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Education in ancient Greece.

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THE welfare of the State was the one great purpose of Greek life and all the powers and activities of the individual were directed towards that supreme aim. One might almost say that in Greece the individual existed for the State. Aristotle himself (the greatest of Greek thinkers) expresses it in unequivocal language:— "Neither must we suppose that any one of the citizens belongs to himself; for they all belong to the State and are each of them a part of the State and the care of each part is inseparable from the whole." (Politics, Bk. I)

There is perhaps no side of Greek life that brings out the above fact better than Education. To the Greek, education meant purely the training of the young to discharge their civic duties properly. In all the Greek cities of antiquity, the citizens were only a fraction of the whole State and the large majority of people in every state were unfranchised and unfree. The citizens devoted their whole time to administration and the practice of the military arts, whilst the humdrum arts of agriculture and trade were left to the helots and the serfs. The former pursuits were regarded as *liberal* (worthy of the freeman) and the latter as *illiberal*. Technical education was therefore not the concern of the Greek State, which interested itself only in the physical and civic training of its citizens. We now speak of civic training but owing to the altered conditions of social and political life in the present world it means to us something quite different from what it meant to the Hellenes of old. The functions now fulfilled by a citizen even of a self-governing

democratic state are much less important than those performed by the ancient Greeks, and hence the difference in the outlook. Most of the Greek city-states had not even the population of a small provincial town of modern times, and they were governed directly by the citizens themselves, not by *indirect* (representative) bodies.

The ideal of civic training was, however, not uniformly conceived in all the Greek States, and there was material difference in the aims of the two premier cities, Sparta and Athens. While Sparta aimed at physical grace and military prowess, Athens—the mistress of arts and letters—stood for a more comprehensive system of training in which the claims of the mind as well as the body were duly met. Owing to the importance attached to the military side, the Spartan educational system had to be managed by rigorous state agencies, but Athens with her freer conception of life left a good deal of the work to parents and private tutors. This difference in educational ideals is responsible for the altogether different types of culture bequeathed to us by these two city-states. Sparta has left us memories of iron discipline and profound patriotism, whilst the heritage of Athens is her immortal art and philosophy. Sparta stands for the body, Athens for the mind; Sparta evolved the ideal warrior, Athens the ideal thinker. Sparta developed the arts of war; Athens the arts of peace. Sparta taught us discipline; Athens taught us freedom. Let it not be supposed, however, that Athens neglected physical training. As the great statesman, Pericles, put it on a memorable occasion, “we support art, but with a certain restraint; and we support science without becoming unmanly.” Even Athens would not have tolerated the neurasthenic scholar of the present day ‘buried deep in books’.

The training of the ancient Greek was certainly more comprehensive than what we now receive. An Athenian boy was not only sent to the house of the teacher of letters but also to the gymnasium and to the music-hall. In spite of the sprinkling of drill and drawing lessons now in vogue, our education is almost exclusively confined to learning books, so much so, that the studious boy nearly becomes a slave of the printed word.

The boy who neglects his books in order to develop his physique or cultivates his artistic powers is still regarded a plodder by school authorities, although in subsequent life he might get better recognition. Nor is this the fault of any one in particular: it is an incidental disadvantage of the enormous progress in knowledge in modern times. Learning has extended its limits in all directions and no longer can the *Trivium* and the *Quadrivium* be learned from a single book.

A Greek child's education commenced very early in life. In Sparta, the child came under State supervision immediately after birth. Indeed the parents took care of the child until its seventh year, but this they did as the agents of the State. Athens—reasonable and moderate in everything—did not push it to such extremes. Children were brought up by their parents until they came of age. Mother and nurses amused the 'kids' with lullabies and rhymes and narrated to them the thrilling stories of their gods and heroes. Thus at an early age the young ones learned their *Iliad* and *Odyssey*; nor did they learn it from the written word but from the living voice. This reminds one of ancient Malabar, where *Ramayana* and *Mahabharata* were taught on the mother's lap.

The seventh year was the age of 'initiation' throughout Greece. Regular schooling began at that age and continued until eighteen. In Sparta the boys were sent to a State Boarding School where they were trained in gymnastics, drill and other military exercises under the supervision of official commissioners. But the Athenian boy remained at home and was sent to a day-school in the charge of an elderly slave. There were three different kinds of schools there, corresponding to the three subjects taught—letters, music and physical exercises. Each of these schools was usually attended by the boy until, in his fourteenth year, he went to the public gymnasium, where he was further trained in military arts and the sciences of the Sophists. This 'secondary' stage of education became more and more non-military as time went on—particularly after the days of Socrates and Plato when intellectual studies came to be greatly admired.

On reaching the eighteenth year, the boy became an *ephebus* after the scrutiny of his township. The Spartan *ephebi* went about the country on foraging expeditions, fighting in opposite teams and slaughtering suspicious helots. The Athenian *ephebi* also spent these two years garrisoning the frontier and getting acquainted with various military stations of their Motherland. This completed, they took a solemn oath of allegiance to the State in the temple of Aglaurus and were each presented with a sword and a shield on displaying their skill at the temple of Dionesia. (Compare this with the ആര്യഭട്ടം of Malabar.) On attaining the age of twenty, the youth became a full-fledged citizen and began to take part in the administration of his State. (Note that all free citizens had to take part in the Athenian Assembly, *Ecclesia*, and, at a later period, were paid for attendance.)

To us at the present day, the most important lesson to be learned from the Greeks is the prominence given to physical training in their educational system. We who frequently quote the saying, *mens sana in corpore sano*, little understand the spirit at the back of it: we do little realise the meaning of the word 'sportsmanship'. Human beings have in them various animal propensities and it is only under strict physical discipline—even by occasionally "going wild"—that these propensities could be kept in check and be used for salutary purposes. The Greeks fully realised this fact, and hence the importance given to physical culture in their educational system. Even in Athens, where mental and aesthetic training found greatest support, boys were under strict physical discipline during youth and early manhood. Sparta pushed this physical ideal of education to such an extent as to make Aristotle complain that the body of the Spartan was "bear-like" on account of the abnormal physical discipline undergone by him.

The Greek educational system was completely national. Throughout a youth's educational career, he was fed on most interesting stories of patriotism, heroic valour and devotion to the State. In the lullabies and ballads taught in childhood as

well as in the grand epics, studied in later years, this was a supreme lesson inculcated in the boys' minds. The compulsory military training and the combined barrack life also gave ample opportunities to cultivate the sentiments of patriotism. The Greeks had to study their own language and literature and in that respect they were more fortunate than we moderns who have to grapple with the difficulties of mastering foreign languages and alien usages. In this respect also the Greek educational system was national as well as natural.

It might be supposed that the Greeks neglected higher studies. In Athens, at any rate, philosophy was earnestly studied from early times, and, in the fourth century B. C., there arose in that city a noble University to which flocked pupils from far and wide. First the Sophists, and then the Philosophers, lectured to an ever-increasing audience on Logic and Rhetoric, on Ethics and Politics. Both young and old crowded at those lectures, and as all the citizens had ample leisure, they pursued their studies with genuine interest and honest detachment. Plato in his *Academy*, Isocrates in the *Gymnasium*, and Aristotle in the *Lyceum* lectured daily to a concourse of people hailing from many different countries. Such was the ancient University of Athens, the earliest to deserve that name (with the possible exception of our own Taxila which flourished as a centre of learning even before the 5th century B. C.).

With the growth of higher humanistic studies, the two year course of the Athenian *ephebi* underwent a change. Hitherto their training was predominantly military, but henceforth, Philosophy and Rhetoric engrossed their attention to an increasing degree, and finally these almost supplanted the military curriculum. Thus the Academy and the Lyceum came into great prominence as centres of learning, and the best youths were to be found there attending the lectures and following the precepts of the great masters whose equals are yet to be born. Even the modern University undergraduates will envy those Athenian *ephebi* who rubbed shoulders with some of the greatest minds the world has ever produced.

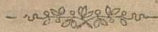
A remarkable feature of higher education in Greece (mainly Athens) was the free atmosphere in which learning was cultivated and imparted. Liberty was the keynote of Athenian institutions and the distinguishing characteristic of Greek civilization (in general) as against the 'barbarian' and even the Roman. In Athens, as Cardinal Newman points out, learning was a veritable republic, (*respublica literaria*). The Roman schools, on the contrary, were seats of discipline. In full freedom did Athens make her original contributions in art and science, and the spirit of free enquiry, which is the underlying principle of modern civilization, is directly descended from that noble city. "What we call the Western spirit in our own day is really Hellenism re-incarnate" says Edvyn Bevan. The spirit of Greek education is, therefore, not dead: it is still with us, in our Universities and our Public Schools, inspiring our intellectual endeavours and stimulating our advanced researches.

The Greek educational system was not devoid of faults; no system can ever be. Whether in physical training or in intellectual culture, undue prominence was given to form as distinguished from matter. The graceful form was to them everything, whether in physique or in speech. Rhetoric was all-important and oratory the noblest of arts. Trade and commerce were left to slaves and foreigners, because the free-born should not soil their hands with such filthy work. All economic functions were thus dishonourable, unworthy of the citizen.

Nor was the much praised freedom of Athens extended to all classes. Even women were not entitled to political freedom, and as for the artisans and agriculturists, they were unfree and unfranchised. As already pointed out, the large majority of Athenian inhabitants were either slaves or peasants; only one in ten had full political power and took part in administration. However, it must be admitted that in comparison with the rest of the world at that time Greece was freer, and Athens was ahead of other Hellenic States in this respect.

In spite of its faults, the Greek educational ideal is yet of immense value to us and we have still to aim at that lofty goal. The Greeks loved learning for its own sake and few people in

the past could claim such a single-minded devotion to the muses. In the realm of art, we have still no models nobler than those left us by the Greeks; and in Philosophy none has yet surpassed the 'Master of those who know'. With Mathew Arnold, therefore, we may say that "a handful of Athenians of two thousand years ago are more interesting (to us) than the millions of most nations, our contemporaries"; for, the free exuberance of pure genius which found expression in Greek art and philosophy is still unsurpassed and will ever guide the endeavours of the human race in its quest for the Good and the Beautiful.



"A principle fruit of friendship is the ease and discharge of the fulness and swellings of the heart which passions of all kinds do cause and induce. We know diseases of stoppings and suffocations are the most dangerous in the body; and it is not much otherwise in the mind: you may take sarza to open the liver, steel to open the spleen, flowers of sulphur for the lungs, castoreum for the brain, but no receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels and whatsoever lieth upon the heart to oppress it, in a kind of civil-shrift or confession."

Bacon



The Pilgrim's Progress and the Færie Queen.

(Compared and contrasted as spiritual allegories)

By an Old Boy

ALLEGORY has been defined as "a comparison protracted and sustained through numerous details". A protracted simile, however, does not by itself constitute an allegory. The latter requires, further, that the numerous details through which the comparison is kept up should be susceptible of a double meaning, one literal and the other figurative. The story as worked out by the series of comparisons must have a surface meaning intelligible and independent in itself, and underneath this should run a moral or spiritual meaning thinly veiled and capable of being more or less readily perceived.

The extent of resemblance or parallel correspondence between the details of the story and the implied moral may vary to any extent. The two best known allegories in the English language—the Pilgrim's Progress and the Faerie Queen—illustrate the two extreme types. In the former the author has admirably succeeded in making the two currents of meaning run parallel without sacrificing the interest of the narrative, whereas the latter presents only a general agreement between the story and the allegorical significance. These two forms have their counterpart in the simile. The various points of comparison in a simile may *all be relevant*, or as in what is called the classical simile only a partial resemblance may be intended.

We shall now proceed to compare the two allegories. Both of them represent and illustrate the progress of a human soul through trials, successes and failures to virtue and its complete fruition in a state of blessedness. In the Pilgrim's Progress, Christian sets out on a pilgrimage to the Celestial City—that is, a person resolves to lead a better and more virtuous life. The pilgrim is enlightened, cheered and helped at the Interpreter's House, House Beautiful, the Delectable Mountains, by the Pilgrim's Roll, the Great-heart and so on—i. e. the aspirant of spiritual life receives various graces and helps from God. The

slough of Despond, Hill Difficulty, Appollyon, Vanity Fair etc. typify the trials and difficulties of an earnest and fervent life. The Christian sleeping in the arbour, losing the roll, walking in Bypath Meadow and being imprisoned in the Doubting Castle, symbolise the various allurements to which the soul may yield and the consequences thereof. Finally the pilgrim reaches his destination—the human soul triumphs over all difficulties and attains virtue and union with God. The same truths—of spiritual struggle, alternating victories and defeats and final rescue and triumph—are set forth by Spenser. The human soul in the guise of a valiant knight sets out to conquer sin and attain peace. He can easily overcome error or flagrant evil, but is deceived by hypocrisy which induces him to abandon the Truth. Deprived of the light and guidance of Truth he wanders and is beguiled into alliance with falsehood which leads him to pride and the other deadly sins. He may not completely succumb to them, for human prudence still remains to warn him of their dangers, yet is nevertheless severely wounded and weakened by their onslaught. In an unguarded moment he commits a grievous sin and is thereby made a slave to carnal pride. From this helpless state he is finally rescued by the visitation of heavenly grace and the saving power of Christ. He perceives his error and its folly and resolves to embrace Truth. But he realises now the enormity of his past transgressions and, fearing that they are unpardonable, is tempted to despair of salvation. But hope in God's mercy raises his drooping spirits, he does penance for his sins, practises all Christian virtues and finally "lives the life of heaven on earth."

Thus the two allegories have between them a common design or purpose—of serving as illustrations of the spiritual life and its struggles and trials. Their similarity, however, ends here; the differences of treatment and method are considerable and should now be dwelt upon.

The first thing that strikes us in reading Bunyan is the deep, personal note of conviction and sincerity. The book is in fact an embodiment of his own personal religious* experiences. He

*His religious views are peculiar and often sectarian, but that he was sincere need not be called in question.

lived himself the different phases and fortunes of the 'pilgrim'. From early youth Bunyan was deeply sensitive to the influences of the supernatural world. Yet he followed the worldly world for a time and in early youth led a wild, wayward life of the prodigal son. "The devil did not play", he says, "in tempting of me; neither did I play when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me." Then there came a reaction. "Grace Abounding" touched and raised his soul; he felt "the hunger and thirst" for righteousness. Finally he conquered himself not without much struggle. At one time he felt exaltation of the spirit and at another he was hurled into the abyss of despair. Grace won and he seemed to hear the words of Christ "My grace is sufficient for thee". Such is the account he gives of himself.

Now a work having for its background and inspiration such intense and varied spiritual experiences is bound to become a classic and to make a universal appeal to mankind. The drama, the tragedy, of a soul is always fascinating. We have the examples of St. Augustine, and of Newman in latter days. The former for a time led a dissolute life, then he heard the mysterious words, *Tolle, Lege; Tolle, Lege*; he took up the book and read and he was made a new man. He has recorded for us his experiences in his *Confessions*, a classic for all times. Newman's *Apologia* is in a true sense his confessions and has the same interest, being a record of his deep spiritual life and its development. Each of these works reveals to us the story, often tragic, of a human soul and how it finally triumphed. Hence their permanent value and interest.

All great literary works, all creative works of art, in fact, have this supreme characteristic. In one way or other the whole soul and personality of the author should be reflected in his work, if it is to be immortal. It should spring from his deep conviction and sincerity. Carlyle truly says, when speaking of Dante, that the intensity of conviction is the measure of the worth of a book. All great and enduring works must have cost their authors, must have been written with their very life-blood.

When we turn to Spenser we find this supreme note of greatness wanting in the *Faerie Queen*. It does not impress us with the author's earnestness and deep conviction. He wrote the poem chiefly as an artistic work. No doubt he professes in his letter to Raleigh that "the general end of all the work is to fashion a gentleman or noble person in virtues and gentle discipline." This was mainly a literary device calculated to lend charm to his work. Not that he was insincere and had no personal conviction of its moral purpose. But his chief interest was to give to the world an epic somewhat after the manner of Homer or Virgil, Tasso and Ariosto. "Fashioning a gentleman in virtuous discipline" was quite secondary in his mind. For this very reason the poem could not be a great success as a spiritual or moral allegory, whatever epic and lyric qualities it may exhibit. More than all other works a professedly moral poem should be instinct with the author's personality and deep conviction. This the *Faerie Queen* fails to do and hence its failure as a spiritual allegory.

Another patent difference between the two works lies in the degree of dramatic unity realised in each. This seems to be after all a necessary consequence of the *motif* of each composition. The intense personal conviction of Bunyan running through the story as a golden thread, the simple and familiar form of the allegory, the direct and straightforward manner of his style, the rapidity and spontaneous sense of propriety with which the characters are drawn—all these have contributed to give to the *Pilgrim's Progress* a unity of design and execution, for which we vainly look in Spenser.

Spenser was, in fact, subject to various and often conflicting influences both personal and literary. His plan and its actual execution were determined by these influences and they clearly account for the want of unity we have complained of. We have seen how Spenser's mind was set upon producing a great epic. Secondly the theory that "instruction and edification" should be the aim of poetry was emphasised by Sidney in his *Apologie for Poetrie* and this consideration led our author to give a professedly moral orientation to the projected epic. And for realising

this end no better literary form could be conceived than the allegory which in the pages of the Inspired Book and by the tradition of ancient and mediaeval authors, had been dedicated as the best instrument for imparting spiritual and moral instruction. The design is already twofold, and it is further complicated by the political, religious and social conditions of the age, each of which had its share in moulding the poem. The court of Elizabeth was throbbing with "love and chivalry". Around her magnetic personality were gathered together a brilliant galaxy of amorous courtiers and valiant knights bent on deeds of "courtesy and high emprise". Here was a rich material, 'God's plenty', for Spenser to work upon and draw inspiration from. The idealised adventures of these personages might form a distinct theme of the poem which would elevate and give reality to its moral purpose. Add to this the religious and political strifes and animosities of the times. The various characters of the allegorico-epic romance might yet further play their parts as champions of England's new Religion and new national pride against the Pope on the one hand and against Philip of Spain on the other. Spenser does not indeed let slip the opportunity. These conflicting and very complex tendencies of the poem naturally led to the obscuring of each of the issues. Moreover, to add to the confusion, the literary atmosphere of Spenser was equally diversified. The mediaeval traditions of magic and romance were somewhat in conflict with the new classical spirit introduced by the Renaissance. The intellectual world at this period was being inspired with a sense of beauty and harmony and a general mania for characters and images drawn from ancient mythology. The old romantic strain in literature was, however, far from being ruled out of court. As a matter of fact, the Elizabethan age was even more romantic than classical in general character, tendencies and ideals. The result of these various and varied influences was really chaotic. Under them the Faerie Queen became, to quote a trenchant critic, "a phantasmagoria or succession of extraordinary dreams such as an excellent poet or painter may have in the beginning of a fever".

It would be manifestly unjust to judge the Faerie Queen by the rigid canons of the allegory. The poem should be viewed in itself apart from its professed moral purpose, and its excellence appraised by its intrinsic poetic beauty. Spenser has been rightly called the Poets' Poet. We enjoy the Faerie Queen not for its lofty moral, but for the beautiful descriptions in which it abounds. The pictures which he draws of natural scenery or bloody encounters of knights are unsurpassed for their vivid texture, outline and artistic finish. In fact Spenser revels in the richness of poetical colour. His fancy often gets the mastery over his reason, whenever a fit occasion for the display of his descriptive powers presents itself, losing sight of its bearing on the rest of the piece and of the inappropriateness of over-elaboration. As examples of this quality may be quoted the Shady Grove of Error, Archimago and Hecate, the House of Pride, Duessa and Night, among many others. The same art of descriptive touch is in evidence in the exquisite delineation of some of the characters. The picture we get of 'Despair' shows fine psychological analysis and accuracy, and it is even more complete and impressive than the similar one in Bunyan. The canto describing the House of Holiness also contains many instances of Spenser's power of portraying characters and analysing motives. Yet throughout all these examples the exuberance of gorgeous colouring, far from heightening the effect and the movement of the allegory often obscures and retards its progress. We are absorbed in the enthralling charm of poesy and forget the course of the story; we fail to see the wood for the trees.

In this respect Bunyan affords a striking contrast. He too gives us a series of pen pictures. The popularity of the Pilgrim's Progress is no less due to its superb descriptive qualities than its obvious spirituality and simplicity of design. Thus the Slough of Despond, the House Beautiful, the Delectable Mountains, Hill of Difficulty, Fight with Apollyon, Vanity Fair, and Doubting Castle, are among the best literary creations in English Literature. Yet nowhere does Bunyan lose sight of his main purpose. He describes and delineates characters and motives only in so far as is necessary to illustrate the point on

which he is dwelling. We may often feel in particular scenes that the author does not fully avail himself of his opportunity ; but when we view them more critically we cannot but feel the just proportion of the parts in relation to the whole.

From the above estimate of the two works under review we find that the main interest of Spenser is poetry for its own sake, and that of Bunyan moral instruction *really* intended to "fashion a gentleman in virtuous discipline". Their respective literary qualities may be exemplified by their analogy to the two distinct schools of painting, the Venetian and the Florentine, or of Rubens and Raffaele—the one winning applause by the dazzling effects of colour and the other inspiring quiet admiration by the just proportion of the details. The former appeals to man in a particular mood, the latter to man as man.



"In introducing you to my friend, the lecturer, I ought to say that he is not so stupid as he looks," remarked the would-be humorous chairman.

"That," said the lecturer, without a smile, "is just the difference between the chairman and myself"!

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"I told your father that I just dote on you"

"And what did he say?"

"That I had better find an antidote"

“State of Nature”

By P. V. J.

ARISTOTLE and Plato, in their theory of the State, start with the principle that *society is prior to the individual* ; in other words, man is essentially a social being. The necessity of living in society is inherent in man ; it is not an after thought, a simple devise consciously and deliberately made to secure a certain end. On the other hand modern thinkers, such as Hobbes, Locke and Rousseau, start with *individuals*. Individuals exist first (at least ideally and logically, if not as an historical fact) and the social organisation is something *superinduced* and adventitious. *For them the individual is prior to society*. Hence for these philosophers it becomes important to inquire what this original and pre-social condition of man had been or could be.

Hobbes finds men in the state of nature all equal, both in physical and mental capacities. The advantage one may have over another in one respect is set off by the pre-eminence of the other in another respect. Apparent inequalities are thus levelled. Each one being thus as capable as any other, he has as good a claim to possess a thing as any other. Thus arises competition. And even if the thing competed for be not absolutely necessary for his existence, yet each individual would be anxious to secure it merely to assert his superiority. The spirit of competition and glory necessarily results in diffidence and distrust of others. Thus the chief passions in the natural man are Competition, Diffidence and Glory.

In the second place, a life dominated by these impulses cannot but produce a State of War. Even if there be no actual fight, there will nevertheless be constant fear and uncertainty what may happen and this practically amounts to a state of war. Every man is thus an enemy to every other man. (Hobbes seeks to find confirmation for this doctrine in the numberless precautions we take against strangers and even our friends and relatives and the extensive armaments and other military safeguards employed by States. Moreover what he describes to be

the characteristic of the state of nature does actually occur in any state of anarchy or civil war). Hence there cannot exist in such a condition of life what are called the arts of peace. These pre-suppose a society which confers security through common laws and common authority. Moreover, each man being the measure of his own actions, he has absolute right to everything he can lay hands upon and to defend this personal right by all the means in his power, fair or foul. In fact 'fair and foul' do not exist for the natural man. There is neither justice nor injustice. These are social ideas, ideas consequent upon the institution of society.

Thirdly, though men are thus in a state of mutual enmity and have the right to possess, and defend the possession of, everything they can get, yet there is in them a natural desire to escape from such an intolerable situation and to secure Peace at any price. This desire of peace is *the fundamental Law of Nature* impelling men to surrender or subordinate their natural rights if the others, too, would do the same. Hence the way opened for Society (or State), Sovereign & Law.

Locke's view of the state of Nature is not so radical and pessimistic as that of Hobbes. There is no anarchy and license in the pre-social condition of man. Every individual is no doubt master of his own actions; perfect equality and liberty exist for each individual in his dealings with others. What one man occupies is his property and others should respect his claim, or at least he can defend his rights against his adversaries. In short the notion of law and morality, of justice and injustice, exists antecedent to the formation of society as such. Even individuals are moral beings whose actions are governed by some primary moral principles. There is no state of war. And the institution of Government is not, as in the system of Hobbes, to redeem mankind from a licentious, unmoral condition of existence. It is rather to strengthen and to extend the reign of the moral law, to protect in a more efficient manner the pre-existing rights of individuals to life and property. Each brings with him certain rights, and especially the right to property, and Government or state is formed to safeguard these rights. For, in the

absence of a law-giver and positive laws, Nature's moral law may not be clear enough, individuals by themselves may not possess strength to defend themselves against enemies, and in case of disputes there may be no competent arbiter. In other words, according to Locke a social order exists prior to the setting up of a State or Government, whereas in the system of Hobbes such a social order comes into being only with the institution of Government. To put it in scholastic terms; for Hobbes the setting up of the State or Sovereign is the *Essential Form* of Society, whereas for Locke it would be only a *Mode*.

It is easy to see the reason of this difference of view. The solution given by both is determined by each one's general political theory and not by specific social data. Locke has to defend a limited, constitutional monarchy which can be changed by the common will of the people, because forsooth the sovereign power is set up with a well-defined function. Hobbes on the other hand is committed to absolute monarchy and he has to find a theory which would justify it. Now a sovereign would indeed be absolute if he be set up not for securing a definite, well-defined end, but absolutely to make the society a society, to give it being and existence; he must be absolute indeed if justice and injustice, right and wrong, truth and falsehood be all determined and conditioned by the sovereign's expression of will.

Hobbes' natural man is a rational being, though not 'vicious', because there is as yet no rule of right and wrong to be observed; he is without moral sense: he is unmoral. Locke's natural man is both rational and moral: but Rousseau's natural man is neither rational nor moral. He is something between brute and man properly so called.

A social man according to Rousseau is an animal better organised physically than other animals, with potentialities which circumstances can develop and in so developing raise to the pedestal of humanity. But as now constituted, he like his fellow animals satisfies his hunger with acorns and other fruits, slakes his thirst in the running brook, and sleeps under shady

trees. Forests and Nature supply all his wants. Naked, unarmed and helpless against wild beasts, he exercises himself into robustness and agility. Without axe he can break branches of trees, without slings throw stones a long distance, without ladder climb up tall cliffs and trees, and without horse run swift as deer and thus escape his enemies. His weakness when compared to other animals is thus more than made up by his adroitness. A stranger to sickness and infirmities, to luxuries of cloths, dwellings and conveyances, he grows up a strong child of Nature with few wants and fewer passions. His senses of sight, hearing and taste are developed to an incredible degree, while those of touch and smell, contributing as they do to luxuries, are very crude.

So much for the physical side of his life. As to his higher intellectual and moral faculties he is indeed discriminated from the brute creation, but only so far as to place him on the road to progress. His intelligence is found generally to excel that of animals, but after all it may be explained as the result of a more complex arrangement of his brain. But he possesses one faculty which cannot be explained in such a mechanical way and that is 'freedom of choice'. He can choose his articles of food and adapt himself to any variety of them. So also with other conditions of his life—a fact never met with in inferior creatures. A second and more important characteristic of the natural man is his faculty of self-improvement. Brute beasts, birds, insects and reptiles remain fixed in the condition in which the first ancestors of the species found themselves. They seek their prey, build their nests and lairs, impelled by instinct. There is no invention, and hence no progress. But man can improve. And it is this faculty that has helped mankind to build up civilization, arts and sciences.

The intelligence of the natural man is generically not unlike that of animals. But gradually it grows in his attempt to master the circumstances of his existence. Circumstances create wants, wants engender passions and passions inspire and animate the reason. Thus brought into active exercise, the rational faculty invents the arts and creates a medium of communicating with fellow-beings. But in proportion as these come

into existence man ceases to live in a pure state of nature and passes into the stage of Society with its artificial laws of conduct and morality.

Besides the faculties of free choice and self-improvement, the natural man has also the quality of compassion. This forms the basis of quite a number of moral virtues, such as generosity, clemency, benevolence and even friendship; and is, therefore, a powerful factor of race development.

To sum up, Rousseau pictures man in his natural state as leading a sylvan life, with no industries, no home, no power of speech, no need of assistance from fellows, no desire of hurting others, with few passions and these easily gratified, with little understanding and unable to distinguish his own children or relatives.....an animal of superior type endowed with the all important quality of *perfectibility*.

It is something to be assured that Rousseau himself did not believe in the historical existence of such an idyllic state of things.



The lecturer was warming to his subject, and presently came with an eloquent burst to the statement:—

“Man, as we have seen, is a progressive being, but many other creatures are stationary. Take the ass for example : always and everywhere the ass is the same creature. You never have seen, and never *will* see, a more perfect ass than you see at the present moment.”

And he wondered why the audience smiled.

“How we went a-hunting, a-hunting, a-hunting”

E. Krishna Warriar, I. U. C.

THERE we were, Jones and I, with a pretty long holiday before us, and nothing, absolutely nothing, to do. We had money, but what was the use of money when we did not know how to spend it?

With two thousand pounds in our hands and full four months before us, to be done as we pleased with, I suppose it is quite a pity if I tell you that both of us were absolutely at our wits' end as to what we should do to while away the time. But, there it was—a hard fact, and so we determined to find out what we should do.

We set out for London, not, my dear reader, to increase our money, but assuredly with the intention of decreasing it. But, fearing lest temptation should prove too strong for us and that consequently we might find the whole of our holiday amount spent in the course of a day, we took with us only one hundred pounds. We reached the metropolis in due course, and, as we hurried along the crowded streets, my eyes caught sight of a man standing inside a well-known ammunition dealer's shop.

The next instant we were up with him, another instant and the Hon'ble Walter Langford had received a hearty slap upon his back from my hand. He turned round, and as he saw my face nearly touching his, the former expression of mild inquiry on his face changed into one of decided wonder and amazement; but soon he recovered himself and patted me none the less gently in return.

“Holla! Pat! how in the name of the wonders came you to be here? Got a job in London, or came after some pretty maid?”

"Neither. Got a prize in Kent. My friend Jones Rackett here and myself together solving a Sunday Newspaper problem, the result is that we are both of us here with two thousand pounds, four months free, and complete immunity from the trouble of knowing what to do!"

"Eh, what?", he inter-polated. "Got a newspaper prize and four months free? Well, I wonder if you'd—but come on, come on, let's get to my new rooms in Kensington Square. Come on."

We followed. We had nothing else to do. Reaching his rooms, he at once ordered tea, and, while sipping it, I asked him "Well, Wat, what were you wondering about, when we told you of our recently acquired fortune? If you have got any scheme pray tell it to us, for you know we shall be only too glad to acquiesce. You know that an accumulation of money is of no use to either of us, since we have got no earthly relations."

Now, this was perfectly true. We, both of us, had absolutely no relations in this world. In my younger days, after I had lost a good father and got a good job, I had looked for a friend and lodge-mate, who was also quite free like me, and I had alighted on my friend Jones. Both of us were free as air,—no, free as a total income of forty-two shillings per day would permit us to be, and so it was that we had decided to spend this newly-acquired sum of money in enjoyment.

For a few seconds after I had asked Wat the question. he remained silent, then he said slowly, like a man thinking aloud. "Well, I certainly had an idea and I certainly shall be jolly glad if you can make up your mind to accompany me. Of course, it will do you good; and, after all, it won't cost so much. At best you might require seven hundred and fifty, not more; and think of the great sport and excitement....."

"That is all right, Wat," I interrupted, "but, you are not telling us the real thing, It is no use making me impatient by too much of procrastination, is it? That anyway is the least dramatic thing! Tell us what the great idea is, and then you may do as you please."

"Oh, I am sorry, Pat, I was just reflecting. I was not sure whether you'd come, you know. Well, in a nutshell, Lord West-bourne, Edgar Tracy, and a few others including myself, are going on a tropic expedition, you see, and West-bourne had just asked me yesterday whether I could find an artist also to come with us. Well, you and your friend are both sketchers, though amateurs, and I was just thinking if you would care to accompany us. Well, you have got money now, and time also, but even if you hadn't so much, the thing would not cost you more than 750 total. I would much have you come if you can."

"If we care! By God, was ever man so doubtful! We care, man, do you hear? We care more than anybody else in this world. But, let's see now, what's the expedition for, and how long does it last?"

"Oh, we expect about two or three months. It is primarily on contract for taking native cine-films, but big-game hunting is also on the programme. So you will come? I shall be glad if you do. It costs only so little, you see"

"Oh yes, we will come all right! And we shall take the whole amount too. Isn't it better, Jones?"

"Of course it is," he replied, "and my! would not our landlady be pleased to see us return with a cargo of Oriental drums and images of Budha?"—Here he smiled reminiscently.

"So that is settled", I said, "when do you start?"

"In about a week, I expect".

"Oh then, that 'll give me just time to settle my bills and come back. I shall be off to the old lodgings for a while. Jones had better remain here. Isn't it?"

"Oh yes, I shall, I shall".

"So that is settled. Mind, Wat, that our names are entered too in the passport application. Well, now, let us go and have lunch"

We all then went to the Savoy and had a right royal lunch there. We supped with Wat, and the next day saw me once

more speeding to our own small and big Hickley in Kent. Jones stayed with Wat. But there was no rest for me in the train. I had a feeling that I would like to sleep, but at the same time joyous hope and expectation of excitement, with a very comfortable feeling of something in my stomach, kept me awake throughout the whole journey.

I reached my destination at last. I called a fly. I started from the station. But—was the station a bit more crowded the day? Or were the small roads more infested with people than was usual? No—it might be just a piece of imagination on the part of my train. But, but, after seeing the crowded streets of London, ought I not rather feel that the streets were less thick than usual? Then why this thing? Oh, nothing—I am quite meaninglessly tiring myself! Let it be anything! damn it!—and as a relief, I called out to the driver, “Selwyn’s Bank.

Off the horses went, off the fly went, and off with the horses and fly went I too, but, even as I neared the bank, I thought I saw the crowd increase, until at last, at the immediate entrance to the bank, the crowd stood its densest. I wondered what it was—I saw men with sour faces, women on the verge of hysterics, and children crying because their mothers were doing so. I had a foreboding of some ill in my mind, I could not explain why. Then I laboured my way through the surging crowd, and managed to get to the door, but there was someone, barring it. I touched his sleeves, he looked round, and seeing me near him, said, “wait, wait, my good men. It’s no use wailing now and belabouring me. Of course you will all get your share of what is left. You’d all better go home now.”

I did not understand what he meant by our getting what remained. I asked him. He replied:

‘Well don’t you know? The bank is broke!!’.

It was as if a blow was dealt upon my head. The bank broke! The Money Lost?

* * *

Finally I woke up. It was in my lodgings. Then I remembered everything. “The Bank broke! The money lost! And

our expedition?" As I thought of it, I laughed. A bitter curious sort of laugh that I myself could hardly identify. Then I saw Jones before me. I cried out, "Jones, Jones, the bank broke! The holiday is lost!"

Then I heard a voice in my ear. "Hullo, Pat, wake up! Wake up! It is half-past eight! The office is at ten! What do you mean by sleeping so much? The bank is broke? The holiday is lost? What nonsense are you muttering, man? Get up and have your bath and tea, in the name of heaven. Or certainly I shall go to the office without minding you. Here, wake up!"

At last I woke up, really this time. So it had all been a dream! I rubbed my eyes. I looked around. I was reassured that it *had* been a dream. But, such a dream! So long! So realistic! I had really lost no money, but I really had none to lose.

From that day I have believed in what psychologists say, that dreams are the result of day-dreams, and that though they are intimately connected with our thoughts during sobriety, they sometimes take the most amazing turns.

Mrs. Jenkins had been to a political meeting, and when she returned she regaled her husband with her party views.

"We are going to sweep the country, John," she exclaimed.

"Then," remarked her husband, "you had better start with the kitchen, dear."

* * * *

Complainant at Presidency Magistrate's Court:

"The witness I have is dying, but if you can adjourn the case for a week, he will come."

Health and Exercise

V. Sankara Menon, I. U. C.

“ Ah! what avail the largest gifts of heaven,
When drooping health and spirits go amiss?
How tasteless then whatever can be given!
Health is the vital principle of bliss,
And exercise of health——”

Thomson.

HEALTH is the first good of man. Intelligence, wealth—in fact all such gifts are in vain if a man is unhealthy. On the other hand, if a man is perfectly healthy, he can make the best of every other gift. Health increases his enthusiasm, strengthens his will, and keeps up his determination; and, if properly utilised, it makes him realise the full significance of the well-known saying ‘Health is Wealth.’

This precious gift can be secured only by exercise. According to the saying “Prevention is better than cure,” we should rather avoid diseases than pay doctors to cure them. The best way to escape disease is to take physical exercise daily and regularly. Dryden says,

Better to hunt in fields for health unbought,
Than pay the doctor for a nauseous draught.

The reason why men are generally weak in body is that they do not take sufficient physical exercise. Students studying at schools or colleges generally keep indifferent health. The reason for this is not far to seek. It is their negligence in taking sufficient exercise. This exercise they ought to take to counteract the brain-work that they have to do all day long. Addison says—“As I am a compound of soul and body, I consider myself as obliged to a double scheme of duties; and I think I have not fulfilled the business of the day, when I do not employ the one in labour and exercise as well as the other in study and contemplation”

“Health, without which life is not worth living,” observes Cobbett, “you will hardly fail to secure by early rising, exercise, sobriety and abstemiousness of mind.”

There are many advantages to be derived from physical exercise. By taking exercise, our stomachs become active and digestion is improved. Not only that, but also our bones and nerves and muscles become strong and such vital parts as the heart, the liver, the brain and the lungs are kept in good order. By it we escape disease and our life is lengthened. It makes us happy and gay and it begets our strength and character. "Without health no happiness, and no health without sufficient physical exercise." It gives beauty and is useful for adding to our moral and mental strength.

Men are of different constitutions; and every man should choose one or other of the many kinds of exercise according as it suits him best. Of these, the two that are most in practice are (1) Walking and (2) Games and Gymnastics. Men of weak constitution should not engage in the latter as these not only do them no good but are even injurious.

A walk in the country is preferable to one in the town, for, interesting things are to be found in the country. Nature there plays an important part, and the health of an individual depends very largely upon the amount of fresh air he breathes daily. "Oxygen is God on the physical plane." If we live in the open we ensure long life and keep the best of health. In the Puranas, Bhishma and Hanuman are both described as having been very strong and they are said to have been "sons of Air." Therefore, to live long and to be strong, we should take a walk daily in the open air.

In walking, as in everything else, it is imperative to avoid extremes. The muscles should not be overtaxed at the start. The way to walk is to throw back your shoulders military fashion—the chest out and expanding, the head erect and no mouth-breathing. Pretty nearly every muscle is thus in play. You should have your mind diverted by the everchanging scenery; there is no way equalling this by which "the cobwebs may be got out of the brain."

To the youth in general, field games give the best and best-relished exercise. Herbert Spencer remarks—"For girls as well as boys, the sportive activities which the instincts impel

are essential to bodily welfare. Whoever forbids them forbids the divinely appointed means to physical development."

Cricket is now one of the most important sports in as much as it combines social enjoyment with physical exercise. Other games such as 'Foot-ball,' and 'Tennis,' are also very good to promote physical development. Long-jump, High-jump and Mile-races are other forms of healthy exercise.

Care should be taken however not to take too violent exercise. If a limb or organ be weak, gentle exercise only should be taken so that no injury may be caused. 'Too much of anything is good for nothing'—and this applies to sports as well.

Sunlight is another necessary requisite to health, though excess of light may prove prejudicial to the eyes. Also, we should be clean in body if we would be healthy. "Cleanliness is next to Godliness." Health is the reward of cleanliness. "Cleanliness promotes both health of body and peace of mind", says Addison. It is essential for the preservation of health, because it assists digestion, keeps the pores of the skin open, and prevents many cutaneous diseases.

To sum up, exercise must be taken in order to live a long life and to be happy. Take exercise, then, and you will be well now and in future well off.

"Do you take exercise after your bath in the morning?" asked Kune.

"Yes; I generally step on the soap as I get out," replied Moonie.

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I used to think I knew I knew,
But now I must confess.
The more I know I know I know
I know I know the less."

My Book-shelf.

(By M. G. Neelakantan, II U. C.)

"With them I take delight in weal,
And seek relief in woe;
And while I understand and feel
How much to them I owe;
My cheeks have often been bedew'd
With tears of thoughtful gratitude"

William Southco.

® **B**OOKS can never teach the use of books.' A sip to thy memory, Bacon, and a bit of thy namesake too. If books *can* teach the use of books, wherein the use of books? That is a paradox, I cannot, for the life of me explain.

'A good book is the best of friends.' Quite right, and a '*carissimo*' into the bargain. If a book, like wine, gets more useful when it grows old, my 'Shakespeare'—yonder volume, bound in sheep-skin at the top of the book-shelf there,—has been and still is the usefulest of books for, it had belonged to my grand-father that was, to my father next, and with due regularity had been handed down to me. as an ancestral relic; and hence had been promoted, like an Egyptian mummy, to the prominent position it now occupies. And from this Olympus, it would have looked down with an 'I am the monarch of all I survey' air. but for the fact that a Pretender arose to share the throne with it—none other than my 'Chamber's *Eighteenth Century Dictionary*,' whose claims to this high position could not be overlooked if the period of its service were considered. For I may say, without being much in the wrong, that it has seen, as its name indicates, two or three diamond jubilees and is about to retire from service with laurels and with pension to boot. But this much, I might say about my 'Shakespeare' that if the get-up of a book represents the personal appearance of its author, as its contents do his thoughts,—this as a bit of original information to students of Shakespearean research—Shakespeare was—well,—*dog-eared*.

If I am asked wherein lies the intrinsic worth of a book, I would unhesitatingly reply—in its soporiferous qualities. As soon as I take up my 'Shakespeare'—and I have found that it

invariably opens at the page where king Henry V woos sleep—I do not proceed a page, but my wits go awool-gathering and then *'Via'* to Morpheus' realm, 'to slumbers sweet and pleasant dreams., Now, that is what I call real merit. Your modern author, with all his fine notions of balance of structure and the like, writes lines not over-euphonious in themselves, and which would break your jaws if you read them aloud. If you have at home a spoilt child that screams and refuses to be hushed to sleep in spite of all the rockings in a cradle, read to it a page of 'Shakespeare' and watch the effect. And curse me for an impudent liar if the translucent lids do not close over the swollen eyes, before you have read fifty lines of it. 'Many a contemporary of Shakespeare's—my apologies to the author of these lines—'has conceived single characters equal in dignity, depth and artistic finish as any of Shakespeare's heroes.' But I dare say no poet has ever woven such fragrant flowers on so smooth a thread of silk. Every line of his floats upon liquids and, rising in euphony as the billows of a sea, whispers the magnetic spell, 'Hush thee, baby, hush.' Every line of his is the string of an Orphean harp that sings a 'lulla lulla lullaby.' There is the secret of Shakespeare's success in a nutshell, or in an oyster-shell if you like *that* better.

A page of 'Shakespeare,' hence, is a better opiate than a dose of morphia or veronal. Wonder of wonders! No more taking in of drugs, no more injections, no more breaking of bottles. Only Hazlitt seems to have anticipated us in the field when he prescribes a book for a sick chamber. If you are a medical man, and have a fretting, prating, patient that never sleeps, read to him a page of 'Shakespeare.' If you are a lawyer, and want to send the judge on the bench to sleep, which you will have to do very often, if he is to wink over your arguments, read to him a passage of 'Shakespeare'—Hamlet's soliloquy preferred. Never mind your arguments—they will take care of themselves. 'To be, or not to be'—begin in right earnest and dash on with fiery force and vigour till you come to the very end of it. Then, you have won your case—my word on it. Orpheans could not have done it better. If you are a student and have to prepare 'Shakespeare' for an examination,

reserve it to the last. Stretch yourself forth on your bed, draw your bed-clothes up to your ears, trim down your midnight lamp—then and then only commence your reading of ‘Shakespeare.’ It is then, that as Hunt observes, ‘A gentle failure of the perceptions comes creeping over one, the spirit of consciousness disengages itself more and more with slow and hushing degrees like a mother detaching her hand from that of her sleeping child. The mind seems to have a balmy lid closing over it like the eye—it’s closing;—it’s more closing; it’s closed. The mysterious spirit has gone to take its airy rounds.’ The student looks sage, rolls up his eyes, and says, ‘If that were so, the examination would take care of itself and we—poor we— would have to take care of ourselves.’ ‘No’ say I not so, for no examiner but dozed over his ‘Shakespeare.’

Now that wandering gypsies, gossiping grand-mothers, village physicians or quack-doctors might not profit by this—our grand discovery in the field of medicine—we hasten to patent it and proclaim, ‘All Rights Reserved.’

But, Shakespeare is not content if he only despatches you, free of postage, to Morphens’ realm. No, not a bit of it. You wake up, you yawn, you scratch your head, you want a *pillow*. Never mind! You just stretch forth your hand and reach the volume of ‘Shakespeare’ itself and well—lay your head on it so that you can exclaim in something of Goldsmiths’ manner, ‘A book by day—a pillow all the night.’ If by the power of some enchanter’s wand, the pages of my ‘Shakespeare’ and ‘Chamber’s Dictionary’ were to gain the power of speech and babble forth, I wonder what tales they might not tell of me—how often I have used them as my pillows. But of all authors, the works of Sheridan, I cannot endure for a pillow. For, I do not hear a rat scratch the floor or ceiling or perhaps my pillow itself sometimes but I should fancy it is the pistol shots of Sheridan fighting duels for a bride.

And now, let me conclude. Ye books, ye ‘kings and statesmen lingering patiently in my bookshelf,’ ye ‘mighty minds of old’ ye gentlemen of my bed-chamber, ‘*au revoir*’ till sunset!

A Happy Village.

(By P. P. Devassy, I U. C.)

IT was the first and, so far, the only occasion, I have had in all my life of enjoying to the full length, the exuberant display of the countless beauties of Nature, often sung by poets as capable of rousing man to the glories of God in creation and to his own littleness and impotency. So striking was the influence exercised upon me by those splendid rural scenes and by a few day's life among those simple and ingenuous rustics that I was convinced beyond a doubt of the vast difference between the calmness of the country and the tumult of the town, often dwelt at length by our renowned essayists. Inexplicably interesting and profitable it is to take an excursion into a country-part and spend a few days in watching the charming and resplendent landscapes and in observing the frank and humble life of the swains, and thus try to avail ourselves of their educative value.

The rising sun is just radiating its crimson rays over that silent and sleeping village, 'Somewhere.' Several cocks from several parts of that pretty hamlet greet with their clarion notes the lord of the day, and awake the slumbering farmers. The cheerful birds are chirping, some from their nests and some flying in the morning air. The sparkling river is babbling, adding to the music of the birds and the gentle breeze is blowing adding to the morning cold. Small drops of dew, still resting upon the leaves, shivering in the gentle wind, as if unable to put up with the cold, are shining like jewels in the rays of the rising sun. No man can look upon so interesting and inspiring a scene without a thrill of joy running through his breast.

An instant more and wreaths of smoke are rising from the tops of houses, standing well apart, each in its spacious garden. There, on that narrow and unpaved road, go some cattle in irregular lines, followed by a farmer, not yet fully recovered from the effects of a heavy sleep, and therefore little listening to the young children, reading the height of their voice what little they do know.

That simple and half-naked man is a slave and a patriot too, to the country, the very soul of his community and the mainspring of the business-world. Any country can live for centuries without a scientist or an historian, without a statesman or a general; but impossible it is for us to live for a week, a single week, without a farmer. His work is so important and so essential to our well-being; and its worth no tongue can explain and no pen can describe.

The industry and honesty of the village serve to promote its wealth and happiness. The icy hands of penury have never touched those happy rustics and disease could hardly cast a glance over those healthy swains. They truly illustrate the truth of Goldsmith's words "Industry is the road to wealth and honesty to happiness; and he who strenuously endeavours to pursue them both may never fear the critic's lash on the sharp cries of penury and want." None is here in this village, who is entirely out of sorts with fortune and compelled to lead a hand-to-mouth existence.

These simple folk never care to secure easy access to the pinnacle of earthly greatness and glory through the smiles of the mighty. It looks as if they know pretty well how Cardinal Wolsey rose in a period, wonderfully short, to a position of incomparable honour and authority only to fall a heavy fall and end his last days, lamenting the instability of the favour of princes thus:—

"Farewell! a long farewell to all my greatness,
This is the state of man; today he puts forth
The tender leaves of hope; tomorrow blossoms,
And bears his blushing honours thick upon him;
The third day comes a frost; a killing frost,
And when he thinks, good easy man, full surely
His greatness is a-ripening, nips his root,
And then he falls, as I do'.

Happiness resting upon the slender support of the favour of the great, will last but for a moment like the dew on the mountain or the bubble on the fountain.

I do regret that space forbids me to linger any longer upon this delightful scene. The evening bell of the village-church is ringing fast. Groups of birds are flying home, making now and then some little shrieks as if anxious to indicate the fast approaching fall of night to the simple peasants, who have neither watch nor clock to tell the time. The farmers, the workmen and dealers of all kind screech their respective homes—happy homes. After a fond chit-chat with his young and playful children for a few delectable moments, each man falls on his knees with the rest of his family and with a true piety and implicit confidence in the support of the Almighty, he prays to Him to strengthen his conscience, his armour against evil temptations, to maintain peace and prosperity in the village and to bestow blessings upon his family. His sleep is sound and unmolested by any regrets for the past or anxieties for the future; for cares and complaints he has none.



Flattery and Flatterers.

By T. Raghavan Nair, B. A., & L. T., Mangalore.

TO the contemplative, flattery may seem to be vicious, but to the run of mankind it is a necessary tonic to cheer them in life's weary toil. All men enjoy it and in that disyllabic word are incomparable blessings. Flatter a man and you will see happiness creeping up in his cheeks and shine in the eyes. With no more than a few windy puffs a man may be given to drink life to the lees and therefore 'thy own importance know' and flatter; and especially as the profession of the age has become to dwell upon faults; the mighty rage is pouring promiscuously its artillery.

'No place is sacred, not the church is free' As life has many sore ills even to the breaking point, who in any measure helps to make life livable is a friend of humanity and the flatterer is one doing it in the largest measure.

And the flatterer has the privilege of antiquity upon him: Did not Shakespeare flatter a 'a fair vestal throned by the West' and do the most unscrupulous injustice to that glorious man, Falstaff, by trapping him to marry. The sublimest genius who strove with the gods did not think it vicious to flatter 'the faithful guidance and undaunted wisdom' of the Lords and Commons of England in his *Areopagitica*. Dryden and Gray, Addison and Tennyson and many others of the great departed spirits have drunk at this Pierian spring and if you err in flattering you do so in the company of Shakespeare!

Again it is an eternal truth that who scorns to flatter should live miserable. Non-flatterers do not make friends, for friendship and love will soon wither and die unless they are frequently fed with flattery. Are not beauties praised and honoured and 'decked with all that land and sea afford and angels called and angel-like adored'; and are not friends in like manner flattered? Else we will lose them.

There are a scrupulous lot of people who would praise only faultless perfection. It shows in them no largeness of heart; and to do so requires no genius; whereas in flattering a crescent virtue and making it give the colours of the low sun is manifested a bounteous nature and a resourcefulness of the mind in that

cherishable soul. Every one must lay claim to both these virtues by becoming a useful flatterer and of the kind called 'artistic' below.

Amongst flatterers may be distinguished the Arch-flatterer, the artistic flatterer and the ineffectual flatterer. The first should be shunned, be he near or far; for he fears none. God, hell or worse, whose end-all is preferment, and whose means is his tongue: centred in the sphere of self-love, he aspires to climb up, unmindful of the devastation that must follow his track. He must, however, be distinguished from that odious viper-class to which Iago has the honour to belong, who 'with hairy springs will the birds betray'. These latter who are the villains of literature are more venomous and exulting in evil than the arch flatterer who would, if he could, prevent the roof and all of the happiness of those whom he flatters, from falling down. The arch flatterers, however, are beings of far greater disrepute than the comedians, like Sir Toby and Feste, who by a bold device flattered the vain, strutting steward into wooing the lady Olivia and placed him in a dark cell to answer questions bearing on the Pythagorean doctrine of transmigration. Dryden's Shaftesbury belongs to the present class of flatterers, 'for close designs and crooked counsels fit.' 'sagacious, bold and turbulent of wit' and man should always steer clear off them.

The artistic flatterer is the man admirable, inimitable; mark him 'Far off his coming shone.' In his face is happiness substantially expressed and in his company joy grows, cares are forgotten and all seem right with the world. He lisps in numbers for the numbers come'. He has made no foregone preparations to vend his commodity, his works are always spontaneous outpourings, whose message is to impart joy and they are absolutely unstrategic. Learn his great language, catch his clear accents and make him your pattern to live and die.

Of far other interest is the ineffectual flatterer. His is ambitious incapacity. Always endeavouring to please he is ever done to defeat, and yet 'the creature is at his dirty work again.' His words either want efficacy or are inopportune; but he tries to make amends with a fawning grin and sports his case more. Like Aguecheek these flatterers think to wed above their rank and falling amongst unkindly natures are soon put to discomfiture. He is not worth another word, else we would call him a fool.

The (Restricted) Theory of Relativity*

* The scope of the essay is limited to showing, in a more convincing way than a mere nonmathematical treatment would, the difference between the 'lengths' and 'times' of two observers in relative motion. It is not claimed to be a complete exposition of the subject.

We have, with apologies to the Publishers, borrowed the treatment in Bolton's Theory of Relativity, (Metheun & Co.) for the case of "difference in observed lengths". No formal definition is given of the Theory, but it is hoped that the first paragraph below is explanatory to the name of the Theory.

THE Theory of Relativity aims at harmonizing observations made by different observers in relative motion to each other, and discovering the inner truth and unity in apparently uncorrelated or even contradictory phenomena. It brings home, the recognition of the fact, that if account be taken of the relative viewpoint of different observers in Space and Time (that is, their 'co-ordinates' in Space and Time and their velocities), there is no divergence in their observations, which then assume, when expressed in mathematical language, forms which are exactly alike.

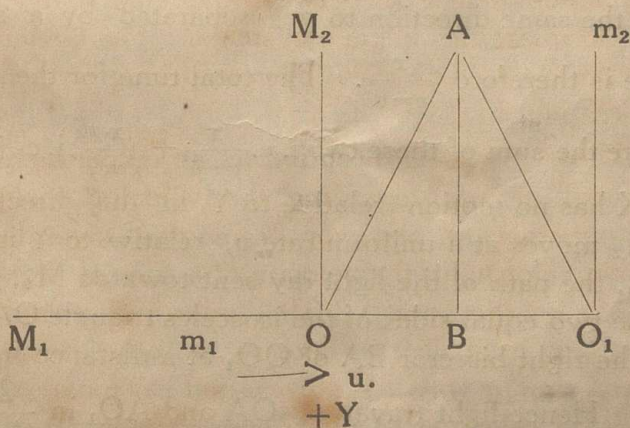
In this paper, we shall deal only with what has been called the special or Restricted Theory of Relativity leaving out the more advanced General Theory of Relativity. The former concerns itself with systems in uniform unaccelerated motion, and gives the relations that exist between the lengths and times and other derived quantities in such systems. The General Theory completes the Relativistic view by considering systems moving with acceleration.

The Theory owes its inception to an experimental fact of an exceptional nature, regarding the velocity of light. It is found that whether an observer is moving towards, or away from the source of light, the velocity of a ray of light from its source, is always the same (186,000 miles per second or 300,000 kilometers per second). There is no other velocity which behaves in a similar way. If a cycle and car move in the same straight line, at velocities v and u respectively, then relatively

to the cycle, the car goes at a rate $v \pm u$, according as they travel in opposite or the same direction. In the case of Light and Light alone, it is found that its velocity relative to an observer, remains always the same, and independent of the motion of the observer, or of the source of light. A satisfactory explanation for this behaviour could be obtained only by supposing that the "times" and "lengths" in a system moving relatively to the source of light adjust themselves automatically so as to give a constant velocity to Light.

Before considering this effect of motion on 'length' and 'time,' we shall set forth an important postulate, the truth of which will be seen readily enough—to wit "One's own uniform unaccelerated motion cannot be recognised except by a reference to an external body not partaking of one's motion." A passenger in a train moving at a constant rate in a straight line, cannot by any observations made in his compartment discover his motion. By looking out, however, he will immediately come to know that he is moving relative to the earth. As we are speaking of uniform unaccelerated motion, it should be understood that no change of speed is permitted; nor a jolt, jump or bend; for those being changes in velocity are accelerations. The same failure to discover absolute motion attend all mechanical experiments. Without referring to an object which remains fixed, motion cannot be perceived; and no such fixed body of reference has so far been found out.

We are in a position to calculate the contraction in length due to motion that has been referred to above.



Consider an observer X, moving with a velocity u , relative to another observer Y. Let X provide himself with two perpendicular arms with mirrors M_1 and M_2 at their free ends and let the lengths of the arms be so taken that X (who stations himself at O) finds that light rays sent from O, simultaneously to M_1 and M_2 reach O simultaneously after reflection in the mirror. So far as X is concerned he therefore infers that $OM_1 = OM_2$, (for Light whose velocity we shall denote by c) traverses the length of these arms in equal times and the velocity of light, we have already mentioned, is constant for each observer, relatively to himself.

Let Y now find the ratio of the lengths of the two arms, on the basis of the observations that he makes on X's experiment i. e. the simultaneous sending out of the light rays from O to M_1 and M_2 , and their simultaneous return back to O. Let the right-angled apparatus occupy the position $m_1 O m_2$ at the conclusion of the experiment; so that $m_1 M_1 = O_1 O =$ distance travelled by X during the time occupied by the experiment.

Assuming that Y's estimate of the length OM_1 is x , the time taken by the light ray starting from O to reach M_1 , is the same as the time taken by two bodies moving towards each other, at velocities u and n and at a distance x apart initially to meet each other. Plainly this time is $\frac{x}{c+u}$. The time taken by the reflected beam to get to O is the same as the time taken by two bodies at the same place initially, moving at velocities c and u , in the same direction to get separated by a distance x .

This time is therefore $\frac{x}{c-u}$. The total time for the experiment is therefore the sum of these two i. e. $\frac{x}{c+u} + \frac{x}{c-u}$; i. e. $\frac{2cx}{c^2-u^2}$ — (1).

As X has no motion relative to Y, in the direction OM_2 , and as M_2 moves at a uniform rate u , relative to Y in the direction OO_1 , the path of the light ray sent towards M_2 , is (as seen by Y), the two equal sides of the isosceles triangle $OA O_1$, where A is on the right bisector BA of OO_1 at a distance from B equal to OM_2 . Hence light traverses OA and AO_1 in $\frac{2cx}{c^2-u^2}$ seconds

The distance OA is therefore $\frac{c^2 x}{c^2 - u^2}$. But $OB = BO_1 =$ half the distance which O travels in $\frac{2cx}{c^2 - u^2}$ seconds; that is, $OB = \frac{cux}{c^2 - x^2}$.

Applying to the triangle OAB, Pythagoras Theorem, we find, $\frac{(c^2 x)^2}{(c^2 - u^2)} - \frac{c^2 u^2 x^2}{(c^2 - u^2)} = (BA)^2 = (OM_2)^2$. This gives after reduction

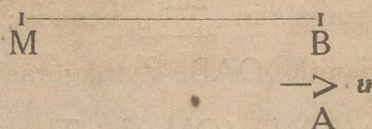
$$\text{that } OM_2 = \sqrt{\frac{c}{c^2 - u^2}} x = \sqrt{\frac{c^2}{c^2 - u^2}} x \text{ or } x = OM_2 \cdot \sqrt{\frac{c^2 - u^2}{c^2}} = OM_2 \sqrt{1 - \frac{u^2}{c^2}} \quad (2).$$

x is therefore less than OM_2 , since $1 - \frac{u^2}{c^2}$ is clearly less than one. The velocity of light, c , is incomparably great when compared with ordinary terrestrial velocities. In such cases $\frac{u}{c}$ is so small that the difference between OM_2 and x is inappreciable; in fact, we have no apparatus which can detect such a small difference.

But, theoretically, the demonstration shows that the arm OM_1 , which to X, seemed equal to OM_2 , does not appear so to Y; but appears less. In other words, lengths in the direction of relative motion suffer a contraction in the ratio $\sqrt{1 - \frac{u^2}{c^2}} : 1$. If u were of the order of c , this contraction would be perceptible; e. g. if $u = \frac{1}{2} c$, the length appears to y to be only $\sqrt{\frac{3}{5}}$ (or $7/8$) of what it appears to X. If u were equal to c , the whole length disappears; that is, the entire length is annihilated by the motion.

Thus all lengths in the direction of motion relative to an observer appear to him to be smaller than to an observer in the moving system itself. If in the foregoing experiment, it is recollected, that X cannot be aware of his motion, and that he would be under the impression that it is Y who is moving past him at a velocity u (in the direction opposite to that marked in the figure), then it is clear, that lengths which seem equal to Y in his own system, will appear to X smaller. The contraction in length due to relative motion is therefore a reciprocal one.

Let us now compare times (durations) in two systems in relative motion with reference to each other.



Let A and B be two observers and let B move past A at a velocity u . B is furnished with a long arm BM, having a mirror M at its free end. Let B send a light signal to M and note the time it takes to return; taking l as B's estimate of the length of the arm, since light goes to M from B at a rate c , and returns at the same rate, the time taken is $\frac{2l}{c}$ seconds; coming now to A's computation for the duration of the experiment, we have seen in the last demonstration that a length x of B's seems to A to be only $x \sqrt{1 - \frac{u^2}{c^2}}$ and that if the arm length is x , A computes the duration of the experiment to be $\frac{2cx}{c^2 - u^2}$. Here, therefore, as the arm length is only $l \sqrt{1 - \frac{u^2}{c^2}}$ the duration to him is $\frac{2c}{c^2 - u^2} l \sqrt{1 - \frac{u^2}{c^2}}$ which is equal to $\frac{2l}{c \sqrt{1 - \frac{u^2}{c^2}}}$.

Since, $\sqrt{1 - \frac{u^2}{c^2}}$ is less than one, this duration calculated by A is greater than $\frac{2l}{c}$ the duration calculated by B. When A's clocks register one second of time, on looking at the clocks in B's system, A would find that one second is not yet over there. In a moving system therefore, clocks appear to go more slowly than in a system at rest.

If $u = c$, that is, if B were moving with the velocity of light, and if A looks at a seconds pendulum, of B's system, the time for one swing of the pendulum will for A be $\frac{1}{\sqrt{1 - \frac{u^2}{c^2}}}$ that is, infinity. A will therefore find the pendulum stationary and will not see it move at all.

As the motion of B at a velocity u , relative to A is equivalent to a motion of A relative to B, with a velocity u in the reverse direction, this lethargy of the moving man's clock as seen by the fixed observer is a reciprocal relation. B sees A's clocks going slower than his own.

It can be shown further, that events which are simultaneous to B, would not appear so to A and vice versa and again that the mass of a body increases with its velocity; but the mathematical details of their proofs are not as elementary as in the case of the foregoing and we therefore omit them simply stating the results.

The following formula has been obtained for the composition of two velocities u and u' in the same straight line viz., Resultant

$$= \frac{u + u'}{1 + \frac{uu'}{c^2}}.$$

The reader may substitute c , for one of the two quantities u and u' and see what is the resultant in that case. The remarkable result is obtained that any velocity added to that of light has the resultant c ; the velocity of light is the greatest velocity and can never be exceeded.

S. R.

After a close study of the foregoing scientific exposition of "Relativity", the following extract, from the Tit-Bits we hope, will be mere recreation. (Editor.)

A simple explanation of a very difficult problem.

Though a great deal has been written about the new theory of Relativity, it is doubtful whether one person in a thousand has any idea of its meaning.

The first thing to grasp is that all words expressing size, distance, or speed have no absolute meaning. We cannot, for example, say that anything more than six feet long is big, and describe anything less as small. We speak of a huge gooseberry and of a small hill, although the hill is obviously thousands of times larger than the gooseberry.

We can apply little or small quite correctly to houses, or baby-elephants, or to the county of Rutland; in the same way great, big, huge, or enormous are rightly used in describing certain mice, beetles, or even cheese-mites. If we think for a moment we shall see that a big mouse is one that is large in comparison with, or in relation to, ordinary mice; a little house is small in relation to normal houses.

These words of size are all comparative or relative; we cannot give them a definite meaning in yards, feet, and inches.

Facts about Relativity.

What of speed? The earth has a circumference of about 24,000 miles, and it revolves once in twenty-four hours. Therefore the surface of the earth must have a speed of 1,000 miles an hour. Do you call these slow or rapid motion? Rapid, of course.

Now look at the small hand of a clock, which you must watch carefully if you wish to detect its motion, since it is moving slowly. But the hand makes a complete revolution in twelve hours, whilst the earth takes twenty-four hours to revolve. The hand is moving twice as fast as the earth! It is only because the surface of the earth is so much more distant from its centre that we call its motion rapid. Its actual turning speed is only half that of the hour-hand of a clock.

Here we come to another amazing fact. We cannot say that anything is fixed, motionless or at rest, unless we use the words relatively or comparatively. You say, for instance, "I am standing still." But are you? The point on the earth's surface on which you stand is moving at thousand miles an hour; further, the earth, besides revolving on its own axis, is travelling forward on its path round the sun at the rate of about eighteen miles a second, and you are moving with it!

We can perceive motion only if we can see objects which are moving at a greater or less speed than our own. We know that we are moving in a railway train, because we can see fields, trees and houses flashing past. But we seem to be standing still on the earth's surface because the only objects we can see outside the earth—the sun, the moon and the stars—change position so slowly that they give us no idea of motion.

A speed Riddle.

Lord Haldane said a short time ago that it was conceivable that a man in a fastmoving train might really be at rest, whilst the landscapes and the rails themselves were moving. It seems a remarkable statement, but it is not difficult to see that it is true. Imagine a train moving across Europe from East to West at thousand miles an hour; as the earth is moving in the opposite direction at the same speed, the train is really motionless whilst the rails, being fixed to the earth's surface are moving,

A similar thing occurs in a well-known music-hall turn, in which a cyclist rides his machine on a track formed by an endless belt which passes over rollers. When the rollers revolve, the path moves rapidly, and the cyclist, by dint of furious pedalling, is able to keep in one position upon it. You can see by his actions that he is travelling very quickly, yet his position does not alter. In relation to the stage and the auditorium he is standing still; in relation to the track he is moving at a considerable speed.



Notes and Comments.

Render thanks and request for more:—Just one year old, and, therefore, an infant still—that is our Magazine today. A twelve-month ago when we launched it on the stormy sea of journalism, we did so, relying on the benevolent sympathy of an indulgent public; and we are glad we have on all sides met with nothing but stimulating welcome and encouraging encomiums. After a perusal, however, of the essay on *Flattery and Flatterers*, we are not inclined to set much store on compliments. But to be completely impervious to 'all the good things that have been said of us,' and, with marble-like coldness, 'decline them with thanks' will, we fear, smack a little of the inhuman and the unreal. So we hasten to render thanks to all those who have tried to smoothen our path and cheer up our spirits by a gentle word or a kindly deed; and if our thanks are interpreted by the more shrewd among our patrons and benefactors as so many veiled requests for further favours, we will not question the correctness of the construction or the propriety of the procedure, but shall simply hope to have more occasions to thank them more—Eh! thus goes the vicious, nay, the gracious circle, rather,—favours leading to thanks, and thanks, to favours *ad infinitum*.

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Our student readers—and we have more of them this year—must have realised by this time how the Magazine stands for the fuller and stronger corporate consciousness and activity of the college, affording opportunities for the better—because clearer and soberer—exchange of thoughts and ideas than is possible in the transient and heated atmosphere of the Debating Society; and those of them who have gone out of their way, or rather, ahead on their way, to turn contributors as well, must have enjoyed a secret thrill, a sub-conscious feeling of jubilant satisfaction at finding themselves on the pages of the Magazine the colleagues and occasionally the betters of their lecturers. We, too, on our side are very thankful to them for their kindly co-operation in running our frail bark, more especially for the delicious morsels of sprightly humour they have been serving on our tables from time to time.

Humour and puer:—*Apropos* of humour, we are reminded of the learned doctor, who, lecturing quite recently to the International Educational Conference at Geneva, advised teachers to train and cultivate the humorous propensities of their juvenile charges. "I have always believed," said he, "that humour should be developed and trained at school." According to him everybody had a sense of humour somewhere tucked away inside him, and it is the business of the schoolmaster to get at it. We wonder how it will go with the majority of our teachers. "Posing rich with forty chips a month," the majority of them, making convulsive efforts to make both ends meet, and to keep up their pedagogic dignity into the bargain, must be a sorry prosaic *lot* indeed, all their humour drained and dried out of them by the pressure of work at school and the leisure of worries at home. But, if on the humour-plane, it is opposite poles that attract, as in electricity, and not *similia similibus* as in homeopathy, then none will ever be found better fitted than our present-day teachers, to draw the humour out of the deep recesses of the student-brain. At any rate, the experiment seems to have been successfully tried by one of our brethren on the college staff, who recommended to the would-be humourists of his class the dreamy subliminal state under a trance as the best medium for receiving inspirations from their favourite Muse. Thanks to him, we have had recently quite a good number of cases wherein students, falling into a convenient and congenial dream at odd moments during the day, have come out with basketfuls of the most delicate variety of humour-cuttings. This is indeed a highly encouraging result, especially for a first attempt at humour-extraction. Only, we are afraid that these dreamy friends of ours might snatch us away from this comfortable world of '*res reales*' and transport us bodily across the mystic waters of the Styx even as Ulysses of ancient renown was favoured by the ferryman Charon.

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Health and Education:—From humour to health is an easy transition, for both of them belong to the same species: according to our psycho-physiological doctors a hearty side-splitting laughter is the panacea for all the ills humanity is heir to. We would, however, recommend to our readers the ancient proverb

'Prevention is better than cure' as the fundamental principle of health; and would, therefore, invite their attention to the article on *Health and Exercise*, appearing elsewhere in this issue, and more particularly to the illuminating discourse on *Preventive Medicine*, (the first one of a series) by Dr. P. P. Antony, which appeared in our first number; for the reason that the Doctor, in his capacity as Medical Inspector of Schools, has had of late ample opportunities to acquaint himself with the health of our student folk in many of the educational institutions of the state. It is a great pity, as the Doctor points out, that our Governments and other charitable agencies who spend thousands every year on those who are already on the narrow borderland between life and death, are, nevertheless, so reluctant or even unwilling to spend at least a few hundreds to keep away thousands from drifting into the hospitals and asylums, where succour often comes to them too late. In Western countries doctors are as much meant to prevent disease as to cure them; and every family that can afford the expense has its family doctor, whose business it is to watch over the health of its members, to examine their physical condition from time to time, and to give them proper and timely instructions. But in India prevention is no part of the doctor's programme; and his prospect of an income is bound up with the length of the sick-roll. He is called in only when the patient has progressed far on the road to the other world. On such occasions the doctor's bill is naturally very heavy and the patients' fright and panic makes it heavier still. Thus are we penalised for our thoughtlessness: neither do we enjoy good health nor are we the richer for it!

Our educational system, far from remedying the evil, has only aggravated it. Both by commission and omission it has been guilty of wrecking the health of the student-folk, of robbing them of their most precious treasure. It was the boast of the ancient Athenians that they cultivated the mind without loss of manliness. But with us mind and manliness grow in inverse ratio. Among the Western nations again, a good athlete or a distinguished sportsman is much more a hero of his college and has much better prospects in life than the best Tripos or the brilliant Senior Wrangler. But with us books and examinations are the

alpha and *omega* of the educational career of a young man; therein lies his best chance of securing a passport to a comfortable berth in some government office or his last chance of eking out a miserable livelihood as a rod-weilder in some petty school. Hence the total neglect of physical culture by our students and their teachers alike. The deplorable consequences of this neglect are too much in evidence to need exposition. Just watch a pompous procession of new-born graduates as they emerge out of the portals of the Convocation Hall, clothed in stately academic robes, of course, with parchments in hand and the hallmark of the University impressed on their foreheads; but withal with hollow cheeks and sunken eyes, with emaciated features and colour close on the orange-pale, their wiry legs tottering under the heavy weight of their learned heads. These the young hopefuls of mother India! These the pillars of our society, the leaders of our people, the sheet-anchor of our nation! Enough, enough, it is time, indeed, we did something towards averting the great calamity of our posterity degenerating into a race of scare-crows or Tom Thumbs.

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More about Education. "There is something wrong in the state of Denmark" comes handy either as a suggestive beginning or as a strong finish to any critical note on whatever exists under the sun. But in the case of our present educational system, the critics seem to be fond of using a double dose of it, one at the beginning and another at the end. Indeed, the system has of late come in for a good deal of scathing criticism,—not including, of course, what we have just contributed. The wonder of it is that it still manages to live on, and that, too, without much of a change. But now that the refrain of the song has resounded in the highest sanctuary of a premier University, shall we not look forward to the coming of a change over our educational policy? "Our Universities have no touch with rural India," says Sir Selwyn Freemantel in his convocation address to the graduates of the Allahabad University. They exercise very little influence over the life of the masses; they have failed to interest the students with the economic questions of the country. By way of a remedy, the speaker suggests a

practical study of rural economics, study of education and service to the country, as means by which the University could get into closer touch with the activities and interests of the country. So far so good, but that does not go far enough. For, without the vernacular all attempts at reaching the masses must end in failure. The language of the masses must be restored to its proper place in the educational system of the country, and the more useful and popular of the sciences rendered into it. That alone will bring about that close touch, that intimate communion, between the University men and the actual workers in the fields and factories, which is so very essential to the success of any scheme of economic reconstruction, but which today is conspicuous only by its absence. It is, however, something that the disease has been diagnosed though the remedy has not been prescribed. We do not here forget the recent changes introduced by the Madras University towards strengthening the position of the vernaculars. They are indeed one step forward, though not a very long step.

But the credit of having put the finger on the plague-spot of our educational organism goes to Rev. J. Bituman of the Danish Mission. "In Demmark," says he, "the teachers are well-paid and the state makes no difference between a teacher and a civil servant. The one great drawback in India is that the teacher is paid less than the civil servant. As long as this continues education cannot progress." So then, once again it is the '*eternal question*' of rupees, annas, and pies. Surely, the Rev. Gentleman will have the hearty support of all the teachers all over India—their name is legion—and of the parents, too, if they really care for the proper education of their sons and daughters. What else can you expect of a ten-rupee teacher (the figure has of late been raised to fifteen in the Cochin State) except that he should, while *lecturing* to his pupils, be thinking out ways and means of effecting economic 'cuts' in the expenditure side of his family budget so as to make the poor pittance of his pay go the full length of the more clamorous at least of his wants? But the low-paid teacher has become a chronic feature of our society and nobody ever seems to take note of the evil. The nobility of his profession and the dignity of his post will, of course, come to the relief of the poor pedagogue. But a sorry solace they are in these days when it is only money that could 'make the mare go.'

The Doctrine of Flux:—‘Change is the law of life,’ says the social philosopher of the Historic School, and nowhere has this principle been better illustrated than in the case of the textbooks of our primary and secondary classes, except perhaps in the recent annals of our august University. In olden days when this excellent *doctrine of flux* was unknown to our antiquated ancestors, one set of books used to suffice for one set of brothers, each one of them passing it in turn to the one next below. For the poorer students there was plenty of second-hand books on the market, while the poorest of them could often get a present of old books from their well-to-do school-mates. But then, this practice did not give either to the noble art of book-making or to the useful industry of publishing, the encouragement they ‘so richly deserved.’ This flagrant evil the new system has admirably remedied; and in so doing, it has at the same time contributed substantially to the solution of the burning problem of unemployment in certain sections of modern society—killing two birds at one stroke, a wonderful feat indeed! The urchins, too, must be enjoying the change to changing books, in that it affords them, whether they are elevated to a higher plane or left to improve in the old groove, the coveted luxury of brand new books every year, with new lessons and new pictures, or rather, old lessons and old pictures mixed, no doubt, in accordance with the latest discoveries in child-psychology and served up in the most up-to-date style. It may be that the young fellows themselves and their parents will have to go without a meal or two occasionally on account of the change. It may be that the poorest of our potential citizens will be completely rid of the bother of schooling owing to the prohibitive expenditure on books. It may be that both teachers and students will taste a little of anxious worry at the beginning of every school-year because of delay in getting the new batch of books. But these are minor details and should be promptly brushed aside, and not be allowed to cloud even for a moment the outstanding merits of the new system—the chief of which is that the system is an admirable example of social solidarity and willing co-operation: the students and their teachers live for the book-seller, he for the publisher, and all of them for the book-maker, and he in turn for his patrons and well-wishers on high.—There it is! the great principle of social

reconstruction, "Each for all and all for each." The question, whether the new books are after all an improvement on the old ones they replace, and if so, in what respect, may be disallowed as irrelevant in this connection.

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The doctrine of flux has of late made itself apparent also in the activities of our ancient University. It would seem as if, in these days, the University is making amends for its long lethargy and conservatism in the past. Change after change is rushing upon us in such quick succession that no sooner each one is announced than it becomes old and is pushed into the back file by the pressure of fresh ones. One general feature, however, shows itself through this maze of multitudinous changes; and that is, that, as often as not, a long series of change seems to take the University back again to the starting point. Now, this is as it ought to be, considering that a person travelling on and on in a straight line must finally come to the place whence he began. Such a course, again, is supported by analogies from the world of fable and the world of fashion. 'മുഷിക സ്രീ പിന്നെ ജാ മുഷിക സ്രീയായ്ക്കു,' says the Indian fable; while the cyclic movement in the world of fashion is, at the present time, amply borne out by the restoration, to its ancient place of honour, of the short coat with the round edges. Our friend, the evolutionist, would tell us that our University, in its rapid *revolutions*, is describing not exactly a circle but a spiral. We would fain agree with him; only, we are not sure whether it is an *ascending* spiral or a *descending* one. The determination of this important point, however, will take us to a discussion of the real nature of education, the ethics of modern University culture, the relative value of things and such other difficult questions of social philosophy. This, we frankly admit, we are not prepared to undertake at present. We shall, for the time being, therefore, rest content with congratulating the University on some of its recent *revolutions*, which, to us at least, appear to be salutary signs of an honest attempt to return to the ideals of the ancient Matriculation and F. A. Examinations.

We hope our readers will not jump to the conclusion that we are opposed to all change. Far be it from us to be so hopelessly conservative. Change we do like, but it is the change of growth and not of the rolling stone. We like to see the tree of education put forth new branches and fresh leaves and blossoms

from time to time; but not to see it pulled up by the root and dragged from place to place in an attempt to please everybody after the example of the old man of the old story, who, readily *responsive to public opinion*, went on making "permutations and combinations" with his ass, his son, and himself until at last he drowned the first, almost killed the second, and himself returned home a poorer but wiser man.

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A word to the Old Boys:—We hope the Old Boys of the College will join with us in congratulating the authorities on their decision to celebrate the first College Day on the 4th of December next and to take steps towards the organisation of an Old Boys' Association on that auspicious day. If 'misfortunes seldom come single,' we are glad good fortunes also seem to follow suit. But congratulation alone will not go far enough to make the Day and the Deed the great success they deserve to be; for that a more tangible expression of loyalty and attachment to the *alma mater* must come out of the generous hearts of her *alumni*. An Old Boys' Association is the silken bond which strengthens and keeps up among the Old Boys themselves the brotherliness and fellowship of their college-days; to the college it is a living link between the present and the past; while to each succeeding generation of students it is bound to prove a fruitful source of sure encouragement and lofty inspiration. If 'lives of men great' can remind us that we too 'can make our lives sublime' much more can the great men themselves inspire us with their illustrious example when they are before us in flesh and blood. The Old Boys, too, will not fail to find their account in the coming together of the old and the new. Back in the old halls they will find the lofty ideals, the *generous impulses*, the pure joys and the noble ambitions of their youth coming back upon them in their full force, and they will feel themselves free and sprightly once again—and if there are among them Old Boys *really old*, the Kruschen feeling will be upon them without the Kruschen salt in their lives.

An infant College like ours cannot boast of a numerous *alumni*. But for that very reason may we not expect to find a more intense *esprit de corps* among them? Yes, we are sure the Old Boys will rally round the College banner as one man; and that in their ranks will be found many an illustrious and heroic soul, able and willing to shed a halo of lustrous renown upon their mother. We extend to them a hearty welcome, and wish them a big success.

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College Chronicle

25—3—26. The Syndicate gave final sanction to the affiliation of the College in Group I (Mathematics) of the B. A. Course.

17—5—26. The Intermediate University results published. There were 77 complete passes out of 130 that sat for the March Examination, of whom 20 were placed in the First Class, (19 in Group (i), and one in Group (iii)). The first, second and fourth (bracketed) in the Presidency are from this College; their names are respectively: R. Kothandaraman, T. S. Parasuraman & P. S. Venkiteswaran. T. S. Parasuraman is, besides, the first in English, securing the only *Distinction* awarded now for several years; R. Kothandaraman & P. Venketeswaran, the third bracketed. Our best congratulations to this glorious trio.

30—5—26. The promotion lists published. All the students of the Junior B. A. Class were given a lift (probably in honour of the first anniversary of B. A. Affiliation!), and of the 149 students of the Junior Intermediate Class only 8 were detained.

16—6—26. Senior classes commenced the first term, Messrs. M. S. Narayanan B. A. (Hons) and K. J. Joseph B. A. (Hons), Old Boys, joined the staff—the former as assistant lecturer in English and the latter in History.

23—6—26. First term began for the Junior classes. The strength of the Junior Intermediate Class is 158, of which 99 are for Group (i) and the rest for Group (iii). The total number admitted in the Junior B. A. Class is 66, of which 16 are for Mathematics, 15 for History, 35 for Economics.

Mr. S. Ramaswamy M. A. (Hons.), First Class, was appointed as lecturer in Mathematics.

3—7—26. St. Thomas Day. Owing to heavy rains in July, the College Day is proposed to be held, every year, in December. The first College Day celebration will take place on 4th December next, and steps will be taken to form an Old Boys' Association, on the occasion.

9—7—26. Mr. K. D. Antony, B. A. & B. L., was appointed to the College Staff as tutor in English.

20—7—26. The Inaugural Meeting of the College Union was held with Father Principal in the chair. Mr. M. S. Narayanan B. A. (Hons.) delivered the inaugural address on, "Literary Societies in relation to Life."



T. S. PARASURAMAN

P. S. VENKATESWARAN

R. KODANTARAMAN



University Examinations.

Abstract of the Results of the Intermediate Examination, 1926

Group.	Number sent up.	Number sat.	Number passed.			
			I cls.	II cls.	I pt.	II pt.
Group I	77	75	19	27	4	13
Group III	55	55	1	30	5	7
Total	132	130	20	57	9	20

RESULTS AND PERCENTAGES OF PASSES IN VARIOUS SUBJECTS.

Subjects	No sent up.	No sat.	Passes	Per-centage	Distinc-tions.
English	132	130	86	66	1
Malayalam Comp.	96	95	93	98	
Skt. Trans.	36	35	33	94	
Mathematics	77	74	61	82	21
Physics	77	74	69	93	23
Chemistry	77	74	63	85	7
Anc. History	35	35	30	86	1
Mod. History	55	55	41	75	
Indian History	20	20	19	95	
Logic	22	21	17	81	
Malayalam	26	26	26	100	
Sanskrit	7	7	7	100	

List of Successful Candidates.

Intermediate Examination March 1926.

First Class.

- * 1. R. Kodandaraman c. e. f. (1st in the Presidency)
- * 2. T. S. Parasuraman a. c. e. f. (2nd in the Presidency
and Distinction in English)
- * 3. P. S. Venketeswaran c. e. (4th in the Presidency)
- * 4. P. Govinda Menon c. e.
- * 5. N. Ananthakrishnan c. e. f.
- * 6. A. P. Madhavan Nair c. e. f.
- * 7. K. V. Narayanan c. e.
- * 8. K. S. Ananthanarayanan c. e.
- * 9. A. K. Samban c. e.
- * 10. S. Krishnan c. e. f.
- * 11. V. Narayanan e. f.
- * 12. N. Kesavan e.
- * 13. N. Subramanian f.
- * 14. T. R. Subraman e.
- * 15. A. Sekharan c. e.
- * 16. P. Damodara Pillai c.
- * 17. C. A. Joseph c. e.
- * 18. M. Vasudevan c. e.
- * 19. E. Achutha Menon
- * 20. P. G. Chandrasekara Pillai c.

Second Class.

- 21. A Balakrishnan
- * 22. M. T. Devassy e.
- 23. P. N. Gopalakrishnan
- 24. K. Jacob
- * 25. Rev. K. C. Joseph e.
- * 26. R. Krishna Ayyar c.
- 27. K. Krishnan Unni Nair
- * 28. C. M. Luke Thomas f.
- * 29. P. S. Mayuranathan c. e.
- * 30. M. M. Narayana Marar c.

31. M. S. Narayanan
- * 32. P. Narayanaswamy e.
33. K. Raghavan
- * 34. P. N. Sambasivan c. e.
35. C. K. Sankaranarayanan
36. N. S. Do.
37. A. P. Subramanian
- * 38. M. A. Thomas e.
39. K. J. Warrunny
- * 40. T. Ikkanda Warriar c.
- * 41. M. Narayana Nambudri c.
42. P. S. Narayanaswamy
43. G. Padmanaba Iyer
44. P. R. Parameswaran
45. A. S. Seshadri
46. C. V. Sriraman
47. K. Achutha Nair
48. T. M. Chakko
49. C. C. Joseph
50. C. Madhavan
51. T. Narayanan
52. R. R. Ramakrishnan
53. V. Balakrishna Menon
54. C. M. Syed Mohideen
55. C. Sankaran Ezhuthachan
56. K. C. Joseph
57. P. K. Kesava Menon
58. K. E. Kittu
59. P. Kunhirama Menon
60. K. T. Kuriakose
61. N. I. Ouseph
- * 62. A. Rama Pisharody (g)
63. V. Chandrasekharan
64. K. P. Emmanuel
65. N. N. Narayana Iyer
66. K. S. Ramachandran
67. C. S. Aadimurthy
68. Daniel D' Veliath
69. M. Govindan Nair

70. C. L. Ittoop
71. C. C. Josiah
72. K. Krishna Menon
73. K. Narayana Kurup
74. M. Narayana Nambisan
75. C. K. Ramaswamy Chettiyar
76. K. Vasudevan Nayar

Part I only.

1. A. A. Mathew
2. P. D. Robert
3. K. P. Vareed
4. N. S. Parasuraman
5. V. J. Joseph
6. K. G. Mathen
7. P. V. Devassy
8. P. K. Devassikutty
9. K. J. Xavier

Part II only.

10. M. P. Cherian
11. K. M. Ittimani
12. N. A. John
13. K. Kumaran
14. K. V. Mathew
15. P. Narayana Moosad
16. P. Ramakrishnan
17. K. V. Ramaswamy
18. A. G. Simon
19. P. P. Subbaraman
20. C. N. Subramaniyan
21. V. K. Kochukrishnan
22. E. Rama Warriar
23. P. L. Antony
24. T. A. Dharmarajan
25. P. C. Subramaniyan
26. K. J. George Tharakan
27. E. L. Joseph

28. K. V. Mathew
29. M. S. Narayana Nambudiri

School Final: March 1926.

- 1 P. Achuthan
- 2 P. O. Anthappan
- 3 A. V. Chacko
- 4 V. I. John
- 5 C. K. Sebastian
- 6 M. P. Sebastian
- 7 Alexander Papali
- 8 C. I. Anthappai
- 9 E. A. Chakunny
- 10 K. A. Chakunni
- 11 M. R. Chakunni
- 12 P. V. Chakunny
- 13 M. V. Devassy
- 14 P. P. Devassy.
- 15 P. V. George
- 16 Joseph Chandy
- 17 A. A. John
- 18 A. V. John
- 19 T. A. Joseph
- 20 E. C. Kuriappen
- 21 K. C. Kurian
- 22 K. Krishna Warriar
- 23 M. V. Lonappen
- 24 K. L. Lonappen
- 25 T. A. Narayanan
- 26 T. P. Ouseph
- 27 C. T. Poullose
- 28 N. T. Porinchu
- 29 K. Rama Warriar
- 30 K. T. Raphael
- 31 L. S. Ramachandran
- 32 I. L. Thomas
- 33 K. C. Verghese
- 34 A. S. Vicien
- 35 T. K. Venugopalan
- 36 P. P. Varunny
- 37 K. J. Vareed

Old Boys' Column.

Mr. Joseph Thaliath, M. A., Bar-at.Law, Old Boy, who acted on four different occasions as a Judge of the Chief Court of Ernakulam, has lately been appointed as a Puisne Judge of the High Court, Trivandrum. We are extremely glad that, at long last, his claims and with them those of the Catholic Community, too, have been recognised and ratified by Her Highness, the Maharanee Regent. Just entering on his fortieth year, Justice Thaliath is in the full prime of life and mental powers and has long ago established a wide reputation for conscientious administration of justice tempered with mercy,

We heartily congratulate him and wish him a bright career.

Of the 77 students that passed the recent Intermediate Examination from this College, as many as 57 have already become our Old Boys. Five have been admitted to Honours courses in the Presidency College—T. S. Parasuraman & A. P. Madhavan Nair in Chemistry; P. S. Venketeswaran in English; R. Kothandaraman & P. Damodaran Pillai in Mathematics. Four students have joined Physics Honours at St. Joseph's, Trichy—P. Govinda Menon, A. K. Samban, K. Ananthakrishnan and K. V. Narayanan; two in the Mathematics Honours in the same College—S. Krishnan and P. N. Sambasivan; and one in the Mathematics Honours at Bishop Heber College, Trichy—A. Sekharan Nair.

There may be a few more from our last batch who might have joined Honours Courses elsewhere; we have not been able to trace them and should be very glad to hear from them as well as from those that have taken up Pass courses. We wish them all God-speed and trust that their record elsewhere will be as creditable as it has been at St. Thomas'.

Acknowledgments.

We gratefully acknowledge receipt of the following magazines in exchange for ours:—The Magazine, St. Joseph's College, Trichinopoly; The Poona Agricultural College Magazine; Women's College Magazine, Trivandrum; The Union Christian College Magazine, Alwaye; Kumbhakonam College Magazine; The Mangalore Magazine; The Maharajah's College Magazine, Ernakulam; Our Little Friend, Ernakulam; A Government College Miscellany, Mangalore; The Presidency College Magazine, Madras; St. Joseph's High School Magazine, Pavaratty; The Scholar, Palghat; Christian College Magazine, Madras; St. Mary's High School Magazine, Bombay; Maharajah's College of Science Magazine, Trivandrum; The Kerala Economic Journal, Thiruvalla; The Findlay College Magazine, Mannargudi.



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