of the first scholars to point out that the Gupta era, which afterwards became the Valabhi era, could not have referred to the *downfall* of the former. He took 318 A.D. for the date of the Gupta *rise* of the dynasty as well as the establishment of the era, and further held that this particular year was chosen not because of the accession of any particular king or the occurrence of any particular event but because of an adaptation of the old 60-year cycle of Jupiter from the commencement of the Saka Era for the sake of comparison.

The school that held the theory of the commencement of the Valabhi era from the *downfall* of the Guptas had naturally to give an earlier period for the *rise* of the Gupta dynasty. With regard to this, however, there arose considerable difference of opinion. One view was that the rise of the Gupta dynasty must be attributed to the Saka era of 77-78 A.D. Mr. Thomas who ventilated this view had his own theory of the Saka and Indo-Scythian kings and, as a result of that, put the Guptas to the period from 78 A.D. to 318 A.D. A second view, that of Sir Alexander Cunningham,¹ was that the Gupta rule commenced in 195-96 A.D., which he subsequently gave up in favour of 166-67 A.D. He added that the era used by the Valabhi kings was that of the Guptas, in consequence of the probable circumstance that the Senapati Bhatarka was the governor of Saurashtra during the last two years of the reign of Skandagupta. A third scholar,

¹ Cunningham's view underwent so many changes in this respect that we can take it as a typical example of the tentativeness of many Indian chronological investigations. His original views were that the theory of the commencement of an epoch with the *extermination* of a dynasty was absurd and that 318-9 should mark a settlement and not downfall. But he gave up this sound view on account of the influence of Thomas. In 1863 he accepted the theory of Gupta extermination in 319 and of the Gupta elevation in 78 A.D. In 1879 he changed this in favour of 195-196 A.D. He then indulged in much speculation based upon the number of years given in the grants of Maharaja Hasti (101) and Sankshoba, etc., and concluded that the *Valabhi Era* began in A.D. 319. It is unnecessary to review the tiresome speculations of different writers on the subject. An exhaustive summary is given in Fleet's *Gupta Inscriptions*.

Sir E. Clive Bayley fixed the Gupta era in 189-90 or 190-91. As regards 319, he suggested that it probably marked the death of Kumaragupta and a rebellion against the Skandagupta by the Valabhis. Bayley based his theory on the numerals contained in some coins of the Hindu kings of Kabul, in the interpretation of which however he has not been supported by anybody.

Different scholars belonged to one or other of the above two schools, *i.e.*, the school which dated the rise of the Guptas in 319 and the school which dated the fall of the Guptas in that year and therefore assigned some earlier date for their rise. The discussions of these are very confusing on account of the differences of the authors regarding the Gupta genealogy, the relation of the Guptas towards the other dynasties, particularly the Valabhis, and similar matters. It is not surprising that, in the midst of these discussions, we find the Valabhi charters assigned by some to the Vikrama era, by others to the Saka era, and so on. We also find the records of the Guptas themselves attributed by one scholar to the Vikrama era! Dr. Hall claimed to have discovered a new epoch of the Guptas commencing in 278 A.D. He was one of those who held that the Valabhi kings dated their reigns in the Vikrama Samvatsara. Dr. Bhau Daji put the Gupta era in 319 but regarded the Valabhi dates as based on the Saka era, stating that Kumaragupta and Skandagupta succeeded the last of the kings of Valabhi! He held "that the Valabhi era of Alberuni, if identical with the Gupta era, was certainly not the era used by the kings of Valabhi themselves, but was the Gupta era, introduced into Kathiawad by Kumaragupta and Skandagupta." Incidentally, in order to fortify his conclusions he found fault with the date assigned to Hieun Tsang and said that it must have taken place 60 years earlier! R. G. Bhandarkar, Rajendralal Mitra, Thomas, Buhler, Fergusson, Oldenburg, Hoernle and numerous other scholars contributed to this bewildering controversy. Rajendralal Mitra regarded the Gupta dates as Saka ones and the Valabhi era as marking Gupta extermination! Dr. Buhler argued in favour of a Valabhi era in 200 A.D.! Fergusson (1880), Oldenburg (1881), and R. G. Bhandarkar (1884), on the whole approached the theory enunciated by Dr. Fleet in 1885 in favour of the commencement of the era in 319 A.D. It is true that Dr. Hoernle concluded in 1885 that "the terminal date" A.D. 319, "of the Gupta empire, as determined by Mr. Thomas, may now be considered as one of these great historical land-marks, the truth of which is admittedly no more open to question," and (Id. 113) that General Cunningham's theory of A.D. 166-67 for the epoch

of the Gupta era, "has every prospect of ultimately meeting with universal assent, and being the final verdict of the historic researches regarding the Gupta dynasty." In spite of this dictum, Dr. Hoernle is not supported by present day scholars. The view of Dr. Fleet is now unanimously accepted; and that is the Gupta Era, which was an adaptation of the Saka year beginning with *Chaitra Sukla* I, began between February 26, A.D. 320 and March 13, A.D. 321. In other words, the Gupta year is the current Christian year *minus* 319. The erudition displayed by Dr. Fleet in arriving at this conclusion is a monument of comparative epigraphical studies. Even after Fleet's conclusion, speculation continued till it was set at rest by the synchronism of Samudragupta with king Meghavarna of Ceylon (352-79) established by M. Sylvain Levi. A recent attempt has been made by Mr. Shamasastri of Mysore to fix the Gupta Era in 200-1 on the basis of Jaina traditions; but this can be hardly taken seriously. The services of Dr. Fleet (who was followed by Vincent Smith, in *Indian Antiquary* 1902) in bringing order out of chaos in regard to Gupta chronology can hardly be overestimated.

VII

We may now assume that the Gupta Era marked either the accession or coronation of Chandragupta I. It might have also begun with his assumption of the title of *Maharajadhiraja*. The analogy of Harsha seems to indicate that it began with his accession. If he came to the throne in 319-20 he must have been for some time a mere *Maharaja*. He could have become a *Maharajadhiraja* only after a few years of conquest. How many years should be allotted for this can be only a surmise. If we suppose that by 325 A.D. he came to wield imperial titles, we may suppose that he ruled for a space of five or ten years after it. Vincent Smith would place the end of his rule in 330 and Dr. Fleet in 335. Either date, it should be obvious from the previous discussions, is acceptable. It may be added here that, if we suppose that the year 319-20 refers to the advent of the era of imperialism, Chandragupta must be surmised to have been a mere *Maharaja* for a few years—Allan would suggest ten—say from 310 to 320. In this case, the regnal dates of the two first Guptas should be ante-dated a little. Considering all circumstances, it seems to me that Fleet's date is the most acceptable.

It should be incidentally inferred that at the time when Chandragupta's reign ended, the Vakatakas were ruled by Rudrasena I, the grandson and successor of Pravarasena. It might be that the latter died only a few years after the rise of Chandragupta. Further south, in later Mysore, the Kadambas and the Gangas were just emerging into power. Still further south, the Pallavas were already ruling over the Tamil country from Conjeeveram to Amaravati.

V. RANGACHARYA



The Storm

In the far tumult of the gathering clouds
I looked for Beauty, but no glad surprise
Of colour, or form, or shadow met my eyes.
But gloom drew down, and the deep thunders loud;
And rattling laughter, resonant and proud,
Smote on my ears: a horrid, rocking mirth
At the green helplessness of the young Earth
Lying at his mercy. Many a tall tree bowed
To do him homage. His rude herald wind
Raped them of leaves, and Beauty fled in fear,
As the dark storm swept down and hewed the kind
Fair face of Earth. . . . suddenly, quick hot tears
Storm wept, grief-struck, in one fierce gust . . . He ended:
And Beauty's quietude over Earth descended.

"R. A. St. C."





A Martyr of Science



A friend of mine, who, somehow or other, has developed a holy fear of science and things scientific, was the other day putting in a humble claim that his name should go down to posterity on the venerable list of the martyrs of science. As he is one of those who feels that he must hide his light under a bushel, we cannot reveal his identity and we shall have to fall back on the mysterious methods of algebra and denote him by X, where X partakes of the characters of the usual equations in not being derivable from the data. On three great and historic occasions, X heroically bore sufferings which would have overwhelmed any smaller man and these great occasions were the three red-letter days of the second term when the three science exhibitions of our College were held.

X had, as I have said, a holy fear of science and things scientific, but when there appeared on pamphlets red, white and blue the startling announcement that he could become a master of science by just paying down the paltry sum of As. 4, he literally leapt at the opportunity. His sufferings began with the Presidency College Physics exhibition. The moment he reached the entrance gate he found himself propelled forwards with an amazing velocity by the people behind him, who chose this ingenious way of displaying their thirst for knowledge. He had scarcely come to a standstill when there appeared an individual with a blue and white rosette and filled with his own importance who would politely point out something about every busy bee improving each shining hour and when his poetical language had failed to go home, would request X in rather emphatic language to get a move on.

X found himself lost in the machinery room and amidst the grinding of wheels, and the roar of rotating spindles felt like a fish out of water. He had hardly recovered from his first start when he found someone thundering at him about keeping off the belts and dismally relating how in many instances a man had got his hair or some part of his anatomy caught in one of these belts and was afterwards discovered *non esse*. When our hero ventured into the wireless room he was told, for consolation, the effects of a high tension discharge, a tiny fraction of which would blow him up. In dashing away he found himself face to face

with an apparatus to show the destructive power of lightning, and as there were sparks moving in a rather eccentric way X decided that discretion was the better part of valour. He had hardly turned, however, before a loud report behind him nearly made him give up the ghost. His first impression was that it was the accompanying thunder and he was rather taken aback by the apparatus for measuring high velocities. X, of course, thought it rather a scurvy trick for anyone to keep measuring high velocities with that instrument just behind him. He learnt much from the great professors of cosmology—the mighty atlases who handled worlds and spoke about them as if they were atoms.

X dimly remembers some of the enlightening and non-technical explanations he received. "Precession and nutation are related phenomena, at least in relation to the movement of the pole. It can be proved that a rigid body spinning about an axis has an angular momentum about that axis and if there is a disturbing force the equations of motion are obtained by the Hamiltonian canonical equations."—Phew! (this may be somewhat the worse for wear—I mean at X's hands). There were of course explanations equally simple to be had for the asking, or rather whether you asked for them or not. There were marvellous optical illusions, which led X into a rather heated discussion with the demonstrator. He was in the act of declaring that he would trust his eyes before a pair of compasses when someone flashed on the Mercury arc and he saw stars. This being clearly an optical illusion, the physics man held that his demonstration was complete.

It was not long afterwards that X ventured to learn the counterpart of physics—or as chemistry has been called, the dirty part of physics. He had duly unburdened himself of the sum of As. 4, and was stepping into the hall of wonders when he formed an impression of chemistry that is hardly flattering to that subject. One of the learned chemists was preparing sulphuretted hydrogen, a second seemed to dote on ammonium sulphide, and there almost under his very nose was seething and frothing some mixture which had at least one property in common with sulphuretted hydrogen. According to X there are some processes expounded at the Chemical exhibition of which one would rather be blissfully ignorant; there was one particular individual, however, who earned X's unstinted praise—the Chemical Magician. He first tucked up his sleeves to show that there was nought of trickery and then began making X see red. He put something white on something white and got something

red—something quite unknown even in the art of mixing colours by artists. After a great deal of coaxing, X persuaded the magician to explain his secret and X always blames himself for his error. He heard something like this :—“ When an acid reacts on a base it produces a salt. Using phenolphthalein as indicator if you titrate a decinormal solution of potassium hydroxide (KOH) with a centinormal solution of hydrochloric acid (HCl) then the neutralisation of the base is indicated by the phenolphthalein turning red. $\text{KOH} + \text{HCl} = \text{KCl} + \text{H}_2\text{O}$ (!!!)” There are some absurdly simple words in chemistry—diphenyltetramethane, sodium orthophosphate, nitro-cellulose, etc. About the last, he was given a detailed account of its value as an explosive by an individual who was rattling the points away one after another on his fingers, while he kept his eyes closed. When he opened them again, he found that his audience consisted of four walls, test tubes and acids. While trying to escape, X was arrested by a bright enthusiast working on soap. He seemed to have found something appropriate in the relation between X and soap for he dragged him to his sanctum, and with a “I not-only shall, but-will” air tortured him with an account of olcates, stearates and palmitates. X has now taken a positive dislike to soap of all kinds from the peerless Erasmic used by Cleopatra to the transparent glycerine of Pears.

It is difficult to explain how our hero summoned up sufficient courage to appear at the Natural Science exhibition. He was one of those who did not enjoy the spectacle of the creeping things of the earth but to find people dissecting them was enough to make his blood run cold. Then, he was told for information that his ancestors were monkeys (I do not think his features suggested this). There was a volcano—a miniature of the famous Vesuvius—puffing out noxious gases and lava ; X occasionally reached heights of audacity and he ventured to observe that terrestrial volcanos were not worked by bellows and in an audible whisper he said something about ink being a poor apology for lava. When the volcano was not active, X peered down the crater and then the geology man got his own back ; for the bellows worked and the last state of X was worse than the first ; he is now qualified to produce a book on the taste of a mixture of sulphur and carbon.

This was the last straw ; at any rate, my friend's holy fear of science and things scientific has grown deeper than ever and after his three great trials, he is now a sadder and a wiser man.

E. DA COSTA.



Mr. S. E. Runganadhan, M.A.



College Societies

Union Society

By the departure of Prof. S. E. Runganadhan as Principal of the Government College, Kumbakonam, the Union Society suffers a very serious loss. It was only fitting therefore that the secretary, Hifazeth Ali Mirza, should have arranged for the presentation of a farewell address to our distinguished Vice-President. The pleasant function took place on the cricket ground. Though there was a marked tinge of regret, very natural in the circumstances, in the conduct of the whole proceeding, it was we feel sure a source of great satisfaction to the admiring crowd of students that their affection and gratitude to Prof. Runganadhan found such felicitous expression through their one representative body, the Union Society. After the address had been read and Prof. Runganadhan had made a reminiscent and touching speech bidding farewell to the students of the College in which he had served for over twenty years, a group photograph was taken.

This was the only meeting, ordinary and extraordinary, of the union this term. There was of course the annual drama an account of which appears elsewhere. The Secretaries, Hifazeth A. Mirza and Titus Lobo are to be congratulated on a year's strenuous labours, and the President, Mr. Fyson, and Vice-Presidents, Mr. S. E. Runganadhan and Mr. V. Venkatarama Aiyar deserve our grateful thanks for their invaluable help.

One function deserving a place among these compendious chronicles of College activities is the farewell At Home given to Prof. Runganadhan on the eve of his departure to Kumbakonam, by the Honours School of English Literature. The usual

processes of garlanding, photographing, and tea-ing having been gone through, the party adjourned to the English Honours Library where a photographic enlargement of Prof. Runganadhan stood ready to be unveiled and presented to the College with all due ceremony. The pleasant task of presenting the portrait on behalf of the Honours School to the College was assigned to Prof. D. S. Sarma. No fitter words than his could have been spoken on the occasion. He took us back, on the wings of reminiscence, to the distant times of a quarter of a century ago, when Prof. Runganadhan and he were students together. He showed us the various stages in the steady march of progress made by his class-mate to his present position of distinction, making us realise all the time the amount of perseverance and industry that had gone to the fashioning of so successful a career. Besides his position as Chairman of the latest University Commission Mr. Runganadhan has the unique honour of having been the first Indian Additional Professor of English in this college, the first Indian Chairman of the Board of Studies and of the Board of Examiners in English for the B.A. Honours and Pass degrees. In conclusion Prof. Sarma presented the portrait to the College. The enlargement was then unveiled by the Principal who thanked the donors for the handsome portrait and said a few words in praise of Mr. Runganadhan's valuable work in connection with general college activities. More speeches were made by representative students of each Honours class, and after Mr. Runganadhan had replied, the function closed with a vote of thanks to the principal guest of the evening, to the Christian College Professors and to Mrs. Fyson for their presence at the unveiling ceremony.

Physics Association

At an ordinary meeting last term Mr. S. P. Venkateswaran, M.A., delivered a lecture on 'Matter as Light'. He indicated how the recent researches of De-Borglie, Davisson and Germei, G. P. Thomson and others point out that dual behaviour was not the prerogative of radiation only but of matter also. On this occasion Mr. Bharatha Menon V Hons. presided. It is matter for great satisfaction that we should have initiated this custom of having students as presidents of our meetings.

This term was opened by a brilliant lecture by Prof. S. N. Bose (president of the Physics-Mathematics section of the Science Congress) on 'The Development of the Quantum Theory'. In his lecture he dealt with the new developments in Quantum

mechanics by the German physicists,—Heisenberg, Born, Jordon, and Schrodinger. Prof. B. Venkatesachar of the Bangalore College presided.

We had also a number of interesting papers read. The discussions after the papers were keener than in the last term.

Mr. S. D. Sreenivasan IV pass, read a paper on 'The Aeroplane'. The non-humanitarian aspect of it—its use in war—was the topic of his essay.

Mr. S. Chandrasekhar IV Hons. delivered a lecture on 'The New Statistics of Bose-Einstein and Fermi-Dirac'. The subject was dealt with in an abstract but simple manner, its application to the Compton-Scattering being given importance.

Mr. W. J. John III Hons. read a paper on 'Radio—its achievements and possibilities'. The varied fields of applied research in which the thermionic-valve was used was explained.

Lastly we had a lecture by Dr. H. Parameswaran, D.Sc., Ph.D., on 'Vacuum Work'. The subject is of great examinational importance and as such was greatly welcome.

To round off our activities this year we had a splendid annual day. We had neither a special president nor had we any valedictory address. We preferred to be free and enjoy the function to the full with no restraint from a president or boredom from a lecturer.

The general attendance at ordinary meetings this year has been very satisfactory, the average being about 60. This was perhaps due to the large number of interesting papers read by the students themselves on subjects of general and technical interest. The keen interest shown in the Association meetings is a happy sign of the high level we maintain.

The Chemical Society

The activities of the society this term were inaugurated by Mr. K. N. Krishna Iyer who read an interesting and exhaustive paper on 'the Phase Rule and Solid Solutions'. Mr. U. Mudlagiri Nayak presided. The lecturer dwelt at length on the various classifications of solid solutions, and illustrated them by means of graphs. He finished with a detailed description of the palladium-hydrogen and iron-carbon systems. The next paper was by Mr. S. P. Vasudevan, and it was highly exhaustive and interesting. Beginning with a clarifying explanation of the phenomenon of

catalysis and catalysts, he expatiated on the various theories that have been proffered till now to explain their action. A discussion ensued in which many members took part. This is a novel feature in the meetings of our society, inaugurated by Dr. Dey who then presided. He reminded the audience that the society was the training ground for budding scientists, and exhorted them to express their views freely on any given subject.

Saturday, the 5th January '29 was a red-letter day in the annals of our society. As in 1922, the society availed itself of the opportunity of the Indian Science Congress being held here, to be "At Home" to the chemistry delegates of the Congress. Of the distinguished scientists present were: Professors C. V. Raman, G. J. Fowler, J. N. Mukherjee (President of the Chemistry section) and Doctors H. K. Sen and S. S. Bhatnagar. The secretary read the address of welcome at 4 p.m. and the party adjourned for a photograph. Refreshments were served to the guests in the open air. The attendance was extremely satisfactory and the society can well congratulate itself on the honour done to it by the scientists of India. Our thanks are due to them.

Two very interesting lectures followed, one by Prof. J. N. Mukherjee and the other by Dr. H. K. Sen, Doctor Bhatnagar and the Hon. Mr. Muthia Mudaliar, respectively presiding. Prof. Mukherjee addressed us on the contribution of chemistry to the study of physics. In his humorous and pithy address, he protested against the clamour for place among sister sciences and said that it was quite unhealthy, and that knowledge was one homogeneous mass and not heterogeneous. Dr. Bhatnagar echoed the sentiments of the lecturer, and pointed out that the branches of science were all interdependent, and could not subsist alone. Dr. H. K. Sen delivered a stimulating lecture on some technical problems in chemistry. He dwelt on the growing menace of the power problem, and explained his own discovery of the manufacture of alcohol from sawdust. His lecture was interesting throughout and was very well appreciated. The Hon. the Minister in his concluding remarks paid a short tribute to the services of chemistry to mankind.

With Dr. Dey in the chair, Mr. S. V. Ananthakrishnan read a paper on 'Sugars'. He dwelt mainly on the constitution of sugars and as to how they were based on experimental evidence. A warm discussion ensued.

Mr. M. V. Sitaraman presided when Mr. K. N. Subramanian read a paper on 'the Electronic Theory of Valency'. Confining his

attention to the static model, he explained the formation of compounds, association of liquids, etc., with the assumption of the three types of valency, electro, co, and coordinate co-valencies. A keen discussion marked the close of the meeting.

The application to electrolytes of the hydrate theory of solutions was the subject of the paper read by Mr. A. Srinivasan, when Mr. S. Lakshminarayanan presided. He referred to the correlation of the association and dissociation theories, and after advancing some arguments in favour of the theory proceeded to a discussion of the methods and concluded with a summary of the present position of the theory.

The Sixth Annual Exhibition of the Society was held on Monday, the 21st January '29. The nature and arrangement of the exhibits were thoroughly satisfactory but as the Exhibition was held late this year, the collections were disappointing.

Mr. G. S. Siddappa read a paper on 'Soil Conditions and Plant Growth', with Mr. P. F. Fyson in the chair. The paper touched on points of practical significance. A keen discussion at the end of the paper, and the President's concluding remarks, which were pithy and instructive, were the distinguishing features of the meeting.

The Philosophical Association

Since the inaugural address and the 'At Home' to the graduates, we had the unique honour of holding the "Indian Philosophical Congress" in our college over which Principal Dhruva of Benares presided. Distinguished Indian philosophers attended the conference from all parts of India and we did not miss the opportunity of hearing their valuable and inspiring lectures.

The association had the pleasure of inviting Prof. A. R. Wadia of Mysore to deliver an address on "The Mission of Philosophy in India." There were also two papers read to the association, one by Mr. T. V. S. Panthulu of the fourth year class on the "Philosophy of Kant", and the other by Mr. N. Nagaraja Rao of the final year honours on "God, Freedom and Immortality".

It is to be regretted that the valedictory address to be delivered on 22nd February by the Lord Bishop of Madras comes off too late for inclusion in these brief notes.

The Malayalee Association

Our activities this term have been comparatively few. Under the auspices of the association two lectures were delivered, one by Mr. A. V. Kuttikrishna Menon, Malayalam Lecturer, Women's 'Xian College, on 23rd January 1929 and, the other by Mr. T. M. Abdulla on 4th February 1929. The subject on the former occasion was "Kerala, then and now" and the latter, "The Ancient Education of Kerala".

Our annual social was held on Sunday, the 10th February 1929 at 4 p.m. After a group photo and tea, the annual report was read. The lecturer of the evening, the Honourable Justice Dr. K. K. Pandalai, LL.D., Bar-at-Law, gave us a very interesting talk in the course of which he said that he would advise the students to take up present day problems for bettering the country and work at them. With a hearty vote of thanks proposed by Pundit P. Krishnan Nair, the happy function came to a close.

Andhra Bhashabhivardhana Samaj

The inaugural address of the above Samajam was delivered by the Honourable Mr. V. Ramadoss Pantulu, Member, Council of State, on the 15th August 1928, the subject of the address being "Rural Reconstruction". In the course of his interesting and instructive address, the learned lecturer laid special emphasis on the revival of vernaculars in education. He was also of opinion that the uplift of the masses, who form the backbone of the country would solve all India's problems and that the youth of the country were the proper persons to do this. With a vote of thanks from the Secretary the meeting terminated.

The second meeting was held on the 12th of October when we had an interesting debate on the merits and demerits of Manucharitram. There was a keen discussion of the subject by Mr. E. Jaganathachar and R. Seshigiri Rao, both of the fourth class, but the issue was undecided. M.R.Ry. V. Prabhakara Sastry presided on the occasion.

The Samajam's next activity was the staging of "Ramadoss" in Telugu which was done most successfully. Mr. G. Rajendra Rao and Mr. P. Satyanarayana deserve our congratulations for the splendid manner in which they acquitted themselves in the respective characters of Ramadoss and Kabeer. Mr. Sitharamaiah who was our chief comic character was at his best

and kept the audience in a continued roar of laughter. Mr. S. V. Ramamurthi, M.A., I.C.S., who was our patron was highly pleased with the performance and spoke a few words congratulating the actors.

On the 6th of December, 1928 we had another interesting debate on the desirability of music in Indian dramas. Sir K. V. Reddi, Agent-General to South Africa, presided.

We celebrated the anniversary of our samajam on the 18th February of this year with the Honourable Mr. C. V. S. Narasimha Razu, President, Legislative Council, in the chair. After a group photo the members were served with light refreshments and were then entertained with music and comic recitations. The secretary then read the annual report after which the president delivered his valedictory address. In the course of his address the Honourable Mr. C. V. S. Narasimha Razu expressed his satisfaction at the variety entertainment and humourously observed that the particular student—who by the way was no other than Mr. Sitharamaiah—who imitated the betting scenes at Guindy deserved a seat on the Buckets Shop Committee. After a vote of thanks by the secretary the meeting terminated.





"The Miser"

In staging Moliere's "*Miser*," a typical 'comédie de caractère', the Union Society departed from the usual type of play chosen. Shakespeare seems to have been a great favourite with the College hitherto but the staging of Elroy-Flecker's "*Hassan*" in 1926, Shaw's "*St. Joan*," in 1927, and "*The Miser*" this year seems to show a tendency to leave Shakespeare to professionals. This year's play certainly was an improvement on the "*Merchant of Venice*." A close parallel may perhaps be drawn between the outstanding characters in the two plays—Harpagon may be compared with Shylock, Valère with Lorenzo and Elise with Jessica—and yet the difference in interpretation was marked, shewing the wisdom of the society in choosing an author less difficult of representation by amateurs than Shakespeare.

The whole action of the play centres in the miser himself, the other characters serving to show up by contrast the different aspects of Harpagon's nature. Harpagon is a miser in the worst sense of the word, but because of his position is forced to keep up an appearance of respectability. His hoarded treasures, gained by usury, are kept secret. He loves his gold above family and servants, and is suspicious even of his own children.

"A père avare fils prodigue" says the proverb—Cléante, insolent and reckless is a striking contrast to his father. He is in love with Marianne, a poor but lovely maiden. Elise, his sister suffers no less from her father's suspicions and miserly nature. She is in love with Valère, who, in disguise, serves her father as steward. The brother and sister while telling each other of their respective loves are interrupted by the sound of their father's voice. He has buried his treasure, and finding La Flèche, his son's valet loitering about the place, he suspects him, but after a long tirade satisfies himself that his money is safe for the time. He is surprised in a soliloquy about his precious treasure by his children. His suspicions that they had overheard him being allayed after much questioning he announces his intention of marrying Marianne, at which thunderbolt Cléante retires overcome. Elise is then confronted with the proposition of marrying an old nobleman, Anselme. After some petulant opposition she decides to abide by the decision of Valère, who has just come in. The

latter is in an awkward position. He loves Elise, and yet he must humour the old man. To gain time he decides to think the matter over.

Meanwhile Cléante tries to borrow money to pay his debts and enable him to marry Marianne. His valet conducts his affairs, and soon Cléante is introduced by Simon, a broker, to his money-lender, in whom he recognises his father! There naturally follows a scene of mutual recrimination.

A new character is now introduced. Frosine, an ingenious woman, tries to obtain money from Harpagon by facilitating the match between him and Marianne. Her flattery pleases the old man no doubt but it is in vain she attempts to wring any money out of him. He is deaf to her supplications, and she is furious at her disappointment.

However, still in hope of a reward, Frosine agrees to arrange a meeting between Marianne and Harpagon. In honour of the occasion Harpagon decides to give a supper party. But everything must be done with the least possible expense. His interview with Jacques is perhaps the most comic incident of the play. Jacques plays the dual part of cook and coachman. He is an amusing character with a good deal of humorous rascality.

Marianne appears led in by Frosine. She is disgusted at the sight of Harpagon and all his attempts at gallantry cannot dispel the contempt with which she regards him. She is introduced to Elise and Cléante, and is surprised to recognise in the latter her lover. Cléante, under the mask of extreme politeness to his future step-mother, makes love to Marianne under his father's nose, and presents her with a ring at his father's expense. Harpagon retires in dismay at his son's extravagance.

Left alone with his sister, Marianne and Frosine, Cléante tries to hit upon some plan for carrying out his wishes regarding Marianne. While they are discussing the matter Harpagon comes in unseen, and suspects from Cléante's manner towards Marianne that he loves her. By an ingenious trick he makes Cléante confess his love, and when he does, a passionate quarrel ensues between father and son. Jacques intervenes as peacemaker, but his attempt at reconciliation only makes matters worse, and Cléante leaves his father, receiving his curse with defiance.

On his way Cléante meets La Flèche escaping with his father's treasured casket, which he has stolen. Soon after Harpagon discovers the loss of his treasure, and utters an incoherent and passionate lament for the loss of his gold.

A detective is summoned, and Jacques happening to pass by, is questioned. The opportunity of repaying Valère for past slights is too good to be lost, and he lays all the blame on the steward. Valère comes in and is charged with theft. Knowing nothing of the casket, but supposing his love for Elise has been discovered, he pleads guilty to having stolen her heart. Harpagon and he talk at cross purposes for some time, till at length the miser discovers Valère's meaning, and accuses him of the double theft. Elise arrives on the scene and begs her father to forgive her lover. Just at this moment Anselme appears—he turns out to be the father of Valère and Marianne. These events are of minor importance to Harpagon who is still worried about his treasure. But Cléante soon appears, and offers to give up the casket, which he has obtained from his valet if his father will give up Marianne. Harpagon is so overjoyed at the recovery of his gold that he cares for nothing else. The play concludes with the double betrothal, and with the exception perhaps of Jacques and Frosine, everyone is happy and contented. C. Flory who played the miser entered admirably into the spirit of his part. Especially in scenes showing Harpagon's struggle between his niggardliness and his desire to appear respectable, the conflict in the mind of the miser was well interpreted. His distraction at the loss of his gold, also, was represented realistically and with great spirit. He well deserved the medal presented by Mr. Hifazeth Ali Mirza.

G. Nilakantan as Jacques deserves special mention. He acted the clown perfectly—perhaps because the part was so suited to his particular nature. The part of Frosine "L'Intrigante" was taken by P. Chandrasekaran who played the wily, scheming, though good-natured matchmaker splendidly and who seemed quite at home in his skirts.

Of the other characters the parts of La Flèche the knave, Cléante "le prodigue," and Valère "l'amant" were well played by D. J. Sastry, R. Stracey and K. S. Chary.

O. G. Eapen and R. K. Warier as Elise and Marianne were also good, but these gentlemen did not seem quite at their ease in women's garb.

The play on the whole seemed to appeal to the audience, who were perhaps rather too appreciative and generous in their manner of applause. National feeling was by no means left at home either, for the unoffending V. K. R. Menon, as Simon, was hailed with

cries of "Simon, go back!" nor was the unfortunate gentleman allowed so much as a word of hearing. However, in spite of these little disturbances the staging of the play was a great success, and the audience spent a very pleasant evening.

The burden of organisation and staging was Mr. V. Venkataraman's and it may with justice be said that without his able direction and management the success of the play would not have been possible. Prof. S. E. Runganadhan is also to be thanked for his invaluable coaching, though owing to the press of his multifarious duties he was unable to devote much attention to the stage-management this year. Hifazeth Ali Mirza, the energetic secretary of the union, spared no trouble to make the entertainment a success and only those who have once undertaken a similar job can appreciate the extent of his labours. He very generously presented a medal to C. Flory for the splendid manner in which he played his strenuous role. The evening was brought to a pleasant termination by the presentation of the medal and the garlanding of Mr. Runganadhan and Mr. Venkataraman amidst general applause.

M. M.

School "Howlers"

The chief work of the British in Egypt since 1880 has been the extermination of the sphinxes.

Sir W. Scott was called the Blizzard of the North. He tried to reach the North Pole but died in the attempt.

"Heard melodies are sweet, but those unheard are sweeter."—Paraphrase: It is nice to hear music, but it is still nicer not to.

Parliament assembled in November and dissembled in December.

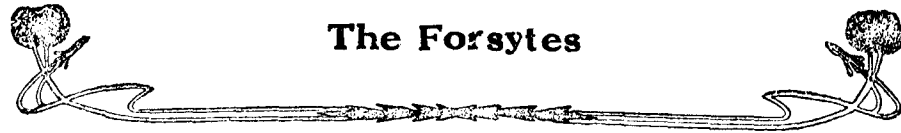
What should the Lady of Shalott have done instead of lying down in the boat and wasting her life because Sir Lancelot took no notice of her?—She should have looked out for another.

Correct the sentence: "It was me that has broken the window."—"It wasn't me that has broken the window."

Teacher—after a lesson on microbes: "Why, then, is it so essential to keep the house clean and tidy?"—"Because somebody we know might come in any time to see us."

To collect the fumes of sulphur hold a deacon over the end of the tube.

What do you understand by the Theory of Exchange?—The Theory of Exchange, as I understand it, is not very well understood.



The Forsytes

In *The Bookman* for December, 1928, there appeared a cartoon of Mr. John Galsworthy envisaging life as a pig-headed, cloven hoofed, shaggy beast of large and repulsive proportions. This inelegant but expressive piece of caricature might easily lead a casual observer to think of him as a bitter satirist of the society of his generation, perhaps even as a cynic. But this is not the impression one gains from a perusal of his well known Forsyte books. These six novels of English middle class life at once provoke comparison with the work of Jane Austen and Thackeray, not to speak of George Meredith. But without entering into literary comparisons, a place in company with these masters of the English satiric novel may fairly be claimed for him.

He is by no means preoccupied, as our cartoonist would suggest, with the business of exposing the emptiness, affectation and hypocrisy of his class. He is alive to the defects of those solid Victorians, the Forsyte family; the black spots do not escape his eye; but in his full, detailed, almost photographic presentation of them as a definite genus of the English race, he finds innumerable qualities to admire and praise even to the point of enthusiasm.

His fair-mindedness, his ability to see life clearly and see it whole, may best be illustrated by his treatment of the character of his central figure—Soames Forsyte, solicitor and connoisseur. There is something in the make-up of the man that chills us towards him from the moment of his introduction. Unobtrusive, shrewd, calculating and suspicious, a close, flat-cheeked, tight-lipped individual, cold as a fish,—he is instinctively unlikeable. It is a grave misdemeanour with him to exhibit the least sign of emotion, though it be tearing the very fibres of his being asunder. His quiet, jealous watchfulness over whatever is his property—including his beautiful wife, Irene,—may well inspire the loathing with which she regards him. It is indeed this powerful possessive instinct, (strong in all men, and strongest in this virile type of man, the Forsyte of the Mid-Victorian era) that is the motive force of all his actions. It leads him to commit the one act for which we can never forgive him,—the exercising of proprietary rights over the body of Irene, his wife. The thought that he could have owned her, body and soul, as one could own a negro slave damns him in our eyes forever. It is this instinct to acquire and possess, and

then to defend his possessions, that lies at the root of his passion for pictures, and later, leads him to watch the actions of his wayward daughter, Fleur, like a suspicious mother-lynx.

Such he is on first acquaintance. And yet, as the novels unfold, he irresistibly wins our sympathy, almost our regard. By the time we reach the sixth and last book, "*swan song*," he has come to occupy a place of respect and esteem, if not quite of affection, in our attitude towards him. It is not as if he has "changed his spots." But he has suffered so much from life and so undeservingly as it seems, that we are inclined to pity him at first and then gradually to sympathise with and understand him.

There is his gnawing passion for the unattainable beauty of his Juno-like wife, Irene. Though he has possessed her as his wife, given her all that wealth and distinction could command, she denies him her love. His tenacious nature leads him to make renewed, hopeless appeals to her sense of honour; he is pitifully unable to see how he could be so loathsome to her. It is not as if he were a leper, or a sot,—! Soames is a lonely figure, yearning inwardly for affection, yet instinctively chilling the approaches of his own relatives towards him. Not even Fleur loves him as she ought. All these circumstances give us a sense of unfairness. We feel it rise up in us as it so often does in him. What has he done to be scourged so cruelly by life? And deep down Soames is true, like a sword-blade of good, blue steel. There is something so reliable in the man; something deep and abiding in his love for his daughter Fleur; and in that undying passion for Irene, which lasting for forty-six years, ironically enough sings its "*swan song*" at last in the failure of his daughter to secure the illicit satisfaction of her love for Jon. His tenacity is amazing, typifying for Galsworthy the central core of the true British character. And it needs a violent blow in heroic circumstances to make him lose his hold on life. It is somehow fitting that in the very last scene of his long, active life he should show himself a hero. It is an end worthy of a saga.

The charge of cynicism can scarcely be brought home to the creator of such a figure. To Galsworthy the faults of Soames are those of his class. By heightening them in him, outlining them more distinctly, pointing at them more forcibly, he only succeeds in impressing us with the surpassing value, efficiency, doggedness and quality of the great English upper middle class, which with all its flaws is England's bulwark against the disasters predicted for her.

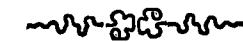
But beneath this assurance of the native sturdiness of his own race and class, Galsworthy is aware of a steady undercurrent of change and disintegration, moving from the security and solidity of Victorian times towards our own more befogged, bewildering, uncertain era. The wide differences between the three distinct generations of Forsytes mark three definite stages in this process of evolution. The older Forsytes—old Jolyon, James, Swithin and Timothy,—are representatives of solid Victorianism. Their money was securely invested and brought in a cool million between them; they had no trouble with their wives; poetry and art ran on sound Tennysonian lines; and they never did a wild thing, except perhaps for Swithin's reckless driving. Of this type Soames is a continuation in the second generation; and Jon, with differences, in the third. The sons of this solid array—Young Jolyon, Soames, and George Forsyte, among others, saw the beginning of the change, and were either bewildered at it, and suffered in consequence, like Soames; or took it, like young Jolyon, with an air of half cynical, half mocking resignation. They saw the gradual erosion of the barriers of class, the rise of Demos with Labourites in Parliament, and the appearance of what was called a post-impressionistic school of painters, frankly unintelligible. Irene's revolt against Soames' authority seems to be the signal for the beginning of this movement. By the time we reach Fleur's and Jon's generation individual freedom is the slogan of that progressive van-guard, the "modernists." But Galsworthy refrains from clearly indicating what they are heading for. Like Soames he seems to be rather appalled and bewildered at the general casting-off of all restraint. He can only be sure of a great deal of reserve power yet to England's credit, a fund of solidity greatly drawn on during the breathless days of the General Strike.

In strewing the pages of his three later books with snappy dialogue and political musings Galsworthy seems to lose some of his creative, vitalising power, the hall-mark of the good dramatist that he is, and it is only the memories of June, Val and Holly fetched from the earlier "saga" that keep them still alive for us here. No string of adjectives can possibly convey the presences and personalities of old Jolyon, that finest of English gentlemen; of his fussy brother, James, or the apoplectic Swithin. Of Monty, the man of the world; of June with her flaming eyes and hair and undaunted way of speech—a stormy petrel; or of the vague shadowy beauty of Irene, nothing can here be said. They must be met and conversed with and looked into

at leisure in the fascinating pages of the "saga." They are portraits worthy to be hung around that masterpiece,—The Man of Property. And Galsworthy can never be convicted of seeing only the "shaggy" side of life while Irene and old Jolyon live on immortally in their wonderful Indian summer of beauty and calm and sensuousness.

"Summer! . . . Summer! . . . The soundless footsteps on the grass. . . ."

"R. A. St. C."



More Dewarisms

What the world needs to-day is more permanent wives and less permanent waves.

Eating apples may keep the doctor away; but it started dress-makers in business.

Judge not a man by his clothes, but by his wife's clothes.

To-day women display more backbone than men.

Woman's dress to-day is the most rational and hygienic since the day that Samson had his hair bobbed. That is why the women of this generation are healthier, handsomer and more beautiful than in any other generation.

To some mothers life is just one darned stocking after another.

Train up a housemaid in the way she should go and the first thing you know she's gone.

A husband should tell his wife everything that he is sure she will find out, and before anyone else does.

If husbands went everywhere their wives told them to go, there would be fewer divorces but more widows.

Never interrupt your husband when he is telling what he thinks a funny story to ask him if he will have another cup of coffee.

A husband said to his wife, 'You are the eighth wonder of the world. She replied, 'That may be all true, but don't let me catch you with one of the other seven.'





The completion of our college tournaments last term in time for College Day which was, for the first time in our experience, held in December instead of February, leaves us but scanty material for these jottings. We congratulate the Cricket XI, and especially their captain, V. Jaganathan, and secretary, C. Flory, on their uniquely successful career this season both in the Duncan Memorial and Inter-collegiate Tournaments. The Hockey XI was again unfortunate in failing to secure any trophies during the year, but it was hard luck that, owing to the Inter-collegiate Tournament being left unfinished, they were not able to come to grips with their only serious rivals, the Loyola College.

Hockey

Only one match was played this term—our long delayed encounter with the Medicoes. The game started disastrously for us, our defence failing to keep out the determined attack of Beetles and Saldanha. The latter opened the score against us with a neat shot from the top of the ring, and there after pressure in our circle was heavy and continuous. Our goalie, Eapen, however played splendidly, and it was his coolness that prevented the score at half time from mounting higher than 2 *nil* against us. The second half of the game saw a spectacular change in the play of our forwards. They literally swarmed and buzzed like hornets about our opponents' ring, Chandrasekaran's stick work and the clever combination between Venkatasubban and Balakrishna Sarma being remarkable. Jaganathan on the left extreme proved a fast man and carried the attack into our opponents' half on several occasions. Two goals were registered in our favour by Chandrasekaran and Venkatasubban and brought us on a level with our foes. The fight for the lead was memorable. Led by Saldanha the Medicoes' van-guard swooped down on our circle and despite the stout defence of Flory and G. Parthasarathi a point was conceded

to our opponents, Saldanha finding the net with an unstoppable shot. But we were not quite down and out yet. Once more Chandrasekaran rose to the occasion and after a brilliant individual run up equalised for us in the dying minutes of the game. (Score 3 all.)

The result of this match left us 2 points down in the league. Our only rivals for the trophy were the Loyola College (1 point down) who had still to play the Engineers. The latter however preferred not to play as they had no chances of securing the cup, and the coveted trophy once more slipped out of our grasp. It seems as though our luck has been consistently out for the past three years.

Cricket

The two matches played this term in the Inter-collegiate tournament both resulted in decided walk overs for our gallant cricketers. To be undefeated later in a single match throughout the course of the tournament is a feat we can indeed be proud of.

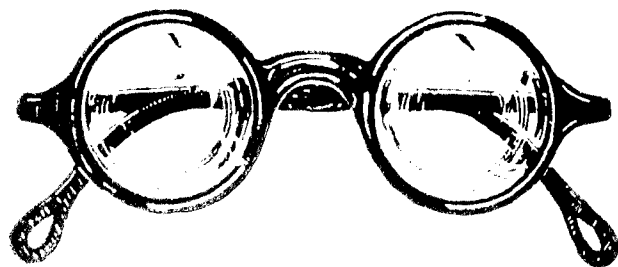
Going in first against the Pacheappa's College our batsmen speedily piled up 211 runs for the loss of only six wickets, C.D. Parthasarathy and Kanniah notching 73 and 70 runs respectively. Our opponents managed to score 105 for all the deadly bowling of Jaganathan who took 6 wickets for 50 runs and of Flory who captured 4 for 25, being mainly responsible for this.

Our match with the Medicoes was a more serious affair. Winning the toss, Jaganathan sent his team in to bat, and the steady play of G. Parthasarathi (69), Flory (34), Rajaram (24) and Naik (20) brought our total up to 200. Going in after lunch the Medicoes made a decided stand in the earlier part of their innings, Gonsalves hitting out freely and rapidly piling up 37. The whole side was out however for 131. Our bowling and fielding was splendid. "G. P." secured 5 wickets for 52, Flory, 1 for 12, and Jaganathan 3 for 51. We may remark here that though we are a stong side with the bat, our victories were due chiefly to smart fielding and consistent work with the leather. We hope to keep up the splendid records already made by assiduous practice and concentration on the game in future. Once more we congratulate the out-going captain and secretary, V. Jaganathan and C. Flory, on the smartness and efficiency of the team as a whole. In this game, more than in any other, the success of the team depends on its leader, and we are sure that much of our year's victories is due in a great measure to the unsparing energies of our enterprising captain.

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Head Office: 19, New Oxford Street, London, W. C. 1.

Branches: Bombay, Delhi, Karachi, Lucknow, Rangoon and Simla.