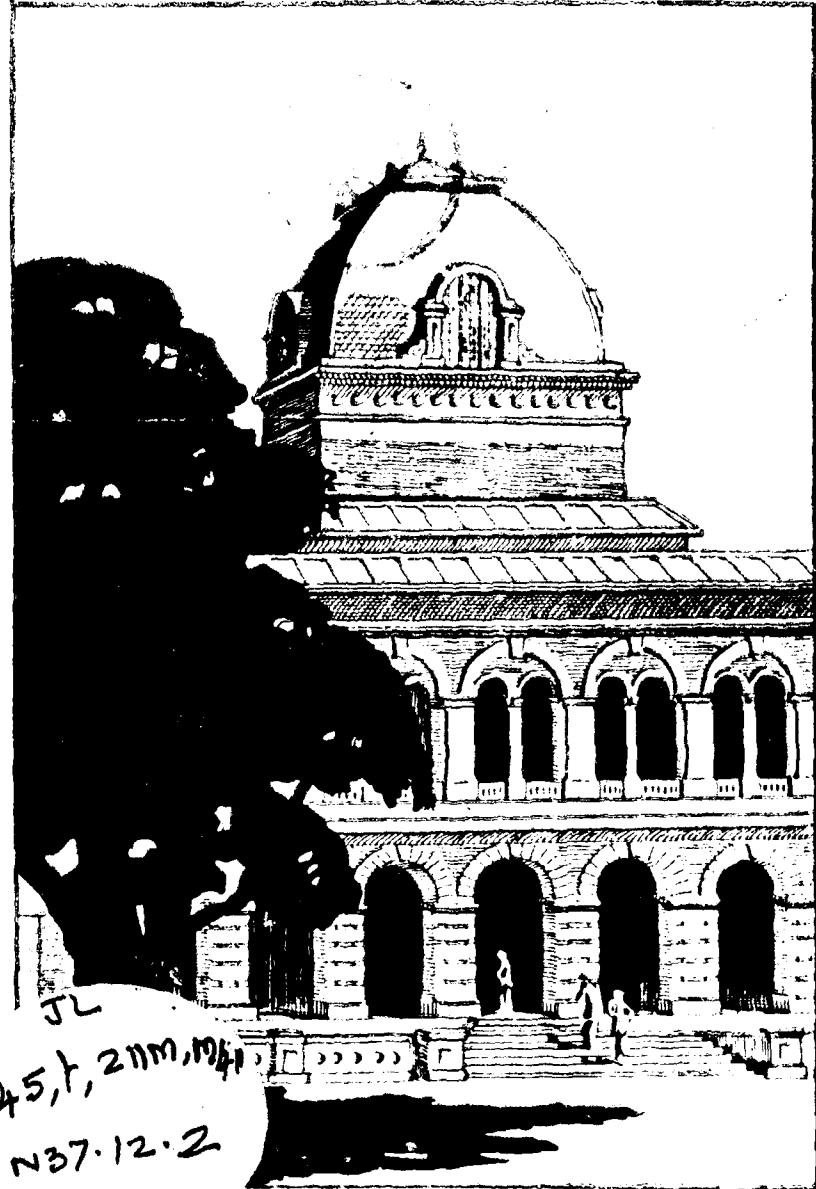


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CONTENTS

	PAGE
THE BEE IN THE BONNET—By Prof. M. R. Rajagopalan, M.A. ..	85
CURRENCY DEVALUATION—By Dr. P. P. Kallukaran ...	90
THE PRACTICE OF AUTOSUGGESTION—By D. Padmanabhan.	97
QUÆ NOCENT DOCENT—By R. Narayanan ...	104
ON THE ABDICATION OF KING EDWARD VIII (Poem)— By B. Rajan ...	111
REFLECTING TELESCOPES—By K. Gurumurti ...	112
IDLENESS—By A. D. Govindaraghavan ...	117
DREAMS—By C. Sudhama Rao ...	118
THE PRESIDENTIAL MANTLE—A SATIRE—By "Sappho" ...	122
ON ECONOMIC ASCETICISM—By N. P. Auseph ...	123
THE PENITENT—A Short Story—By V. Vaidyanathan ...	130
ROHINTON-BARIA CRICKET TROPHY—Inter-Varsity Cricket Match between Madras and Bombay—By A. R. Mohajir ...	138
IS KAUTILYA THE INDIAN MACHIAVELLI?—By S. Chandra- sekhar ...	144
THE SOUTH INDIAN STAGE— I—By P. N. Krishna Rayan ...	157
II—By G. Ramanathan ...	163
IN MEMORIAM— Rao Bihadur H. Narayan Rao ...	168
Rao Sahib P. K. Anantanarayana Iyer ...	170
BOOK REVIEWS ...	171
COLLEGE NOTES ...	174
SPORTS NOTES ...	192

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

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





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Vol. XII

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No. 2

The Bee in the Bonnet

A FEW days ago I had the painful experience of witnessing a child's bitter grief. She had collected a good heap of play-bills and posters in varied colours and her unsympathetic father threw them all into the dust-bin saying, "Of what use is all that rubbish?" The child cried and was inconsolable, while the father repeated that she had no use for them. He had not the imagination to see that children are not alone in crying for things that are of no use. He was not aware that every one of us, even of those considered the sanest, has a bee in his bonnet, a fad or crotchet which makes others say, "There is a screw loose somewhere." In other things we may be sane, but in some one direction, we display an eccentricity or mental fascination which is abnormal, and which, when it passes beyond certain ill-defined limits, is declared to be insanity. An instance in point is Dr. Johnson's strange love for orange-peels of which Boswell gives the following account :—

Boswell : " And pray, Sir, what do you do with them ? You scrape them it seems, very neatly and what next ?

Johnson : Let them dry, Sir.

Boswell : And what next?

Johnson : You shall know their fate no further.

Boswell : Then the world must be left in the dark. It must be said, (assuming a mock solemnity) he scraped them and let them dry, but what he did with them next, he never could be prevailed upon to tell.

Johnson : Nay, Sir, you should say it more emphatically; he could not be prevailed upon, even by his dearest friends, to tell.

A friend of mine has an unaccountable partiality for pack-string. When he receives a parcel of books or other articles, he never cuts the string with knife or scissors, but carefully and with great patience, unties each knot and then winds up the string, which he preserves, apparently to no purpose, for he does not use these strings at any time for packing things himself. Cranks are so common in life that we often fail to think of them as such. Have we not among our acquaintance people who have a craze for collecting autographs, first editions and the like? It cannot be said that this is not a craze but is a genuine form of hero-worship. You will see the autograph collectors thrusting themselves into the presence of every one, celebrated or notorious, and begging for his signature. To-day it is a great playwright or philosopher like Shaw or Einstein whom they approach; tomorrow it may be a star of the stage or the screen. It is not character or genius that they prize, so much as the possession of the signatures of those whom other men admire. Real hero-worship would suggest the reading of an author's works rather than the quest of his autograph. You will often find that these autograph-hunters have not read any of the poems or plays of men whose signatures or first editions they seek so assiduously and often at such an enormous cost.

These oddities are, of course, trivial, but they show how each of us has a screw loose in his head. I had an old

acquaintance of an earlier generation, long since dead, who had a mental aberration of an amusing nature. He was a bachelor advanced in years and had a fixed idea that all the princes of the Indian States were contending with one another for giving their daughters in marriage to him. Great was the fun for school boys and even for elderly persons who often teased him with a half-concealed letter in their hands saying that it contained a proposal from this Rajah or that. The poor man thought that the envious spite of his neighbours made them intercept his letters from the ruling princes who sought him as a son-in-law. He was perfectly sane in all other matters and lived his life like any other man except for this one obsession of his. Though he lived a bachelor to the age of sixty-five, he never looked at any woman with a lustful eye, for the women around him were all beneath the notice of one for whose favour princesses were eagerly competing. Would he who had set his eye on a star in the sky stoop to look at the glow-worm on the grass?

The bee in the bonnet is met with in every walk of life. Marat had one in his bonnet which would not let him sleep or feel at ease. His hatred of the aristocracy was so deep that it became a fixed idea with him that, as long as any member of it was alive, there could be no safety for the Revolution in France. He made a careful calculation and said, "Two hundred and sixty thousand Aristocratic heads: that is the precise calculation though one would not stand on a few hundreds. Give me two hundred Naples braves armed each with a good dirk and a muff on his left arm by way of shield: with them I will traverse France and accomplish the Revolution." People called him crazy, but the crazy bigot was the terror of the land and thousands of heads fell at his word.

The bee in the bonnet is not always so dangerous as in the time of Marat, when the political conditions of Revolutionary France made it a dreadful portent. Usually

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it is some harmless theory or nostrum with which the reformer would regenerate the world. When a man forgets that human life and its social roots are so complex and intricate that no single theory or science, nor even all the sciences known to man, could disentangle their mystery and bring about a perfect re-ordering, and when he becomes passionate in the advocacy of his pet scheme or remedy as a sure specific for all the ills of life, he shows himself an unmistakable crank. Browning's Grammarian who failed to see that life is larger than grammar and spent his days and nights settling *Hoti's* business and the doctrine of the enclitic *De* is a well-known example in literature whose counterparts one comes across often in real life.

The Entomologist in *The Poet at the Breakfast Table* thinks no other study so great as that of beetles and is of opinion that one life is far too short for even a small section of that noble science. When invited to an Observatory to see 'the glories of the firmament' through a telescope, he declines, saying that he is 'too much occupied with an important scientific investigation to devote any considerable part of an evening to star-gazing,' the investigation being that of a tiny parasite that infests the beetle. In the world of sport, cranks are numberless. There are many to-day in every civilised country whose talk is all of cricket or tennis, whose visits are confined to the turf, the lawn and the cricket field and who have nothing but supreme contempt for the lecture-room or the council hall on which others in their neighbourhood set an equally high value. Among religious men monomania is not uncommon. Christopher Smart was subject to it and was confined to a mad-house, where, in lucid intervals, he wrote his famous *Song to David*. This is what Dr. Johnson said of his obsession, "I do not think he ought to be shut up. His infirmities were not noxious to society. He insisted on people praying with him; and I'd as lief pray with Kit Smart as any one else." His friends had not the

wisdom of Johnson to see that the line which separates sanity from what is called its opposite is very thin and, in their presumption sent him to the asylum.

It is easy to smile at cranks and their crotchets and difficult to remember that some of the greatest achievements of humanity were the work of men who were considered by their contemporaries to have a twist. The men who visited all the prisons of Europe and brought about humane reforms in their administration and those who, in the teeth of obloquy and social persecution, fought for the abolition of slavery were at first looked down upon as cranks by many who prided themselves on their sanity. Our crotchets are often mixed up so inextricably with the best in us that if we attempt to cast them out, we lose our significance in life and become drivellers. Many a wise youth, like Adrian Harley in the novel, who cannot forego his coffee and his morning paper at the accustomed hour, smiles at the great explorers and aviators who are out to create new records. The wise youth wonders what in the world drives these men in the full vigour of their manhood and of their digestive power towards the top of Everest and the North Pole never resting, ever ready to rush out and risk their lives, welcoming physical torments and mental privations, for months together, in lonely deserts and frozen and inaccessible wastes. Surely they have a bee in their bonnets, for it is not for any useful discovery that they start on these adventurous missions. Their sole aim is to do what others have not done before. "How foolish!" thinks the sane young man lounging in his easy chair and handling the latest novel, detective or otherwise sensational. But our instinct tells us that some of these cranks are the salt of the earth. Don Quixote is, of course, ridiculous, but who does not feel that our approach to the millennium would be quicker if there were more Don Quixotes and fewer Adrian Harleys? The best that the men of balanced minds can do is to correct the excess in the crank's overstatement.

M. R. RAJAGOPALAN

Currency Devaluation

THE devaluation of the gold *bloc* currencies completes the chapter of recent currency depreciations in European countries and marks a turning point in world economic history. It is difficult to gauge the result but in one sense it may be said that it will depend largely upon the attitude of different governments on this all important question. Curiously enough the devaluation of the *gold bloc* had been the signal for a regular agitation in this country for the depreciation of the rupee. In order, therefore, to understand recent events in their true perspective, we have to look backward a little.

Such a backward glance must start with the years following the late war, when the major part of the world was plunged in economic disorder by widespread inflation and vain attempts at collecting war debts and reparations. Very few countries preserved the gold standard except the United States, Holland, Switzerland and Sweden. The world naturally conceived a deep horror of inflation, for experience had proved the truth of the Bolshevik doctrine that one can disintegrate society if only one destroys all confidence in the currency. People felt at the time that any currency not linked to gold was bound to depreciate. Therefore, to restore gold to its position as an international standard of value was the avowed aim of currency policy for a period of five years after the cessation of hostilities. This aim was endorsed by two International Conferences, one at Brussels in 1920, and the other at Geneva in 1922.

Attempts to put these ideas into practice were made between 1923 and 1925. Those were the years of the League loans to Austria, of the Dawes Plan, of the revaluation of the Reichsmark and of Great Britain's return to gold. The last event put a stop to the old period of chaos

and ushered in a new era of attempted reconstruction. Great Britain's return to gold was a major landmark, for it gave a lead to the rest of the world to put their monetary affairs in order and that lead was generally followed. Thus we find France, Belgium, Italy, India and others returning to gold soon after. Looking back, it is easy to criticise England's return to the pre-war gold parity of eighty-five shillings per ounce of fine gold. But at the time, it was justified on many grounds. It was defended on the ground of prestige. Financial considerations made the city urge for pre-war parity. Besides, it was almost universally believed—and this was the real justification for returning to the pre-war parity of 4·86 dollars to the pound sterling—that the introduction of the gold exchange standard, by economising gold, would so expand international credit and world trade that a price level of 50 per cent. above that of 1913 was to be expected. It was further argued that at such a level of prices, current costs and exchange rates would have been right and proper. But the restored gold standard did not fulfil these expectations, and therefore, the pound sterling looked very much overvalued and led to a prolonged depression in England.

Thus the monetary stability introduced between 1923 and 1925 was short lived for various reasons. Firstly, although an international monetary system was set up, obstacles were placed against the free movement of goods. Tariffs, quotas, prohibitions and import boards were some of the powerful weapons kept ready in the economic armoury of nations. The result was that the free play of economic forces was not allowed to adjust themselves to world demand. Hence arose a lack of balance between imports and exports, and between internal prices and internal costs. Secondly, the gold parities established by the different countries did not bear, by any means, the same relation, in each case, to the existing levels of incomes and costs, in terms of national currency. The pound and the

lira were overvalued, while the French and Belgian francs were undervalued. Thus, unless there was an upward adjustment of wages and costs in the latter countries and a downward adjustment of wages and costs in the former countries, there was no method of bringing about international trade equilibrium. Finally, international lending power of the creditor countries was used very hesitatingly and spasmodically. Sometimes, lending was carried out on a scale which made it difficult for borrowers to repay. At other times, there was either no lending at all or on very short dated securities. Prosperity lasted, just so long, as this top heavy structure of unsound investment continued.

In 1929 the great depression began and the fabric of the world economic structure began to crack. From 1931 practically to the present day, the world has been passing through the second post-war period of monetary chaos. In 1931, England went off the gold standard and in spite of pessimistic predictions, the feeling engendered was one of newly found freedom. It rapidly drew a number of the world's leading currencies behind it including India. One used to read then a lot about the unfairness in forcibly linking the rupee to sterling instead of leaving the Indian standard of value to find its own independent level. But gradually this agitation died down as the realisation came that by this step India enjoyed the same amount of devaluation as the pound sterling and that India was doing exactly what forty independent nations were doing out of their own free will. The truth was that the gold standard appeared to act as a straight-jacket. The devaluation of the pound stimulated trade. It was found, however, that England was merely enjoying a larger individual share of a diminishing world total. But as Professor Gregory pointed out in his memorandum on "Restoration of the gold standard and recovery," internal prices remained surprisingly stable and in 1932, a year after sterling devaluation, prices actually

fell in Great Britain. In his article on "International payments under a system of paper currencies," Gustav Cassel writes:—"In defiance of all established views, the sterling system has been found to result in very considerable internal stability, and indeed a stability which if measured in purchasing power in relation to goods has actually far surpassed what has been achieved in this respect by the gold standard." It was thus realised that the only advantage of devaluation was in the export trade. But other countries discovered that they could with advantage join in the game of "beggar-my-neighbour" policy. Then followed the new practice of competitive depreciations, with the aid of instruments euphemistically called exchange stabilisation funds. Before this new practice spread, England was enjoying her new freedom. Gold was a "fair weather standard" to which she was in no hurry to return. When, therefore, the U. S. A. wanted England to return to gold, the latter was in no mood to listen. Disillusionment came when the U. S. A. and therefore Canada joined in the new game. The dollar was taken off gold in 1933, only to return to gold at a lower parity early the following year. The devaluation did strikingly little either to help American recovery or in raising internal prices. It was the prolonged drought in 1934, coupled with large programmes of public works, that finally raised prices.

Germany and the Central European countries continued their nominal gold standard through blocked currency and exchange clearing systems. Only France, Holland, Belgium, Switzerland, Italy and Poland steadfastly adhered to gold. Thus by 1934, the world was divided into four parts: the gold *bloc*, the sterling *bloc*, the dollar group, and countries with restricted currencies. Of these, the sterling *bloc* merits our attention most, because it is the greatest currency experiment known in history. From being a temporary suspension of the convertibility of

notes into gold, it developed into a permanent system involving the adoption of an independent paper currency and the regulation of that currency with a view to the greatest possible stability. Manifest endeavours were made to peg the paper currencies of important countries to the pound sterling as the leading currency. It was these endeavours that actually led up to the formation of the sterling *bloc* which now extends to a great part of the world, thus following up the programme of the British Empire declaration published immediately after the failure of the London Economic Conference. In view of this development, we must now regard an international system of paper currencies firmly linked with one another, not as a visionary ideal but as an enduring reality with which we have to take account.

The devaluation has taught us many useful lessons. The first was that a currency detached from gold need not necessarily involve much inflation, and that a deliberately managed currency is not only possible but may succeed in keeping the price level steadier than a gold currency. Secondly, a devalued currency, if it is not inflated, might assist trade recovery by bringing about adjustment between costs and selling prices much more easily than by the painful process of deflation. But the gold *bloc* countries' apparent resistance to all these lessons of devaluation must be attributed to the horrible memories of the panic inflation of the early twenties. Since 1934, the pressure on the countries of the gold *bloc* has steadily increased and one by one they have given up the struggle. Belgium devalued in March 1935, followed by Italy towards the end of the year, consequent on the Abyssinian war and the imposition of Economic Sanctions on her by European countries. Poland gave it up early next year, leaving only France, Holland and Switzerland in the gold standard field.

And thus we come to the present day. The gold *bloc* has at last abandoned the struggle, but it has done so in

the best possible way. Instead of devaluing arbitrarily and unilaterally, France approached Great Britain and the United States of America, with the result that we have had devaluation by co-operation. Already we can see that gross over- and under-valuation will not persist any longer and world currencies are within measurable distances of equilibrium with one another. Great Britain and the United States of America have undertaken that they will seek to prevent any further depreciation of their currencies. The days of competitive devaluations are at an end. The reason for this is quite obvious. Recent experiences have shown that with new and strong players, after all, the game is not worth the candle. Thus we have achieved two great gains, namely, the establishment of international monetary co-operation and the approach towards world monetary equilibrium for the first time since the war. In Mr. Neville Chamberlain's words, "we can hear distinctly the cracking of the ice."

This brings us to the heart of our present controversy—the devaluation issue in India. So much has been said for and against devaluation that the layman is frankly puzzled. It is impossible to state the whole case within the limits of a short article. But a few relevant points may be set down to help the dispassionate inquirer to make up his mind.

Firstly, it is not true to say that the rupee had no devaluation. When sterling went off gold in 1931, the rupee had exactly the same amount of devaluation (roughly about 35 per cent). If India did not experience the same amount of trade recovery, it is because agricultural prices do not rise as quickly as manufacturing prices, and because we did not have the big building boom and bilateral trade agreements that Great Britain had.

Secondly, any attempt at isolated and unilateral devaluation of Indian currency will disturb the international

monetary co-operation and world monetary equilibrium to which the world is fast approaching.

Thirdly, the argument that the rupee is overvalued not in terms of gold but in sterling falls to the ground when we remember that at the one shilling six pence ratio India enjoyed quite a lot of trade prosperity between 1924 and 1930. The average export surplus was on the neighbourhood of 70 crores, and the rupee uniformly remained at the higher gold point.

The one important lesson that our currency history has taught us since 1893 is that exchange follows trade and not *vice versa*. No amount of deflation has been helpful, neither in 1893, nor in 1907, nor in 1920. In every case Indian exchange improved when India's foreign trade improved. Since 1931 again we have had the same experience.

Fourthly the argument of the *distress* gold, if it proves anything at all, is against devaluation. With the lowering of the rupee ratio, the rupee price of gold will soar still higher, making it increasingly profitable for people to part with their gold. Nor is there any reason for people to be distressed about it, considering the vast quantities we have absorbed even after 1900 (variously estimated between 850-900 crores at pre-war price). We have so far given up only a tithe of our hoarded gold. There is all the difference in the world between gold exodus of the hoarded type and exodus of monetary gold from central banks where it is supposed to maintain the structure of credit. There is every reason to believe that the gold outflow instead of being so much lost wealth, is wealth transformed from hoarding to productive forms.

Finally the present economic condition of the country does not necessitate such a drastic remedy. There is a distinct trade recovery. Security prices are soaring ahead. There is a distinct upward boom, and interest rates are the lowest (below 3 per cent.) since 1890. Any devaluation at this moment will mean an upsetting of the steady and orderly progress, bringing in rampant speculation and gambling in the exchange and security markets.

P. P. KALLUKKARAN.



The Practice of Autosuggestion

IN the previous article we saw how imagination plays a great part in our development, both physical and mental, how trained imagination can be utilised to influence our mental and physical processes, and how conscious autosuggestion and medical treatment go hand in hand in effecting a lasting cure. We considered also how 'conscious autosuggestion should form the basis of a philosophy of life, a philosophy capable of producing a race endued with the highest physical, intellectual and moral attributes.'

Let us now describe an exceedingly interesting and amusing experiment, which gives a convincing proof of the unconscious influence of imagination on bodily movements; of how, unknown to ourselves, our muscular organism responds to the idea or thought implanted in our mind. This experiment was first devised by Monsieur Chevreul. Take a sheet of white paper and draw on it a circle of about three inches radius. Draw a diameter to the circle. Draw another diameter at right angles to the first. Let the lines be thick, standing out distinctly on the white surface of the paper. Make a small pendulum by tying a shining circular disc of metal to a piece of string about eight inches long, the other end of the string being attached to a rod. An ordinary pencil can serve for a rod and an anna piece for the metal disc. Place the sheet on a table before you and stand holding the rod in both the hands as shown in the accompanying photograph. Set the sheet in such a way that one diameter runs from right to left in the field of vision. Take care to see that your elbows do not touch your sides. Hold the disc above the centre of the circle. Assume a calm and collected mind.

To begin the experiment, imagine that the shining metal piece is moving to and fro along the diameter which

extends from left to right. Follow the metal disc mentally. At the same time keep your hands as steady as possible. You will find very soon that the pendulum begins to swing to and fro. And the more you concentrate your attention and imagine that the pendulum is moving faster and faster, the greater will become the amplitude of oscillation. Also you will find that the more you try to keep your hand steady, the faster becomes the oscillation of the pendulum. Now concentrate your attention on the other diameter (with the pendulum still oscillating from left to right) and imagine that the metal piece is swinging along the diameter which runs opposite to you. You will be amazed to find, provided you have wholly transferred your attention to this line, that the oscillation of the pendulum dies down and then it slowly begins to swing along the new line. The swing gets faster and faster in a short time. Again, if you transfer your thought to the circle, you will find that the disc begins to move round and round in a circle. Though the above experiment may seem surprising, the explanation is very simple. When the thought of oscillation is predominant in your imagination, involuntary impulses are sent to the muscles of the hand. In obedience to this, the hand begins to move to and fro, causing the swing of the pendulum. In other words, the thought or idea has transformed itself into action or reality.

In passing, it will be of interest to remark that the above experiments are very successful with children and women, because the degree of suggestibility in them is very great. Baudouin says that miracles of feminine energy are autosuggestive rather than voluntary phenomena, in whose production the subconscious plays a great part. This is obviously true, because the achievements of woman in the various fields, such as science, cannot be attributed to her physical strength. She possesses but a delicate body. Then how is that in spite of this, woman sometimes outshines man? This can in a way be attributed to her auto-

suggestive power, her capacity to form vivid mental pictures of the present and the future, which automatically transform themselves into realities. The same puzzling phenomena we come across in the so called 'dynamic' men. These great men work day and night with inexhaustible energy, snatching only a few hours of sleep but turning out work like giants. We wonder and say, 'Is it physically possible?' They are men like ourselves, but the difference comes in that they have trained imagination, they have systematised their bodily activities, and with their calm and collected mind with its maximum autosuggestive power, simply think what they have to do, and the body obeys with docility, with the least expenditure of energy. And these people are always healthy, because they do not have time to think of illness at all.

The following anecdote will show you how harmful suggestions may at times ruin a man. A young man of eighteen enjoying good health happened to go to a doctor for some throat trouble. The doctor gave advice for that trouble and added (we wonder why he did so) that the young man had a very unsatisfactory heart, that his heart was quite unreliable and that he should never exert himself. Of course the young man laughed at this unsolicited advice. But nevertheless a harmful suggestion had been planted in his mind. It slowly began to work and he began to lead a wretched life. Palpitation, which he never before had, became his constant tormentor. He refrained from play. He imagined all sorts of trouble in his heart. One year passed. Fortunately for him, he happened to be examined by another doctor who told him, "I say, young man, you have no business to have any heart trouble. The trouble is in your mind only. That is all. Go and play a brisk set of tennis daily." The moment the young man heard these words, his mental attitude changed. The unfavourable thoughts about his heart disappeared from his mind. The palpitation vanished and he became normal.

once again. This strange experience is described at length to make you see to what extent mind is responsible for creating as well as curing a disease. Therefore a knowledge of the power of mind becomes all the more necessary. Knowing how to practise autosuggestion, 'we are able not only to avoid evoking in others *bad* ideas which may have disastrous consequences; we can *consciously* evoke *good* ones instead, thus bringing physical health to the sick, and moral health to the neurotic and the erring, the unconscious victims of anterior autosuggestion, and guiding to the right path those who had a tendency to take the wrong one.'

Stage fright is a common defect among some of us. But autosuggestion can cure this weakness. Stage fright is an outcome of imagination directed in a wrong direction. The student is thoroughly prepared for a speech, he knows what he is going to talk, but he goes to the platform with the thought of failure, and the picture of the audience laughing at him fully occupying his mind. With such a dismal image in his mind, how can he succeed? The thought of failure, in fact, realises itself in action and chokes, as it were, his very words. The best way to overcome this fright is to imagine that he is a good speaker, that he can boldly face the audience and deliver his speech calmly and effectively. If he enters the platform with such a bright mental picture, he is sure to be successful. Fear, arising from a wrong mental image, is the ruining factor in all these cases.

Autosuggestion can also improve our memory. We have heard some people say, 'Oh, I have read everything thoroughly. But I have a poor memory. That is why I don't succeed.' If you analyse this problem, you will find that it is not so much his 'poor memory' as his imagination that he cannot remember, that is responsible for his forgetting everything at the moment when he wants it. It is his deep rooted idea that he has a poor memory that kills all

the attempt of his memory which tries to help him. If he now substitutes a positive suggestion that his memory is fairly good and that day by day it is improving, he will find that he has really a remarkable memory. In all these, he should never make an effort, that is, he should never seek the aid of his will; because memory is associated with imagination and it is imagination that will improve the memory.

Another shortcoming among some students is that mysterious fear which produces a confusion in the mind the moment they receive the question paper in their hands. This is again caused by a spontaneous harmful suggestion that they will fail. With the thought of the September examination foremost in the mind while answering a paper in the March examination, how is it ever possible for their minds to assist them to write the correct thing and get through? The remedy is to use autosuggestion. Believe that you are going to succeed. As Marden puts it, "He can who thinks he can."

Now let us briefly discuss the use of autosuggestion by the method of Emile Coué. The practice of autosuggestion can be divided into (1) autosuggestion for general improvement and (2) autosuggestion for particular cases.

"Every morning and every evening betwixt sleep and waking, practise autosuggestion—'Day by day in every way I am getting better and better.'" This is what may be called the 'tonic' advocated by the Nancy school. The best time for sowing the seed of autosuggestion into the mind so that it might have the fullest influence on the body is between waking and sleeping in the morning and the evening. It is this moment which should be caught and made the best use of. Ideas implanted at this moment stay in your mind, and during your sleep, the subconscious mind takes up the task, considers all that you desire and makes arrangements for the fulfilment of your wishes.

You simply desire the end, the subconscious does the rest. In other words, when the end has been suggested, the subconscious finds the means for its realisation. Therefore if at this moment you are repeating the above formula, the idea or thought of betterment gets fixed up in your mind and is slowly transformed into reality. Throughout the night, the subconscious is at work attending to the desired ameliorations. The words 'in every way' unconsciously suggest all the improvements that you like to have.

When you get accustomed to the above practice, every day will be a day of new hopes, every day will be a day of better achievements, and every morning you will wake up with added cheerfulness and health. No more dismal fears; no more unhappy thoughts; because day by day *in every way* you are getting better and better.

As Paul Emile Levy well says, you should "represent yourself to yourself, picture yourself as you should like to be—vigorous, robust, overflowing with health. The greater the sharpness of outline in this idea, the more salient it is, the more it assumes the form of an image, the better the prospects of its realisation. What is well conceived will be easily realised."

Now for the second part of the practice of autosuggestion. "When during waking hours you are unexpectedly assailed by mental or physical trouble, have recourse to the particular suggestion, 'It is going.' " As Coué advises, it is best done like this. Sit on an easy chair, relax your muscles and repeat as quickly as possible, better loudly, the words 'it is going'. The repetition must be so quick that the idea that you have head-ache should be completely shut off from your mind. If you do so, in a few minutes, the pain will vanish. When you get used to this habit and gain mastery in it, you will be surprised to find what a mighty power you have in you. The moment anything worries you, you say 'it is going', and it at once

goes; because to be cheerful, healthy and happy is normal and anything contrary to these cannot last long.

What we referred to in the earlier paragraphs are special cases of application of particular suggestions.

In conclusion we must once again emphasize the great usefulness of the education of our imagination by the practice of autosuggestion. For, "it greatly modifies one's outlook upon life, and consequently influences behaviour as well as condition of health. We become the pilots of our destiny."

D. PADMANABHAN,
IV. B.Sc. (Physics)

BOOKS RECOMMENDED

(i) The Practice of Autosuggestion by the method of Emile Coué. By C. Harry Brooks (Allen and Unwin, Ltd., London.)

(ii) Self-Mastery through Conscious Autosuggestion. By Emile Coué (Allen and Unwin, Ltd., London.)

This book contains a complete exposition of the Coué system.

(iii) Conscious Autosuggestion. By Emile Coué and Louis Orton (Appleton & Co., New York.)

This is an excellent and useful book dealing with different aspects of autosuggestion.

Quæ Nocent Docent

WE LEARN BY WHAT WE SUFFER

"SARASA dear, should we buy anything for Deepavali," said I, in a hopeful mood relying on my wife's sense of fairness.

"For Deepavali? Why, darling, we should buy a new saree, one or two new jewels and a few other odd things."

I was reclining in a lounge, half-way through a 'Six-penny' Sexton Blake with a De Reszke cigarette between my lips. Sarasa was busy instructing the new cook, Sarathy, how to prepare my favourite dish—Masālai Sāmbhar. Outside, the noise of the wheeled traffic and the chatter of whining schoolboys suggested that it was time to get to work.

"That is what I call inconsiderate waste," I said and my wife began to smile with a roguish look in her eyes.

"That, certainly, borders also on defiance of my wishes," I repeated. "For, you know just as well as I do, that I am very low at the moment financially. Today is the 25th of the month and my bank balance shows a single digit figure. How could you expect a Government officer who is paid only once on the first of every month, to find a hundred rupees at the fag end of the month?"

"But, dear, what is a Pondicherry silk saree with a jacket to match, going to cost you, after all?"

"Sarasa, dear, please come nearer to me for a minute."

She sallied out of the kitchen into the *koodam*, humming a melodious little *Kavadichindu*.

"Now, darling, be serious and try to realise our present financial position. Do not talk like a baby. This year, the confounded Deepavali falls on the 27th of the

Quæ Nocent Docent

105

month. I am indeed therefore, mightily sorry I have to disappoint you. I cannot really find even the few tens of rupees for buying you a saree and jacket."

Sarasa broke out into a sweet musical giggle.

"As if I did not know your difficulties! Just imagine! Haven't I got a trunkful of sarees in the house? I just pulled your legs, my dear. Being Chancellor of the Household Exchequer, thanks to the infinite faith reposed in me by darling hubby, I should be blind if I did not realise your present financial state."

"That's a good dearie! I did not want you to be disappointed. But yet, what is to be done! You know I am thoroughly out of pocket. By the way, isn't it time I buzzed off to college?"

My wife went to the coat rack and pulled my wrist watch out of my coat-pocket.

"It's only half-past nine, dear. Colleges do not start work till ten, and surely you don't mean to go early to find the class-room empty."

"No, my dear, I have to be there early, to consult some books in the library before beginning my lecture at eleven. You cannot expect me to derive inspiration and information on Electricity by chatting with you. I must consult some books if I am going to be thought well of as University Professor of Physics. Won't you prepare our breakfast table?"

The food soon came in and I did full justice to the different courses served. I then dressed and went to take my car out of the garage, when I remembered that I had omitted to take with me my wrist-watch. I called out to Sarasa and asked her to fetch it for me. She soon brought it to the car.

"Here you are," she said, "such a beautiful gold wrist watch tethered on to a leather band! Why don't you buy

a gold chain to fasten it round your wrist? That would be lovely and you would look indeed more charming."

"Well, the gold chain, I had six years ago, was lost while I attended the Kumbh Mela festival at Allahabad."

"That does not mean that you should be without one for all time thereafter. What if you have no money to spare for a new one! I have with me one of the pair of gold bangles that my father gave me at the time of our marriage. You know, one of the two was stolen at my cousin's marriage two years ago and its companion is lying idle in my jewel case."

I could not at once see through this exuberance of solicitude on the part of my darling Sarasa. Whether she really meant that I should exchange the lonely bangle for a new chain for my watch or whether she hinted that it should be matched with another for her use, I could not understand. I merely nodded and said, "Yes. I remember. When I get my pay, you *shall* have it matched. Will that be all right, dear?"

Without another word, she ran inside, bidding me wait for a few minutes and returned with the measuring tape in her hand.

"Here it is, dear," she said, handing the tape to me. "Only one little suggestion" she continued, "the bangle should be light and of the wheat-grain pattern. If you are serious, please go to Natesa Asari who runs a jeweller's shop in Muthappan Bazaar Road. He made me that pair of bangles and is reputed to be the best goldsmith that—"

I could no longer restrain myself and so switched on the engine, declutched and started off on first gear—no doubt, to her great disappointment.

My performance at lecturing on that day was necessarily perfunctory. Many of my students must have felt astonished at this singular absent-mindedness on my part.

The rest of the day was spent in feeling sorely for the disappointment I caused to dear Sarasa. Poor girl! She became an orphan soon after I married her. Her father, a retired Police Inspector, died when she was sixteen and her mother was dead even when she was a child. I, therefore, constituted her entire world, whether of happiness or of misery.

So I felt she must have something given to her on this Deepavali day. She was keen on having the lost bangle replaced. 'How was it to be managed?' was the question. If she must be satisfied, it must be got ready before Deepavali, *i.e.*, within two days and I must spring a surprise on her by not telling her that it was being so replaced. These were the schemes that my brain was trying to evolve.

When I reached home in the evening, I found my wife very busy in my study, talking to an elderly lady whom I soon recognized to be Alamu, the wife of my neighbour. She often visited my wife, sometimes alone and at other times with her children. These children were ill-mannered, all of them ill-clad and lacked good breeding. They were inquisitive and would run about freely into every room of my house. The invariable result would be that the ink in my inkwells frequently found a resting-place on the cover-pages of my novels and on the leaves of my costly textbooks. Alamu had come there alone that evening and was engaged in a vigorous gossip on the politics of the neighbourhood. When I entered the front door, I could just catch a few disconnected words of the conversation which had reference to the latest patterns of jewellery. When I was actually within the house, Alamu hurriedly took leave and left Sarasa free to note, albeit late, the return of her lord.

It did not take long for me to undress and while I was having a bite thereafter of some "Thenguzhal" sweetly

offered to me, Sarasa apologetically started talking about Alamu's conversation with her. "Alamu was just describing to me the latest in the jewellery line, and you know very well that women, as a class and also perhaps by nature, are always interested in jewels and sarees. These form the main theme of conversation at any meeting of women, cultured or otherwise." I did not wish to pursue the matter further and so dropped it for the moment. We had our usual evening drive along the Marina, returned home, had our dinner and went off to sleep.

The next morning, my wife came into my room, and woke me up, saying "It's already nearing ten. Isn't it late for college?"

It was the day previous to Deepavali. I really thought I had overslept but when I heard the clock downstairs tick seven, I realised that Sarasa was up to some practical joke. I kept up the joke and pleaded that I had a restless night and so must have considerably overslept in the morning. I got out of bed, finished my toilet, and asked for food to be served at once to enable me to run to college. Sarasalo-cha felt a bit abashed and apologetically said that she was only preparing me for a much earlier shake-up out of bed next morning, so that we may have our *Māngalasnānam* (auspicious bath) before 4-30 A. M. though it was not given to us to indulge in new clothes and jewels on the occasion. This mild reminder of my financial position kept haunting me the whole of that day also at college and I am not sure if I did not lecture to the class on the physical and mental state of married men on Deepavali eve. But of this much I am certain that my last lecture in the afternoon came to an end at least twenty minutes before the scheduled time, and I found myself in Thammanna Chettiar's pawn-shop in Pondicherry Bazaar at 4 P. M. I presented my gold wrist watch to Thammanna Chettiar and asked him what he would offer for it in outright sale. After a great deal of

higgling, I realised fifty-six rupees and immediately set off to Natesa Asari, who had earned a reputation for honesty and reliability from the women-folk of my locality.

I gave him the measurement my wife had given me and asked him if he had in stock a single bangle of that size and of the wheat-grain pattern. He said, "Sāmi, I have one singleton gold bangle that I took a few hours ago in exchange for another jewel. If, fortunately, the measurement you have given me tallies with it, I would be only too glad to part with it for fifty rupees. I am parting with it for a price which is a little less than what I allowed for it."

His assistant brought it out of the box, and to my infinite surprise and pleasure, I found it was just a replica of the singleton my wife had with her. After some attempts to get the price reduced, I paid him thirty-seven and a half rupees and left the place by about six, with the bangle nicely wrapped up in a piece of thin pink tissue paper on which Natesa Asari's name had been printed.

I next entered Paripoorna Sastri's shop and bought a Silk Poona saree for seventeen rupees. I need not add that I spent the remaining loose change on buying some crackers.

I reached home at about six-thirty and found Sarasa in as high spirits and excellence of mood as I was in. It baffled me how and why she was in such a delightfully charming mood. I did not, however, tell her of my purchases and I had the three parcels carefully tucked away under my books in my brief bag.

Early next morning, I was given the promised shake from out of my bed. "Get up, dear. It is already 4 o'clock. The hot water is getting cold." I got out of bed reluctantly and submitted cheerfully to the mandates and directions of darling Sarasa. (Dear reader, do not, however, run away with the idea that I am a hen-pecked soul.) After

a welcome hot bath in the early hours of a cold November morning, I was treated to a sumptuous repast of sweets, onion 'pagodas' and hot steaming coffee, which rehabilitated and revitalised me in a short while. I next saw to it that she helped herself also similarly.

Then, with a sparkle in her lovely, large and charming fish-shaped eyes, Lochana began, "Darling, I have got a surprise for you."

"Come on, out with it before I spring mine on you."

"Now, dear, can you guess what I have got for you as a Deepavali present?"

"The thinking mechanism in me does not start so readily on a cold morning," said I.

She unfolded a tissue paper packet and dangled a sparkling gold wrist watch chain before me, saying, "Now darling, be a good boy. Run upstairs and get your watch. I must see your watch fastened round your wrist with this chain, this very minute. This is the most auspicious time to wear new things."

After a minute's pause, I said falteringly, "I sold it away, darling, last evening."

"What on earth, do you mean, darling? Why did you sell it? Are you mad?" "No, dear, I have got you these in exchange." I opened out my presents and asked her to go and fetch the other bangle out. She, however, felt absolutely discomfited and blurted out, "I am sorry, dear. I sold it away to Natesa Asari at 3 P. M. yesterday and got you this wrist watch bracelet."

We stared at each other for a full five minutes and then discussed the possibilities or rather the improbabilities of restoring the '*status quo ante*'. Then we fell to laughing over each other's experiences for a full half hour.

Now, dear readers, say which is the cleverer of the two—I, the University Professor of Physics, or Sarasaloohana, the orphaned daughter of a Police Inspector?

R. NARAYANAN,
III B. Sc. (Hons.)

On the Abdication of King Edward VIII

Emperor thou wert. Emperor thou shalt be yet
Who in love's cause renounced a people's throne,
As men look back with reverence and regret
On that wide faith posterity shall own.

Remember this : his kingly star is set ;
Yet goes he not unto his plight alone.
A people's voice, and hark ! a people's moan
Looms on that void where king and people met,
And a new glory glimmers as a star.

Praise him for what he is : for what we are
Let us be humble. Let our grace alone
And let his noble burden nobly borne
Move out beyond this serried vale of strife :
From hope, disaster : from disaster, life.

B. RAJAN,
Class II.

Reflecting Telescopes

WAY out in California, American technologists are busy over the new 200" reflector and in another four years, this telescope, the biggest of its kind, will be mounted on its huge 135 foot-diameter-dome on Mount Palomar.

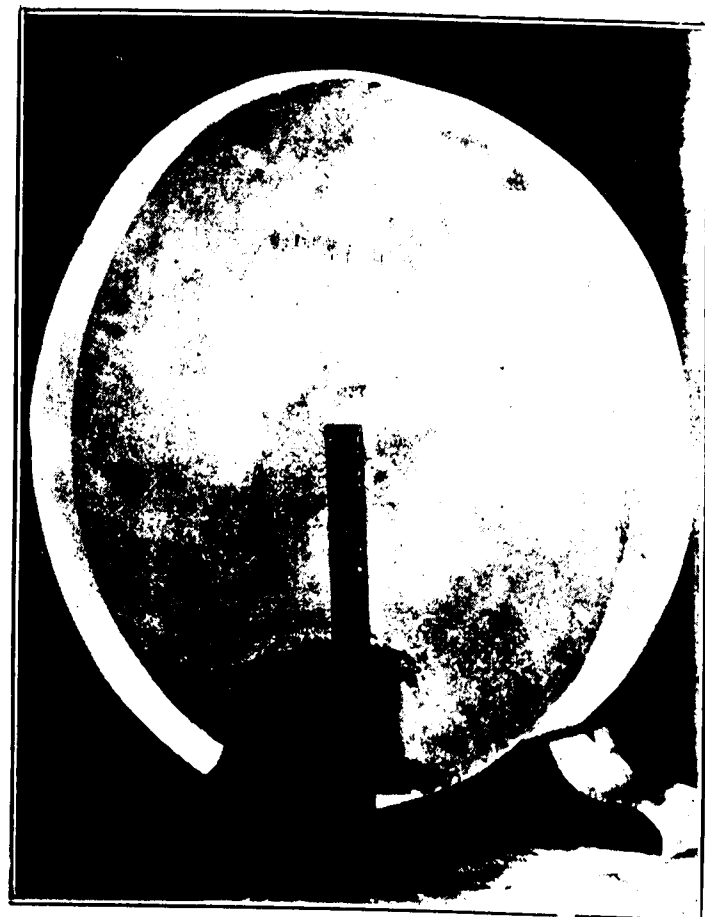
The realisation of this monumental endeavour will mark a new era in scientific achievement. And when it begins its task of exploration, it will doubtless reveal new facts, about which, at present, we have no clue.

This great scheme has been entirely financed by the Rockefeller foundation, and its completion will be a lasting monument to the generosity of Rockefeller.

Here in India, we, while lacking the magnificence of our brethren of the new world, are nevertheless contributing our mite in this direction. Work on a new 24" reflector, the biggest of its kind in the East, is well under way, in the Physics laboratories of our College.

Of the two types of telescope used in astronomical observation, the reflecting type has been found to possess decided advantages over the refracting, especially when it comes to a question of large apertures. Since the light gathering power of a telescope depends on the aperture, we have necessarily to turn over to the first type.

These reflectors are generally made of glass, though a speculum metal, an alloy of copper and tin, has been used for the purpose. Experience indicates that the thickness of the glass disc should be about one-eighth its diameter in order that it may possess the necessary rigidity, to prevent surface distortions when it is mounted. A 200" disc with a thickness of 25" would weigh 36 tons. The 24 inch disc in our College weighs about 170 pounds.



THE 24" GLASS BLANK.



THE 24" BLANK MOUNTED ON THE MACHINE READY FOR GRINDING.

Glass being a bad conductor of heat, the molten glass does not solidify uniformly, in the process of casting. This sets up severe internal strains, which may ultimately lead to the breakage of the disc. The difficulty is to some extent overcome by annealing, *i.e.*, by cooling it gradually in specially constructed ovens. A 36 ton block of glass would require this process of annealing to extend over a period of not less than one year.

The annealed disc is then ground, polished and figured to the requisite shape in a grinding machine. It is necessary that in any reflector the light reflected from every point on its surface, should be brought to the same focus. This is not the case if the surface of the reflector is spherical. The correct form of surface is known as a paraboloid. Here, the curvature gradually decreases from the centre towards the edge.

The paraboloid, however, can only be arrived at from the corresponding spherical curve, by a careful process of figuring. To change from the spherical to the paraboloid, the amount of material to be polished away is very very small— $\frac{1}{8000}$ th of an inch at the centre, in the case of the 200 inch disc. The material to be removed decreases from this maximum value at the centre to nil at the edge. In the case of our 24 inch disc, this maximum value is far less.

The process of obtaining this paraboloid is the most difficult stage in the construction of a mirror, and may extend over a period of two to three years. The method used is one of trial and error, in which frequent optical tests are needed. For the 24 inch disc this process of figuring has been going on for the last eight months, with systematic optical tests at 7 o'clock every evening. The work has to be carried out in a room of constant temperature, careful precautions being taken to prevent dust and grit from falling on the surface of the mirror. For the

100 inch reflector at Mount Wilson, the room was provided with double windows, sealed to exclude dust, the walls coated with shellac, the ceiling spread over with white canvas and the floor kept continually damp.

However, it is impossible to maintain this perfection of figure obtained in a room of constant temperature, under the fluctuating conditions which prevail in the open air. Temperature variations produce slight changes in the curvature of the mirror, and consequently, the quality of the image deteriorates. It is therefore desirable that the material of the reflector should not be affected by temperature variations. Various kinds of glass have been experimented with, and the one known as Pyrex glass, has been found to be the most suitable. Pyrex glass contains a high percentage of silica, and its low expansion, reducing the risk of fracture with sudden change of temperature makes it valuable for domestic purposes. A special type of pyrex containing a still higher percentage of silica is used for optical work.

It has been customary to coat astronomical mirrors with a thin film of chemically deposited silver. Silver, however, deteriorates on exposure owing to the presence of atmospheric impurities. At Greenwich, where there is a considerable amount of sulphur dioxide in the atmosphere, the deterioration in the reflecting power of a silvered mirror can almost be detected night by night.

Aluminium is immune from these drawbacks, and has the advantage of greater adherence to the surface. It is now used almost exclusively in the coating of reflectors, the film being deposited in a high vacuum by distilling the aluminum, a process much more difficult than silvering. At the present time, the largest mirror which has been coated by this process has a diameter of only 36 inches. The 24 inch reflector in our college which has just been figured to the accuracy of a quarter of a wave-length

(one wave-length = $\frac{1}{50,000}$ inch) will be coated by this process.

The difficulty of the entire process may be gauged from the fact that although a 24 inch disc of glass can be obtained for Rs 500, the finished product, according to reliable foreign quotations, costs one lakh of rupees.

The most difficult of all the engineering problems is the mounting of the mirror. The method of mounting for the 200 inch is still in the experimental stage with a small scale model. The same difficulties confront the mounting of the 24 inch reflector, for which preliminary experiments with a 12 inch reflector are being carried out.

Large telescopes cannot be used to full advantage except under the most perfect atmospheric conditions. The site selected must have a large number of clear nights distributed evenly throughout the year. Turbulence in the atmosphere, or the existence of localized regions of difficult temperature and density, familiar to the airman as 'Air-pockets' results in what the astronomer calls "bad-seeing." The result is, the image of a star instead of being bright and sharp, spreads out into a sort of fluffy disc, which continually jumps about. Hence it is that, after various geographical considerations, Mount Palomar was chosen as the most suitable site for the mounting of the 200 inch.

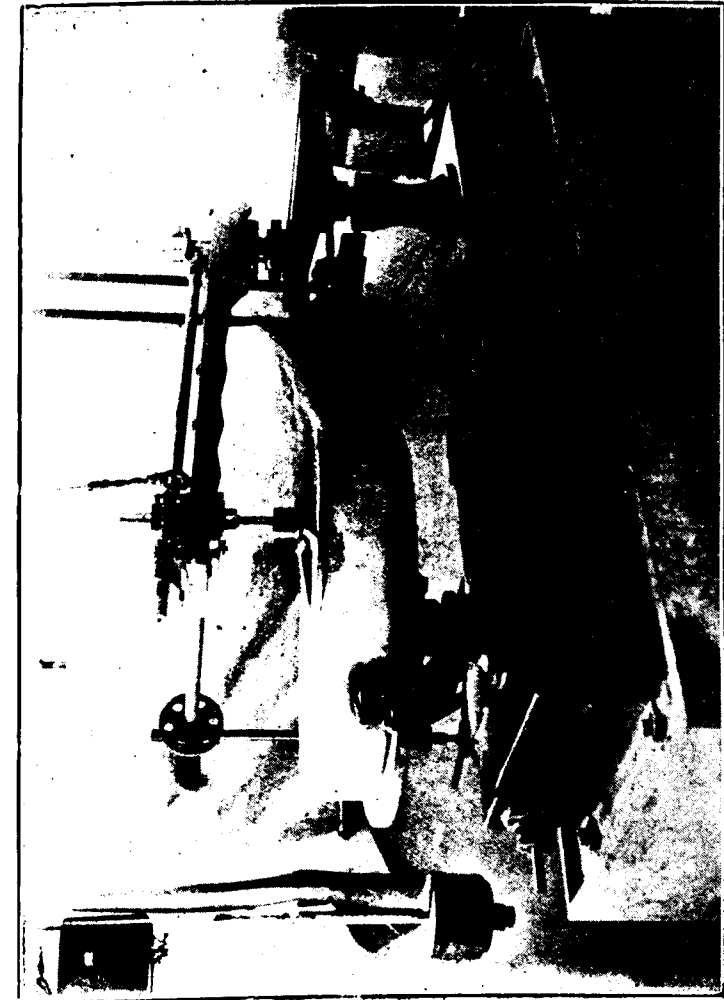
At present the biggest reflecting telescope is at Mount Wilson observatory in California. The idea of constructing telescopes of larger aperture follows from the fact that the light gathering power increases with the aperture. As observations were made with telescopes of larger and larger aperture, more and more stars became visible. The 100 inch at Mount Wilson has revealed 300 million new stars by photography. It has, however, been found that the increase in the number of new stars grows less and less for the

corresponding increase in the aperture of the telescope. This brings up a possibility of there being a limit to the number of stars. This problem will in a large measure be solved, when the 200 inch is brought into operation.

Out to the greatest distances to which it has hitherto been possible to probe, the Island Universes seem to be scattered more or less uniformly through space, the average distance of any one from its nearest neighbour being about two million light years. (The velocity of light being 186000 miles per second, one light year is the distance travelled by light in one year).

The new telescope will reach to still greater distances and we shall learn something about other universes which are so distant that 300 million years are required for their light to reach us.

K. GURUMURTI, B. Sc.,
(Physics)



THE GRINDING MACHINE SPECIALLY ERECTED FOR MAKING THE 24" MIRROR.
The picture shows the initial process of grinding.

Idleness

MERE idleness is the most disagreeable state of existence, and both mind and body are continually making efforts to escape from it. It has been said that idleness is the parent of mischief, which is very true; but mischief itself is merely an attempt to escape from the dreary vacuum of idleness. There are many tasks and occupations which a man is unwilling to perform, but let no one think that he is therefore in love with idleness; he turns to something which is more agreeable to his inclination, and doubtless more suited to his nature; but he is not in love with idleness. A boy may play the truant from the school because he dislikes books and study; but, depend upon it, he intends doing something the while—to go fishing, or perhaps to take a walk; and who knows but that from such excursions both his mind and body may derive more benefit than from books and school? Many people go to sleep to escape from idleness; the Spaniards do; and, according to the French account, John Bull, the Squire, hangs himself in the month of November; but the French, who are a very sensible people, attribute the action, “à une grande envie de se désennuyer;” (*i.e.*, to a great desire to divert oneself) he wishes to do something, say they, and having nothing better to do, he has recourse to the cord.

A. D. GOVINDARAGHAVAN,
II Class, Group II.

Dreams

A DREAM is a carnival of images. Things impossible of accomplishment in waking life become possible in dreams ; for example, one cannot witness the severing of one's head in ordinary experience, but this seems quite intelligible in dreams. Strange phenomena are presented in dreams, but they appear as real as the facts of waking life. At the time of dreaming nothing seems to be incongruous, though on waking the experiences of dreams appear to be myths. But there is nothing absolutely novel in dreams. All that happens in a dream can be traced to some fact, experienced in actual life. What is novel, however, is the fantastic relations into which experienced facts enter. Images in dreams are distorted, displaced and condensed. A pageant passes without any logical coherence. The study of dreams is instructive as well as interesting, because we are in a field strange and exhilarating, little explored and in need of thorough mapping.

Man is a composite of factors, physical and non-physical. To say that physical and physiological factors alone control dreams is absurd. We are not arguing with the Behaviourists, who maintain that all mental phenomena are to be traced to physiological processes and that mind is an afterglow of matter. When one admits the effectiveness of psychical phenomena in waking life, one should also agree that even in dreams they function. The truth is that dreams are produced not by the one or the other factor of human organism, but by the psycho-physical complex, as a whole. Occultists and theosophists divide the equipment of man into four bodies, the physical, the astral, the mental and the causal. But Indian philosophers classify the physico-mental composite into three bodies, the gross, the subtle and the causal. Whether man be

analysed into four or three factors, it must be admitted that all these influence the formation of dreams.

Physical disorders are part of the causal aggregate of dreams. Thus persons suffering from a weak heart dream of sweating and panting horses climbing a hill. One who feels hard in breathing would dream of difficult roads and long journeys. Spleen troubles cause dreams of songs, festivals, etc. Mental unrest and ignorance also contribute to the creation of dreams. There are dreams of different classes and orders. In some dreams physical factors predominate, while in others psychical or metaphysical phenomena are dominant.

Freud interprets dreams as wish-fulfilments. The sleeper dreams of drinking long draughts of water which tastes as delicious as any cool drink can taste, when his throat is actually parched. The dreamer wakes up and finds that he has an actual desire to drink water. The sensation of thirst causes his dream ; and the dream shows his wish as fulfilled. A certain gentleman lodged himself near a hospital and asked his landlady to wake him up at a certain hour in the morning to enable him to be present in the hospital at the appointed time. One day he had a propensity to sleep long and even when the landlady woke him up he would not get up. He dreamt that he was already in the hospital and that there was no need for him to rise up and go. Such dreams are classified as dreams of convenience. Hungry children when sent to bed often dream that they eat what is most pleasant to them. During times of famine, even adults are said to dream in this way.

Some dreams indicate previously the dangers which are likely to befall us soon. This is the prophetic use of dreams. They forewarn the dreamer and serve as sign posts for his conduct in life. It is supposed that the cause which brings about dreams also brings about the fulfil-

ment of the event. Schopenhauer after writing a letter absent-mindedly poured ink on it, instead of sand which was used in those days in the place of blotting-paper. He called his maid to clean the table. He was surprised to hear from her that she had dreamt of the same occurrence the previous night, which she had already narrated to her fellow-servants in the morning. Alice Salt of Leicester toy-factory dreamt one night that the factory had been set on fire and that she was suffocated. The next morning the factory did catch fire and she was actually burnt to death. In some cases these prophetic dreams, as they are called, have enabled persons to escape from the calamities. Prof. Boehm of Marburg, while in a students' gathering, dreamt that he must change the position of his bed. When he went home he removed his bed to another corner of the room and slept. At mid-night he was woken by the fall of a heavy beam on the place where his bed had previously stood. To take another incident, Mounter, a fire-man in a certain ship, dreamt that the ship on which he was a crew was lost. He narrated this to his friend Hanning. Both of them left the ship at Immingham. Subsequently news came that the ship was lost.

Dream consciousness reveals to us real happenings at various distant places. The story of King Gontram the Good is a typical example. When the king was out hunting, he slept under a tree and dreamt that he crossed a glittering steel bridge to a place in which were concealed treasures of gold and silver and that he took home a large part of it. On waking, he consulted some wise men and went to the same place which he had seen in his dream. He was wonder-struck to find the treasures of his dream actually remaining there. He utilised the wealth for the public weal by building many churches. Dreams bring to our memory long forgotten facts which had been considered as of no use. Long forgotten events are also revived in dreams. It is regarded that morning dreams

come true because as dawn approaches "we activate our vehicles in preparation for the tasks of the day." The possibility of the deaf being able to hear, the blind being able to see and the weak and emaciated being able to perform great feats of physical strength has made some people think that dream is a self-deception. But Dr. Crow says that any theory which makes the dream a self-deception is *a priori* incorrect. He says that this phenomenon can be explained away by the law of compensation which says that "dreams go by opposites"; that is to say, we have got just those qualities in dream life which are absent in the waking state. That is why the dream is irrational and fantastic, while the waking state is rational and logical.

An analysis of dreams gives us a deeper understanding of mental life. The science of psycho-analysis is growing. It is an indispensable aid to the cure of many a mental disorder. As it is, the science is incomplete and many are engaged in the field. We look to these investigators for further light to be thrown on what may be called "the night side of life."

C. SUDHAMA RAO.

The Presidential Mantle—A Satire

1. With it appeared the prophet's might,
With it the Pres'dent's chair,
With it the transfer of the right
Of succession, to the heir.
2. Elijah smote the waters first
Ere chariots bore him on ;
Elisha needs must try the test
When Heav'n had claimed its own.
3. Its charm, the mantle has not lost
Though changes did appear :
And Science is said to claim the most—
To Logic, none gives ear.
4. The latter's voice was far too mild :
" For merit have a thought ".
They heard the voice, but only smiled,
" For better things we vote ! "
5. But Science was rather more discreet
" Our secret lies in these—
With ice, and milk and sugar sweet
Your taste, we seek to please. "
6. Right or wrong, the choice once made,
No doubts we entertain
Of heights, which thro' the magic plaid
Our Presidents shall attain.
7. A few still wait with wistful grace
For prophets on our globe,
To smite the waters and erase
The creases on that robe !

' SAPPHO. '

On Economic Asceticism

MACHINE produces ; and Man disposes. The machine may be more than bountiful, but unfortunately man is less than just. That is why we are experiencing the greatest paradox in the history of industrial civilization. We are starving in the midst of plenty. When coffee is burnt in Brazil, millions of us cannot afford more than pure water. When the wheat crop is destroyed in America, millions of farmers in other parts of the world keep watch and vigil by the side of their affectionate paddy fields, and pray to God day and night for their successful growth. If you can stretch your imagination, you will find bells ringing, flags flying, dancing all round ; because " our paddy fields are flooded, and our crops destroyed. " Our forefathers would have never expected to hear, " Rejoice ye sons and daughters of America ! the returns of our crops are 50% less than last year's ! " Somehow we feel that something is wrong with the world we inhabit. Our cherished civilization is lying anxiously in the operation theatre, surrounded by the greatest thinkers, who are the best surgeons here. Each of them published their bulletins. Let us read Charles Beard's. " All over the world, the thinkers and searchers who scan the horizon of the future are attending to assess the values of civilization, and speculating about its destiny. Europe having just passed through a devastating war, and already debating the hour for the next explosion, wonders whether the game is worth the candle, or can be played to the bitter extreme, without inviting disaster so colossal as to put an end to civilization itself. In America where Europeans have renewed their youth, conquered a wilderness and won wealth and leisure in the sweat of their brows, the cry ascends on all sides, " Where do we go from here ? The stomach being full, what shall we do next ? " Far away

in Japan, the younger generation, still able to see with their own eyes vestiges of a feudal order abandoned by their elders, are earnestly enquiring whether they must turn back upon their path, or plunge forward with renewed energy into the age of steel and electricity. So, for one reason or another, the intellectuals of all nations, are trying to peer into the coming day to discover whether the curve of contemporary civilization now rises majestically towards a distant zenith, or in reality has already begun to sink rapidly toward a nadir near at hand." Times have changed since Charles Beard wrote "Whither Humanity?" The question, 'Where do we go from here?' has been answered satisfactorily. Mussolini said, Abyssinia. Japan said, China. Japan is not now *thinking* of plunging into the age of steel and electricity. She *has taken* a deep plunge and is still under water. Well, that is by the way.

The task of mending the present civilization devolved upon the economists; or they took it into their own hands because our civilization is an industrial one. They came forward with the new gospel of Economic Asceticism as the panacea for all our evils.

This implies two things: conserving of Nature's forces and the restriction of our wants.

Men have begun to feel that Nature is not a perennial source of raw materials. Already they look with anxiety on the decreasing returns from the Coal mines. The vision of 'diminishing returns' in Agriculture inspires more horror into their minds than the Sword of Damocles. Forests also have become scanty. Man's greed and avarice have destroyed completely various species of animal creation. If we go on like this, wasting the resources of Nature, thinking of only to-day and ignoring to-morrow, the prospect is very dark. So the new gospel preaches the doctrine of Economy.

Now we come to the second point—the restriction of wants. There is no limit to our wants. We do not know

how many saris will satisfy a young Indian wife, or how many suits, prospective bridegrooms like ourselves. It seems as though we shall never end. The desirability of increasing these wants has been questioned. "It has often been pointed out whether by all this multiplication of wants Nature is not making a dupe of man—man pursuing an end that is ever vanishing before him. On the other hand, would it not be better for us to turn our energies rather towards reducing our wants, than to go on increasing them like this and calling all that progress?" In times when religion had a better hold upon men, when it was a part and parcel of life, people were inclined to accept this view. It is the life in the other world that really matters. So even if we have to make some sacrifices here, they are worth while when we think in terms of eternal values.

The undesirability of extending our wants is realized by many. The extension of our wants necessitated large-scale production, fight for markets, the so-called civilizing of backward races, disappearance of economic chivalry, and appearance of economic nationalism with its satellites of tariffs, quotas and other obnoxious evils—in fact a typical Machine Age.

To go back to Charles Beard again, "Top heavy capitalism, having devoured domestic agriculture feverishly searches for new markets among the half civilized and backward races of the Earth, hoping to keep its machinery turning and its profits flowing." Here again we find glorious examples of the strange generosity of civilised nations. It is a queer phenomenon to see civilization carried to these backward races in bombs and aeroplanes. Norman Angel may tell us that colonies are a burden to the mother country. But we know, that they have always got a warm corner in the heart of the mother country. The notorious fight for colonies has become unbearable. One nation will solemnise thousands of marriages on a single day, give medals and cups to the parents who have given the greatest number of

babies to the needy world and then come forward to complain, "We have no space!" Haile Selassie is forced to adopt the sons and daughters of Mussolini. Another nation will produce millions of times above its want, and then grope for markets. It is when we see these strange spectacles that we begin to think of Economic Asceticism.

These are the external effects of the Industrial Civilization. There are many others also. One of the foremost is the over specialisation of modern industries. Workers are compelled to make the prosaic portions of a worthless article the whole of their life time; and as Ruskin says, "It is a sad account that a man should say of himself that he has spent his life in opening a valve, and never made anything but the eighteenth part of a pin." Over specialisation is one of the most destructive vices of our age and a chief source of modern discontent. The product is valued; the process is ignored. And what happens to the goods produced in this manner? "Either the increased quantity of goods is consumed by a class of drones living an idle, luxurious life, in bold defiance of the natural and moral laws which bind enjoyment to work; or in so far as they are consumed by those who produce them, the degraded condition of mechanical labour impairs the wholesome capacity for enjoyment."

Another disastrous consequence of this machine civilization is the Religion of Self-Reliance. People lost faith in religion and began to turn towards materialism. We come across such astounding pieces of poetry as:—

I fight alone, win or sink;
I need no one to make me free,
I want no Jesus Christ to think
That he could ever die for me.

I think if there are many more poets of this type the doom of humanity is not very far off,

The alternative which Economic Asceticism offers in the place of this poisonous life is a simple life lived in communion with Nature, with the help of handlooms and *charkas*. Plain living and high thinking are its motto. A return to Nature from the sophisticated towns is suggested. Man has lived so long in antagonism with Nature. The gigantic sky-scrapers, Nature does not like. "Fox and squirrel may make their homes in the wood and add to its beauty in so doing. But when Alderman Smith plans his villa there the Gods pack up their trunks and depart. They can bear it no longer." Again, we are asked to limit our wants as far as possible and be satisfied with the simplest clothing. It seems Man clothes himself to descend, unclothes himself to ascend. But do not think for a moment that I am maintaining that the higher aspirations of life can be achieved only by the Nudists. There is no pursuit in this world which can't be followed by decently dressed ladies and gentlemen. What is required is that it should be as simple as possible. I think the westerners are gradually veering towards and rallying around the half naked fakir.

In the field of industries, machines are abandoned; and simple tools are adopted. Here, there is no fear of over production; no fight for markets; no economic wars; the greatest champion of this scheme is Gandhiji; and its greatest opponent Henry Ford. You will all remember the controversy between Henry Ford and Mahatma Gandhi some time back. Ford believes that if everybody adopts machine technique and if every man works for four hours a day the world can produce enough to satisfy its wants. Gandhiji's objections were spiritual. He said, Machinery is soul-killing and hence to be avoided. Ford was at a loss to see how a man's soul would be killed by four hours' work a day. He has plenty of leisure—twenty hours every day. He can very well afford to attend to the satisfaction of his spiritual wants. This will no doubt be a

good scheme if it can be realised. But the saintly politician is not convinced and as you all know is carrying on his daring experiment.

Economic Asceticism will also be able to solve the problem of population. If Economic Asceticism were practised sincerely, Malthus would not have had an opportunity to show his evil genius. Poor Mrs. Sanger would not have wasted all her eloquence. The economists would never have worried about "diminishing returns." Thus this is another instance of what Asceticism can do in Economics.

But this new idea of Economic Asceticism is open to many criticisms. The foremost among them is that it is very impracticable; because it is not in the nature of ordinary man to make such big sacrifices. An ascetic is a very rare commodity. "Few choose nakedness when they can be clothed, the frosts of winter when they can be warm, or the misery of bacterial diseases when sanitation is offered to them. In fact the Ascetics and flagellants of the world belong nowhere in the main stream of civilization and are of dubious utility and service in any civilization."

What we maintain is that it is impossible to turn back the wheels of time. We can't think hereafter of an age without motor-cars, electricity, and big machines which make our fine clothes. It was a great good fortune that the inventions shrunk the distance of the Globe; we don't like to expand it again. One of the greatest benefits machinery has conferred upon man is that it has relieved him of much irksome drudgery and we don't want to do it again. Gandhiji and his disciples will have their places in this civilization, for Ford can't hope to give four hours' work to all his brethren. Let Gandhijites be there just to tone down the extreme Fordites. That will be capital. It is impossible to achieve uniformity in our world. Gandhis and Fords will struggle together till everybody ceases to struggle. That is the way of the world.

So to conclude, a severe and blind reduction of our wants is not desirable. "If we simply suppress them," as Gide says, "without putting others in their places, we would be thrusting social life back to animal level. Woe to the races too easily satisfied, whose desires do not reach beyond the narrow circle of a near horizon and who ask but for a handful of ripe fruit to live on and a wall to shade them from the Sun. They will not be long in disappearing from an earth which they have not known how to turn to account." So beware of the champions of Economic Asceticism. They are the enemies of progress and they will dig the graves of Nations whom they try to bring round. It is said that a civilization to be worthy of its name must be built upon the foundation of material progress. Hence Economic Asceticism which exhorts us to go back, can't be patronised much. Nations desirous of marching forward should turn a deaf ear to its pleas. And India should be the last country to welcome it.

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The Penitent

A SHORT STORY

THE path I trudged along became narrow. The moon shone faintly overhead and threw a kind of flickering light on the glades. It was a tempestuous night. The wind moaned through the trees which cast their gaunt shadows along the path, making the darkness doubly dark. Dry leaves fluttered to the ground like feathers. Far, far away in the open fields the jackal howled its piercing and doleful note while the hateful owl responded from the rustling branches overhead. Now and then the leaves swam round and round and settled down at last to the ground; yet the wind blew hard and drove them all forward.

The last town that I had left lay about twelve miles behind and I had yet to cross over about ten miles and a half. Mid-night was approaching rapidly. Gradually the moon lifted herself up from the veil of black clouds that had surrounded her, and began to shine in all her splendour. The path widened a little and at length merged into a road. I quickened my pace and trotted along, humming a tune within myself. In front I could see nothing but the road lined on either side by tall cocoanut trees whose hazy shadows moved lightly to and fro.

The jackal's howl had died away and with it the owl's hoot too. But far away in the west a dog barked and a sheep bleated. I soon arrived at what seemed to be a way-side temple. I felt extremely hungry and thirsty. There was a small pond whose waters glittered in the moonlight. Small frogs frisked about gently on its surface and tiny fishes jumped splashing the water with their tails. I washed my hands with the clear water, and sitting beneath a cocoanut tree untied my bundle.

Scarcely had I taken out the small packet of food that I had brought, when my eyes suddenly caught sight of a shadow that fell beside me on the ground. And raising my head a little, what else should I see but a human being leaning over me with his arms akimbo! I was seized with a sudden fear and an inexplicable surprise. A moment ago I had not seen any such creature there. And what was more, the stranger spoke not even a single word and stared at me with sparkling eyes.

I mustered up my courage, however, and asked him in a low tone who he was. He remained silent. Yet in the moonlight I could see his frame gradually sinking down; and it brought my soul jumping into my mouth. My whole body thrilled with fear; my heart beat faster and faster; I became unnerved. I turned my eyes away from him and looked at the ground. The packet lay half open. But my hunger had disappeared. I felt my pocket and found the purse safe. I sat still and wondered.

At least an hour might have passed before I woke up from my reverie and turned to have a look at him. He was weeping. He gave vent to piteous sobs and cries that pierced into my heart like an arrow. His head which had hitherto lain sunken between his knees rose up, and I could see streams of tears running down his cheeks. His eyes were ruddy, as I saw them in the moonlight. Like a mad man he turned his head on all sides with a dismal cry. I shook with fear and had scarcely turned away my face from him, when he suddenly concentrated the whole power of his eyes into one focus and brought it to bear upon me.

There was a long silence during which a big conflict raged within me, because the stranger seemed to be far from being a human creature. The sight of his doleful countenance brought back to my mind the strange ghost stories which my grand-father used to tell me when I was a boy. And the more I thought of the

situation the more unnerved I became. But the death-like silence seemed intolerable. And so, without caring for the consequences I made up my mind to speak.

"Who are you?" I asked.

The stranger had no sooner heard my query than he quickly tore his hair as if in utter despair, gnashed his teeth with great vehemence and cried out: "I am a sinner." And then he sobbed violently.

I wondered—nay, reader, I can't tell you how I felt at that time. My fear had not yet abated; on the contrary, it had become worse. Anyhow, I emboldened myself to question him further.

"Who are you, my man? Pray tell me why and how you have been reduced to this miserable state. Has some highwayman robbed you of your possessions in this lonely place?"

"Oh, how kind you are!" he cried piteously. "Don't worry, my dear man. No one has waylaid and robbed me, but."

His sentence trailed away into inaudibility.

My heart melted at the sight of this miserable man. I moved gently towards him and slowly lifting up his chilly head rested it in my arms. I could see his countenance clearly in the bright moonshine. It was pale and gloomy—so gloomy against the whole world, I thought, that he had made up his mind to leave it as early as possible.

"Tell me what has happened to you," I entreated.

The stranger gently raised his head, hemmed twice and then began to speak. "Do you want to hear my tale? . . . No, my man, I won't tell you. For, you cannot bear to hear it." He then lowered his head and sighed.

By this time a strong desire to know the history of this sorrowful man had come to possess my mind. I was eager to see whether I could do anything to alleviate his mis-

ries. So, I urged him once more to tell his tale. And seeing that I was so intent on my desire, he began:

"It was Jagannath, the father of Jeti, who owned large estates far far away to the south of Madura and lived a prosperous life till his death"

He came to a dead stop, and made so long a pause that I grew impatient and asked him to proceed.

"What day of the month is it?" he inquired anxiously.

"It is the thirteenth of Adi," I replied in a low voice.

"Well," he resumed, "it is just twelve years since he quitted the world leaving behind him his wife and their only son, Jeti. But his death had such a marvellous effect on the poor woman that not long after his demise she caught a terrible fever. She suffered most acutely for eleven days during which time she did not even taste a single morsel of food or an ounce of water and died on the twelfth day, leaving the poor boy alone in this vast world, with large estates and a big house to support him, and with God only to console him in his bereavement.

"Jeti had a maternal uncle. When Jeti's mother was on her death-bed, she had called her brother aside and asked him to take charge of her little boy and to be his guardian. And so when that lady died, Jeti went away to live with his uncle, Jaychand.

"As time went on Jeti grew up to be a charming lad. He was put to school and soon rose high in the esteem of his masters. Not only at school but also in the whole town was Jeti popular. He had an inexplicable charm in his voice and a temperament so mild that it earned for him the services of many of his admirers. And so, in the midst of favourable surroundings Jeti lived like a prince.

"It so happened that in the town where he lived there was a very rich merchant, who had a young daughter named Chupli. Jeti and Chupli had been on the most

intimate terms ever since his arrival at his uncle's house. In fact they moved with each other so closely that they struck everyone who saw them together as belonging to the same family. And when Jeti grew up to be a man, he made up his mind to marry her.

"But Fortune frowned on Jeti. To his immense surprise he learnt one day that Jaychand, his uncle, was not well-disposed towards Chupli's father. And he instantly concluded that his uncle was a menace to his own welfare. Jaychand would not give his consent for his marrying Chupli. Anyhow Jeti would break the news to him. Accordingly he did so.

"Jaychand fretted and fumed when he learnt Jeti's intention. All along, he had cherished a strong dislike towards Chupli's father. As a matter of fact he was eagerly looking forward for a suitable opportunity to put an end to his enemy. But here was Jeti, his own nephew, who told him he had proposed to marry the daughter of his mortal enemy! He hated the very idea itself.

"Jaychand told his nephew that he would get some other girl for him. He pointed out that Chupli was an undesirable girl; that it was absolutely necessary that Jeti should give up his love-suit; and that his marriage with her would only lead him to disappointment and misery. Nay, not only that. By marrying her, he would cause the displeasure and enmity of his own uncle, and as a result his own life would be a mere wreck.

"To Jeti this was indeed a bolt from the blue. He had never expected his uncle would be so unkind. But once he had resolved upon a certain thing, he would never give it up. He was determined to marry Chupli at any cost.

"Days came and went, leaving Jeti in the same odious position as before. Jaychand's mind was unchanged. Jeti

became thoroughly impatient; and for the last time he once again went to his uncle and put forward the proposal before him. But Jaychand sent him away with the warning that he would be punished severely if he had any more dealings with Chupli.

"Jeti became sadder than ever. But he was a man of strong resolution. It was certain that he could not afford to lose Chupli. But how could he get rid of his unobliging uncle? There was only one way open to him; and that was to put an end to Jaychand's life.

"And so, without bestowing any further thought upon his decision, one night Jeti stole into the room where Jaychand slept, and drove a sharp knife into his throat ..."

The stranger broke off in the middle of his story and paused. He was trembling all over. His hands which were thrown round my neck were unpleasantly chill. I shivered.

"And so Jeti began his life with an atrocious murder," the stranger resumed again. "But he had gained such a good name in the town that none suspected him of the murder of Jaychand. There was great excitement everywhere. It was impossible to find out who the criminal was. And as a last resort, the police caught hold of a poor innocent cobbler, and had him hanged to satisfy the ends of justice.

"Now that his uncle was no more, Jeti was free to marry his beloved. The marriage was celebrated with great pomp and splendour. And the new couple settled at Madura and lived together happily for some time.

"Time, the great healer, brought a complete change over Jeti. He became less cheerful as days passed. The more he thought of his past action, the sadder he became. All his affection for Chupli soon vanished, and he became quite indifferent to her. His face lost that beneficent

and charming smile that he had possessed during his boyhood. On the whole, he became a changed man.

"Jeti took no notice at all of the large estates which his father had left him at his death and allowed them to be mismanaged by his roguish servants. In course of time his patrimony dwindled away and at last disappeared altogether, leaving a debt of two lakhs and a half on the reckless Jeti. Even then he did not try to mend himself; he allowed things to take their natural course. But he had improved himself in some other direction. He spent most of his time in a tavern that lay outside the limits of the town, and drank and drank till he could drink no more. Chupli was aware of this and often warned him against the evils of drinking. But the fellow gave no heed to her and went his own way.

"Oh, the miseries of a drunkard! One evening Jeti returned home with his head reeling. Just then a servant told him that one of his creditors had called on him during his absence and had gone away after issuing a notice. Jeti became enraged. Chupli was in the courtyard fondling their new-born babe. In a rage of madness Jeti flew upon her and knocked her head against the floor. She collapsed with a shriek and lay motionless on the ground.

"Within a short time Jeti regained his normal state of mind and surveyed the ravages of his own folly. He took Chupli in his hands and looked at her face. She was already *dead*. The child lay a few yards away with its head smashed.

"Jeti tore his hair and ran like a mad man into the streets. No one noticed him, for it was already dark. He made his way out of the town with a view to put an end to his own life. He had killed his own uncle; he had murdered his own wife and his child. And what was more, he was already a debtor. He had no right to live in this world.

"It happened yesterday."

The stranger came to a stop. Dawn was approaching, as I could see by the white streak of light jutting out of the eastern horizon. The stranger's story had such a terrible effect on me that I sat there unmoved, pale, and trembling.

"I can wait no more," whispered the stranger after a short pause. From his sleeve he drew forth a small bottle and in the moonlight I could see that it contained a blue liquid. I shivered from head to foot. The stranger took the bottle gently towards his mouth and uncorked it. I tried to dissuade him from his cruel purpose. But he took no notice of me.

"I am Jeti, the sinner," he cried at last and emptied the contents of the bottle into his mouth. His body shook twice, and he sank down.

I touched him with my palm. His body felt chill. His face was dreadful to look at. His heart had ceased to beat.

Jeti, the sinner, was dead.

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Rohinton-Baria Cricket Trophy

INTER-'VARSITY CRICKET MATCH BETWEEN
MADRAS AND BOMBAY

THE Inter-'Varsity Cricket Tournament for the Rohinton-Baria Trophy was started only last year and the Punjab University had the distinction of being the first to win the trophy. This year the semi final was played between the Madras and the Bombay 'Varsities, but the final match, however, seems to be a long way off, since there are still many matches to be played among the Northern Universities.

Bombay have had the distinction of coming to the final in both the years. Last year they defeated Madras in the semi-final and were unlucky to be defeated by the Punjab in the final. This year also they have defeated Madras by a convincing margin in the semi-final and it remains to be seen how they will fare in the final.

When the Madras team was announced, it was generally felt that it was a fairly good combination. However, it was beyond our conception why players like S. V. T. Chari, Thyagarajan and Ramanathan were overlooked in favour of Forage, of St. Joseph's College, Bangalore, for Captaincy. Forage is apparently a new-comer to 'Varsity cricket and his lack of experience both as a Captain and as a player was vividly perceptible on the field. Ramanathan, the Presidency College Captain, would have been a popular choice in view of the fact that under his captaincy the Presidency College XI have not suffered a single defeat so far in any engagement. The general opinion was that Madras would not have a good time of it during the match, but we all hoped for the best.

It was a three-day fixture starting on the 10th of December. As it had rained overnight, the wicket was soft

and had to be constantly rolled. Despite the constant rolling, the pitch was not in a fit condition for play. It was, therefore, agreed to play on a mat wicket. Owing to this the start was delayed till 12-30. As it was announced that the match would commence at 10-30 in the morning, a large crowd had assembled by that time.

Wadia, the Bombay Captain, won the toss and elected to bat. Bombay opened through Nagheskar and Uttam Singh. Nicholas opened the bowling for Madras. The start was sensational, the first ball of Nicholas dislodging Nagheskar's off-stump. Nagheskar was claimed to be one of Bombay's best batsmen and his dismissal must have disheartened Bombay. Nevertheless Wadia, their skipper, entered and began to play cautiously. Bombay started shakily, for Nicholas obtained another wicket in his second over, Uttam Singh being the victim. Gupte stepped in and scored the first four of the day off Forage's bowling. Forage was not bowling accurately, Gupte twice successively sending him to the boundary. Both the batsmen were playing confidently but were very cautious. At 33, Krishna Rao, of Christian College, who is Thyagarajan's younger brother, was brought on to bowl. His slow and effective leg breaks were disconcerting the batsmen. His occasional and disguised googlies were the most distressing and it was to such a one that Wadia was out. Wadia was playing cautiously but somehow he played back to a ball which he could easily have despatched to the ropes and was bowled. Wadia played a very good and courageous game for his 14 and his patience must have proved an inspiration to the rest of the side. His cheap dismissal must have been very gratifying to Madras, in view of the fact that the same batsman had scored a magnificent 197 against better bowlers in last year's fixture with Madras. Lunch was taken with the fall of his wicket.

After lunch the game brightened. Runs mounted slowly. Krishna Rao was bowling very well drawing the

batsmen out of the crease. Two nice wickets were obtained in this way, Hogg effecting their dismissal. Gupte who was playing bright cricket lounged forward to secure a half-volley, missed and Hogg made no mistake. Adhyaru was next stumped in a similar manner without breaking his "duck." Gupte played a nice game for his 45 and was the top-scorer. He hit powerful shots and, on one occasion, collected as many as 24 runs in two overs. Naik and Ranganekar were the two other enterprising batsmen who helped Bombay to stabilise their position. The rest were out for small scores. Bombay were all out for 158 runs.

Bombay were expected to score more runs and this small total reflected credit upon Madras. Unfortunately, the fielding of Madras was much below standard. There were a number of catches dropped and plenty of runs given away on account of faulty arrangement of field. Bombay would have been dismissed for a yet lower total, had the fielding of Madras been as good as the bowling.

Madras opened their innings through Ambrose and Hogg. Madras also started sensationally, the first wicket falling for nothing. Ambrose played a faster ball from Patwardhan, Bombay's opening bowler, on to his pads and was adjudged l b w. Thyagarajan who should have opened the innings with Hogg, entered amidst cheers and played out time. Resuming the next day, the batsmen were extremely cautious and refused to touch loose balls. The bowlers were mostly bowling on the leg side having a leg trap. The bowling was very accurate and kept down the rate of scoring. Both the batsmen were playing with a straight bat and this should have disheartened any bowler; and by the cautious way in which they were playing, it appeared as if they meant to stick on. But one cannot be certain of anything in Cricket. Just as the spectators were beginning to place all their hopes in Thyagarajan, he was unfortunately run out. He took a risky single but before he could reach the crease, Irani had collected the ball and



MADRAS UNIVERSITY CRICKET XI
going in to field against Bombay University XI.



MADRAS UNIVERSITY CRICKET XI returning to the Pavilion
THIAGARAJAN is seen with hat in hand.



THIAGARAJAN GOING IN TO BAT.

sent it crashing on the stumps with lightning speed. Irani is an excellent field, his returns being very accurate and speedy. Thyagarajan's dismissal was a great loss to Madras. If there was any batsman on the Madras side who could have given them a respectable position in the game, it was Thyagarajan. His early dismissal, especially at a time when he was playing confidently, removed whatever hopes Madras had of compiling a good score. Forage came in next and made 14 before he was caught. The other batsmen all succumbed for small scores. Nicholas, of Bangalore, who is a good bat, also failed to make an impression. The whole side was out for 109 runs.

Hogg, with 45 to his credit, was the only player to make a good score. Going in first he remained batting stolidly and it appeared many a time that he would carry his bat through. But, unluckily, his was the ninth wicket to fall. Hogg contributed in a large measure to the Madras total and practically saved the side from utter collapse. He played patiently and remained for nearly three hours at the crease.

Bombay's bowling was superior to that of Madras. But in the absence of a slow bowler there was not much variety in the attack. Patwardhan, Ranganekar and Adhyaru bowled well, especially the latter who took 5 wickets for 27 runs. Bombay's fielding also was very much superior to that of Madras. The arrangement of the field was excellent, stiff shots being stopped near the wicket. Irani stood prominent in the field for his quick and accurate returns.

Bombay ventured on their second innings with a lead of 49 runs. The batting order was changed, Patwardhan coming in for Nagheskar. Uttam Singh was out early, but Patwardhan remained to make 20 before he was bowled by Ramanathan. Wadia now entered and played a game worthy of his reputation. The Madras bowling held no terrors for him. Except the occasional googlies of Krishna

Rao, which alone disconcerted him, he played all other balls with perfect freedom and confidence. However unenterprising he may be, yet he is a great batsman. The way in which he was playing, steady, calm, and patient, soon suggested that he was in for a big score, and many thought he would repeat his last year's brilliant performance of 197 against Madras. He has a brilliant repertoire of strokes which he displayed to advantage on that day. His lean figure proved that he was not capable of imparting power to his strokes. Yet he slowly raised his score by singles and twos to 50 and then to 90. Then he scored 9 runs all in singles. He was 99 and facing Krishna Rao. The audience was waiting breathlessly with hands ready for the inevitable claps. Krishna Rao delivered the ball; it was one of his occasional googlies. The batsman covered his wicket and let the ball go, thinking it to be a wide one. But cricket is often described as a game of "Glorious Uncertainties." The ball broke sharply and dislodged the bails. It must have been heart-rending to the batsman and to his comrades. The audience, though disappointed, readily sympathised with him in his bad luck. His was the ninth wicket to fall and the score on the board was 199.

The last wicket partnership added 51 in as many minutes before it was dissolved. Bombay were all out in their second innings for 250, a very creditable score. Madras 'Varsity's bowling lacked the necessary sting and none of the visiting batsmen encountered any difficulty. Ramanathan bowled courageously but was not favoured with luck.

Madras entered on their second innings with an impossible task before them. They had only four hours left and had to make 300 runs to avoid a defeat. True that the task before them was great, but there was absolutely no need for the Madras batsmen to lose heart and play the game half-heartedly. If only they had stuck to the task

doggedly, they could have managed to play out time and leave the issue on a first innings verdict. Thus Madras could have escaped the disgrace they suffered. Probably they never thought of it. Again it was felt that there was no need to change the batting order which only resulted in the first seven batsmen being out for such a meagre total as 19. Thyagarajan had unfortunately to be reserved to the last owing to a sprained shoulder. The fall of wickets was most distressing to the numerous supporters of Madras who turned up to see the match. There was a regular procession from the pavilion to the field and *vice versa*. It is indeed very creditable of the brothers, Thyagarajan and Krishna Rao, and of Wallace of Mangalore that they raised the score from 19 to 106 and saved Madras from what would have appeared a disgraceful defeat. Thyagarajan, in spite of his sprained shoulder, gave a brilliant display and was ably assisted by Krishna Rao. Thyagarajan remained unbeaten with 45, while Krishna Rao was distinctly unlucky to be run out when he had scored only 23.

Bombay won the match by a convincing margin of 193 runs. It cannot be denied that they were a superior side when compared with Madras.

All that we can do is to wish them luck in their final encounter of the Tournament.

Tribute must be paid to Prof. C. K. Krishnaswami Pillay who was mainly responsible for the efficiency of arrangement of seats for spectators and other things pertaining to the match. A great cricketer himself, he takes a keen interest in matches of this type, and the fact that he stayed to witness the match from start to finish without absenting himself for a single hour is enough evidence of it. Suffice it to say that it was he who made the match as brilliant a success as it was.

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Is Kautilya the Indian Machiavelli?

MACHIAVELLI has become a by-word for unscrupulous statecraft. He gave a useful adjective to the European languages and probably on this account alone he will remain for ever the type of the unscrupulous political theorist. While most modern writers following Macaulay try to whitewash his memory, the word "Machiavellian" is still alive in its original significance. And strange to say, the Von Bernhardis of later ages are almost going into oblivion. Yet Machiavelli had an illustrious predecessor whose name and work, little known in the West, is well-known in India. The standard treatise on Indian statecraft, *Arthasāstra*¹ of Kautilya far exceeds 'the Prince' in its insistence on the ruthlessness of the ideal autocrat and in its application of different standards to public and private ethics. While Machiavelli advised the king to emulate the lion and the fox, Kautilya leaves out the lion and in fact goes far beyond the Florentine in his unholy delight in treacherous and underhand methods.

This book *Arthasāstra* by the famous Kautilya, who is also named Vishnugupta and known from other sources by the patronymic Chanakya, has been quoted by the Indian poets and legal writers of many centuries as the repository of political wisdom; and strange to say, it has served as the model for many later treatises on political theory. To name a few, Daṇḍin in his *Dasakumāra Charita*, Bāṇa in his *Kādambari*, the *Panchatantra*, Mēdhātithi in his commentary on *Manusmṛiti*, Dinakara Miśra's, Chāritra Vardhana's, and Mallinātha's commentaries on *Kūlidasa's Raghuvamśa*, Kāmandaka's *Nītisūtra*, Jeemūthavāhana's *Vyavahāramūrtika*, Viśakadatha's *Mudrārākṣhaśa*, Vaisam-

pāyana's *Nītiprakāśika* and Kalhana's *Rājatarangini* refer to Kautilya and his *Arthasāstra* in one way or other.²

Chāṇakya was the famous minister of Chandragupta, first emperor of all India and conqueror of Seleukus Nicator (the Macedonian successor of Alexander the Great). Tradition has it that Chāṇakya overthrew the last king of the Nanda dynasty and placed the great Mauryan Chandragupta on the throne. From Indian epigraphical researches, it is known beyond doubt that Chandragupta was made king in B. C. 321 and that Asokavardhana ascended the throne in B. C. 296. It follows, therefore, that Kautilya may have lived and written his famous work somewhere between B. C. 321 and 296, and it may be mentioned here that the archaic style of the work supports this claim.

If the theory that Kautilya and the founder of the Mauryan dynasty were contemporaries may be accepted, we can safely assert that even before Kautilya, political theories and their discussions had engaged the attention of some, for the *Arthasastra* contains about a hundred references to eighteen previous writers on politics and different schools of political thought. The mention of the existence of these schools of polity before Kautilya's time should contradict the common observation and deep-rooted misconception that the ancient Indians lost themselves wholly in philosophic speculation and metaphysical discussion about life after death and never gave a thought to mundane matters of politics and economics. Even such a writer as the late Professor Max Müller was guilty of spreading this false notion.³

This work deals, as the title suggests, not only with the science of practical government but also with architecture, mining, military matters and other minor subjects which are out of the province of pure politics. The *Arthasastra* is divided into fifteen books, each of ten chapters; the whole work running to 10,000 slokas.

The first book on the training of a king reveals that the king is absolute, though he is advised by a set of councillors whose advice he is bound to respect. He is also assisted by a grand council and an inner cabinet of ministers. Since his ministers play an important part in the government of the State, the king has to be sure of his Prime Minister and High Priest and their integrity. "Assisted by his Prime Minister and high priest, he shall, by offering temptations, test the character of the ministers. A woman spy under the guise of an ascetic, may allure each chief minister, one after the other, saying, "the Queen is enamoured of thee and has made arrangements for thy entrance into her chamber; besides this there is also the certainty of a large acquisition of wealth." If they scorn the proposals, they are pure. Besides this allurements of love, there are other kinds of allurements by money, etc. Those that stand these rigorous tests and come out spotless shall be appointed ministers, while those that have fallen easy victims shall be employed in mines and manufactures.

The institution of spies is treated next and much space has been allotted for this. The spies are of various classes and grades. Their chief task is to test the probity and purity of every official and servant of the State. The king freely remunerates these spies and confers titles on them. They go out *incognito* as ascetics, traders, and teachers in all directions, move with the common folk and feel their pulse. There is a special band of spies who poison the people whom they think to be undesirable for the safety of the State. The contented and peaceful citizens are picked up and rewards and honours are conferred on them. The discontented and the disagreeable are either won over by money or other means, or put to death secretly. Indeed the institution of espionage is vast and elaborate.

The upbringing and the training of the princes are to be looked after with great care, for princes like crabs

are said to have a notorious tendency to kill their parents. The author makes it clear that if necessary the prince may be debauched or driven away. If the prince is addicted to drink or drugs he may be given poison or drugged liquor. But the promising heir to the throne is to be educated according to the Sastras. As Professor Venkateswara says: "Kautilya builds discipline on the Vēdas and includes Dharmaśāstras and Purāṇas in his curricula of studies drawn up for Indian Princes. He sums up the object of study thus. "From hearing ensues knowledge, thence Yōga (steady application), thence Ātmavattā (self-possession)".⁴

The harem and its management are important, as any negligence in this respect would result in the cold blooded murder of kings, ministers, and other high officials. A gruesome list of cases in which kings have been murdered is given. The harem buildings are to be carefully designed. Here we have a picture of the institution of eunuchs and Amazon guards. Many an odd custom and quaint institution of the palace life is made known to us in this connection. Great care is taken of the personal safety of the king. The king is generally inaccessible, showing himself only once or twice in a month and that too sometimes in order to prevent disturbances caused by rumours of his death. The king is always in dread of private or public assassination. Physicians and detectors of poison are always near him. The royal wardrobe is under seal. The court musicians that play before the king have no access to arms, poison or fire.

The second and third books deal largely with the duties of government inspectors and their officers. The officers looked after the suppression of evil-doers and bribe-takers. Government servants are strictly prohibited from misappropriating the moneys of the State. It may be mentioned here that the State is not above taking a share in gambling profits. Kautilya deals here with another important as-

pect of the social fabric, *viz.*, the duties of marriage, the duties of a wife, the property of a woman, compensation for re-marriage, maintenance of women, enmity between a husband and wife, a wife's transgressions, vagrancy, elopement, and transactions forbidden to her.

The fourth book is certainly Machiavellian. It deals with the "Removal of Thorns." Detailed plans are given to get rid of people who are dangerous and treacherous to the State. If a minister is dishonest or displeasing, he may be sent on a dangerous errand or asked to undertake an expedition in which he is sure to be killed. If a judge is suspected of foul play, a spy may approach him as the friend of an injured person and offer him a bribe. If the judge discards it, he is safe; if not, he is lost. Various methods are given to capture or kill criminals. Fair play and trial are almost absent in the procedure. The accused, if physically sound, are tortured to elicit confessions. To the credit of Kautilya it must be said that he suggests that care should be taken to prevent the innocent from being punished. There is also an element of chivalry, since the torture of women is to be half the prescribed standard. Beating, burning, exposure and the water-tube are the common forms of torture. Minor crimes like swindling, spreading a false rumour and using unauthorised seals are to be met with capital punishment. For forcing an entrance into the royal harem, the punishment is burning alive, be he a patrician, priest or plebeian. If a low caste man calls himself a high-caste man, he shall be fined or rendered blind. For the theft of a cart or a quadruped, the leg of the thief shall be cut off. If one injures the nose of another, he shall have his fingers cut off—the principle followed being "an eye for an eye and a tooth for a tooth." The reader will remember, however, that Englishmen were being hanged for trivial offences as late as 1820.

The next two books (5 and 6) deal with financial and internal policy. No method is ruled out as unworthy or

unscrupulous. The people are to be flattered or threatened or deceived into handing over to the State what they are capable of paying. For instance the Collector-General may raise subscriptions by pretending that they are needed to carry out specified public works. Spies posing as citizens are to ridicule those who pay small amounts.

Though a fixed rate of revenue is collected from merchants of all kinds and ranks, liberal donations are expected by the State from the opulent. A spy may become a partner of a rich merchant and cause himself to be robbed when money has been amassed after a sale. Those who maintain prostitutes or run financially successful brothels shall collect revenue with the help of women noted for their beauty and youth. And worst of all, the religious credulity and the superstitious fears of the masses are to be exploited to fill the royal exchequer, for here Kautilya takes the pleasure of making religion an instrument of statecraft. The superintendent of religious institutions may gather in one place the various kinds of property of the gods and carry away the property to the king's treasury. The king may set up a statue or raise an altar, or open a sacred place for ascetics and then collect subscriptions to pay for the religious ceremonies or to avert some threatened evil. Miraculous appearances are engineered, evil spirits in trees are impersonated, unseasonal phenomena are made to happen and the credulous crowds that gather are suitably mulcted. The rich can be cheated of their property or accused of crimes and made to suffer forfeit.

Liberty in the State is suppressed to an extreme extent. Anyone who talks ill of the established government may be treated as a traitor and despatched as circumstances demand. Methods for the suppression of sedition are numerous and novel. For instance a mendicant woman having captivated the wife of a seditious minister may contrive to poison the minister through the wife. A woman of ill-fame under the guise of the Queen may be caught in the apart-

ment of such a minister and on this false ground he may be hanged. Or a physician-spy may poison a seditionist under the pretext of administering medicine to cure him of a supposed malady.

The next six books are largely devoted to foreign policy, wars, armies, treaties, annexations and diplomatic moves. Here again the author is in his element. The king must command the confidence of his army, even in peace time by gifts. If oppositions arise, he should sow seeds of dissension among those who oppose him. Desperadoes, women and ascetic spies are to be freely employed to feel the pulse of the fighting population and get rid of the disturbing elements if there are any.

The king is not to enter readily on an open and fair fight. Hence military force is not always necessary, for with intrigue, deceit and diplomacy the day can be won easier. If a fair fight is imperative the king should appeal to his soldiers to be loyal and patriotic. But fighting against odds is definitely discouraged. Skilful spies are sent to the enemies' camps to know their secrets and strength. Spreading false rumour, sending poisoned food and drink to the enemy, are some of the methods of creating confusion in the opposite camp. The enemies' commander-in-chief may be killed in a place of worship when he is off his guard. It is better to open the enemies' fortress with golden keys by employing bribery than to storm it with physical force.

When the Chief of the opposing army is killed or conquered, the king should be kind and generous towards the conquered. He should restore peace, bestow rewards, adopt their dress and manners and follow their faith—at least temporarily till he is secure on the enemy's throne. In fine, 'when you are in Rome do as Rome does' should be his maxim then.

The fourteenth book entitled "Secret Means" contains a long list of obscure medicinal and magical recipes to injure

the enemy. These are meant to enable the user to fast (without feeling the pangs of hunger or thirst), to see in the dark, to become invisible, to pass through fire uninjured and to change one's colour. Dark methods are suggested by which the enemy can be blinded, maimed or murdered. This book thus deals with black magic realisable and unrealisable.

The last book deals with the plan of the treatise and contains passages which are of immense historical value to us⁶. Who was Kautilya? Was he the minister of Chandragupta? Was this minister the author of the *Arthashastra*?⁶ Are Chandragupta Maurya and the society depicted in the *Arthashastra* contemporaneous? What is the date of this work? Does this work reveal ancient Indian polity in general and Mauryan polity in particular⁷ or is it merely an intentional satire or the imagination of an abstract theorist or a ponderous joke or a faked forgery?—these are some of the most important controversial questions regarding Kautilya and his work. But none of these questions, this article aims to discuss, describe or defend.

A general summary of the work in the briefest manner has been given touching only upon some of the major points of interest. Is the *Arthashastra* merely a catalogue of unscrupulous methods, a code of criminal conduct for the kings, a museum of morbid machinations, a symposium of secular suggestions or does it contain any germs of genuine political philosophy and an insight into the study of ancient Indian polity? To seek to answer this is the purpose of this present essay. Is it Machiavellian? Yes—We have shown that it is so, but with reservations. The 'Prince' and the *Arthashastra* consider the welfare of the monarch and the monarchical State as the supreme end; both regard all means that conduce to that end as justifiable. Both are agreed in considering the serious dis-

944 18

pleasure of the subjects as a limit to the absolute power of the ruler. But there is a point of difference. The Arthashastra definitely parted company with religion but the Dharma was still the end to be attained and we have no conception of the State as the be-all and end-all of life—nothing corresponding to the Greek idea. The Arthashastra and the Nīṭisāra have had a general background of religion. Machiavelli on the other hand appears on the side of secular authority, in the rivalry of the Papacy and the nationalist monarchies. And while Kautilya writes mainly as a political theorist without referring to any historical instances, Machiavelli cites historical events often. The Arthashastra richly deserves Bāṇa's condemnation of the Kauṭilyan science in his *Kūḍambari*. He says: "Is there anything that is righteous for those for whom the science of Kauṭilya, merciless in its precepts, rich in cruelty, is an authority; whose teachers are priests habitually hard-hearted with practice of witchcraft; to whom ministers always inclined to deceive others, are councillors; whose desire is always for the goddess of wealth that has been cast away by thousands of kings; who are devoted to the application of destructive sciences; and to whom brothers affectionate with natural love are fit victims to be murdered?" But all this is only one side of the picture. This passage must be read together with Kāmandakā's salutation to Kauṭilya at the beginning of the Nīṭisāra.

At the lowest valuation, the Arthashastra is invaluable as a genuine historical document, as it gives us at least a partially true picture of conditions on which the then society rested—supremacy of the sovereign, the priestly domination, the rigid caste-system, the zealous seclusion of the harem and the religious credulity of the masses. The work remains to this day as a monument of India's political genius. His keen insight into the minds of men, his handling of political problems, his theories about a paternal king, his advocacy of the active duties of the king will ever

remain as something worth the consideration of posterity in spite of the lapse of a score of centuries. His ideas about the requisites of a sound State show how clearly he envisaged the problem. He harps throughout on the unity of interest subsisting between the ruler and the ruled. It was he who first propounded those ideas which in the days of Aśoka laid the foundations of his remarkable enunciation of the fatherly duties of a prince to his subjects. To the credit of Kauṭilya it should be said that he stood out as a champion to put down the revolting practice of man holding property in man—a custom which was in vogue among the Mle-ch-chas. It should be noted that at the same time the great Greek thinker, Aristotle, had gone so far as to justify the institution of slavery. H. G. Wells chooses Aristotle as one of the seven great men of history, but think how much farther Chāṇakya has travelled in his view of race when we hear Aristotle say, "Nature endeavours to make the bodies of free men and slaves different; the latter strong for necessary use, the former erect and useless for such operations, but useful for political life." Aristotle felt in a mood of unhappy inspiration that certain men were by nature slaves, just as a cat is by nature a cat.

Besides, it is not safe to draw the inference from Kauṭilya, that in those days despotic kings ruled the land and that to ensure their personal safety, rigorous regulations were laid down. It is a manual of statecraft and the rules therein are intended for every possible contingency. It is wrong to say that such dangers were the norm and order of the day. For example, there are prescriptions regarding precautions against fire, lightning, and snakes. Then are we to conclude that fire broke out every day, lightning devastated the country continually and that the fear of snakes was common? The fact should be that they are possible dangers, to avert which Kauṭilya has prescribed means and methods.⁶

Kauṭilya has been called many hard names and it is easy to read the Arthasastra and get from it the impression that there was no political theory in India worth speaking of; to ascertain the greatness of the work, however, requires some thinking. Was it nothing to have made an Indian Empire an ideal and to have placed on the throne of Magadha such a king as Chandragupta? No State in the history of the world has lost the opportunity of carving out an Empire for itself when such an opportunity came in its way, and it is just over a century now since the Holy Roman Empire—that delusion of the middle ages—was formally abolished (1806). If Kauṭilya is prescribing heavy punishment let us remember that “dandaniti”—had been extolled in Indian History before his time as the only institution which would save the State from the Hobbesian state of Nature (*matśyanyāya*)—and let us allow for some exaggeration in his description of the punishments. Political science in India was aware that the king’s power depended on consent (see *Sāntiparvam*—the contract theory) and endured on his pleasing his subjects; in fact the very word ‘*Rājano*’ has the derivative sense of “pleasing all classes”. We have got a fee-theory of taxation, and Ghoshal mentions *ad nauseam* that the king’s duty is Protection. The author of “Indian Culture through the Ages” draws attention to the fact that Kautilya gave a prominent place to the rule that Sastras are to guide the king. “He (Kautilya) emphasises the social aim of education in his injunction to the king to follow the Sastras, which meant of course an injunction to follow the course prescribed by the best minds of India from time to time. A man who ignores the Sastras brings ruin on himself and his kingdom!” Professor Venkateswara quotes an exact parallel from the Gita: “Sāstras shall be your searchlight in discriminating what may and what may not be done. He who neglects this guidance cometh to no good.” •

Kautilya might have taken all this for granted and his work having been to place Chandragupta on the throne and to expound the creed of Imperialism, he dealt with conquest and espionage at disproportionate length. We hear of Chakravartins and of Yajnas like the *Aśvamedha* and the *Purushamedha* before his time, but the methods of founding an Empire have been exhaustively dealt with only by Kautilya. The impressions which we get from a perusal of the chapters on espionage and the training of the Prince will be corrected if we remember that in India, rightly or wrongly, there was a *dharma* for every class or *varṇa* and that it is unlikely—in view of the place which religion had in life—that this *dharma* was neglected at any time. Only by taking this into account can we do justice to Kautilya. •

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REFERENCES

1. The 'Shorter Cambridge History of India' disagrees with this view.
2. See 'Hindu Political Theories' by Dr. U. N. Goshal.
3. See 'Indian Culture through the Ages' Vol. I, by Prof. S. V. Venkateswara.
4. Cf. a sloka in the last chapter of the Arthasastra to the effect that the work is by Kautilya and that he overthrew the Nandas and set up Chandragupta on the throne.
5. Professors Keith and Winternitz question the authenticity of the Arthasastra. Dr. Keith seems to rely on the grounds that (a) the Arthasastra is written in the third person (b) the conditions it describes apply only to small states and (c) that the Kautilya of the Arthasastra possessed none of the qualities of a king-maker. But Prof. K. V. Rangaswamy Iyengar has shown that all this is built on slender foundation. See his 'Aspects of Ancient Indian Polity.'
6. See the whole topic fully discussed in 'The Mauryan Polity' by V. R. R. Dikshitar.
7. Spelt also as Arthacastra—Arthasāstra, text and translation by Dr. Shama Sastri, with an introduction by Dr. J. Fleet.
8. See "Indian Culture through the Ages," *op cit*.
9. The name 'Kautilya' is explained by Prof. K. V. Rangaswamy Iyengar as having a reference to the place of his birth. Kautilya was so called because he was born on the bank of a river which meandered in its course and hence was called 'Kautilya' the crooked.

The South Indian Stage*

A few years ago when the controversy about the South Indian Stage was but nascent, the *Hindu* published, in its Illustrated Weekly edition, two articles, one from the pen of the late Justice Sir C. V. Kumaraswami Sastriar and the other from that of Mr. O. C. Ganguly, the Editor of the *Roopam*. Mr. Ganguly who wrote of the stage unfavourably was more convincing: and no wonder, because even the most decidedly biassed advocates of the South Indian Stage confess that it is imperfect. The stage, in every civilized country, has had an illustrious tradition behind it; because, before the advent of the cinema, it constituted the most intellectual of public entertainments and therefore had a special appeal for the more sophisticated of the theatre-going public. Music is a vastly effective force behind the footlights and so the stage in South India, where music has made a big reputation for its highly advanced nature, has a splendid future. But for this high promise to materialize, a great leeway has to be made in certain respects of the South Indian Stage.

Music can be very powerful both on the stage and on the screen, as the continued successes of Jeanette Macdonald Maurice Chevalier and others would point to. But songs seem to boss South Indian drama. They have almost come to constitute a standing menace to its integrity. Of course one's liking or disliking the predominance of songs on the stage is only a matter of view-point. There is the argument that drama is nothing more than music with a setting of event or character given to it. Isolated songs appeal to us either by their melody or by their harmony: most people miss the meaning of those songs and hence, enjoy them only in an incomplete fashion. A cleverly laid setting is

* The Arbuthnot Prize Essay.

sure to give an infinitely greater effect to the song and is likely to illumine its meaning too. But this type of reasoning ignores the fundamental importance of acting. It is too dilettantish of us to take a play in only for its music. The interpretation of the spirit of the play and its characters, for which Mrs. Siddons, David Garrick, and other great actresses and actors were famous, is a more indispensable requisite on the stage. And it is almost a universal complaint that the songs sung, with an air of improvisation, on all and sundry occasions, (often the most inappropriate ones), destroy what realism there is in the play. Inopportune and frequent songs have the effect almost of splashing cold water on the feelings of the intelligent audience. There is a direct address in the song to our feelings, when, for instance, K. B. Sundarambal as *Nandanar* in the *Asandas* production bursts into impassioned melody before Siva's temple. But when a wife starts singing at the top of her voice, when her husband has been arrested, we suspect that the South Indian stage has become a 'nest of singing birds' with a vengeance. The songs must be few and far between, they must be appropriate and they must square with the realistic texture of the play which is being enacted. Miss Enakshi Rama Rao, of *Vasantasena* fame, made a plea for the cutting down of songs in the films: we can well extend the plea to the dramas also.

The elimination of excessive music must be part of a larger movement towards greater realism. The progress has been towards realism throughout in Western Drama, from the Greek type, with its open air theatres and actors with masks on, to the Elizabethan and Restoration type and thence to the post-Ibsenian one. But owing to the comparative deficiency, this side of the Vindhyas, of the impact of Western ideas, the South Indian Stage has persisted in its Rip Wan Winklism.

The fact that we are centuries behind the European

drama is proved by the pathetic obstinacy with which the South Indian Stage has stuck to mythological themes. The objection is not to mythology as such (for most of us have a flair for curios) but to the spirit informing the myths, which we have outgrown and which strains the receptivity of even the most sympathetic of us. The mythological preoccupation bangs the door on the face of realism; for a convincing portrayal of those conditions of life so different from ours can be made only by a *tour de force* of realism. Further, the choice of myths means more abundant anachronisms, more Ravana's out to burgle Sita off with ever ready electric torches! So the task now is to wipe mythology out of the range of our choice of themes, and return to it only when we are on surer ground.

And banishment of mythology would mean more social themes and thus, greater realism. *Achut Kanya*, starring Devika Rani and Asok Kumar, which had a run of more than six weeks in Madras, is a specimen *par excellence* of how a social theme can be appealingly handled on the screen. That South India, in this respect, can take a leaf from North India is proved by such films as *Two Brothers* and *Nandanar*. A social theme affords great opportunities for irony, for criticism of life, and for correction of foibles. A social theme facilitates a more direct appeal to the intelligent audience and also necessitates what is more desirable, the banishment of the mythological arabesques which give you a lot of goose-flesh and nothing more.

The selection of social themes is likely to lead to better acting. The owners of stages and studios at present select those who can sing best and loudest but never those who can act. Actually employed acting capacity hereabouts is more or less nil now and does not go beyond extravagant claims in the film advertisements that Saroja in the coming '*Balayogini*' beats Shirley Temple hollow! To raise the level of acting, the only thing to be done is to select actors and

actresses with 'acting capacity' as the criterion. There is no dearth of actors in South India: only, they are superseded now by singers. Here and there genuine actors rise, like the person who plays the part of the unemployed youth in the *Two Brothers*; they have to be given all encouragement. And in this matter of picking up potential talents the owners of actors' companies have a great responsibility to fulfil.

Scientific inventions, growing every day in number, have contributed much to the bettering of stage equipment. It has become possible now to represent any scene, provided the necessary money is spent for the purpose. Unfortunately no proper advantage is taken of these facilities. The curtains are hackneyed, and no clever managing of the lights is ever done. In fact the one South Indian drama, in which I saw a suitable use of the lights made, was *Bhoo-Kailas*, a Canarese drama.

These are the imperfections of the South Indian Drama; but then, the word imperfection begs the question. Our judgment of these features is a matter of point of view. There are people who are inclined to take every South Indian play as a musical rhapsody. If a willing and complete suspension of disbelief is effected, the songs, which, as commonsense tells us, are inopportune, conduce, by subtle suggestion of feeling, to an atmosphere in which the story can be appreciated not so much by the head, nor even by the heart, but by the senses. We, the sophisticated, have to see the South Indian play, just as those who do not see eye to eye with Shelley in his philosophy read his poetry—just for the music of it. As Pater claims, all art at its highest, aspires to the condition of music. And are not the South Indian plays understood in the way they were meant to, more by the men in the pit, than by us, the more sophisticated part of the audience? Unhindered by critical principles, they are, while before the stage, in a more receptive and sympathetic frame of mind. And

thus the paradox is born, that the man on the benches attending the performance on a two-annas' ticket, is a greater dramatic critic than Aristotle or Archer. And with a wonderful harmony, the fundamental improbability of the songs sung squares with the improbabilities of the myths, and the play creates what is the requirement of every art to create—a final homogeneous impression.

But this is no complete justification of our stage. Its faults remain and are striking. And not the least important of them is the absence of people who can produce good dramas in black and white. The written dramas are still based on ancient models. People, who are conversant with the best and the latest Western plays, should undertake the writing of Tamil, Telugu, Malayalam and Canarese dramas. This spade work, alike to that done by the University wits, in the early history of the Elizabethan stage, will have the same effect of pioneering and arousing the time-spirit, in Goethe's phrase, the *Zeit Geist*. But this is hypothetical and it would be silly to drop the oars and wait for it to come. We should, in the meanwhile, avail ourselves of what modern science has to contribute to stage equipment. Realistic setting will encourage and must accompany realistic acting. Big amounts are required for this, but it is a good investment, holding for the investors rich and reliable promises of increasing returns. Conferences of owners of acting companies must be arranged so that original suggestions may be brought within the reach of all. Stage-managing can be encouraged to grow into a profession of a regular type with training and qualifications. In the case of an extensive adoption of the latest types of stage-equipments, western experts may be employed, just as studio owners utilise the services of Hollywood-trained directors. The initiative, obviously, has to proceed from the owners of stage companies. But if the present faults are left unremedied, a time may arrive when the initiative will proceed from the theatre-

going public. Acquiescing silently in imperfections is a sin and the nemesis of it is decay and ultimate disappearance. This nemesis will be dealt by the audience; to be clearer, if much leeway is not made by the South Indian Stage, people will throw it overboard as the Jacobean Englishmen did in the 17th century. The argument that the stage has to cautiously keep itself in conformity with the tendencies of the people is wrong. In a land like India, where the bulk of the people is illiterate and inarticulate, pandering to popular tastes is a crime. Together with the newspaper, the radio, and the cinema, the drama has the great responsibility of leading rather than following the people. Money-making by the practice of an art is justifiable, but if it is carried to extremes, the art becomes devitalized and soulless practising, it becomes unremunerative and the original purpose is defeated. The reason why our drama is so averse to progress is that it is run more or less on rigidly exclusive professional lines. Amateur drama ought to be encouraged by the public more and more, so that a fresh puff of outside air may enter the drama and the cramping effects which high specialisation has on progressive tendencies may be obviated.

P. N. KRISHNA RAYAN,
V Hons. Eng.

II

Anatole France described the critic not as a judge imposing a sentence but as a sensitive soul detailing its adventures through the masterpieces. If such a sensitive soul should visit a South Indian theatre, he will find there no masterpiece at all. For example, I remember how I witnessed the representation of 'Kovalan' once and how it thrilled me. The events of childhood leave an indelible impression on our minds; and there is a vague delight in recollecting them. But the memory of 'Kovalan', of the brilliant costumes and gorgeous scenes, does not delight me now. The charm is fled. This is because we realise, as we grow older and intellectually fitter, that our stage lacks originality. It is an imitation, a colourless affair: it lacks flesh and blood. It fails to satisfy the one condition which all dramas must satisfy—namely, the representation of real life.

The South Indian stage is an off-shoot of the ancient Sanskrit stage. It is a well-known fact that the ancient Indians developed only comedy. The idea of man in conflict with the eternal verities of the universe and of the production of tragic pity and fear was unknown to our forefathers. But it would be a mistake to suppose that they ever conceived even comedy as the Greeks or the French or the English conceived it. To Moliere and Aristophanes laughter was critical, distinctive and analytical; it was "society's defence against the excess or extravagance of the individual" and was incompatible with emotion. In Shakespeare and the English comic dramatists emotion was indispensable to laughter. The intellectual laughter and thinking souls of which Meredith wrote was a factor almost out of the reach of Shakespeare. He was too much of a poet to laugh with his brain only: he laughed with his whole soul. But it is neither the intellectual laughter

of Moliere nor the emotional (sympathetic) laughter of Shakespeare that we find in the Sanskrit drama. There is no laughter at all. The court-jester, a scholarly Brahmin, makes puns which we moderns cannot relish. In regard to the Sanskrit drama, the term comedy must be applied as merely signifying a story which ends happily.

Thus the love and the laughter of life which we find abundantly in Western drama and which we miss sorely in Sanskrit drama, is absent in the South Indian drama too. But is there a South Indian stage at all? Dramas are acted generally by travelling companies, rarely possessing gifted actors. The plots of the dramas are mythological and are steeped in an intense spiritual atmosphere, from which Indian literature has never been free. The Indians persist in the representation of gods and goddesses on the stage. To cite a familiar example, "Valli Kalvanam", representing the marriage of Valli to the god Subramanya, is a very popular Tamil drama. The South Indian drama generally lacks vital human interest. The ennobling influence of 'Lear' or 'Oedipus Tyrannus' or the pathos produced by the rejection of Falstaff, is rarely felt here. We go back as empty as we came. The representation of mythological stories has degenerated into a sort of abuse of the ancient noble conceptions of gods and goddesses. The real dramatic illusion is not felt: we never meet reality. We are, like the lady of Shalott, half sick of shadows: and we would rather have the curse of reality on us and die with a song on our lips than succumb to the lures of the phantom world.

The objection is generally raised that the frequent interruption of action and dialogue by songs mars the dramatic effect. Songs of course clog the action. Perhaps a song when the hero is dying may sound incongruous. But the value of songs should not be overlooked. We do not sing when we die. But the heightening of emotion in a

dramatic crisis surely could not express itself better than in a song. And we must remember that Hamlet's—

"Absent thee from felicity a while..."

or Othello's

"It is the cause, it is the cause..."

or Lear's "

"You did me wrong to take me out of my grave"

or Cleopatra's

"The bright day is done

And we are for the dark "

is poetry which reaches the sublime. Can we imagine a man, however noble, poetising on his deathbed? Song on the South Indian stage, as originally conceived, was intended as an outlet for emotional intensity: but it has been greatly misused, and to such an extent that dramas almost become musical concert parties.

It is a notorious fact that the dramas staged here are unnecessarily long, the action very slow, and the plots obscure. But a modern English drama moves swiftly and surely towards an inevitable conclusion. Any play of Galsworthy or Shaw will bear out this remark. The play never exceeds three acts: the patience of the spectator is never tried and there is a sort of mathematical precision about the whole affair. The lack of this is a great handicap on South Indian dramas. And about the plots, it should be remembered that the very obscurity rids it of all interest to modern spectators. More and more, as time goes on, we realise that literature should be the expression of the time spirit (*Zeit-Geist*) and that literature which does not reflect the aims and aspirations and ideals of a nation loses interest. The picture of Jewish life in Germany in the post-war age in Wasserman's 'Jews of Zindorff' invests the book with great human interest. It is exactly this interest that we lack in the South Indian stage.

In Memoriam

Rao Bahadur H. Narayana Rao

WE learn with deep regret that Rao Bahadur H. Narayana Rao, M. A., I. E. S., Retired Professor of Geology, Madras Presidency College, passed away on 22nd November last at Coimbatore. Born of a respectable family in 1868, he had his early education in Mangalore. He graduated from the Madras Christian College in Zoology and later took his B.A. and M.A. degrees in Geology from the Presidency College. He had throughout a brilliant academic career. Immediately after his taking the M. A. degree, he was appointed Assistant Professor of Geology in the Presidency College. He became Professor of Geology in 1916 and was drafted in the I. E. S. in 1920. After an active service of about 28 years in the same College, he retired in 1923, earning the deep devotion and esteem of his pupils and colleagues in the College.

In appreciation of his meritorious services, Mr. Narayana Rao was honoured with the title of 'Rao Bahadur' in 1924. He was a Fellow of the Geological Society of London and was connected with the University of Madras in various capacities—as Fellow, Chairman of the Board of Studies and Examiner in Geology and Kanarese. He was a member of the Government Text books Committee, School Book and Literary Society and various other such bodies. Mr. Narayana Rao had a deep and abiding interest in the progress and development of Kanarese Literature and was a member of the Kannada Academy of Bangalore. He wrote and published a popular Treatise on Geology in Kanarese and translated for the Madras Educational



The late Rao Bahadur H. NARAYAN RAO.

department the book entitled "Life, Light and Cleanliness."

I had the pleasure of being a student under him as well as his colleague, and I had great admiration for his qualities of head and heart. He was equally at home in all subjects such as Politics, Literature, Science and Religion. His chief characteristics were polished manners, simplicity of life, gentleness, devotion to duty and clock-like regularity in everything he did. Absolutely free from any vice, he held progressive views. He devoted part of his earnings towards endowing prizes and scholarships both for youths of his own community and for the general public. He had just completed 68 years at the time of his lamented death.

He leaves behind two daughters besides a large number of friends to bemoan his loss. *May his Gentle Soul Rest in Peace !*

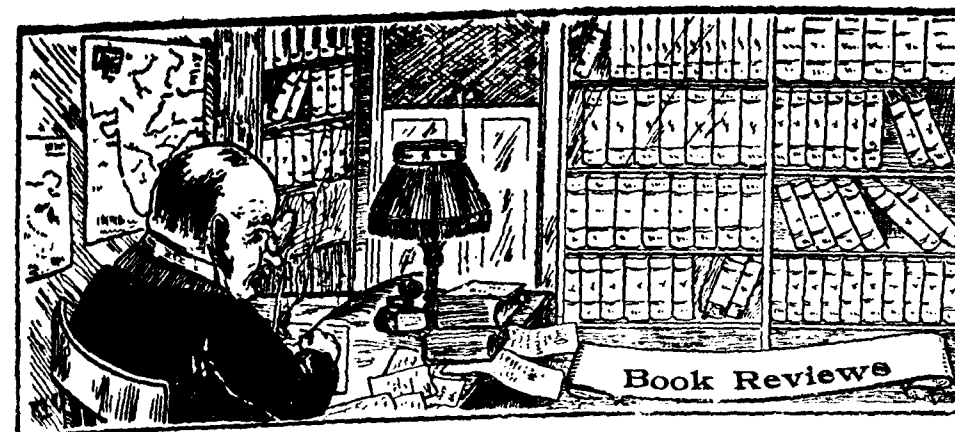
C. K. K. PILLAI

Rao Sahib P. K. Anantanarayana Iyer

We also record, with great regret, the premature death, in December 1936, at the age of 55, of Rao Sahib P. K. Anantanarayana Ayyar, a former member of the staff of the College for many years. Born in December 1881 in a village near Palghat, he graduated from the Madras Christian College in 1902 and won the Jaghirdar of Arni Medal of the year for proficiency in Physics. After passing the M. A. Degree Examination and training in the Teachers' College, he entered in February 1905 the Educational Department as a teacher in the Engineering College, Chepauk. Within a short time he was transferred to the Presidency College, strange to say, to the Chemistry Department. After about six years in that Department, he was transferred to the Physics Department of the College where he was first Assistant Professor and later, Additional Professor. In September 1920 he was transferred as Lecturer in Physics to the Teachers' College, Saidapet, where he became successively Vice-Principal and then Acting Principal, which post he held till a few months back, when he went on leave preparatory to retirement. During all his period of service, he was a very earnest and painstaking worker and spared no pains in attending even to the minutest details whether about the equipment and maintenance of the laboratory or the drawing up of a syllabus.

In recognition of his services in the field of education, the Government conferred on him the title of "Rao Sahib" in 1931.

He leaves behind him two daughters, an aged mother and an elder brother. We offer our sympathy to them in their bereavement.



AN ANTHOLOGY OF MODERN TRAVEL WRITING. (Edited by H. M. Tomlinson). Thomas Nelson and Sons, Ltd. Price 3½s. net. October 1936.

IN this small volume of just over two hundred and fifty pages, we have specimens of modern English prose as it is handled by such writers as John Masefield, Robert Lynd, D. H. Lawrence, W. H. Hudson, Edmund Blunden, Aldous Huxley, H. W. Nevinson, Stella Benson, Edmund Candler and several others, dealing mainly with scenes of Travel.

The Englishman is noted for his extra-ordinary love of adventure and exploration; and it is to this that he owes his dominion over palm and pine; so that it makes fascinating reading—these accurate and truthful descriptions of people wandering all over the world—from the bleak and frozen spaces of the Arctic and the Antarctic Zones to the burning heat of the Equatorial regions; from the snowclad peaks of the highest mountain ranges to the vast empty plains of Australia.

England has been the undisputed mistress of the seas for several centuries together, and naturally enough, her sons are indefatigable sailors. Quite a fourth of the book is therefore devoted to descriptions of voyages on the high seas. The varying moods of that ever uncertain element—

the ocean—and the consequent troubles of the sailors are vividly depicted. Look at the following passage for example :—

“Not very long after we had made the t'gallant-stays'ls fast, the leach of the mizzen-royal blew out with a wild bloom of canvas and quivering of the yard. Then the three royals had to come in, and the gaff-tops'l and the flying-jib; and when they all were fast, the three upper t'gallants had to be clewed up, for the wind was still increasing and the night was uglier than ever. It was a matter of great difficulty to mount to the royal-yards, high above the reeling decks; to look into the wind up there was to have one's breath taken away.”

Elsewhere, we get equally good impressions of the customs and manners of the yellow and the dark races of the world, as in the passages dealing with the Japanese Stage, or the Chinese Ridge-Pole or Among the Beduins.

In the matter of style there is evidence of hurried writing, though occasionally one stumbles across some fine prose. Literature is the expression of national life and when the national life is flowing along rich and varied channels, we cannot complain of imperfections here and there.

Altogether, this is a valuable book showing the trend of modern thought and is an index of modern English style as it is handled by our contemporaries.

N. R. KEDARI RAO

AN A. B. C. OF ENGLISH USAGE: By H. A. Treble and G. H. Vallins. At the Clarendon Press, Oxford. Price Re. 1-4-0.

THIS is a book which everyone who loves the English Language and cares to use it with some approximation to accuracy should undoubtedly buy and keep with him for study and reference. Messrs, Treble and Vallins

deserve congratulations on their achievement and the Oxford University Press the gratitude of every student for having put it on the Indian market for the small price of Re. 1-4-0. The authors have made the fullest use of the great standard works like Fowler's "Modern English Usage," "that prince of reference books for the connoisseur in language," the "Oxford English Dictionary" and Fowler's "King's English." The arrangement is alphabetical and the book does, as claimed by the publishers, serve as an admirable hand-book on the "main elements in the accidence and syntax of the English Language, both spoken and written." It is not proposed to examine the book here in detail: two points may, however, be noted. Accession (page 9) is also used in the now usual phrase, 'list of accessions to a library,' etc.; in the article on diphthong (page 61) u in mute is described as one of the four genuine English diphthongs. This is unscientific and lacks authority.

V. K. AYYAPPAN PILLAI



COLLEGE NOTES

Prof. K. Ananda Rao went on five months' leave from the 2nd November 1936; and his place has been taken up by Prof. C. N. Ganapati.

We congratulate M.R. Ry Rao Bahadur S. K. Padmanabha Sastrigal, the Sanskrit Pandit of the College, on his having been the recipient of the title of 'Rao Bahadur' in the recent New Year and Birth-Day Honours List. This is the first time a Pandit has been given such a title; and as such we are proud that the honour has been bestowed on our College Pandit, whose deep erudition is well-known all over the country.

The Annual Sports were held on the afternoon of the 9th February under the distinguished presidency of Sir C. P. Ramaswami Iyer, K.C.I.E., Dewan of Travancore.

PRINCIPAL'S SPEECH

In requesting Sir C. P. Ramaswami Iyer to distribute the prizes, the Principal spoke as follows:—

"Sir C. P. Ramaswami Iyer, Ladies and Gentlemen, We have great pleasure in welcoming Sir C. P. Ramaswami Iyer, not only as the first President of the Old Students' Association, but also as one of the most distinguished old students of the College. We are all grateful to him for his help and guidance in inaugurating the Association and pushing it through its most difficult years.

"The Presidency College Old Students' Association is very young, but we hope that as time goes on, its membership will grow and its influence will increase. For ninety-six years, the Presidency College had no legally recognised Old Students' Association. From time to time the old students gathered together and subscriptions were raised. As soon as that was done, it looked as if the College had no further use for them until they wanted more subscriptions. The result was the Association was a desultory kind of thing. Two



Sir C. P. RAMASWAMI IYER distributing the Prizes.



Group Taken on the occasion of the College Day with Sir C. P. RAMASWAMI IYER seated in the centre.

years ago, we decided to register the Association. There were certain difficulties in the way : and I have to confess that I am not altogether satisfied with the number of old students who have joined it. There has been a certain amount of nervousness on the part of the old students in committing themselves to membership of the Association. I am therefore taking this opportunity to make an appeal to the old students of the College to join the Association and to give it the support of their membership and their advice. I have also been telling the present students that I expect them to join the Association when they leave the College.

"In the realm of sports, I am glad to say that we have won all the Cricket tournaments open to Colleges. We have won the Madras University Cricket Tournament and the Annamalai University Cricket Tournament as well. We have won for the twelfth year in succession the Duncan Memorial Cup. We have been fortunate to win this Cup annually ever since its inception, and as I told you last year, it is probably this annual success which has kept Mr. Duncan alive and happy. Three members of our Cricket Eleven represented the University and I would take this opportunity to express our debt of gratitude to Mr. P. V. Ramanathan, the Captain of the team, for the interest displayed by him throughout the year. Messrs. P. V. Ramanathan, R. Dorairajan and B. S. Thyagarajan were the three members who represented the University, and B. S. Thyagarajan was selected as one of the representatives of the Madras Presidency in the Inter-Provincial Cricket Tournament, instituted in memory of that famous cricketer, Ranjitsingji.

"Our next best performance has been in Tennis. We won the Singles in the Annamalai University, but finally lost to the Engineering College. I would congratulate the Engineering College not only on winning the Tennis Tournament but also the Football ; and the Loyola College on once again showing their clear and definite superiority in Hockey.

"Our thanks are due to Mr. P. R. Subramanian (the Physical Director), the members of the Y. M. C. A. College of Physical Education, and several others for helping us in the successful conduct of the annual sports.

"Once again I welcome Sir C. P. Ramaswami Iyer in our midst ; he is a very elusive person, very difficult to get hold of, and when we do get hold of him, very difficult to pin him down. Though a very busy person, he has still found time not only to deliver University lectures, but also to come back to his old College and show his mark of appreciation for the work we are trying to do."

SIR C. P. RAMASWAMI IYER'S SPEECH

After distributing the prizes, Sir C. P. Ramaswami Iyer spoke as follows :—

"Mr. Principal, Ladies and Gentlemen, There is a somewhat cynical saying which I have repeated fairly often—"The infallible symptom of old age is anecdote". I do not want to be charged with obvious signs either of old age or of dotage. Nevertheless what has passed this evening leads me to one or two anecdotes.

"I feel somewhat at home in this gathering; and as I am not competing for the old boys' race, I can make bold to say that ages and ages ago, I was a competitor in such sports and had a fair share of luck. I remember distinctly, that as a junior (I used to be called a midget in those days), I won both the high jump and the long jump. I had also the good fortune that year to win for the Presidency College the Junior Singles Championship in Tennis. Later on, when I grew to be less a midget, it was my good fortune to win against students of other colleges the Singles and Doubles championships in Tennis.

"So, I have some right to preside over a sports gathering, called as I am to preside at this function by the somewhat doubtful kindness of Mr. Papworth. (Laughter and cheers).

"I see there is an element of surprise in the very kindly applause which greets me. Why did I doubt his motives and sentiments? The reason is not far to seek. In introducing me to this friendly audience, he gave me the worst possible certificate that one can give to another. He described me as elusive and difficult to pin down, and short of pronouncing me absolutely unreliable, (Laughter), he said everything that one man can say of another in an abusive spirit (renewed laughter). And therefore I feel that I am under a cloud: but I shall survive these attacks.

"Joking apart, it has been a matter of profound satisfaction to me to be among the old students of my College. It is true that the members of the Presidency College—the past and present students—have not been foregathering together as much as they should be. I hope, however, that with the departure that has now been made—the Registration of the Association—old students will meet the present students more frequently and will thus make for that consolidation and that fellow-feeling, which is the very essence of University life. By University-life I mean not only the life led by the students of a University for the time being, but that life in the great University of existence, in which the feeling that great men have been before us, that feeling that unites men of Oxford, Cambridge, Paris and all the other great Universities should bind the students of this College together.

"In the past, the Presidency College produced giants—men like Sir T. Muthuswami Iyer, Raja Sir T. Madhava Rao, Mr. Sanjeeva Rao, Mr. Ranganatha Mudaliar and others—men who in several spheres of activity made the history of South India, and made in addition the history of the Presidency College (Cheers). Those memories ought not to fade and ought not to be

allowed to fade—for, they offer to successive generations of students stimulus, inspiration and incentive. I am therefore particularly gratified to learn that the Old Students' Association is making strenuous attempts to re-habilitate itself.

"The trouble with the Presidency College is that the students are too individualistic. A great Frenchman was asked why Englishmen succeeded in politics, whereas French politics was a rather chequered business. He replied that the reason was obvious: 'The French were intelligent and the English were not.' (Laughter).

"If the Englishmen thought somebody was good, they followed him. The Frenchmen were too intelligent and could not be led. Therefore, the formation of parties and the Parliamentary system of Government were not as much in vogue and as successful in France as in England. Should we of the Presidency College not abdicate our intelligence a bit for the sake of the more solid, more enduring, and on the whole, more useful quality of working together and striving together for a common end?

"This College has a great history behind it, and I doubt not, a great future before it. In order to be worthy of the past and in order to fashion worthily its future, it is necessary that the old and the young should come together on the play-field as well as in a great number of formal and informal functions.

"I consider it a great privilege to be with those who are the makers of the next generation. It is not only a privilege but a refresher, a tonic for men like myself who are past the prime of Life.

"In conclusion I wish you all god-speed." (Cheers).

With a vote of thanks proposed to the President by Prof. J. Franco, the function came to a close.

THE UNION SOCIETY

II TERM.

The Union Society election was conducted on the 14th of October. Mr. S. Chandrasekhar, IV Hons. Economics, and Mr. S. V. Ramaniah, IV Hons. Physics, contested; the former was elected. Mr. Abdul Wahab became the President.

On the 21st of October a debate was held when Mr. T. S. R. Narasinga Rao (Senior P. G. English) moved that "In the opinion of the house war is a blessing in disguise." Mr. C. K. Sitharam (Junior P. G. History) led the opposition. Messrs. R. Narayanan and Sudama Rao supported the mover while Messrs. T. V. Subramanian, S. V. Ramaniah and G. Balchandra Pai supported the opposer. The debate was so lively that the leader of the opposition was given more than one chance. Mr. Narasinga Rao spoke ably with his characteristic vehemence. The motion was lost by a large majority.

On the 3rd of November Mr. S. Satyamurti, M.L.A., addressed the Union Society on "The Place of Culture in Life." There was a large gathering, including the Principal.

On the 6th of November Dr. P. S. Lokanathan, M.A., D. Sc. (Econ.) (London), addressed the students on "Social Service." He exhorted the students to study the civic problems of the city and to organise themselves into batches for doing social service in the slums of Madras.

On the 18th of November a debate was held when Miss T. Manorama (III Hons. Litt.) moved "That in the opinion of the house women should be allowed to compete for the Indian Civil Service Examination." Mr. P. Nataraja Sarma (V Hons. Chemistry) ably led the opposition with a brilliant speech. Miss Kumuda Bai, IV B.Sc (Hons.) (Botany), seconded the proposition. Mr. S. Rangachari of the Christian College and Mr. T. R. Subramanian (II Class) spoke for the motion. Messrs. T. V. Subramanian, S. L. Venkateswaran and Muthuramalingam spoke for the opposition. The motion was lost.

The Secretary wishes to thank the speakers for their cooperation with him during this term

S. CHANDRASEKHARA,
Secretary.

III TERM.

The activities of the third term began with the election of S. V. Ramaniah as Secretary. S. Chandrasekhara became the President.

The first debate of the term was held on 18th January when Mr. P. S. Nataraja Sarma of V (Hons.) Chemistry moved that "Ethics should be elastic." Mr. T. S. R. Narasinga Rao led the opposition. After a lively debate the house decided in favour of the proposition.

On the 20th January Mr. P. R. Ramachandra Rao, President of the Law College Representative Council, addressed the Union on "Indian Renaissance" and dealt with its three-fold aspects, religious, social and political.

The following Colleges competed for the Inter-Collegiate Debate :—

Presidency College, Queen Mary's College, Christian College, Law College, Loyola College, Muhammadan College, and Pachaiyappa's College.

Miss F. Lobo of the Presidency College moved that "In the opinion of the house Music is a nuisance." Miss E. Gordon of the Queen Mary's College led the opposition. The debate was most lively and the crowded house was kept in perpetual animation. The proposition, however, was lost. After the debate, the Committee of the Union was 'At Home' to the representatives of the various Colleges.

Besides these activities of the Union, our College was represented at Inter-Collegiate debates organised by the Law College, the Pachaiyappa's College and the Government Muhammadan College. Our representatives acquitted themselves creditably in all the three debates.



COMMITTEE OF THE COLLEGE UNION SOCIETY, with Mr. S. SATYAMURTHI
in the Middle



UNION SOCIETY—INTER-COLLEGIATE DEBATE.

In conclusion, the Secretary wishes to express his thanks for the co-operation extended to him by the members who took a prominent part in the activities of the Union.

S. V. RAMANIAH,
Secretary.

THE HISTORY AND ECONOMICS ASSOCIATION

The following were elected office-bearers for the current year (1936-37).

President :—Dr. P. P. Kallukaran, B. A., BSc. (Econ.), Ph. D.

Vice-Presidents :—Prof. J. Franco, M.A.

Prof. S. V. Venkateswara, M.A.

Secretaries :—T. G. Kulasekharan, IV Class

M. A. Sampathraj, IV Hons. Hist.

The Inaugural Address of the History and Economics Association was delivered on Monday, the 17th August, by Sir Alladi Krishnaswamy Iyer on "The Historical Perspective." Principal Papworth presided.

The second meeting of the Association was held on Thursday, the 27th August, when Mr. T. S. Ramanjam, M.A., LL.B. (Lond.), delivered a lecture on "Conflicts in the Pacific." Dr. Kallukaran presided.

The Association was 'At Home' to the graduates of the year from this department on Monday, 3rd August 36. Prof. Franco presided. Miss K. M. Sowmini and Miss Lobo proposed the toast to the new graduates. Miss Shenoi, Mr. Madhavan Nambiar and Mr. Sampathkumaran responded ably. The members of the staff also spoke giving a few words of advice and exhorted the students to live up to the traditions of the college.

"Population Problems in India" was the subject of a discussion on Friday, 14th September. Mr. P. K. Wattal, M.A., of the Indian Audits and Accounts Service was the chief speaker. The discussion was interesting.

Professor P. J. Thomas, M.A., B. Litt. (Oxon.), Ph. D., D. Phil., Professor of Economics, delivered a lecture on 'The Economist and His Critics' with Dr. Kallukaran in the chair. Professor Thomas stressed the fact that as economics is a growing subject and as the conclusions of the economist are not strict and binding laws, there is bound to be difference of opinion, and criticism on the score that there are differences of opinion among the economists themselves is not at all justified.

The Rev. Fr. Basenach, S.J., B. Sc., Ph.D. (Lond.), delivered an interesting address on "Devaluation." In his own humorous manner, he explained the competitive devaluation in Europe and pointed out that currency devaluation, if it is to do any good, must be considerably lower than the so-called natural ratio of 16d.

On Tuesday, the 20th October, there was a debate when Miss K. M. Sowmini (Senior P. G.) moved that "In the opinion of the house India is fit for Socialism." The opposition was led by Miss Lobo of the V year Honours. Mr. S. Chandrasekhara, IV Hons. Econ., supported the mover in an able speech and was followed by Mr. Sarvothama Rao and Mr. Balachandra Pai. Mr. V. S. Thiagarajan, IV Hons. Hist., Mr. Viswanathan and Mr. M. G. Neelakantan, M.A., also spoke well, opposing the motion. Prof. Franco presided. The proposition was carried by a thumping majority.

On the 10th November Mr. M. Jamal Mahomed delivered a lecture on the "Problem of the Rupee and Gold Exports." Dr. Kallukaran presided and in his concluding speech suggested the other aspects of the question for consideration. The meeting terminated with a vote of thanks, after the lecturer had replied to some questions.

An ordinary meeting was held on 20th November when Dr. Kallukaran spoke on Currency Devaluation, tracing the history of devaluation in Europe. Professor Franco presided and pointed out how devaluation might lead to unhealthy speculation and industrial disputes.

On December 14th, Mr. Janardhanam Naidu, M.A., L.T., F.I.L.A., delivered a lecture on "Politicians in the West" with Mr. T. R. Venkatarama Sastri, B.A., B.L., C.I.E., Ag. Vice-Chancellor, Annamalai University, in the chair. The lecturer spoke at length on the Party System.

THE SANSKRIT ASSOCIATION

The first meeting during the second term took place on Friday, the 16th October, when Dr. (Miss) C. Minakshi, M.A., Ph.D., gave a lecture on "Mattavilāsa and Mahendravarman." Prof. P. P. S. Sastri, who presided, introduced the lecturer as a great lover of Indian History and Culture. Speaking about the play Mattavilāsa, the lecturer dealt with various aspects of it, and remarked that it was one of the rare farces in Sanskrit. Regarding its author, Mahendravarman, the speaker said he was a King of the Pallava dynasty at Kāncī, who was a patron of art and literature. After her speech the lecturer entertained the audience with pictures depicting scenes from Mahendravarma's court.

The next meeting was held on the 11th of January under the presidency of M.R.Ry. O.P. Rangaswami Ayyangar, Avl., M.A., L.T., when Mr. S. Subrahmanyam, IV Hons., read a paper on "Character-Sketch in the Mṛcchakatika."

Another meeting was held on the 19th January, when M.R.Ry. T. S. Balasubrahmanya Ayyar, Avl., M.A., L.T., presided. Mr. P. L. Ramachandran, V Hons., spoke in Sanskrit on "Pramāṇas in Indian Philosophy."

The next meeting was an extraordinary one, when we had the pleasure of hearing an interesting lecture on the greatness of Sanskrit by Dr. Paul Tuxen,

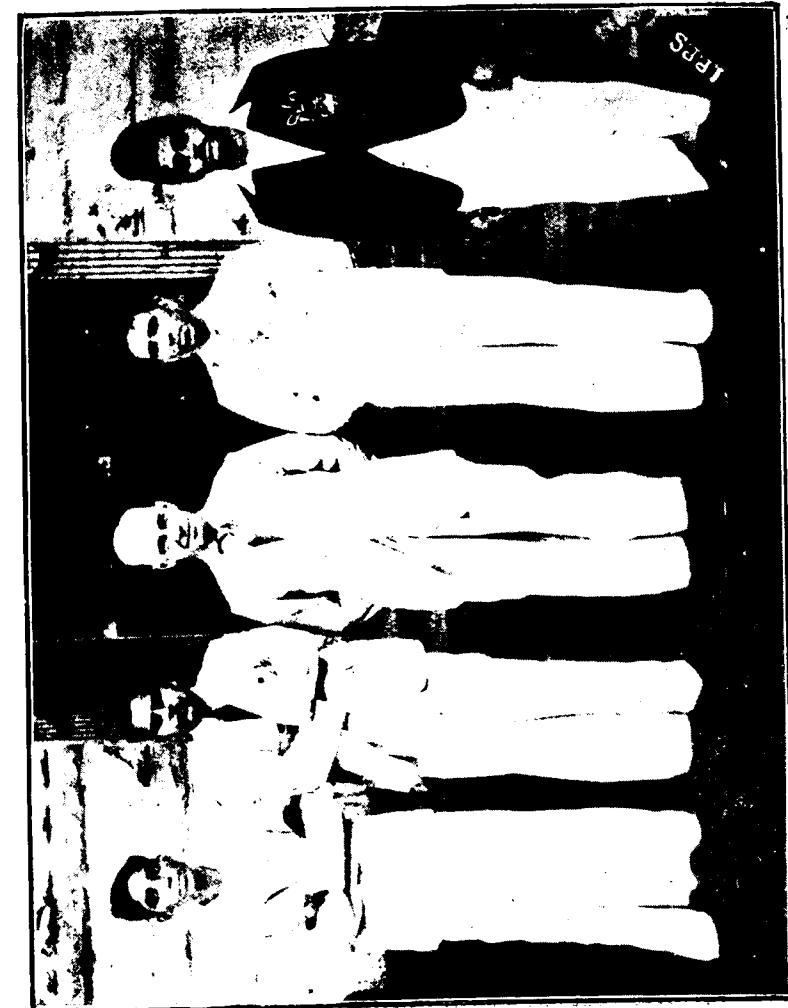


Photo taken when Mr. L. V. MATTERS (London Representative of the 'HINDU,') delivered a lecture under the auspices of the History and Economics Association, DR. P. P. KALLUKARAN presiding.

Professor of Sanskrit in the University of Copenhagen. The function took place on the 21st of January, with Prof. P. P. S. Sastri in the chair. After prayer by Miss Mahalakshmisundari, the Chairman introduced the Doctor as one who out of love for the classical and ancient language of India, had come all the way from Denmark. Dr. Tuxen then gave a short account of how Sanskrit was studied and appreciated in the West. Sanskrit, he said, was a most wonderful and beautiful language having a vast field of literature, Vedic and classical. Sanskrit was studied all over the world by students of Comparative Philology. The Rig Veda was the most important of the Vedic texts, and though modern scholars in the West tried to interpret it exclusively on philosophical methods, discarding the great Indian commentator, Sāyana, the speaker was of opinion that the Indian commentaries were better guides than others.

The lecturer then referred to the great poems and dramas in Sanskrit besides the *darśanas*. Regarding the grammar of Panini, the Doctor said it was a wonderful work of great study, and compared with it, the early grammars of the West were simply childish. Finally the Professor said he was specially interested in Indian philosophy, Hindu as well as Buddhistic. In Denmark it was the custom of every Professor to present annually a book to the king and the lecturer had presented last year a book on the Mādhyamika Sutras of Nāgārjuna.

The Chairman summarizing the views of the lecturer said that in Europe the students got little help from the professors while they had to study a good deal for themselves. He emphasized that along with Sanskrit, Pali also should be studied, as was done in Europe.

Pandit S. K. Padmanabha Sastriar next spoke in Sanskrit proposing a vote of thanks to the learned lecturer who had come to India from far Denmark, purely out of love for the Sanskrit language. The meeting then came to a close.

As Prof. Tuxen was anxious to hear the chanting of the Vedas by South Indian Pandits, a demonstration of Vedic chanting was arranged on the 25th January in the big English Lecture Hall of the College. There was a good gathering, including Professors of the College as well as of the University. The Vedas were chanted in various forms, *Samhita*, *Pada*, *Krama*, *Jatha*, and *Ghana*. The Texts were selected to represent the Rig, Yajus and Sama Vedas as well as the Upanishads. Dr. Tuxen was very much impressed with the chanting. With the offering of *dakshina* to the chanters, the function terminated.

THE MALAYALEE ASSOCIATION

The following were elected office-bearers for the year (1936-37) :—

President : Dr. H. Parameswaran
Vice-Presidents : Mr. V. K. Ayyappan Pillai
 Mr. K. P. Govinda Pisharoti
Secretaries : Miss T. C. Vimala
 Mr. C. P. Govindan Nair

The Inaugural Address of the Association was delivered by Mr. P. Krishnan Nair, Reader in Malayalam of the Madras University. He spoke on "Sahityam" in his characteristically humorous and lucid manner. The lecture was very well attended.

One of the most important functions of the Association, viz, the Onam Day Celebration, was conducted in all pomp and splendour. Mr. Ayyappan Pillai and Mr. Pisharoti spoke on "Onam." Dr. H. Parameswaran presided. The function ended with a vote of thanks by the Secretary.

Another meeting was held on the 11th of November when Mr. P. K. Nambiar spoke on the "Kerala University." There was a good gathering and the lecture was very interesting. The President, Dr. H. Parameswaran, in winding up the proceedings expressed his ideas about it—how financial help and mutual co-operation had a great part to play in it. With a vote of thanks from the Secretary the meeting ended.

On the 18th of January another meeting was held when Srimathi Ambadi Kathyayani Amma delivered a soul-stirring lecture on "Bhashabhimanam." She regretted very much the neglect of the mother-tongue and put forth an earnest appeal to open our eyes and work for the betterment of the language. Mr. V. K. Ayyappan Pillai who presided endorsed the views of the lecturer whole-heartedly. The meeting terminated with a vote of thanks by the Secretary.

THE CHEMICAL SOCIETY

President : Dr. B. B. Dey, M. Sc., D.Sc., F.I.C.
Vice-President : Mr. M. V. Sitaraman, M.A., L.T.
Secretaries : Mr. M. Sundar Raj.
 Mr. P. S. Chakravarthy.

The Inaugural Address of the Association was delivered on the 30th July by Mr. B. Mukerjee, M. Sc., Customs Chemical Examiner, the subject being "The Development of Chemical Industries in India." It was a thought-provoking lecture on one of the greatest needs of India, viz, Development of Industries,

On the 14th August a paper was read by Mr. S. L. Venkateswaran, V Hons., on "Utilisation of Wood." Dr. B. B. Dey presided. The lecturer dealt with the various uses to which wood is put—as wood proper and as wood-pulp.

On Friday, the 21st of August, Mr. T. K. Meenakshisundaram read a paper on "Colloids." Mr. M. Lakshmanan, M. Sc., presided. It was an interesting paper dealing with the Chemistry of Colloids and also the technical applications of Colloids.

On the 5th September Mr. K. V. Mani, V Hons., read a paper on "Fuels," when Mr. M. V. Sitaraman, M.A., L.T. presided. Mr. Mani dealt very extensively with the extraction and uses of fuels.

On 12th September Mr. T. S. Anantapadmanabhan, V Hons., spoke on "Glass-works." Dr. B. B. Dey presided. The manufacture of glass was exhaustively treated.

On 21st October Mr. A. R. Narasimhan IV. B.Sc., read a paper on "Fats and Oils." Mr. S. Ramachandran, M.A., L.T., presided. The paper dealt with the various uses to which fats and oils have been put by the chemist.

The Association was 'At Home' to the new graduates from the Chemistry department on 31st August. Two hundred covers were laid. The members and the new graduates had an enjoyable evening. The programme for the evening included a musical entertainment by Mr. S. Chandrakanta Rao. After the proposal of the toasts, the function came to a close.

THE BOTANY ASSOCIATION

The Association had a very busy time during the second and third terms. There were many papers read by the members of the Association.

On the 22nd of October Mr. D. Padmanabhan delivered a lecture on 'The Physics of Plants.' Mr. R. V. Narayanaswami, M.A., L.T., presided.

Mr. S. Y. Padmanabhan of the V Hons. read a paper on 'The Mechanism of Creative Evolution' on the 9th of November. Miss V. K. Kamalam, B. Sc. (Hons.), presided.

On Wednesday, the 11th November, Dr. Stokey of the Women's Christian College, delivered a very interesting lecture on "Fern Prothallia." Dr. T. Ekambaram presided. The long years of diligent research that Miss Stokey had spent on the subject enabled her to present her matter in a masterly manner.

On Friday, the 19th November, Mr. N. Nageswara Rao of the V Hons. read a paper on 'The Origin of the Monocotyledons.' Mr. T. V. Narasinga Rao, M.A., L.T., presided.

Mr. M. T. Philipose of the V Hons. read an interesting paper on "The Recent Advances in the Structure of the Chronosome" on the 11th of December. Mr. R. V. Narayanaswami, M.A., L.T., presided.

The Secretary hopes to arrange a few more lectures before the year closes.

THE ANDHRA BHASHABHI VARDHANA SAMAJ

Under the auspices of the Samaj a debate was held on Thursday, the 22nd October, at 4-10 P.M. in the Telugu Lecture Hall.

M. R. Ry. M. V. Sitarama Garu, M.A., presided. After prayer, Mr. N. R. V. Satyanarayana Sarma (Class I) entertained the audience with his melodious instrumental music on the Veena which was well appreciated. Then Mr. S. V. Krishna Prasad supported by Mr. R. B. S. Madhava Rao moved that "Legislation is desirable for Social Reform." They argued that without legislation any kind of reform would not take effect and the minority would not willingly agree to the view of the majority. Mr. R. V. Ranganadhachari and Mr. K. Chandrasekhara Mantri opposed. They contended that legislation in religious and social affairs might be felt oppressive, especially so when the religion of the rulers differed from that of the people. The mover gave a suitable reply. The Chairman, in his concluding remarks, observed that much might be said on both sides and that the rise of a great intellectual leader would accelerate any move in social and religious matters. The motion was put to vote and lost. Taking permission from the Chairman, Mr. Gopalakrishnamurthy recited a song which was well appreciated. With a vote of thanks proposed by the Secretary, the meeting came to a close.

THE ENGLISH HONOURS ASSOCIATION

The business meeting for the election of the office-bearers of the Association was held on the 29th July 1936 with Mr. V. K. Ayyappan Pillai in the chair.

The following elections were made :—

President : Prof. V. K. Ayyappan Pillai

Vice-President : Mr. T. S. R. Narasinga Row

Secretary-Treasurer : Miss Y. D'Souza

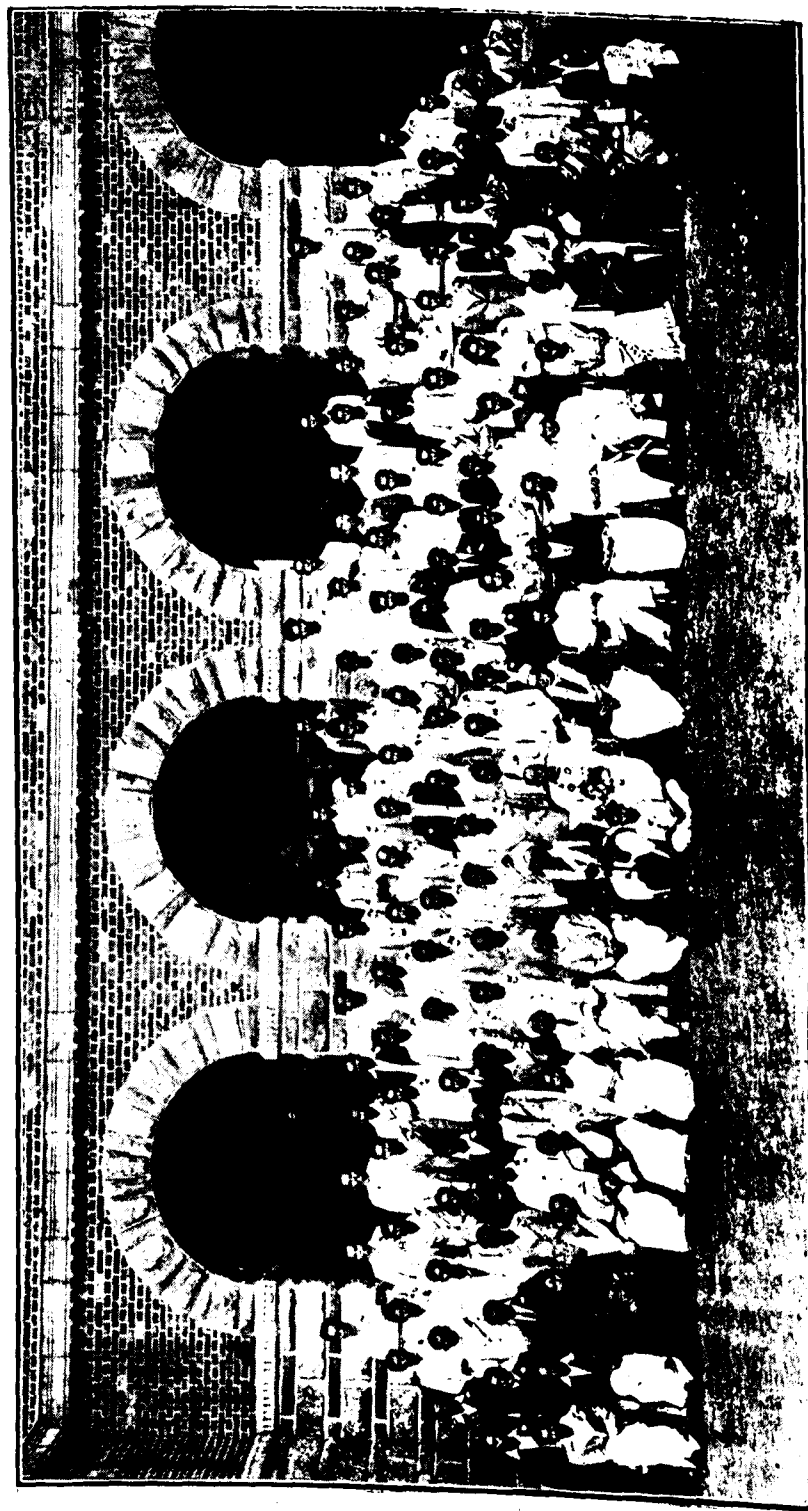
Representatives from each of the Honours Classes were elected to constitute the Committee.

III Honours : Miss T. Manorama

IV Honours : Miss P. M. Shanmugam

V Honours : Mr. C. G. Divakaran

On Wednesday, 2nd September, the Association was 'At Home' to the graduates of the year. Tea was followed by a few musical items. The President Mr. V. K. Ayyappan Pillai, wished the graduates all success, despite the gloomy



THE TAMIL MANAVAR SANGAM, 1936-37
WITH DR. V. SWAMINATHA IYER AND MR. C. RAJAGOPALACHARI IN THE CENTRE.

predictions of the denouncers of the present system of University Education. Mr. K. Swaminathan also wished them success. Mr. Narasinga Row proposed a toast on behalf of the students. With the vote of thanks the pleasant function was concluded.

The Inaugural Address of the Association was delivered on 14th October by Professor Venkateswara. The subject of the address was "Poetry and the Indian Ideal." Mr. V. K. A. Pillai presided. Professor Venkateswara emphasised the fact that the idea of that mankind itself is but a part of the great cosmic unity was peculiarly Indian, and rarely referred to in English Literature, except perhaps by Wordsworth and Shakespeare. The meeting terminated with a vote of thanks by the Secretary.

Mr. G. Venkata Rao read a paper on "The Future of Bernard Shaw" before the Association on Wednesday, the 22nd October. Mr K. Swaminathan presided.

Under the auspices of the Association a debate was held on 3rd November. Mr. M. R. Rajagopalan presided. Mr. G. Ramanathan (III Honours) moved the resolution "That in the opinion of this house, *Lycidas* is a better elegy than Gray's *Elegy*." Miss C. Bradley, Post-Graduate, opposed it. The motion was put to vote and declared carried.

On 26th January 1937, Mr. G. Ramanathan read a paper on "The Sublime" before the Association, the Vice-President being in the chair.

The Professors were present on nearly all occasions, and contributed to the liveliness of the discussions.

All the meetings have been very well attended. We hope to hold several more before the end of the term.

THE TAMIL MANAVAR SANGAM

At a meeting held on 29th July, 1936, the following office-bearers were elected for the year 1936-37:—

President : Vidyasagara Vidyavachaspati Prof. P. P. S. Sastri Avl.,
M.A. (Madras), B.A. (Oxon.)

Vice-Presidents : Prof. K. Swaminathan, M.A. (Madras), B.A. (Oxon.)
" V. Venkatarama Iyer, M.A., L.T.
" O. P. Rangaswamy Iyengar, M.A., L.T.
" R. Visvanatha Iyer, B.A., Vidwan.

Secretaries : Mr. P. Subbiah
" M. Meyappan

Representatives : Mr. V. S. Thiagarajan
" E. N. Palaniswamy
" Kannappan
Jayadev

The Inaugural Address of the Sangam was delivered by Mr. R. Krishnamurthy Iyer, Associate Editor of the *Ananda Vikatan*, on 12th August 1936. Prof. P. P. S. Sastri presided. The subject was "The New World."

The lecturer vividly pictured a new world to come in which there would be plenty and prosperity and where there would be no room for poverty or misery.

There were several other meetings when the following lectures were delivered :—

DATE	SUBJECT	LECTURER	PRESIDENT
20-8-36	"Kambaramayanam"	Mr. T. S. Kothandarama Iyer.	Mahamahopadhyaya Dr. V. Swaminatha Iyer.
2-9-36	"The Mother's Lament"	Vidwan T. P. Minakshisundaram Pillai, M.A., B.L.	Prof. N.R. Kedari Rao, M.A., L.T.
7-9-36	"Responsibilities of Public Life"	Mr. N. Halasyam Iyer, B.A., B.L., M.L.C.	Prof. P. P. S. Sastri.
23-10-36	"Students and Social Service"	Srimathi V. M. Kothainayaki Ammal	Srimathi Lakshmi Ammal, M.A.
4-11-36	"Tamil Grammar"	Chengalvarayan (Class II)	M.R.Ry. Vidwan R. Visvanatha Iyer
11-11-36	"Kamba Natakam"	Mr. T. N. Seshachalam Iyer, B.A., B.L.	"
21-1-37	Method of Divine Worship in Tamil Nad.	Prof. C. V. Narayana Iyer, M.A., L.T.	"
25-1-37	Music and its Place in Culture.	Mrs. R. V. Sastri	Prof. P. Sambamurti.
29-1-37	Bharati, the Modern Tamil Poet.	Mr. R. P. Sethu Pillai, B.A., B.L.	Prof. V. Venkatarama Iyer, M.A., L.T.

The anniversary of the Tamil Manavar Sangam was celebrated on 6th February 1937 under the presidentship of Mr. P. P. S. Sastry.

Mr. C. Rajagopalachariar delivered a lecture on "Student-Life."

After group photo and tea, the meeting was held in the English Lecture Hall.

After the reading of the annual report, prizes were distributed to the successful essay and short story writers who were 1. Mr. Sivaprakasam, 2. Mr. Partha Rao and 3. Mr. Gangadhara Ganapathi.

The president after welcoming Dr. Swaminatha Ayyar and Mr. C. Rajagopalachariar, requested the latter to deliver his address.

The lecturer began by saying that it should be the duty of every student to devote his attention to all subjects of study and he emphasised the importance of the vernaculars.

Discussing the ideal life for a student, the speaker remarked he could think of no better ideal than that of Brahmacharya for which standards had been fixed by our ancient sages, which even the poorest could adopt.

Continuing the speaker stressed the dignity of labour. So far as physical culture was concerned, he was against costly games for the average Indian youth. He asked students also not to move in separate or linguistic groups in Hostels. In conclusion he exhorted the students not to neglect a study of their religion, without which life could be neither full nor true. With a few remarks from the chairman, the vote of thanks of the Secretary, and Veena music by Kumbakonam Brothers, the function came to a close.

There are 120 members of the Association, of whom 11 are lady-students. All the meetings were well attended and greatly enjoyed.

THE PHYSICS ASSOCIATION

Ten ordinary lectures were delivered by student members during the second and third terms. The lectures by Mr. C. S. Ramachandran on "Very Low Temperatures," by Mr. D. Padmanabhan on "The Construction of Electric Lamps" and by Master P. Hariharan on "Airships" were very interesting and deserve special mention.

A feature of this year's programme was a special course of advanced lectures delivered by the research scholars for the benefit of the senior students.

During the course of the second term, the members of the Association had the unique privilege of hearing Dr. Victor Neher of the Californian Institute of Technology, U. S. A. Dr. Neher was in Madras in connection with his researches on Cosmic Rays in India, and he gave a brilliant account of the growth and progress of the Science of "Cosmic Rays." He detailed where exactly the Science of "Cosmic Rays" now stood and how there was a vast mass of accumulated data with no accepted theory to explain all of them. Dr. H. Parameswaran, who presided on the occasion, after thanking Dr. Neher, expressed the fervent hope that though India had not contributed much to the progress of the experimental side of this science, yet one of the many Indian theoretical physicists, like Dr. S. Chandrasekar, would one day give a satisfactory explanation of the observed facts.

This year an issue of the Association Magazine was published in January.

Four excursions were organised during the second and third terms, of which two were to the Barnard Institute of Radiology and the third was to the

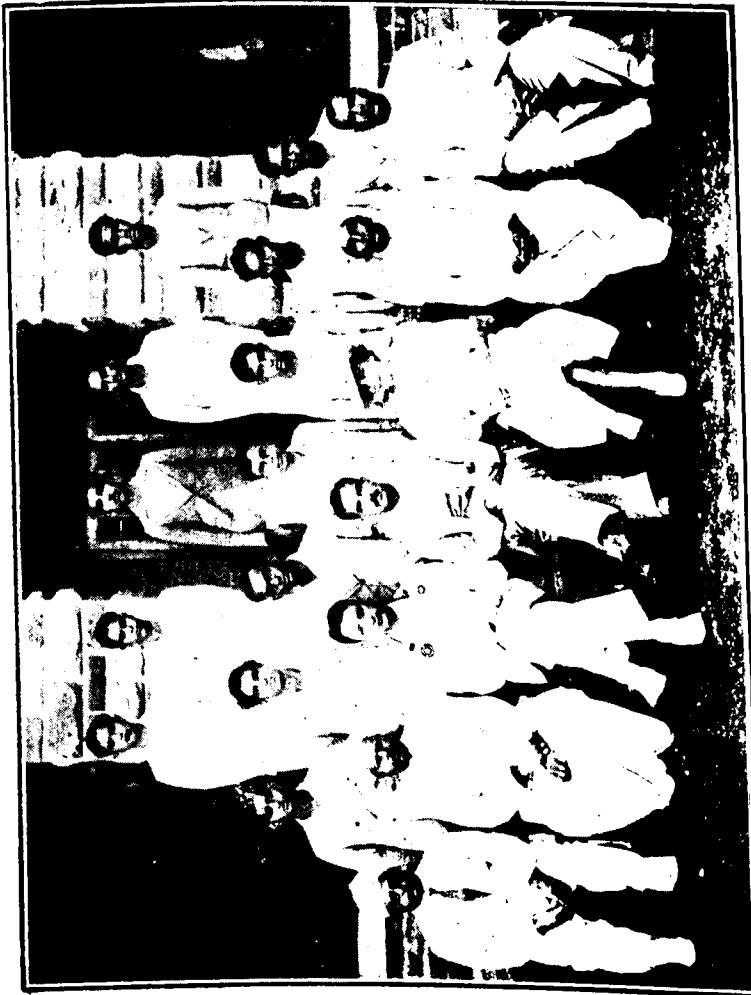


Photo taken on the occasion of Dr. NEHER's address to the Physics Association with Dr. H. PARAMESWARAN, and Dr. and Mrs. NEHER in the centre.

Menambakam Wireless Station when Prof. P. S. Subramania Iyer, M.A., L.T., accompanied the party. The fourth excursion was for the senior students to the Observatory at the residence of our Professor. He kindly showed us round and explained all the salient features of the construction of the 4" telescope, the astrocamera, and its electrical drive. It may be of interest to note here that it was in this little observatory that the appearance of a new star in the constellation of Pleiades was discovered. All the excursions were instructive and were enjoyed by all.

Our thanks are due to all the members of the Physics Department for their kind co-operation throughout the year.

THE OLD STUDENTS' ASSOCIATION

The First Annual Dinner was held on the 12th February, Sir C. P. Ramaswami Iyer presiding.

The President, in proposing the toast of the College, recalled his youthful exploits and the forbearance of Principal Stuart. The College, then as now, believed in allowing the students to train themselves. That the method was most salutary was proved by the galaxy of great men whom the College had produced and who had made the history of South and even of North India. Among the winners of the 'Elphinstone Prize' alone were the Dewans Seshayya Sastri and Rangachari, the Judges Muthuswami Ayyar and Sankaran Nair, the Professors Ranganatha Mudaliar, Ramunni Menon and C. V. Raman and many other distinguished people. Statesmanship and scholarship were the gifts of the College to her students and through them to the whole of India. The President was certain that the College would maintain these traditions and pleaded for a sense of discipline and the cultivation of sociability.

Mr. Papworth, responding, recounted the expansion of the College during the last twenty-one years and explained the nature, extent and variety of the work they were trying to do here; and gave his best wishes and promised all help to the Old Students' Association. Mr. Littlehailes, Mr. S. E. Runganadhan, Mr. Justice Lakshman Rao and Miss Kausalya also spoke.

The annual meeting was held on the 13th February with Dr. A. Appadorai in the chair. The following office-bearers were elected for 1937:—

President: Sir C. P. Ramaswami Iyer
Vice President: Kumaraja M. A. Muthiah Chettiar
Secretaries: Mr. J. Franco
Mr. K. Swaminathan

Committee Members:

Miss C. K. Kausalya
Mr. C. R. Pattabiraman
Mr. Justice K. P. Lakshman Rao
Mr. P. R. Subrahmanyam

Handwritten signatures of the attendees at the Old Students' Dinner on 12-2-1937. The signatures are arranged in a grid-like fashion, with names written in cursive script. Some names are clearly legible, such as K.P. Lakshman Rao, V. Krishnamurthy, R. Kuppuswami Aiyar, C.P. Ramaswami Aiyar, F. May Papworth, H. Papworth, S. H. Ranganathan, C. Kausalya, M. Ranganathan, K. Swaminathan, C. K. Dillai, K. Krishnamurthy, V. K. Nair, F. May Papworth, S. H. Ranganathan, C. K. Kausalya, V. Krishnamurthy, and V. K. Nair.

FACSIMILE of the signatures of the ladies and gentlemen who attended the Old Students' Dinner on 12-2-1937.

The meeting amended the Rules, reducing the subscription for Life Membership to Rs. 25 only.

Sir C. P. Ramaswami Iyer has given a donation of Rs. 250 for starting a Fund to make the Annual Dinner a permanent institution.

Mr. K. Srinivasan, of the *Hindu*, has instituted a Scholarship of the annual value of Rs. 150, in the name of the late Mr. Kasturi Ranga Aiyangar. It will be awarded by the Principal, in consultation with the President of the Old Students' Association.

THE COLLEGE SOCIAL SERVICE LEAGUE.

In September 1936, a Social Service League was started in the College with a view to visit patients in the hospitals and cheer them up by giving them some light reading, showing them pictures and treating them to gramophone music. Started under the leadership of Prof. K. Swaminathan and N. R. Kedari Rao, there are about twenty-five members now, of whom three are lady-students. At present the League works in two batches—R. Narayanan, III B. Sc. (Hons.), is in charge of the one visiting the Royapettah Hospital and T. V. Subramanian, III. B.Sc. (Pass), of the General Hospital. About a dozen members are enthusiastic about their work and it is hoped that the others also will catch this enthusiasm hereafter.

Vernacular books and magazines are in great demand—as well as 'penny trash' to while away the time that hangs heavy on the patients. Picture-books and easy stories are wanted in large numbers, as they make for fun and laughter. With more experience, the League hopes to give a better account of its work next year.

Its motto is very well expressed in the following verses :—

"Just help your friends in trouble,
And cheer them on the way,
'Twill give their lives more gladness,
'Tis well worth while today.

A tear for the broken hearted,
A word for the man that's blue,
A helping hand for the aged,
Adds strength and courage new.

'Tis a little thing to offer,
Just the light of a quiet smile.
But the joy it brings to others
Will make the deed worth while.

Then watch your step, my brother,
There's service you can do,
It may be time for action,
That proves your friendship true."

THE PRESIDENCY COLLEGE DRAMATIC CLUB

President :	Prof. J. Franco
Vice-Presidents :	„ V. K. Ayyappan Pillai
	„ K. Swaminathan
	„ T. Suryanarayana
	„ R. V. Narayanaswami
Secretaries :	„ V. Venkataraman
	Md. Ahmed Raza

The Dramatic Club staged Edward Thompson's "Krishna Kumari" on Saturday, the 9th January.

It is a three-act play, which is more lyrical than dramatic in effect. There is not very much of action. But the conflict of motives in the first act and the intensity of suffering in the last were both very well brought out by the actors. The speeches were rendered with ease and elegance, a very difficult task to achieve, because they were not of the usual declamatory type.

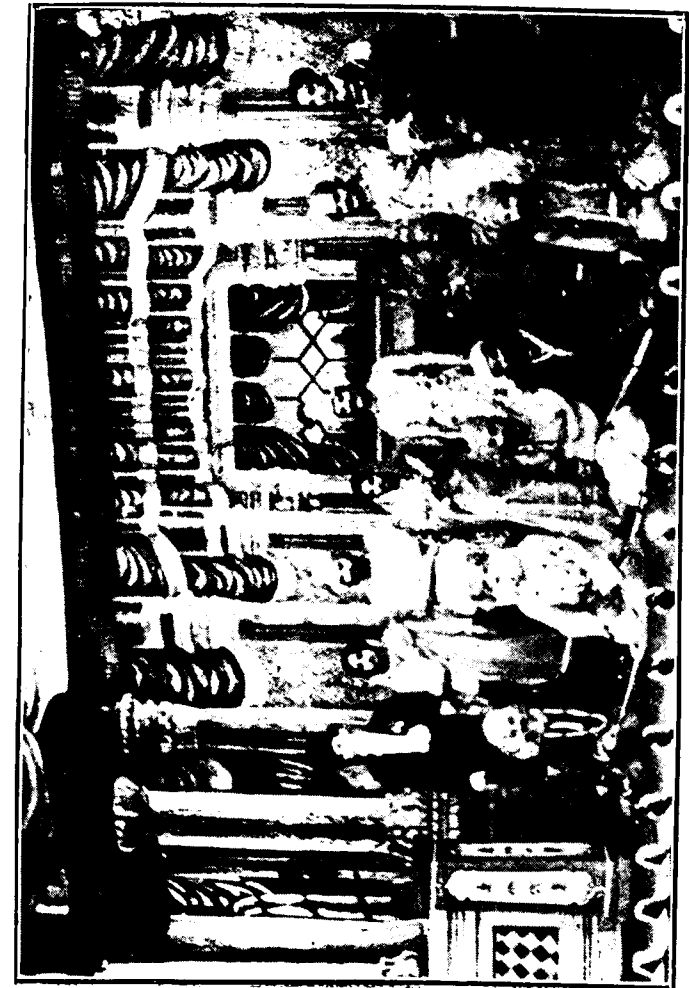
The heroine—Miss Manorama—particularly distinguished herself by a careful and studied moderation, thus truly interpreting a tragic character. The unfortunate Maharana—S. V. Ramaniah—bore his sorrows like a man; and his aged minister—T. A. Kumarakrishnan—showed what fine stuff he was made of.

But it was a pity that a certain section of the audience did not behave properly. It did not matter much so long as the actors were not perturbed; but the earlier our students realise the supreme value of discipline, the better for themselves and for society.

On the whole the drama was a great success; and everybody who worked in connection with its production deserves our warmest thanks—especially Prof. K. Swaminathan and the lady students who for the first time in the history of the College took part in such activities.

The full cast is given below:—

Daulat Rao Sindhia, Mahratta Chieftain	... Mr. Ahmed Raza.
Ambaji Inglia, His Minister	... „ N. R. Ramaratnam.
Man Singh, Maharaja of Jodhpur	... „ G. K. Ramamurti.
Ajit Singh, A Mewar Noble, in the service of Man Singh	... „ R. Jayaraman.
Graeme Mercer, Ambassador of the East India Company	... „ G. S. Dunhill.
Lieut. James Tod, Attache with Mercer	... „ S. P. Mahadevan.
Bhim Singh, Maharana of Mewar	... „ S. V. Ramaniah
Sarup Singh, His Minister	... „ T. A. Kumara
	Krishnan.



Cast of 'KRISHNA KUMARI.'

Messenger of Sindhia	... Mr. K. C. Chinnappan.
Sangram Singh, A Mewar Noble	... „ Y. G. Parthasarathi.
Krishna Kumari, Princess of Mewar	... Miss T. Manorama.
Lakshmi, Daughter of Sarup Singh	... „ Sarojini Rajulu.
The Rani of Mewar	... „ L. Ignatius.

TELUGU DRAMA

After the lapse of several years, the past and present students of the College enacted a Telugu Drama on Sunday, the 31st January, the play chosen being 'Prataparudriyam' by Vedam Venkatraya Sastrulu. All the actors acquitted themselves creditably in the performance; but special mention may be made of Nageswara Rao (V Hons. Bot.) who acted the role of the washerman, Gopalakrishnamurti (III Hons. Chem.) who played the part of the mad man, and Ramarayaningar (an old boy of the College) who personated the Sultan of Delhi.

Prof. Tuxen of the Copenhagen University (who was present on the occasion) said that he was very much impressed with the acting. Our warmest thanks are due to everybody who worked to make the drama a success, especially Mr. T. V. Narasinga Rao who trained the actors, Mr. R. V. Narayana-swami who helped in the make-up and the Secretary, Mr. V. Venkataraman, for his valuable help and guidance.



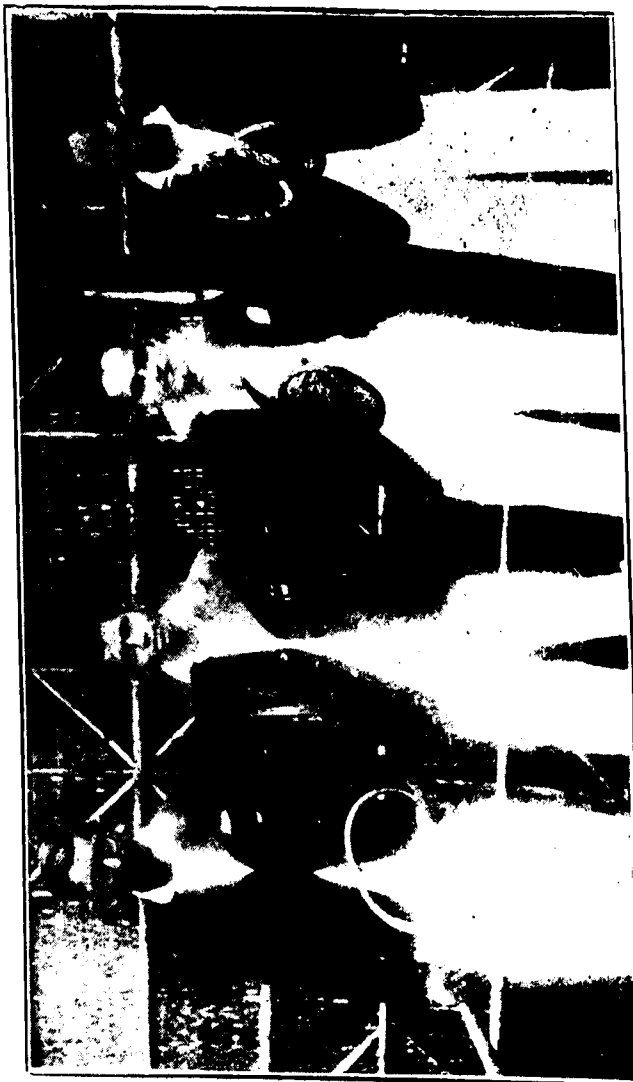
COLLEGE TOURNAMENTS

In spite of heavy rains which interfered with the progress of the tournaments conducted by the College, owing to the co-operation of the competing Colleges we were able to successfully finish the finals of the Hockey and Football tournaments. The Tennis tournaments were also over and our thanks are due to all the competitors and to the Captain and the members of the tennis club who helped in umpiring the matches. The Engineering College annexed both the Singles and Doubles trophies while our College was runner-up in the Singles. The Football and the Hockey tournaments were as popular as ever, and there were big crowds watching the progress of every game. Eight teams competed in Hockey, and nine in Football. In these tournaments our college teams acquitted themselves creditably. We were beaten in the semi-finals both in the Hockey and Football tournaments by narrow margins. The Loyola College and the Engineering College have carried away the Panagal Cup in Hockey and the Football trophy again.

The Boxing Club has also been very busy. The Annual Engineering-Presidency Contest was staged on the 4th Dec. at the Engineering College under the presidency of Mr. M. Ruthnaswami, C. I. E. Out of the nine bouts arranged, we won only three and the Engineering College won the Sastri Cup by winning the other six bouts. R. M. Mahadevan, the Captain of the College Boxing Club, needs all the praise for his great effort in arranging this year's contest and his fight in which he distinguished himself very much.

CRICKET

The Duncan Memorial Tournament in Cricket has been won by our College for the twelfth year in succession. The College 'A' beat the second eleven by an innings and 10 runs. Another feature of this year's Cricket is that we have won the Inter-Divisional Cricket Tournament organised by the University of Madras, at its very first year of inception. We played the Maharajah's College, Ernakulam, in the semi-final and beat them by an innings and a few runs. In the final the Kumbakonam College shared the same fate at our hands. Thus we won the University Championship.



P. SURYANARAYANA REDDY, V. H. Econ., G. SETURAMAN, III B.Sc. Math.
C. RAGHUNATHA REDDY, V. H. His. (Captain), V. NARASIMHA RAO, III B.Sc. Bot.

The College has won the Pennyquick trophy this year (from the Medical College who were the holders) in the Inter-Collegiate Cricket League Competition. The College team toured Bangalore, during the Michaelmas holidays and returned after some very creditable performances. Throngs of Bangaloreans waited to see our boys at play in all our matches. We played six matches in all and lost none. Mr. S. Y. Krishnaswami, M.A., I.C.S., an old boy of the college, invited our team to Hosur and gave us a grand time even though the match which was arranged there was washed out by a heavy rain. The following are the scores of the matches played at Bangalore.

1. *Vs. Moros Club*: (Won) College 117—Thiagarajan 22, P. R. Subramanian 26 not out; Moros Club—78, Ramanathan 5 for 33 and Mahadevan 4 for 39.
2. *Vs. St. Joseph's College, Bangalore*: (Won) College, 141 runs Suvarna 48, Rangarajan 24, Jayaram 23; St. Joseph's 56 runs—Ramanathan 5 for 33 and Thiagarajan 3 for 2.
3. *Vs. Indian Gymkhana*—(Won) College 267 for 7 and declared; Thiagarajan 56, Balasundaram 63, Suvarna 42, Rangarajan 52, (with one six); Indian Gymkhana, 123; Ramanathan 4 for 45 and Mahadevan 6 for 40.
4. *Vs. Bangalore United Cricket Club*—(drawn): College, 204 for 7 and declared; Thiagarajan 53; Balasundaram 27, Suvarna 22, Rangarajan 71 not out (with 3 sixes); B. U. C. C., 68 for 7—Ramanathan 4 for 17 and Thiagarajan 2 for 25.
5. *Vs. Cattle Farm C. C., Hosur*: College 128—Jayaram 34 not out, Balasundaram 21; match abandoned owing to rain.
6. *Vs. Central College* (Won): College 145 runs, Ramanathan 24, Mahadevan 20; Central College, 105—Ramanathan 3 for 40, Mahadevan 3 for 36, Thiagarajan 4 for 23.

TENNIS

A tour to Annamalaiagar was the pleasant innovation of our Tennis Club this year, thanks to the efforts of the Captain, C. Raghunatha Reddy, and the kindness of Prof. T. Suryanarayana, President of the Club. Our College represented by C. Raghunatha Reddy, V. Narasimha Rao, G. Sethuraman and P. Suryanarayana Reddy made a really good impression by snatching away all the laurels, the credit going particularly to Mr. C Raghunatha Reddy and V. Narasimha Rao.

The College Open Tennis Tournament came to a successful termination owing to the kind supervision of our President, Mr. T. Suryanarayana and Mr. P. R. Subramanian and the unsparing pains taken by the Captain. The

Engineering College team, consisting of N. Rama Rao and Hanumantha Rao won both the Singles and Doubles trophy. Our thanks are due to the various colleges that competed in the tournament and co-operated with us in conducting the tournament successfully and our congratulations to the winners.

ANNUAL SPORTS

The Annual Sports of the College were conducted successfully on the 9th Feb. 1937. Many old boys and distinguished guests were present at the function. Sir C. P. Ramaswami Iyer presided and gave away the prizes. The following were the winners :—

Open Tournaments

1. Cricket—Duncan Memorial Cup :
Won by Presidency College
Medals for the winners
2. Football—Professors' Cup :
Won by Engineering College
Medals for the winners
3. Hockey—Rajah of Panagal's Cup :
Won by Loyola College
Medals for the winners
4. Tennis Singles—Sir C. P. Ramaswami Aiyar's Cup :
Won by Engineering College
Cup presented by
M. R. Ry. Diwan Bahadur K. P. Lakshman Rao :
Runners-up : Presidency College
Doubles—Won by Engineering College
Runners-up—Law College

College Tennis Tournament

Level Singles

Winner : V. Narasimha Rao
Runner-up : G. Sethuraman

Level Doubles

Winners : C. Raghunatha Reddy
& V. Narasimha Rao
Runners-up : G. Sitharaman
& P. K. Jayaraman

Handicap Singles

Winner : V. Narasimha Rao
Runner-up : C. Raghunatha Reddy

Sports Notes

Handicap Doubles

Winners : V. Narasimha Rao
& Desikan.

Runners-up : C. Raghunatha Reddy
& P. Suryanarayana Reddy

Group Competitions

Shields for Group Competitions

Seniors

Football—History : T. G. Kulasekaran
Hockey—Nat. Science : M. S. Balasundaram
Volley Ball—History : K. Nanjappa

Athletics—

Long Jump : Mathematics
Hurdles : Mathematics
400 Yds. Relay : Nat. Science
220 Yds. Relay : Physics

Bourne Trophy for Champion Group. Senior : History
(Team Events)

Medals for the winning teams

Juniors

Football—Class II, Group ii
M. V. Krishna Rao
Hockey—Class II, Group ii
T. R. Subramanian
Volley Ball—Class II, Group ii
Daniel Vedam

Athletics—

Long Jump Classes I and II, Group iii
100 Yds. Relay do. do.
Hurdles „ Class II, Group ii
220 Yds. „ do. do.

Jaganathan Trophy for the Champion Group. Junior :

Class II, Group ii

Individual Events.

Events	I	II
100 Metres	E. Suvarna	N. Janakiraman.
200 „	E. Suvarna	R. M. Mahadevan.
400 „	N. Janakiraman	P. K. Jayaraman.
800 „	A. N. Lakshmanan	N. Janakiraman,

Events	I	II
1600 Metres (College)	A. N. Jayaraman	N. Ramalingam.
Hop, Step & Jump	C. C. Kurien	N. Janakiraman.
Long Jump	C. C. Kurien	S. Krishnamachari.
High Jump	E. Suvarna	S. Krishnamachari.
Pole Vault	E. Suvarna	N. Janakiraman.
110 Metres High Hurdles	P. K. Jayaraman	N. Janakiraman.
200 Metres Low Hurdles	N. Janakiraman	P. K. Jayaraman.
Shot Put	R. M. Mahadevan	M. Shahabuddin.
Throwing the cricket ball	R. M. Mahadevan	C. C. Kurien.
Discus Throw	R. M. Mahadevan	C. C. Kurien.
Sack Fight	M. Shahabuddin	S. V. Ramanaiah.
Sack Race	P. V. Subbiah	P. S. Chakravarthi.
Lilliputians' Race	C. S. Ramamurthi	C. Sankar Rao.
Bicycle Race 1600 Metres.	K. Srinivasan	V. Somasundaram.
1600 Metres open to Col- leges affiliated to M.C.A.A.	K. Ramaratnam, Loyola College	Narayanaswami Christian College.
Women Students' Race	Miss Z. Zahiriddin	Miss Ireland.
Old Students' Race, under 40.	R. S. Chetti	P. R. Subramanian.
Women Students' Race	Science Group	Arts Group.
Old Students' Race, over 40.	C. K. K. Pillai	Major Grandhi.
Relay Past vs. Present.	Past Students	
Musical Chairs	P. V. Subbiah	P. S. Chakravarthi.
Individual Champion.	N. Janakiraman	

