

But the number of hours devoted to mere lecturing must be decreased in our universities, if we want to produce desirable results in the field of higher education. In India particularly, we cannot do away completely with the lecturing method, because our colleges and universities are not residential institutions. Effective tutorial work can be done only when the tutor and the student have opportunities to meet and otherwise come into contact with one another. The best results are achieved neither in the lecture-hall nor in the class-room, but in the unorganised contact of mind with mind for which the residential college and university affords the largest facilities. The paradox that the best way of educating is not to educate means only this, that the undergraduate gets most education when he is not burdened with ill-prepared and undigested knowledge, but allowed to do his own preparation guided and directed by his teacher. Of course there must be guidance; perhaps there must be a few lectures, but to make the lecture the undisputed pivot of higher education is to deprive education of all its cultural and creative value. Better university teaching would not mean complete abolition of the "lecture"; it has always a place in adult education, because it is most suited to certain forms of teaching. But as the method is being followed in Indian colleges and elsewhere, the continuous programme of lectures tends to deprive both the teacher and the taught the unique joy of intellectual effort directed towards a profitable end.

The Changeless.

Through starry realms of cyclic toil
 The aeons onward roll,
 Yet still unchanged the Godhead lies
 Deep in the Soul.
 Through change the Changeless One abides;
 He is himself the Goal
 Which lies, beyond all stars and suns,
 Deep in the Soul.

—Meredith Starr.

WHY DO WE GO TO COLLEGE?

BY M. SARASWATHY SAWRI (I CLASS)

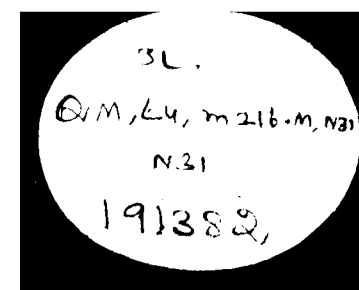
IN India most young men and women enter college with the object of getting success, perhaps to get started on the way to a comfortable job after the college course. Unfortunately, success in life is a very illusive thing and very often it tempts men like a mirage, leading us into strange and futile by-paths. But, for one who cares for culture and education for their own sake, success in life becomes, after all, a secondary thing. No disappointment can come to a man who values education for its abiding moral and cultural values. I think it is necessary that every fresher should have clear ideas and aims regarding college education, if he or she is to be saved a deal of disappointment and heart-burning later on.

If we think that our college course is merely an investment that would bring us a good job or some other social distinction later in life, the precious years we spend at college are a huge waste. If on the other hand we regard education as an opportunity given to us for the unfolding of our latent faculties and equipping ourselves with certain qualities that are valuable for living a good life, our efforts are not wasted and we will reap a wonderfully rich harvest in intellectual and moral qualities so necessary for a strenuous life in modern times. But when we say that education gives us all these opportunities, we take it for granted that it is good education.

The most important point to remember in this connection is that education is not cramming a few text-books. Education should be a real training and discipline of the mind. Very few of us realise this. It is not rare to find a student who would say that the chief function of a college is to provide, by careful anticipation, the correct answers for questions that would be asked in the examination. On the eve of a University examination one often finds crowds of students surrounding the tutors or the professors, pestering them with questions that are likely to appear in the dreaded examination. Ready-made answers are freely passed from hand to hand and the whole thing

Theosophical College
Magazine

V. 1. No. 1. October 1931.



becomes so ridiculous. It is a complete travesty of all that education should be. Cramming is a soulless affair; it is intellectual suicide. The best results are got by one's own efforts. I believe we in colleges ought to depend more on ourselves than upon our tutors and professors. After all a teacher can do very little for each one of us. In a big class he has no time, nor has he the opportunity, to discover the particular difficulties of each one of us. I think it is in the long run better for us that we learn to depend on our own efforts. There is a joy in voluntary study which no extraneous teaching can equal—the joy of having done something by your own unaided efforts. Of course this does not mean we should be left entirely free to do what we please. Our studies are always properly guided and regulated at the college and we should take every advantage of such guidance.

Our country needs today, more than anything else, men and women who have learned to think. At this stage of our national progress we need to be honest and courageous. Our intellectual training must be such that it may help us in later life to distinguish truth from falsehood, a prejudice from a reasoned conviction and a true argument from a false one. We can acquire this precious faculty only by hard and incessant work—honest work devoted to a clearly-defined and understood aim. To acquire heaps of odds and ends of book knowledge is not difficult; but to develop a habit of thinking courageously and clearly is far more difficult. A great writer has said that one cannot be moral without being intelligent. Education should make us all intelligent and rational human beings. It is only when we become rational that our sympathies will be guided by reason and good sense. A truly educated man has therefore wider sympathies. Some of the most narrow-minded fanatics, both in religion and in politics, have been those gifted with the least amount of intelligence. Education enables us to appreciate the other man's view-point. I believe one of the greatest joys of being educated in a college is that it brings you in contact with persons belonging to different communities and thus lays the foundation of many happy friendships. So the great object of education is to make us honest, intellectually and morally and to develop those qualities which will enable us after we leave the

college to think, speak and act righteously in the varied affairs of life. We have, while we are in the college, innumerable opportunities to develop these qualities. There is the joy of learning new things in literature and science and history; of establishing new bonds of friendship and of learning to depend on our own efforts and finally of feeling that we are members of a vast community of young men and women who want to dedicate our lives to something good, beautiful and true.

A Creed.

To live as gently as I can,
 To be, no matter where, a man;
 To take what comes, of good or ill;
 To cling to faith and honor still;
 To do my best and let that stand
 The record of my brain and hand;
 And, then, should failure come to me,
 Still work and hope for victory;
 To have no secret place wherein
 To stoop unseen to shame or skin;
 To be the same when I'm alone
 As when my every deed is known;
 To live undaunted, unafraid
 Of any step that I have made;
 So without pretense or sham,
 Exactly what men think I am.

From "The Broadcaster"

THE
THEOSOPHICAL COLLEGE
MAGAZINE



Editor :
H. SUNDER RAO, M. A.

Madanapalle.

October 1931.

ON SEEING THE BRIDE *

Is it a vision or a dream?
This magic palankeen team
Moving slow and stately
Like some lone stream,
Tracking through inland recesses,
The fancy of her dream.

The same in ancient time
Marched from clime to clime,
Bearing queens
In blooming teens,
Vowed to princes
Of valour and success.

Are they earth-born?
The bearers and the bride,
Marching o'er regions wide
Through fairy lands forlorn?

All earth-born bride
They meekly chide.
Ah! they wake up
Many a mad desire.
My mind is on stirrup
My heart is on fire.

Will no one tell me who she is—
The bride in her veil?
Whither bound and from where?
And who they are—
The men that bear,
And for what price they bear
The bride in her veil?

Like some celestial bird
Mysteriously attir'd
Triumphant sits this fairy queen,
This idol of the curtain'd palankeen.
Like bloom that yearns in the bud
Brims her face with joys repress'd;
And Earth herself in silence
Pays breathless obeisance.

Ah! will no one tell me
Of this nameless queen and her country,
Of the men and their errantry?
Why she veils her face
And holds her heart in trace?

* * * * *
Now none need tell
Of the bride and her country,
The men and their errantry.

She is my Heart, the Bride
On her eternal tide.
Somewhere or other she knows
There must surely be
The Face not seen
The Voice not heard
And the Heart not touched.

Hence looks, words, smiles,
—Her richest wealth
She stores in stealth
For the Face not seen,
The Voice not heard,
The Heart not touched.

When face to face
And heart to heart
We meet—
The Bridegroom and the Bride
Where Heaven and Earth do meet—
Then blooms her heart
And beams her face
With lips of grace.
Then ends the journey of the Bride
And ends, ends withal her age-long tide.

K. T. Krishnaswami Aiyangar.

* "The Bride" a picture by Mr. A. P. Banerjee, an artist of the
Bengal School of Art.

THE
THEOSOPHICAL COLLEGE
MAGAZINE

Edited by
H. SUNDER RAO, M. A.

*We pursue Beauty but not unthriftilly;
And Knowledge but not unhealthily.*

— Thucydides.

New Series.

Vol. I. No. 1.

Madanapalle.

October 1931.

ECONOMICS OF ADVERTISEMENT

BY PROF. K. S. SRIKANTAN, M. A., F. R. Econ. S. (Lond.)

Cert. Libr. (Madras University)

ADVERTISEMENT, in spite of its universal importance is still an infant art in India. But it cannot long remain an infant, for the hope of India is in her commerce and Advertisement is the soul of all commerce. In fact the amount spent in Advertisement has become to-day the barometer of a Nation's commercial prosperity. Countries spending the largest amount are also commercially the most advanced and the reverse is also equally true. U. S. A. spending more than 100 million pounds per annum reigns supreme in the commercial world, while India spending as it does a negligible sum has no position worth the name in the commercial realm. Advertisement is not mere giving of information—it is something more—it is the means of bridging the ever widening gulf between the consumer and the producer—it aims at getting every purchaser his product and every product its purchaser. "It is the education of the public as to who you are, where you are and what you have to offer".

Advertisement is certainly no science and cannot lay claim to it either. It depends so much on the whims and fancies of mankind that its methods should be ever changing. In the words of Sir Lawrence Weaver "it seems unwise to speak of Advertisement as a science. It is doubtful whether any activity into which so many personal factors enter can be developed with the exactness science suggests. It seems truer to describe it as an art which can be better practised after a close study of a large body of ascertained fact." That it is an art is also clear from the fact that "Advertisement" in the European countries, employs the artists most. Their services are in constant demand for shaping, decorating and displaying the article.

It is unfortunate that Advertisement should still be looked upon with suspicion. Many among the educated still consider advertisement a waste while others consider it an annoyance, sheer exaggeration and so on. Such ill-defined antipathy cannot long rest upon a mere abstract idea—it seeks some concrete object and therefore the epithets applied to the art are soon

transferred to those who practise it. Advertisement is certainly no waste. It covers its own cost by increasing the demand and consequently reducing the cost of production. The value of water, it is said, is only realised when we lack it—so also in the case of Advertisement. Commerce without advertisement will be like an artist without his eyes.

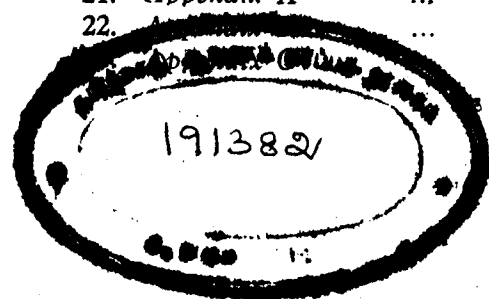
It is wrongly thought that 'Advertisement' is essentially a twentieth century weapon and some of the criticisms are due to no small extent to its supposed novelty. The Art is as old as the hills. Never was there a time when the seller was not anxious to find a purchaser for his articles and every century in the Economic History of the world has only added something fresh to this art. As early as 1658, we hear of an excellent Advertisement for Tea appearing in Mercurius Politicus in the following words:—

"That excellent and by all Physitians approved China drink, called by the Chineans Teha, by other nations Tay alias Tee is sold at the Sultane's head, a coffee house in Sweetings rents, by the Royal Exchange, London."

To-day its importance has increased a thousandfold. A well-known soap flake is said to be spending £150,000 to advertise and is estimated to be making a net profit of half a million. Its importance cannot easily be exaggerated. It is no longer a mere commercial weapon. The politician has begun to wield it successfully for his own purpose, while the scholar and the artist have found in advertisement a lucrative occupation for themselves. The State has always used the columns of the Newspapers for notifying open contracts. The success of Great Britain in the recent War was due to a considerable extent to advertisement. It was during the War that the late Sir Hedley le Bas started an active and persuasive advertising campaign for recruiting. It was Advertisement again which got a marvellous patriotic support for the War loans. Governments, more than business firms have now begun to use advertisement for the sale of their products. The appointment of a Trade Commissioner by the Mysore State in London is a case in point. Not long ago the Australian Government faced with the problem of securing an outlet for the increasing export of their dried fruit and other

CONTENTS

1. <i>Prologue & Message</i> —Dr. Besant.	
2. <i>Editorial</i> ...	1
3. <i>Character</i> By Hilda Wood. ...	5
4. <i>Mental Healing</i> By S. Rajagopalan, M. A. ...	9
5. <i>The Lecture System of Teaching in Our Colleges</i> By A Lecturer ...	11
6. <i>Why do We Go to College?</i> By M. Saraswathi Sowri (I Class) ...	15
7. <i>On Seeing the Bride</i> By K. T. Krishnaswami Iyengar, M. A. ...	18
8. <i>Economics of Advertisement</i> By Prof. K. S. Srikantan, M. A., F. R. Econ. S. (London) ...	20
9. <i>Problem of the Misfits</i> By Bhagat Ram Kumar, M. A. (Oxon) ...	24
10. <i>Science, Religion & Philosophy</i> By U. Ananthayya, B. A. ...	29
11. <i>Impressions of a Short Visit to Europe</i> By D. Gurumurthi, M. A. ...	37
12. <i>Odds and Ends</i> ...	39, 47
13. <i>The Beggar Girl of Bidar</i> By A. Hari Rao (II Class) ...	40
14. <i>Hypnotism</i> By P. Venkatesan (IV Class) ...	43
15. <i>Mother!</i> By B. Muthuswamy Pillai (II Class) ...	48
16. <i>Indian Women Today</i> By P. Kamala (III Class) ...	50
17. <i>Poetry and Life</i> By R. Ramamurthi (II Class) ...	54
18. <i>A Page of Smiles</i> ...	50
19. <i>Book Reviews</i> ...	59
20. <i>College Notes</i> By An Onlooker ...	65
21. <i>Appendix A</i> ...	
22. ...	



Q. M., 64, m 216. M. 1927
or 31

commodities instituted in England an Advertising Campaign. The Director of Australian Trade Publicity in London is charged with the duty of convincing the Home Consumer that Australian dried fruits are good.

The problem of Advertisement was brought to great prominence by the creation of a separate organisation for advertising Imperial products. In July 1927, there was an advertising exhibition at Olympia. It attracted thousands. The educative influence of Advertisement is second only in importance to its commercial. In fact H. R. H. the Duke of York said when he was in the Advertising Exhibition at Olympia, "Advertising is really a form of Education." It informed the public where and how they could get the things needed. It is in the nature of an Intelligence Service. Advertisement adds to our stock of knowledge without any effort on our part. A mere knowledge of a certain number of books gives a certain authority to the Teacher in the class which he cannot otherwise have. It is our daily experience that we can strike a better bargain in a shop if we know the different brands of the same thing. The retail dealer is taken aback when he finds the customer that asks for a soap naming several other brands. This authoritative tone of the customer makes the retail dealer think twice before he gives out any but the normal price.

It is really a question whether Advertisement benefits the seller or the buyer more. A good advertisement, it must be admitted, benefits the society most. Few among us realise that our newspapers are maintained by Advertisement. It may occupy only a small portion of a standard paper—yet it is that that pays for the other pages. America spends £ 50,000 on newspaper advertisement alone while one French House is said to be sending advertisement to the extent of £ 20,000 annually for its wares. The back cover of a certain periodical is said to be getting an annual income of £ 800 per annum in America. How much the country owes to the newspapers and periodicals can only be imagined and Advertisement is their main proof.

Advertisement has raised the standard of life and has educated the public in the art of wise spending. It has checked considerable waste by creating an equilibrium between supply and demand. It helps all. Those who have no money can have a

knowledge of things, those who have not enough are tempted to save and those who have are shown the way to the best market. Advertisement unlike mercy results in a triple benefit.

"It blesseth him that gives, him that takes
And him that neither giveth nor taketh."

Educating the society, benefiting the purchaser and profiting the seller, the case for advertisement is clear.

The unemployed, more than anybody else know how much they owe to Advertisement. It is their only hope in this hopeless time. In fact the constancy or otherwise of an Advertisement often guide the choice of profession in life. It is not perhaps known, that Advertisement from being a means to get employment has now become a refuge for some of the unemployed. It has become a great art and skilled advertisers are sought everywhere. The old and fantastic idea that success in advertisement depends upon a catchy slogan is no longer true. The incompetent and the quack have no place. A capable advertiser should be a person of wide knowledge. He should have a clarity of thought, grim persistence in research, extreme patience and a thorough going mastery of psychology. A new class of Advertising men have arisen and play a very conspicuous part in modern industries.

In spite of all this, there are still men who look down upon this Art. There are some who believe in the good old theory, 'Good wine needs no bush.' This might have been true when there was no competition—but to-day without Advertisement, the society would be like a ship without a rudder and compass. Others think that Advertisement is the art of touching the gullibility of the people. A larger number still hold and perhaps legitimately too, that there is an element of exaggeration in every advertisement. Such advertisers are digging their own grave for there is no greater blunder than to suppose that Advertisement however brilliant and persuasive can sell unsatisfactory goods. To advertise a commodity with a view to dupe is to court disaster. It is a play with fire. It takes the lifetime of a firm to recover from the repercussions of a bad publicity. A bad Advertisement ruins the seller, dupes the purchaser, brings down commercial morality and spoils the fair name of the medium of Advertisement.



DR. ANNIE BESANT

(Photograph taken on September 7, 1931)

OCTOBER 1, 1931

We love to think of the Masters as our Elder Brothers, as They graciously call Themselves. Are we as eager to claim the lowest criminal as our baby brother, needing our tenderest care? Let us each day throughout the coming year send a loving thought to our babes, all the world over.

Annie Besant

PROBLEM OF THE MISFITS

BY BHAGAT RAM KUMAR

It is an obvious truism that all social organisations and institutions exist for the sake of the individual: they are the zears which he utilises for self unfoldment and self perfection. Man is essentially a spirit, an abstract being, and only in one manner can the abstract express itself, i e., by taking a concrete form. An artist must find a canvass or marble to clothe the beauty of his thought forms: the poet and philosopher must find words for the same purpose. The rose and sunset reveal the beauty of colour, the hills the peace of eternity and sea the depth of the deep. And exactly in the same manner man must have wife and children, parents and relations to develop the tender qualities of love and protection: he must have friends to show faithfulness, state to develop patriotism, caste to develop loyalty, religion to express his gratitude to the unknown cause of his being. As Aristotle pointed out long ago, the state came into being for the sake of mere life, but it continues for the sake of a good life—a life which has to express itself in and through social institutions. Resistance is essential for progress, and similarly social institutions are indispensable for the onward growth of man. As the Dumb Bells develop our bodily muscles, so does social contact develop the muscles of the soul. The highest qualities of the soul—love, tenderness, self sacrifice, are developed more by a life of honestly fulfilled duties than by the solitary life of the hermit in the cell away from social obligations and duties.

The proper adjustment of the individual and social institutions then, is the most vital task of society. The two must be in gear if there is to be the maximum of efficiency or any efficiency at all. To the extent that the two are out of gear is the individual ineffective and helpless and therefore marking time. Failing to subserve the needs of man, institutions cease to be serviceable, and become a hindrance and an encumbrance. Hence it is that in every age the wise men have given especial attention to secure harmony between the individual and the social organism. This was the fundamental justification of the

caste in ancient India. Upon this basis was built not only a stable, but also a happy society. The place of every man was thus easily found in society and the individual fitted into it naturally and without question or effort. Is this not the same idea which we apply in our schools today when we assign seats to the children according to their heights and expect them to fall in with the system easily and naturally? Man is at heart individualist—and naturally so, since each person is unique—and would not in early stages submit to the yoke of institutions unless imposed upon him with religious or other sacred authority. It is only later that he learns their utility.

The comparative influence upon man of nurture and nature is a moot point of dispute. But this much can be accepted without doubt, that nurture is more powerful with the civilised man, and nature with the savage. Civilisation is dynamic, it is ever moving forward because of man's inner promptings. Hence it is not enough that social institutions were at one time in harmony with the cravings and yearnings of man. They must ever keep pace with him if they are to be useful at all. In one sense the difference between the savage and the civilised man is simply this—that the latter has unfolded more of his hidden possessions than the former. But every possession that he unfolds, every faculty that he develops requires new instruments, and channels of expression. To the savage a masterpiece in art or literature is only a luxury, to the cultured man it is a necessity. Hence a society which fails to keep up the supply of new organisations with the demand is really starving some part of its people. But not only is each step in civilisation the development of a new faculty: it is also the refinement of older faculties. There is all the world of difference between the music of the savage and the music of the civilised man—and yet essentially the two are the same. Social organism, has to keep pace with the individual, if the latter is not to be thwarted or dwarfed.

In other words, the social organism must grow and modify its parts as its members expand in needs and experience. Life must ever grow and adapt itself to environment, failure to do this entails death. Social organism must therefore change and therefore change inevitably, bringing death upon themselves and their members. If the individual grows and

Q M, 216, M, N 31

191382

The Theosophical College Magazine.

New Series. OCTOBER 1931 Vol. I No. 1.

EDITORIAL

We send out this number with a greater confidence than the last, and we hope our confidence is justified to some extent. The Magazine which seemed to have almost reached a state of "suspended animation" was revived after some efforts last year, thanks to the willing co-operation of every one, and we published the only issue of the year in March. We have tried to give to the Magazine this year a new shape and, we hope, greater stability. We propose to publish three issues a year in October, December and March.

* * * * *

We are glad we have overcome the purely external difficulty of printing the magazine. Work in the local press was necessarily slow and we could not, therefore, publish more than one issue last year. With the greater facilities The Scholar Press, Palghat, is able to give us by way of quicker and neater printing, and get-up, we feel sure that the magazine has a more presentable appearance than what it had last year.

* * * * *

People have asked us whether we have any definite object in conducting the magazine. It is difficult to answer this question in any precise terms. As was stated in the last issue, a college magazine can have no other object than giving a unity and completeness to the varied activities of college life. A growing college like ours needs some means of a more permanent nature than mere official reports by which it can keep its traditions fresh and continuous and remind its past and present students of the ideals for which the college has always stood. Noble traditions nobly kept is one of the most vital elements in education. We believe our magazine has a definite part to play in keeping up that splendid *esprit de corps* so precious in college education.

* * * * *

It is of some significance that the first number of this new series is published on Dr. Besant's birthday. How much our college owes to Dr. Besant's burning love for the youth of this country, it is difficult to exaggerate. We think it is but fitting that our first number of the year should be published on her birthday. Dr. Besant has

social organisation does not adapt itself to the change there must inevitably be confusion and chaos. If the individual sacrifices his own individuality to fit into his environments, unsympathetic though they be, he can never find peace and happiness; for he is sacrificing the very law of his being, his self-development. On the other hand, if he is compelled most of the time to be out of society or to be against it, he is equally unhappy, for he is unable to achieve self-fulfilment. Unless and until the two are in complete accord there can be no peace for man, for whom social organisation is the means of self-perfection and without self-perfection there is no happiness.

This problem of the social "misfits"—square men in round holes—is one of the most serious in India today. On all sides we witness its menace and magnitude. Only the other day a friend of mine, a rich merchant, was telling me how his son felt it beneath his dignity to join the business of his firm because he was a B. A. Honours. Only one profession he said was fit for a B. A. Hons.—Government Service. The rest was all beneath his dignity, and I believe this is but a typical case—the aversion on the part of the educated to all hard work, especially if it be manual. Our ancestors were not ashamed of manual labour for it was part of their heritage: it came with birth. Hence society was stable, because each man willingly took his place in it. But the young man of to-day refuses to accept the lot of his birth and yearns somehow to escape it. In the village there is aversion for agriculture so that every matriculate would much rather be a clerk than a peasant and in the towns we all want to be gentlemen at large, with no heart to fill a useful and vital part in society for which we are adapted. The peasant boy who insists upon being a clerk merely because he is a matriculate is not thus going to be happy, because he will be severed from all social ties in the process, and the town graduate is in most cases equally a misfit, because every man, fortunately, was not destined for sitting on a chair or stool.

The fault of course does not lie entirely with the individual. In many cases, it lies with the social organisation. We are misfits in our profession, because it is in most cases divorced from our instincts and craving, and similarly we are misfits in our homes and our religions. On the one hand we allow our boys and girls to

imbibe the western ideas of family and private life and of religion and philosophy, and on the other we expect them still to accept with faith and without questioning our old social institutions and religious belief and formulae. The two things are impossible. Man is not an inanimate man of parts—part red and part green—he is one living being, in which green and red will both mix together to create a new colour. To expect any thing else is to expect our young men to be either fools or knaves. We know they are not willing to accept the old, and yet when they are compelled to do so against their instincts it only leads to a life of unhappiness and misery.

We see this everywhere. Family life is breaking down. The joint family with all its grace and dignity is gone. In its place we daily witness brothers wasting their money in Law courts, fighting against each other for trifles. With it has gone the whole moral discipline of the home. The old home was the place where brother and sister, nephew and niece, young and old learnt those good manners which it is said "maketh man". Vulgarity, discourtesy and rudeness were effectively checked when the young had to deal with all ages and sizes. With the old family has also gone those wider sympathies of fraternal feelings and relationship, extending to the village and the town and making civic life noble and useful. All virtues like charity begin at home. Gone also is the pride of the family which made for noble deeds and heroic actions. Gone is the pride of the family profession. In fact, gone is the sheet anchor of an ordinary man's life. Individuality is good and necessary but its means must always be social service. Else it is nothing but selfishness—the foundation of all vice.

The chief cause of the social "misfits" in India is the transitions through which our social organism is passing today. Indian Society in the past was based upon birth: it is now more and more based upon individual effort and ambitions. The horizon of men's desire in the past was narrow; it is ever widening. But in a competitive race, there are only a few prizes, and there must inevitably be numerous failures. The dazzling nature of the prize attracts all and sundry and the majority are from the very commencement condemned to fail. Another cause is the failure of social life to adjust itself to the individuals

was one of our most intelligent boys and was a student of the senior B.A. class at the time of his death. A young man of great capacities specially in his mother-tongue, we regret very much that a life of such splendid potentialities has been cut short by death.

We welcome in our midst our new Kanarese and Sanskrit Lecturer, Mr. Chakravarthy. He is an M.A., LL.B. of the Bombay University with a particularly wide knowledge in Kannada and Sanskrit Literature, and his appointment to the Languages Department is no doubt a very valuable acquisition.

We also welcome home our Vice-Principal, Prof. D. Gurumurthy, from his educational tour in the West where he spent a couple of months as a delegate of the Andhra University to the British Empire Universities Congress held in London and Edinburgh in June last.

The work of the Rishi Valley to which a reference was made in our last issue, has been almost completed. The Adyar School will shortly reopen at the Valley, and we take this opportunity to welcome in our midst the staff and students of the School. We hope that the youngsters from Adyar will find the change pleasant, and we are sure that the School in its new surroundings will have a useful and prosperous career.

In conclusion, we welcome all our new students to the college. Some of them are our old boys, and it is needless to say the "Alma Mater" is proud to have them back. The "freshers" have no doubt by this time become familiar with their new surroundings, and we hope they will have a pleasant time with us and that they will derive great benefit from their stay with us. They will, no doubt, have realised by this time the college gives them plenty of freedom, such as that to which they have not been accustomed in the High School; but we only hope that they will know how to make the best use of this freedom and not misuse it and make their academic life fruitless and futile. We also extend our cordial good wishes to those who have left us, and the "Alma Mater" will miss their 'old familiar faces' for a long time to come. In whatever spheres our old boys may be pursuing their careers, we send our kind remembrances to them and ask them to keep the memory of their stay with us fresh and do all they can to enhance the prestige of their "Alma Mater".

And here to us the eternal charge is given

To rise and make our low world touch God's high:

To hasten God's own kingdom, Man's own heaven,

And teach Love's grander army how to die.

—Alfred Noyes.

CHARACTER

BY HILDA WOOD

THERE is much talk nowadays about personal uniqueness. How are we to cultivate this personal uniqueness? How can we acquire a character? First and foremost we must *really* desire to be a character. We may think that we desire many great things, to be heroes, great men, but when it comes to the test is it not true that we prefer a good dinner or an income in the bank, to feel comfortable and safe? See what energy and perseverance and talent a man can bring to the task of making money when he has first an urgent desire for it. If only we could have the same depth and strength of desire for great virtues of character as we have for comfort, safety and indulgence of appetites, the soul-force would flow into that desire instead of the others and very soon the object of desire would be obtained. If we are not men of character, if we have not the virtues, it is because we have not desired them above all things.

Now by what means can we make ourselves desire that which we know to be most desirable? We must watch this battle of desires going on within us and when we have honestly faced our natures, half the trouble is over. There are many stories telling how men have forced themselves to realise to the full the desirability of a desired desire. For example, there is the story of the husband who had a very bad temper. He was always very repentant after an outbreak of this kind, but he could not cure it. One day a close friend came to see him and when they were sitting together after dinner, this friend said, "Look here, you really must control that bad temper of yours. You are making your wife quite ill." After a short silence the husband suddenly rose and took out of his pocket a ten rupee note and tore it up. His friend was very surprised. He knew that the man was rather a miser and he could not understand what was happening. "I have made a resolve," said the husband, "I will cure my bad temper. I cannot do so unless I punish myself for the fault. Every time I lose control over

growing desires and aspirations. But the most vital cause perhaps is our education.

The educational institutions of a people are or ought to be its brains: i. e., they must be places of creative thought and scientific application of thought to daily life. It is the brain in the body that co-ordinates the different movements in it—and that is the place of Colleges and Universities in national life. But unfortunately the stimulus to creative thought is entirely absent. Imitation not originality is prized in those institutions. A brain out of sympathy with the rest of the body is the exact analogy applicable to the social organism in India to-day. Education divorced from actualities is a danger not a blessing. It creates longings and desires that can never be satisfied. To know motor driving in a locality where no motors are allowed is not likely to add to a man's happiness—on the contrary, it will only create dissatisfaction with the bullock carts which otherwise would be so serviceable and useful.

Education in accord with our life and traditions, and social institutions in accord with the best Education are the vital needs in India today. To fail to solve them is to prepare for the inevitable social chaos and confusion, the shadows of which are even now visible on all sides. Our Colleges must get out of the routine work of preparation for examinations and prepare the students for the civic life. In addition to the regular curricula, it is vital to inculcate in the young men a civic consciousness and their place in the whole. We need merchants, doctors, lawyers, teachers, engineers by the thousands—but inspired by a new spirit—the spirit of service through their own particular avocation. Every profession is noble, if it is a necessary part of the national whole. How difficult it is to get pure unadulterated ghee or milk or butter in these days. Does it not show a woeful lack of social consciousness? Perhaps I may say the same of other professions. Each is out for himself, forgetting that the welfare of the whole implies the welfare of the parts, whereas parts by themselves may grow fat—as in elephantiasis only! This new outlook has to be inculcated by the Colleges, and we will then find people taking up a profession for the love of it, and therefore by being individually happy, adding to the happiness and efficiency of society. Thus only shall we solve the problem of the misfits.

SCIENCE, RELIGION & PHILOSOPHY*

BY U. ANANTHAYYA

WHEN we met here last we all of us realised "how charming is divine philosophy" and how it was "like a perpetual feast of nectared sweets where no crude surfeit reigns". I am afraid I can promise no such delectable fare to-day, but the only comfort I can offer you is that the greater part of my paper is made up of "shreds and patches" culled from various philosophical writers.

What is philosophy? What is its subject matter? What is its relation to science on the one hand and to religion on the other? What is its origin and development? And who is a philosopher? These are some of the questions which I propose to investigate to-day.

Philosophy is easier to describe than to define. First comes to mind the well-known waggish definition of philosophy as "the search of a blind man in a dark room for a black cat which is not there." "Sterile commerce with abstractions," "building castles in the air, and then bombarding them," "innocent but useless trifling, hair-splitting, distinction and controversies on matters concerning which knowledge is impossible"—these are better only being less flippant. "The finding of bad reasons for what we believe upon instinct" sounds satirical if not cynical. "Meditation upon death" is too sombre. But to turn to more serious definitions or descriptions, philosophy is "the science of the possible in so far it can become actual"—"rational knowledge from concepts"—"the science of the absolute"—"the science of knowledge"—"the science of principles"—"the sum total of all scientific knowledge"—"integral experience," etc.

In very general terms, philosophy is the systematic study of the ultimate nature of reality, of the nature of experience as a whole. And as thinking is the process by which the organisation of our experience of reality is achieved, or, in other words, as thinking is the process by which a system of knowledge is constructed, philosophy implies wholesale thinking. In the

* Summary of a paper read at the College Philosophy Association.

my temper I will destroy five rupees. If it is a bad attack I will tear up ten rupees." He kept to his word, and he was very soon cured. He set his desire for money to battle against his irritability and the stronger desire, the desire for money won.

Of course we know that our punitive law is based upon this balancing of desires, and the fear of imprisonment and corporal punishment may be in very rare cases efficacious, but there can be no real cure for the unwanted desire unless the man himself decides what desire to put to battle against it. He knows his own nature.

The story, of course, was an extreme case. But we have opportunities to put our different desires to do battle in this way one with another, every day. It is said, that a man who wishes to develop a strong character must do something every day he does not like to do. Not something he does not like to do because he is forced into doing it by environment or circumstances. Not, for example, to walk to Adyar from Madras, a thing that is good for the body, because you have not the two annas to ride a bus, or to go without a meal and then say how good it is for the health to have only one meal a day, because you cannot afford to have two meals a day. But in the morning, before getting up, review the coming day. There are some things you know you ought to do but do not quite like to do. For example, I was lying in bed this morning and I said to myself: "Now, yesterday you said you would write the article for the Madanapalle College Magazine and you did not do it. Why? No reason. All right, see you do it to-day. And if you do not, you cannot eat that sweet this evening, you want." And so here I am trying to write it, because I really do want that nice sweet I have when I am reading a book. Our lives are so arranged that everyone, in whatever circumstances he may be placed has many opportunities to develop character. Epictetus said, "There is only one thing for which God sent me into the world and no one can put an obstacle in the way of my doing it, namely to work to perfect myself in virtue."

There are three kinds of people in the world, the failures, the average and the successful people. You are not a failure,

but are you just average? The average man is mentally dependent. He has all the world to choose from and he chooses the best. But his thoughts are not his own. He is one of those who lean on some one stronger than themselves. It is this peculiarity that has made most people follow one or other of the great religions. The average man feels himself so inadequate to face the problems of life that he often accepts a whole block of ready made opinions and then says: "This is what I believe. This is my religion". The average man has thus only a set of opinions which he possesses in common with many other people. Given the school system he went through, what part of the country he comes from and his class and occupation, you already know the man without seeing him and can calculate what he will do and say under given circumstances. Suppose you wish to become a lawyer, you put yourself at one end of the lawyer-making machine. start it going by money, and come out at the other end a full-fledged lawyer just like thousands of others, no better, no worse. While this process has been going on, you have had no serious occasion to think one original thought. The average man is learning all the time, all round. He is not a man of character, unique. He gets his political opinions from one source, his spiritual ideas from another, all ready made. But some day he will have the impulse to think for himself at the point when his internal desire for truth at all costs has become greater than his habitual desire for mental emotional satisfaction. Then he becomes a man of character. Then he immediately rises above his fellows becoming unhampered by the old automatic ways, fashions and such bonds of environment that have been up to now shaping him. He becomes an inventor. The extreme example of the men who invented the flying machine show the courage of these men of character. They risked their money, life, honour and all that men hold dear. They faced ridicule, the most difficult of all trials, in pursuit of their experiments and at last succeeded in giving us the aeroplane. But there is an old instinct within us that makes most of us shrink from being peculiar and so we doubt our wisdom when it seems to differ from the accepted opinion of the mass of our fellows. Look at yourself and find how you are being propped up all round. You lean on a certain

words of Hegel, "it is a thinking consideration of things" or as James would put it, "it is an obstinate attempt to think clearly and consistently." Thus philosophy is an intellectual attempt to formulate a theory of the universe, to organise the whole of our experience. It aims at unifying our knowledge by finding a conception or set of conceptions which will enable us to think the world as some kind of consistent system. It seeks to satisfy our demand for a world-view or cosmic perspective.

Therefore, the history of philosophy may be said to be an account of the attempts made by the human race to find a conception or category adequate to unify all the facts of our experience and "which being known, all else becomes known," and "having known which there is nothing more here needeth to be known." In this sense philosophy defines all else, but cannot itself be defined. It is the pursuit of absolute truth. It does not take anything for granted, not even existence itself. It searches to the ultimate grounds of being, and from the infinite mass of contingencies deduces one universal principle which can comprehend them all. In other words, philosophy may be variously described as the effort to grasp the unity of things, to reach for the first principle of reality, to discover the meaning and purpose of all that is, to attain a rational conception of existence, to try to explain the multitudinous diversity of the universe from one single unitary principle. In short, it is man's attempt to read the riddle of being, to lighten "the heavy and weary weight of this unintelligible world," to know the why and wherefore and whither of things.

What is the origin of this philosophic quest? Aristotle had said that wonder is the parent of philosophy. Whenever man has emerged from a purely savage state and become conscious of his own self and a world of selves and things, there has existed some kind of speculation regarding existence—the desire to know things in their reality and unity. That which distinguishes man from the lower animals is his power to think. And philosophy is, therefore, as old as thinking itself. Psychologically, abstract thought is a development of the faculty of cognition and the impulse to philosophise depends partly on the instinct of curiosity and partly on that of construction in a sublimated form. The tendency to attain and maintain harmony

is apparently a fundamental quality of the human mind, and in the purely mental sphere it is seen in that desire for mental unification which shows itself generally in the construction and acceptance of a unified system of philosophy, which tries to reconcile unity and diversity, appearance and reality, change and permanence, matter and spirit, body and soul, being and non-being, the finite and the infinite, the eternal and the evanescent.

Philosophy, both the name and the thing, is one of the gifts that the Western world owes to ancient Greece, the mother of European civilisation. According to its derivation it means the love of wisdom in general. The word as commonly used among ourselves has been deflected from its original meaning. The Greek thinker, Pythagoras, who, according to tradition, was the first to employ the word, meant to suggest the distinction between the desire or pursuit of knowledge and its attainment. To love wisdom is not necessarily to possess her, nor even to be confident that one will ever succeed in possessing her. Wisdom, again, though impossible without knowledge, is something more than mere knowledge; it means the creation of ideals and reconstruction of human life in accordance with ideal claims. Hence the close relation in which philosophy properly so-called stands to practice or conduct. Herodotus makes Croesus tell Solon, one of the seven wise men of Greece, how he has heard that "from desire of knowledge, Solon has traversed many lands philosophising." Here philosophy means the love of knowledge for its own sake, the natural desire for knowledge as an end in itself and not with any practical end in view. Thucydides makes Pericles say, "we are philosophers without effeminacy." To Socrates, a philosopher means a striver after wisdom, in contrast to the arrogant pretensions of the Sophist teachers who claimed to be in possession of all wisdom. To Plato a philosopher is "the spectator of all time and all existence". At the same time, he speaks of "geometry or any other philosophy" and philosophy as an "acquisition of knowledge". Aristotle speaks of "the first philosophy" or metaphysics and "the second philosophy" or physics. Thus historically the pioneers of philosophy have also been to some extent scientific discoverers and moral and social reformers.

newspaper perhaps, a certain doctor, or food or group of men from whom you gather your opinions about life generally. But sometime, the man of character will have to take a mental leap in the dark, throwing away these props. All men who have made their mark in the world will tell you that somewhere in their lives they not only disciplined the body as the bad tempered husband did, but they also disciplined the mind and finally took their leap in the dark, as the diver, his body vibrant with controlled energy, springs from the board into the deep blue sea.

My Religion.

What is the law of nature? Is it to know that my security and that of my family, all my amusements and pleasures, are purchased at the expense of misery, deprivation, and suffering to thousands of human beings—by the terror of the gallows; by the misfortune of thousands stifling within the prison walls; by the fears inspired by millions of soldiers and guardians of civilisation, torn from their homes and besotted by discipline to protect our pleasures with loaded revolvers against the possible interference of the famishing? Is it to purchase every fragment of bread that I put in my mouth the mouths of my children by the numberless privations that are necessary to procure my abundance? Or is it to be certain that my piece of bread only belongs to me when I know that everybody else has a share, and that no one starves while I eat?

—Tolstoy

MENTAL HEALING

BY S. RAJAGOPALAN

ONE outstanding effect of the advance of scientific knowledge in this century is the gradual effacement of the distinction between the natural and the supernatural. The average man's conception of the natural phenomena is that they are capable of being comprehended by the understanding, while the supernatural defy all attempts at understanding it. But one is tempted to wonder whether the simplest of natural phenomena are not the most mysterious and supernatural! Everyday instances like the blossoming of flowers, the attraction between the male and the female, birth, death, and sleep are of course explained by scientific laws. But the explanation is as unconvincing as it is superficial. The mighty forces of nature are very imperfectly understood, but nevertheless every one of us is playing with these dangerous forces.

Of all the phenomena nothing is more puzzling and incomprehensible than conscious life. All the chemical action in the world is impotent to create a single spark of life. But life is capable of modifying and influencing the chemical actions. A purely non-material intelligence can actually act upon and modify lifeless matter. This is a cardinal principle of mental healing.

It should be remembered that the human body is an infinitesimally small and detached part of the earth, consisting principally of a few ounces of carbon, lime and sulphur in chemical combination with oxygen, hydrogen and nitrogen. Conscious intelligence functions with matter and the outcome is the existence of life. Perfect health is nothing but the harmonious working of these two principles on one another. Obstruction of the free action of any of these factors results in disease and unhappiness. The causes for such a breakdown may be two-fold, viz, material or psychical. The body is a delicately poised mechanism and disturbance of any one of the various constituents immediately leads to disease and disruption. Hence many of the diseases of mankind are Physical. The bodily

Thales of Miletus (an Ionian city on the west coast of Asia Minor) who lived about 650 B. C. is considered to be the founder of Greek philosophy. He was the first to reject the myths relating to the origin of the universe and prepare the way for a scientific and rational interpretation. He was also the first to conceive of the multiplicity of nature under one principle and to reject the authority of the senses as the criterion of truth and substitute conclusions reached by thought.

The earliest form of Greek philosophy was physical or cosmological speculation, what would now come under Science. The problem that exercised the early Greeks was: What is the primordial element from which all things take their rise? What is the permanent reality underlying the diversity and change of the vast world around us? In the next stage, the emphasis shifted from cosmology to ethics, and philosophy became more humanistic and ethical, and the third and final stage began, when under Plato and Aristotle, it became systematic or fully metaphysical.

Now let us consider the relation between philosophy and science. Science also aims at a systematic study of reality. But while philosophy takes the whole of reality or all knowledge for its province, each of the special sciences takes as its subject matter a definite field or group as phenomena and endeavours to describe and explain as accurately as possible the facts that fall within that field. Thus philosophy differs from the special sciences first of all as the whole from the parts, as a general from a particular view of the world. While particular sciences treat portions only of existing things and create the different branches of knowledge, philosophy undertakes to correlate or synthesise the results of the different scientific inquiries into an organic whole. Science aims at the discovery of facts, while the goal of philosophy is the discovery of one supreme and final principle from which every fact of knowledge might be rationally deduced. It is in this sense that "science is partially-unified knowledge, philosophy is completely unified knowledge".

But it cannot be said that philosophy is only an aggregate of the conclusions of the sciences. We cannot piece together the conclusions of the sciences and put down the product to philosophy. Philosophy is not merely the sum-total of all scientific knowledge but a "critique of the sciences" as well,

and as such it is its business to, systematise and reconcile the conclusions of the sciences by delimiting their spheres of validity. Philosophy does not question the competency of science in its own field; but each of the special sciences, from the very conditions under which it is formulated, starts with certain assumptions or presuppositions, takes the point of view and employs the conceptions which will enable it to describe most conveniently, in accordance with its own purpose, the group of phenomena which constitutes its subject matter. Every science has some postulate. It takes certain premises on faith; it starts from some assumptions accepted without inquiry. For example, physics assumes that there is such a thing as self-dependent matter; geometry takes for granted space; logic and ethics postulate ideals of truth and goodness; theology believes in God. But philosophy is interested in establishing ultimate truths about the universe without taking anything for granted. In the words of Prof. Radhakrishnan, "the postulates of the sciences become the problems of philosophy". It is the task of philosophy to find out how far the premises assumed by the sciences are real. It tries to question the postulates themselves and discover the ultimate reality. Thus philosophy assumes a scientific attitude towards the whole of human experience and not merely to the positive facts extracted from the various sciences. It deals with the same materials as the separate sciences, but while they take what is given for granted, philosophy investigates the postulates which the particular sciences assume. Special sciences operate with provisional fictions and discover only partial truth. It is, therefore, said that the conclusions of the sciences are relative rather than absolute, hypothetical rather than categorical, and that they deal with abstractions rather than with reality, that they treat facts from the purely objective, mechanical and casual points of view, while philosophy as a "science of principles" or "the critique of the sciences" differs from the special sciences in that it is restricted to the examination of the general concepts which they employ but do not explain. And it is in this sense that philosophy is said to be "the culmination or completion of the sciences" or "the science of sciences".

If Philosophy differs from science in its subject-matter and its point of view, it differs from religion in its method and the

machine, to function properly requires regular and proper food, fresh air and proper cleansing of the system—internal and external. Bodily diseases caused by such causes, indeed require physical remedies. It would be the height of absurdity to treat disease due to iodine starvation with the formula, "Everyday in every way, I am getting better and better."

But we should also readily recognise that a psychic disturbance resulting in a disease does require psychical remedies. Most of the diseases of the present age belong to this category. The chemical metabolism of the body is affected and thus diseases find an easy entrance. Physical treatment will not be effective in these cases. The cause and nature of the disease must first be examined and then curative treatment must be applied—psychic or physical as the disturbance turns out to be.

We may confidently assert that a very high percentage of people who consult physicians suffer more from psychic than physical disorders. Nervous disorders belong to the psychic category. It is not strange that the body should be victimised because of these mental and emotional disturbances. The patients will record a surprisingly large number of their physical symptoms. Pressure in the head, spinal irritation, dyspepsia with flatulency and constipation, paresthesia, emotional disturbances and depressions, exaggerated visual and auditory sensations, frights, dizziness, are some of the most prominent symptoms. It is hopeless to try to cure these symptoms. Suppressed for a time, they will emerge out again with ten-fold violence, making the patient undergo the torture of hell. Drugs and hygiene, electric therapy and surgery are merely temporary shifts and are utterly incapable of effecting a permanent cure. The only effective way is to trace the history of the wrong and suppressed mental state. This wrong mental state must gradually and subconsciously be corrected. Suggestion, hypnotism and psycho-analysis are the various means adopted to secure this end.

THE LECTURE SYSTEM OF TEACHING IN OUR COLLEGES

BY A LECTURER

THE lecture system of imparting education is firmly established in our colleges, though in England and in other progressive countries of the West there is a growing realisation that the lecturing system is not so conducive to the assimilation of the knowledge by the students as it was thought a generation ago. In Indian colleges this system, bad in itself, is aggravated by several other factors. One of these is the tyranny of the university syllabus. The student depends for passing his examination on the lectures and notes of the teacher and he has too little time and no desire at all for reading and thinking by himself. So higher education is conceived mainly as a process of preparing students for the written examination. The lecturer limited as he is by the requirements of the syllabus, takes a very liberal view of what is to be called a lecture and I do not think he is to be blamed. He does his best under the circumstances and helps the students as much as he can. Secondly, nowhere is the tyranny of the examination so great as it is in India. The examination is a terrible obsession with us; it leaves us no scope for any original or useful work in the field of education. With the best of intentions, a lecturer is compelled to be but a purveyor of second-hand information and the substance of a majority of the lectures which are given by us could be easily got by the students far better and in far less time, from books which could be made easily available. Hence our lecture rooms are dull and monotonous; and every teacher in India must have felt sometime or other the oppression of an atmosphere fully charged with intellectual boredom.

Have lectures any place in the scheme of college education? The answer depends on what we mean by a lecture. The discovery of a new subject, presenting familiar knowledge in a new aspect, a new subject requiring an introduction—all these require a special treatment of presentation and for this the lecturing method is perhaps the most suited. The lecturer who is a specialist in his subject gives the result of his study to a

end aimed at. Both religion and philosophy ask the why and wherefore of things; both try to study the whole of experience and grasp the sum-total of things, but while the end of religion is the salvation of the soul, the philosopher has no such practical end in view, the discovery of truth being his sole object. The method of approach also is different. Philosophy answers it by faith. "Philosophy is a product of thought and inquiry, religion of feeling and acceptance". Philosophy is critical and religion dogmatic. Philosophy acknowledges no authority even that of sovereign reason. Religion rests on revelation and takes its stand on authority. "The philosopher reasons and argues, the man of religion believes and acts." Philosophy is a reasoned system of concepts, religion a bundle of beliefs held on faith. In short, science is description, philosophy interpretation, religion imperation. Science is atheistic, philosophy agnostic, religion theistic. Religion takes God for granted, philosophy dares to question the existence of the Almighty Himself. Religion is a mode of life, philosophy is a mode of thought. Philosophy is a mode of appreciating life, while religion is a code of living it.

But true philosophy and true religion are not in any way antagonistic. Philosophy approximates by different routes to religion in its intellectual expression. The complete man is not only an intellectual expression. The complete man is not only an intellectual being, but an emotional and rational being as well. Human nature has other sides besides the cognitive, and the true nature of reality is revealed not merely through man's intellectual nature, but through other side as well. As Prof. Radhakrishnan puts it, "Philosophy is no doubt a theory but it is a theory of life, not a theory of theory." After all, we think to live and not live to think. Religion is only an application of a metaphysic to life. If philosophy is a search for truth, there is no religion higher than truth. "You shall know the truth" is philosophy; "the truth shall make you free" is religion. Thus philosophy and religion, truth and emancipation are not incompatible. The ultimate meaning of life, the conception of the universe and the final problems of existence are questions with which philosophy and religion are concerned in common. Philosophy culminates in answers to these, while

religion pre-supposes that there is a practical answer. Religion does not, however, involve a complete solution of the problems by intellect alone; for it is a complex or variable of thought, emotion and will. Faith is "an affirmation of the undivided personality: the will and the affections are engaged in it as well as the intellect. Does not the highest philosophy take the form of a religious confidence that man need not be put to intellectual confusion at the end? Locke held that faith itself is a species of reason and Bacon has it that depth in philosophy alone bringeth men's minds to religion. Final doubt involves reason, and faith in one common ruin. Plato has said that the completely real can be completely known and God for us is the highest that we can know. True philosophy will result in true religion as ultimately there cannot be any conflict between reason and faith. Human nature is not a house divided against itself. There is no secret hostility between its different aspects. As it has been said, philosophy when most itself will be religious and religion is true not because it is a particular religion, but because it is a philosophical religion. Self-consistency has always been felt to be a note of genuine philosophy and when the philosopher's theories agree not only with themselves but also with his life, he has already become a man of religion. According to the present Dean of St. Paul's, our own religion is what life has taught us and philosophy is thinking things out for oneself. Religion is the faith that gives substance to values and philosophy aims at giving them their proper place in a harmonious scheme of existence.

Who, then, is a philosopher? With due deference, every one of us, every man is a philosopher, whether he realises it or not, at least a philosopher in the making. As the nature of man is to think, he cannot but philosophise. Every human being who lays claim to a level above that of animal life will have some sort of philosophy. Like the man in Moliere who had been speaking prose for 40 years without being aware of it, we have been philosophising ever since we began to think. If man is a rational animal, by the very same token, he is a metaphysical being as well. Schopenhauer says that with the exception of man, no being wonders at its own existence and surroundings. Berkeley has said that the man who has not meditated upon

class of eager students anxious to participate in the joy of a new discovery or get intellectual stimulation from the presentation of a new aspect of a familiar subject. There is thus a case for special lectures given by experts for the purpose of expounding a new branch of knowledge; there are other occasions as mentioned above, when the lecturing method is not only convenient but also to a great extent necessary. We have for example "the popular lecture" a common feature in the West where the lecture is only a means of arousing attention. But the lecture as a systematic and regular method of imparting instruction can have no place in any properly conceived scheme of university education.

All college education must principally be directed to the achievement of a vital process of learning on the initiative of the individual, seriously and deliberately undertaken. Higher education must give a new direction to the deliberate efforts by which men and women seek to grow in knowledge. From this standpoint the class lecture is bound to be a huge waste. In the first place mass teaching has been found to be entirely unsuited to the average student. In a big class it is obviously impossible for the lecturer to understand the particular difficulties of each student. So we have in some of the advanced universities in the West, what are known as "seminar" or discussion classes. In the French universities they have "conferences" where the teacher and the students meet to discuss a new subject and individual instruction is possible in such discussions. It is possible in such a class for each student to make his own personal contribution to the discussion, and this is a very valuable aid in stimulating interest in a subject. This reform has tended to make class lectures not "informative" but only "directive". The number of lecture hours has been considerably cut down, in many of the colleges. It is really discouraging to see in Indian colleges nearly 20 or more hours a week that must be spent in lecturing and this minimum is very often exceeded by over-zealous teachers. Secondly, there is a constant tendency for the examination to become but an examination on the course of lectures and the lecture to become dependent on the examination. The student feels that the teacher should give all that is necessary to pass the examination successfully in his lectures. This

has become in many Indian Colleges a deliberate evil and lectures are based only on such topics in the course as will be necessary for the examination. This evil is combined with another, which I mention because it is at the back of much that is futile in our education. I mean the growing habit of "notes-dictating". Our students solely depend on these notes to which I think, Dr. Johnson's definition of the essay may very well be applied. That many of the lecturers take very great trouble in preparing their notes and make them really useful is another matter with which I am not concerned here. In most cases these notes are bound to be after all "loose sallies of the mind; irregular and undigested pieces". The students try with a pathetic conscientiousness to learn all these notes by heart, which hardly leaves them time for much other work. The whole system, in fact, might have been expressly devised to prevent any originality being shown either in teaching or learning.

The whole question resolves itself to this; what is the ultimate aim of class teaching? I think the central problem in college teaching is to deal with students as individuals and to equip them, not so much with positive knowledge of any subject, as with a method of thought and work which they can apply for themselves both for further study and in the practical concerns of their daily life. In Indian universities the problem is very urgent. We do not have any organised and effective tutorial system in any of our colleges. What is known usually as "Library work" is a pathetic farce considering that no work of any useful kind is done there. Neither the teacher nor the student is properly equipped for any effective tutorial work. The lecturer is over-worked with a large number of lecture hours which entail enormous preparation from day to day and hence he has no time to organise any useful tutorial work with his students. Again the students in our colleges have yet to realise the wonderful possibilities of individual work under proper guidance and supervision. The spell of class lectures and improvised notes is still on them.

Fortunately for higher education, the "lecture method" is being challenged even in India, though we must admit that some lecturing there is bound to be and there must always be.

God, the human soul and the *summum bonum* may make a thriving earthworm but not a decent citizen. Every one of us has some conception regarding the nature of the world and one's own place in it. Some kind of theory of life is implied in the words which the unreflecting mind daily uses. Philosophy only aims at a reasoned, self-consistent, coherent system of knowledge. It is useless to say that we can dispense with philosophy. The yearning for knowledge is an everlasting impulse in the human soul which compels us to pierce through the seeming to the real and the aim of all philosophy is, just as Plato said, to correct the assumptions of the ordinary mind and to grasp in their unity and cohesion those ultimate principles which the mind feels must lie at the root of all reality. The philosopher aspires "to see life steadily and see it whole", "to follow knowledge beyond the utmost bound of human thought". To him "all experience is an arch wherethrough gleams that untravelling world whose margin fades for ever and for ever." Haunted for ever by the eternal mind, he reads the eternal deep. Like Browning's Grammarian he knows that there is no end to learning, and impelled by a sacred thirst he would know all and even to the crumbs eat up the feast and not feel queasy. He decides not to live but to KNOW. Before living he would learn how to live. To him life resembles a spectacle. "Some attend it in order to participate in the contests; others to do business; the best to look on. So it is in life. The vulgar seek fame and money; the philosophers, truth". In the magnificent words of Plato, the philosopher is "the spectator of all time and of all existence"; "the synoptical man, the man who has a conspectus of knowledge is the philosopher; and the man who is not synoptical, who cannot see the subjects in their relation, is no philosopher". Finally lest we forget, philosophers after all are human.

And there was never yet philosopher
That could endure the toothache patiently,
However they have writ the style of gods,
And made a push at chance and sufferance.

IMPRESSIONS OF A SHORT VISIT TO EUROPE

BY D. GURUMURTI

MY visit to Europe was of very short duration lasting no more than a month during which time I was able to get some glimpses of England, Scotland, France and Italy. As I had gone primarily as a Delegate of the Andhra University to the Quinquennial Congress of the Universities of the British Empire, a major part of my time was occupied with the activities connected with the Congress. Nevertheless, I could put in a week in France and a week in Italy and a fortnight in Great Britain. The utmost that I could compass in this short article will be a few stray impressions.

London is a vast city, bewildering to a newcomer, if not also somewhat clumsy. But thoroughness of organisation and efficiency are prominent everywhere. As an illustration one can cite the underground railway system. It is the cheapest and quickest means of locomotion. These electric trains run in all directions. They have a train every three minutes. Even the simplest person can understand the instructions and use the railway successfully. The Polytechnic Institute in London is another triumph of organisation. It is the largest technical training institute in the British Empire, if not in the whole world. It conducts evening classes between 7 and 9-30 for over 10,000 part-time students in addition to day classes for 7000 students in all branches of industries, such as Tailoring, Carriage building, Laundrying, Photography, Engineering, etc. Adults engaged in several occupations during the day can come in the evening and equip themselves for their work in graduated courses spread over several years.

The mental attitude and deportment of an Englishman are very striking. He feels himself a member of a superior race. Even a Railway porter has a high sense of self-respect. At one station I noticed that a passenger underpaid the porter. The man coolly turned round to the passenger and said, "you ought to be ashamed of yourself," and quietly went away. What a contrast to the brawls we witness on many an Indian Railway platform between passenger and porter!

But the number of hours devoted to mere lecturing must be decreased in our universities, if we want to produce desirable results in the field of higher education. In India particularly, we cannot do away completely with the lecturing method, because our colleges and universities are not residential institutions. Effective tutorial work can be done only when the tutor and the student have opportunities to meet and otherwise come into contact with one another. The best results are achieved neither in the lecture-hall nor in the class-room, but in the unorganised contact of mind with mind for which the residential college and university affords the largest facilities. The paradox that the best way of educating is not to educate means only this, that the undergraduate gets most education when he is not burdened with ill-prepared and undigested knowledge, but allowed to do his own preparation guided and directed by his teacher. Of course there must be guidance; perhaps there must be a few lectures, but to make the lecture the undisputed pivot of higher education is to deprive education of all its cultural and creative value. Better university teaching would not mean complete abolition of the "lecture"; it has always a place in adult education, because it is most suited to certain forms of teaching. But as the method is being followed in Indian colleges and elsewhere, the continuous programme of lectures tends to deprive both the teacher and the taught the unique joy of intellectual effort directed towards a profitable end.

The Changeless.

Through starry realms of cyclic toil

The aeons onward roll,

Yet still unchanged the Godhead lies

Deep in the Soul.

Through change the Changeless One abides;

He is himself the Goal

Which lies, beyond all stars and suns,

Deep in the Soul.

—Meredith Starr.

WHY DO WE GO TO COLLEGE?

BY M. SARASWATHY SAWRI (I CLASS)

In India most young men and women enter college with the object of getting success, perhaps to get started on the way to a comfortable job after the college course. Unfortunately, success in life is a very elusive thing and very often it eludes men, like a mirage, leading us into strange and futile by-paths. But for one who cares for culture and education for their own sake, success in life becomes, after all, a secondary thing. No disappointment can come to a man who values education for its abiding moral and cultural values. I think it is necessary that every fresher should have clear ideas and aims regarding college education, if he or she is to be saved a deal of disappointment and heart-burning later on.

If we think that our college course is merely an investment that would bring us a good job or some other social distinction later in life, the precious years we spend at college are a huge waste. If on the other hand we regard education as an opportunity given to us for the unfolding of our latent faculties and equipping ourselves with those qualities that are valuable for living a good life, our efforts are not wasted and we will reap a wonderfully rich harvest in intellectual and moral qualities so necessary for a strenuous life in modern times. But when we say that education gives us all these opportunities, we take it for granted that it is good education.

The most important point to remember in this connection is that education is not cramming a few text-books. Education should be a real training and discipline of the mind. Very few of us realise this. It is not rare to find a student who would say that the chief function of a college is to provide, by careful anticipation, the correct answers for questions that would be asked in the examination. On the eve of a University examination one often finds crowds of students surrounding the tutors or the professors, pestering them with questions that are likely to appear in the dreaded examination. Ready-made answers are freely passed from hand to hand and the whole thing

Of all my impressions in Scotland none can come near my experience during my visit to the Trossachs and the lakes Katrine and Loch Lomond. It is one of the beauty spots of the world. Scene after scene of fairy-like splendour spreads itself before one's enraptured vision. The wonderful Forth Valley, the poetic village of Abber Foyle, the ascent of the Trossachs made memorable by Sir Walter Scott's novel, *Rob Roy*, the Loch Katrine with its still pure waters, and the glory of all, Loch Lomond, with its myriad isles of emerald green, its slopes and scenes—all pass through one's mind like a magic dream. Not unless one has seen the glories of Kashmere or the grandeur of the Alps can anything be found to match this earthly paradise of Loch Lomond.

Of France and its Queen, Paris, the gayest capital in the world, it is not possible to write adequately in a short article. The most notable feature of life is the inexhaustible pursuit of happiness and joy. There is a sense of leisure, an ease of relaxation and also an ever-present stimulus to beauty in Paris, which afford a striking contrast to London. The thirst for enjoyment is seen in its matchless theatres, cafes, restaurants, cabarets, dance halls and night clubs. It is impossible to exhaust the limitless fascination of Paris. The beauty of its buildings, its squares, its avenues, its monuments, beggars description. The Avenue de Champs-Elysees illuminated at night is like fairy land. The French people strike one as the most independent spirited people in the world. There is a confidence in their demeanour which is admirable. Material success, business ability, admirable manners, expressive language and an ever-present pursuit of beauty and grace of form, rhythm of movement and the joy of emotion are some of the features that strike our attention.

In Italy the atmosphere is different. Rome and Florence are the Artist's paradise. The mighty and the impressive ruins in Rome overshadow present prosperity. One cannot stop even a day in Rome without coming into spiritual contact with the mighty grandeur of ancient Rome. It is a city of unforgettable memories, strongly resembling the ruined cities of Sanchi and Ellora. The Italian tongue is sweet to the ear and resembles the cadences of Sanskrit. The people are free from racial prejudice.

Florence is a poetic city, the great names of Dante and Michel Angelo, Raphael and Galileo still shed their lustre over the city. The Duomo or cathedral in Florence with its bell tower of finished marble comes nearest to the Taj Mahal in artistic workmanship, of all buildings in the world; but still very far behind the wonder of the world. The dream city of Venice, with its Grand Canal, its leisurely Gondolas, its glorious bathing places of the Lido, is another memorable fragment of my dreamlike short visit to Europe.

Odds & Ends.

Wire four ten-thousandths of an inch in diameter, one-fifth the thickness of human hair, provides the filament for a type of electric lamp recently developed. A diamond with a tiny hole bored in it, serves as the die through which the wire is drawn. It is made of tungsten, one of the heaviest of metals and a pound of the wire would stretch 144 miles. Lamps in which the fine wire is used serve to illuminate house numbers, clocks, household lighting, ornaments, etc.

Teaching parrots to talk in a Los Angeles zoo has been simplified by using a phonograph to recite the lessons. The birds are made to sit on a perch facing the machine to which a loud speaker is attached. Records for beginners carry such familiar words as "Poll", and "Pretty Polly". After an hour of this each day for a week, the most backward pupil usually becomes interested and begins to imitate the sound.

Guests in a "magic restaurant" in America select their table, mark on a card the food they want, drop the card into a slot and the food is served quickly on four silver trays which rise on an elevator from the kitchen to above the table level. The device has been patented to eliminate tray carrying and tipping. The menu has a metal edge which forms an electrical contact with a bell when dropped into the slot.

THE BEGGAR GIRL OF BIDAR

BY A. HARI RAO, (II CLASS).

But the young, young children, O my brothers,

They are weeping bitterly!

They are weeping in the playtime of others.

—*Elisabeth Browning.*

I met her first, the Beggar Girl of Bidar, on my journey to H..... It was a sultry afternoon, and the train was rushing through a particularly barren and uninteresting country, those lifeless and arid tracts of land in the Deccan. I was alone in my compartment, a cadaverous-faced Muslim with his long *hookah* excepted. He was by no means an agreeable companion, particularly on that summer afternoon, and I was pining for a friend with whom I could share the melancholy thoughts that were rushing through my mind. I was in a most depressed mood, having left my home to go to a distant place and live for a short while among strangers. How often have we not wished Time to be still for ever, especially when some vague and unknown troubles seem to await us! I ardently wished that the train that was rushing to take me to my uncertain destination would stop for ever. But Time flies on in spite of us, and no human hand can stay its progress. The train stopped at wayside stations, little hamlets of clustered mud-houses, and I saw the villagers loitering listlessly on the dismal platforms and looking strangely at those travelling in the train.

We sat for a long time without speaking to each other and looking vacantly from the windows of the carriage. The heat was oppressive and the journey dull and monotonous. My companion after smoking his *hookah* dropped off to sleep. I felt the loneliness more than ever. All kinds of thoughts and queer fancies came thick upon me, and I was lost in a maze of aching fantasies. As the train rushed past the sleeping villages, ruined fortresses of ancient times and half-tilled cotton fields, I felt dismally alone in a vast universe. The monotonous noise of the rushing engine and the groaning movement of the carriages behind rendered the atmosphere all the more oppressive. The compartment we were occupying was separated from the other portion of the carriage by a narrow doorway closed by a sliding

door. All on a sudden, breaking the stillness of the atmosphere, there came to my ears the soft strains of a popular melody, sung in a sweet childish voice. I woke up from my reverie, and as the quivering notes died away amidst the grating noise of the moving machinery, I felt sweeping through me an exquisite thrill of joy. The song was, as I said, a popular one, one of those melodies sung by wandering beggars in our country, speaking of life and death and the mystery of both. It was sung almost in a plaintive voice, and it seemed to "untwist all the chains that tie the hidden soul of harmony," and coming as it did, when my thoughts were burdened with a vague sadness, I felt refreshed and elevated. I could not be dreaming, for the door opened at the other end of the compartment, and there stood before me a girl of ten with an angelic face. She came to me, like a sweet apparition we sometimes see in dreams, and as she stood before me, she seemed to have brought with her all the joy and sorrow, the beauty and ugliness of life.

Well, she was a beggar girl, one of the thousands of outcast children that a cruel society sends out into the streets to beg for daily bread. My heart went out in sympathy to that sweet innocent child standing before me with pleading eyes, to beg of me a copper coin. I asked her to tell me her story, and with tears flowing down her cheeks, she told me the heart-rending story of her life. It is the same old story, dear reader, the story of human weakness, sin and tragedy enacted again and again. She was, I learnt, the illegitimate child of a poor distressed mother who had died when she was but a child of six. Society had cast her out, and at that tender age she began the sordid struggle for existence. She had wandered from place to place, alone, helpless and miserable, and by singing songs which she had picked up in the streets, she was somehow managing to live.

There is no sight more heart-rending than, devastated and ruined childhood. On that afternoon I felt as though I had come into contact with the concentrated injustice of life. There stood before me a most perfect handiwork of God, defaced and mutilated by the cruel hands of man in his selfish, inexorable, relentless struggle for what he calls existence. How many thousands of these helpless children may be wandering at this

hour throughout the length and breadth of this country? Do not our hearts bleed when we contemplate this staggering picture of what man has done to man? These children, sweet, innocent, flowerlike beings, thrown out into the streets to face life in all its hideous cruelty, even at the very threshold of life crushed and trampled upon—does not this make the cup of life's inequity full to the brim? What a tragic waste of the country's man-power these helpless, ruined lives must represent!

The beggar girl of Bidar told me her story sadly, and as she finished, tears rolled down from my eyes. I comforted her as best as I could. My kind words made her heart burst, and she wept bitterly. I tried to soothe her and gave her a few coins. She stood for a while, and I spoke to her about her wanderings. Her childish heart responded quickly to the subject, and she told me with that confidence which only a child can give you, the wonderful things she had seen and heard in her wanderings. At last with a happy smile which seemed to fill the whole place with a heavenly light, she disappeared into the other end of the carriage.

It was dusk and the train stopped at a wayside station, and the little sweet-faced angel who had brightened my solitary hours and brought a ray of light and hope into my dreary life on that afternoon, disappeared into the crowd, the vast, mysterious crowd whose multitudinous lives form our common humanity. She was to me a real guide, "a something sent, a leading from above," as the poor leech-gatherer was to Wordsworth, and in her sorrow I forgot mine.

The shades of evening gathered thick. It was still a long way off to my destination. My travelling companion still slept. I sat thinking of the beggar girl of Bidar, her heroic struggle against life's injustices and cruelties. The train at last steamed into a brightly-lit station platform and the Muslim passenger woke up. He stared at me vacantly, pulled at his *hookah*, and in a voice full of emotion said, "Sir, I had an extraordinary dream. I saw an angel. She was singing divinely of life and death. How sweet was her song?"

I answered, "Yes, I too heard her...in a sort of dream—yet not exactly a dream...and I also saw her."

HYPNOTISM

BY P. VENKATESAN (IV CLASS)

HYPNOSIS is a kind of artificial sleep which can be induced in normal persons and is allied to normal sleep. This hypnotic phenomenon is not new to India. Thousands of years ago, our Rishis and Yogis were aware of this; but the medical and scientific investigation into this question began only in the 18th century. The physiologists and psychologists made a bold attempt to investigate a phenomenon which apparently lay outside the realm of scientific experiment, and by observation and demonstration, they discovered that hypnotic sleep was not entirely an imaginary fantasy, but a clearly observable, scientific fact. Mesmer was the first man who brought Hypnotism into the fold of scientific experiment.

Hypnotism is an interesting subject of study, and according to the latest discoveries in Psychology—it has a close relation to the other interesting phenomena of the mental life of an individual. It is only recently that the unfathomed depths of man's unconscious life has been investigated scientifically and Psycho-analysis has elaborated a fairly complete system of facts founded on the unconscious. The methods of the newer psychologists have been directed to the exploring of the unconscious and they claim to be able to do a great deal for people who get into trouble by certain disturbances set up within their unconsciousness. Hypnotism though it approaches the subject of mental life from an altogether different stand point has very close relation to the study of the conscious and "the psychio nether regions".

The question that is before us is this: how can sleep be induced in the subjects? There is in India an old belief that by chanting certain incantations or *Mantras* we can make a man either go off to sleep or induce "forgetfulness" in him. The truth is the priest or the religious man by inducing the subject to concentrate upon a particular idea brings the mental activity of the subject almost under his control and thus achieves his object. The simplest method to hypnotise a person is to seat him in a chair or in a couch and ask him to close his eyes and

relax his muscles as far as possible. The operator then asks him to make his mind a blank and within a few minutes the subject is seen going into a "trance". The Mesmerists make what are known as "passes" or movement of hands downward the body without touching it and thus "mesmerise" the subject. There is another method. Water is put into a glass and it is subjected to the same process and the "magnetised" fluid is given to the subject who drinks the water and is immediately sent into a trance. In recent times these methods are not so frequently adopted. Hypnotists achieve their object by what is known as the "Method of Suggestion".

Probably no term in psychology has a more sinister connection than *suggestion*. There appears to be something mean and underhand about it that repels the decent, straightforward man in the street. But the word need not have such a sinister association. Mr. William McDougall tells us that "suggestion is a process of communication resulting in the acceptance with conviction of the communicated proposition in the absence of logically adequate grounds for its acceptance". Without going into the various details about the purely psychological aspects of suggestion, we can adopt the definition of Sir John Adams that "suggestion is a process by which certain activities are originated by an appeal to the paid-up psychic capital". This process of suggestion involves another process known to psychologists as "Association". These two processes are frequently made use of by hypnotists. In recent times we have heard of what are known as "seances" or sittings for investigation and exhibition of spiritualistic phenomena. The scientific principle underlying this is simple and is a clearly observable psychological fact. When a number of different concepts all tend to produce the same concept then we have the working of the process of association. In a room where the "seances" take place, everything recalls a whole cluster of concepts all connected with the spirit of the individual who is to appear before the sitters. The same thing may be illustrated by the very common phenomenon in temples and other religious places. The internal and external arrangements of the temple are such as to help to produce a state of mind suitable to religious experiences. The peculiar religious frenzy of the "priest" who is regarded as

being "visited by the deity" is only the consequence of "self hypnosis" induced by suggestion. In common parlance we speak of "a heated brain" or "imagination" which is the same thing. Macbeth in Shakespeare sees the ghost of Banquo under the influence of this "heated imagination" and so also perhaps Hamlet and Brutus. Any one acquainted with the East will tell us of the marvellous feats of our religious men. It all proves the tremendous influence which the mind has over the body. In Scott's "Bride of Lammermoor", we see Edgar Ravenswood frightened by the spirit of Old Alice, at the fatal Fountain, because the Master of Ravenswood was thinking of the grim prophecy of Alice when he was passing by the Fountain. The deliberate application of this method of "suggestion" is seen in the experiments of the French pharmacist, M. Coue who says that a great many of our imaginary ailments are the result of our own suggestion. He therefore opposed the pathological form of "auto-suggestion" by a wholesome auto-suggestion. His plan is simple and direct. It consists merely in the assertion to one's self a certain number of times every day, a statement to the effect that all is well with his health: "Day by day, in every way, I am getting better and better".

This form of "suggestion" plays a very important part in the operation of hypnotism. We will easily see that this method involves a great deal of concentration of mind. Concentrated attention is in fact, the first step towards complete hypnotic state. So children below three or four years of age and insane persons are usually hard to hypnotise. Gurney, a famous hypnotist distinguished three stages in this kind of hypnosis: first the "alert" stage where the subject if requested can open his eyes and answer questions, but cannot make any remarks. In this stage he is sensitive to pain and easily responds to any "suggestion". Secondly there is the "Deep" stage when the subject has his eyeballs rolled upwards and is insensitive to pain and mentally active. This stage quickly lapses into a stage of profound sleep and inability to respond to any external stimulus.

In modern times there are three important schools of thought in regard to hypnotism, or three theories on which the phenomenon of hypnotism is based. In the first place we have

the theory known as the theory of Animal Magnetism. Secondly, we have the theory of Neurosis and lastly we have the theory of Suggestion. According to the first, there is a direct passage of force from the operator to the subject whereby the latter becomes unconscious and so an obedient tool of the operator. The second theory is based on the peculiar structure of the human nervous system and says that any disturbance, natural or artificial, in the mechanism of the nervous system brings about the hypnotic trance. The theory of suggestion is very popular at the present day and a brief account of it has already been given above. According to it, we saw that the suggestion given by the operator liberates the sub-conscious and formative forces within the organism of the patient.

One of the most curious phenomena which the psychologists have recently discovered, is the appreciation of time by the hypnotised subjects. Years ago a subject was hypnotised and asked to wake up in a certain number of minutes and then write his name. There was no time-piece in the room, but the subject at the precise minute woke up and mechanically did what he had been told to do. Bramwell, a leading psychologist has carried out experiments in this field and had made many interesting discoveries. Bramwell told a hypnotised lady that she should make a cross on a piece of paper at the end of 7,200 minutes, and woke her up from the hypnotic state. The time fell due when the patient was teaching in the class room. She felt an irresistible impulse to make a cross on a paper and did it mechanically ignorant of why she was doing it. This is one of the most complex of problems offered by the study of hypnotism. Probably the whole process of time calculation goes on in the sub-conscious intelligence of the patient. People have been made to work sums correctly while in a trance. Some years ago a girl in England surprised her friends by suddenly reciting a long poem which she did not know in her consciousness, but which she had heard recited in her childhood.

We may conclude by saying that the hypnotic method has been very largely adopted in some of the modern hospitals and clinics in the West to treat diseases. We have already said something about the "auto-suggestion" methods of M. Coue. The "suggestive" method works out in every department of

life. We all know the wiles of the present-day salesman or sales-woman. We go into a shop and buy not what we really want, but things which the salesman wants us to buy. In Goldsmith's "Silk Mercer" we see the influence of "suggestion" in salesmanship. The same thing is seen in modern advertisements, and the process penetrates far down in the scale of business. Suggestion has its evil side and very often it works as a temptation. It can be harnessed to achieve all that is best in us and at the same time suggestion can be the greatest handicap in succeeding in life. The wise course is to keep the "middle path".

Odds and Ends.

Patients in one London hospital only have to groan to bring a nurse to the bedside, for a microphone loud-speaker device carries that groan to the nurses' central sitting room, where one always is on duty. The instrument which stands in a cabinet beside the bed, is so sensitive that it will record words spoken at the other side of the room. Ordinary tones from the patient are reproduced clearly in the nurses' room, while the nurse is able to carry on a conversation with the patient, finding out what is required without going to the bedside. The device also warns the nurse of the sudden collapse of a patient. (Popular Mechanics).

Electric clocks are being tested with the aid of a stethoscope like that used by the doctors for listening to the heartbeats. It is possible to test thousands of clocks with the aid of this instrument.

A new swimming machine has been invented by which even a novice can propel himself through the water faster than an experienced swimmer. It is a kind of a water bicycle supported on pontoons and driven by a propeller operated by pedals. It is safe and stable, allowing the operator to rest at will, to float or to steer it without fear of sinking or overturning.

MOTHER!

BY B. MUTHUSWAMY PILLAY (II Class)

How full your cup of happiness was when in that dark hour of that bleak night I woke you up from the trance of travail by my feeble cry, the first I uttered in my life! No doubt it was a dingy little windowless room, made more sordid and ugly than its wont by the curling smoke of burning incense and the scanty light of a dim lantern. The wind that stole in from the narrow opening of the walls was the only thing that linked up my life with the vast nature outside. I cannot remember at this distance of time what I felt, a little stranger come into the world from the great workshop of Creation. But mother! even today I can understand what your feelings were when anxiously and tenderly you looked into my eyes and blessed me even in your pain! How lovingly you must have taken me in your arms! All that pain you bore, mother, for me, to give me life and send me into the world.

And the fragile wailing thing that I was, I wonder what I felt when mine eyes met yours for the first time and I was clothed with the glory of a mother's love.

I do not exactly remember; but surely I should have struggled hard in those early days of my life, kicked my legs and arms forwards and side-ways to reach you, mother when I was taken up by other hands. At this long distance of time, it all seems a vast mysterious blank, those fleeting hours of happy childhood. But how often have you not told me, dear mother, of the joys and sorrows of those early years, those days of my childhood?

Oh! mother, what powers and palaces did you dream for me when I was marched to the school after the religious ceremony. How proud you were when you saw me learning the alphabet! How your heart must have throbbed with the palpitating joy of motherhood when I mastered the alphabet and began to lisp the lessons at home!

How tenderly you taught me at home, told me stories from our old epics, and how rapturously we listened to you all through the long hours of the night, till one by one we dropped off into slumber and your voice, sweet and flowing like the soft murmur of the limpid stream, soothed us and we all slept and dreamed of the glorious heroes of ancient times.

How quickly the years flew and the short glory of my childhood was swallowed up by the grim shadow of Death which took you, mother, from us! I remember the day, when my father told us, that you were bound for a long journey from which you would not return to us. How my childish heart was broken that day by the mere thought of being separated from you! What would I have felt if I knew, alas, you would never come back to me, to your own darling child, to hold me in your arms!

The memory of that day is with me still and it haunts my waking hours with an aching sense of despair. A cold, grey, grisly morning. All of us, father and aunt, brother and sisters, wept long and bitterly. A bier was ready and my mother was brought and laid upon it. How I remember the pale face, as she seemed to sleep, with half-closed eyes, with long bow-like eyelashes to guard them! Her pallid and glassy cheeks, a tinge of saffron still anxiously clinging to them, lips curved up faintly as if in a long dream of peace—how I remember all these things!

What should a child know of death! I still thought my mother was on her long journey and that some day she would come back to me. Even now in my dreams, O! mother, I see your loving face and feel your presence in my waking hours. The love you bore for me can never die; it will keep me and guard me all through my life and shed its radiant glory over the dark, rugged path of this existence till we meet again in the hereafter.

INDIAN WOMEN TO-DAY

BY P. KAMALA (III CLASS)

PEOPLE of the older generation, the generation that is passing away, will find it hard to believe that women in India, like women in other civilised countries, have won rights and privileges that were denied to their mothers and grandmothers. In the West, women had to struggle long before these rights were recognised. Even today a strong prejudice exists towards women's rights in certain quarters, and in India women have yet to win from a tradition-bound society the right to work on equal terms with men in all the departments of life. The end is not reached, for the achievement of freedom, though a matter of justice, is not the end of the journey. It is particularly so in our country, where the newly-won freedom of women, however little it may be, is still regarded with suspicion and distrust by a vast majority of people who regard the 'educated type of woman' as the characteristic product of an alien civilisation and culture.

The world-wide movement for the emancipation of women has had tremendous results even in our country. We are just emerging from the travail and turmoil of the great political struggle of last year, and one of the most significant things the world witnessed was the enthusiasm which women everywhere showed in the great struggle and the heroic self-sacrifice with which they threw themselves into the non-violent fight for the country's freedom. The thousands of young women who fought heroically side by side with men in the cause of the country will hardly allow themselves to be relegated to the four walls of the house to lead a life of 'torpid domesticity'. The demand for freedom from women will become all the greater as days pass, and sooner or later the demand has to be satisfied. It is no use for an older generation to complain of the freedom which women are demanding today. On the other hand, it should welcome the liberation of expanding power consequent upon the emancipation of women. One of the greatest achievements of the national movement in India is that it has united the powers of men and women and called them together into one great council for the common good of the nation.

Indian women have inherited glorious traditions from the past. But owing to many causes we find them to-day in a position of inferiority. Their influence in the home is yet undisputed; but owing mainly to lack of education, they have lost the power of initiative and are unable to meet the demands which the strenuous modern life makes upon every one of us. In India there is so much 'sentiment' woven round the family, that people have denied women every other vocation than that of home-maker. Their activities have been wholly limited to the four walls of the home. It has been so almost everywhere in the world; but while in the West the modern woman has emancipated herself from the 'cribbed, cabin'd and confined' life of the domestic hearth, in India we still look with suspicion upon those women who are engaged in vocations outside the home. The question is not to abolish family life or the home; but how to make both freer, happier and more joyous. An uneducated woman, ignorant and uncultured, cannot make home the sweet, joyous thing it ought to be. If a free and happy home life be the best background for a child's early development, the establishment of conditions where such a life is possible is one of the greatest services that can be rendered to the community. So woman, both as mother and wife, has very great influence upon the family, and unless she is intelligent, educated and cultured, family life cannot be very happy or educative.

Education of women on a far wider scale than it is done at present, is one of the greatest needs of our country. Education is the first real step in progress. Our women should come out of the narrow sphere of domestic drudgery and make their influence felt in the wider sphere of national life. In the West, women have achieved a great deal of domestic and economic freedom and they achieved these things because of education. In India women are still 'unpaid domestic drudgery' and make their influence felt in the wider sphere of national life. In the West, women have achieved a great deal of domestic and economic freedom and they achieved these things because of education. In India women are still 'unpaid domestic drudges'. The shackles of superstition and ignorance are still strong upon them. It should be the great task of the younger generation

to break down these chains, so that Indian womanhood may develop to its fullest stature in a freer atmosphere.

Many people in India will, no doubt, be afraid of the demands made by the educated Indian women to-day. There is still prevalent a belief that freedom is a dangerous weapon and that it will be used for the destruction of social solidarity. Conservative men and women of the older generation point to the 'social chaos' that is growing in many of the western countries as a result of the emancipation of women. They point to the increasing number of unhappy marriages, resulting in divorces, domestic tragedies and the break-up of family life. Of course, there is always a danger that freedom, when it is new-won, may be misused; but this phase will soon pass away. Many of these experiments no doubt excite and disturb the social machinery; but the experience gained in this transitional stage will be of great value in building up a new order. What women are doing in the West is quite simple. They want to discover a clear answer to the problem which has exercised men and women throughout the ages—is an action right because it is demanded by authority, legal, religious or parental; right because of its consequences; or is it right in itself? The problem cannot be definitely answered; in truth, freedom like most other things, can be both good and bad. If freedom is used successfully to drive the human machine it is a good thing; if it is used only for seeking individual satisfaction at the cost of social solidarity it is worse than slavery.

Education of Indian women is bound to revolutionise our national life, and we should be prepared to face and in a large measure accept the changes. In the first place, our women when they are educated will not be content to remain the purely domestic drudges that they are to-day. They will seek to enter new vocations in a wider sphere. Secondly, with the intellectual emancipation of women, there will be felt the urgent need for the complete economic independence of women. It is on the economic enfranchisement of women that the new order that is slowly rising in the West is based. In our own country it will take years for women to be economically independent; but when they become that, the old order of society based on the

acknowledged superiority of man as the bread-winner is bound to disappear. Perhaps the immediate consequences of that emancipation may mean social maladjustment; but as the law of life seems to be that we can learn to walk only by walking, to live by living, experiments must be risked and failures accepted as educative processes. "Decadent domesticity," stereotyped and paralysing conventions which rule our homes will disappear with the education of women.

Indian womanhood is on the threshold of a new heritage. It has inherited a splendid history, splendid ideals of chastity, self-sacrifice and social service; but for centuries it has lacked the sustaining power of education, of free social contact and wider social responsibilities. Indian women to-day are slowly awakening from this long interval of intellectual darkness. It is up to us to rise to the occasion and prove worthy of our glorious past and of the great future ahead of us. To bring beauty and joy into our homes, to bring the 'home spirit' into the order and dignity to civic life, to humanise the new social and political relationships that are being forged to-day in our country, to make our life, above all, a passionate dedication to the good of the country—these are the ideals Indian womanhood is facing to-day. Education of women that is suited to the times, liberal and progressive, is surely the only way to bring into our national life a new era. In a sense that has never been true before, the fulfilment of this new era depends upon women of to-day.



POETRY AND LIFE

BY R. RAMAMURTHI (H CLASS)

MANY definitions have been attempted of poetry; but none of them seem to be satisfactory. The reason is simple. Poetry is essentially a personal thing; it belongs to the finer essence of the human soul, and when we are able to coin an accurate definition of the human soul, then perhaps, and not until then, we will be able to say something definite about poetry. At the same time, many of the definitions given by critics and poets themselves are of great interest, because they express in one way or other some of the fundamental ideas involved in the poetic art. Macaulay gave the following definition in his essay on Milton. "By poetry we mean the art of employing words in such a manner as to produce an illusion on the imagination." This famous definition is characteristic of Macaulay. To him poetry is something external; it is a kind of illusion that settles upon the imagination when we read a poem, something whose effect will soon pass away, as the effect of a dream. Shelley in his famous "Defence of Poetry" has given us a more illuminating interpretation of poetry. He says that poetry is the expression of the imagination, something which lifts the veil from the hidden beauty of the world. To Shelley, one of the very greatest of English poets, poetry is not anything external; it is the very essence of the human imagination. Poetry appeals to Shelley with the vital energy of a revelation. We have other definitions more or less interesting. Nash wrote that poetry is nothing but an art "to describe discontented thoughts and youthful desires". Wordsworth defined poetry as "the breath and finer spirit of all knowledge; the impassioned expression which is in the countenance of all science". Again Shelley in the same essay wrote that "Poetry is the record of the best and happiest moments of the happiest and best minds". To Matthew Arnold in the 19th century, "Poetry is nothing less than the most perfect speech of man, that in which he comes nearest to being able to utter the truth". He also said that poetry must have what he called "a criticism of life". We have many other definitions more or less prosaic. "Poetry is the best words in the best order"; "Poetry is articulate music", said Dryden, and

one of the Greek poets said that "poetry is a speaking picture". One of the modern poets, W. B. Yeats, wrote that "poetry is an endeavour to condense out of the flying vapours of the world an image of human perfection". It is truly and beautifully said; but it cannot be called a definition.

The truth of the whole matter is that poetry cannot be defined. All of us love poetry. When we read a few lines or hear a few lines read to us, we instinctively distinguish between good poetry and bad poetry. The more our ears and intellects are trained, the better will we be able to distinguish bad poetry from good poetry. But this does not help us to answer the question: what is poetry? We can only describe it as the poet Yeats has done, that poetry of the best kind attempts to condense out of the flying vapours of the world an image of human perfection. Poetry in this sense has a vital relationship to human life. We are not concerned here with poetry as a formal art with its own form and technique, but with its vital quality in relation to life. In this sense, poetry is the highest interpretation of life, or to use Arnold's expression, it is the highest "criticism of life." Poetry is after all an art, and like all other forms of art, it has a close relation to life. From the beginning of human civilisation poetry has been used to interpret life, to create vital images of human perfection and make patterns out of life.

In other words, there is such a thing as the poetic attitude to life. The poet takes the whole world as his subject matter and out of it gives us pictures that interpret human life in all its aspects. To the poet, this human life, with all its joys and sorrows, its struggle and its burden, is a sacred thing. All art is an endeavour to condense and describe an image of human perfection. This is what the poet does. Shakespeare does in his poetry the same thing. His plays are a wonderful interpretation of human life. The poet enters into the vast spectacle of human life and gives us a magnificent pageant of men and women in varieties of human situations. We see the wonder and beauty of life, the sacredness of love and sorrow, the mighty disturbances of sin and jealousy and passion. We have the vast panorama of life unrolled before our eyes, and we stand before it breathless and elevated in our sympathies and understanding. Hence it is not possible to define poetry except in terms of life.

The poet, at a given moment, in a given aspect, fixes life and makes it imaginatively real. We see in Shakespeare how it is done. In his tragedies the poet fixes once for all the great figures who suffer from some fatal defect in their character. Macbeth suffers because of his ambition, Hamlet not only suffers himself, but causes infinite suffering all around, because of his indecision and lack of will. Even a short lyric can give us a condensed picture of life. Take Shelley's exquisite lyric, "O world, O life, O time". It is a wonderful expression of the feelings and emotions that overtake us when we contemplate the happiness of "days that are no more". Keats' immortal ode on the "Grecian Urn" fixes once for all one of the most vital of human experiences—the sense of the impermanence of human life and the eternity of beauty. As he himself said, "A Thing of beauty is a joy for ever". It is put most vividly by Blake:

To see a world in a grain of sand
And Heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour.

This is what the poet does. In Wordsworth's nature poetry we get some of the most beautiful impressions of the external world. To read him is to come into contact with a personality who sees beauty and truth even in the meanest thing. His poetry reveals the glory and wonder of our creation and brings us in vital contact with the common sorrows and joys of our human life. So then this is the function of the poet, to unroll before our eyes the vast spectacle of human life, to reveal the beauty and wonder of creation and to give an understanding and sympathetic picture of human sorrow and weakness. The three poets mentioned above illustrate what I have said. Shakespeare gives a sympathetic picture of the infinite aspects of human life, and he does that with an extraordinary sympathy and understanding. Keats is primarily a revealer of beauty and Wordsworth one of the keenest interpreters of the glory of nature and the external world. No wonder that one of the greatest of the poets in English literature wrote that the poets are "the unacknowledged legislators of the world".

A PAGE OF SMILES

"Courtship", said the knowing young man, "is nothing but a game of cards."

A look of astonishment came over his companion's face. "How"? he asked.

"Simple enough", replied the knowing one. "A girl has a heart. A man takes it with a diamond and then her hand is his".

"Mother! Is it true that an apple a day keeps the doctor away?"

"Yes, Ramu, why?"

"Because if it is, I kept about ten doctors away this morning—but I'm afraid one will have to come soon".

Question: Who is a Scott?

Answer: A Scott is a man who keeps the Sabbath and everything else he can lay his hand upon.

Salesman (at Motor show): "This is the type of car that pays for itself, sir."

Prospective buyer: "Well as soon as it has done that, you can have it delivered at my garage."

At a college examination a professor asked: "Does the question embarrass you?"

"Not at all, sir", replied the student, "not at all. It is quite clear; it is the answer that bothers me."

A young boy was spending his first night from home. As the darkness gathered he began to cry. The Hostel warden asked, "Are you home sick?" "No" the boy answered, "I am here sick".

"My wife gets historical when I come home late", said the chronic clubgoer to his friend.

"You mean hysterical?" replied his friend.

"No, I mean historical; she digs up the past."

Teacher (in religion class)- "Now, tell me why we should endeavour to rise by our own efforts."

"Because," replied Krishna, "there is no knowing when the alarm clock will go wrong".

One way to become popular is to listen to bores and to lend money to incompetents. (From *Worldly Wisdom*).

Teacher: "Give me a good example of a coincidence."

Govind: "My father and mother were married on the same day."

The Science lecturer was holding forth upon the beginning of creation and the growth of life on earth. Ramu interrupted with the remark: "My father says we are descended from apes, is it true, sir?"

The teacher quietly remarked: "Your private family matters have no interest for the class."

General Knowledge:

Queen Elizabeth was called the Virgin Queen, because she knew Latin. She rode through Coventry with nothing on, and Raleigh offered her his cloak.

Wolsey's fate is attributed to his having shot at the Pope. (Text book reading: "Aimed at the Papacy")

The Poll tax was to be paid by every body who had a head.

Posthumous works are books which a man writes after he is dead.

The Chartists' demands included Universal suffering and Triangular parliaments.

"What do you call that when a man marries many wives?"

"Polygamy".

"And when a man marries one wife?"

"Monotony."

BOOK REVIEWS

"The Stars in their Courses" by Sir James Jeans, author of "The Mysterious Universe" and "The Universe Around Us". (Cambridge University Press).

This is one of the most fascinating books I have read on Astronomy, and is by one of the foremost writers on the subject and one of the greatest of living scientists. The subject matter of the book covers a very wide field, and it ranges from Cosmic Dust to the Giants of the Sky, from the minutest Atoms to the magnificent Nebula, from dark bodies such as pebbly meteors to the resplendent Suns of the heavens. A tour with Sir Jeans in space makes one feel the touch of these starry bodies and makes one familiar with them as objects of every day life. It deals with velocities and volumes bewildering and baffling even to the keenest intellect as well as with the dazzling brilliancy of stars which may blind even a strong and powerful eye. The distances of the heavenly bodies whose light takes a few thousands of years to reach our earth are computed with scientific accuracy and their colossal weights measured almost to the difference of a pound. The ever-interesting problem of life on other planets than the earth is very ably treated with the insight afforded of their constitution from the most recent developments in physical research. The author takes a daring plunge into the future of the Universe. To him, our universe is a finite one—one of similar other universes which are in space. A long past lies behind it, but the short future that lies ahead is brilliant and hopeful. Such diverse quantity of matter is brought within an easy compass of this short book and is made accessible to an ordinary reader.

The book is an up-to-date Introductory treatise on the subject of the study of heavens. As Sir Jeans himself writes in the preface it is "an easy readable and not overserious introduction to the most poetical of sciences". In his informal conversational style and in a simple, non-technical language, Sir Jeans has achieved a literary success of no mean measure. One need not add that a perusal of this book is both refreshing and illuminative.

C. S. Trilokekar.

"The Five Laws of Library Science" by S. R. Ranganathan, Librarian, Madras University Library, with a foreword by Sir P. S. Sivaswamy Iyer, K.C.S.I., C.I.E., and an Introduction by W. C. Berwick Sayers, Chief Librarian, Croydon Public Libraries. (Madras Library Association Publication Series). Price Rs. 5 nett.

The publication of this book by the Madras Library Association should be regarded as an event of considerable significance in the

growth of library movement in this Presidency. Mr. Ranganathan is specially qualified to write on libraries, and his book is a vast storehouse of information that will be of great use to all those who are interested in books and libraries. Mr. Ranganathan is not a mere idealist. Throughout the book he keeps himself in touch with practical problems. To him the library is a vital educational tool and as such it is capable of immense potentialities. He brings to bear upon his work an intensely practical turn of mind, a wide experience in his profession and an infectious enthusiasm. It is these qualities that make the book what it is, "one of the most interesting books," as Berwick Sayers says in his Introduction, "in recent years upon our profession."

Mr. Ranganathan has brought the whole subject of library science within the compass of five laws and he has in a lucid and extremely readable manner developed the implications of these laws. Chapter I of the book deals with the first law, "BOOKS ARE FOR USE". He has set out in this introductory chapter the wonderful progress in library organisation from the earliest times when books were merely regarded as things to be preserved. The various stages by which these restrictions were removed one after another and the growth of the modern idea that books are for use, are very very clearly dealt with. He works out the implications of this law in regard to every practical details such as the location of the library, library hours, library furniture and library staff. Mr. Ranganathan very ably summarises the qualifications necessary in the library staff. The librarian, as he says, "should have personality, tact, enthusiasm and sympathy". He emphasises upon the need for personal service. "The very life of a library is in the personal service given to the people". The Second Law, "BOOKS ARE FOR ALL" takes the author into a wider range of service that a library can render to the community. Books are not for a chosen few. In this chapter he gives an interesting account of the prejudice against democratising education that existed till very recently in almost all the countries of the world. He traces the struggle of the masses to secure the right to be educated, and gives a succinct account of the growth of the County Library Movement in England. He gives very valuable suggestions for extending the movement in India. Chapter III of the book contains a very exhaustive account of how the Library movement has spread in different countries of the world. In Chapter IV the author gives a draft Public Library Bill in which he clearly envisages what a true library should be and its magnificent potentiality for educating the nation. He discusses the responsibility and duties of the state in spreading the library movement in the country and suggests various methods by which every reader may have his or her book. He points out the obligations of the library staff and readers in carrying out the message of the Second Law and

concludes with a lucid treatment of such questions as choice of books, choice of staff, and the need for what is known as Reference work in all libraries by which the reader may be guided to choose his books and to carry on his studies. Mr. Ranganathan then passes on to discuss the various tools that are necessary for doing efficient "Reference work," such as up-to-date cataloguing, Cross-reference work, Bibliographies and an efficient and properly trained staff.

The third Law, "EVERY BOOK ITS READER," takes us to the consideration of a few devices by which we can make a library a really educational centre. Mr. Ranganathan is whole-heartedly for adopting all methods by which a reader may be drawn to his or her book and every book may find its reader. He gives us an account of a few of these devices, such as the "Open Access" system, convenient shelf-arrangement, adequate catalogue entries, Reference work and Publicity. Mr. Ranganathan says with regard to the last device, "Well considered publicity is as necessary for the public library as for a commercial firm, in order that the public may know of its existence and of the varied services that it offers". He lays very great stress upon the need for publicity and suggests various methods by which a library may be popularised, such as opening attractive departments, delivering lectures and conducting talks, etc. Library Extension work is a very important aspect of the movement and Mr. Ranganathan gives a very interesting account of its growth in the West and tells us how it can be worked out in India. The fourth Law, "SAVE THE TIME OF THE READER," deals with economising the time of both the staff and the reader in the library. Mr. Ranganathan mentions a few devices by which this object can be achieved, particular stress being laid upon the "Open Access" system and up-to-date catalogue entries. The fifth Law says that "A LIBRARY IS A GROWING ORGANISM". Mr. Ranganathan traces the consequences of this law on books, readers and the staff. "A modern library is a trinity of these factors". He says that the library must always provide for the results of this three-fold growth. The stack-room and fittings should be such as to allow unhampered growth of the library. The catalogue should also be such as to provide for this inevitable law of growth. A printed catalogue fails to satisfy the fifth law, and so modern libraries have adopted the "Card Catalogue" which has introduced great convenience, freedom, neatness and up-to-dateness in the maintenance of the record of books in a library. The scheme of classification adopted in a library should be, in the light of the fifth law, comprehensive and elastic and expandable. So also the notation attached to the scheme of classification should be perfectly flexible. Mr. Ranganathan then gives us a brief account of the "Colon Scheme" which he has himself constructed and which is adopted in the Madras University Library. He then discusses the various systems of issuing

and "discharging" books and recommends the modern methods adopted in many progressive countries, for example "the Ticket-Card Method" of charging and discharging books. The book concludes with the reiteration of the central object of a library. In the author's own words, "But the vital principle of the library—which has struggled through all the stages of its evolution, is common to all its different forms and will persist to be its distinguishing feature for all time to come—is that it is an instrument of universal education, and assembles together and freely distributes all the tools of education and disseminates knowledge with their aid". We cannot have a more inspiring ideal than this for the working of a library.

Mr. Ranganathan's book is written in an easy and fascinating style and is sure to be of very great use to all those who are interested in the growth of the library movement in India. It contains a wealth of material for the educationist and the social worker and is a wonderful introduction to the rapidly growing science of Librarianship. Its bulk may frighten away a lay reader at first sight; but even a casual perusal of the book will be enough to convince oneself of its rare charm. The price of the book is a little too high and we hope it will be possible for the Madras Library Association to issue a cheaper edition.

—H. Sunder Rao.

An Introduction to Politics—By Harold J. Laski. Published by George Allen and Unwin Ltd. Price 3s. 6d. net.

No good Hindu begins any function without first offering salutation to Ganesha who is supposed to remove all difficulties except those preventing his own marriage. I shall, therefore, begin my review of this remarkable little book by offering my salutation to its author who seems to be a master in the art of exposing difficult problems in the field of political science.

Harold Laski needs no introduction. In him the University of London has secured a Professor of outstanding ability and the Science of Politics a great votary. His writings, in recent years, have been varied and voluminous. In this, his latest book, Prof. Laski sets out 'the basic problems of politics in a form which will make them intelligible to the average interested reader.' Some of the views presented here have been discussed at great length in his *Grammar of Politics*, first published in 1925. But his *Grammar* is neither easily accessible nor intelligible to the average lay man who will therefore extend a hearty welcome to the new publication.

Within the compass of less than 100 pages Laski discusses the nature of the State, its organisation, its relation to the individuals within its own jurisdiction as well as its relation to other States and the discussion is characterised throughout by great lucidity, precision and understanding. In chapters I & II are set out the nature of the

State and its place in the Great Society. The State is viewed as a purely legal order and also as a subject of philosophic analysis. "The State," he says, "presides over a vast welter of interests, personal and corporate, competing and co-operating. Its claim to allegiance must obviously be built upon its power to make the response to social demand maximal in character," and further on adds that, "no state will realise the end for which it exists unless it is a democracy based upon universal suffrage in which there are not only freedom of speech and association, but also a recognition that neither race nor creed, birth nor property, shall be a barrier against the exercise of civic rights."

Chapter III is an illuminating analysis of the principles on which the structure of the State should be built. His conclusions are of considerable significance to us in India as we are on the eve of a revision of our constitutional system. I would like to invite special attention to the question of the Legislature since at the present time the R. T. C. is engaged in the discussion of the composition of and the methods of election to the Federal Legislature to be set up in our country in the near future. Prof. Laski holds that the legislature of a State needs, under modern conditions, to be based on universal suffrage if it is to speak with proper authority to its constituents. It must be large enough to enable its members to keep in effective touch with the electorate, and small enough to enable genuine discussion to take place. The normal term of its life must be long enough to secure two results: it must be able to make itself responsible for an ample programme, and its members must have time enough to acquaint themselves with its procedure. The term must be short enough to make it certain that the legislature does not lose touch with its constituents. On the whole, Laski considers, a life of about five years corresponds to these requirements. But it is undesirable that this should be, as in U. S. A. a fixed term. Occasions may arise when it is desirable to consult the people, as when a new and vital issue comes suddenly into view or when a government has been defeated and believes that the legislature is out of touch with public opinion, the power to dissolve is important and this power should reside in the cabinet. Membership of a legislative assembly should be based on experience. As a prerequisite of election, every candidate should have served for a term of years on a Municipal Council or its equivalent.

Further, according to the learned Professor, a legislative assembly should, in general, consist of a single chamber. With Benham, Laski also believes that a second chamber if it agrees with the first is superfluous; if it disagrees, it is obnoxious. The case for a second chamber is generally made on two grounds, firstly to prevent ill-considered and precipitate legislation by the first chamber and secondly to have a body capable of giving the requisite technical revision to the Government measures. This at once raises the question

of the composition and competence of the Upper House. A purely nominated house cannot possibly have the authority, in a democratic state, to challenge the will of an elected lower chamber. An elected second chamber on the other hand, if chosen at the same time and on the same franchise, as the first, will merely reflect its composition; if at a different time and on a different franchise, will probably hamper the work of the Government in power. It has been argued that the proper basis of a second chamber is occupational interests, but no satisfactory method of giving proper proportional weight to occupational interests has been suggested. In answer to the argument that a chamber with the power to delay is necessary, Laski says 'Any one who bears in mind the time it has taken in Great Britain to bring great measures like electoral reform, Irish Home Rule, or national education to the statute book, will be tempted to demand a technique for hastening the passage of legislation, rather than of delaying it.' Even in a federal state, he considers, the two chamber system has resulted in one of the two chambers obtaining an emphatic predominance. The Senate in America is cited as an instance. This, in the main, is the argument of Laski in putting his case against bi-cameralism.

Concerning the nature of the Executive, Laski is in favour of the cabinet type. The cabinet should be small, should not consist of more than a dozen men and should ordinarily be composed of members of the same party with freedom for the Prime Minister to choose his colleagues.

On general principles, Laski considers that a rigorous separation of powers, as advocated by Montesquieu, is neither desirable in theory nor obtainable in practice, that a written constitution which can be amended by a direct and simple process is more suited to modern conditions and that direct legislation through the Initiative and the Referendum is not compatible with the parliamentary system of Government.

The fourth and the final chapter in the book on International relations is of immense value in view of present interest in the cause of world-peace. Prof. Laski remarks: 'The League of Nations must either develop further or be destroyed... The League if it should prevent war cannot logically avoid the necessity of dealing with the root causes of war which are mainly economic..... Any one who considers the possibilities of conflict that we confront, the economic antagonisms, the racial hatreds, the national and religious jealousies, may be pardoned for concluding that the prospects of peace are infinitely small.' But let us also hope as the Professor does, 'the mere knowledge that further conflict on any wide-spread scale will make the inheritance of civilisation something less than a memory may stir us to the temper in which justice is no longer an empty ideal.'

E. N. Subrahmanyam.

SOME COLLEGE VIEWS



COLLEGE NOTES

BY AN ON-LOOKER.

Admissions

The total strength of the college is 124. There is still a fall in admissions, for reasons already discussed in the last issue. We hope that our strength will increase after the introduction of new groups in both the Intermediate and the B. A. courses. The necessity for introducing Mathematics and Economics in the B. A. course was felt long ago; but the management has not so far taken up the matter. But we hope it will be possible to introduce these new courses next year or the year after. Our Junior Intermediate class has a strength of 45, the same as last year. The senior Intermediate class has 44. The Junior B. A. has 17 and the senior B. A. has 18.

Freshmen Week

The first week of July was devoted to Freshmen, and a busy programme of lectures was gone through. The main object of these lectures was to introduce freshmen to the duties and activities of college life and to guide them in their studies and extra-curricular activities. We give below the programme of lectures delivered. Great enthusiasm prevailed during the Freshmen week and from the large attendance at these lectures it is evident that our freshmen must have greatly benefitted from the crowded programme of the week.

1. How to study; budgeting of time and expenses: by Prof. K. T. Krishnaswami.
2. The College and its ideals: By Principal C. S. Trilokekar.
3. College Library and how to use it: By Mr. H. Sunder Rao.
4. Study of English Literature: Prose and Poetry: By Prof. K. T. Krishnaswami.
5. Study of Shakespeare in College: By Mr. H. Sunder Rao.
6. The Art of Writing: By Prof. K. T. Krishnaswami.
7. Study of Non-detailed texts: By H. Sunder Rao.
8. How to Study History: By Prof. P. N. Chary.
9. How to Study Mathematics: By Mr. S. K. Ramaswami.
10. How to Study Science: (two lectures): Messrs. B. Lakshman Rao and B. Rama Rao.

11. Physical culture and athletics, Sports, etc. By Mr. K. B. Hari-krishna.
12. How to study Logic: By Mr. S. Rajagopalan.
13. Extra-curricular activities of the college, dramatics, etc. By Mr. S. Srinivasan.
14. Residence, Hostel, etc. Mr. E. N. Subrahmanyam.

Orientation Courses.

The new programme of orientation courses was begun early this term and the first four lectures on "Astronomy and our Universe" were delivered by Principal Trilokekar. Attendance at these lectures is compulsory and a special hour is provided in the Time-Table for these lectures. Mr. Trilokekar's lectures on Astronomy were lucidly delivered and we are sure the knowledge gained at these lectures will be of great use to all of us. The object of the Orientation course is to introduce the students to the systematic study of the universe and its development and the growth of human civilisation. The lectures have been very popular. The second series of lectures on the sciences will be begun next term and we feel sure that they will be as successful and interesting as the lectures of this term.

Examination Results.

In the University examinations our results have not been quite bad and compare favourably with the results in most other colleges in the Andhra University area. Out of 37 who appeared for the Intermediate Examination, 14 passed completely, which gives us a percentage of 38. A large number passed in parts, 11 in Part I, 3 in Part III. The percentage of passes in English alone works out at nearly 65. Unfortunately a very large number failed in Part III. Our B. A. results were as usual brilliant. Out of 19 who sat for the Examination, 11 were declared completely successful which gives us a percentage of nearly 54. Besides many passed in parts Mrs. Lakshmi Gurumurthy secured a Second Class in Philosophy and U. Ananthayya got a First class in Philosophy and a Second Class in English, standing First in the University in both the parts. We congratulate them on their brilliant success. The philosophy department secured cent per cent passes.

Indian Citizenship Association.

The meetings of the Association are held every Friday. The Inaugural address of the Association was delivered by one of our distinguished old boys, Mr. R. Krishna Sastry, M. A., B. L. who spoke brilliantly on "The literary Man as a citizen of the world". The meeting was presided over by Mr. Abdus Satar Saheb, the local District Munsiff. The other lectures delivered under the auspices of the Association were on "Intelligence Tests" by Mr. S. Rajagopalan and "Some educational movements in the West" by Prof. D. Gurumurthy. Mr. B. Lakshman Rao also delivered a very interesting and thought-provoking series of lectures on "Science Hundred years hence".

College Library and Debating Society.

The Literary and Debating Society had a very successful term. It could only hold three meetings; but from the enthusiasm that prevailed in these meetings, it is evident that the Society is popular with the students. The first meeting was a business meeting at which the office-bearers for the different associations were elected. Mr. H. Sunder Rao was elected President of the Society and P. Ramayya (III Class) as the Secretary. In the second meeting of the Society the question of Cultural vs Vocational education was keenly debated. A large majority was of opinion that cultural education was more important than vocational education. The second debate was lively. The subject was that "some form of divorce should be made available for Hindu women". After many interesting speeches in which many took part including one lady student, the resolution was thrown out by an overwhelming majority. We are glad that many students are taking part in these discussions; but we still expect that more will take part in these debates.

Theosophical College Science Association.

The Association held three meetings. At the first business meeting it was proposed to secure the financial stability of the Association by transferring a portion of the General Associations Fee paid by the students of the college. The Association

is now able to subscribe for nearly four scientific journals which are very popular. The second meeting of the Association was held under the presidency of Principal Trilokekar, when we had the privilege of hearing a very interesting lecture by Rev. R. M. Barton of the local Sanatorium on "Science and social Service". The Association also went on a short excursion to the Sanatorium. The excursion was greatly educative to all, and thanks to the authorities of the Hospital and particularly to the efforts of the Rev. Barton, the members were introduced to many of the interesting and instructive departments of scientific work conducted in the Hospital laboratories. The members spent a very busy afternoon there inspecting the X-Ray department, the Radio set, the Bacteriological Department, the Ultra-violet ray apparatus, etc. The Association feels highly grateful to the authorities of the Sanatorium for the kindness and courtesy with which they are treated while there.

The Tamil Association.

The Association is still in its infancy, having been started only this year. The first meeting of the Association was held on 1-8-31 when Mr. A. Gopala Iyer, Tamil lecturer of the college delivered an address on "The works of the poets of the Sangam". At the second meeting of the Association, Mr. Ramakrishna Reddy lectured on "The greatness of Tamil Literature". The Association has a bright future before it.

The College Athletic Association.

The introduction of compulsory physical training in the Intermediate classes by the University has been a stimulus to the activities of the Association. The play-fields are full and Mr. Harikrishna, our enthusiastic Physical director, is busy helping the boys in various physical activities. The college maintains 4 tennis courts, including one court exclusively for ladies. Hockey and football are very popular and we have introduced Badminton and Ring Tennis as minor diversions. The college distinguished itself well during the recent Health Week Tournaments. They won the hockey and the Volley Ball tournament conducted by the committee. Regular medical

inspection and lectures on the theory and practice of physical culture help a great deal in maintaining the health of the students.

The College Day.

As usual the college Day will be celebrated on the 1st October and we welcome the old boys who will be present during the celebration of this annual "festival". We will give an account of the College Day in our December Issue.

College Library and Reading Room.

The Library continues to be popular; but as pointed out in the last issue, the staff at present is hopelessly inadequate to meet the growing demands of library work and supervision. We have added nearly 300 volumes this year to the library, including a fine set of recent fiction. "Open Access" system which was partially in vogue last year is an established fact and it has been a tremendous stimulus to the reading habits of the students. The system has had no chance of being exploited to the fullest, owing to purely administrative difficulties. The number of books borrowed has increased tremendously as a result of the Open Access system and the number of books borrowed up to date is nearly 1340 from July 1st to 12th of September. This gives a daily average of nearly 25 books. The largest number of books borrowed were from the English Literature section. Next comes History, including Politics and Economics. Telugu comes third and science comes fourth. The average number of consultation in the Reference section has not been possible to arrive at; but it roughly works out at 30. This is very encouraging. The Reading room is very popular. Owing to inadequate supervision, we have lost a few books and periodicals; but this is not much considering the enormous benefit the students derive from the easy access to the shelves. The library is in great need of a full time librarian and we hope things will improve in the next term.

Our Exchanges.

The Scholar.

The Madras Christian College Magazine.

Government Arts College Magazine (Rajahmundry)
 Bishop Heber College Magazine
 Andhra Christian College Magazine (Guntur)
 The Kumbakonam College Magazine
 Hindu Theological High School Magazine (Madras)
 The Union Nobel College Leader (Masulipatam)
 Findlay College Magazine (Mannargudi)
 The Student
 The Vizianagaram Maharajah's College Magazine
 The Maharajah's College Magazine (Ernakulam)
 The C. S. S. Review (Poona)

APPENDIX A

Office-bearers of the College Associations.

Indian Citizenship Association :

PRESIDENT : Principal C. S. Trilokekar, M.A.
 SECRETARY : Mr. E. N. Subrahmanyam, M.A., B.L.

College Literary & Debating Society :

PRESIDENT : Mr. H. Sunder Rao, M.A.
 SECRETARY : P. Ramayya, (III Class).

Theosophical College Tamil Association :

PRESIDENT : Mr. A. Gopala Iyer.
 SECRETARY : M. Tirunavakkarasu (III Class).

Theosophical College Dramatic Association :

PRESIDENT : Mr. S. Srinivasan, M.A., L.T.

Theosophical College Athletic Association & Games Dept :

PRESIDENT : Principal C. S. Trilokekar, M.A.
 VICE-PRESIDENT : Mr. B. Lakshman Rao, M.Sc.
 GENERAL SECRETARY : Mr. K. B. Harikrishna.
 JOINT SECRETARY : M. Balanagi Reddy, (II Class).
 HOCKEY CAPTAIN : Moses Anandraj Sundaram (IV Class).
 CRICKET " A. Sriram Reddy, (I Class).
 FOOTBALL " C. D. Sarvotham Naidu, (II Class).
 VOLLEYBALL " M. Srinivasa Murthy, (III Class).
 GENERAL SECRETARY FOR TENNIS : Shaik Nathar, (II Class).
 SECRETARY FOR LADIES' TENNIS COURT : Miss C. N. Devayani, (II Class).
 BADMINTON & RING TENNIS : L. C. Malla Reddy, (II Class).
 BASE BALL & INDIAN GAMES : Y. V. Subendar, (I Class).

Science Association :

PRESIDENT : Principal C. S. Trilokekar, M.A.
 VICE-PRESIDENT : Mr. B. Lakshmana Rao, M.Sc.
 SECRETARIES : B. Muthuswamy Pillay, (II Class).
 K. A. Seshgiri Rao, (I Class).
 EXECUTIVE COMMITTEE : Besides the above the following were elected :— Messrs. S. K. Ramaswamy Iyer, M.A., A. Hari Rao, (II Class), Krishnaswamy Naidu, (I Class) and Miss Devayani, (II Class).

APPENDIX B

List of Successful Candidates in the University

Examinations, March 1931.

Intermediate Examination.

Complete passes :—

M. Gururaja Charlu.
M. K. Krishnamurthy Rao.
J. Balachandran.
R. Narasinghbhan Singh.
T. Sethuramayya.
P. Sitharamayya.
O. Venkitadri Reddy.
E. Subrahmanyam.
P. Jayarama Reddy.
P. Lakshmi Narasimha.
S. Mahomed Salaha.
K. Muniganapathy Pillay.
C. Ramachandrayya.
P. Rama Reddy.

Passed in Part I only :—

B. Krishnamurthy Rao.
S. Ramachandra Rao.
Shaikh Dawood.
A. V. Subba Rao.
K. Govinda Rao.
Z. Ahmed Shariff.
K. Chenna Kesavulu.
S. Madhava Rao.
S. Venkatramana.
C. Venkata Reddy.
M. V. Lakshmipathi.

Passed in Part II only :—

B. Krishnamurthy Rao.
S. Ramachandra Rao.
K. Siddappa.

Passed in Part III only :—

Shaikh Dawood.

B. A. Degree Examination.

Complete passes :—

U. Ananthayya.
M. Narayanachar.
B. Dakshinamurthy.
B. Kameswara Sarma.
Y. Ramachandrayya.
B. Rama Sastry.
R. T. Ranga Reddy.
K. Sitarama Rao.
B. Srinivasa Rao.
E. Venkataramanappa.

Passed in Part I only :—

A. S. Venkat Rao.
K. V. Vema Reddy.

Passed in Part II only :—

K. Abdul Sathar.
P. Mahanandi Naidu.
S. Sambasiva Reddy.
K. Ramasubbayya.

Calendar Abstract for the Second Term 28th September—21st December 1931.

Date	Day	SEPTEMBER
28	Mon.	College reopens after Michaelmas holidays.
Date	Day	OCTOBER
1	Thu.	Dr. Besant's Birthday and College day. (Holiday)
2	Fri.	Do Do Do Do
15	Thu.	Advance of first instalment fees due without fines
19	Mon.	Ayudhapuja. (Holiday)
20	Tue.	Vijayadasami. (Holiday)
Date	Day	NOVEMBER
9	Mon.	Dipavali. (Holiday)
10	Tue.	Do Do
16	Mon.	Second Instalment of fees due without fines.
Date	Day	DECEMBER
1	Tue.	Teachers' Day and Dr. Arundale's Birthday.
14	Fri.	Last day for receiving Examination Fees for the Intermediate and B. A. Examinations, (Madras University).
19	Mon.	Terminal Examinatin begins.
21	Sat.	Second Term ends.
	Mon.	Christmas vacation begins.
Date	Day	JANUARY 1932.
4	Mon.	College reopens after Christmas; Third Term begins.

THE THEOSOPHICAL COLLEGE MAGAZINE

The Theosophical College Magazine is a journal mainly devoted to the publication of articles by the staff and students, present and past, of the College. Contributions from friends and well wishers of the College on subjects of interest to University students are also welcome.

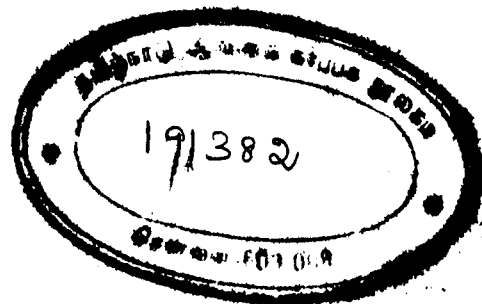
The Magazine is published thrice a year, in October, December and March.

All contributions, books and periodicals for review in the journal should be addressed to the Editor, Theosophical College Magazine, Madanapalle.

ADVERTISEMENT RATES

	One insertion.	For the year.
Full page	Rs. 10.	Rs. 25.
Half-page	Rs. 6.	Rs. 16.
Quarter-page	Rs. 4.	Rs. 10.

H. Sunder Rao,
Editor.



SL

Q M, E4, m246.M, n51

1951